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FAREWELL TO THE OLD YEAR.

BY SARAH DOUDNEY.

Farewell, old year, we walk no more together;
I catch the sweetness of thy latest sigh,
And, crowned with yellow brake and withered heather,
I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December
We part in smiles, and yet we melt in tears;
Watching thy chilly dawn, I well remember
I thought thee saddest-born of all the years.

I knew not then what precious gifts were hidden
Under the mist that veiled thy path from sight;
I knew not then that joy would come unbidden
To make thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only felt the plash of icy rain;
And in that winter gloom I found no token
To tell me that the sun would shine again.

O, dear old year! I longed a Father's kindness;
I would not trust him with my load of care;
I stumbled on in weariness and blindness,
And, lo! he blest me with an answered prayer.

Good-bye, kind year, we walk no more together,
But here in quiet happiness we part;
And from thy wreath of faded fern and heather
I take some sprays and wear them on my heart.

—Sunday Magazine.

In Memoriam.

The Rev. N. C. Wasson was born in Green county, Ga., January 14, 1839, and died at his home in Attala county, Miss., November 25, 1886. Bro. Wasson was soundly converted to God when in his fourteenth year, under the ministry of the Rev. J. G. Carlisle, and at once became an active and zealous member of the Methodist Episcopal Church, South, and was noted for his consistent and godly life from the very beginning of his career as a member of the church. In 1859 he was licensed to preach, and was duly elected and ordained deacon and elder according to the usages of the church; and it has rarely been the fortune of the writer to know so good and useful a local preacher. In this statement I think I will be supported by every pastor who has had charge of the circuit in the bounds of which Bro. Wasson lived. He was always ready to labor in concert with the pastor of the circuit, and gave substantial aid in preaching, holding protracted meetings, visiting the sick, and in every way in his power contributing to the progress of the church and to the glory of God.

He was a sound gospel preacher, had the esteem and confidence of all who knew him, and few men could command larger congregations or more appreciative ones than he in those sections of the country where he labored. While he never saw his way clear to become an itinerant minister because of his large family, he always said to his presiding elder, "If you need me and there is any work for me to do as a pastor, I am ready to do it." Consequently he was frequently employed to take charge of works contiguous to his home as a supply, and he always filled them acceptably and successfully. As a business man, he was industrious, frugal, energetic, and hence successful, and his substance, like himself, was all laid upon the altar of consecration. No appeal for material aid to carry forward the work of the church was ever made to him in vain. He gave liberally to all church enterprises, and the poor found in him an ever-abiding and helpful friend. He was a wise counselor, had a warm, sympathetic heart, and was the friend of all. When he died such expressions as, "What will become of the community now Bro. Wasson is gone," etc., were by no means uncommon among his neighbors. And we all feel that the loss sustained by the church and community is well nigh irreparable. As may always be expected in the death of such a man, his end was peace. "For him to live was Christ, and to die was gain." We buried him in the cemetery at his own home church to await the resurrection of the just.

R. P. MITCHELL.

Kosciusko, Miss., Dec. 29, 1886.

A Georgia Letter.

Would I be guilty of commonplace, Mr. Editor, if I began this letter with the declaration that even a short time makes great changes? When I sent the NEW ORLEANS my last line, Dr. Galloway had just entered upon his editorial work, and Bishop Parker had just assumed the responsible duties of the highest office in the church. Now the noble spirit of the latter is rejoicing in the glory "of just men made perfect," while upon the shoulders of the former has fallen his official mantle. The sorrow of those of us who knew Bishop Parker is still fresh; but it makes our hearts glad to know that his successor wears so worthily the honors which have come to him, and gives such brilliant promise of long and large usefulness. During these last few years I have constantly cherished a tender memory of many of your readers to whom I am indebted for much kindness. When each summer comes in its glory my heart longs for the old camp ground by the sea, and I live over again some of the most delightful hours of my life.

The recent session of our North Georgia Conference, at Augusta, was unusually pleasant and profitable. The hospitality was princely, and the social enjoyment all that could be desired. Bishop McTyeire came back to us, after an absence of five years, and presided to the delight of the body with all that skill, tact, firmness, and courtesy which has made him famous as "the master of the chair." In his cabinet work no Bishop could have been more considerate of the preachers and their families. In some delicate matters which drew largely upon his heart, on account of long and tender personal relations, he rose from conscientious fidelity to the church to a grandeur of blended firmness and kindness possible to but few men.

Our now famous evangelist, Sam Jones, was with us for the first time in two years. His wonderful success—the most wonderful in many respects ever achieved by a Methodist preacher on this continent—has not spoiled him in the least. He is the same genial, consecrated, rollicking Sam he was before the eyes of the nation were turned upon him. He and Bishop McTyeire were on the programme for the missionary anniversary; but a pressure of official work prevented the Bishop's attendance. Dr. Haygood says he considers that he lost the opportunity of his life-time by the Bishop's absence; he was filled with a consuming desire to see "that team work together." Bro. Sam, however, made a characteristic address, raised money enough to pay the "Mountain Boys" in full, with some over to swell the foreign fund. He preached in the First Baptist Church on Sunday afternoon, and although the ground was covered with snow and the trees with ice, the large building was packed to its utmost capacity. The reports which came to me were to the effect that the moral atmosphere in the congregation during the sermon ran up to the highest August record.

A very large class of candidates was received on trial, in which was Sam Small. His conversion but a little over a year ago was one of the most remarkable of modern times. In this short period he has made a national reputation as a successful evangelist and an able, brilliant preacher. His whole heart is in the work of soul-saving and the lifting up of humanity. His appointment as Commissioner of Education for Paine Institute gave universal satisfaction. He has visited several Conferences during the last few weeks, and I learn has made a fine impression. The cause he represents ought to stir the hearts of all our people, and am sure he will realize the largest success. It was my privilege, in company with Bishop McTyeire, to visit this institution during my stay in Augusta. The grounds are large and the location all that could be asked. The buildings, though not entirely finished for want of funds, are simple, neat, and admirably adapted to the work in hand. President Walker and his assistants have put their whole hearts in this enterprise, and have already accomplished a great deal of good. The Bishop was greatly pleased with both the present facilities for instruction and the outlook for the future. Paine Institute deserves "a shower of gold," and some day, when the conscience of our church comes to a scriptural quickening, it will realize it. The possibilities for good which this opportunity affords are beyond estimation. The last day can only reveal them.

The missionary collections were in excess of last year, making a grand total of nearly $30,000. We did not agree to doubling our foreign assessment; but next winter the old North Georgia will still hold her place at the front of the line.

Our Conference has lost heavily of its best material during the last eighteen months. We have given Texas a college regent, and a pastor for our church in Houston, a pastor to First Church, St. Louis, a president to the college at Millersburg, Ky., and an editor to Nashville. Bishop McTyeire thought, therefore, that the law of compensation ought to be operative in our direction and sent to us Dr. H. C. Morrison, of the Louisville Conference. How was with his people at First Church in this city two weeks ago, and received just such a welcome as Georgia knows how to give—an ovation. The Preachers' Meeting, by resolution, extended to him a cordial greeting, and all the brethren who are to be co-laborers with him in this center of Methodism took him into their hearts. The work opens up well for all the interests of the church in the Gate City, and throughout the Conference. We are confidently expecting a year of great prosperity. But of many other things and of future plans I can not now write. A Happy New Year to you, Mr. Editor, and to all my friends who may see these lines.

W. W. WADSWORTH.

Atlanta, Ga., Jan. 1, 1887.

Modern Progress.

THE MODEL CHURCH NEWSPAPER.

1. It must be published cheap, very cheap; the gospel is "without money and price," so should everything be as near like it as possible. Extensive credit is certain, wide circulation.

2. The editor should be a knight errant with armor on, mounted, of course, and with lance at rest, ready to attack anything within his range. His pen should be of steel and sharp enough to keep up a continual hubbub with other churches, or in his own, if he can do no better. The general public like things "lively."

3. The paper should be very liberal in sentiment, ready to admit religious opinions of every variety. If they are the rugged rags of resurrected error, all the better. We live amid the march of mind. Several centuries have elapsed since Paul or Wesley or any of those church fossils lived. The world has turned round a great many times since then. If they were alive now, they would have to modify their opinions, or be lost in the dust made by the car of religious progress. They did not have any gas in Paul's time. Mr. Wesley was born before telegraphs, and streets lit by electricity. Truth ought to be elastic to suit the times. This is emphatically "the advance age."

4. There should be great skill in arranging the different departments. It is true we have departments for missions, revivals, obituaries, church intelligence, etc. All well! But as there are still a good many of the middle aged and old folks that read the papers, who belong to "the peace party," would it not be best to have a "war department" confined to certain columns? These could readily be skipped by non-combatants. It might not be amiss to have an enclosed department for the special benefit of those whose spurs are not yet full grown, but whose mimic efforts at war, especially with old, time-honored opinions, might give variety and spice to a newspaper's columns.

5. Of course there must be also a naval department, where brethren gifted in aquatic contests might have full opportunity to show their skill and courage on water, while the footmen operate on *terra firma*. It is remarkable how ever new and refreshing are debates on water baptism. The question is forever settled by each new disputant, and yet forever remaining "an open question."

6. A department of "novelties," where new discoveries in religion might be exhibited, with a special shelf for the daily increasing family of most reliable patent medicines for soul as well as body.

7. A department for puffing might be made—like the doctrine of faith—"very full of comfort." Of course it would require great nicety in applying the powder and the rouge. Delicacy of touch would be a necessity; but how very delightful "the weekly admiration society." The editor might puff the preachers and the people, and they might return the delicate attention, and we would be rapidly approaching the millennium in at least a "parlor car."

Puffing don't cost much; and if properly administered, flattery is a pleasant spice and condiment. It even helps a little in the notice of revivals, camp meetings and Conferences. Even Bishops endure it. What a blessed thing that gold can be beat out so thin, and a small amount will cover so large a surface!

8. A special department of fiction might be of immense benefit, and the weekly installment of some "sensational story" (don't call it a novel, or you ruin it) would be a means of edifying and relieve the tedium of a long Sunday afternoon very agreeably.

9. If it were in the range of possibilities to effect it, a "fashion department, with plates," would greatly tend to personal comfort and peace of mind, and would not only aid the merchants, but would greatly enlarge the circulation and effect of the newspaper.

10. That dear old and treasured obituary department had better be placed in some retired position. People like the idea of getting to heaven, but not of passing through the gate of death to reach there.

11. Nothing could be more agreeable than a large, well-conducted marriage news department, with full and gushing descriptions of bridal beauty, rich costumes, splendid decorations, fine presents, grand entertainments. It might turn attention to the "great marriage supper." We close.

KENTUCKY.

P. S.—If these suggestions are not adopted, they are not the first and will not be the last good advice spent in vain. Few benefactors of mankind are usually recognized while living.

—Exchange.

Memphis Conference.

APPOINTMENTS.

MEMPHIS DISTRICT.—*W. T. Harris, P. E.* Memphis, First Church, R. H. Mason; Central Church, R. W. Erwin; Hernando Street, J. M. Spence; Georgia Street and Saffrans Street, W. H. Evans—D. D. Moore, supernumerary; Springdale, J. T. Wiggins; Bartlett, A. C. Smith; Raleigh, J. P. Walker; Bethlehem, A. H. Thomas; Collierville and Germantown, J. M. Maxwell; LaGrange and Moscow, J. E. Treadwell; Williston, J. D. Sullivan; Macon, T. L. Boswell; Grand Junction, T. F. Cason; Salisbury, J. A. Russell; Chambers' Chapel, William F. Hamner; principal Memphis District High School, M. F. Leake.

BROWNSVILLE DISTRICT.—*A. R. Wilson, P. E.* Brownsville station, W. L. Duckworth; Brownsville circuit, W. A. Freeman; Alamo and Bell, J. W. Knott; Alamo circuit, W. A. Dungan; Denmark, W. D. Jenkins; Stanton and Mason, E. H. Stewart; Braden, T. P. Ramsey; Somerville station, R. B. Swift—R. V. Taylor, supernumerary; Somerville circuit, G. T. Peeples; Daneyville, H. J. Turner; Whiteville, W. F. Barrier; Bolivar mission, D. L. Hines; Bolivar station, B. A. Hayes; Belmont, to be supplied (by J. C. Wilson); president Wesleyan Female College, John Williams; president Somerville Institute, R. F. Chew.

PADUCAH DISTRICT.—*W. C. Sellars, P. E.* Paducah, Broadway, J. C. Hooks—J. V. Fly, supernumerary; Third Street, H. B. Owen—W. H. Leigh, supernumerary; Paducah circuit, J. Edwards; Hinkleville, J. R. Hardin; Wickliffe, H. I. Stephens; Milburn, S. B. Love; Clinton station, G. T. Sullivan; Clinton circuit, J. H. Witt; Wingo, D. M. Evans; Mayfield, J. M. Scott; Farmington, P. H. Fields; Briensburg, A. N. Sears; Benton, C. D. Davis; Palestine, C. A. Haskell; Birmingham, D. A. Ross.

DYERSBURG DISTRICT.—*W. C. Johnson, P. E.* Dyersburg station, E. T. Hart; Dyersburg circuit, S. H. Williams; Newbern station, T. F. Sanders; Rutherford, C. J. Mauldin; Kenton, M. M. Taylor; Friendship, B. Medlin; Woodville, T. J. Simmons; Ripley and Durhamville, G. K. Brooks; Henning, J. S. Renshaw; Covington station, E. K. Brassford; Covington circuit, E. E. Hamilton; Mt. Zion, George H. Martin; Randolph, W. W. Adams; Hale's Point mission, to be supplied; Wilsonville, G. W. Evans; Dyersburg High School, A. J. Meaders.

JACKSON DISTRICT.—*Warner Moore, P. E.* Jackson, First Church, Guilford Jones; East Jackson, B. F. Blackmon; West Jackson, J. J. Lesenberry; Jackson circuit, S. F. Chambers; Spring Creek, A. S. Taylor; Hendersun station, G. W. Wilson; Pinson, J. W. Blackard; Medina, T. L. Adams; Humboldt station, N. P. Ramsey; Trenton station, David Leith; Trenton circuit, W. T. C. Young—O. P. Parker, supernumerary; Bradford, B. F. Peeples; Milan station, E. B. Graham; McLemoresville, E. B. Plummer; president Memphis Conference Female Institute, A. W. Jones; agent, J. A. Fife; principal Jackson District High School, G. W. Wilson.

UNION CITY DISTRICT.—*J. H. Evans, P. E.* Union City station, J. G. Clark; Union City circuit, S. L. Jewell; Hickman station, R. M. King; Hickman circuit, J. W. Waters; Columbia station, C. D. Hilliard; Tiptonville, W. O. Lanier; Troy, A. J. Wheeler—R. Y. Blackwell, supernumerary; Sharon, F. Bynum; Beech Ridge, R. E. Graves; Martin, R. W. Newsom; Edgar, W. H. Frost—S. Weaver, supernumerary; Fulton and Water Valley, J. T. C. Collins—J. Moss, supernumerary; Fulton circuit, T. J. McGill; Dresden station, A. C. Moore; Salem, Robert L. Norman.

MCKENZIE DISTRICT.—*J. H Roberts, P. E.* McKenzie station, W. C. Waters; Paris station, W. G. Holley; Paris circuit, J. H. Johnson; Conyerville, R. H. Pigue; Maulevville, J. H. Warmath; Gleason, R. L. West; Huntingdon and Hollow Rock, H. B. Johnston; Trezevant, R. E. Humphrey; Murray, C. C. Bell; New Providence, J. H. Cole—B. B. Risenhoover, supernumerary; Big Sandy, W. J. Naylor; Cottage Grove, C. N. Goulder; Huntingdon, J. R. Bell; Murray and Benton, W. J. Mevoy; agent McTyeire Institute, J. A. Moody.

LEXINGTON DISTRICT.—*B. A. Cook, P. E.* Lexington and Sallilla, N. R. Marr; Lexington circuit, J. H. Garrett; Sardis, to be supplied; Decaturville, H. D. Overton; Scott's Hill, Thomas N. Wilkes; Sulphur Springs mission, James H. Cason; Camden, Charles A. Coleman—D. M. K. Collins, supernumerary; Sugar Tree, Joel B. Knight; Millin, W. B. Matthews; Adamsville, W. T. Locke Thomas G. Pettigrew; Shiloh, A. J. Anderson; Falcon mission, J. G. Jones; Bethel Springs, Joseph S. Carl.

East Texas Conference.

APPOINTMENTS.

MARSHALL DISTRICT.—*R. W. Thompson, P. E.* Marshall station, James Campbell; Marshall mission, Leon Soufield; Harrison circuit, F. J. Browning; DeBerry circuit, W. H. Ardis; Centennial mission, Silas M. Thompson; Hallville circuit, H. H. Vaughan; Longview station, G. A. LeClere—H. M. Booth, supernumerary; Kilgore circuit, L. M. Fowler; Church Hill circuit, G. W. Langley; Henderson station, T. P. Smith; Henderson circuit, J. C. Calhoun; Troupe and Overton, W. A. Sampey; Axander Institute, Isaac Alexander, president; agent American Bible Society, J. B. Hall.

TYLER DISTRICT.—*U. B. Phillips, P. E.* Tyler station, H. M. DuBose—M. E. Hocker, supernumerary; Tyler circuit, Albert Tittle; Mineola station, W. H. Crawford; Lindale circuit, C. H. Smith; Canton circuit, J. O. Allen; Edom circuit, D. P. Cullen; Athens station, R. S. Finley; Athens circuit, W. M. Wainright; Malakoff circuit, D. W. Towns; Larissa circuit, T. T. Booth; White House circuit, E. D. Ogburn.

PALESTINE DISTRICT.—*John Adams P. E.* Palestine station, J. S. Mathis; Palestine circuit, M. Donegan; Kickapoo circuit, J. M. Mills; Grapeland circuit, Thomas Brasher; Crockett and Augusta, B. R. Bolton; Crockett circuit, Lacy Boone; Trinity circuit, A. J. Frink; Mount Vernon circuit, J. M. McCarter; Alto circuit, A. G. Scruggs; Rusk circuit, J. T. Smith; Jacksonville, E. F. Boone; State prison at Rusk, J. C. Woolam, chaplain.

SAN AUGUSTINE DISTRICT.—*W. B. Patterson P. E.* San Augustine station, C. F. Smith; Melrose circuit, W. W. McAnally—A. D. Parks, supernumerary; Center and Teneha, J. W. Johnson; Shelbyville circuit, John Helpenstel; Carthage circuit, G. R. Hughes; Beckville circuit, J. M. Smith; Pine Hill circuit, J. L. Dawson; Buena Vista circuit, supplied (by H. Twomey); Nacogdoches station, J. T. Browning; Sexton circuit, L. C. Ellis; Linn Flat circuit, H. W. Hawkins; Homphill mission, James McKnight.

BEAUMONT DISTRICT.—*R. M. Sproule, P. E.* Beaumont station, W. W. Hopper; Orange station, L. A. Burk; Liberty circuit, L. F. Smith; Sporger circuit, to be supplied (by William Sproule); Woodville circuit, J. A. Smith; Jasper station, J. F. Archer; Jasper mission, R. L. Averill; Burkville circuit, M. D. Long; Homer circuit, J. W. Tinnin; Livingston circuit, W. L. Pate; Moscow circuit, T. S. Armstrong; Newton circuit, J. S. Murphy.

TRANSFERRED.—G. C. Hardy, to North Texas Conference, and stationed at Belden circuit; G. D. Wilson, to Northwest Texas Conference, and stationed at Cedar Island circuit; J. P. Rogers, to West Texas Conference, and stationed at Beeville circuit; J. C. Carter, to Northwest Texas Conference, and stationed at Carlton circuit; Joel T. Daves, to Louisiana Conference.

Little Rock Conference.

APPOINTMENTS.

LITTLE ROCK DISTRICT.—*Horace Jewell, P. E.* Little Rock, First Church, W. G. Miller; Fifteenth and Center Church, A. D. Jenkins; Benton station, C. D. McSwain; Benton circuit, E. N. Watson; Collegeville circuit, S. N. Burns; Maumelle circuit, H. Townsend; Liberty and Pleasant Grove, A. Hunter; Lonoke station, A. O. Evans; Ada in circuit, J. A. Biggs; Des Arc and Hickory Plains, Z. T. McCann; Wattensaw circuit, J. R. Sherwood; Hazen circuit, R. R. Moore; Carlisle circuit, L. M. Keith; Galloway circuit, S. H. Parker; A. R. Winfield, editor of Arkansas Methodist.

PINE BLUFF DISTRICT.—*T. H. Ware, P. E.* Pine Bluff circuit, J. F. Carr; Sheridan circuit, J. Y. Christmas; Toledo circuit, J. W. Berry; New Edinburg circuit, G. W. Matthaus; Lehi circuit, C. M. Keith; Auburn circuit, to be supplied (by R. H. Poynter); DeWitt circuit, N. E. Bragg; Stuttgart circuit, R. W. McKay; White River circuit, C. B. Brinkley; Old River circuit, W. J. Stone; Flat Bayou circuit, W. J. Rogers; Redfield circuit, R. T. Davis.

ARKADELPHIA DISTRICT.—*C. C. Godden, P. E.* Arkadelphia station, John McLaughlin; Clark circuit, J. A. Baker; Amity circuit, J. A. Bayless; Gordon circuit, J. M. Kline; Mt. Ida circuit, J. C. A. Mar ball; Hot Springs station, H. R. Withers—W. J. Davis, superannuated; Hot Springs circuit, J. S. Nicholson; Hot Springs mission, W. A. Steel; Malvern station, S. C. Stone; Malvern circuit, R. C. Atchley; Social Hill circuit, A. West; Tulip circuit, W. R. Harrison; Murfreesboro circuit, E. Garrett; Princeton circuit, A. Turrentine.

WASHINGTON DISTRICT.—*J. H Riggen, P. E.* Washington circuit, J. R. Sanders; Fulton circuit, J. A. Sag; Hope station, L. B. Hawley; Prescott station, R. M. Traylor; Emmett circuit, D. T. Holmes; Mineral Springs, A. B. Winfield—J. R. Harvey, superannuated; Center Point circuit, J. M. G. Douglass; Richmond and Rocky Comfort, W. C. Adams; Little River mission, J. H. Gulfy; Pevionville circuit, to be supplied (by F. E. English); Lockesburg circuit, J. T. Rasco; Chapel Hill circuit, T. G. Galloway—B. E. Mitchell, supernumeray; Silino circuit, J. R. Calloway; Cove circuit, to be supplied (by J. B. Williams); Dallas circuit, to be supplied (by A. P. Alexander); Silver Springs mission, to be supplied.

CAMDEN DISTRICT.—*J. J. Jenkins, P. E.* Camden station, J. R. Moore; Camden circuit, J. R. Cason; Ouachita circuit, C. L. Adams; Carolina circuit, H. Armstrong; Buckner circuit, O. H. Keadle; Texarkana circuit, W. W. Mills; Bright Star circuit, R. T. Nabors; Magnolia station, Wade Preston; Stevens circuit, G. W. Logan; Atmia circuit, T. D. Scott—J. Turrentine, supernumerary; Eldorado circuit, John H. Gold; Laplie circuit, W. A. Freeman; Fordyce circuit, H. H. Watson; Beardon mission, J. B. Thomas.

MONTICELLO DISTRICT.—*H. D. McKinnon, P. E.* Monticello station, R. B. Morrow; Mt. Pleasant circuit, J. M. D. Sturgis; Salina circuit, E. L. Beard; Arkansas City, W. H. Brownlow; Holly Grove circuit, L. W. Pruse; Lake Village and Lake Port, A. P. Fow; Lacey circuit, J. D. Whitesides; Hamburg station, H. W. Brooks; Hamburg circuit, J. W. F. Scott; Bartholomew circuit, R. G. Turner; Palestine circuit, S. A. Hill; Warren circuit, R. P. Wilson.

TRANSFERRED.—A. T. Galloway to Louisiana Conference; J. P. Holmes, to Northwest Texas Conference; A. S. Scott, to the Los Angeles Conference.

China Mission Conference.

The following brief note from Dr. Allen marks progress in the East. A more detailed account of the meeting will be found elsewhere this week in the letter of Rev. Geo. R. Loehr. The improved health of Bishop Wilson is very gratifying. By next mail we hope to have a complete roll of the Conference and the appointments.

SHANGHAI CHINA, Nov. 18, 1886.

MY DEAR DOCTOR: I have only a minute, as the mail is leaving, in which to send you the latest news from the field, to-wit: That the China Mission has been erected into an Annual Conference, under the name of the China Mission Conference. Its organization completed yesterday (seventeenth), at the first session. Bishop Wilson is well, and the Conference proceeding satisfactorily.

Y. J. ALLEN.

—Wesleyan Christian Advocate.

As a matter of economy how does the average daily paper at five cents a copy compare with an Advocate at four and a fraction? For the last month most of the dailies have been unfit for general circulation. The filth out hues to flow through their columns. A religious paper can be read with safety and profit by an entire family. What do you say, parents? Are you unable to furnish the Advocate for your families because you "must have your daily?"

—Western Christian Advocate.

Christian Advocate.

THURSDAY, JANUARY 6, 1887.

For the New Orleans Christian Advocate.

A NEW YEAR'S GREETING.

BY MRS. I. CRAIG CARTER.

A happy, happy New Year!
Hark, how the bells do chime!
A happy, happy New Year!
O, what a happy time!

A happy, happy New Year!
Before it is too late
I'll bid a happy New Year
To the "dear old ADVOCATE."

A happy, happy New Year!
To our editor, I say
We'll have a happy new year
Because he's coole to-day.

A happy, happy New Year!
To the editors that went up higher
If they aspired to reach the top,
It was a good "desire."

A happy, happy New Year!
To the foreman; printers, too.
They early rise and sit up late
To give the news to you.

A happy, happy New Year
To the publishers both J. and C.
A happy, happy New Year!
To the boy they call a "D."

A happy, happy New Year!
To ye writers and ye scribe,
Who still the ink and wield the pen
Of Zebulon's great tribe.

A happy, happy New Year!
To our pastors new and old,
We'll pray for them and help them with
Our silver and our gold.

A happy, happy New Year!
To their patient, loving wives.
They deserve a happy New Year
For their grand, heroic lives.

A happy, happy New Year!
To all the girls and boys.
In merit may they make a mark,
As well as make a noise.

A happy, happy New Year!
If there's "heathen at your door,"
Make them a happy New Year
By giving from your store.

A happy, happy New Year!
To our missionary bands,
Who are spreading the glad tidings
In many foreign lands.

A happy, happy New Year!
To our readers in their need,
May they multiply so fast this year
That *all* who can may read!

A happy, happy New Year!
To the carriers—last, not least.
May we all have a flow of soul,
And every week a feast!

HALLEY, Louisiana.

The Last Words from "Invalid."

The editor, in looking through some old papers in the editor's drawer the other day, discovered the following communication from "Invalid," which he takes pleasure in giving to the readers of the ADVOCATE. She "being dead, yet speaketh."

"THE WORLD WELL LOST."

On the last night of the old year Nature, as with tender, reverent hands, spread a shroud of spotless white over the dying year. The "winding sheet" of the dead monarch served as "coronation ermine" for the queenly New Year. Or, to better illustrate, it seemed that the praying angels, beholding the slumbering world wrapped in sin and misery, had woven draperies from the clouds of heaven, or shook from their "snowy wings" the soft white plumage which had fallen as a "mantle of charity" over the erring, sin-stained earth. It seemed ruthless desecration to crush under foot the stainless snow-flowers to leave sinful footprints on nature's spotless carpet; but our rude sleigh dashed swiftly over the broad white plains, and to my enfeebled frame it was most refreshing after weeks of illness. On my return from my first and last sleigh ride, I sought a brief rest, hoping to recover strength for the duties of the New Year; but alas! I grew worse—every day riveting the chains of affliction; the days growing into weeks, the weeks lengthening into months, until the third day of the present New Year brings the *sixth* anniversary of my "captivity."

Yes, six years ago I was forced to yield to "a mightier One," whose strength was greater than my strength—of will or body, whose wisdom was greater than my feebleness of mind, whose eye could see *all* that was before me, and whose hand was merciful, even in afflicting, whose words of command were those of a loving Father who brought his restless, unhappy child to obedience with the rod of affliction. "*Be still and know* that I *am* God!" As the days passed wearily by, bringing no relief, how far away seemed the promised land of rest! In the morning I would sigh, "Would God it were even!" and at even I would say, "Would God it were morning!" Oh, for rest from pain—from mental and physical anguish! How I longed to break the fetters that bound me, to burst my prison doors, to bask in God's golden sunshine, to be as free as the birds whose songs but mocked me! How bright and beautiful the wide, wide world beneath the soft blue skies! But glad voices and "sweet memories past" called but in vain! Yes, everywhere *without*—was bright with sunshine, vocal with music, while *within* all was cheerless gloom, weariness and unrest.

To me the world was *lost*. Ah, what had I not lost! Ambition, like a fonder, cherished exile, drooped as if smitten by "the north wind's breath." Hope, like a radiant star, went down in a night of despair—o'erclouded forever. Affliction's rod seemed one of cruelty, for I could not *then* realize that "he only wounds to heal." The cup pressed to unwilling, quivering lips was one of bitterness and anguish; the cross, beneath which I sank weary and fainting, seemed greater than I could bear; the thorns, given for "youth's joy and crown," wreathed an aching brow, while my rebellious heart cried out in its anguish, in its desolate pain and woe "My God, why hast thou forsaken me! Is thy mercy clean gone forever?"

Ah, how like Israel I murmured; sighing for the past, because the waters of affliction were bitter, and the wilderness of sin brought forth no goodly fruits, no cooling waters, no palmy shade, nor dewy fragrance. The days seemed to grow longer, the nights darker. The seasons came and went, the world moved on without me, until I felt that it was with me, as with the dead, if not *really* dead—I seemed *buried and forgotten*.

Like David, "In my distress I cried, and the Lord *heard* me and delivered me out of all my troubles." "Nearer, my God, to thee," was my heart's constant thirsting cry. Realizing the need of an ever-present Savior, I cast "*all* my care upon him," and when I had "learned *of him*" the perfect lessons of patience, reposed in him perfect trust, "looking unto him" with eyes of unclouded faith, pleading for "grace sufficient;" *then* came perfect love, joy and peace! Lo! the day had dawned, the "thick shadows" fled, a new song was given me in the night of sorrow. "My cup runneth over," was a joyous cry, for it was sweetened with God's wondrous love. My "prison" indeed "proved a palace," and often I realized that this humble "bethel" was "as the door of heaven." Often in the midst of the fiercest flames in "affliction's furnace" I thought of a greater sufferer—the faithful martyr—whose death-bed was one of glowing coals—while enveloped in the cruel flames, was heard to exclaim: "Am I on a bed of roses?" When racked with pain, hurling with fever, and without any earthly comfort or relief, such fortitude has been given, such sweet spiritual "refreshing from the presence of the Lord," such holy calm, such peace has been mine, that I have burst forth into rapturous song—

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed thro' bloody seas?"

Truly "God *is* love!" Behold how he loved us, giving his *only* Son to die that we might live! The cross has overshadowed, not crushed me, and even now it is wreathed with peace. Beneath its shadow I have found "joys unspeakable"—a rest which may be called "the soul's repose"—not a sluggish slumber of a slothful soul, but a peaceful, trustful rest.

"In the cross, in the cross,
Be my glory ever,
Till my ransomed soul shall find
Rest beyond the river."

When the voices of earth call to me, and star-eyed Pleasure, with its golden wand, beckons me to follow, I heed not the voice which has lost its music, and say of Pleasure's days—"I have no pleasure in them." Tidings of thrilling interest to those who know not "the way of righteousness" fall on ears that heed not its "uncertain sounds," for "none of these things move me." I hunger no more and thirst not for "the meats that perish," for the waters that quench not the thirst of the soul. "Dead to the world"—aye, even forgotten; just so my life be "hidden with Christ in God." Mine are the "sure mercies;" my hidden treasures, "the secret of the Lord." Though the friends of my youth, who in my sunshine lived, fled when winter came, their places are not vacant and desolate, for the hearts of strangers have been strangely warmed and drawn out in sympathy for one in the bonds of affliction. They are not of the world; but, "bearing in their bodies the marks of the Lord Jesus," they "go about doing good," ministering to the sighing "prisoners of the Lord." Such are God's pure, white-plumed messengers, coming as did the ravens to feed the weary, hungry prophet. Some of such have found me—God's pensioner—and have held with gentle hand "the cup of cold water" to thirsty, fevered lips.

Yes, for six years of hopeless, helpless and painful affliction I have led a life of trust as God's pensioner, and he has verified his precious promise: "I will not leave you comfortless." Hidden in the cleft of "the Rock that is higher than I," earth's tempests may sweep over me; but I know that my God is not in them. Hearing "the still, small voice" above the loudest crash and roar, I can sing in joy and gladness, in calm and trustful spirit, praising "the Rock of my salvation"—

"Rocks and storms I'll fear no more,
Till on that eternal shore,
Drop the anchor, furl the sail,
I am safe within the veil."

Crown me not egotist, for in reviewing the past six years (the brightest and best of the coinage in life's treasury), if I seem to boast, I am but "glorying in my infirmities," and more in "the cross of Christ." This is but a feeble expression of thanks to the Lord for "all his benefits toward me," for many have been his "benefits" showered upon my resting-place from "the tree of forgiveness," by the power of love and mercy. So the six years of my invalid life have been spent under his watchful, pitying eye—under his wing—where "I am safe from all danger." Looking not on things temporal with covetous eyes, but on my "hope of glory," I count "the world well lost."

INVALID.

The Missionaries and Rum.

MR. EDITOR: The St. Louis Christian Advocate, of December 22, upon the authority of the New York Times, says: "Every ship that carries a missionary to Africa, carries enough poisoned rum and gin to offset in evil the good effects of the labors of a thousand missionaries." This brings to our mind an incident which occurred a few years since. A vessel which took out two missionaries to the western coast of Africa, at the same time carried forty thousand gallons of rum to sell to those superstitious and easily gulled people. Now this suggests the question, How much rum will it take to paralyze the good influence exerted by each missionary? In order to a solution of this problem, we will state that a saloonist of DeSoto parish was reported as saying during an election for local option, that he could make more votes for license with ten gallons of whisky than all the preachers in the parish could make for local option. Admit this to be true, and no one doubts it where the freedmen are in the majority. Suppose there are fifty preachers in the parish, and we will thus state the problem for solution. If ten gallons of whisky will paralyze the good influence of fifty preachers in a civilized community, what number of missionaries among a heathen people would have their influence paralyzed by forty thousand gallons of poisoned rum?

In reference to another feature of the subject, we have the following from the Rev. J. C. Simmons, of California: He says, judging from the past, three years hence there will be one hundred thousand acres of wine-bearing vineyards, averaging about four hundred gallons of wine per acre, making forty million gallons of wine. Furthermore he says, men who make it almost invariably become drunkards and go swiftly to destruction. In neighborhoods where it is extensively manufactured drunkenness abounds, especially among the young. This testimony, against the theory that wine making is an antidote against drunkenness, has been given by an observing man, an eye-witness for thirty-five years.

As we are writing upon a topic which effects the vital interests of universal humanity, permit me to give a shocking incident which occurred in this community a few days since. We quote from the DeSoto Democrat: "Reese Poag was shot and killed by Mr. B. B. Dicklusou. The sole and only cause of this distressing calamity can be summed up in one simple word—'whisky.' Reese Poag, a splendid young man, lies a bloody grave to-day, in order that a few men may grow rich by dispensing deadly poison to their fellow-mortals." The only apology we have for writing those things is the hope that we may stir up the good temperance men and women to a greater degree of activity.

J. F.

MANSFIELD, La., Dec. 27, 1886.

Our Work in New Orleans.

MR. EDITOR: I was pleased and impressed with this sentence in one of your editorials, a few weeks past: "The best man for the most needy place." We are doubtless not making the advance in New Orleans that we might reasonably expect. The question of giving the gospel to the multitudes of semi-heathen in our cities is now occupying my mind, and my concern for the spiritual welfare of this great city is almost consuming me. Let me suggest, in the fear of God, what seems to me a reasonable and feasible plan of work to begin with. There are ten separate charges, I believe, in New Orleans (including the German charges). Let ten men be sent to these charges who are able and willing to preach three times each week in addition to the work now done. Send an active, enterprising missionary to the city, whose work shall be to seek out places for preaching in every destitute part of the city, arrange the appointments for preaching, and, serving as the pastor of the work, let him open as soon as possible thirty new preaching-places in dwellings, halls or rented rooms. Let the pastors each preach at the places nearest them—say on Tuesday, Thursday and Friday evenings. Let the missionary preach at each of these places at least once each quarter on the Sabbath, and as often as possible on the evenings of the week. Let him establish a Sabbath-school at each place as soon as possible, and a class meeting. We will thus be preaching at forty different places each week instead of ten, and no man is worthy the name of a preacher who is unwilling to do the work, and let no man be sent to the city who is unable to do it.

Fifty-five gospel sermons each week instead of twenty, regularly and more in time of revival, will, under God's blessing, give a mighty impetus to the work. This plan will bring into active use a vast amount of idle talent in the way of Sunday-school superintendents and teachers and class leaders. It will develop a sympathy among the workers that does not now exist, and most assuredly, as the Lord has chosen the "foolishness of preaching" the means, and made the "gospel the power of God unto salvation" to all that believe, we will have great success. There are multiplied thousands here who never hear a pure, kind word, or know what it is to hear the gospel preached, I truly believe. O, for a million to build churches and schools for God through Methodism in New Orleans.

H. F. WHITE.

A Good Book for Everybody.

MR. EDITOR: I am glad to see in the last ADVOCATE notice of a book, entitled "The Work of the Holy Spirit in Man." I have been seeking for such a book, and rejoice to learn that one has been published, and I, too, join in request with "P. G. W." that "J. W. M." will state through the ADVOCATE where it can be purchased, and the price. A book on that subject, written in a style to meet the popular need, would supply a great desideratum. The average church member—to say nothing about the outsider—has very imperfect ideas of the Holy Spirit. How many even so much as actually and really believe that "there be any Holy Ghost"?—much less realize the great blessing of his presence and office. I have long thought that one, if not the greatest, difficulty in the way of the unregenerated has been the lack of a proper understanding of the reality, presence and office of the Holy Spirit. People generally look upon the Father and the Son as away off yonder—too far away to take notice of their sins and prayers; whereas Christ left word with the world before he left the earth for heaven that he would send the Holy Spirit to stay here in his stead—"the Comforter to help our infirmities"—and he declared that we would be gaining by the arrangement. And now the world needs a plain and concise book to call attention to that fact and instruct the popular mind about the great boon we have in the real, live, omnipresent and blessed Holy Spirit. Let us have it by all means.

I saw in the ADVOCATE, two or three years ago, a notice (by Bro. Ware, of Pass Christian) of a little book, entitled "The Christian's Secret of a Happy Life." I got it, and have derived more spiritual good from it than all other books I ever read, excepting the Bible. I devoutly wish it also was in every house in the land, and read carefully and prayerfully by every human being in all the world. It is worth far more than its weight in gold, and it costs only fifty to seventy-five cents, according to style of binding, etc. That book can be had at the Willard Tract Repository, 239 Fourth avenue, New York City, or 921 Arch street, Philadelphia.

Let everybody get both books and read them carefully and prayerfully; and if the first-mentioned one be as good as the last, they will prove a great blessing.

D. W. FOSTER.

PLEASANCE, La., Dec. 19, 1886.

"Threatenings."

MR. EDITOR: Of late there have appeared in the columns of the ADVOCATE many pieces under the above heading—of threats being made, and of threats being carried into effect, etc. One brother makes a good threat, and calls on his brethren everywhere to threaten likewise. I see no objection to his throat since it is a good one. He proposes that the preachers of the three patronizing Conferences—Louisiana, Mississippi and North Mississippi—of which the ADVOCATE is the general organ, threaten the editor with 2,000 new subscribers.

Now, brethren, how do you expect to heed this call? How do you intend to get about getting up your number of subscribers? If all hands will work, it will be easily done. In the three Conferences there are nearly 300 traveling preachers. I suppose in the three Conferences there are 250 circuits, and the circuits will average four preaching-places each. Will each preacher try "his best" to send *one new* subscriber to the ADVOCATE from each preaching-place? This appears reasonable, and all *know* it is right. This would make the 1,000 asked for—to say nothing of the *stations*.

A station, Mr. Editor, is generally looked upon as a "better place" than a circuit; and now, according to public opinion, they must send more subscribers to the ADVOCATE than the circuit. Now for a plan by which to do this work: When the preacher in charge holds his Church Conference as the Discipline directs, and inquires concerning the circulation and reading of our religious literature, let him appoint a lady agent to canvass for the NEW ORLEANS CHRISTIAN ADVOCATE, as an answer to the fifth inquiry in the Church Conference. Let all the brethren try this, and the 1,000 new names will come.

LOUISIANA METHODIST.

Fund for Superannuates.

MR. EDITOR: Permit me to make a proposition to the members of the Methodist Episcopal Church, South, through your valuable paper, and that is, that every member shall pay one dollar to the support of superannuated ministers of our church. Let each Conference invest the same as a permanent fund, and pay the interest annually to such ministers. As there are nearly one million of members and only about three hundred superannuates, the interest would afford them some little support. I know there are many necessary calls, but none more imperative, and not one that ought to be more willingly obeyed. You are, I hope, so remote from that epoch at which you would be personally benefited, that I shall entertain the ardent wish that you will advocate with all your ability this just debt and request your brother editors to do the same.

Yours fraternally,

A LAYMAN.

BLADON SPRINGS, Alabama.

Alexander the Great.

MR. EDITOR: It is not my intention to write a historical sketch of the man whose name heads this article. If any one wishes to know all that is worth knowing about Alexander the Great, they can find it either in Plutarch's Lives or Rollins' Ancient History. My object is to contradict a falsehood which I have read and heard reiterated hundreds of times, and sometimes from Methodist pulpits. It is that "Alexander the Great conquered the *whole* world, and then sat down and wept bitterly because there was not another world for him to conquer." Where or when this falsehood started I do not know. If all the authentic history now extant about the great warrior and conqueror is to be credited, he did no such thing. He did subjugate by force of arms and capitulation more nations, perhaps, than any other monarch ever did; but he lacked a great deal of conquering the whole world as it was then known. He conquered the greater part of Western Asia, including Egypt in Africa; but he never went further east in Asia than the Ganges river. All the nations east of that river, including the contiguous islands, he never touched. He did not conquer Arabia in Southwestern Asia, nor Carthage, one of the most warlike governments then on earth, in Northern Africa. He never ventured on Rome or on any of the powerful nations in Western Europe who were the predecessors of the present Germanic, Spanish, French, Anglo-Saxon and other races of men. Indeed, he would have found it far more difficult to conquer those hardy, warlike nations of Western Europe than to overrun the voluptuous and enervated Persians and their more than half savage neighbors.

As to his weeping at his disappointments I recollect but two instances. After a fruitless effort to overtake Bessus he returned into Parthia, and while resting his army for a few days, he was suddenly informed that his long-tried and much-trusted Macedonian soldiers had determined to abandon him and return home, whereupon he wept and "complained, that in the midst of so glorious a career he was stopped on a sudden, and forced to return into his own country, rather like one who had been overcome, than as a conqueror." The other time he wept was when Anaxarchus, the philosopher, assured him that there was an infinite number of worlds. He "wept to think that it would be impossible for him to conquer them all, as he had not yet conquered one." The ambition of Alexander was boundless. He not only coveted to be the conqueror of the whole world, but to be deified and acknowledged as a god with Bacchus and Jupiter. He was indeed an extraordinary man, and his early manhood was very promising; but while he conquered so many nations, *one man* he failed to conquer, and that was himself. He died under thirty-three years of age, and the latter years of his life was full of debauchery and drunkenness, and he died at the sick end of a terrible spree. Now, if our preachers want to say anything about Alexander the Great in their sermons, I hope hereafter they will only say what they know to be true.

J. O. JONES.

HAZLEHURST, Mississippi.

A Question in Exegesis.

We find ourselves in a mist and somewhat divided on the Sunday-school lesson of the nineteenth instant—Revelation xxii, 8-21, inclusive. Will you help us?

The narrative is *unbroken*. If there is a change in the *person*, we can not see it. In the eighth it is an "angel" "shewed me these things;" in the ninth it is "thy fellow-servant" "which keep the sayings," etc.; in the thirteenth, "I am Alpha and Omega;" in the sixteenth, "I Jesus." The *person* seems identical, and Emanuel was "sent" a "messenger" from heaven, clothed with humanity, "under the law," etc; hence meets *all the relations*. The difficulty in this exegesis is found in the ninth verse: "See thou do it not." (You will mark that in our version there is an ellipsis to meet the requirements of the Greek idiom. Is there controversy about the translation?) This, you will mark, is the *ultima pars*, the very last, of written Revelation to man, and the tenth verse implies a fuller revelation than hitherto. Then is it violence to interpret this as a prophecy, and to fix the scene of the fullness of this "vision" away off in that cycle contemplated in I Corinthians xv, 27 and 28, when the union of the Logos with humanity shall have finished its work, and the second Adam shall have taken his place in the restored Eden as the head of the church?

Is there any other way of reconciling the teachings of the lesson?

J. V. B.

TERRY, Mississippi.

Turkeys and Quails.

"There went forth a wind from the Lord and brought quails from the sea." Seven turkeys and a good number of "quails" have come to the Edwards parsonage. Other gifts have come. "I. W.," Florence Ione, and Ellis Bowman have been made happy with toys. By many acts of delicate attention, and the most cordial reception given me on my return, I am constrained to do my best the coming year. May God bless the kind people of Edwards!

I. W. COOPER.

Buena Vista Circuit, North Mississippi Conference.

MR. EDITOR: At the last session of the North Mississippi Conference we were appointed to the Buena Vista circuit. We at once obeyed orders and proceeded to our new field of labor. Everything conspired to make our move, from our former charge to this place, as pleasant as it is possible for a move to be made. We met friends on every hand, and received from them many acts of genuine kindness, for which we are grateful.

On our arrival here we met a very cordial welcome and kind reception. The brethren greeted us and bade us make ourselves at home. The parsonage we found without furniture, and the preacher was in the same condition. We only had to mention our wants to have them supplied. We were soon turned loose in a furniture store and authorized to furnish the parsonage according to our taste and necessities. I need not say to you that the parsonage is now neatly and elegantly furnished with new furniture. Let praise be given to him whom praise is due. Through the instrumentality of Dr. John T. Murdock, a noble Presbyterian, a man of liberal soul, at whose hands many kindnesses have been received, the necessaries of the preacher's home have thus been supplied. Our brethren and the good sisters have made us feel welcome, and we are now ready to go to work to do them faithful service.

Buena Vista is a pleasant and growing little town. A college has been built here within the last few months, which has at this time about two hundred pupils. Education is commanding the attention of the people, and they are alive to every progressive movement. The morals of the people are good. Whisky, the dread monster, is not allowed to be sold here. Strange to say, Methodism is without a house of worship here, but is kindly accommodated by the Presbyterians. It is fortunate to have good neighbors, and they are highly appreciated; but we hope to be able to report a new Methodist Church in this place in the near future.

You will help us build if we will only let you; and we are determined to ask and urge the people to subscribe for the ADVOCATE, and in that way have you help us in all material church prosperity.

HESLEP H. TUCKER.

BUENA VISTA, Miss., Dec. 22, 1886.

Storm at Carrollton.

Husband, baby boy and myself left Greenwood for Carrollton on the morning of December 21, and when we arrived at the parsonage there were visible signs of a hard wind. Husband not being well, I knew he was not able to stand much of a storm, and, being of a timid nature myself, I was fearful some damage would be done. But it is said—

"Behind a frowning Providence,
He hides a smiling face."

There were smiling faces peeping out above the storm, and that made us feel comfortable. It was so severe that it blew flour, meat, sugar, coffee, a well-cooked and delightful dinner, and many other nice things into the dining-room and kitchen. It is certainly the longest storm I ever felt, for it is still blowing. A wagon load of corn, some potatoes, meat, and other things were blown into their places yesterday.

"It is an ill wind that blows nobody good." However, it did not take us long to take in the situation, as we had been "stormed," "pounded" and "canned" at Greenwood the year past, and had become accustomed to such ill treatment. It's a pity our appetites are so dull. Words can not express our gratitude to the kind people of Greenwood and Carrollton, who never cease to bestow favors upon the preacher and his family. We have no idea of transferring.

OMIL LEWIS.

CARROLLTON, Miss., Dec 23, 1886.

"An Inquiry" Answered.

In the ADVOCATE, of December 16, "P. G. W." inquires in regard to a book noticed by me in the ADVOCATE. "The Work of the Holy Spirit in Man," by G. Tophel (not "Lophel"), is an Edinburgh print, translated from the French by Rev. Thos. J. Despres. I purchased my copy through Phillips and Hunt, 805 Broadway, N. Y. The price, I think, is one dollar.

J. W. M.

To the Members of the Mississippi Conference Brotherhood.

Bro. Joseph Nicholson is dead. Assessment No. 6 is now due, and must be paid in sixty days. Send to the treasurer, Rev. I. W. Cooper, Edwards, Miss.

B. F. JONES, Ass't Sec'y.

WOODVILLE, Mississippi.

How solid and immovable looks the ice that stretches in winter from shore to shore of the bays and inlets of the Arctic ocean; but that ice has a motion and current as truly as the waters of our southern seas and rivers. Two vessels of the Grinnell Expedition penetrated far northward, until they were firmly enclosed in the ice; and while thus bound fast they were drifted backward, 1,500 miles, by a slow and often imperceptible movement of a mass which seemed as stationary as it was frigid. So, want of zeal in the Christian life, a cold and frozen formality, has its unnoticed and unanspected drift, away from God, away from pious constancy, away from spiritual power with men. Be sure, oh brother, that the ice of your wintry backsliding has borne and will and must bear you backward. Cry out for the Sun!

The New Year's Responsibilities.

By the mercy of God we have been permitted to cross the line which separates the old connexional year from the new. It has not come about by chance, and it is not due to our own wisdom or strength; it is the appointment of him in whom we live and move and have our being. In the calling of the ministorial muster-roll at Conference there was an unusual number of solemn pauses to make inquiry for those who were not present to answer to their names. The returns of membe ship also showed that many a death-summons had reached the rank and filo of our church in the twelve months. As we fall in afresh for the advance into the new year our feelings are chastened as we think of those who were with us at the beginning of the old year, but now are not, and of retaining our places solely by the grace of him in whose hand is the breath of every living thing. We are now standing upon the margin of a new field of time, and it should be a matter of earnest care with us that we take possession of it in our Master's name, and cultivate it for his glory. At each year's close we institute a more searching inquiry than any other church, as to the results that have followed our labor, and it is only fitting that at the year's opening we should take pains to ascertain how the best and largest results may be secured. If in anticipation of the close of this year we ask "What shall the harvest be?" we may answer in the words of Scripture—"Whatsoever a man soweth, that shall he also reap." We must not exclude or undervalue God's blessing. In one sense all success comes from God, and is the free gift of his grace. But from another point of view we see that the Divine will often takes effect through the fulfillment of conditions which fall within the sphere of human agency, and thus our action becomes the measure of God's work, and our inaction a barrier to its progress. The Scripture figure of sowing and reaping is full of instruction on this point. God created the earth, and he still makes it to bring forth and bud, giving seed to the sower and bread to the eater. But if the husbandman do not plough his field and sow his seed and tend his growing crops, he shall beg in harvest time, and have nothing. In spiritual husbandry the Divine and the human may combine in other proportions and in other modes than those in which they are met in material husbandry, but both are as requisite under the economy of grace as they are in the course of nature. It becomes us then to remind ourselves again that fresh obligations devolve upon us in the new year. God will give his blessing if we put ourselves in a position to receive it. Whatever is uncertain about the future one thing is sure—God will keep his word. The only room for uncertainty is in connexion with ourselves. What are we going to do? Before we promise as to what we will do, it would be well to examine ourselves and ascertain what we are. In our character—our moral and spiritual condition—there is a truer indication of our future action than in any profession of our lips. If our hearts are divided it is folly to anticipate consistent and earnest devotion to God's service. But when the heart is fully surrendered to God, and sanctified by his Spirit, the whole energies of the man's nature unite in obedience to the will of him who is loved supremely. This is the perfection of character upheld in our Methodist theology—a perfection of love; and where it is experienced it will be followed by what should be a universal Methodist practice—unreserved, untiring devotion of all our powers to doing God's will. The public services in connexion with the Conference were seasons of much good to those who were privileged to be present at them. We trust the blessing obtained then will be followed by even more abundant blessing throughout the year. God is as accessible in the remotest circuit as he was found to be recently in Dublin. We are never at a distance from the altar on which we offer ourselves as living sacrifices to him; and we are never far away from the throne on which he sits, who asks, "What will thou that I should do unto thee?"—Irish Christian Advocate.

A Kentucky Opinion.

Mr. A. P. Baker writes from Friendship, Ky.: "I was so low down when I commenced, I was not able to use it regularly. I believe it would have cured me if I could have had a fair chance. It has done me good. The neighbors notice the improvement; some of them say 'I look so much better,' and others say 'I never expected you to look as well as you do.' I have been sick so long. *It has cured my wife. She is fifty odd years old, and her general health is better than it has been since she was grown.* It also could see everybody that is afflicted, she would recommend your Home Treatment. *She thinks it will cure all diseases.*'

Letters from patients in nearly every State and Territory appear in the January Health and Life, which, with the brochure of nearly 200 pages, can be had, free, by any applicant for it, by mail or in person, from Drs. STARKEY & PALEN, 1520 Arch St., Philadelphia, Pa

The Legislation of the Year.

A very interesting summary of legislation in the United States for the year 1885-1886 was given by Mr. William Allen Butler in his address as president before the annual meeting of the American Bar Association at Saratoga last August. The address, which is now published in a pamphlet, reviews the legislation of Congress and of sixteen States.

Connecticut has prohibited the employment of children under 13 in factories, and the playing of games in pool or billiard rooms by minors under 16, or their loitering in or about such rooms. Both Massachusetts and New Hampshire prohibited by fine—$ 5 in the first state and $20 in the second—the selling of cigarettes or tobacco in any form to minors under 16; and in Massachusetts the penalty is also imposed on any person, except the parents or guardian, who gives the prohibited articles to such minor. New Hampshire has prohibited, under penalty of fine and imprisonment, the employment of any minor to sell or give away books, magazines, or newspapers devoted to the publication or illustration of stories of bloodshed, lust or crime. New Jersey forbids, under heavy penalties, the employment of children under 12 for singing, playing on musical instruments, or any other like calling to be followed in theatres and highways. Maryland has enacted a cigarette statute similar to that of Massachusetts, Ohio provides against the adulteration of candy; and Maryland includes cakes also. Michigan forbids factory employment as to children under 14 unless they have attended school for at least four months of the year preceding their employment. It also requires the provision of seats for female employes when not necessarily engaged in active duties. "The Child Labor Bill" in New York protects children from being overworked, and Massachusetts increases the penalties for seduction and enticement, and raises the age of consent from 14 to 18.

Massachusetts makes the procurement of a fraudulent divorce a crime punishable by fine or imprisonment, and requires a libellant who has moved into the State for the purpose of procuring a divorce to have a residence of five years. New Jersey fixes the term at three years, Maryland at two years. New York permits women to vote at school meetings, and they are made eligible to serve as overseers of the poor in Massachusetts. Connecticut requires registration of the intent to marry, and Maryland a marriage license or the publication of banns. South Carolina has adopted the rule prevailing in some other States, entitling a husband to the same share of a deceased wife's estate that a widow gets out of the estate of her husband. Mississippi makes husbands and wives competent witnesses against each other in all controversies between them. There has now been in Mississippi complete removal of the common law disabilities of married women.

Georgia, Kentucky, Maryland, Ohio, and Virginia prohibit the sale of morphine or any of its salts, unless in scarlet wrapping, with prescribed label, and New Jersey and Michigan have also made pharmacy and the practice of medicine the subject of special statutes, and in Georgia the regulations extend to dentists. Legislation with regard to explosives is also general. Mississippi protects travelers who do not smoke by providing that the payment of first-class fares shall entitle them to first-class passage, which is defined to be in "any suitable car in which smoking is not allowed." Michigan requires full and equal accommodations, facilities, and privileges for all citizens alike, of every race and color in public conveyances, inns, restaurants, barber shops, and places of accommodation or amusement.

Kentucky punishes professional gamblers by fine or imprisonment, makes the offenders infamous, and disqualifies them from voting or holding office. Georgia and Mississippi have passed local option laws. Ohio has levied a direct tax on the proceeds of sales of liquor. Rhode Island passed a sweeping prohibitive law, which went into effect on the first of last July. Connecticut and Iowa require that instruction as to the effects of alcholic liquors on the human system shall be given in the public schools, and Congress passed a law of the same purport with respect to the District of Columbia, the Territories, and the military and naval schools. After January 1, 1888, applicants as teachers in the public schools must pass an examination as to the subject.

Massachusetts has provided for the weekly payment of wages by corporations. Rhode Island requires employers to give employes notice of intention to discharge them, like that which they exact of the employed in respect to an intention to give up work, as a condition in either case of forfeiture of wages. New Hampshire forbids by a very stringent law, the intermeddling by strikers with other laborers, and also the speaking of offensive or derisive words addressed to any person passing along the street, with a view to preventing his pursuing his lawful business.—Evangelist, N. Y.

A Deep Mystery.

Wherever you are located you should write to Hallett & Co., Portland, Maine, and receive free, full information about work that you can do and live at home, making thereby from $5 to $25 and upwards daily. Some have made over $50 in a day. All is new. Hallett & Co. will start you. Capital not needed. Either sex. All ages. No class of working people have ever made money so fast heretofore. Comfortable fortunes await every worker. All this seems a deep mystery to you, reader, but send along your address and it will be cleared up and proved. Better not delay; now is the time.

The Incarnation.

The incarnation suggests the worth of the human soul. We are at times inclined to underrate the value of human nature. Ascetic and monk tortured and crucified the body. The "total" element of "depravity" is not limited, as it should be, to the human will, but is extended to "all the faculties and parts of soul and body." Against such extreme views of the debasement of human nature the present century has worked a mighty revolution. The pendulum has necessarily swung to the opposite extreme, and man has been painted as that embodiment of innocence and virtue which only Eden for a short time exhibited. What man is a sinner we find no evidence. Man is indeed so great a sinner that only the Christ can possess le him to repentance. The incarnation proves the homousness and strength of human sinfulness. But, provin the badness of man, it also proves his goodness. The incarnation proves that man is worth saving. If man did not possess worth in himself, a God would not have become man to effect his rescue. "I am not convinced of what you say," replied a man with whom a minister had been speaking; "I am not sure that I can not answer every one of your arguments; but one thing I confess I do not understand, it puzzles me and makes me feel a power in what you say. It is why you should care enough or make all this trouble and to honor us as you cared for my soul." No theory of the incarnation can be set up to explain its mysteries. Every argument in its behalf only seems to darken. But the simple fact of the incarnation proves, and to us proves completely, the worth of the human soul, the germ of human character, the world of man. Babyhood is holier because Christ was a baby. Motherhood is made more sweeter, hallowed Mary was from the Son of God. Life is richer because the God-man lived. Labor has lost its curse and meanness because the Divine hand touched the plane. Specially has become pure worthy scenes at the wedding he wrought his first miracle. Citizenship has become nearer because he both loved and was loved. The lowest life suggests the depth of shame to which any life may sink. The highest life suggests the height of holiness to which any life may climb. Christ points out to each man the worth lying in his soul.

The incarnation is also a prophecy of what man may become. The perfect life of Christ is a type of the final perfection of humanity. In every attempt to live a perfect life appear two difficulties. The one is the difficulty of turning theory into practice. Theories abound, but they are not translated into conduct. They float above the hard every-day life as the hazy clouds of August float above the landscape. The other difficulty is the opposite of this; it is the difficulty of basing practice on sound theory. It consists in fastening the eye upon the work in hand, and forgetting the principle underlying and supporting it. When hurry the principle in the city of trivial circumstances. These two difficulties stand on either side of any attempt to live a perfect life; the danger of holding the principle so sacred that it has no relation to common life, and the danger of crushing the principle beneath the load of frivolous details. But in the incarnation the principle and the deed are welded. The principle does not float in dreamland far above the deed, nor does the deed smother the power of the principle. Christ was at once the prince of theorists and of practice. Like the sun in the sky, he stood at an immense remove from man, yet he was so close to man that the light of his life pierced the deepest darkness, and its warmth warmed the iciest heart. Christ's life is thus a prophecy of what your life may become. Though human and tempted, it was perfect. It suggests the methods by which one may realize the perfect life. True theory must be wedded to righteous conduct. Thus one may attain to the perfect character. Thus should one press forward towards the mark for the prize of his high calling—the character of Jesus Christ, the God-man.—Rev. Chas. F. Thwing.

HEROIC LIVES AT HOME.—The heroisms of private life, the slow, unchronicled martyrdoms of the heart, who shall remember? Greater than any knightly dragon slayer of old is the man who overcomes an unholy passion—sets his foot upon it, and stands serene and strong in virtue. Grander than Zenobia is the woman who struggles with a love that would wrong another or degrade her own soul, and conquers.

The young man, ardent and tender, who turns from the dear love of women and buries deep in his heart the sweet instinct of paternity, to devote himself to the care and support of aged parents or an unfortunate sister, and whose life is a long sacrifice in manly cheerfulness and majestic spirit, is a hero of the purest type—the type Charles Lamb. I have known but two such.

The young woman who resolutely stays with father and mother in the old home, while brothers and sisters go forth to happy homes of their own; who cheerfully lays on the altar of filial duty that costliest of human sacrifices, the joy of loving and being loved—she is a heroine. I have known many such.

The husband who goes home from every-day routine and the perplexing cares of business with a cheerful smile and a loving word to his invalid wife; who brings not against her the grievous sin of a long sickness, and reproaches her not for the cost and discomfort thereof; who sees in her languid eyes something dearer than girlish laughter—in the sad face and faded cheeks the blossom into smiles and even blushes at his coming, something lovelier than the old-time spring roses—he is a hero. I think I know one such.

The wife who bears her part in the burden of life even though it be the larger part bravely and cheerfully, never dreaming that she is a heroine, much less a martyr; who bears with the faults of her husband, not altogether composed, with loving patience and a large charity, and with noble decision hiding them from the world—who makes no confidants and asks no confidence; who refrains from brooding over shortcomings in sympathy and sentiment, and from seeking perilous "affinities;" who does not build high tragedy sorrows on the inevitable or feel an earthquake in every family jar; who sees her husband united with herself indissolubly and eternally in their children—she the wife in very truth, in the loward as in the outward, is a heroine, though rather an unfashionable type. Grace Greenwood.

The pastor who can educate a church to work, as well as to give and live, leaves something to his pastors' successor. It is a question whether the preacher should conduct all social meetings, even during revivals. Almost every church has laymen who can lead prayer-meetings, conduct altar services and become leaders in a general sense. It would be a boundless blessing to some laymen if they could be induced to go before the people, conduct social meetings and show "the way to the Lamb," just as they now expect to see their pastors do exclusively. Such an advance throughout the church would more than double the power of Methodism. As a rule the laymen who shrink most from such leadership are the very men whom the church needs most. The ever-forward man or woman is not necessarily the most valuable. Thorough church organization may yet come to mean a congregation so built up and instructed and officered that it will suffer to the minimum during the necessary absence, or the removal of its regular pastor. This creation is possible only to the very flower of pastors.—Northwestern Christian Advocate.

ADVERTISEMENTS.

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Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of sedentary habit are subject to Headache, Dyspepsia, Melancholy, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfit the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system regulated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction, the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

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Is health. The secret of health is the power to digest. Proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when Tutt's Pills set it right, the whole system becomes invigorated, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility cease. To restore the functions of the Liver and impart that tendency which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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SOLD BY ALL DRUGGISTS, 25c.

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Colds are but the forerunners of Consumption.

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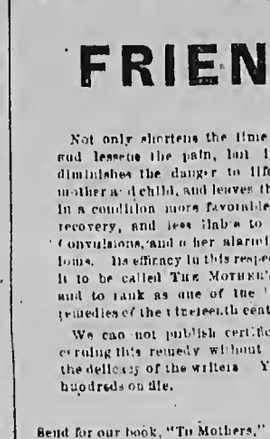

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This train has through sleepers to Marshall, Dallas, Fort Worth, Colorado City and all points west to San Francisco.

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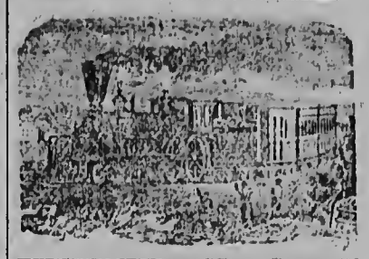

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:

T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. BENNICUTT.

THURSDAY, JANUARY 6, 1887.

Notice.

The contract of the Publishing Committee with Carver and Jamieson, for the publication of the NEW ORLEANS CHRISTIAN ADVOCATE, having expired this day, the committee have contracted with H. Jamieson, Jr., of the old firm, to continue the publication of the paper.

O. W. CARTER, Chair'n Com.

JANUARY 6, 1887.

Referring to the above notice, the undersigned begs to return hearty thanks to all the advertising and subscribing patrons of the "dear old ADVOCATE." The good-will and cheer of all our friends during the past four years is especially grateful to us. The ADVOCATE has, so far as we know, never been in a better position. The new year opens most auspiciously.

We must be allowed to say, in severing our connection with the paper, that we shall cherish its history during the last four years with tenderest emotions.

The new publisher we commend most heartily to all the friends of the ADVOCATE—upright, diligent and intelligent, we heartily commend the selection of the Publishing Committee.

In parting, we do not hesitate to say, as in our judgment, that the present editor, Dr. C. W. Carter, has hardly been equaled and never excelled by any of his predecessors.

THOS. J. CARVER.

The interests of the ADVOCATE has been intrusted to me by the Publishing Committee, and accepted, and I sincerely hope their expectations will be fully realized. Every effort will be made to bring the paper up to the highest point of mechanical excellence possible. To this end we look forward to the continued support of our tried friends of the past four years and the full co-operation of the friends yet *untried*. If an effort for supremacy is made, the members of the patronizing Conferences may look for a surprise with the close of 1887.

H. JAMIESON, JR.

A Happy New Year.

The Ladies' Auxiliary of the New Orleans Young Men's Christian Association gave a reception to their friends on New Year's Day at the association parlors, 15 Camp street. The spread was such as ladies only can prepare, and the many guests had a most enjoyable time. The association, with its Ladies' Auxiliary, is one of the popular institutions of the city, whose influence is felt for good in many quarters. With Mr. Sherrard, the genial secretary of the association, and Mrs. Morgan, the head of the Ladies' Auxiliary, the promise for the year is most encouraging, and we expect to hear good reports from the various departments of work during this year of our Lord 1887.

The activity, ingenuity, enterprise and energy of the devil seem to be unabated, though he is being continually foiled and defeated. His delight—if he can have any delight—is to work on the soil where the good seed of the gospel has been sown. When the seeds fall, "then cometh the devil and catcheth away that which was sown." If Christian people were as enterprising in their work as the devil is in his, and as ready to "catch away" the seeds of evil as he is to "catch away" the seeds of good, what a different state of things the church would present to the world! In enterprise and activity the devil affords us a good example, and it would be an advance movement if some Christians would follow in his steps in these matters. Here is a case where we may learn "valuable lessons even from an enemy." What a shame it is that the devil should show a greater zeal and more persistence in following up his work than the ordinary Christian does!

The New Year.

"New time, new favors and new joys
Do a new song require."

The entrance upon the new year may suggest to us all different thoughts, according as our circumstances and temperaments differ. It seems, however, that all may start the new year with this great fact, which is so often lost sight of. God has sent no one into this world upon an aimless mission. We all have something special to do—something which no one else can do as well as we. There is a life-work for every sane person. Every individual has a special endowment to qualify him or her for the doing of that work. We can never attain to a true conception of our work unless we have a clear conception of life and its meaning and value. The estimates we place upon life very largely determine the character of our work. If in our thoughts we detach this life from the future life, our work will be marred, for the value of life is manifested and its meaning declared only at the point of connection between the present life and that which is to come. We are to be workers for both this life and the future life. These are scriptural teachings, and the responsibility they lay upon us is well nigh appalling. In accordance with the fact that we have to do with a present state of existence and a future state, our Lord has given the injunction, "Lay up for yourselves treasures in heaven." In the same line of exhortation Paul says, "Set your affections on things above." The true work of life has direct reference to the life we are to enter hereafter. The value of life is in the fact that it is the introduction to the eternal life. This thought expands the littleness of life into an immeasurable greatness, and stretches its shortness into an indefinite length, and settles its transitoriness into an enduring permanence. The preparatory state to an immortal existence must, in the nature of things, be of immense importance.

Now, whatever may have been our success in our life-work heretofore, we are at this season entering upon a new stage of that work. If we have been diligent to improve the opportunities of the past, that very experience has fitted us for better work this year, and thereby augmented our responsibilities for faithful performance of the same. But, with the better qualifications which a true experience always gives, we all need, upon entering this new stage of our work, to get nearer to him who is the source of our inspiration and our faithful helper. It is an old saying, to be specially recalled now, that "he who is nearest to Christ is nearest to the fire." In our work for the Master, that fire is to us what the steam is to the engine. It is our motive power. "He shall baptize you with the Holy Ghost and with fire." "Ye shall be endued with power from on high." The power came in the form of fire. They had gotten very close to Christ—and the fire beamed forth and work was done that was never done before.

For a faithful year's work in the vineyard of the Lord we need to begin aright. We must put ourselves in accord with God and his plans. God's great plan is to evangelize the world. Let us all put ourselves right here. God has given simply the great object to be attained by this warfare. To his church he has left the arrangement of the details of the campaign. The church is the habitation of God, and the Holy Spirit works through the church. A great many of us need straightening up here. We are not in sympathetic accord with the plans of the church for the conversion of the world. And our want of harmony with these plans has resulted in retarding the progress of the Lord's cause in that particular part of the vineyard in which we have labored. At this point we need to make confession and "bring forth fruits meet for repentance." It is a very sad spectacle to see one person or a few persons assuming to be wiser than the church in whom God's Spirit dwells and works. We will show our wisdom by putting ourselves in line with the *whole* of the church work.

When this is done God can reach us by his Spirit, and then our prayers for help will be heard and answered, and we shall be endued with power, and the work of the year will go forward with a rapidity startling to our boldest faith. There is no limit to our possibilities if we will simply surrender ourselves to the Divine Spirit, and then stand out of his way. As curious as it may sound, we are too frequently in the way of the Spirit's working. If we yield *ourselves* implicitly to him to work in us and by us, we shall not only do a faithful year's work, but we will not be obliged to rely upon an old threadbare experience for comfort of soul. The year will be full of fresh experiences and delightful enjoyments, which will be an ample compensation for all the toils and sufferings that may come. Keeping ourselves in line with God and his church in all the great and all the small enterprises for the elevation and salvation of our race, and supplying the holy fire kindled in our hearts by the Spirit with the "beaten oil of the sanctuary" continually, we will be able to let our light shine to show others the way to Christ. And after all that can be said, the true work of every Christian is to save souls from death.

Usually this is a time when many resolutions are "resolved." Suppose we all agree to just one single, simple thing. There are a great many Christian people who read the ADVOCATE. Let all these agree to put forth special effort to lead *at least one soul to Christ* during this year! Is it not worth working for? "He that converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

The Remembered Name.

One of the prophecies in regard to our Lord has reference to his name. "I will make thy name to be remembered in all generations, therefore shall the people praise thee forever and ever." Christ has been called by more than a hundred different names. A curious thing about these names is, that each one has a special meaning and points to some special trait of character or designates some special work. In these names, descriptive of the character and work of Christ, God is preparing the world for the full development of that work. Another thing about these names is this. A being who has so many names, each having a special meaning and revealing special traits of character, is in contact with humanity at some point all along the ages, and gives to each age a special hope. By these names Christ has been remembered from the beginning. By keeping these names before the people, the Messiah was kept always in view. It is interesting to see how this was done. Before the flood, the name is "the Seed of the woman." Jacob spoke of the Christ as "Shiloh." Job called him "My Redeemer." Isaiah discoursed of him as "the Prince of Peace." Jeremiah described him as the "Lord, our Righteousness." Ezekiel pointed to him as the "Plant of Renown." Haggai said he was the "Desire of all nations." Zacharish referred to him as "God's Fellow." Malachi disclosed him as the "Sun of Righteousness." In the long stretch of history that reaches from the fall of man to the prophet Malachi the wonderful name was kept before the world by presenting a changed application to suit every change of society and every phase in the development of human history. In those long years it was a name of fascinating power. The character of the Messiah was gradually unfolded along the roll of history, and these names shed glimpses of light upon it, until the Jewish mind was filled with Messianic glories.

The special, pre-eminent and world-wide name of the Messiah was reserved for New Testament disclosure. When he came to earth in human form a "new name" was given to him. "Thou shalt call his name Jesus," said the angel to Joseph. As there was a special meaning to all the foregoing names, there is also a special meaning to this. "For he shall save his people from their sin." This name being prefixed to the older, general title, he is now known to the world as "Jesus Christ." Translated into plain English, this means "the anointed Savior," and is descriptive of his person and work, and of his qualification for that work. "Jesus Christ," then, means a Savior qualified to save sinners from their sins. This is the name that is to be "remembered in all generations." It is to be forgotten by no generation. It is a name sweeter than every other name; more precious to human hearts than all names; full of consolation to the suffering, and the only hope of sinners.

Jesus! the name that charms our fears,
That bids our sorrows cease,
'Tis music in the sinner's ears,
'Tis life and health and peace.

This name is to be remembered. It is being learned the world over. The press is speaking it out in all languages. The electric wire flashes it in every direction. Sea breezes waft it from continent to island. Literally, everything is conspiring to the fulfillment of the prophecy: "I will make thy name to be remembered in all generations."

In 1813 Protestantism in France did not count 150 pastors, and had not a single establishment of charity, education, or evangelization. That church now has 600 pastors, 37 homes for orphans, 42 retreats for the aged, 2 convalescent reformatories for prisoners, besides asylums for the blind, deaf and dumb.

Briefs.

The Supreme Court of Ohio has pronounced the Daw Liquor Law of that State to be constitutional, and affirmed the validity of the law prohibiting the sale of liquor within two miles of any agricultural fair-ground during the fair. So the "strong arm of the law" is hedging up this wicked traffic.

Measurements have shown the thickness of the human hair to vary from the two hundred and fiftieth to the six hundredth part of an inch. The silkworm's thread is one five thousandth of an inch thick, and the spider's web only one thirty thousandth. Blonds hair is the finest and red the coarsest. Taking four heads of hair of equal weight, a patient German physiologist found the red one to contain about 90,000 hairs; the black, 103,000; the brown, 109,000; and the blonde, 140,000.

A project is on foot for tunnelling the Rocky Mountains under Gray's Peak, which is 14,440 feet above the sea level. It is proposed to bore from east to west direct for 25 000 feet at 4,440 feet below the peak, and communication will thus be opened between the valleys of the Atlantic and Pacific side. Part of the work has been done already, and in the way of heavy engineering but little more will be required. In these days obstacles seem to be only in the way of church movement, and yet the church has the resources of heaven in her reach.

This extract from President Cleveland's message to Congress ought to command the attention of our law makers, as it has won the approval of the reading public: "When more of the people's substance is exacted through the form of taxation than is necessary to meet the just obligations of the government and the expense of its economical administration, such exaction becomes ruthless extortion and a violation of the fundamental principles of a free government." Why pile up the people's money in the treasury, and then have everybody fretting about what to do with it?

Here is an item of interesting information culled from the New York Christian Advocate's Philadelphia correspondence:

From the annual message of the Mayor of Philadelphia, which was presented to Councils on Thursday last, we learn that the city has an area of 129 square miles, with 900 miles of paved streets, 200 miles of sewers, 850 miles of water-pipes, 823 miles of gas-pipes; a river front on the Delaware river of 20 miles, and on the Schuylkill river of 16 miles, with 6 miles of wharfage on the Delaware and 4 miles on the Schuylkill; the largest municipal buildings of any city in the world, and the grandest in architectural beauty; the largest and finest park of any city in the American Union, embracing in all 2,816 acres, and ten squares in the midst of the city, averaging 5 acres each; 265 000 homes, valued at $575,000 000. It is the largest manufacturing city in the world, with but one exception, producing an annual value of fabrics amounting to $481,226,309 from 12,050 establishments, employing 151 000 men, 68,000 women, 28,296 youths over fourteen years of age. These approximations of material wealth are encircled with grander interests of schools, colleges, hospitals, churches, benevolent and semi-benevolent societies, in whose buildings, apparatus, and working methods are invested millions on millions of dollars.

Notes.

A BUSINESS INTEREST.—This term is frequently applied to liquor selling. Webster's definition of interest as applied to business is, "advantage, personal or general." Some avocations can not be classed among the "business interests" of a community. They are of no advantage to the general public. Pursuits whose tendency is to injure a community are not to be considered as belonging to its interests. Injury and interest are incompatible. Those things that injure are not to be classed among the advantages. Nor ought they to be classed among respectable things. What is continually working to the injury of a community will hardly be thought respectable when seen in its true light. The saloon is not only not a respectable business interest, but is an injury, positive and powerful, to every other true business. The notion that the saloon is opposed only to morals is as arrant a falsehood as the devil ever started. It is the great obstacle in the way of every true business interest. Every kind of business struggles for mere existence while the saloon flourishes. The money that goes into the saloon goes out of the real business channels, and prosperity withers. The surprise is, that business men have not seen this long ago and risen up in their indignation and commanded the saloon man to shut up his shop. That which robs legitimate business of the very basis of thrift ought to arouse every real business man to a determination to get rid of the monster at once and forever. How strange that sensible people will look upon legislation, that is intended to prohibit the saloon, as being in the nature of "sumptuary laws," when the object of that legislation is to get rid of that which, in its nature and tendency, has proved itself to be the most oppressive custom under which a people ever groaned. The saloon fosters the drink habit, and the habit prohibits bread and meat and clothing and furniture in thousands of homes. It lays a prohibition not only upon the comforts and conveniences of life, but upon its very necessities. In doing this it shuts up the commerce and lessens the trade in these very things. Why the business men of the country can not see this can only be accounted for, from the scriptural fact, that the "devil has blinded the eyes of the wise." There never was, there never can be a more grinding "sumptuary law" than the law that licenses and turns loose the saloons.

THE EUROPEAN WAR.—No one can read the dispatches that come day after day across the sea without realizing grave apprehensions that the peace of Europe is quite likely to be broken up by one of the most dreadful wars that ever stained the earth with human blood. Europe is to-day little less than a vast military encampment. Military preparations are going on everywhere. New and improved arms are being put into the hands of the soldiers. New and large appropriations of money are being voted to the various war departments, and every available workshop for the manufacture of war material is being run to its utmost capacity. The great statesmen of Europe seem to be holding their breath and her great soldiers are drilling their armies and studying their maps. One false step in policy, one unguarded word of diplomacy, one rash act of rulership, and 10,000,000 soldiers will begin the work of death. There is no prophet that can foretell the dire result. How long, oh, Prince of Peace, how long?

At it again.

The Chicago Inter-Ocean reports that Bishop Bowman, in opening the East Pennsylvania Methodist Conference at Reading, delivered an emphatic address on temperance, denouncing the use of tobacco as well as whisky. The Conference passed resolutions forbidding members to chew or smoke.—St. Louis Christian Advocate.

A good friend of mine with whom I roomed a year ago, and who almost stifled me with smoke, and regarded me as fanatical because I protested, met me last week, saying: "I have quit tobacco and coffee into the bargain. Won't you join me?" That brother has turned out a better converted man than I intended; but I never complain at a good job. I can't help it sometimes. When I remarked that I was desirous of retiring from the prints, he replied: "No, no! Keep at it."

Something inspires me to return to the subject. The use of coffee is not now open to the discussion. Still I shall not say that my friend is fanatical. It is a "matter to be considered of." Another friend remarked to me as we were passing down the street, "The Habana is not so conspicuous as some years ago." It is becoming noticeable that smokers are thinning out among the preachers. One preacher was upon the floor reporting his work. He paused now and then "to roll back the rapid tide" of juice exuding from the corners of his mouth. I wished he could have left the tobacco out, as it improved neither his appearance nor elocution. Upon the cars I sat near a truly republican couple. The husband and wife were both chewing. The corners of the wife's mouth showed the same beautiful streaks as decorated the husband's. Every now and then the husband squirted his mouthful behind the stove or into the coal box. The wife elevated the window and gave here to the winds. The baby enjoyed it. He pokeil his fun-making digits into the mother's mouth and then into his own. Then how delightfully he sputtered! Give him a chance and he can outspit his worthy ancestors.

"It is a luxury, and I see no reason why I should quit it." Our Discipline has something to say as to needless self-indulgence. The luxury defense is not good Discipline; but it is poorer reasoning. Wine, beer and toddy are luxuries. "I quit it a whole year, and wanted it worse the last day than on the first." I will not doubt the statement. But you quit a whole year despite your persistent appetite. Now, stay quit another year. Your suppressed premise, which is that an appetite that holds twelve months amounts to a reason for yielding, will not do. Paul felt within him the movements of carnal appetite, but he kept his body under. If it is a luxury, let your wife have it. If she don't like it, tell her she is a fanatic; and if she don't quit her fanaticism, you will secede from her and die in the last ditch before you give up your "lost chaws." T. A. S. A.

Items.

—Four hundred congregations, representing nearly every denomination, are enlisted for the union revival movement in Philadelphia.

—Two hundred ministers of Glascow, Scotland, of different denominations, have united in an effort to reach the non-church-going classes.

—It is stated that of the 600,000 young men in Illinois, only about 50,000 hold membership in the churches; which is a sad comment on the church work done in that State during the past decade.

—When the North Carolina Conference was set off from the Virginia Conference in 1837, there were in the two Conferences 115 preachers and 30,000 white members; now there are 220 preachers and 146 000 members. Of that 115 preachers only two are on the effective list: Rev. Robert Burton, of North Carolina Conference, and Rev. John E. Edwards, of Virginia Conference.

—In a charge in Central Ohio Conference one Advocate is taken to every six members. Mississippi and Louisiana pastors will make a note that this shows our paper can be circulated more largely than it is by the use of a little more persistence.

—There is said to be a certain Signor Camini in Paris who speaks and writes fluently ninety-six languages and dialects. Suppose he should get them mixed, would'nt he have a taste of Babel experience?

—Mr. Spurgeon says: "If the Salvation Army were wiped out of London, 5,000 policemen extra could not fill its place in the repression of crime and disorder."

—It is said that there are 100,000 Jews who are Christians, though there are only 250 missionaries to the Jews in the world.

—During the excitement in the Stock Exchange in New York, December 15, 1,195 000 shares were sold and bought, and these shares represented $119 500 000, and that was only shares that were counted. It is thought that 190,000 shares were sold of which there was no record made.

—On the same day in the same place money went up from 6 per cent. to 180 per cent., in addition to the legal rate. In all that tremendous business only one firm went to the wall. That speaks well for the financial condition of New York.

—According to Mr. P. B. Kent, a civil engineer of some note, who has been in China for several years, China will adopt the European railroad system on the accession of the young prince to the throne.

—The Suez Canal Company and the Egyptian government have agreed to the widening of the Suez Canal. From Port Said to the Bitter Lakes the width will be forty-four meters, and from that point to Suez sixty-five meters.

—The Independent characterizes the conviction of ex-Alderman McQuade, "the magnificent local event of last week," and proceeds to say, "New York breathes freer now that one more alderman has been convicted."

—A Louisville Conference preacher said that whenever he preached there was always one mourner. We think we know one preacher of that sort down here.

—In the North Carolina Conference there has been a clear gain of 7,000 members to the Methodist Church during the past year.

THE EFFECT.—The Sunday law, although the police were enjoined from enforcing it by the court, was more generally observed by shopkeepers than we thought it would be. A few saloons were kept open in defiance of the law. These saloons are daily showing more of their character as obstructions to peace and good order. We are quite gratified at the beginnings of the efforts of the Sunday law. Let all the people throughout the State abide by the law, and we will see much good during the year.

Contributions for missions by the churches in this country are said to run about this way per member: Reformed Presbyterians, $1 65; Congregationalists, $1 53; Presbyterians, North, $1 07; United Presbyterians, 87 cents; Friends' Society, 60 cents; Northern Baptists 54 cents; Presbyterians, South, 53 cents; Protestant Episcopalians, 49 cents; Methodists, North, about 47 cents; Methodists, South, about 20 cents.

The Independent says that "Secretary Manning, in his Treasury Report, makes an error in grammar, which is so common that it deserves to be noticed." The error occurs in this sentence: "These United States in their commerce with foreign nations." In the next column the grammatical Independent has this sentence: "Lord Salisbury's government have settled their parliamentary program."

Personals.

—Mrs. Proctor, Barry Cornwall's widow, witnessed the royal jubilee of George III., in 1809, and if she lives a year longer, she will witness that of Queen Victoria.

—A millionaire member of Parliament was a reporter on a little paper in Pennsylvania twenty years ago. Now, let all the editors and reporters on little papers look up.

—What a happy sovereign Queen Victoria ought to be, ruling a nation "upon which the sun never sets," and singing lullabies to her thirtieth grandchild!

—Rev. J. W. Wolling, of the South Carolina Conference, has been appointed missionary to Brazil by Bishop Granbery.

—Rev. W. C. Dunlap, of North Georgia Conference, has been appointed missionary to the colored people within the bounds of that Conference, in the interest of the Colored Methodist Episcopal Church in America.

—Rev. W. C. Conley, a superannuate of the North Georgia Conference, died December 10. "He was a good man, and wore himself out in the service of his Master."

—Rev. W. M. Ballard, of the West Texas Conference, died of typhoid-pneumonia on his way home from the Conference session at Quero.

—Col. J. L. Kennard, one of the oldest and most respected citizens, and a member of our church in Port Gibson, Miss., died December 26.

—The postoffice address of Rev. James A. Godfrey is Waynesboro, Miss.

—The Rev. Dr. Abbey now resides at Toume, Miss., where correspondents will address him in future.

—John G. Whittier, the Quaker poet, celebrated his seventy-ninth birthday at Oak Knoll, Danvers, Mass., December 17.

—Rev. W. W. Royal, the returned missionary from China, has taken an appointment in the Virginia Conference. It is not known whether he will return to China.

—There are twenty-six preachers on the superannuate list of the Virginia Conference.

—Dr. Edward Brooks, one of the foremost educators of Pennsylvania, has been invited to take charge of the Florida Chautauqua at De Funiak Springs, next February.

—The oldest class of Princeton College dates 1820, and there are three surviving members, and they are ministers of the gospel.

—Rev. J. J. Higbd, assistant editor of the Western Christian Advocate, died in Cincinnati a few weeks ago.

—Rev. Sam Jones is booked for a lecture for Dr. King's church, 44th street, New York, about the middle of January.

—The Austin Conference, of the M. E Church, paid for missions the past year 92 cents per member!

—The Protestants have 300 churches in Italy, and the converts from Romanism are estimated to be 10,000.

Piles—Blind, Bleeding and Itching

Positively cured by Darbys Prophylactic Fluid. Bathe with a little of the Fluid added to the water. A single application will allay the itching, soothe all inflammation, deodorize all offensiveness and staunch the bleeding. Tetter and Scald Head are quickly cured by Darbys Prophylactic Fluid

Books and Periodicals.

BOOKS.

WHAT SHALL WE DO WITH THE SUNDAY-SCHOOL AS AN INSTITUTION. By George Lansing Taylor, D. D. Wilbur B. Keicham, 71 Bible House, New York. Price, thirty cents.

This is an able and most suggestive paper on one of the most important subjects now engaging the mind of the church. The defects of the Sunday-school system are clearly pointed out. Its comparative failure is shown in three points that are well taken. What is needed to be done is then strongly brought forth, and then the benefits of a readjustment of the system are stated. Dr. Taylor's "booklet," as he calls his essay, is valuable because it will stir people to thinking on this all-important subject.

DEPARTURE FROM THE FAITH OF OUR FATHERS. By Leo Rosser, D. D., of the Virginia Conference. Southern Methodist Publishing House, Nashville, Tenn. Price, ten cents.

This is a review of Dr. Haygood's sermon on "Growth in Grace," wherein the author gives the Doctor some heavy knocks, and also a review of Rev. J. H. Baxtus' tract on "Sanctification," in which the blows are repealed with added force.

—The Royal Singer. This is a new book by that veteran composer, L. O. Emerson. It is a collection of new quartets, duets, hymn-tunes, anthems, etc., with a complete course in elementary instruction, designed for singing-schools, musical institutes, conventions, etc. The price is sixty cents; sent by mail to any address. Published by Oliver Ditson & Co., Boston.

—Confessions of an Inquiring Spirit. Cassell's National Library No. 48. Cassell & Co., 739 Broadway, New York.

—We have received a second copy of Sir Percival, by J. H. Shorthouse. This comes from George Wharton & Bro., of this city. It is published by Macmillan & Co., New York. Price, $1.

PERIODICALS.

—The Forum, January. We look for this monthly with considerable interest, because we have learned that we should get a full supply of thoughtful articles from its pages. The present number is equal to any that have gone before. Such names as Higginson, Angell, Dana, Buckley, etc., are a guarantee for something worth reading. Forum Publishing Company, 97 Fifth avenue, New York. Price, $5 a year.

—The Pulpit Treasury, for January. This popular monthly keeps steadily on its way, furnishing some good things for preachers and Sunday-school and mission workers. The sermons printed are generally of a high order, and the different departments are well edited. E. B. Treat, 771 Broadway. Price, $2 50 a year. Clergymen, $2.

—American Art, for December, though late, is a fine number. There is much in this monthly to interest and instruct in art matters. The illustrations are exquisite, and the reading matter in good taste. American Art Magazine Company, 110 Tremont street, Boston. $2 50 per year.

—American Agriculturist, for January, begins a new year in fine style. Every farmer will find this monthly a very useful magazine. 757 Broadway, New York. Price, $1 50 per year.

—St. Nicholas, for January, makes us wish to be a child again, that we might receive every month such a beauty. The writers are those who have already won the attention of young readers, and will hold it through the coming year. Century Company, New York. $3 a year.

—Eclectic Magazine, for January, contains 140 pages, the pick of foreign literature. The reader gets the cream without the trouble of skimming. E. R. Pelton, 25 Bond street, New York. $5 per year.

—Popular Science Monthly, for January, is full, containing articles on many subjects of interest. D. Appleton & Co., 5 Bond street, New York. $5 a year.

It is believed that the success of *Scribner's Magazine* is unique in the history of magazines. The first (January) number was published on December 15, the first edition being 100,000 copies. It was exhausted on the day of publication. On Saturday, December 18, a second edition of 25 000 copies appeared, which was at once consumed, and an additional 15,000 was put to press—14000 copies having been already sold. The demand was so great that it was impossible to keep the dealers supplied. On the day of publication, 2,000 copies were sold upon the news stands of the elevated railroads; at the news stand of one of the New York hotels, nearly 500 copies were disposed of on the first afternoon of its appearance, and several of the dealers all the series leading from New York sold 800 copies on the first day.

White River Conference.

APPOINTMENTS.

JONESBORO DISTRICT.—*S. L. Cochran P. E.* Jonesboro station, M. M. Smith; Parsonbill station, W. J. Ready; Gainsville circuit, W. W. Ambrose; Boydsville circuit, H. M. Grenade; St. Francis mission, Prestus B. Wallis; W. Memphis, B. Harris; Buffalo Island, A. J. Johnson; Harrisburg circuit, W. R. Foster; Vandale circuit, R. G. Brittan; Tyronza mission, William A. Manley; Marion circuit, James E. Denigan; Osceola circuit, G. W. Smith; Chickasawba circuit, J. H. Rutledge; L'Anguille mission, J. M. Hively; Jonesboro circuit, J. R. Edwards; Paragould circuit, J. S. Watson.

HELENA DISTRICT.—*Frank Keller P. E.* Helena station, F. A. Jeffett; Lagrange circuit, F. C. Sterling; Marianna station; R. S. Dixon; Forest City station, M. B. Campbell; Forest City circuit, T. A. Cribb; Taylor's Creek circuit, A. C. Smith; Wheatley circuit, J. C. Rutter; Spring Creek circuit, S. W. Anderson; DeView circuit, M. C. Morris; Clarendon and Brinkley station, C. H. Ford; Howell circuit, T. Whitaker; Cypress Ridge circuit, R. W. Manley; Holly Grove circuit, N. E. Skinner; Surrounded Hill circuit, W. J. Vick.

NEWPORT DISTRICT.—*George M. Hill P. E.* Newport station, E. A. Garrison; Jacksonport station, John Moore; Purkepenon circuit, S. H. Evans; Oil Trough circuit, S. W. Register; Walnut Ridge circuit, F. E. Taylor; Portia circuit, W. E. Rutledge; O Kean mission, J. G. Miller; Corning mission, Few Ball; Shiloh circuit, Thomas Vincent; Lorado circuit, M. Martz; Pocahontas circuit, J. I. Maynard; Siloam circuit, E. M. Davis; Walnut Hill circuit, W. E. L. Arnold; Powhatan and Imbolen station, T. Rallings; Smithville circuit, T. B. Williamson; Calamine circuit, J. F. Armstrong.

SEARCY DISTRICT.—*J. M. Talkington, P. E* Searcy station, E. M. Pipkin; Searcy circuit, H. F. Harvey; El Paso circuit, R. P. Harwood; Bradford mission, W. A. Peck; Beebe and West Point, Z. T. Bennett; Argenta mission, W. F. Wright; Leabonna Chapel, W. A. Pendergrast; Jacksonville station, J. F. Pike; Union and Revels station, E. M. Baker; Auvergne station, G. A. Donnelly; Augusta station, A. M. R. Benson; Weldon circuit, C. H. Carey; Mineral circuit, H. M. Cryer.

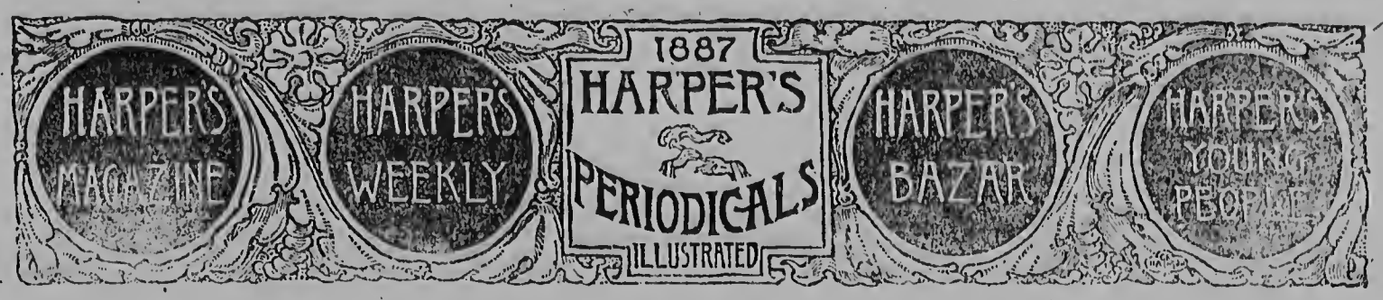
BATESVILLE DISTRICT.—*H. T. Gregory, P. E.* Batesville station, N. B. Fizer; Evening Shade and L'Crosse station, J. F. Troy; Barren Fork circuit, A. P. Saffell; Ash Flat circuit, W. S. Southworth; Mammoth Springs circuit, R. D. Moon; State Line mission, R. H. Grissett; Salem circuit, J. S. Brooke; Newberg circuit, D. W. Reid; Melbourne circuit, I. A. Vernon; Viola circuit, R. O. Bland; Bethesda circuit, J. J. Alexander; Jamestown circuit, F. R. Noe; Mountain View circuit, Lewis Kelly.

"Consumption Can Be Cured."

Dr. J. S. Combs, Owensville, Ohio, says: "I have given Scott's Emulsion of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of lung disease, and advanced to that stage when coughs, pain in the chest, irregular breathing, frequent pulse, fever and Emaciation. All these cases have increased in weight from 16 to 28 lbs., and are not now needing any medicine."

NOTICE.—All communications on business must be addressed to the publisher, Hugh Jamieson, Jr., 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

NOW IS THE TIME TO SUBSCRIBE.



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Ulcers

Besides the ulcers I also had a glandular swelling on my neck, which was gathering, and seemed about to break. I consulted skillful physicians, and took various remedies, but failed to find relief until I commenced using Ayer's Sarsaparilla. A few bottles of this remedy completely cured me, and I am now in perfect health. —Mrs. Jane L. Hopkins, Cambridgeport, Mass.

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Sores

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THE BATTLE OF LIFE.

Go forth in the battle of life, my boy,
Go, while it is called to-day;
For the years go out, and the years come in,
Regardless of those who may lose or win—
Of those who may work or play.

And the troops march steadily on, my boy,
To the army gone before;
You may hear the sound of their falling feet
Going down to the river where the two worlds meet;
They go to return no more.

There is room for you in the ranks, my boy,
And duty, too, assigned;
Step into the front with cheerful grace—
Be quick, or another will take your place,
And you may be left behind.

There is work to be done by the way, my boy,
That you never can tread again;
Work for the lofties, lowliest men—
Work for the plough, adze, spindle and pen;
Work for the hand and the brain.

The serpent will follow your steps, my boy,
To lay for your feet a snare;
And pleasure sits in her fairy bowers,
With garlands of poppies and lotus flowers
Enwreathing her golden hair.

Temptations will wait by the way, my boy;
Temptations without and within;
And spirits of evil, in robes as fair
As the holiest angels in heaven wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet, breast-plate and shield,
And the sword that the feeblest hand may wield
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the gospel shod,
And before high heaven do the best you can
For the great reward, for the good of man,
For the kingdom and crown of God.

MR. EDITOR: I feel so thankful for Christmas. If we had no Christmas, we would have no Savior. I often sing and talk about Christ being born in Bethlehem, and the shepherds and the wise men. I wonder if they were the same. I am so glad when Christmas is near. We have so many nice presents. In 1881 I had twenty-five presents on our Christmas tree at home. I was the only child, so had a "Benjamin's mess;" so my mamma said, and I was so glad. I feel sorry for the poor little girls and boys that have no home and no friends to give them presents. I liked Bishop Galloway's letter so much. I know his little boy was proud to get that letter. We hope to have a Christmas tree for our Sam Small Sunday-school. Miss Clara Crary is my Sunday-school teacher. I am in the intermediate class. Mr. Enoch Talley is our superintendent, and he is such a good old man. He gets happy and shouts sometimes in Sunday-school. Bro. Shelby, our pastor, came Sunday to bid us good-bye, and said that he would give us a farewell wave when he passed on the train. We are all sorry to see him go away, for we love him so much. Wishing you and all the "cousins" a "Merry Christmas," and a "Happy New Year," I will say, "Good-bye."

IDA C. SADLER.

MR. EDITOR: I am a little girl thirteen years old. Please give me a space in your excellent paper for a few words. I must first tell you of our Sunday-school, which went into winter-quarters last Sunday, and oh! I am so sorry. I received an appreciated prize—a beautiful little Bible from my dear teacher, Miss Ticia Doyle. Another year will soon close and Conference will come, which will make many changes with our preachers. I do hope our dear preachers—Bros. Blocker and Johns—will be sent back, for we love them so much. We have such a lovely little church at Doyline. Our earnest workers, the ladies, gave a concert last week to furnish the church. I will ask the cousins a question: Where in the Bible are the words: "His head and his hair were white like wool, as white as snow;" and to whom does it allude. I wish you a "Merry Christmas." Your friend,

DODIE PINCKARD.

DOYLINE, Louisiana.

MR. EDITOR: As I have not seen any letters from around here, I thought I would write a letter. I am a little girl eleven years old. I must tell you about our Shiloh Camp Meeting: It was a splendid meeting. I joined the church. We children wish to return our heartfelt thanks to Bro. Colwell for the sermon he delivered to us on Monday at three o'clock P. M., and also to the other ministers. We enjoyed listening to all of them. My father is steward in the Shiloh Church and takes the *dear* ADVOCATE. I will ask a question: How and by whom was Jesus betrayed? As this is my first attempt to write to the ADVOCATE, I will not write too long. If this letter is published, I will write again. With many good wishes to you and the dear ADVOCATE, I am,

Your little friend.

ORA L. KNIGHT.

CHALMAN, Mississippi.

MR. EDITOR: I am a little girl ten years of age. I have five brothers and four sisters; two of them married. One of them has a baby. We think him very smart; he will be a year old Christmas night. We are anxious to know who will be our preacher next year. I will answer Emma N. Patton's question. It was Joshua that commanded the sun and moon to stand still. I will also answer Addie Stanley's question. John was on the island of Patmos. I will close by asking a question: Which is the middle chapter and the least in the Bible? If this letter does not reach the dreadful waste-basket, I will write again.

Your little friend,

BETTIE CARRUTH.

SUMMIT, Mississippi.

MR. EDITOR: As I see that the little people have nearly quit writing to you, I thought I would write a letter to the dear old ADVOCATE. I am an orphan girl; father died when I was small. I have two brothers; one older and one younger than I am. I have never been to school much. I went three months last spring. I studied spelling, reading, writing, arithmetic, grammar, geography and dictionary. My grandfather takes your valuable paper, and I love to read it very much. Preston M. Floyd, Enoch was the first preacher translated into heaven. J. Carrie Floyd, Elizabeth was the mother of John the Baptist. I will close by asking a question: Why did Moses fly from his rod when it became a serpent on Mount Horeb? Wishing the ADVOCATE and its editor abundant success, I am,

Your little friend,

LYDIA C. TALBERT.

BARR'S BRIDGE, Louisiana.

MR. EDITOR: I am a little girl eleven years old. I have two sisters; one older and one younger than myself. I have never been to school much. I went about three months and a half, and learned to read and write a little. I like to go very well. Mr. Britt was our teacher; we all liked him very much. J. Carrie Floyd, "cucumber" is found in Numbers xi, 5, and also in Isa. 1, 8. I will ask the little cousins a question: Where is the largest verse in the New Testament? We have no Sunday-school at present. We have had preaching once a month at the Camp Ground, by Mr. Swann. Wishing the ADVOCATE great success, I am,

Your little friend,

OLIVE A. BLOCKER.

BARR'S BRIDGE, Louisiana.

MR. EDITOR: I am a little boy nine years old. I will answer the question in your nice paper by Cora Slocum. The question is, "What kind of a death did Peter die?" The answer is he was crucified with his head down—at his own request. He did not feel worthy to be crucified like Jesus. Now I will ask the cousins where is the longest verse in the Bible to be found? I am a member of the Methodist Episcopal Church, South, and am trying to be a Christian. Rev. C. T. Munholland is our pastor. I am a regular attendant at Sabbath-school. Mrs. McLemore is my teacher. I love her very much.

Your little friend,

NELSON R. BEAZLEY.

RAYVILLE, Louisiana.

MR. EDITOR: I have not written to your valuable paper but once. We moved to Aberdeen on the eleventh of this month. We are very well pleased with the people here. We children will not start to school until after Christmas. Papa has not decided which school to send us to. My Sunday-school teacher is Mrs. Terrell. I like her very well. Papa preached here yesterday. The parsonage we live in is a very nice one; about forty feet from the church. Hoping this will not reach the waste-basket, I remain,

Your friend,

MELVILLE DYE.

ABERDEEN, Mississippi.

MR. EDITOR: I am a little girl nine years old. We live in the country and have a great many horses and cows. I have two pets—a colt and a cat. I can go up to my colt and pat him. I study spelling, reading, writing, geography. I have three brothers and two sisters. We have all been baptized in the Methodist Church. Grandma takes the ADVOCATE. She lives with Sissie and Uncle Bangues. I love to read the children's letters. This is my first letter to a paper. I will close.

Your little friend,

MAUD M'ALPINE.

WHITE HALL, Texas.

MR. EDITOR: I have never written to the ADVOCATE, so I will write one letter. I go to Sunday and day-school. My Sunday-school teacher is Miss Martha Crawford. I like her for a teacher. My day-school teacher is Miss Alice C. Sadler. She is so good to me. When it rains I stay all night at her home. I am writing this letter at her house now. I study spelling, arithmetic, reading and writing. I have a little baby brother a year old and he is not named. Can some of the cousins send him a pretty name?

ALICE PORTER.

HALLOO, Louisiana.

MR. EDITOR: As I see so many nice little letters in your paper, it has encouraged me in making an attempt. We have a nice Sunday-school. Mrs. W. H. Hunley is my teacher; Mr. Hunley is our pastor. We have services once a month. I will answer Addie Stanley's question: John was on a lonely island called Patmos, where he wrote the Revelation. I will ask a question: Where did Jesus die? Wishing the ADVOCATE every success, a "Merry Christmas" and a "Happy New Year." Your friend,

DONALD WATKINS.

LEC, Mississippi.

MR. EDITOR: Seeing so many letters from little boys and girls, I thought I would write. I think old stamps, relics, curiosities, and such is the meaning of "philately." Am I correct? It showed a little on December 4, which gives sign that winter is approaching. I am thirteen years old, and take a great interest in the dear old ADVOCATE, which we take. Well, I must close for fear I will tire you. I am,

Your little friend,

THOS. R. RAINES.

HICKORY, Mississippi.

DEEDS BEFORE DOCTRINES.—This may seem to some like a heretical inversion, but this can not be helped, for so it stands in the Divine record. Luke, in the commencement of his second book, taking a retrospect of his earlier work, calls it a record of all the things which Jesus "began to do and teach." This is both theological and philosophical. Jesus began the salvation of the world by doing, and this marks the place of doing in the Christian life. It is example before precept—doing before teaching. It is Christ's order. It is the Evangelist's as well—let it be ours also. Life before any treatise on it, conduct before ethics, deeds before history. Doing is the foundation on which the superstructure is raised. The teaching is designed to explain, followed with the motives to act, and the action itself. It is what he did that saves us, and his teaching only shows the need of it and how it was done. Go to work and the doctrines will glow from the faces of your saving deeds. "If any man will do his will he shall know of the doctrine."—Presbyterian.

The Interior remarks: "When Robert Hall aimed at a thing he always hit it—if there was enough of it to be hit. When he said that a lax theology is the parent of a lax morality, he hit that nail squarely on the head and drove it in to stay. Public and private morality are down at the heel in these days because the theology taught from our pulpits is very largely diluted with milk and water. They were better fifty years ago because evil doers were kindly informed that, if they escaped punishment in this world, there was a hell in the next for this world's incorrigible—a fact not too frequently alluded to in these days."

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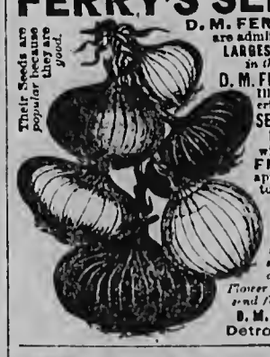

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Christian Advocate.

Marriages.

WATERER—CHRISTMAS.—At the residence of the bride's father, Dr. Henry Christmas, December 22, 1886 by the Rev. D. C. Foust, Mr. H. Y. Waterer, of Yazoo county, to Miss M. E. Christmas, of Holmes county, Miss.

JONES—HOLLOMAN.—At Mt. Olivet Methodist Church, December 26, 1886, by Rev. S. J. Cotton, Dr. Lewis C. Jones to Miss Roberta A. Holloman, both of Phœnix, Miss.

GIBSON—PRESLEY.—In Many, La., December 15, 1886, by Rev. R. M. Blocker, Peter J. Gibson, Esq., to Miss Belle Presley, daughter of Hon. E. F. Presley.

BISHOP—ALLEN.—On December 22, 1886, by Rev. John Pipes, Mr. Ebbert Bishop to Miss Martha E. Allen, both of DeSoto parish, La.

JACKSON—SPEARMAN.—At the residence of the bride's mother, in Grand Cane, La., December 26, by Rev. J. Pipes, Mr. John Jackson to Miss Mary J. Spearman.

HARRIS—EDWARDS.—At the residence of the bride's grandmother, in Warren county, Miss., December 8, 1886, by Rev. W. L. C. Hunnicutt, Mr. Mathew J. Harris and Miss Fannie K. Edwards.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

PURVIS—Death is said to "love a shining mark," and in the death of Miss SALLIE F. PURVIS, the adage is verified. She was the daughter of Henry A. Purvis and Eveline Aldridge, and niece of the sainted Rev. John W. Purvis, who was one of the pioneers that planted Methodism in the congenial soil of Yazoo county. She died December 6, 1886. She was nurtured, reared and trained in the very bosom of the church; was converted and united with God's people in her early girlhood; was a true, faithful member, loved the ordinances of her church, and, of course, she died right. Thanks be to our God! Methodists do die well.

Her family have passed through sore trials. The father died while the children were young, leaving the mother with three boys and four girls. The brothers lived to manhood—noble, promising young men—and fell one after the other. One sister also died, and on Miss Sallie devolved the management of the family affairs, and nobly did she meet every demand and well did she discharge every duty, striving first to secure the comfort of her mother and sisters, seeming to lose sight of self. Her home was, and is, a favorite abiding place of the preachers and their families. Miss Sallie had been a great sufferer for three years, but bore her afflictions with Christian fortitude. She was intellectual and cultivated, graduated with first honors, and was chosen valedictorian of her class at Union Female College, Oxford, Miss. She many times told the writer, within the past year, that she was ready for the Master's summons, only regretted leaving her loved ones behind. Dear friends, farewell; but not forever. We will meet again on the sunlit plains of eternal bliss. J. H. H.

KEOWN SAMUEL KEOWN died in Smith county, near Sylvarena, October 12, 1886. Bro. Keown was born March 29, 1812, in Abbeville district, S. C.; came to this State in 1839, and was married in 1849.

He was a true man, a faithful Christian, a devoted father and a good husband; was wise in counsel, trusty in peril. Duty and fidelity were his watchwords. As a Christian he was true; his integrity was never questioned, his religion never doubted. All men looked upon him as a good man. His religious opinions were never paraded. Still he was ready to give a reason for the hope within him with meekness and fear. Religion manifested itself at home and abroad, in the work-shop or on the farm. Slow to speak, when an occasion offered, he spoke the truth in love. His light was clear and always burning, and we are sure his steps were ordered by the Lord. He was conscious of his justification by faith and consequent peace with God through our Lord Jesus Christ. And he was numbered with those of whom the great Shepherd said, "I know them, and they follow me, and I give unto them eternal life." He has finished his course; he kept the faith. The battle fought, the victory won, he has entered the Master's joy. His body sleeps in the grave; his spirit is in the spirit land with kindred spirits and the blessed Savior. The loved ones who preceded him to the spirit land have met and welcomed him to the home of the soul.

The writer was with Bro. Keown two weeks before his death, and spent a night with him, and we had a happy and glorious time together, as the Lord did so bless us with the Spirit of his love, and we parted with vows to meet in Heaven.

J. H. EVANS, P. C.

MAYO—MRS. ANNIE MAYO, *nee* Lake, was born in Grenada, Miss., December 5, 1862, and died at her home in Clarendon, Ark., October 11, 1886. Another Christian spirit has gone to its reward. She was the youngest child of Bro. and Sister Lake. She had been a member of the Methodist Episcopal Church, South, from childhood. No preacher whose good fortune it has been to be her pastor can soon forget the kind face, gentle spirit and encouraging words of Annie Lake, as she was so familiarly known and called. A little more than three months before her death the writer united her in holy matrimony to Mr. Mayo, of Clarendon, Ark. Perhaps no couple ever realized more fully the important step they were taking, or began married life with brighter prospects. But soon the young and devoted husband was called to bring the one he had chosen as his life companion a lifeless corpse over the same road traveled by them a few days before when hopeful and happy bride and groom. She was not afraid to go. When her spirit was so near its future home, she addressed each of her father's family now living; then turning her thoughts to heaven, and a sister gone before, she exclaimed: "And there is Maggie!" Will it not be so with all who reach the abode of the pure and good, that they shall find their loved ones? The Lord bless the bereaved parents, sisters, brother and husband.

E. B. RAMSEY.

DAUGHERTY—MRS. LYDIA DAUGHERTY, whose maiden name was Seaman, was born in Berkley county, Va., March 31 1817; moved to Sullivan county, Mo., in 1843, where she was married to Capt. Robert W. Daugherty, of Harper's Ferry, Va., April 13, 1847. Of this marriage there was six children, five of whom survive their parents.

Sister Daugherty removed with her family to Bossier parish, La., in 1872, where she resided until the time of her death, which was August 3, 1886. She professed Christianity in 1851, since which time she has been a member of the Methodist Episcopal Church, South.

She was a pure type of truest womanhood. She had an intelligent appreciation of the relationships of this life. She met the duties and obligations growing out of such relationships and addressed herself to them with true Christian heroism. She loved her home circle with an ardent, pure devotion, and in return was loved by them with a love stronger than death. The church of her choice was loved by her and she was found an earnest and sympathetic advocate and worker for the cause of her Master; and doubtless ere this she has heard the sweet, welcome words of his voice, saying: "Well done;" and entering through the gates into the city, finds her Lord, who fills her occupy the beautiful mansions with the blessed loved ones that have crossed over the river before her. She stood the test of trial through her checkered pathway as gold tried in the fire. May the Lord bless the bereaved ones!

Her former pastor.

R. A. DAVIS.

WEEL—ANGELINE WEEL, wife of George Weel, and daughter of W. B. and Sibley Clark, was born June 2, 1858, and died October 27, 1886. The deceased was a woman who acted well her part in the various positions occupied by her in life. As a wife and mother, she was faithful and devoted. She was attentive to the interests of her household and took great pleasure in doing all she could to add to the comfort and happiness of Her family; nor was she unmindful of others. She was ready to do something to sweeten and beautify the lives of those around her. She was not unmindful of matters pertaining to the life to come. She sought and obtained peace with God, through our blessed Lord, and connected herself with the Methodist Episcopal Church, South, in which she remained until her death. The morn and evening of her life were devoted to the service of God, and ere this she has received her crown in the home of the redeemed. She has left a kind husband and two children and a large number of relatives with sad hearts. The statements she made on her dying bed in regard to the fatal hour convinces us that she is not dead but sleepeth. May we emulate her virtues, follow her example as she followed Christ, and meet her in heaven.

S. D. G FF.

GRAYSON MRS. MARY GRAYSON was born in Jackson county, Ga., on September 22, 1812, and died August 18 1886. Her maiden name was Erbanks. She was married to John O. Grayson on November 15, and on the day of marriage both she and her husband joined the Methodist Episcopal Church, South, and she has lived a consistent member until death.

She was in the highest sense a true wife, a faithful and an affectionate mother, as well as a devoted, earnest, whole-hearted Christian. It was her delight to greet her pastor at her home, and the greeting was so cordial from herself and family that the pastor and ministers of her church at once felt that here was home. In the family circle she was the centre and moving spirit, and it was her pleasure to administer to others. She resided two or three miles from her church during the last two or three years of her life, and could not attend regularly; but was there when duties of her household would permit, and when there she enjoyed the worship of her Master. Her last illness was something over a week, but when the summons came she was ready and passed away strong of faith to her blessed Redeemer. She leaves a husband and five children and a host of friends to mourn her loss.

R. A. DAVIS

FERGUSON—ALBERT J. FERGUSON was born in Copiah county, Miss., January 6 1841, and died of typhoid fever at his residence in Beauregard, Miss., August 16, 1886.

Bro. Ferguson was reared under the influence and training of a pious mother. He joined the church and professed conversion under the ministry of W. W. Hopper, in 1882. Soon after his conversion he was elected a member of the Board of Stewards, in which capacity he served the church with acceptability till his death. In his last illness he was resigned and peaceful. He seemed to have a premonition that his end was near. He set his house in order, was ready, and calmly met the summons when it came. His sufferings were severe, but he bore them with patience and Christian resignation. In his death the community has lost a good citizen; the church, a faithful member, and his family an affectionate husband and father. But our loss is his gain; hence we bow with humble submission to the will of our heavenly Father, and pray that his grace may comfort the afflicted ones in this sad bereavement.

B. F. JONES.

RAWLS—On October 29, 1886, another sweet bud was plucked, the infant son of Luther and M. C. Rawls, born February 2, 1881, to bloom into an immortal flower. The King of kings hath sent for our children to confer a kingdom on them. They are gone from a dark vale of sin and sorrow to the home of joy and honor; our infants are needed to make up the heavenly concert to the angelic symphony. Who will sing like unto them of the manger and the swaddling clothes, and of the Lord of all? We must have infant chorus in heaven.

WM. HOOVER.

BOYKIN—Died near Alto, Richland parish, La., ALLIE MAY BOYKIN, daughter of G. W. and G. L. Boykin. She was born May 31, 1867, and died October 4, 1886. She was converted to God, and joined the church in 1881, being faithful until the summons came that called her home. Her disease was dropsy, and when wading through deep waters her father asked her of the future. Though her tongue was paralyzed, she pointed up, smiling, meaning: "All is well; he is with me."

C. T. MUNHOLLAND

SHORT—ROSA ESTELLE, infant daughter of H. G. and M. E. Short, was born April 22, and died September 8, 1886. The heart may be crushed with anguish, but oh! weep not for the little one; she is only gone before. Think, dear friends, that high up in heaven, she is awaiting your glorious entrance there.

GEO. H. GALLOWAY, P. C.

SIMS JOHN M. SIMS, son of Millage and Margret Sims, was born in Rankin county, Miss., April 30, 1836. He was born of Christian parents, who were members of the Methodist Church, whose training was honored of God, as their son was brought into the church at ten years of age.

Persons who knew him through life always speak of him as one of the best men they have ever known. He was strict in all business transactions; his motto was: "Owe no man anything." He was a devoted husband, an affectionate father, and made all around him feel pleasant. His means were always ready when there was a call for charity, and to the demands of the church he responded liberally and cheerfully. He was sick about two weeks, during which time his sufferings were very great. He bore them without a murmur. On being asked some question with regard to some enterprise, he replied: "When I have been with Fannie a few days, I will tell you." He was not alarmed at the approach of death; but faced the monster with all the fortitude of a Christian. He was perfectly resigned to the will of God; and that God which he had loved and served stooped down and whispered in that trying hour: "I have loved thee with an everlasting love, and that love was stronger than death," and drove away all its fears. He fell asleep at his home at Silver Creek, Laurence county, Miss.

D. F. GUICE, Pastor.

DAVIS—MISS PHILOMA DAVIS, who died at Mount Andrew, on the fourth instant, aged nineteen years, was the oldest child of Mr. and Mrs. L. M. Davis, of Summerfield, Ala. Miss Davis was loved and admired by all who knew her. She was amiable at all times, and she was always anxious to make those around her happy. She was greeted in every throng with heart-felt joy, and she had a pleasant smile and an agreeable remark for every one she met. She was gifted in a high degree, and her many talents made her noticeable at all times. She had stored her mind with so much useful and attractive information her conversation was always delightful to people of culture. Her death has left a void that naught can fill, and her many friends grieve after her most deeply. Heaven has been made brighter to us who loved her, by her presence therein, and we must try to meet her in her happy home. Farewell, beloved girl; we shall look forward to meeting you in the home of purity you have so early sought.

A. H. CHANDLER.

MISCELLANEOUS.

Did you ever estimate the amount of money you have spent for quinine and other so-called cures for Malaria that have not cured you? You can stop the outlay very soon by using Shallenberger's Antidote. It will save you money and suffering to believe what we tell you and try it. If your Druggist don't have it, send One Dollar to Dr. Shallenberger, Rochester, Penna., and get it by return mail.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"Civil Service Gazette."

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus

JAMES EPPS & Co., Homœopathic Chemists, London, England.

DR. GRANVILLE COLE, Ph. D.

Fellow of the Royal Chemical Society of London; Fellow of the Royal Institute of Chemistry, &c., &c., (and son of the celebrated English Chemist, Sir Henry Cole,) writes as follows:

Phillieach Gardens, London, S. W.

To the Liebig Company,

GENTLEMEN:—Malaria was rapidly undermining my health. There was languor, lassitude, want of appetite, and gradual loss of strength. Also irritation of the kidneys. Your justly renowned Cocoa Beef Tonic speedily cured me.

GRANVILLE COLE,
Ph. D., F. R. C. S., F. R. I. C., &c.

FROM THE

Hon. HENRY ARTHUR HERBERT,

Ex-Member British Parliament; Owner of the celebrated Lakes of Killarney, &c., &c.

Muckross Abbey, Killarney, Ireland.

From personal experience and from the reports of others, I can conscientiously say that Liebig Co.'s Cocoa Beef Tonic fully deserves all of the praise which it is receiving.

HERBERT, of Muckross.

Equally warm commendations from Prince Nicholas Taherbatov, of St. Petersburg, Russia; Baron Falkenberg of the Royal British Rifles; Captain the Honorable Alistair G. Hay, 3d battalion Black Watch, Royal Highlanders; Captain R. Elliott Palmer 4th Battalion Sumner Royal Fusiliers, and thousands equally eminent.

CAUTION.—The Liebig Company (*chemists to the Royal Family*) respectfully cautions the public against the horde of imitations that have sprung up of late. The Liebig Company was the first to prepare Cora Beef Tonic and Coca Wine. The imitations that have sprung up are seeking sale on the strength of our reputation. Be sure to demand ours. Take no other. Please also remember that we prepare no cheap goods. Our inflexible rule is—honest goods at honest prices.

N. Y. DEPOT,
38 Murray Street.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation of *Indian Hemp* which cured his only child of CONSUMPTION. His child is now in this country, and enjoying the best of health. He has proved to the world that CONSUMPTION can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & Co., 1,031 RACE STREET, PHILADELPHIA, naming this paper.

TO CONSUMPTIVES.

USE WINCHESTER'S HYPOPHOSPHITE OF LIME AND SODA. For **Consumption, Weak Lungs, Coughs, Asthma, Bronchitis** and General Debility it is an acknowledged Specific Remedy. **TRY IT.**

Price, $1 and $2 per bottle. Prepared only by **WINCHESTER & Co., Chemists, 162 William street, New York.**

Sold by druggists.

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The Physician's Favorite!

A predigested, non-irritating, easily assimilated food indicated in all weak and inflamed conditions of the digestive organs, either in infants or adults

☞ It has been the positive means of saving many lives, having been successful in hundreds of cases where other prepared foods failed.

The Most Nourishing, Most Palatable, Most Economical, of all Prepared Foods.

150 *MEALS for an Infant for* $1.00.

EASILY PREPARED. At Druggists, 25c., 50c., $1

☞ *A valuable pamphlet on "The Nutrition of Infants and Invalids," sent free on application.*

WELLS, RICHARDSON & Co., Burlington, Vt.

An Agreeable Aperient.

ROGERS'

DRY

CITRATE OF MAGNESIA.

This Well-Known Preparation is

HIGHLY RECOMMENDED

—FOR—

Dyspepsia, Headache, Sickness of the Stomach, and all Complaints arising from Acidity, Biliousness and Malarial Fever.

It cools the blood and regulates the bowels. It is a favorite medicine for children. Prepared by

A. ROGERS' SONS, Chemists,
281 Bleecker St., New York,

Superior to Mineral Waters, Seidlitz Powders, Etc

FOR SALE BY ALL DRUGGISTS

ROPE AND TWINES, AMMUNITION, PAPER, TINWARE,

Wooden and Willow-Ware,

Axle Grease,	Handles and Axes,
Base Ball Goods,	Keys—all Kinds,
Blank Books etc.,	Lamps and Lanterns,
Bungs and Plugs,	Oars and Oakum,
Coffee and Grain Mills,	Oyster Tongs,
Cotton and Wool cards,	Saws and Hatchets,
Cutlery and Files,	Sugar-house Lamps,
Demijohns and Bottles,	Scales and Locks,
Furnaces,	Soaps and Sponges,
Fishing Tackle,	Tumblers and Goblets,
Faucets—full line,	Whips and Lashes,

Stone Jars, Jugs and Cooking Crocks.

Full Line of Fireworks.

J. C. MORRIS,

40, 42 and 44 Tchoupitoulas St.

Sole Agency South for the Celebrated **HICKOK CALCIUM BURNERS.**

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In all grades. FINE DECORATIONS a specialty

WINDOW SHADES AND CORNICES,

WIRE SCREENS AND WEATHER STRIPS,

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FRAMING NEATLY DONE.

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A sure success! The richest business chance of years! A perfect museum of the wonderful things of earth! A magnificent panorama of surprising scenes in many lands. A book of entrancing descriptions, startling adventures, endless instructions; hundreds of attractive features; 300 illustrations; 700 pages. Easy to sell, as everybody that sees the book wants it. For special terms, address

TEXAS BOOK & BIBLE CO., 904 Elm St., Dallas, Texas.

CATARRH

Nasal Catarrh.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the "frontal sinus," or in the "posterior nares," or if it has entered the "Eustachian tubes," as all well read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe a common air, we can inhale and breathe a medicated air; and it is perfectly simple, any one can see, thus to treat a disease of the throat, bronchial tubes and lungs. How much better this method, by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently mischievous action of medicines taken into the stomach.

Bronchitis, or Inflammation of the Bronchial Tubes.

This disease is so closely connected with CATARRH that it may be truly described as a branch of that disease, only modified and changed by the nature and organization of the parts affected; CATARRH being confined to the interior of the Nose, while BRONCHITIS affects the small pipes entering the lungs, known as the Bronchial Tubes. Where the disease obtains its worse character, tumors grow up like mushrooms, creating inflammatory adhesion and discharge of offensive matter from the throat, extending through the Eustachian Tube to the ear, which becomes affected. The absorption of the tuberculous matter is very dangerous, and frequently results in PULMONARY CONSUMPTION and death.

My Experience.

Nineteen Years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night-sweats, incapacitating me from my professional duties, and bringing me to the verge of the grave—all were caused by, and the result of, nasal catarrh. After spending hundreds of dollars and obtaining no relief, I compounded my Catarrh Specific and Cold Air Inhaling Balm, and wrought upon myself a wonderful cure. Now I can speak for hours without exhaustion, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is indorsed by every physician who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and others, I shall be satisfied and feel that I have done my little toward removing the ills of mankind.

THE FOLLOWING FROM OTHER PUBLISHERS HAS GIVEN US VERY CONFIDENCE IN RECOMMENDING MR. CHILDS TO OUR SUBSCRIBERS:

"The publishers and editors of the *Journal and Messenger*, Cincinnati, have known Rev. T. P. Childs for many years, and feel every confidence in any statements he may make. Our subscribers can feel every confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the *Illustrated Christian Weekly*, New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." "The publishers of the *Congregationalist*, of Boston, with multitudes of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Mr. Childs, the proprietor of the medicine, that we withdrew our objections." "The publishers of the St. Louis *Christian Advocate*, after careful investigation, are satisfied that Rev. T. P. Childs' treatment for the head, throat and lungs is all that it is represented to be."

Do Not Trifle With Disease.

We have the only known certain and reliable method for the cure of Nasal Catarrh, Throat and Lung disease; it is regarded by the best of judges as being the most complete treatment ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to these diseases in all their loathsome, painful and dangerous developments. Each case is examined into carefully and critically, and the whole treatment compounded to meet the wants of each individual. To this fact alone much of our success is due, and we think no case is incurable when our questions are properly answered. Fifteen years of constant practice with thousands of patients all over the country, have enabled us to bring the application of our Remedies to the highest point of perfection. Do not trifle, then, with some cheap so-called "Cure" which at best can afford but temporary relief (while the roots of the vile disease are left to strike deeper and deeper), but be in *earnest* and be *thorough*, or do *nothing*. You have been years in contracting the disease; you cannot be rid of it in a day, or with one application of any medicine.

The Experience of Others.

On account of so many patients having been swindled by unprincipled quacks and pretenders, who flood the country with their advertisements, we deem it only fair that every one that wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates that have been sent to us by grateful parents; almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will doubtless be willing to let the afflicted know where they may find certain relief. We have hundreds of certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, and business men; but many dislike the notoriety of having their names in print, or, disliking the task of answering letters of inquiry, have requested us not to publish their names; and this injunction is always most sacredly respected. Correspondence of all kinds is strictly confidential.

The following is a copy of a letter written by Rev. R. E. MELVIN, of Camden, Miss., to the *Texas Baptist Herald*, Austin, Texas, and published in that paper, dated February 19, 1885:

"From Bro. Melvin, Camden, Miss., Jan 30, 1885:

"I was right well pleased to see in the last *Herald* an editorial notice making favorable mention of Bro. Childs's Catarrh Specific. Others beside him are advertising to cure catarrh; of the merits of the treatment offered by any of them, I say nothing, because I know nothing; but I know that Mr. Childs CURES it, because he cured me. In January, 1874, I was brought so low that I no more expected ever to see the leaves on the tree again, than to see the sunshine at midnight; and Elder M. F. Martin, now of Texas, remembers the fact well. For my present marvelous health I am, under the blessing of God, indebted alone to the remedy offered by Rev. T. P. Childs, of Troy, Ohio, and I hold it a religious duty I owe the afflicted to speak of it on all proper occasions. As to the remedies offered by anybody else, I say nothing; they may be all that is claimed for them, but I repeat that Childs cured me.

"R. E. MELVIN."

We add the following extracts from a recent letter from him to us:

"As to my own case, I am sound as a dollar, and my head is as clear as a bell. I am to every sense of the word a sounder man than when I commenced the treatment in 1874. I am now in my 54th year. For the last five years of vigorous active work in the Gospel ministry, I am, under God, indebted solely to you. Last Summer in Texas, in a period of fifty seven consecutive days, I spent fifty four in actual preaching, and five of those days I preached twice."

T. R. ROBINSON, Malden, Mass.
Mrs. M. S. BENNETT, North Cambridge, Mass.
LEE HOLBROOK, jr., Milford, Mass.
J. H. BULLARD, Springfield, Mass.
HARRY TRUESDELL, Rockdale Mills, Mass.
Miss H. C. FROST, Pittston, Maine.
W. H. SIVER, Friendship, New York.
J. H. MEATH, Port Colborne, Ontario, Canada.
C. E. DANFORTH, 63 Nassau street, New York City.
J. V. SHOEMAKER, 23 East Thirty-second street, New York City.
Rev. A. N. JACKSON, Union Springs, Bullock County, Alabama.
Mrs. T. G. GARRETT, Greenville, Ala.
O. P. WISE, Magnolia, Columbia County, Ark.
Rev. J. B. FISH, Weaverville, Trinity County, Cal.
K. SHELTON, Davisville, Yolo County, Cal.
Mrs. R. L. HARLEY, 912 F street, N. W. Washington District of Columbia.
Z. A. CRAMPTON, Alachua County, Florida.
E. HUNTRATH, M. D., King's Ferry, Nassau County, Florida.
S. H. BRENAN, Walnut Grove, Walton County, Ga.
T. N. HOWARD, Eatonton, Putnam County, Ga.
J. C. GLISSON, Mobley's Pond, Screven County, Ga.
M. D. WOODRUFF, Macon County, Ill.
M. ALSHULER, Marion, Coles County, Ill.
J. P. ROBERTS, Room 9, 69 Michigan Avenue, Chicago, Ill.
JOHN LITTLOCK, La Clarke, Hancock County, Ill.
A. L. SHEPLER, Georgetown, Vermilion County, Ill.
DAVID WINKLAND, Canard, Macoupin County, Ill.
J. J. RHODES, Whitewater, Wayne County, Ind.
J. C. WILLAGO, Oxford, Benton County, Ind.
R. S. PERKINS, Carroll, Carroll County, Ind.
W. Z. JENKINS, Penville, Jay County, Ind.
Mrs. JOAN SULLIVAN, 134 Dominick street, Indianapolis, Ind.
Mrs. A. M. BATTELLINE, Vinita, Cherokee County, Indian Territory.
BENJAMIN F. BOAM, Clinton, Clinton County, Iowa.
CALVIN TEAGARDEN, Guthrieville, Appanoose County, Iowa.
J. Z. BARNETT, Farmington, Van Buren Co., Iowa.
P. T. WESCOTT, Westfield, Linn, Iowa.
W. H. KRAUTH, Red Oak, Montgomery County, Iowa.
JAMES WHITE, Camp 11, Ft. County, Kansas.
Mrs. L. P. JAMES, Crab Orchard, Lincoln County, Ky.
F. PARKS, Wine Cap, Whitley County, Ky.
Z. Z. LEE, Grangeville, St. Helena Parish, Louisiana.
J. F. WHITE, East Machias, Washington Co., Maine.
N. D. GOLDING, Willis, Texas.

Mr. C. K. SMITH, of the H. C. Staver Implement Company, Chicago, writes: "I heartily congratulate you on the success of your treatment. It does a sick man good to know that there is a balm in Gilead."

Mr. J. MARTIN, of Adrian, Mo., writes: "There is a vast difference in my condition to-day from what it was this time last year, thanks to your remedy."

Mr. E. R. WALLACE, President of the Merchants' & Planters' National Bank, Union, S. C., writes under the date of June 24, 1885: "I never knew a medicine to answer its purposes better than your Cold Air Inhaling Balm."

[NOTE.—The Cold Air Inhaling Balm is a portion of our treatment for Bronchial Catarrh, but is very useful to any one, as it will almost immediately break up a fresh cold in the head, and thus prevent seated catarrh.]

Mr. P. H. STEGMAN, of Brandon, Iowa, under date of April 7, 1885, writes: "I have recommended your treatment to quite a number, and they say they will give it a trial. You can refer any one to me, for I am satisfied with your treatment, and will be glad to recommend it to any one suffering with catarrh."

Mr. C. F. [illegible], of Mount Carroll, Ill., writes, March 12, 1885: "Your medicines for catarrh, if used according to directions, with perseverance, are a certain cure for that disgusting disease. I can cheerfully testify to the above."

Mr. H. N. YOUNG, of Chico, Cal., writes under date of January 24, 1885: "After having received your medicines, and finding them effectual in producing a cure in my case, I recommended them, and allowed other parties to have the use of them. In one case it cured an old man, and in the other a married woman."

Rev. F. BUENZ, of Floraville, Ill., writes: "It seems almost marvelous how rapidly my wife has gained, no more difficulty in breathing; very little coughing; and her case was one of very long standing. I shall recommend your Wonderful treatment whenever I find an opportunity."

THOMAS B. HAND, 174 East Fayette street, Baltimore, Md.
Mrs. H. T. MURRAY, 207 Linden Avenue, Baltimore.
Rev. G. W. HYDE, Annapolis, Md.
J. H. BULLARD, Springfield, Mass.
CHAS. E. BAKER, 65 Fremont street, Boston, Mass.
HARRY TRUESDELL, Rockdale Mills, Berkshire County, Mass.
ALONZO BENNETT, Jackson, Miss.
D. T. FRITTS, Niles, Berrien county, Mich.
SISTER CLARA, D. S. E, St. Cloud, Minn.
Rev. J. E. PETTIGREW, Raymond, Miss.
W. H. ALEXANDER, Pachuta, Jasper County, Miss.
J. P. JONES, Batown, Pretty Prairie, Miss.
L. L. CAREY, Anzonne, Calloway County, Mo.
W. P. HARMON, Calhoun, Mo.
J. BARKER, Loyalton, Plumas Co. County, Nevada.
J. A. PEATT, Deer Falls, Hyde Co. County, N. H.
J. J. HOLCOMB, Fair Haven, N. J.
WILLIAM H. KAIN, Poughkeepsie, N. Y.
W. L. DAVIS, Mt. Georgia, Pitt County, N. C.
ABNER GRAHAM, Charlotte, N. C.
H. J. JONES, Lima, Ohio.
[illegible] FOOTE, 58 Clair street, Cleveland, O.
Mrs. J. P. HOUGH, Defiance, Ohio.
W. F. EVANS, Minerva, Stark County, Ohio.
C. W. CHASE, Columbus, Ohio.
S. F. BACON, Sr., Eugene, Lane County, Oregon.
J. K. SUPERFLY, Pottsville, Pa.
Rev. H. HEBISH, Hanover, York County, Pa.
J. A. BALTOZER, Morgana, Washington County, Pa.
T. A. WHEELER, 24 Meeting street, Charleston, S. C.
Rev. C. W. HALL, Shelbyville, Tenn.
Mrs. SANDELL, Willis, Montgomery County, Texas.
Mrs. A. D. FORTHAND, Centreville, Texas.
L. GALES, 3 Virginia street, Richmond, Va.
J. W. SANDERS, Rice Mile, Mason County, W. Va.
D. D. DEMAREES, Grand Rapids, Wood Co., Wis.
Rev. [illegible] HARRIS, Batson, Miss.
Rev. C. W. MITCHELL, Athens, Ga.
J. W. WELLS, Cherokee, Cherokee County, Ala.
JOHN COWBERY, Bellefonte, Ark.
Rev. [illegible] COOPER, Lake, La.
A. G. WESTON, St. James, Mo.
Mrs. A. C. BERTLE, Newberne, N. C.
J. H. DENMAN, West Huron, Ohio.
J. B. L. TARRELL, Gibson, Texas.

HOME TREATMENT. Childs' Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address, REV. T. P. CHILDS, Troy, Ohio.

☞ Mention the New Orleans CHRISTIAN ADVOCATE.

Weekly Market Review.

(For Week Ending January 4, 1887.)

COTTON.

Low ordinary	7 @	— —
Ordinary	7¼	— —
Good ordinary	8 5 16	— —
Low middling	8¾	— —
Middling	9 1-16	— —
Good middling	9 7 16	— —
Middling fair	9 15 16	— —
Fair	10¼	— —
Galveston middling	8 15-16	— —
Mobile middling	8 15-16	— —
St. Louis middling	9	— —

SUGAR.

Inferior	2	3
Common	3¼	3¾
Good common	— —	3¾
Fair	3¾	3¾
Good fair	3¾	— —
Fully fair	— —	— —
Prime	4⅛	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	3¾	41
Choice yellow	— —	— —
Gray White	4⅛	5
Choice whites	— —	— —
Stan. Gran	5 11-16	— —

MOLASSES.

Syrup—Open Kettle	— —	— —
Fair	28	30
Strictly Prime	42	43
Choice	— —	45
Fancy	— —	47

RICE.

Fancy	— —	— —
Choice	4½	— —
Prime	3¾	4
Good	3¼	3½
Fair	3	3½
Ordinary	2½	2¾
Common	2½	2¾
No. 2	2¼	2½
Rough	2 00	3 00

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	— —	5 12½
Extra fancy	— —	4 50
Winter wheat patents	— —	5 50
Choice	3 75	3 90
Fancy	4 10	4 25
Extra Fancy	4 37½	4 50

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	2 30	2 35
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	— —	47
Yellow	— —	49
Mixed	48	— —
OATS:		
Western	38½	39
Texas rust-proof	50	52½
BRAN:		
₩ cwt	5	8
HAY:		
Choice	15 00	16 00
Prime	13 00	14 50

PROVISIONS.

PORK:		
Mess	13	— —
Prime mess	11 75	12 00
Rumps	10 75	11 00
BACON:		
Fancy breakfast	10	10½
Shoulders	6	6½
Sides, long clear	— —	7½
Sides, short rib	— —	7½
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	4 90	5 00
Sides, long clear	6⅜	6½
Sides, short rib	6⅜	6½

FISH.

MACKEREL:		
Extra No. 1, in bbls.	— —	11 50
Half bbls	6 25	— —
No. 2, in bbls., large	— —	11 00
Half bbls	— —	5 90

GROCERIES.

COFFEE:		
Prime	— —	15½
Fair	— —	14¾
Common	— —	12½
BUTTER:		
Western Creamery	33	34
Western Dairy	— —	22
Country	— —	— —
LARD:		
Choice	6½	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	38	— —
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	10 00	12 00
Louisiana, per crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	1 75	2 00
KROUT:		
Western, ₩ bbl	4 50	5 50
ONIONS:		
Louisiana	— —	— —
Western	2 75	3 00

BALING STUFFS.

BAGGING:		
1¾ lb, per yd	7¾	— —
2 lb	8½	— —
BALING TWINE:		
₩ lb	10	— —
TIES:		
₩ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	1 50	2 00
Chickens, South'n	2 50	3 00
Young	1 25	1 50
Turkeys, Southern	9 00	10 00
EGGS:		
Western	22	23
Southern	— —	25
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	15
COUNTRY HIDES:		
Green salted, ₩ lb	— —	7½
Dry salted	— —	10½
STAVES:		
Oak, kegs	— —	— —
Oak, barrels, 33 in	75 00	— —
Oak, claret, 40 in	100 00	110 00
Oak, hogsh'd, 48 in	180 00	185 00
HOOP POLES:		
Hogshead, per 1000	38 00	— —
Barrels	18 00	— —
Half barrels	14 00	75
FERTILIZERS:		
Cotton seed, per ton	8 50	— —
Meal	— —	17 75
Pure ground bone	32 00	— —
Muriatic acid, ₩ lb	2	— —
Sulphuric acid	1½	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 240 Delord street, near Dryades. Send for price list.

News Summary.

DECEMBER 28.

It is officially announced that the meeting of Parliament has been postponed until February.——The Cabinet has agreed that Lord Hartington be asked to join a coalition ministry. The ministers are confident that Hartington will rally his whole powers in support of the government.——Gen. Boulanger, of the French Ministry, has consented to a reduction in the credit asked for the military from $40 000 000 to $10 000 000.——The Bulgarian delegates have arrived in London.——The New York World has organized a mid-winter exploring party to visit the Yellowstone National Park early in January.——President Cleveland suffers from chronic rheumatism, and has kept his bed for several days.——The court-house burners of Winn parish have been sentenced to seven years in the penitentiary.——Two steamboats and several barges were destroyed by fire at Cairo this morning. The City of Natchez, of the Anchor Line, was one of the boats.——The funeral services of Gen. Lo su will be held in the Senate Chamber, Friday. Fifteen thousand dollars have been subscribed for the support of his widow.——The United States Local inspectors are investigating the burning of the steamer J. M. White.

DECEMBER 29.

Chamberlain says he will do his best to induce Hartington to accept office.——Lord Iddlesleigh received the Bulgarian deputation unofficially.——Hartington arrived in London this evening, looking robust and healthy.——The Post urges the ministry to provide some means by which Churchill can resume office.——Gladstone's seventy-seventh birthday brought him congratulations from all parts of the world.——The Vienna Press is convinced that Russia is determined to fight. 300,000 troops have been ordered to mass in Kieff. They say Austria has been left in the lurch by Bismarck, who has made peace with Russia.——It is said there will be no war between France and Germany, unless the latter provokes it.——The fund raised for the widow of Gen. Logan has reached $20 000, and is expected to reach $100,000 by the end of this week.——The strike on the Mobile and Ohio road is ended and trains running. The strikers will not be reinstated.——The President's condition is somewhat improved, though he is still lame.——Wittrock has confessed the Express robbery, and $10,000 has been recovered.——The North Louisiana Immigration Society has been organized and domiciled at Houghton, Bossier parish, La.——The steamer Bradish Johnson burned at Mobile, and several lives lost.

DECEMBER 30.

Lord Hartington has declined to become a member of the British Cabinet.——Hon. W. H. Smith, Secretary for War, will take Churchill's place as the leader of the Conservatives in the House of Commons.——Efforts to reconcile Churchill promise better results.——It is affirmed that Germany and Russia have signed an alliance. Diplomats consider Gen. Boulanger's actions as evidence that war is not far off.——Mr. Parnell is able to be at work again, being engaged several hours to-day in the office of the Nationalist party.——The contest for the New York Senatorship is going on hotly between Miller, Morton, and Hiscock.——The President's condition is somewhat improved.——Capt. Hardy, president of the Gulf and Ship Island Railroad Company, is canvassing the coast counties in the interest of his road.——Cluverius, the condemned murderer, is endeavoring to interest the members of the Virginia Legislature in his behalf.

DECEMBER 31.

It is semi-officially announced Right-Hon. Edward Stanhope will succeed Churchill as Chancellor of the Exchequer. The Earl of Carnarvon will take the office of Colonial Secretary. The other offices will remain unchanged. The breach between Salisbury and Churchill is widening. The Liberal-Unionists refuse to enter the Conservative Cabinet.——M. Goblet, Prime Minister of France, says the relations of France with other powers are excellent, and she desires nothing but peace. He does not believe war is imminent.——The Foreign Secretary of Britain gives no expression of views to the Bulgarian deputation.——It is said that Churchill's resignation has induced Austria to seek a closer alliance with Germany.——Gen. Logan was laid to rest with impressive ceremonies in Rock Creek Cemetery temporarily.——There was an earthquake shake felt in Columbia and Charleston to night.

JANUARY 1.

Emperor William to-day celebrated the eightieth anniversary of his entry into the army. It was a gala day in Berlin. The government organs deny that any special Russo-German alliance directed against Austria has been formed.——The British Cabinet is still at sea. Propositions have been made to Mr. Goschen to enter it. Chamberlain has made overtures to Gladstone for a reunion with the Liberal party.——Austria proposes to concentrate troops in Transylvania.——The President received 7,000 or 8,000 callers to-day.——The news from the drouth district of Texas is that 30,000 people in 21 counties are in need of the necessaries of life.——Mayor Hewitt, of New York City, was formally installed yesterday.——The river at Cairo is frozen solid.

JANUARY 2.

The British Cabinet is still unsettled. It is rumored that Mr. Goschen has been advised by Mr. Gladstone not to leave the Liberalists.——Pres. Grevy held his customary reception at the Elysee.——At Berlin a meeting was held protesting against the action of the majority in the Reichstag on the Army Bill. A number of socialists disturbed the meeting, several of whom were arrested.——The President's health continues to improve.——The Logan fund will be invested in four per. cent. registered bonds.——The Sunday Law was very generally regarded. Affidavits will be made against those who disregarded it.

"Prohibition," by Bishop C. B. Galloway.

A neat pamphlet of ninety pages, specially designed for circulation in Mississippi—a text-book for prohibitionists everywhere. Arguments strongly backed by facts and figures. Twenty-five cents per copy; $2 50 per dozen, postage prepaid.

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After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "Worlds' History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

CARVER & JAMIESON,
Publishers.

DECEMBER 9, 1886.

NEW ADVERTISEMENTS.

Queen and Crescent Route.

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—Shortest and Quickest Line to—

BIRMINGHAM, CINCINNATI, EAST, ATLANTA, LOUISVILLE, SOUTH-EAST.

Time Table in effect December 31st, 1886.

Trains North B'd. Read Down.		Flag Stations marked thus†	Trains South B'd. Read Up.	
No. 2.	No. 8.		No. 1.	No. 5.
10 40am	8 00pm	lv. N. Orleans. ar	3 10pm	7 35am
11 43am	9 16pm	....S toell....	2 00pm	6 28nm
11 57am	† 9 21pm	...Pearl River..†	1 47pm	6 14nm
12 12pm	† 9 30pm	....Nicholsann ..	1 32pm	5 57am
12 22pm	† 9 51pm	†....Mitchell....†	1 21pm	† 5 48am
12 39pm	†10 06pm	.... Highland	1 12pm	† 5 37am
1 07pm	10 30pm	.. Poplarville ..	12 34pm	5 00am
1 24pm	†10 51pm	.....Hillsdale.... †	12 17pm	† 4 45am
1 39pm	†11 05pm	.....Pidcom ..... †	12 01pm	† 4 30am
1 49pm	†11 14pm	.....Telownh.... †	11 52am	† 4 21am
2 02pm	11 25pm	.....Purvis	11 38am	4 09am
2 13pm	11 35pm	†... Okahola	11 27nm	† 4 00am
2 25pm	†11 45pm	†....Carrier.... †	11 16am	† 3 48am
2 00pm	11 59pm	...Hattiesburg...	11 00am	3 35nm
3 18pm	†12 14am	†..Estabuchee..†	10 48am	† 3 20am
3 26pm	12 24am	†...Tuscumbola...	10 36am	† 3 10am
3 48pm	12 42nm	.....Ellisville.....	10 17am	2 52am
4 01pm	12 57am	.....Laurel.....	10 03am	2 37am
4 17pm	† 1 15am	†..Sandersville †	9 45am	† 2 21am
4 32pm	1 30am	....Heidelberg	9 29am	2 05am
4 42pm	1 37am	....Vossburg.....	8 22am	1 58am
4 53pm	† 1 48am	†....Barnett....†	8 11nm	† 1 48am
5 00pm	† 1 55am	†....Pachula....†	8 03am	† 1 39am
5 20pm	2 18am	...Enterprise...	8 41am	1 19am
5 38pm	.....	.....Covington.....†	8 21nm	.....
6 05pm	3 00am	.... Meridian	8 00am	12 40am
10 30pm	7 45am	....Tuscaloosa....	3 47am	8 15am
12 40am	10 00am	...Birmingham...	1 40am	5 35pm
3 32am	1 05pm	... Attala.....	10 31pm	2 15pm
7 52am	5 55pm	..Chattanooga...	8 10pm	9 15am
1 28nm	1 45am	.....Somerset.....	12 50pm	2 27am
2 42pm	2 40am	...Junction City..	11 35am	1 55pm
4 15pm	4 00am	....Lexington....	10 22am	11 20am
6 42pm	6 40am	ar Cincinnati lv	7 55am	8 15pm

JOHN O. GAULT, Gen. Manager, Cincinnati.
R. CARROLL, Gen. Sup., Meridian.
H. COLBRAN, Gen. Frt. and Passr. Agt., Cincinnati, O.
R. A. RYAN, Asst. Geo. Frt. and Passr. Agt., Cincinnati
JNO. M. KNIGHT, Ticket Agent 14 St. Charles St, New Orleans, La.

A. Baldwin, Pres. S. Katz, Vice Pres.

SEMI-ANNUAL STATEMENT

—OF THE—

New Orleans National Bank,

At the Close of Business Dec. 31, 1886.

RESOURCES.

Bills discounted		$ 1,109 743 14
Demand loans	$570 864 10	
Overdrafts	5,819 00	
U. S. 4 per cent. Bonds	207,650 00	
Premiums on same	68,485 00	
$150,000 N. O. Crossman bonds		
$32,000 N.O. Consols 6 per ct certificates		
$68,000 N. O. 6 per cent. railroad bonds		438,228 90
$125 000 Louisiana Consol		
$16 000 Louisiana Consols coupons, No. 55		
Currency and checks on other banks	391,474 00	
New York sight exchange	277,011 63	
Due from banks and bankers	18,311 23	2,263,118 84
5 per cent. fund with Comptroller of the Currency		9,000 00
Banking-house	$98,555 48	
Furniture and fixtures	7,500 00	107,055 48
Total		$3,488,012 10

LIABILITIES.

Capital stock	$200,000 00	
Surplus fund	400 000 00	
Undivided profits $40,000		
Less 5 per cent. dividend payable Jan. 3, 1887	10,000 00	$630,000 00
Dividends uncalled for		998 00
Dividends payable Jan. 3, 1887		10,000 00
Circulation outstanding		199,900 00
Deposits—Individual	$2,594,648 43	
Due to banks and bankers	143,565 70	2,867,814 13
Total		$3,488,912 10

I certify the above to be a true and correct statement. WM. PALFREY, Cashier.

Correct—Attest:
JOHN H. HANNA,
SAM'L DELGADO.
WM. T. BENEDICT.

1887.

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AN ILLUSTRATED WEEKLY.

HARPER'S YOUNG PEOPLE has been called "the model of what a periodical for young readers ought to be," and the justice of this commendation is amply sustained by the large circulation it has attained both at home and in Great Britain. This success has been reached by methods that must commend themselves to the judgment of parents, no less than to the tastes of children—namely, by an earnest and well sustained effort to provide the best and most attractive reading for young people at a low price. The illustrations are copious and of a conspicuously high standard of excellence.

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Vol. VIII, commences November 2, 1886.

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Quarterly Conferences.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FIRST ROUND.

Brewton and Pollard, at Brewton	Jan.	1, 2
Evergreen, at Evergreen		8, 9
Georgiana, at Wesley Chapel		15, 16
Monroeville, at Monroeville		22, 23
Monterey, at Liberty		29, 30
Gravalla, at Mt. Union	Feb	2
Milton		6, 8
Pensacola circuit, at Warrington		13
Pensacola station		12, 13
Repulga, at Asbury		19, 20
Powelton, at Powelton		25, 27
Douglassville, at Mt. Carmel	Mar.	5, 6
Stockton, at Stockton		12, 13
Repton, at Hickory Grove		19, 20
Bay Minette at New Hope		26, 27

W. M. MOTLEY, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

North Wilkinson, at Hopewell	Jan.	1, 2
Amite, at Salem		8, 9
Clinton, La		15, 16
Jackson, La		18, 19
East Feliciana, at Oak Grove		22, 23
Wilson and Centreville, at Wilson		29, 30
Pipkin	Feb.	5, 6
St. Helena, at Pipkin Chapel		12, 13
Amite City, at Amite City		18, 19
Springfield, at Ponchatoula		20, 21
Livingston, at Palmetto...(Wednesday)		23
East Baton Rouge, at Bethel..(Thursday)		24
Percy's Creek		26, 27
Woodville		27, 28
Woodville circuit	Mar.	2, 3
Bayou Sara, at Bayou Sara		5, 6

District stewards meet in Wilson, January 29, 1887.

J. A. B. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Jan.	1, 2
Rocky Springs		8, 9
Natchez, at Wesley Chapel		15, 16
Natchez, at Jefferson Street		16, 17
Washington		22, 23
Beachland		29, 30
Utica	Feb.	5, 6
Burtonton		7, 8
Vicksburg		12, 13
South Vicksburg		14, 15
Fayette		19, 20
Cane Ridge		26, 27
Anguilla	Mar.	5, 6
Mayersville		12, 16
Nebo		19, 29
Roxie		21, 22

W. L. G. HUNNICUTT, P. E.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro and State Line	Jan.	2, 3
Winchester, at Winchester		8, 9
Shubuta, at Shubuta		15, 16
Clark, at Andrew Chapel		23, 23
Sandersville, at Sandersville		29, 30
Vossburg, at Vossburg	Feb.	5, 6
Paulding, at Paulding		11, 13
West End, at West End		19, 20
Meridian station		21
Stonewall, at Chenaky		26, 27
Marion, at Marion	Mar.	5, 6
Lauderdale, at Lauderdale		12, 13
DeKalb, at DeKalb		19, 20
Binnsville, at Scooba		26, 27
Enterprise	Apr.	2, 3
Adamsville		9, 10

The district stewards will meet in Meridian, Tuesday, February 22, 1887, at eleven A. M.

R. H. NORSWORTHY, P. E.

BRANDON DIST.—FIRST ROUND.

Brandon station, at Brandon	31,	Jan. 1
Forest and Morton, at Morton		8, 9
Lake, at Lake		15, 16
Newton, at Hickory		22, 23
Fannin, at Pelahatchie		29, 30
Marvin, at Marvin	Feb.	5, 6
Shiloh, at Clear Creek		12, 13
Westville, at Westville		19, 20
Trenton, at Trenton		26, 27
Raleigh	Mar.	5, 6
Neshoba, at Hester's		12, 13
Walnut Grove, at Walnut Grove		19, 20
Carthage, at Carthage		26, 27
Hillsboro, at New Providence	Apr.	2, 3

The district stewards will meet at Forest, on Wednesday, January 28. Address me at Forest until further notice.

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Jan.	1, 2
Wesson and Beauregard, at Wesson		8, 9
Hazlehurst		15, 16
Brookhaven		22, 23
Summit, at Johnston		29, 30
Scotland, at Bethesda	Feb.	5, 6
McComb City, at Magnolia		12, 13
Bowerton, at Rehoboth		19, 20
Terry, at Bethesda		26, 27
Monticello, at Pleasant Grove	Mar.	5, 6
Holmesville, at Holmesville		12, 13
Franklinton, at Mt. Hermon		19, 20
Adams, at Adams		26, 27

The district stewards will meet in Brookhaven, Friday, January 21, 1887, at eleven A. M.

J. M. WEEMS, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg, at Hattiesburg	Jan.	1, 2
Poplarville, at Poplarville		8, 9
Flint Creek, at Garthwyn's		15, 16
Whitlington, at Colerville		22, 21
Vancleave, at Union		29, 30
American, at Cross Roads	Feb.	5, 6
Bethel, at Bethel		12, 13
Mt. Carmel, at Mt. Moriah		19, 20
Columbia, at Columbia		26, 27
Seashore, at Long Beach	Mnr.	5, 6
Ocean Springs, at Ocean Springs		12, 13
Scranton, at Scranton		19, 20
Moss Point, at Moss Point		26, 27
Covington, at Covington	Apr.	2, 3
Pearlington, at Pearlington		9, 10

T. A. WEST, P. E.

JACKSON DIST.—FIRST ROUND.

Edwards, at Edwards	Jan.	1, 2
Raymond, at Bolton		8, 9
Benton, at Midway		15, 16
Silver Creek, at James'		22, 23
Mt. Olivet, at Shiloh		29, 30
Flora, at Flora	Feb.	5, 6
Spring Ridge, at Spring Ridge		12, 13
Camden, at Soule Chapel		19, 20
Madison, at Madison		26, 27
Yazoo City	Mar.	5, 6
Sharon, at Sharon		12, 13
Jackson		19, 20
Canton		20, 27

District stewards' meeting at Jackson, Tuesday, February 8, eleven A. M., in the lecture-room of our church.

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

Okolona station	Jan.	1, 2
Verona and Tupelo, at Verona		5
Shannon circuit, at Palmetto		8, 9
Richmond circuit, at Andrew's Chapel		15, 16
Saltillo circuit, at Shiloh		22, 21
Pontotoc circuit, at Pontotoc		29, 30
Buena Vista circuit, at Concord	Feb.	2
Houston and Westey, at Wesley		5, 6
Sparta circuit, at Palestine		12, 13
Ebenezer circuit, at Ebenezer		16
Okalona circuit, at Blackwell's Chapel		19, 20
Prairie circuit, at Lebanon		23
Aberdeen station		28, 27
Caledonia, at Pleasant Grove	Mar.	2
Athena circuit, at Friendship		5, 6
Tremont circuit, at Mt. Pleasant		9
Fulton and Smithville, at Smithville		12, 13

The district stewards will please meet me at Okatoma, Friday, December 31, at one o'clock.

AMOS KENDALL, P. E.

GRENADA DIST.—FIRST ROUND.

Oxford station	Dec.	25, 26
Water Valley	Jan.	1, 2
Coffeeville circuit		8, 9
Grenada circuit		15, 16
Grenada station		17
Minter's Ily		22, 23
Sunday Shed and McNutt		24
Carrollton circuit		29, 30
Pittsboro circuit	Feb	5, 6
Ailautu circuit		8
Banner circuit		12, 13
Ladi circuit		19, 20
Sarepta circuit		26 27
Tocopola circuit	Mar.	1
Charleston circuit		5, 6
Abbeville		12, 13

The district stewards will please meet in Grenada, on January 17, at 2 o'clock P. M.

C. M. TERRY, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec.	25, 26
Tibbee, at Mayhew	Jan.	1, 2
West Point station		5, 6
Crawford, at Artesia		8, 9
Brooksville, at Brooksville		15, 16
Columbus circuit, at Andrew's Chapel		22, 23
Columbus station		23, 24
Macon station		29, 30
Sinquasiak, at Sinquasiak		30, 31
Starkville circuit, at Providence	Feb.	5, 6
Louisville, at Louisville		12, 13
Tampico, at Cedar Bluff		19, 20
Chester, at Ackerman		26, 27
Platsburg, at Kitbough Chapel	Mar.	5, 6
Sturges, at Sturges		12, 13
Hebron, at Cookesville		19, 20
Walthall, at North Union		26, 27
Salem, at Ridgeway	Apr.	2, 3
LaGrange, at Ebenezer		9, 10

The district stewards will please meet me in West Point, on Thursday, January 6, 1887.

R. G. PORTER, P. E.

CORINTH DIST.—FIRST ROUND.

Baldwyn, at Baldwyn	Jan.	1, 2
Booneville and Rienzi, at Booneville		8, 9
Corinth station		15, 16
Corinth circuit, at Box's Chapel		16
Inka circuit, at New Salem		20
Harmony circuit, at Harmony		21
Inka station		22, 21
Kossuth circuit, at Kossuth		29, 30
Marietta, at Hodge's Chapel	Feb.	5, 6
Blackland, at Plazah		12, 13
Pleasant Ridge, at Friendship		19, 20
Ripley and New Albany, at Ripley		20, 27
Ripley circuit, at New Hope	Mar.	2
Jonesboro', at Jonesboro'		5, 6
New Albany circuit, at Lebanon		12, 13

District stewards will please meet me at Corinth, January 15, at eleven A. M.

J. H. STONE, P. E.

WINGNA DIST.—FIRST ROUND.

Richland, at Pickens	Dec.	18, 19
Kosciusko station		25, 26
West, at West		31
Vaiden, at Vaiden	Jan.	1, 2
Ebenezer, at Centre Grove		
Durant and Lexington, at Durant		8, 9
Carrollton and Greenwood, at Carrollton		13
Winona		15, 16
Black Hawk, at Black Hawk		21
Sidon, at Jordan's Chapel		22, 23
Winona circuit, at Salem		29, 30
Newport, at Bethel	Feb.	5, 6
Sallis, at Springdale		12, 13
McCool, at Bethel		19, 20
Ethel, at Liberty Chapel		23
Newtonville, at White Hall		26, 27
Zilpha, at Wesley Chapel	Mar.	5, 6
Belzona, at Belzona		12, 13

The district stewards will please meet at Durant, January 8, 1887. A full meeting desired.

R. P. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville and Wesley	Dec.	18, 19
Sardis		15, 16
Como and Prednnis	Jan.	1, 2
Cockrum circuit		8, 9
Hernando and Cold Water		15, 16
Horn Lake circuit		22, 23
Lewisburg circuit		29, 30
Senatobia circuit	Feb.	5
Senatobia station		8, 7
Chulahoma circuit		12, 13
Mount Vernon circuit		19, 20
Pleasant Grove circuit		26, 27
Mastodon circuit	Mar.	5
Eureka circuit		5, 6
Panola circuit		13

The district stewards for the Sardis district, North Mississippi Conference, will please meet me at Senatobia, Miss., January 14, 1887.

S. M. THAMES, P. & S.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	Dec.	19
Jonestown		26
Australia	Jan.	2
Cleveland		9
Fasonia		16
Lulon		23
Arcola		30
Concordia	Feb.	6
Mound Bayou		13
Bolivar		20
Friar's Point		27
Greenville	Mar.	6

District stewards' meeting at Greenville, March 5, 1887, at eleven A. M.

J. W. HONELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec.	25, 26
Byhalia and Victoria, at Byhalia	Jan.	1, 2
Holly Springs circuit, at Waterford		8, 8
Marshall, at Institute Church		15, 16
Early Grove, at Hudsonville		22, 23
Olive Branch, at Center Hill		29, 30
Snow Creek, at Ayers'	Feb.	5, 6
Pine Mountain, at Soule Chapel		12, 13
Ashland, at Ashland		19, 20
Hickory Flat, at Ebenezer		26, 27
Emory, at Emory	Mnr.	5, 6
Cornersville, at Bethlehem		12, 13
Shelby Creek, at Bethel		19, 20

District stewards' meeting at Holly Springs, Tuesday, January 4, 1887, at twelve o'clock.

JNO. BANCROFT, P. E.

MISCELLANEOUS.

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THE LOVE OF GOD.

BY SAXE HOLM.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow,
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry, and will not rest,
Ask the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God! whose loving
Can not hindered be or crossed;
Will not weary, will not even
In our death itself be lost—
Love divinal of such great loving,
Only mothers know the cost—
Cost of love, which all love passing,
Gave a Son to save the lost.

In Memoriam.

REV. WM. SPILLMAN, M. D.

At Mathewsville, Miss., December 11, 1886, Dr. Wm. Spillman, of the Mississippi Conference, Methodist Episcopal Church, South, died from injuries received by a fall down a flight of steps. He passed away from us in the eighty-first year of his age. I know but little of his early life. He practiced medicine in Columbus, Miss., for twenty-five years. He entered the Alabama Conference in 1859; was a traveling preacher over twenty-five years. He was quite old when he was placed on the superannuated list. Rev. Geo. Shaeffer was the presiding elder that presented his recommendation for admittance to the Conference. The recommendation was not heartily supported by the presiding elder, for he feared that he could not be more useful in the traveling connection than he was at home as a physician.

Dr. Spillman was, perhaps, more skilled as a theologian than attractive as a preacher. He seemed clearly to comprehend those nice distinctions where there are slight differences in obscure points in theology. His enquiring mind sought information in various fields; he paid much attention to botany, was skilled in conchology; knew, perhaps, more about shells than any man in the State. Many of the fresh-water shells described in the publications of the Academy of National Sciences, Philadelphia, have "Spillmani," as a part of their names, in honor of their discoverer. He was a member of the Academy of National Sciences, and after the death of Bishop Paine, one of the only two members left in this State. He was a geologist—and, of course, must needs know something of paleontology. One of the most wonderful things exhibited at the great Cotton Centennial and World's Fair in New Orleans was the petrified bones of that great whale-like monster—the *Zueglidon Cetorides*. The animal must have been at least one hundred feet long. This skeleton was put there by Dr. Spillman. It was a recent discovery of his in this State.

He had a strong, clear, unvarying faith in God; he saw nothing amid the rocks that tended to controvert the teachings of God's holy word. He had that purity of heart that enabled him to see God everywhere. He traced his handwriting on the pebbly shore or shining strand; he saw the touch of his finger amid granite bowlders as well as on the beauteous flowers that decked the rugged mountain sides. My associations with him were intimate and pleasant. We have walked together up and down the muddy shores of the rivers and branches, seeking the remains of the pre-historic life. We have gone together, lamp in hand, down into the earth, and for hours moved through the weird windings of the cave. But now he has gone to far higher scenes. With increased powers he is in wider fields. He may now move up and down that pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb, and its banks teeming with everlasting life. He is in that city that needeth not the light of sun nor moon, for the glory of God doth lighten it, and the Lamb is the light thereof.

Dr. Spillman once led a pic-nic party into a large, deep, dry chamber in a cave that he discovered and first explored. They were let down by a windlass through a sort of natural shaft for, perhaps, sixty feet to the entrance of the chamber; then ninety feet more from its ceiling to its floor. This chamber was nearly one hundred feet in circumference. The stalactites from its ceiling were nearly transparent, looking like icicles of glass. The floor was covered with bright stalagmites. In the center was an elevated table-like rock some three feet high, four feet broad and eight feet long. On this the snowy linen was spread, and the repast laid. A box of candles was opened, and a hundred stalagmites served as candlesticks. The little party stood around the table. Dr. Spillman said: "Sing 'Praise God from whom all blessings flow.'" And as the notes of Old Hundred reverberated from wall to wall, and floor to ceiling, and adown the corridors that entered into that blazing, buried crystal palace, his soul, he said, was never so stirred with song before, nor would be again, until he heard the new song that the hundred and forty and four thousand that were redeemed from earth sang, and none others could learn. And the glittering splendors before his eyes were such as he never saw before, nor would again, until he should see the King on the throne of his glory, surrounded by the redeemed in white robes, wearing their golden crowns. This, the most brilliant natural scene in his passage through this dreary world, is as nothing compared to the splendors by which he is now surrounded. As he was ever faithful to his duty in the present life, he is now wearing the crown of glory in eternal life, enjoying the rich reward purchased by redeeming blood.

T. S. WEST.

How It Is Done.

MR. EDITOR: As I have worked out in my own experience Bro. Hunnicutt's problem of how a Methodist itinerant supports a family on $150 or $500, and makes both ends meet, I herewith send the solution.

In the first place he does not do it on $150 (though it is possible to do it on $500), for he is not an Elijah, nor does the Lord send ravens to feed him. The average salary on Seashore district is about $340. The heroic itinerant supplements his meager salary by laboring with his own hands when he should be engaged in preparing for the pulpit or attending to his pastoral work. The wife also bears her part; besides doing the cooking, sewing and house work for the family, she either teaches from five to six hours a day, or sits at the machine making calico dresses for seventy-five cents apiece. And many a preacher's wife patiently turns, washes and returns her only Sunday-go-to-meeting outfit, in order that husband may go to Conference dressed as a minister of the gospel instead of as a farm laborer. But on his return from Conference this nice suit is carefully brushed and put away, and only taken out on Saturday nights preparatory to pulpit service on Sunday.

Upon looking over the minutes of the Mississippi Conference for 1886, I find of the charges and circuits on the Jackson district, paying less than $500, three have parsonages, only one of which is valued as high as $250. On Brandon district of eleven appointments, paying less than $500, with a parsonage. Four of these parsonages are valued at less than $260. On Seashore district there are five such appointments, with three such parsonages.

Now, Mr. Editor, do you not see that the first thing a preacher has to do at such a parsonage is to mount a ladder and climb to the roof with his arms full of shingles and his pockets full of nails and hammer in hand; for, though we be Methodists, we do not believe in too much sprinkling. The fence is down and must be put up, and other things set to rights; so when the preacher goes back to Conference that $100 parsonage is increased in value $50 or $60, and his purse lightened of that amount. But then his crop or garden truck and wife's salary have enabled him to make both ends meet, and to rest one week and bleach his hands for Conference.

Now, Bro. Hunnicutt, don't you make the people believe that a Methodist itinerant can support a family and make both ends meet on a salary of $150. If you do, his stewards will be saying, "We have had several hard freezes this year, land will produce well and good crops will be made, so as Bro. B. got through last year on $150, we will assess the church for his support $100 this year."

A PREACHER'S WIFE.

JANUARY 1, 1887.

About Prohibition.

MR. EDITOR: It occurs to my mind that the war against the use of tobacco at this time is premature, especially that part of it which encourages a prohibition of it by church law. I suppose that no sane mind doubts the extravagance and intemperance connected with the use of tobacco; and when so used becomes an evil, and is a proper subject for pulpit correction. But the propriety of a law totally forbidding its use I very much question.

In all important reforms the greater evils are disposed of first, and when one evil is taken in hand the ringing in of lesser evils only prolongs the day of its suppression. The great evil, and one, too, forbidden in the word of God, is the use of ardent spirits. Let us throw all of our energies against this that the day of deliverance may speedily come. I do not believe any man living can take the Bible and prove the use of tobacco to be a sin. I know you can talk of the impropriety, indecency, etc., of the tobacco habit; but, after all, these are not Bible reasons straight out. Paul says (I Corinthians viii, 13): "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." These things are matters to be regulated by one's own conscience and the finer feelings of Christian propriety, and not by law—the law of coercion. Some people seize a thing like this that they may go sweeping down the pages of history as the father of some greater reform. But I would rather be an unknown worker against the evil that turns men crazy and sends them to hell than father forty questions not of morality, but of mere decency or taste.

Let the East Pennsylvania Conference prohibit smoking and chewing if they wish, which I suppose they will; but I hope here, in the Sunny South, the war will still be waged against known sins, and that our preachers will not lose time on so nothing that is undefined and indefinable in the sphere of morals.

I do not write, Mr. Editor, for the sake of appearing in print. I fear, sir, a check of the army's tread which is to dethrone a king who breaks the hearts of mothers and sends their sons reeling into the grave. Neither do I write to awaken a newspaper discussion. If I felt myself competent, the building of a church, lifting debt on a parsonage, encouraging Christians, and warning sinners—all would forbid. You see my hands are full, more than full.

Yours in Christ,

D. M. CODDELL.

WIER, Miss., Jan. 7, 1887.

Some Important Questions.

BY OKO. S. MOTT, D. D.

Three questions of an economic and social character are now confronting the nation—the labor question, the liquor question, and the Sabbath. Each of these bears a vital relation to the welfare of the individual, and to the prosperity of society. And they are interrelated. Labor and liquor, when unrestrained by law, array themselves against the Sabbath. The Sabbath is all the time the poor man's friend. It shields labor from exactions. One day in seven it removes the temptation to drunkenness. It is for that one day a prohibitory enactment. And so as labor and liquor become live questions of the hour, the Sabbath must necessarily take its place by their side. And the more deeply these vexing questions are pondered, the more clearly will it be seen that the Sabbath can not be ignored. The minds of workingmen must soon be turned to consider what shall Sunday be to us; and what are our rights therein. And then one of their axioms will be that every man has an inalienable right to the rest of one day in seven, and to the opportunity to worship God. Mr. Powderly has already arrayed himself against the liquor saloon. He will not permit any vender of liquor to become a member of the Knights of Labor. I believe he will soon recognize the importance of Sunday, and will see that their work is incomplete until labor has a Sabbath.

Labor has many injudicious friends, and none of them advocate more suicidal measures than do those who seek to have museums and places of amusement opened on the Sabbath. And it is a most significant fact that laboring men do not ask this privilege. In England, where this question has been agitated, workingmen have pronounced against the opening. A Congress of British Trades Unions was held in 1885, at which a resolution was passed declaring: "In the opinion of the Congress, it is undesirable to augment Sunday labor by opening the national museums and galleries." In the same country, in 1882, there was a vote among workingmen's societies upon this measure, and 45,482 members voted in favor of the Sunday opening, while 501 705 members were represented against it. Increasingly in this country will the toilers begin to understand that the Sunday question is most pertinent to them, that the much sneered at Puritanical Sabbath was a greater blessing to them than they ever supposed. And I believe that after the questions of wages and hours, and the privileges of trades unions are settled, speedily workmen will turn their attention to the amount of labor that shall be required of them on Sunday. Indeed already this feature of their rights is showing itself.

In Philadelphia there is an Association of Carriage Drivers. Recently a committee of them came to the secretary of the Philadelphia Sabbath Association and stated their grievance in words like these: "We are employed during the six regular working days of the week. Often also we are compelled to drive late at night. In addition Sunday is often our busiest day. Carriages are in demand for funerals and for pleasure riding, so that we have no time to be with our families. We love our wives and children, but we scarcely have time to see them. What can your association do to relieve us, for this burden has become intolerable?" The secretary advised them to call upon Archbishop Ryan, of the Roman Catholic Church. They did so; he assured them that he would do all in his power to discontinue funerals on Sunday.

The laborer needs the Sabbath for himself as well as for his family. And the employer loses to the extent that his men misspend that day. At the meeting in Ocean Grove, Hon. George J. Ferry, a large manufacturer of New Jersey, remarked that he was in favor of the half Saturday holiday, while paying the men for the whole day, so as to give them an opportunity for recreation without infringing upon the Sabbath. He had found that it took the men all day on Monday to get over the carousals and fatigue of Sunday. He believed it would be a gain to the manufacturer to pay six days' wages for five and a half days' work, if thereby the men would rest on Sunday, for then they would more than make up that half day by better work on Monday and Tuesday.

The men on the railroads, both street and steam, will soon wake up to demand the day for themselves, and the directors will understand the positive loss incurred by requiring seven days' work in a week. It has appeared in print in a reliable manner, that the Pennsylvania Railroad Company has been trying an experiment for four months in this very direction. At eight o'clock Saturday evening every freight train (except those carrying perishable material) stops and moves not again until Sunday at midnight. The result has been so satisfactory, that the Board proposes to make this a rule of the road. For it has been found that the men come to their work on Monday with more vigor, also that more freight is moved during the six days than formerly in seven, and that fewer accidents have occurred. Would that this example might be followed by all railroads in our land!

And now as a practical question let us all inquire whether we can not lessen the amount of work we require of others on the Sabbath? In our departure from the old New England strictness, and on account of the gradual increasing of modern conveniences, and supposed necessities, have we not become unmindful of the claims of others upon us to give them their share of Sunday? Even Christians have been thoughtless on this matter. Take one little luxury—ice-cream at Sunday dinner. Have we ever considered how many must be deprived of a part of the day that we may have that desert? And those who thus serve, desire the day for themselves, and those who are served can just as well have ice-cream six days in the week. A large part of the increasing violation of the Sabbath rest lies upon the very class who have been educated in better ways. They are requiring services of confectioners, coachmen and servants which could be dispensed with or greatly reduced. Their requirements make it difficult for a conscientious person to serve them and keep the Sabbath. Sometimes they threaten to remove their patronage unless they get what they want on Sunday. A correct Sabbath sentiment is greatly needed. Shall the saloon and self-indulgence, or the sanctuary rule the Sabbath? The man is now living (or was recently) who was mainly instrumental in securing the first running of the street car on the Sabbath. His motive was to accommodate those who, living in the suburbs of Boston, desired to attend church in that city. In other words, it was to accommodate church members. He did not suspect the dimensions which this measure would assume. He sees it now, and it is the unavailing regret of his last days. He mourns in bitterness what he has done. It is better to be strict than lax in the observance of the Lord's day.—Christian at Work.

Current Coins.

(Western Christian Advocate.)

The master books are cosmopolitan. So far from being confined in their adaptations and influence to the particular localities where they were produced, they have the freedom of the world, through which their light, as from another sun, becomes diffused. Often are they, like the greatest men, very simple in their style and mode of putting truth, affording access to the plainest people. Among books they are what Socrates, Franklin, or, to use the supreme name, Jesus Christ, was among men—familiar, well known on the street and in the market-place. Beware lest "the very familiarity which their mighty fame has bred in us" blind our eyes and make us indifferent to the kingly qualities they possess. The imperial book is oftener found, in plain garb and well worn, in the cottage than in the palace. The true prophet often comes in home-spun or with a leathern girdle, rather than in silk and purple.

(Zion's Herald.)

Old sins are usually the first tempters of "babes in Christ." Simon the sorcerer was covetous of gain and vain of the praises which his jugglery won from the public. After embracing the faith, he saw in Peter's power to impart the gift of the Holy Ghost a means of making much money and winning the admiration of the people. Then his old vile passions revived, and he sought to buy the coveted endowment, thus putting himself in imminent peril of damnation. The record of his crime is a beacon to every new convert, warning him to be specially watchful of the sins which gave character to his former life. The reigning sins of the man unrenewed are apt to become the easily-besetting sins of the man in Christ. See to it, therefore, O new convert, that thy regeneration reaches not only to the mortification of thy old sins, but also to their utter extermination.

(Pulpit Treasury.)

No church can truly prosper that does not aim to make advances upon the world both at home and abroad. This is the main object of its existence, and when it ceases to keep this in view it becomes stagnant, breeds internal strife and external obloquy. But how to be most effectively aggressive must be gained by experience and by varied readjustments of the methods pursued. One church will be most successful in working on a certain line of effort, and another will accomplish more while pursuing a line running in a different direction. But each should study its own agency and its own field, and adapt its methods to its means and to the character of its sphere. In this way its means will be economized, its experience will be valuable and the results will be most satisfactory. There should be, however, a determination to be aggressive in some way; for in this only, lies safety, success and the plaudit of the Master.

(Christian at Work.)

We are not at all sure that the mere study of science leads to reverence, much less to piety, unless these qualities are already implanted in the soul. But when they are so planted there is no doubt of the effect of such studies whatever, as Prof. A. A. Hodge testifies in the following incident: "When a boy in Princeton College, it was my inestimable privilege to be the pupil assistant of Prof. Joseph Henry, the illustrious Christian scientist, in his original experiments. When for the first time electric signals were sent from point to point, the earth itself being used for the return current, Prof. Henry put me at one end of the circuit, while he stood directing the experiments at the other. I can well remember the wonderful care with which he arranged all his principal experiments; when he approached the solution the experiment was repeated and repeated over and over again, and all its variable conditions altered and recombined in every form. Then often, when the feeling moment came, that good man and wise philosopher would raise his hand in adoring reverence, and call upon me to uncover my head and worship in silence, 'Because,' he said, 'God is here. I am about to ask God a question.'"

(Pittsburg Christian Advocate.)

It is a great error to suppose that we are doing the Lord's work only when we are engaged in devotional exercises, or laboring for the conversion of sinners, or for the edification of Christians. That which a man does heartily, *as unto the Lord*, is the Lord's work. The farmer, when he is carefully and wisely cultivating the soil, is doing the Lord's work. Plowing is as truly a religious act as praying. The merchant, when he makes an honest exchange, is doing the Lord's work. Dealing justly is as truly a religious act as warning sinners to flee from the wrath to come.

A man is doing God's work when he is doing that which pleases God. A man is doing the Lord's work when he is faithful to his employer—does a fair day's work; when he takes proper care of his health; when he governs his temper; when he is careful to speak the exact truth; when he is courteous to strangers, and lends a helping hand to the needy; when he has a word of encouragement for the despairing; when he sets an example of industry and honesty; when he returns good for evil; when he leads such an upright, benevolent, God-honoring life, *that men take knowledge of him that he has been with Jesus.*

(Congregationalist.)

The cases of two or three men in a country parish were incidentally mentioned the other day—men of position and character, who in their boyhood regularly attended church and the Sabbath-school, but who have not for many years been inside of a sanctuary. Of course they have done wrong, but is it no one else in fault? When they began to discontinue church-going, did anyone endeavor to get them on the right track again? And now, does minister, or, better yet, some lay member of the church, their neighbor, their business acquaintance, make judicious effort to influence them to come to the house of God on the Sabbath days? They know they ought to go, would perhaps like to do so, but they have got into the habit of not going, and it is awkward to change it, without some special reason. See that they are provided with a special reason! It is sadly surprising sometimes to know how, as though by common consent, everybody neglected such families. A kindly invitation is a great power. "Compel them to come in!"

OBEDIENCE.—It is not a good sign of the times that obedience has become an offensive word. There have always been rebellious spirits that resist authority and refuse to accept responsibilities not of their own choosing. But that the people of no very remote period considered obedience one of the chief virtues we all know. There is no one of the Commandments that a generation or two ago seemed to so commend itself to the general judgment of intelligent minds as that which imposed honor to parents. But even this appears to have lost its hold upon the conscience, and children take occasion to make it appear that they are not under the domination of such old-fashioned notions. But have we gained anything by these new liberties on which men pride themselves as if they were the most valuable of all possessions? How are we to maintain the family and civil relations if personal independence is to be accounted the first virtue? The influence of these ideas are felt in the religious world, and even those who profess faith in Christ have lost the old-time deference for authority. We shall yet have to retrace our steps, and learn that obedience, such as the highest interest of society and the service of Christ demand, is an ennobling quality which lifts men into the highest experiences of true freedom.—Central Christian Advocate.

Christian Advocate.

THURSDAY, JANUARY 13, 1887.

For the New Orleans Christian Advocate.

SILENT SONGS.

BY SUSIE WILLIAM KILBOURN.

The heart, with pastures filled and fertile deep
Is like the stream whose quiet, even flow
Can not reveal the wondrous wealth below.
But still its lowly silent way must keep;
While broods that from their little hidden deep
That dancing, laughing, gleaming sparkle so
That pause wherever the daisies grow below,
Their need of loving praise and simple cheap

Unsought, rare treasures in the cool spill the
The hoarded wealth of joyous love and faith
And, as they flow beneath the changing sky
These great streams chant their wordless low refrain
Unheard, or heard by Him to whom belongs
An ear attuned to catch these silent songs.

CLINTON, Louisiana.

Mississippi Conference Reports.

TEMPERANCE.

The subject of temperance is very rapidly assuming the far better form of prohibition. The churches—all the churches—are taking the lead, and the people, in almost solid masses, are most marvelously waking up to this subject in all parts of the country. Such changes in public sentiment were scarcely ever before known. Under the local option law enacted by the last Legislature of Mississippi the most favorable results have followed—results not anticipated or scarcely hoped for by the most hopeful. Prohibition is now legally and, we presume, solidly planted in about one-third of the State, and practically, in several different ways, it is about as well planted in about one half of the other two-thirds. People are seeing the favorable effects of prohibition and are fast rallying to its support.

Resolved, That it is the duty of every pastor of this Conference to preach in favor of prohibition in the ensuing year, and otherwise, by all means within his reach, to make this doctrine popular; and that it is also the duty of all other preachers, by all suitable means, by preaching and precept, to give encouragement to popular prohibition.

Resolved, That we regard the use of social wines or other intoxicants in families or among visitors, the signing of whisky petitions, renting property for whisky purposes, or otherwise giving assent to whisky in any shape, as contrary to Scripture precept, injurious to the church, and damaging to personal Christianity.

Resolved, That, in a country like this, where unfermented wine may be readily procured, there is no necessity for the use of intoxicating liquor in the celebration of the Lord's Supper. And that such use, or any other, of *intoxicating* liquor, ought to be forever discontinued.

Resolved, That we have the highest appreciation of the labors in this behalf of the Woman's Christian Temperance Union, and attribute much of the increase of temperance within our Conference to those labors.

In behalf of the committee,

R. ARUEY.

STATE OF THE CHURCH.

Your committee submit the following as their report:

The general interests of our church are steadily advancing in all our borders. Our people are manifesting a commendable zeal in the building and improvement of church edifices and parsonages, and increasing interest in the support of the institutions of the church. There have been many gracious revivals in our bounds during the past year. Many souls have been converted and added to the church. The net increase of our membership, according to statistics reported, is 2,494. There has also been an increase of 28 Sunday-schools, 225 officers and teachers, and 1,809 scholars, while the baptisms are 863 in excess of what they were last year. Still we feel constrained to say that, as a church, we are not doing all we ought to do in the great work whereunto we are called. Our people, in many places, need to be instructed, exhorted and trained in the duty of worshiping God with their substance. Our church literature should be more generally circulated among our members. Our ministers should be more thoroughly consecrated, and more diligent in their pastoral oversight of the flocks committed to their care. We believe a glorious future awaits us if we will but be faithful to our trusts. The field is white unto the harvest, and the great Head of the church is with us. Let us press forward in the work of the Lord with ever-increasing zeal.

Respectfully submitted.

W. B. LEWIS, Chairman.

WHITWORTH COLLEGE.

To the Mississippi Annual Conference of the Methodist Episcopal Church, South—

DEAR BRETHREN: During the past summer Dr. H. F. Johnson, president of Whitworth Female College, was called to a higher life. His labor of love was brought, as we thought, to an abrupt termination; and while the monumental evidence of his benevolence, heroism and self-sacrifice remains in the costly, well equipped buildings that ornament the college grounds, the spirit which controlled and directed the enterprise, and the lordly will that grappled with and overcame difficulties apparently insurmountable, are beyond the mandate of your presiding officer. Dr. Johnson illustrated, in a commanding degree, the highest adaptation to the special work intrusted to his untrammelled control. To a well-cultured mind he added the courage, persistence, devotion and prudence requisite in one who undertakes the high calling of educator. He was without a peer, generous, just; and his works remain to bless the generations who are to follow him. The death of such a man, in such a place, was peculiarly distressing. It looked as if the grand institution, which had grown under his management to be the best female college of the Southwest, must be surrendered. The trustees were called together to consider the matter, consultations were had, efforts were made to secure a successor of Dr. Johnson, without effect, and we had almost given up in despair when Prof. L. T. Fitzhugh, of the University, consented to take charge of the college, under a contract for ten years offered him by the Board of Trustees, and has been in office as president ever since the beginning of the present session. Our comforting assurance of the past has again blessed us. Verily, "God takes away his workmen, but carries on his work." President Fitzhugh is the right man in the right place. The church has loyally rallied to his support, the patrons of the college have exhibited the highest satisfaction, the reputation of the school is extending daily, the students are devoted to him and his associates, and we are strengthened in the conviction that the growth of the institution will, in the near future, be unprecedented. We do not think your college could be in better hands, or more faithfully administered, and, therefore, respectfully request that our action be approved.

We found that the Brown House and lots on which it stands belong to Mrs. Johnson, as devisee of her late husband; that the school furniture, heating apparatus in the institute, pianos and other articles of property also belong to her, and that the paraphernalia of the boarding department and the heating apparatus in the Margaret Hall belong to Mrs. Kidd. Unless all these things become the property of the church, there is always a possibility of friction in the conduct of affairs. We think the Conference ought to have an agent in the field for the purpose of securing the funds necessary to place the church in full possession of the institution and all its appurtenances. We found also that, in his efforts to complete the purpose of his life, Dr. Johnson came under certain scholarship obligations to a few of his patrons, and these must be provided for. He enthusiastically dedicated his accumulations as a centenary gift to the church, insomuch that the insurance on his life has, in large part, gone to pay debts contracted for the building of the institute. The church can not disregard its obligation to him and his noble widow. Mrs. Johnson has met our highest expectations in her self-sacrificing devotion to the college. Fixed in her purpose to leave nothing undone to accomplish, to the full, her late husband's mission, she offered to donate to us the Brown House and grounds. We can not honorably accept this uncompensated gift. The trustees have provided, in their arrangement with Prof. Fitzhugh, for the purchase of the Brown House and school furniture in the institute, should the patronage of the school warrant; but this source of income is not always certain, and the money for the payment ought to be raised by the church during the coming Conference year. Certainly there are enough Methodists in the Mississippi Conference to justify us in the hope that this can be accomplished. This done, it is not doubtful that an annuity can be provided for Mrs. Johnson out of the income of the college, and we confidently look forward to this sacred consummation.

We think the name of the college should be changed. The name of the original founder should be retained and that of Dr. Johnson added. We respectfully request that we have authority to apply to the next Legislature to change our corporate name to that of "The Johnson-Whitworth College." In our deliberation as to a proper person for a canvassing agent, it has occurred to us that the Rev. W. B. Murrah would undertake the task for us. With his appointment or selection for that duty, the approval of our action heretofore taken, and the continued and continuing support of our brethren, we have no doubt as to the future success of the college. President Fitzhugh will be in attendance on the Conference, and can and will cheerfully acquaint you with the present condition of the college and its future prospects. We bespeak for him your considerate attention, and beg that, as in the past, the Mississippi Conference will give forth no uncertain and hesitating utterances when the interests of female education are involved. Let us take courage, and, invoking the blessings of the Master on our labors of love, go on to still higher and nobler achievements. Gathering lessons of hope, of confidence and of inspiration from the history of our lamented brother and leader, let us not hesitate to project enterprises of moment because of our limited and disheartening environments. We can not doubt that an era of unusual development is upon us. Let us mount the crest of the incoming tide and reach the harbor of an assured and triumphant result. Give us educated, Christian womanhood, and a higher type of manhood in the succeeding generation inevitably results.

W. L. NUGENT,
For the Board of Trustees.

"God giveth grace to the humble." He pours it out plentifully on humble hearts. His sweet dews and showers slide off the mountains, and fall on the low valley of humble hearts, and make them pleasant and fertile.—Leighton.

Miss Dora Rankin.

(Memoir read by Mrs. T. B. Hoboman.)

Since the days when Miriam joined in the triumphal song of Israel, and Deborah led the hosts to successful battle, there have not been wanting noble women to dare and do for the cause of God. Especially since the coming of him who was "made of a woman," do we find consecrated womanhood drawn out more and more in the work of building up the waste places of the earth and sending the gospel of light and liberty to those who "sit in darkness and in the region of the shadow of death." In compliance with the request of the women of the Methodist Episcopal Church, South, the General Conference of 1878 granted them the privilege of organizing the "Woman's Board of Missions." The second missionary sent to a foreign field by this Board was our lamented Miss Dora Rankin. Resigning her engagement with the Indian Mission, in company with Rev. C. F. Reid and wife, of the Kentucky Conference, she landed at Shanghai, China, October, 1879. Being assigned by the superintendent of the mission to Nantsiang, she went immediately to join her sister in the work at that place. For three months she applied herself exclusively to the study of the Chinese language, which henceforth she was to use in teaching the love of Christ to dying men. On the opening of Pleasant College, in March, 1880, she took charge of the English department, filling the complex position of servant, teacher and mother. In her own language we give her daily experience in this department:

Our greatest difficulty lay in not knowing just how to deal with Chinese children. Think of a child of seven crying for four consecutive hours with her voice raised to high C, and all just because the cook did not give her the first bowl of rice! At this time my room adjourned their sleeping-room, and my nights were anything but quiet and restful. I was aroused at all hours by some one crying, sometimes from fear and sometimes from the exasperating pleasure of having me come into the room, and then the guilty one feigned sleep and left me to feel myself the victim of a practical joke. At daylight they began to stir, and I had to be present to "comb heads," dress those who were too small to dress themselves and keep the most combative dispositioned from coming to blows. Their toilets completed, breakfast was to be gotten through with. The trying ordeal of keeping order and inhaling the sweet odors from the visands while they were eating at last being over, we had prayers and opened school (the Chinese teacher in charge), and were at liberty to go to our breakfast and for the first time since early morn breathe the pure air, and prepare for the day's duties truly not yet begun.

But this field was too restricted for her enterprising spirit. The perishing thousands around her wrapped in the hopeless night of ignorance and superstition stirred her womanly heart to pity and aroused a more earnest endeavor, which found expression in new and broader plans for their salvation. In January, 1881, she opened a girl's day-school. Since this time she has devoted herself to the superintendency of day-schools entirely. In the spring of 1885, the failing health of her sister, Miss Lochie, necessitated a return to America. During the six months of her absence, Miss Dora was left in charge of all the work, often demanding of her sixteen hours' daily labor. It is no wonder that she writes, "I feel the burden of care and anxiety almost too heavy to be borne." The damp, hot climate told fearfully upon her system and prostrated her annually with a lingering fever. Yet she chose to suffer all this for Christ. Exhausted by six years' labor, in the spring of 1886 she made a visit to her parental home in America, in the town of Milan, Tenn. Refreshed by six months of rest and recuperation among loved ones, she was again ready and anxious to return to her beloved work. How she won the hearts of the Chinese children is best told in the words of her sister:

How I wish you could have seen the pupils this morning! It is a red-letter day with them, and ordinary study is next to impossible. When I told them two weeks ago that the Bishop was in Japan, they rose up with every feature electrified, and without a word of comment on the real news said, "Then our *teacher* will be here next week." It was touching to see their disappointment when told the Bishop had come without Dora. They begged to have her photograph hung in the school-room, but I would not consent, and this morning they are almost wild over letters from her. While I write every head is bent over his desk, while constant demands are made on me for English ejaculatory terms with which they are not familiar. I am glad, very glad to be able to say to Dora when she returns, "I have retained all thou committedst to my care," and although I have not added many in numbers, I think she will be pleased with their advancement in every study, secular and religious. Every one is on the *qui vive*, and I can not show my face without a shower of questions as to when Dora will return.

What more impressive comment could we have on the life and labors of this devoted woman? Leaving us only a few weeks since, in the full vigor of her beautiful, joyous young womanhood, scarcely had she reached her foreign home when we were startled by the brief, sad telegram from the grief-stricken sister in China to the aged, widowed mother in America—"Dora died to-day." The shadow of a great sorrow lies upon the beautiful home in Tennessee, and the Woman's Board of Mission stand appalled at the irreparable loss. How wonderful are the providences of God, and his ways past finding out! The last Advocate of Missions, which was received by to-day's mail, brings the intelligence of her safe arrival in Nantziang, and her sister, Miss Lochie, says of her, "The next day Dora took up her work as though she had been absent only a day, and only the intense delight of her pupils made me realize the fact of her long absence." Thus do we see the willing spirit with which our beloved sister went to her field of labor. She would gird up her strength for renewed vigor in this, her loved employ; but her work was done, and God called to her, "It is enough; come up higher."

Sisters, shall we allow the work so well planned by this noble woman to be forsaken? Rather shall we not, in the name of the Master, who has promised to be with us always, work to its complete realization?

Resolutions on the death of Miss Dora Rankin by Crystal Springs Woman's Missionary Society:

Whereas, In the wisdom of God, we have had called from our work in the foreign field to her reward in the Master's kingdom our beloved sister, Miss Dora Rankin; therefore, be it

Resolved, That we, the members of the Woman's Foreign Missionary Society, of Crystal Springs, feel deeply the great loss which the work has sustained.

Resolved, That we express our earnest sympathy with the lonely sister in the distant heathen land, and with her bereaved loved ones in her native land.

Resolved, That we highly appreciate the spirit of this noble woman in her plans and work for the extension of the Master's kingdom.

Resolved, That we recognize the work to be of God and, though discouragement may befall, we will use the greater zeal to spread the gospel of Christ among the nations of the earth.

MRS. ANNA MIDDLETON,
MRS. EMMA SIBLEY,
MRS. M. J. HOLLOMAN.

CRYSTAL SPRINGS, Miss., Jan. 2, 1887.

This Beautiful World of Ours.

Reader, did you ever stop to think what a grand old world is this in which we live? Suppose we had never known anything about this world and its attractions, and was suddenly placed here, what surprise, what wonder, what amazement would possess us! Did the bleak, frozen regions of the arctic zone change to meet our first view, we would see wonderful beauty there; and had we been sent from heaven above, our first exclamation would be: "Oh, these mountains of ice and snow remind me of heaven; so pure, so white, so spotless! How like the great white throne of God!" But were we placed in the temperate zone, with its beautiful flowers, its sweet-songed birds, its balmy atmosphere, our first exclamation would be, as before: "Oh, this reminds me of heaven! These flowers, so pure, so beautiful! The music of the birds, so perfect!" And when we entered God's first and most holy tabernacle, the majestic forest, I imagine we could read God's name everywhere. Ah! could we only half appreciate the good things we have here, we would certainly be much happier. It is said by some that a part of Florida and California comes nearer possessing all the requisites for man's happiness than any part of the whole world. And yet there, as well as all over the whole earth, we find sorrow and suffering. Here is poverty, with all its suffering; and again we find sickness, with a life of suffering. Many are oppressed. Even the man who seems to have everything necessary for comfort in life seems at times to be cast down and filled with sorrow. The human race—man of sorrow? Yes, indeed! Happiness is not to be found in worldly things. Suppose we could banish everything from this world except the things that bring happiness, what would be left? Truly the question must remain unanswered.

"I asked of men and things of nature all around,
If in earthly things happiness might be found;
The answer came, and 'twas a simple no:
'Nothing will give you happiness here below.'
But, ah! another voice whispered me—
'There is happiness yet that you may see,
'Tis found in the name of the crucified One,
'Tis found in trusting the blessed Son.'"

Yes, dear reader, he will show us the beauties of this grand old earth, and help us to look over the afflictions of this life. Ah! we can not take away the troublesome things of this life, but we can add to its happiness and, at the same time, prepare ourselves for a world that is all beauty and grandeur, without any sorrow.

CHAS. KINGSLEY.

BENTON, La., Dec. 18, 1886.

A Storm at West Station.

Christmas Eve, Friday night, at seven o'clock. This preacher and wife sitting by a good wood fire, near the lamp, quietly reading. A click of the gate. We listen. A lantern light flashes on the window; footsteps and voices heard; lanterns in different directions converging toward the parsonage. We are in the eye of a tempest; group after group of men, women and children, young men and maidens, rush in upon us with baskets and bundles. I take in the situation at once, and see that this preacher is destined to a pretty heavy pounding. Hams, sausage, sugar, coffee, rice calico, cheese, etc., are dumped into the parsonage. We, the inmates, soon adjusted ourselves to the situation, as we saw the good things of this world piled up around us. The end is not yet. A stray bundle strikes us when we least expect it. With a more cheerful, merry, innocent group we seldom meet. At nine o'clock we gather in the largest room and return thanks to our heavenly Father for his goodness to us. This is my fourth year at West; but, Peter-like, I am sometimes tempted to want to build a tent and stay here.

G. W. BROWN.

WEST STATION, Mississippi.

Mississippi Conference Brotherhood.

MR. EDITOR: I have before me the constitution and by-laws of the Methodist Life Insurance Association they have in Kentucky. I think it to be a good thing. At the same time I like the plan of our Mississippi Conference Brotherhood better, except in some things. They take in the wife; I like that. I do not know but when a preacher loses his wife but he is in as bad condition as the wife who loses her preacher. Anyway, I have no doubt but ours can be made a grand success, full of blessings, if it is properly managed. I see one trouble, however, and that is, the want of time during our Conferences to ventilate the different interests required. Then it is difficult to get some of our members to feel an interest they ought to feel. At our last Conference our constitution was so changed or amended as to allow any layman, congregation or pastoral charge to become an honorary member by paying their mortuary fee. Some think this will defeat our purpose. I can't see why it should. I think rather, if anything will defeat it, it will be inability on the part of the preachers to pay the amount required. Two preachers told me, at our last Conference, they could not possibly get the money and had to forfeit. Already two payments are required since Conference, though but a few weeks; so if the laymen desire to come to our relief, they ought to be granted that privilege to do so. I still believe I am right to raise the amount to one thousand dollars, and when a preacher is forced to take a retired relation, pay him the amount and let him go and provide for his family. It does seem to me it would do as well as to wait until he is dead, and then pay it to his family. If all the members would take the interest in it they ought to take—and I hope they will—and bring the matter before the people, so that they will understand it, we will make it a glorious success.

Look at the nature of the present claimants. As to Dr. Spillman I know but little, only he was a grand old man. But for our brother, Joseph Nicholson, we do know, and his dear, faithful old wife who followed the fortunes of her husband for forty years through heat and cold, wet and dry, flood and storm—two of the most sweet-spirited, devoted Christian servants of the church. They went where duty called, and now he is gone up to his reward and she is left alone without child or relation to look to. But when the Brotherhood pays their assessment, what blessings crown their heads! So unite, brothers, to duty, mercy and love; regard it a glorious privilege thus to do.

But what I want is for the laymen to come to the help of the preachers in this matter; so that the tax on the preachers may be lessened and they may not be forced to forfeit. Our Brotherhood ought to have more time to deliberate in their meetings, and get up a more vital interest, so it may not be said we started to build, but was not able; and again: I knew it would be so, and that was the reason I would not join, and not because I am selfish, no, no; but knew it would fail. We have thirty thousand members in our Conference. Then to say three deaths as an average annually in the Conference, allowing five hundred dollars for each preacher that dies, would be fifteen hundred dollars. That would be just five cents a head to the membership. Is that too much to ask for? Can any begrudge to pay that much? If so, I propose there will be a collection raised for the benefit of him or her that thinks it is, and let that collection be taken by the preachers' wives at that.

I hope to hear from some laymen on this subject.

A. B. NICHOLSON.

A Great and Imminent Danger.

The most potent danger that threatens the free institutions of this country is the vast and constantly increasing numbers of human beings that crowd our large cities. "Our large cities are becoming the sinks of the very slums and most dangerous elements of the old world depravities." Nihilist, atheist, communist, the lawless, godless, ignorant, depraved of all lands congregate in our large cities. They come not for liberty, but for license. Impatient of the restraints of law, and opposed to all that is good, such a putrid mass of corruption is a perpetual menace to both Church and State. When to this importation of vice and ignorance we add our own native growth, which, under the potent influence of the rum power, is no inconsiderable factor, we are confronted with a danger that is simply appalling.

We must, in estimating the magnitude of this danger, take into account the fact so well established by the history of the great cities of antiquity, namely: Cities—great cities—are centres of power and influence. From these centres radiate influences that permeate the rural districts. We can diagnose the moral condition of the whole country by feeling the moral pulse of its chief cities. The cities of New York, Brooklyn, Chicago, Boston, Cincinnati are crowded by thousands and, in the aggregate, millions that are just as much in need of the gospel as the Chinese. In these dens of infamy there are developing pestiferous influences that may ere long poison the whole body politic. And we need not and must not close our eyes to these alarming facts simply because our Southern cities are, in a measure, free from the godless importations that are annually flooding the Northern and Western cities. If we look into the moral and religious state of New Orleans, Atlanta, Charleston, Savannah and Louisville, we will find cause of alarm at our own doors. And besides, capital is looking to the coal fields and iron mines of our Sunny South; and in the wake of capital comes laborers, mechanics and manufactures crowding into our rapidly growing cities until they will contain, as do our sister cities of the North, vast hordes of the discontented, unmanageable and godless multitudes. When all our great cities, North and South, East and West, shall be inundated with the refuse and scum of Europe and Asia, it, perhaps, will be too late to avert the impending danger.

Something should be done to evangelize and save the denizens of our cities. It is said that there are in one portion of New York City, comprising 550,000 inhabitants, church accommodations for 60,000 only, leaving nearly half a million of souls for whom Christ died in sight of the gilded spires of costly churches almost without any evangelizing agency. A like state of things exists in Brooklyn, Boston, Chicago and Cincinnati. And in our Southern cities, though comparatively exempt from the influence of foreigners, there is not accommodation in our churches for half the population. It is certain the old plan of opening our church doors on Sunday morning, and thus tacitly inviting this class of people, will not avail. This has been tried, and failed. If the people will not come to our churches to hear the gospel, we must carry it to them. Carry it to their houses and homes, preach it on the street corners, sing it, talk it, pray it anywhere, everywhere we can get a hearing. We must adopt the methods of the Salvation Army, which I verily believe is a move in the right direction.

The church has lost its hold upon the masses of our city population because it has not shown sympathy for them. This class has been repelled rather than attracted to the house of God. The display of wealth and pride in the building and furnishing of city churches, and in the costumes and apparel of the occupants of the pews, tend to drive the poor from the church. You may say it is a foolish and unreasonable prejudice upon their part, and so it may be; but it is sufficient, at any rate, to keep them away, and it devolves upon the church the responsibility of devising other methods. I do not pretend to know what methods are best to reach the class from which I apprehend danger if not leavened by the gospel; but I do know that the plan of building costly churches and inviting them in has not succeeded, and, therefore, should be abandoned. The problem most urgently in need of solution at this moment is, How can the church of Christ reach and evangelize our city populations? That done, the country is saved, and the permanency of our free institutions assured.

H. G. W. ELLIS.

CARTHAGE, Miss., Dec. 31, 1886.

Sunday Closing and the Roman Catholics.

The following clip from the Morning Star, of this city, shows the attitude of the Roman Catholic Church toward the Sunday law:

THE LORD'S DAY.

We never could understand how Catholics could be opposed to the passage of a Sunday law; yet, it is a sad fact, nevertheless, that there are many members of the church who still cherish the belief that a law for the better observance of Sunday is an encroachment upon the rights of American citizenship. The fact that such a law may be found in the statute book of every State of the Union, and that our fellow-Catholics everywhere give their warmest support to the enactment, and the further fact that the Bishops and priests all over the country have always been scandalized at the way the Lord's day is desecrated here, seemed to have very little effect in inducing our liberal-minded Catholics to favor the passage of a similar law for this State. We ought charitably to suppose that this element of our Catholic population were ignorant of the clear, explicit and unqualified manner in which the chief pastors of the church, those to whom is confided the right and the authority to teach correct doctrine, had denounced Sunday desecration and sanctioned the enactment of Sunday laws. For their instruction and guidance hereafter, and to prove that no Catholic can conscientiously do aught to violate the Legislature act which will soon take effect in this State, we will transcribe, *in extenso*, that portion of the pastoral letter issued by the Third Plenary Council of Baltimore, having reference to the better observance of Sunday. Our Lord said, addressing the first Bishops of the church: "He that heareth you, heareth me; he that despiseth you, despiseth me." When the successors of the apostles say in their pastoral, addressed to every one of us—"*We earnestly appeal*, therefore, to all Catholics without distinction *not only to take no part in any movement tending toward a relaxation of the observance of Sunday, but to use their influence and power as citizens to resist in the opposite direction*"—who shall dare to despise and set at naught this solemn injunction of our religious superiors? Who shall act up his own feeble human voice against the authoritative decree of the Lord's anointed?

T. A. B.

The pastor of the Hennepin Avenue Methodist Episcopal Church in Minneapolis, Minn., Rev. J. L. Pitner, has issued a circular letter to his people on the subject of missions, in which, after appealing to all to give, he says: "Do not hesitate to give pennies, if they bound the possibilities of your purse; even a penny may become a talent for God's favor, and a little, given for love of Christ, grows wondrously when it falls from willing hands into his treasury." This is a sentence worth preserving. Thousands of our members whose "possibilities are bounded by pennies" do not give the pennies. Mr. Pitner's appeal is a striking paraphrase of "She hath done what she could."—Western Christian Advocate.

Money and the Kingdom.

The book from which the following extract is made we commend to all our readers, and especially to our young ministers:

It is common to urge benevolence by appealing to the hope of larger returns, which are assured by many promises of the word. Such motives were needed in the childhood of the race; but with all our light they should not be needed now. Did not Christ place giving on a higher plane? He said "It is more blessed to give than to receive," not because of the return, but because giving is more God-like. Men urge benevolence as an investment. It is true that the steward whom God finds faithful he is very apt to honor with a larger trust; but this should not be the motive of giving. We should "do good and lend, hoping for nothing again." It is true that honesty is the best policy; but if this be the motive of honest dealing, there is no real giving. In the region of right and wrong we may not ask what is politic; we stand under the scepter of the absolute Ought, which does not reason or advise or plead, but simply says, *Thou shalt.* Whether or not we have learned that not only that which we give is truly and forever ours, the duty to give remains the same. The fact that God requires the entire consecration of all our substance ought alone to be sufficient to move us; but there are other considerations.

The spiritual life and power of the churches demand the acceptance of the doctrine touching possessions. We talk about our "crosses." There is no such expression in the Bible. The word does not occur there in the plural. It has been belittled; it has come to mean trial, disagreeable duty, anything which crosses our inclination; but its meaning in the Scriptures is never so meager as that. There it always means crucifixion. Like the word "gallows" in modern speech, it means death. To take one's cross means in the Bible to start for the place of execution. "If any man will come after me, let him *take up his cross and follow me.*" Follow him where? To Golgotha. He in whose experience there is no Calvary, where he himself has been crucified with Christ, knows little of Christian discipleship. Christ demands actual self-abnegation; but where the Christian name is honored, and its profession confers obvious advantages, self-deception is common and Christian experience is apt to be shallow. As quaint old Rutherford said: "Men get Christ for the half of nothing—such maketh loose work." Too many church members know little or nothing of self-surrender; hence the lack of spiritual life and power. At such times the church suffers for the want of some decisive test, the application of which will show men to themselves, and separate, with a good degree of accuracy, those who have been crucified with Christ from those who know not what it is to "take up the cross."

In a commercial age, and especially in a luxurious civilization, the form of worldliness to which the church is most likely to be tempted is the love of money. As the means of almost every possible self-gratification it becomes the representative of self; hence the true principle of Christian giving, the actual surrender of all substance to God, is exactly the test for the application of which the church is suffering to-day. If this test were applied now to every church member as Christ applied it to the young ruler (and the need is the same, for the human heart is the same, and heaven and the conditions of entrance are the same), would not the record in many a case be, "And he went away sorrowful, for he had great possessions"?

What right has any one, who has light on this subject, to believe he has given himself to God if he has not given his possessions? If he has kept back the less, what reason is there to think he has given the greater? As Jeremy Taylor says: "He never loved God who will quit anything of his religion to save his money."

Is not much that the Master said concerning possessions a dead letter in the church of to-day? "Lay not up for yourselves treasures on earth." Is not that exactly what many in the church are doing, and many more striving with eager energy to do? "The deceitfulness of riches." How many are afraid of being deceived by them? How many refuse to run the risk? "How hardly shall they that have riches enter into the kingdom of heaven." How many are unwilling to become rich or richer? Multitudes now complain that they have so little who, on the great day of accounts, will mourn that they had so much. The word declares covetousness to be idolatry; but how many church members were ever disciplined for this idol try? There is, however, a sign of the millennium down in Maine, where, about a year ago, a church disciplined five members because they would give nothing.

The spiritual life and power of the church can vitalize and save the world only when there is a spirit of consecration sufficiently deep and inclusive to accept the true principle of Christian giving.—Our Country: Its Possible Future and Its Present Crisis.

"This Grace also."

There is something suggestive in the grouping of sins and graces by the apostle. When he makes up a list of sins to be shunned as utterly out of the question with the Christian, he puts together the following: "Fornication and all uncleanness, and covetousness (which is idolatry). Let it not be once named among you as becometh saints; neither filthiness nor foolish talking, nor jesting," etc. On the other hand, when he groups some graces he does it thus: "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Now notice that covetousness or the love of money, either the greed after its possession or the parsimonious withholding of it from use, is classed with the worst sins, and specially pointed out as a sin not "once to be named among you as becometh saints"; he classes the generous giving of money for Christ with the highest graces, one to be "abounded in," and which he says is a "test of sincerity"; "to prove the sincerity of your love," and concludes by that mighty argument and motive word: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich."

Now what are the facts as to these two passions—viz., "covetousness" and "liberality?" Is it not so that covetousness is not only "named" or made visible among us, but it is not seriously rebuked, and so far as we have ever known, has never been made a matter of discipline? A man would fall under the ban of the church's discipline? who was an idolator, or a fornicator, or a liar, or a thief, much more if he were an habitual thief; but is it not true that covetousness, "which we are not to allow even once to be named among us as becometh saints," is an habitual and conspicuous characteristic of many church members? Covetousness is not only a sin positive in itself, but it is a sin that cuts the throat of one of the chiefest graces—namely, beneficence. A covetous man can not be a liberal giver—he can not by any possible means abound in the grace of giving.

But let us look at this grace in relation to character. As we abound in other graces, we are specially exhorted to abound in this grace also, as though the apostle considered it not only essential to the sincerity of our love, but to the symmetrical development of our whole character. Indeed, the absence of an abundant liberality is a spiritual deformity. We have seen men in our lives with one short arm, either a birth deformity or one occasioned by disease or accident. We have in our mind one gentleman who, in every respect is a fine specimen of physical humanity, except that he has a little puny right arm. It hangs only about a foot from his shoulder, and is weak and shriveled. The little hand that is found in place at the end of it is scarcely larger than a baby's, and is of almost no use to him. It is a source of intense mortification to him. People always look at it as something terribly sad. The whole symmetry of the man is gone; he is a deformity. But we know a score of professing Christians who seem, to the outward eye, to abound in other graces, especially "in speech," "and faith" (that is, orthodoxy), whose benevolence is repressed by a hand, wee, shriveled, and paralyzed. They are spiritual deformities. Nay, more, as God estimates them, they are idolaters masquerading in the profession of Christianity. It is a serious matter, and one which should attract the attention of the church.

We have often known Christians to say in tones of distress: "I am greatly troubled because I find I have so little faith, so little love; the joys of salvation are dried up in me. I do not love to read my Bible; and I find prayer a difficult and distasteful exercise. I fear I am not a Christian, for if I were why should I be so destitute of these graces, and of a disposition to worship God. What can I do to increase faith and love; how can I learn to read my Bible with delight, and how come into the enjoyment of prayer?" These are common complaints, and every pastor has had frequent experience with such cases. It may be that some of our readers have been troubled in this way themselves. But in all our observation we have never yet known any Christian to come to his pastor distressed because he did not love to give of his substance to the Lord. We have never yet heard anyone say in tones of distress and anxiety: "I have so little disposition to give to the Lord and his cause. I do not love to do it; and when I do I have to force myself; for I have no delight in so doing. I fear I can not be a Christian, and be devoid of this grace. What can I do to increase the love of giving? How can I learn not only to give, but to abound in giving, and at the same time take delight in doing it?" We wonder how many of our readers have known of such a case. And yet why not? If the absence of faith and love and prayer, and a spirit of worship, should cause anxiety and distress of mind why should not the absence of the abounding of this grace also cause distress of mind, and create a doubt as to the sincerity of one's profession of discipleship? Whoean answer?

This is a very grave and serious matter, and it becomes every Christian to look to it lest he be deceiving himself. God is not mocked. A covetous man shall no more enter into heaven than a liar, a drunkard, or an idolator, or adulterer. A man can no more be a Christian who has not liberality than he can without faith, or love, or prayer. And note that we are exhorted to *abound* in it. If faith is worth having, it is worth having abundantly; so of the gift of testimony or the exercise of love. And surely there is as much need for this grace as there is for faith and prayer. The first grace developed in the early church was this of abundant beneficence, for all the disciples came with one accord and laid all their possessions down at the apostles' feet, to be used for the poor. We do not believe that this was an authoritative example, but a manifestation of that grace for our learning. We do not believe that God struck down Ananias and Sapphira, or caused the execution of Achan, as an authoritative example of how he would deal with every covetous professor in all ages; but certainly they are striking and significant examples, and we do well to study them.—Independent.

The Christian World speaks thus forcibly of the doctrine of apostolic succession: "The common sense and the conscience of enlightened Christendom revolt against the monstrous doctrine that the qualifications for the Christian ministry amount to little more than powers of legerdemain, and that they have been solely transmitted through a line of men, many of whom have been the cruelest and basest of mankind. It is impossible to conceive any intelligent and devout man, whose whole nature has not been warped from childhood by ecclesiasticism, accepting this reasoning. Are we to deny the right of the enlightened Lutheran and Calvinistic clergy of the Continent, of the pastors of our own free churches, of the great body of American divines, to call themselves Christian ministers, and admit the claim to the title when made by the most ignorant and bigoted Irish or Spanish priests? Clearness, learning, piety, heroic labors among the heathen both at home and abroad, are to go for nothing when compared with the priestly figment of apostolical succession!"

Mr. Moody, in his Tremont Temple address to business men, recently, made the remarkable statement that the most aggressive church in Christendom at the present time is the Church of England—in its methods of reaching the masses, "the most radical church on the face of the earth." One of these methods he mentioned was for Christian ladies to visit systematically the homes of the poor, *on the Sabbath*, for the special purpose of helping the women of those homes. They can not go to church, let the gospel be carried to them. "Such women visitors could accomplish more than all the ministers on this platform. What does an old bachelor know about training children?" This suggestion seems so thoroughly practicable and promising that we shall be surprised if it does not commend itself to Christian ladies as something which they can do for the social and spiritual blessing of homes all around them.

The Pool and the Brook.

See that little streamlet flowin down from the hill-side in its healthy activity. It pauses near a stagnant pool; and the pool hails it, "Whither, Master Streamlet?" "To the river, to bear this cup of water God has given me." And the old pool smiles with self-complacency, and says: You poor foolish thing. You had better hold on to all your water. We have had a backward spring, and we're going to have a hot summer to pay for it; and when the hot sun comes up you will dry up off the face of the earth. You had better hold on to your water, and not be running off that way." "Well, if I am to die so soon, I will use this blessing while I live." And on goes the streamlet rejoicing in its course.

By-and-by the hot sun did come up How about the little streamlet? When the sun began pouring down upon the earth, the trees along the line of the streamlet interlaced their boughs over its bosom, and would not let the sun touch it; and the cattle drank of the stream, and the birds sipped its tide and sang its praise, and it gladdened the eye of man all along its flashing course as on it went.

But how about the old pool? It held on to all it had; and would not let a drop get away. By-and-by the hot sun shone upon it, and it began to breed miasma and disease; and the winds caught up the miasma and scattered it, and the people had the chills and fever, and by-and-by the very frogs cast their venom upon it, and the cattle mired at it banks and would not drink, and the birds flew away in disgust. And God in mercy smote it with a hotter breath and dried it up off the face of the earth.

But the streamlet ran on and on to the river, and bore its cup of water to the ocean, and the ocean sent up its incense to the sun, and the sun turned it into a cloud, and the winds like white steeds were harnessed to the cloud and drove it back over the mountain side. And when the cloud was right over the little streamlet's mouth, God dipped a cup in the cloud and poured the water right back into the little streamlet's mouth, and said: As thou hast freely given, now freely receive. And so God kept it alive, and it still sings on its way:

Men may come and men may go,
But I go on forever.

And there it is, an everlasting demonstration of the truth that if you give all you have, you shall receive all that God has for you.—Sam Jones.

ABANDONED!

A Picture of the Desert that Finds Its Application in Many Homes.

One of the most vivid pictures produced in recent years was that drawn for a London illustrated journal representing General Gordon seated in a sandy waste of Africa clutching his country's flag and his Bible in one hand and a trusty weapon in the other, while round about him, closely environing him on every side, perched a flock of lean and hungry vultures. Traced in the sand at his feet was the name "Khartoum," and under the masterly artistic conception, which events subsequently tragically verified, was the single word—"Abandoned!" The picture derived much of its force from the fact that the face of the solitary man, on which despair and hopelessness were written, was that of a hero whom all the world honored. In every town and city throughout this broad land are heroes who become martyrs to medical science just as was Gordon a martyr to military art. They have been "abandoned" by their physicians and given up to death in the tenderest language that their genial practitioner can command. For years the sufferers have taken medicines of all kinds that did not cure. They have continued to grow worse, until Death was knocking at the door of the house. Drs. STARKEY & PALEN, No 1529 Arch Street, Philadelphia, Penna., no longer need to recommend their Compound Oxygen treatment for the cure of *lung and other chronic diseases*. It is already prescribed by hundreds of reputable and progressive physicians of the old and new schools. It has entered many thousand homes in the neat and convenient form of the Home Treatment. In *Health and Life*, a quarterly published by them, they record in each number cases of patients who have been abandoned by other physicians. The number for October, 1886, had thirty such reports. This paper and a valuable pamphlet showing its manifold virtues in healing the sick by the natural and rational process of building up the shattered body will be sent free by mail or handed to those applying in person at their office.

Depend upon it, the interest of classes too often contrasted are identical, and it is only ignorance which prevents their uniting for each other's advantage. To dispel that ignorance, to show how man can help man not withstanding the complicated state of civilized society, ought to be the aim of every philanthropic person, but it is more peculiarly the duty of those who, under the blessing of Divine providence, enjoy station, wealth and education.—Prince Albert.

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Trains North B'd. Read Down		Stations marked thus †	Trains South B'd. Read Up.	
No. 2.	No. 6.		No 1.	No 5.
10 40am	8 05pm	lv. New Orleans ar	3 10pm	7 30am
11 41am	9 10pm	" Slidell "	2 00pm	6 22am
11 57am	† 8 23pm	Pearl River †	1 47pm	6 14am
12 12pm	† 9 9pm	Nicholson " †	1 32pm	5 57am
11 27pm	† 9 51pm	Mitchell " †	† 1 21pm	† 5 46am
12 50pm	† 10 08pm	Highland " †	1 12pm	† 5 37am
1 07pm	10 30pm	Pontchartville "	12 51pm	5 00am
1 24pm	† 10 51pm	Hildebrand " †	12 15pm	† 4 45am
1 38pm	11 05pm	Pinebom "	12 01pm	† 4 30am
1 49pm	† 11 14pm	Talowah " †	11 52am	† 4 21am
2 02pm	11 25pm	Purvis "	11 38am	4 08am
2 13pm	11 35pm	Oak Hola "	11 27am	† 4 00am
2 26pm	† 11 45pm	Carter " †	11 16am	† 3 48am
2 39pm	11 59pm	Hattiesburg "	11 00am	3 35am
3 16pm	† 12 11am	Estabuchee " †	10 46am	† 3 20am
3 25pm	12 24am	Toscanola "	10 36am	† 3 10am
3 48pm	12 42am	Ellisville "	10 17am	2 52am
4 01pm	12 57am	Laurel "	10 03am	2 37am
4 17pm	† 1 15am	Sandersville " †	9 48am	† 2 23am
4 33pm	1 30am	Heidelberg "	9 29am	2 08am
4 42pm	1 37am	Vossburg "	9 22am	† 1 59pm
4 54pm	† 1 48am	Barnwell " †	9 11am	† 1 48am
5 09pm	1 58am	Parkman " †	9 03am	† 1 39am
5 20pm	2 15am	Enterprise "	8 43am	1 19am
5 38pm		Corinne " †	8 27am	
5 00pm	3 00am	Meridian "	8 00am	12 40am
10 30pm	7 45am	Tuscaloosa "	3 47am	8 16am
12 40am	10 00am	Birmingham "	1 40am	5 35pm
3 32am	1 05pm	Attala "	10 31pm	2 15pm
7 30am	5 55pm	Chattanooga "	8 30pm	12 15am
1 28pm	1 10am	Somerset "	12 50pm	2 27pm
2 42pm	2 40pm	Junction City "	11 35am	12 55pm
4 15pm	4 00am	Lexington "	10 22am	11 20am
5 42pm	6 40am	ar Cincinnati lv	7, 55am	8 10pm

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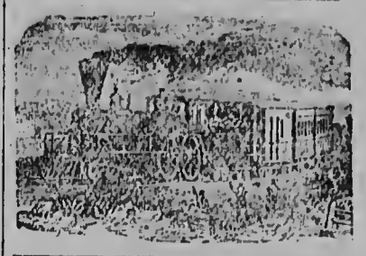

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C. W. CARTER, D. D., Editor.

Corresponding Editors:

T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. BURNSIDE.

THURSDAY, JANUARY 13, 1887.

Louisiana Conference Notes.

Ruston, the place where the Conference was held, is a bright new town on the Vicksburg, Shreveport and Texas railroad, thirty miles west of Monroe. Three years ago the place was a wooded wilderness. When the railroad was being built the company made a station here and called it Ruston, after the name of a Mr. Russ who resided near the place. The keen-eyed merchants of Vienna, Vernon, Trenton, and other places, saw that it was a center of what promised to be a good and growing trade, and they came here and located. A row of substantial brick stores fronts the railroad from the north. Two fine-looking hotels front it from the south. The streets are regularly laid out from north to south, and from east to west, and adorned by many handsome residences. There are two beautiful churches, Baptist and Methodist, and a large and flourishing school under the presidency of Rev. W. C. Friley, the Baptist minister. One of our best country exchanges—the Caligraph—is here edited and published by Mr. Pearce. Ruston is the parish-seat of Lincoln parish, and is not only the newest, but one of the prettiest and most thriving towns in North Louisiana, and the best of all is, that it is a prohibition town, that question having been settled at the polls during the past fall. It is superfluous to write of the hospitality of the place and the warm-hearted welcome which the citizens extended to the members of the Conference, and visitors who came to be lookers-on. The welcome was as beautiful as the snow that wrapped the town in its mantle of purity, and the hospitality, tested by the wants of a Conference of Methodist preachers, was proved to be many-sided and of exhaustless resources.

A deliberative body in session makes a fine display of the peculiarities of human nature; and if the body is of much size, all the phases of that nature are brought to view at some point or in some manner during its sittings. The strain upon the mental and moral qualities is sometimes so severe as almost to break down the amenities of deliberative intercourse. At times it is indeed swept completely away. But this is a very rare occurrence in a body of Christian ministers. Human nature is here with all its strong characteristics; but it is sanctified by Divine grace and brought under subjection to the spirit of love. Brethren differ widely and reason acutely against each other; but the object sought is the "truth in love," and the amenities of Christian brotherhood are rarely forgotten. In the spirit of love which pervades the body, differences of opinion adjust themselves and differing arguments harmonize in the manifestation of the truth upon its proper basis.

The severe weather, which began January 2, culminated in a heavy snow-storm, January 4, and by the time of opening the Conference the earth was wrapped in about four inches of pure white coldness. Everything seemingly bad has its compensations, and there was a good demand for wraps and overshoes. Notwithstanding the unpropitious aspect of things out of doors, when the Bishop opened the Conference there was a large attendance of members of the body and quite a number of visitors. In tramping through the snow, the sentence which was read years ago kept coming into memory: "The character of woman is like the snow; the fairest thing on earth, when fair; the foulest, when foul and mingled with the mire!" What more beautiful than pure snow? What is uglier than fouled snow? What is fairer than a pure womanhood? What is fouler than a womanhood sunk in shame?

Bishop Duncan is proving himself to be a "master of assemblies." His patience sometimes rises to the sublimity of "his perfect work." The facility with which he takes in a situation and the promptness with which he renders his decisions would indicate to a stranger that he has been all his life presiding over deliberative bodies. His urbanity towards those from whom he differs and against whom he decides questions show that he has much of that love that "thinketh not evil."

Editorial Correspondence.

LOUISIANA CONFERENCE.

For speed and comfort and easiness in traveling I commend the readers of the ADVOCATE to the Illinois Central railroad. It has the reputation of being one of the best roads, not only on the American continent, but in the world, and, as far as I am able to judge in such matters, the reputation is legitimately earned. The run to Jackson, Miss., and the lay-over in a luxurious sleeper until morning at that place, gives time for as much repose of body as is healthful. From that point to Ruston, the seat of the Louisiana Conference, the trip is made on the Vicksburg, Shreveport and Texas railroad. From Jackson to Ruston is 154 miles, and we were ten hours making the trip; so that a journey which ought to be made in 15 hours takes 23 hours. I think this ought to be mended in some way. The world is in too much of a hurry not to complain of such detention. At about one o'clock, Tuesday, we struck a heavy snow-storm, which continued long after we arrived in Ruston.

Wednesday morning came bright and beautiful as the sun and snow could make it, and Bishop Duncan called the Conference to order at 9:30 A. M. The Bishop read and commented on II Corinthians vi. His comments were practical and judicious, and elicited hearty responses from the brethren. At the roll-call a large number of preachers and laymen answered to their names. The following committees were appointed:

Church Publications—B. Carradine, J. W. Medlock, J. M. Beard, Hugh Jamieson.

Temperance—J. T. Sawyer, J. D. Jackson, A. C. Mitchell.

Bible Cause—T. K. Faunt LeRoy, R. S. Trippett, Samuel Whited.

Conference Relations—C. W. Carter, J. M. Johnston, T. S. Randle, R. A. Davis, J. J. Billingsley, A. E. Clay.

Memoirs—Jno. A. Miller, T. B. White, J. A. Parker.

District Conference Records—N. S. Corneli, J. F. Wynn, B. F. White, S. H. Werlein.

The names of the presiding elders were called, and their characters passed. The presiding elders reported gracious revivals in very many places on their districts. The year has developed the finances of the church in some places, while in other places there has been a sad decline on account of floods and drouths. The report of the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE was read and referred to the Committee on Publications.

The following brethren were admitted on trial, viz.: Robert P. Howell, Samuel S. Holliday, William H. Hill, Harry W. May, Frank N. Parker, Jefferson D. Jackson, George H. Mandeville, Charles E. McLean. Continued on trial: Fitzgerald S. Parker, James I. Hoffpauir, Joshua S. Saunders, Henry S. Johns, Robert Harry. Wilson Moore was elected to deacon's orders. D. C. Barr, A. T. Galloway, H. W. Wels were continued in the class of the third year. J. W. Davis, S. J. Davies, J. M. Davies, Conrad Knudsen were continued in the class of the fourth year. S. H. Whatley, R. S. Collier, J. P. Porter, Wm. Wimberly, J. P. McFarland and T. W. Scott were elected to elder's orders. A. T. Galloway and J. T. Daves were received by transfer. W. P. Kimball was readmitted. A. C. Coney and H. W. Wels were transferred. C. F. Silvers was reported as withdrawn.

The German Mission Conference having been divided by the last General Conference, the Louisiana District of that Conference, with its pastors and churches, was united to our Conference.

A communication from the secretary of missions was read and referred to the Board of Missions. A communication from the Publishing House was read and referred to Committee on Publications. W. W. Nicholson was discontinued at his own request. J. M. Joiner and James M. Griggs were elected to deacon's orders, being local preachers.

President Adams, of Centenary College, was introduced to the Conference, and made some remarks which disclosed to the body the gratifying fact that the college is in good condition and doing good work for the church and country in educating the young men sent there. The faculty, having been reorganized, have done earnest and faithful work during the present session, and the outlook for the progress and prosperity of the college is better than for years. The security for the morals of the young men is the best that can be given. The young men have an association for Christian work of forty members, which has it regular meetings for prayer and social intercourse, and a gracious influence upon the students and upon the town is the result.

The reports of the preachers on financial matters reveal a sad state of affairs. Very few preachers report having been paid in full. The collections have also fallen below the line of last year. The floods and drouths have the credit of causing this decline; but why they should affect church finances more disastrously than other finances does not appear in the reports. One brother let in a stream of light upon the financial question, when he stated that his members had paid thirty-four dollars apiece. This is an illustration of the old adage, "Where there's a will, there's a way." The fact that the collections taken by the preachers compare favorably with their salary receipts is evidence that if the church stewards were as diligent and persistent in their efforts to raise the preacher's salary as the preacher is to raise the Conference collection, there would be a manifest improvement in financial matters.

W. R. Whatley was located on motion of his presiding elder. The Bishop's talks from the chair as the business progressed were full of practical hints for the future use of the preachers, and must, if followed up, result in good to the church. He seems to be a man who has seen every phase of the itinerant work, and appreciates every difficulty, and his loving counsels went down into the hearts of his hearers.

The report of the Committee on Conference Relations was adopted, which report placed A. G. Miller and A. M. Wallis on the supernumerary list, and E. W. Yancy, John Pipes, P. H. Dieffenwierth, George M. Liverman, J. H. Stone, Jesse Fulton, George Jackson and J. W. Davis on the list of superannuates.

The report of the Board of Finance revealed very little difference between the collections for last year and this year; but the fact that there is a larger number of claimants this year makes the appropriation to each claimant less than last year. This is much to be regretted, for when the full allowance is paid, these worthy claimants get a mere pittance. The man or woman who will solve this perplexing problem of the support of our widows and orphans and superannuates will be held in everlasting remembrance by the church of the future. The Board apportioned $4,000 for the coming year, as the amount necessary to meet the claims of these church wards to the bare necessaries of life. The brethren should commence early in the year to collect this fund and keep it up until the full amount has been realized. If every preacher and every church official will work earnestly *all through* the year, there is no doubt about the $4,000 being reported to the Board of Finance at the next session of the Conference.

The following preachers were admitted into full connection after a plain, practical exhortation by the Bishop, and answering for themselves the usual disciplinary questions, viz.: Horace D. Kimball, Henry J. Boltz and Wilson Moore.

Dr. Kelley, the treasurer of the Board of Missions, was introduced to the Conference, and his address carried the brethren completely away. He made some of the strongest points about missionary matters we have ever heard. Having traveled largely over the field, he was prepared to give the results of a wise and close observation of our various missionary operations. His observations about our work in the great West produced a great relief upon the minds of some of our brethren. The address was one of the best that has yet been delivered before the Louisiana Conference. The Conference resolved to take the foreign mission collection by the first of May. It was also resolved to raise through the Sunday-school ten cents for every member of the Sunday-school, exclusive of assessments. This is a good move. To get the children interested in mission work is to begin their training in the right direction, and Solomon's word for it, that a child trained up in the way he should go will not depart from it when he is old.

L. D. Palmer represented the Publishing House as in good condition, and our papers and periodicals issued therefrom as circulating more widely than ever. The House is selling about $400 per day. The Review is gaining in subscribers every day, and the prospect for its permanent establishment is now hardly to be questioned.

The Church Extension Anniversary was held Saturday night. The report of the secretary showed that there had been but little forward movement on this line of church enterprise. One thousand dollars had been distributed to help 13 churches in the bounds of the Conference. The Woman's Department of Church Extension has been well organized, and will no doubt do good work in this branch of the service as they are accustomed to do in other branches. Dr. Kelley made a capital speech in explanation of the meaning and methods of church extension. If anybody came away without a thorough understanding of the whole subject, the fault was not in the speaker. Dr. Walker followed in a felicitous speech, showing particularly the need of parsonages in every work, and taking a collection which amounted in cash and subscriptions to the amount of $72. The house was packed from chancel to door with an audience pleased and edified and entertained.

The statistics of the Conference are as follows: Local preachers, 86; members, 15 775. This is a gain of 1 303. Adults baptized, 739; infants baptized, 831; number of churches, 224—valued at $380,740; number of parsonages, 53—valued at $44,996; value of other church property, $55,827; money raised for churches and parsonages, $20,480. Assessed for presiding elders, $6 296; paid of this amount, $4 547. Assessed for pastors, $52,070; paid of this amount, $38,136. Bishops' fund, $693; collected for widows and orphans and superannuated preachers, $2 326; number of Sunday-schools, 201; officers and teachers, 1,220; scholars, 9,290; money expended for Sunday-schools, $2,645; contributed for missions by Sunday-schools, $515. This a very gratifying result, showing a large increase in Sunday-school work over last year. The churches have contributed for foreign missions, $4 843 90, and for domestic missions, $1,057 77. There was collected for church extension the sum of $748 45, and for education, $450 75, and for Bible cause, $32.

A slow rain during the larger part of Saturday night rendered the prospects of Sabbath observance rather gloomy; but in the early morning the wind veered to the north, and in a short time the rain ceased, and, though the day was cold and cloudy, the services at the churches were well attended. The love-feast at the Methodist Church was conducted by Bro. L. A. Reed. The house was filled, and the exercises were edifying and encouraging to all present. "The communion of saints" was felt to be a very delightful fact of experience as well as an article of the creed. Bishop Duncan preached to an immense audience at the Methodist Church. His theme was "Ministerial Support." The preachers and the laity were instructed, exhorted and warned in most faithful, yet loving words. So sound and sensible and reasonable were the points made and the arguments presented that one brother remarked that the result would be felt for good all through the Louisiana Conference. The sermon was of an hour's length, after which the following persons were ordained deacons: J. M. Joiner and J. M. Griggs, local preachers, and Wilson Moore, traveling preacher.

I had the privilege of preaching at eleven o'clock in the Baptist Church, where a goodly number listened patiently to the old story of Christ and his salvation. At three P. M., in the Methodist Church, Dr. Walker, of New Orleans, preached on that awful subject of the "Judgment." Six elders were ordained by the Bishop—Four traveling preachers, viz.: S. H. Whatley, R. S. Collier, J. P. Porter, Wm. Wimberly; local preachers: J. P. McFarland, T. W. Scott.

The missionary anniversary was held on Sunday night. The treasurer's report showed that only about two-thirds of the assessment for foreign missions had been collected. The falling behind is to be attributed in part to the disasters that have befallen the crops and in part to that curious Christianity which has the anti-missionary spirit. I would like very much to give my readers Dr. Kelley's address; but the thing is an impossibility. A speech was never more enjoyed by an audience. There never was a speech that brought the facts and needs of our mission work so close to the hearts of an audience. There has never been made before the Louisiana Conference a speech that had more promise of future good in it. Then the method of taking the collection was a positive means of grace, because it placed the matter of giving directly upon the consciences and made each giver feel his individual responsibility to Christ. The collection amounted to $300.

The Board of Stewards of Crystal Springs station have anticipated the meeting of the district stewards, in making calculations for an increased assessment for Conference collections, and at the same time did not forget to increase the allowance for preacher in charge for 1887.

Notwithstanding the absence of the preachers attending Conference, nearly all of our pulpits were filled in the city last Sunday.

Louisiana Conference.

APPOINTMENTS.

NEW ORLEANS DISTRICT.

J. T. Sawyer, P. E.
Carondelet Street, B. Carradine.
Felicity Street, S. H. Werlein.
St. Charles Avenue, C. F. Evans.
Moreau Street, H. D. Kimball.
Louisiana Avenue, J. B. Walker.
Algiers and Gretna, C. E. McLean.
Baton Rouge, T. K. Faunt LeRoy.
Gross Tete and False River, Lewis A. Reed.
Plaquemine and Donaldsonville, W. M. Wimberly.
Carrollton Avenue and Parker Chapel, Fitzgerald S. Parker.
Dryades and Craps Street, J. B. A. Ahrens and F. G. Hocutt.
Soraparu and Batheville, J. J. Blanz.
St. Tammany, to be supplied (by S. Mathias).
C. W. Carter, editor of the NEW ORLEANS CHRISTIAN ADVOCATE.

SHREVEPORT DISTRICT.

J. B. Cassity, P. E.
Shreveport, J. H. Scruggs.
Mooringsport, Joshua S. Sanders.
Caddo circuit, R. J. Harp.
Mansfield, J. M. Beard.
Grand Cane, A. T. Galloway.
Many and Sabine, H. J. Boltz and S. S. Holliday.
Woodville and Ebenezer, S. J. Davies.
Anacoco and Bellwood, J. M. Davies.
Pleasant Hill, John M. Johnson.
Natchitoches, R. S. Isbell.
Coushatta, R. A. Davis.
Red River, R. S. Trippett.
South Bossier, R. M. Blocker, Henry S. Johns.
North Bossier, E. B. Foust.
East Point, G. A. Mandeville.
Mansfield Female College, F. M. Grace, president; S. J. Davies, professor.

ALEXANDRIA DISTRICT.

B. F. Alexander, P. E.
Alexandria, B. F. White.
Centreville, supplied (by J. J. Masters).
Columbia, N. S. Cornell.
Evergreen, S. H. Whatley.
Ada, J. Hoffpauir.
Spring Creek, S. H. Cooper.
Sugartown, J. M. Monroe.
Trinity, Wilson Moore.
Melville, Jeptha Landrum.
Winfield and Montgomery, J. F. Wynn—A. M. Wallis, supernumerary.
Bayou Bouff, Fred. White.
Hickory Flat, to be supplied.

OPELOUSAS DISTRICT.

S. S. Keener, P. E.
Opelousas, J. D. Jackson.
Washington, J. P. Porter.
Rayne and Plaquemine, H. O. White.
Abbeville, R. Harry.
New Iberia, J. W. Medlock.
Lafayette and India Bayou, M. C. Manley.
Lafourche, to be supplied.
Morgan City and Pattersonville, F. N. Parker.
Franklin, A. E. Clay.
Lake Charles, J. T. Daves.
Sulphur Mine and Grand Chenier, A. P. Howell.
Lake Charles German mission, C. K. Knudsen.
Northwest Calcasieu, to be supplied (by C. Carradine).

DELHI DISTRICT.

J. D. Harper, P. E.
Monroe and Delhi, Wm. Hart.
Bastrop, J. J. Billingsley.
Lind Grove, J. M. Brown.
Floyd, C. T. Munholland.
Lake Providence, T. J. Upton.
Oak Ridge, Thomas Randle.
West Monroe, T. H. McClendon.
Richland, J. F. Patterson.
Winnsboro, F. D. Van Valkenburgh.
Harrisonburg, W. P. Kimble.
Waterproof and Tensas, R. S. Collier.
Madison, to be supplied.

HOMER DISTRICT.

Robert Randle, P. E.
Homer, T. B. White.
Haynesville, C. R. Godfroy.
Minden, C. Keener.
Brushwood, R. Parvin.
Ringgold, Harry W. May.
Sparta and Saline, P. Burkett.
Arcadia, John A. Miller.
Tullp, J. L. P. Sheppard.
Summerfield, D. C. Barr.
Ruston, J. A. Parker.
Douglas, to be supplied (by J. L. Williams).
Vernon, J. L. Wright.
Indian Village, J. A. Connell.
Downeville, E. B. Galloway.
Farmerville, Wm. H. Hill.

Transferred.—A. C. Couey, to Montana Conference; J. F. Scurlock, to North Georgia Conference; H. W. Wels and P. H. Hensch, to German Mission Conference.

The Louisiana Conference has some veteran soldiers, who have done much valiant service and won many hotly contested battles. They have bogged through the swamps and toiled over the hills and sweated in the prairies, singing and praying and preaching for the glory of God in the salvation of souls. The Louisiana part of our Lord's heritage has, from the first, been the theater for the display of genuine heroism. The influence of the example of Nolley and his co-laborers is still lingering among us as an incentive to do and dare and die for the furtherance of the kingdom of righteousness. Among the veterans are J. B. Walker, who began his ministry when this writer was three years old; John Pipes, than whom no man stands higher in the esteem of his brethren; P. H. Dieffenwierth, who is passing his declining years in the balmy Florida; Reynolds S. Trippett, who has the perpetual youth of "merrie old England," and Lewis A. Reed, who stands as straight and is as zealous for the Master as when he began his career.

Louisiana Conference Personals.

—Of the seventy-four preachers in the Louisiana Conference, thirty-five have been received by the disciplinary form in the last fifteen years, and hence a large part of the body is composed of young men. Some of these are already men of mark and rising up into prominence in the church. In this respect, the Louisiana Conference stands on high vantage-ground for future operations. Strong, young men in the ministry are specially needed at this time, and will be more needed in the future; young men, strong in body, strong in mind, strong in will-power, strong in faith, strong in all the virtues that enter into the composition of the character of a successful gospel minister. Our Lord said: "Pray ye the Lord of the harvest to send forth *laborers* into his harvest." The *laborer* to be successful must needs have many strong points of character.

—With two exceptions, the presiding elders of this body are men in the prime of life, four of them being young men, neither of whom has been over fifteen years in the ministry. They have lead the Louisiana brigade of the Lord's army with much skill, and under their leadership many victories have been won and many positions of strategic value have been occupied.

In the midst of life and usefulness, the beloved wife of our Bro. John Thomson has been called to a higher sphere of love and labor. The husband and little ones in their sad bereavment have the sympathy of their friends. May God bless them in their sorrow!

A STRAW.—Bishop Duncan observed that where the Woman's Missionary Societies do their work earnestly and the church papers are circulated widely, there the church grows in intelligence and power, and the preachers are more liberally supported and all the enterprises of our Zion move forward with accelerated velocity. That is a good combination—the women and the church papers. Let the preachers work faithfully to effect this partnership, and the whole machinery will move with ease and the cause of God will go forward more rapidly then ever before. Why not work to make this year the most prosperous of all the years that have passed?

The life of Rev. George C. Haddock is being written by his son, Frank C. Haddock. Funk & Wagnalls, New York, will publish the work.

A SUGGESTION.—A superannuated preacher, in a communication to the Conference, makes this very suggestive remark: "The fact is, I always had to *work up* to the extent of my ability in order to retain the grace received in conversion." Right in this connection we may see, if we will, the reason of backsliding. It is the failure to *work up* to the grace given in conversion. The man or woman who does *that* can not backslide, and that is the only preventive against falling away. Dear friend, make a note of this suggestive remark of the aged preacher and "work up to the extent of your ability," and you will not only retain the "grace given in conversion," but you will "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ."

Judge Ruman recognizes the constitutionality of the Sunday law of Louisiana.

Books and Periodicals.

PERIODICALS.

—Mind in Nature, January, has a table of varied contents about mind and matter, two of the most mysterious subjects. Published by Cosmic Publishing Company, 171 W. Washington street, Chicago. Price, $1 per year.

—Babyhood. Now is the time for parents to begin with this very useful monthly. It will afford them much valuable information. Babyhood Publishing Company, 5 Beekman street, New York. $1 50 a year.

—The Studio—a journal of the fine arts. From the number of art journals published in this country, it seems that we are fast becoming an art-loving people. The Studio comes in for a share of patronage, and seems to be worthy of it. Studio Publishing Company, 3 East 14th street, New York. Price, twenty cents a number.

—The Century, New Year's number, is simply superb. It is the *avant courier* of the succeeding numbers, and we look for grand things during the year.

—The New Princeton Review has a list of contributors for the January number which will command attention. Among them appear the names of A. A. Hodge, D. D., Charles Dudley Warner, George Parsons Lathrop, Henry Calderwood.

BOOKS.

SCHOOL-ROOM GAMES AND EXERCISES. By Elizabeth G. Bainbridge. Published by Interstate Publishing Company, 30 Franklin St., Boston. Price, 75 cents.

This is a valuable manual prepared by a teacher of experience, and if used in schools will not only rest the pupils, but will serve to brighten their faculties and strengthen them for difficult mental work.

—As You Like It, Shakespeare. Cassell's National Library. Price, ten cents.

Is It Worth Keeping?

BY REV. WOLCOTT CALKINS, D. D.

I came across a curious scrap of history one day last summer, when I was searching for something else, in a library at Paris. It was the record of a trial in the south of France, in 1794 or 1795, for breaking the law of the Republic enforcing rest from work on the *tenth day*. A blacksmith was fined by the court for continuing his work on the day of rest. The revolution which had suppressed church, Sabbath, and all the rest of the superstitions, had attempted to provide and enforce a substitute for the Christian Sabbath. And no doubt if our fellow-citizens, many of them with the best intentions, who are taking part with socialists and anarchists in demanding a repeal of our Sabbath laws, shall succeed in their purpose, they will soon seek some substitute. It will be hard to find, and still harder to enforce. It may be hard to keep a good thing. It is a great deal harder to get it back, or to get its equivalent, when once it is thrown away. Is the American Sabbath worth keeping? This is the real question before us.

The Huguenots, at the moment of their greatest power in France, were reproached by court and people for their strict regard for the Sabbath. This was a matter in which Calvin was far more severe than Luther. I have witnessed with great delight a return to the spirit of the Huguenots, among the Protestants of France, in doctrine, in zeal and in worship. But I observed scarcely a trace of the old scruples against Sabbath desecration. Sunday is election day, anniversary of schools and colleges, and prize day for everything, from horse races to universities. I have failed to see any scruples among Protestants against these or any other labors and pleasures which are in themselves useful and innocent. The fact is, it will not take us 200 years, nor 50 years, to wear out our own scruples and turn the American Sunday into a European holiday. Is it worth keeping?

There is a society in Switzerland to promote the sanctification of the Lord's day. It is extending its influence into France and Germany. Christians are deploring the almost universal neglect and desecration of the day. They are always appealing to England and the United States as a demonstration of all they claim for the blessings of a restful and holy Sabbath. But it is sometimes amusing to receive invitations from editors and pastors, who are most earnest in this work, to festivities and concerts and public entertainments on the Lord's day! The fact is, they have lost, for generations, the very scruples which with us surround the day with hallowed associations. Is it worth keeping?

There has been a great improvement in Sabbath observance in Germany since my university days, twenty-five years ago. Churches are crowded. Business is much less prosecuted. "This store closed on Sunday," is a very common placard. The Sunday closing establishments are popular and successful.

I attended a Conference of Lutheran Churches in Bielefeld, Westphalia, on October 18. After reports from the churches, and provision for local missionary work, the whole time was given to the discussion of legal enforcement of Sunday observance. An exhaustive paper was read by a distinguished jurist, on Sunday laws ancient and modern. A very accurate sketch was given of American law, from the common to the revised statutes of many of our States. The author claimed that legislation for the protection of workingmen, and for the enforcement of quiet on the Lord's day, was legitimate, useful, and absolutely necessary. A resolution calling upon the Imperial Parliament to enact and enforce such laws, was thoroughly discussed and unanimously adopted.

Pending the discussion, I was called upon to give some account of the observance of Sunday laws in America. I was questioned by many members of the Conference, and was grieved not to be able to give a better account of ourselves in this country. I could say, however, with perfect sincerity, that the resolution before them embraced the spirit of American legislation. And I was hardly prepared to learn, as soon as I returned to Boston, that Massachusetts is seriously proposing to throw away what Germany is just now earnestly seeking to gain. Is it worth keeping? —Congregationalist.

"Consumption Can Be Cured."

Dr. J. S. COMBS, Owensville, Ohio, says: "I have given Scott's Emulsion of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that stage when coughs, pain in the chest, frequent breathing, frequent pulse, fever and Emaciation. All these cases have increased in weight from 16 to 28 lbs., and are not now needing any medicine."

It is the man who lives for himself that fails. To make self the principal object is to beggar and deform the soul, and defraud it of the best things that God has provided for it. Christ himself taught this law of God's dealings with men so plainly there is no room for delcate over it, either as a fact or as a right principle. And then he gave us such an illustration of it in his own life that it should awaken an earnest desire to follow in his footsteps. The Christ-like man is always looking away from himself, hoping that he may make himself useful to others. This rule is of broader application than most persons think. There is probably less room for its observation in religious associations than elsewhere, for religious fellowship is built upon this principle. But in the world and the customs of society self takes the first place, and the right to do so is defended. It is our duty, therefore, to make the world see that Christians are not living unto themselves, but to Christ and our fellow-men.—Central Christian Advocate.

A Plea for the Sabbath.

Nearly all the diseases—those of the soul as well as of the human body—have their crises, or points from which they begin to disappear, and the health of the patient begins to improve, or to get worse and kill rapidly. As matters have seemed to be about at their worst, we have, for some time, been hoping that this Sabbath-breaking disease of our social system would soon show a crisis indicating that it had run its course and that hereafter the improvement of the afflicted patient might be confidently expected. While it may not be decisive—in fact may not, in the minds of many, be specially promising, we think we find a reason for a fairly active hope in this direction in a timely article in the October number of the Church Review, and from the pen of Rev. John Johnson, on Pierre Joseph Proudhon's Plea for the Celebration, or observance, of Sunday. This article should, in some way, be published as a tract and freely circulated among members of trades unions, and laboring men of all classes—including Socialists who are not too far gone to listen to reason. Proudhon himself was a Socialist. His motto was, "Properly is robbery"—a motto which has since been the rallying cry of socialism. From Socialists, therefore, he should have a candid hearing when he again presents, through Mr. Johnson, one of the strongest arguments recently offered for the observance of the Sabbath, and while he reasons with impassionate eloquence for the restoration of the Sabbath to the position it once held, and still deserves, as a social and moral conservator—meaning the Christian and not the Jewish Sabbath, for he justifies the change made by apostolic usage. M. Proudhon urges the hallowing of the seventh day on civil, domestic, moral and hygienic grounds, and argues forcibly from the standpoint of each. Speaking from the lower—the civil—he urges the observance of the Sabbath because the command for that observance proceeds from a mind far above that of the people and more comprehensive of their real wants; that such observance implies an instruction in religion, in healthy politics, and in moral laws—an instruction which tends to elicit and cement the affections of the people and to foster and educe a spirit conservative of law and positively necessary to the stability and prosperity of a nation. Arguing, secondly, from the domestic standpoint, M. Proudhon declares the institution of the Sabbath is necessary to the preservation of the family with all its members, whether those members be servants, domestics, guests or dependents of other kinds. He argues that the public day of weekly rest, properly observed, will do more to prevent than all things possible can do to cure those prejudices and ill-feelings which are so often found in our western society. Of course this argument for the preservation of the family by the proper observance of the Sabbath is nothing new, but it could be drawn, and has been drawn, with great force by one who, before 40 or forty years ago, could easily learn what we at home have also learned so recently—that the disregard of the Sabbath and the loosening of family ties always go hand in hand. Coming to the consideration of the question of Sabbath observance from a moral view point, M. Proudhon seems to draw a distinction between religion and morals, and to urge the observance of the Sabbath as a question of morals. The rest of collectedness and self-possession, and not of laziness and frivolity, is, he urges, favorable to morals and makes the day one of tender memories, earnest dedication and lofty aspirations which may lead to an earnest and pure religious sentiment; and which certainly are not acquired in noisy assemblies or in idle loitering. The arguments from the hygienic standpoint are forcible. In the hands of a competent man they could not well be otherwise. Rest is necessary, but it is comparatively, if not entirely, useless without periodicity, unvarying and regular—six days for work and one for rest, that and neither five nor seven, nor ten, to one of rest—because, under the great doctrine of crises, it is incontestably shown that, by any deviation from this arrangement, the man is killed by inertia or fatigue. So strong are the convictions of this French deist and Socialist upon this point that, rather than believe that Moses made the scriptural apportionment by chance, he would believe in a special revelation. We repeat the hope with which we began—that it may be found practicable to circulate this work of M. Proudhon's, both in French and in English, among our American wage-earners.—Interior.

A Word about Calendars.

There are Calendars and Calendars, big and little, good, bad, and indifferent, useful and ornamental, high-priced, low-priced, and no price at all. But for a substantial, practical Calendar, especially suitable for business offices, etc., with figures that can be read across a large room; and that will hang on the wall in *Good Shape* from January to December, few will mind paying 25 cents. This just about covers cost and postage for the one issued by N. W. AYER & SON, Newspaper Advertising Agents, Times Building, Philadelphia.

Christian religion begins not at the highest, as other religions do, but at the lowest. * * * Runs straight to the manger, and embraces this infant, the Virgin's little Babe, in thine arms, and behold him as he was born, nursed, grew up, was conversant among men; teaching, dying, rising again, ascending up above all the heavens, and having power over all things. This sight and contemplation will keep thee in the right way, that thou mayest follow whither Christ hath gone.—Luther.

The postoffice address of Rev. Dr. R. Abbey is Tchimo, Hancock county, Miss.

The Sabbath.

Let us look over the ground for the observance of the Sabbath, and examine the charge that those who uphold it are narrow-minded bigots. It was instituted in Eden, and the Lord God set man the example by sanctifying this day and resting from his labors. This early division of time was observed by the nations, and the Assyrian tumuli give evidence that the Sabbath was rigorously enforced, as deciphered tablets guarded its sanctity by most rigorous prohibitions. The Jews, aside from their sacred books, kept the tradition and affirmed that it was carefully observed from the foundation of the world. The fourth command of the Decalogue is for the observance of the Sabbath, and is explicit both as to the reason why the command was given, but also how it shall be observed. A study of Israelitish history will show that it not only restricted Sabbath labor, but also Sabbath travel, and was considered as a covenant between God and man, and as a condition of national prosperity, and it was therefore most rigorously enforced. This law was reaffirmed by Christ, who fulfilled the law in this regard, although he did not fail to work necessary miracles on that day, and rebuked the Pharisees for fettering its freedom. The transfer of observing the first day of the week instead of the seventh was inaugurated by the early Christians. To them there were the holiest memories clustering around the Lord's day, the day on which he rose from the dead; for next to the facts of his life and sacrificial death, they classed in importance his resurrection. They went everywhere preaching Jesus and the resurrection. Indeed, it was their cardinal doctrine as St. Paul sets forth in his letter to the Corinthians, "For if Christ be not raised, your faith is vain; ye are yet in your sins." The apostles observed the first day of the week; all the fathers testify to the change of the day, and Constantine by an edict made its observance the law of the Roman empire. That it was held to be a day of rest, of freedom from care; that it was sanctified in the thoughts of the people by the religious ceremonies of the early church; that they were rigorous in observing the day admits no denial. And now shall we surrender one of the foundations of our faith and practice? Shall we yield to the senseless clamor of the ungodly, who desire that it be only a secular holiday, and be spent chiefly in the pursuit of pleasure? God forbid! It is manifest that the nations which now observe the Sabbath are the most prosperous. It can be demonstrated that the mind demands its teachings and holy aspirations for the best thinking and most healthy movement, as physical and moral rest brighten the mental faculties, and as an educational influence on the people is of the utmost value. It is necessary to the State, since it enforces the reign of law, and the ready obedience it teaches to Divine law will express itself in loyalty to the State. The habit of obedience to Divine sanctions more readily disposes the mind to obey those laws which human wisdom has created for the safety of the body politic. There can be no social progress without it, as its teachings are all harmonizing and the broadest philanthropy is manifest chiefly by those who most faithfully obey it.—Episcopal Methodist.

LIFE'S FRICTION.—Life is full of friction, and he who is most disposed to assert himself is the man who will feel the friction most unpleasantly; but that is just because he needs it most. Just as friction tends to wear down the irregularities of surface, and to reduce all that unduly asserts itself, even so the long friction of life is designed to modify our idiosyncrasies, and to check our selfishness, and to discipline our self-will, so that we may be the better fitted to play our part as mirrors of Christ. Have you ever thanked God for the trials and worries, and disappointments and cares of life, because they are designed to bear so important a part in effecting our sanctification? What would become of us if we could have everything just as we might wish? Should we not become like spoiled children, a nuisance to ourselves, from our peevish willfulness, and to everyone with whom we might have to do? Yes, thank God for the long friction of life; but oh, let us see to it that we gain by it, and do not lose. I notice that some people seem injured by this very discipline, which is designed to benefit us; and, alas! not only worthily people. We are not surprised at that; but even true Christians seem sometimes only driven farther from God by the very things that should bring us nearer to him. The long worry and the many cares of life should make us feel how needful it is to lean hard on him who alone can calm the stormy waves of life's rough sea, and make all things alike work together for our good; but how common a thing it is to meet with backsliding and unstable souls who will tell you that they have had so much trouble and care, and so many difficulties in life, that they have lost the hold they once had on God, and no longer walk with him, as they once did; and when this is so, the friction of life does harm instead of good.—Rev. W. H. Aitken.

Religion may be said to commence when a soul ceases to keep back any secret from God. To live always bare to the soul's core in his sight is the condition of healthful religion. To speak out in his ear what can not be spoken in another's—those incommunicable things which only each man's own spirit knows, and which can only be told even to God in such inarticulate groans as need a Divine interpreter; this is that manner of praying which is a necessity in the religious life, and which can only be reached in secret. The reason for this necessity runs down into that mysterious personality which makes every human being, at the last resort, a solitude impervious to his fellow, accessible only to his God.—J. Oswald Dykes, D. D.

Labor and the Sabbath.

It is for no pious reasons that the laboring classes in continental Europe have been making such widespread efforts during the last few years to resist the demands of capital for Sunday labor. Slowly, but surely the wage-earning classes across the sea are coming to learn that encroachments on the rest day of the race result in their having seven days' work to do for six days' pay. Capital, however, seems too stupid to see that as the bow which is kept tightly strung when it is not in use loses its spring and power; so the man or the beast not having the rest which God Almighty intended each should have, suffers loss of power to earn wages.

Statistics show that manufacturers receive a greater profit from the labor of employes who rest on the Sabbath. All opposition to Sabbath observance tends to increase toil without increasing its profits. No man wishing to drive a horse for a hard day's drive would take one which had been driven almost or quite up to the limit of his power on the preceding day, if he could possibly get one that was fresh. So no wage earner who is crowded from early morning to late at night with work and the labor of going to and from work can be really fit to earn his wages any day in the week if his nerves are strained by working seven days. This kind of thing is therefore both an outrage on the wage-earning class and a poor investment for the wage-paying class. Carefully observed experiments made by the British government on gangs of men engaged on public works, demonstrated that men working seven days in the week, month in and month out, did less in both quantity and in quality than the same men did when working only six days. It is therefore an outrage on stockholders in corporations which employ men, as well as an outrage on the men, to work them on Sundays. Consequently, religion out of the question, the churches and the preachers in urging that no work be done on Sunday are friends of both capital and labor. Sunday work, however, don't come on a nation all at once. First one industry, like railways, for example, begins; then another, which is directly or indirectly related to railroads, follows suit. Thus the rest-day, first on one corner, then on another, is cut, till the quiet, old-fashioned Sunday, so good for body and brain, as well as for morals, is swept away.

Neither labor nor capital can afford to let this robbery of both the rich man and the poor man and their families go on any longer. It is time to call a halt. A halt, too, which is not used for sprees or rioting. These do as much or more harm than hard work. The red-flag meetings of bomb-throwing communists, and meetings of a certain kind of labor organizers (who may have joined the Knights of Labor to get 11 of 24 days of labor), which make the real laboring men more cost than profit, are held on Sunday usually. We want the old-fashioned Sunday back again, and we want church people to help us get it back, by observing it better themselves.—Northwestern Christian Advocate.

ZEAL AND ADAPTATION.—There are many things to be considered when planning for an efficient Christian work. Knowledge with zeal are not the only qualifications required in the agency employed. There must be a wise adaptation of the means to the end desired. As in the natural world so in the spiritual. For the production of a good crop every intelligent farmer has many things to consider, and he has to put forth action in accordance with all the information gained by reading, observation and experience; and if he fail to meet the requirements of seed, soil, season and climate, he must expect a failure in his crop, corresponding to his own failure in observing the necessary requisites. So in spiritual husbandry. The peculiarities of the people, mentally, socially and religiously, must be considered, their habits and environments studied, the most suitable times and seasons to make religious approaches toward them observed and the means best adapted to disarm their prejudices and enlist their regards. Many well-meant efforts have doubtless failed to produce the end sought, because adaptation in some of its varied aspects was not carefully considered; hence the zeal expended was in a great measure wasted, or was only productive of meagre results.—Pulpit Treasury.

A Sabbath-Keeping Nation.

Our nation has been pre-eminently a Sabbath-keeping nation. If we have lost much of the Puritanic spirit in religion, we have not given up the idea that the Sabbath was made for man, and that its observance is not only good for the individual, but highly beneficial to society and, consequently, to the nation. Nothing is better settled than that a periodical rest-day is a physical necessity. The French Revolutionists, who sought to destroy utterly all Christian institutions, believed they would accomplish much in this direction by obliterating the Sabbath. They were too wise, however, not to see that some substitute must be provided, so they ordained that every tenth day should be a rest-day. This was an acknowledgment that the Sabbath was founded on a principle which long experience had proved to be a sound principle. There is no question on this point among the American people. The number of those who would abolish the Sabbath as a rest-day is very small indeed. The Sabbath is really a national institution in this respect, all our governing authorities, national, State, and municipal, and all our courts of record refraining from transacting business on that day.

But to individuals the Sabbath should be something more than a rest-day. The law requires the cessation of labor, not only that physical benefits may result, but in order that individuals may worship God undisturbed by the noise and distractions of industry and commerce. Our churches open wide their doors, and the throngs enter and pay their allegiance to the King of kings. It is in such occupation that the individual sanctifies the day, strengthens his own moral and religious character, and lifts himself for the highest duties of citizenship. The Sabbath is, therefore, a day of moral education and recuperation, and it will be a sad day for our nation, when, if ever, it ceases to be in this sense a Sabbath-keeping nation.

We ask no laws from Congress or State Legislatures to command religious devotion. We ask nothing more than compulsory cessation of business, and restraint of immorality from the State. The church will do the rest. The church will sanctify the day. The church will provide such instruction as men need to make them moral and religious beings; and men so educated are the best, the staunchest, and the most intelligent citizens, and such citizens are the only source and safeguard of national prosperity.

Let us, then, maintain the Sabbath; not simply by enforcing the laws which compel cessation of labor, but by using the day for physical rest and for the cultivation of our moral and spiritual natures. Thus shall we truly observe and hallow it. Thus shall we honor our citizenship in this great republic, and strengthen the nation's hands for the work that is before it.—Independent.

Loyalty to the Law of God.

Extravagant notions of Christian liberty and the lustful tendencies of Paganism combined at an early day to develop a poisonous antinomianism in the church. Through all the centuries this no-lawism has been a source of untold evil. Men must go into evil who, having such a law as the Decalogue, ignore it, and attempt to become a law unto themselves. Two currents of influence have united to produce a type of no-lawism in our time which not only prevents us from gaining high ground spiritually, but also undermines the foundation of Christian and national character. The specific influences referred to are: the reaction which has followed the excessive legalism of the Puritan movement, and the European influences which have brought to our shores a type of thought which is the fruitage of centuries of antinomian training. These currents acting upon a people yet in the reckless boyhood of formative, national life, if allowed to go on unchecked, must eventuate disastrously. Respect for wholesome authority is the only basis for true manhood, or noble character, or enduring government. This is as true in theology as in business or morals; and if our theology be lawless, the average character of the people will fall into great license and indifference. Popular "cant" is quick to denounce Old Testament legislation as obsolete and Jewish, and to glorify the liberty which the world enjoys under the gospel. Even in theological matters the Decalogue is often treated as the people about Melrose, England, used to treat the ruined abbey, taking from it what suited the occasion until neither palace nor hovel was built in the neighborhood without containing some relic from the abbey; but the legalist structure grew more and more ruinous under the process until the government was forced to protect what remained. The church, the pulpit, the religious press of this time, need to speak out against the popular tendency to ruin the law of God, so far as disobedience can ruin it, and to defend it as the only perfect temple of justice and mercy. The remedy most needed for these later years of the nineteenth century is not so much a restatement of creeds as an enthroning of the law of God in men's hearts and lives. Men talk loudly of the Decalogue, "written and engraven on stones," as among the things of the past, forgetting that Paul taught not the abolition of the law, but a more vital enforcement of it by writing it upon the tables of the heart. The gospel seeks to change the administration of the law from an outward restraint to an inward control, whereby the soul will choose to obey from love, rather than be forced to obey through compulsion or fear. But in all this there is no annulling of the law, no abrogation of its demands. It is the same law under a different form of administration. The gospel has neither force nor place if the law be not binding. Christ magnified the law by obedience, and died to vindicate it.—Exchange.

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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the sovereign remedy. Worm Confections, made more for the purpose of pleasing the palate than for overcoming the disease, have been manufactured all over the country, but their short lease of life is greatly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. Children often look pale and sickly from no other cause than worms, and symptoms of this frequently the result of these hidden rappers and robbers. When they are restless and feverish, sometimes starving and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning, and grinding the teeth, they may be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely unsuspected, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from causes entirely beyond the control of parents, especially mothers who may not be reluctantly with their children. Cannot be too often repeated that if the symptoms of worms, for so surely as they exist, they can be safely and speedily removed from the most delicate infant by the use of B. A. Fahnestock's Vermifuge. Physicians do not hesitate to recommend it as the most prompt, certain, and many of the most eminent of the profession, from all parts of the country, testify to its unfailing success. In fact, it never fails. It has frequently been given to children as a cathartic, in supposing the cause of the illness, and large quantities of worms were discharged, and immediate relief afforded. Great caution must be used by every purchaser to be informed right in one sense, and for examine every bottle before the loss of it. The simple name of Fahnestock is not sufficient. He must look closely and carefully to see that the initials are B. A. Fahnestock, and be satisfied with nothing else.

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Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*
Gentlemen—I have used to one of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.
Yours, &c., J. W. HUBBARD, M. D.

Cambridge, Md.
Having used the original "B. A. Fahnestock's" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed.
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Our Young People.

INFLUENCE.

BY HON. J. H. HAWLEY.

The little stone, at random thrown,
Falls in the stream, is seen no more;
The waves it makes, go, landward borne,
And reach the distant shore.

A word once said, an act once done,
Are past recall, are past control;
But they may live when we are gone,
To mar or make the soul.

For, sure, in life the smallest act
Becomes what none of us can see,
For good or bad, a telling fact
In heaven's registry.

The world—its course we can not see,
But, spoken, lives and grows until,
Beyond our guessing, it shall be
A force for good or ill.

North Mississippi Conference Sunday-School Thanksgiving, 1887.

"Whene'er I take my walks abroad,
How many poor I see!
What shall I render to my God
For all his gifts to me?"

DEAR LITTLE FRIENDS: A happy New Year to you all! How important the responsibility when, through the medium of the press, one converses around a thousand firesides, scattering thoughts which may echo at the judgment! O, that each echo may be a bright one!

Our first conversation will be about *thanksgiving quilts*—a very practical, interesting subject for little folks, and older ones, too. "Visitors should not make their visits too long;" so be attentive while I briefly give you a description of these quilts, and tell you the plan for making one within every circuit and station of the North Mississippi Conference that has a Sunday-school. Economy, simplicity and comfortable durability are to be their leading characteristics. It is intended that each piece for these quilts be exactly ten inches square, made of worsted goods, in crazy style, lightly wadded with cotton and worked with zephyr. One hundred such pieces put together, and lined with good opera flannel, will form a neat quilt.

The first piece for these quilts was commenced November 25, 1886, and it is hoped they will all be finished before next Thanksgiving Day. On that day each quilt is to be sold at some place of worship in the pastoral charge in which it was made, which may be deemed the most suitable place to obtain the largest amount for it by the collection process. On that day every person in the charge is solicited to either send or carry some grateful offering to the place where the quilt may be sold—even though it be only a few cents—to go into the collection. When the quilt has been thus disposed of, it is to be presented to the pastor as a simple, grateful thanksgiving from the Sunday-schools of his charge; and the amount collected is to be paid over to him, to be carried by him to the Annual Conference as a Sunday-school thanksgiving, to go to the cause of home and foreign missions.

Now, dear little friends, let us go to work in earnest; but we must be systematic. Let us ask the good preachers to help us a very little. A sample is to be mailed to each of them soon, with the request that he give it to some energetic, experienced lady of his charge, and appoint her to superintend the work. When a few pieces have been made, she can send them around until every Sunday-school in that charge is supplied with a sample, so that all may go to work.

If the good editor will publish a Thanksgiving number of the ADVOCATE, containing the Thanksgiving Roll, how many of you are going to have your names there, following the names of your pastors? Each one who will aid in making a quilt, or pay five cents towards buying the opera flannel lining, etc., will be entitled to a place on the Thanksgiving Roll, provided their quilt is reported finished in time. The five-cent donation is to be paid to the lady or ladies, whom the preacher may appoint to superintend the work, to purchase lining.

A very wise man gave this advice: "Go to the ant, thou sluggard; consider her ways, and be wise." Of the 14,675 Sunday-school scholars of the North Mississippi Conference may there be no sluggard. By economy, industry, a good will and thankful heart most of the girls can do as much as is required. The little ones can get others to help them along; and where is the boy that can not give five cents?

Now, who will be the first of the little people, and who will be the next, and the next, etc., to enter into this good work by sending their names on, and by sending letters to the editor for publication, telling what they know about thanksgiving and thanks-living? Every one desiring his or her name to be placed on the Thanksgiving Roll must send it, with the name of the preacher in charge, by the first of July; and any charge that does not report its quilt finished by the first of October will forfeit its place on the roll.

The names and reports must be sent to Cousin Cato, Pontotoc, Pontotoc county, Miss. Let every one get father, brother or friend to subscribe for the ADVOCATE, so as to keep up with the work and get a copy of the Thanksgiving Roll. Beautiful is the heart and the hand that gives!

COUSIN CATO.

PONTOTOC, Mississippi.

Sooner, far sooner, would God sweep away this material framework, with all its laws, into utter annihilation, than he would disappoint the authorized confidence of the most inconsiderable of his creatures.—President Hopkins.

MR. EDITOR: This is my first attempt to write to the ADVOCATE. My grandpa takes the ADVOCATE, and I like to read the cousins' letters. I live with my grandpa. My papa and mamma are both dead. I have one sister and brother dead; also I have one brother living. My brother is going to school, but I am not. His teacher's name is Mr. A. L. Summers. My grandpa is a Methodist preacher. Our pastor's name is Bro. R. S. Gale, and we all like him very much, and we heartily wish the good Bishop will send him back to preach for us another year. Next Thursday will be my birthday. I will be fourteen years of age. I joined the Methodist Church last August at a protracted meeting at Coinmbia. Bro. Selby was here, and we all like him very much. I will answer Annie L. Barton's question. It was Achan that stole the golden wedge. It is found in Joshua vii, 21. Now, I will ask a question: Who was Achan's father? I will close for fear of that dreadful waste-basket. I remain,

Your little friend,

BEAULAH D. SULLIVAN.

COLUMBIA, Mississippi.

MR. EDITOR: It is encouraging to write to the paper, and also to read the young people's column. It is very cold here; plenty of ice, and it has been snowing this morning. The crops made very good in this county, considering the season. Most of the people in this county get logs for a living; but I think that is poor business. There is not much interest taken in education; only in some parts of it. It is not very thickly settled where I live. My father is sending me to school now. My teacher is Miss Pet Hopper. I like her very much for a teacher. I study history, geography, grammar, Latin, arithmetic, dictionary and music. Our preacher, Rev. A. P. Cox, has preached his last sermon to us for this year and is now getting ready for Conference. We hope he may be sent back another year. My father is a delegate from this circuit. With many good wishes to the ADVOCATE, I remain,

SARDEN R. WALKER.

HE-NO, Mississippi.

MR. EDITOR: School has closed until the first Monday in January. I am studying spelling, reading, arithmetic, geography, grammer and writing. I have no pets except a dog. I have three sisters and one brother. I have a little sister—Gurt—five months old, and think she is the sweetest little thing that ever lived. We are so glad that Bro. Johnson has been sent back this year. We had Aunt Agurte and Uncle Willie Sample with us Christmas Day, and all the little cousins, and we had a nice time. There were seventeen children, but there was a vacant chair, as our Grandma Williams was absent from home. I will close by wishing the little cousins a happy New Year. I remain, Your little friend,

BERTIE C. PELPS.

BLUFF CREEK, Louisiana.

MR. EDITOR: As I have not written to your paper in some time, I thought I would write again. I like to read the cousins' letters. I joined the church three years ago, and I have been living a Christian ever since. I go to school now, and it will be out next February. Our teacher is Miss M. W. Hopper. She is from Waynesboro. I like her very much. I liked Bishop Galloway's letter in the ADVOCATE so much that I thought I would write. I would like to see the Indians and be with them. You need not look for a long letter this time. I will close by asking a question: Where is "black horse" found in the Bible? I remain,

Your true friend,

ANDRON D. WALKER.

HE-NO, Mississippi.

MR. EDITOR: Bro. Jones is our pastor, and to-day is his last day with us before Conference. It has been snowing all day; so we could not have preaching. We all love him very much, and hope the Conference will send him back to Wesson next year. We have a good Sunday-school. Mr. Monroe Smith is my teacher, and my papa is our superintendent. I read Dr. Galloway's letter from Indian Territory. I would just like to see the Indians and their ponies, for I study history and geography, and have learned some of their queer ways. I will close by asking a question: What king shut up the temple of Gou?

Your little friend,

EDDIE REMBERT.

WESSON, Mississippi.

MR. EDITOR: I am a little girl nearly nine years old. I have two brothers and two sisters. We will soon move on a new place about two miles from here. Papa is building the house. My brother, Gardner, and sister, Lorreh, and myself went on a wagon yesterday, and we had a merry time playing and cutting cane, while Mr. Lanton and papa were busy working. We carried our dinner with us. I will answer Cora Slocum's question: Peter was crucified with his head down, as tradition says. I found it in my catechism. Your little friend,

MARY L. CURRIE.

EAST CARROLL, Louisiana.

A Family Blessing.

Simmons Liver Regulator—the favorite home remedy—is entirely vegetable, and is the purest and best family medicine that is compounded. No error to be feared in administering, no injury from exposure after taking, no loss of time. It is the best preventive medicine, and safe to take, no matter what the sickness may prove to be, and in any ordinary disease will effect a speedy cure.

LIVING FOR CHRIST.—Example is better than profession, and more impressive than precept. A consistent, holy, heavenly life is more eloquent than words. You can no always be speaking for Christ, but, by the grace of God, you can always be living for him. It was from the conduct, the bold fidelity of Peter and John, that the rulers "took knowledge of them that they had been with Jesus." And when one, about to unite with the church, was asked, "Under whose preaching she was converted," her reply was, "Under nobody's *preaching*; it was under Aunt Mary's *living*." Lord Peterborough, after having been for some time with the excellent Fenelon, referring to his holy example, said, "I shall become a Christian in spite of myself." And said one now an eminent minister of the Gospel, "I could put away appeal, and reply plausibly to argument, but I never could get over the Christian life of my father; it gave me no rest until I gave myself to the Savior." Justin Martin tells us "that he was led from philosophy to religion by the godly lives of the early Christians." And when the native converts of Madagascar, on presenting themselves for baptism, were asked, "What first led you to think of becoming Christians? Was it some sermon or address, or the reading of God's word?" the answer usually was, "It was the changed conduct of those who had become Christians." And if you so let your light shine that others may see your good works, they will be led to acknowledge, and love and serve, and glorify your Father who is in heaven.—The Quiver.

How to Save Money.

Wherever you live, you should write to Hallett & Co., Portland, Maine, and learn about work that you can do while living at your own home at a profit of at least from $5 to $25 and upwards daily. Some have made over $50 in a day. All is new. Either sex. All ages. Hallett & Co. will start you. Capital not needed. All particulars free. Send along your address at once and all of the above will be proved to you. Nothing like it ever known to workingmen.

Some people are afraid of anything like joy in religion. They have none themselves, and they do not love to see it in others. Their religion is something like the stars, very high and very clear, but very cold. When they see tears of anxiety, or tears of joy, they cry out, "Enthusiasm! Enthusiasm!" "I sat down under his shadow with great delight." Is this enthusiasm? "May the God of hope fill you with all joy and peace in believing." If it be really in sitting under the shadow of Christ, let there be no bounds to our joy. Oh! If God would but open our eyes and give us simple child-like faith to look to Jesus, to sit under his shadow, then would songs of joy arise from all our dwellings.—McCheyne.

MISCELLANEOUS.

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Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

Catarrh, It is most dreadful disease. Cold in the Head, &c. "Pond's Extract Catarrh Cure," specially prepared to meet serious cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

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For Broken Breast and Sore Nipples. Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

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Christian Advocate.

Marriages.

CHILDS—SLOANE.—At the residence of the bride's mother, in Lake Charles, La., December 29, 1886, by Rev. A. T. Galloway, Mr. John Childs, of St. Landry, Parish, to Miss Julia Sloane.

VANDERLINDEN—CAYARD.—At the Methodist Church, in Lafayette, La., January 1, 1887, by Rev. A. T. Galloway, Mr. Jules J. Vanderlinden, of the Southern Pacific railway, to Miss Anna E. Cayard, of Lafayette, La.

GRAHAM—MILLER.—At the residence of the bride's father, Rev. Irvin Miller, at Walnut Grove Miss., December 26, 1886, by Rev. W. W. Cammack, Prof. W. W. Graham to Miss Addie Miller.

NELTSCHEY—NORTON.—Near Morton, Miss., December 28, 1886, by Rev. C. McDonald, Mr. C. A. Neltschey and Miss M. C. Norton.

SLOCOM—CARPENTER.—December 23, 1886, by Rev. A. G. Miller, Mr. Randall Slocom to Miss Minnie Carpenter, all of Jackson, La.

MARTIN—FERGUSON.—At the residence of the bride's father, Dr. Jesse Jones, near Terry, Miss., December 16, 1886, by Rev. T. B. Huntman, Mr. Ben F. Martin to Mrs. Nannie Ferguson, all of Hinds county, Miss.

WENTWORTH—SCOTT.—At the Methodist Church, in Meadville, December 26, 1886, by Rev. V. D. Stipper, Mr. E. H. Wentworth and Miss Lula A. Scott.

STEVENS—FREEMAN.—At the residence of the bride's father, December 26, 1886, by Rev. V. D. Stipper, Mr. O. R. Stevens, of El Is county, Texas, and Miss Dora A. Freeman, of Franklin county, Miss.

MARTIN—FEDRICK.—At the Methodist parsonage, Mechanicsburg, Miss., December 30, 1886, by Rev. S. J. Cotton, Mr. E. S. Martin to Miss Josie W. Fedrick, both of Mechanicsburg, Miss.

TEDDLIE—McCAIN.—At the residence of the bride's father, J. M. McCain, Esq., in Winn parish, La., December 23, 1886, by Rev. R. A. Davis, Mr. A. G. Teddlie to Miss Nena A. McCain.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

HYER.—On December 6, 1886, at Victoria, Texas, MRS. AMANDA W. HYER, the beloved one whose death we record, was suddenly caught away from the affectionate activities of a most useful life—consecrated to love, home and duty—and borne away on swift and silent wing to the land of the Immortals. At midnight the Bridegroom came, and with lamps trimmed and burning she went forth to meet him. Mrs. Hyer was born and reared in Bayou Sara, and there wedded to T. W. Hyer, a man of refined cultivation and exalted Christian character, who was cashier of the bank at Woodville. They came from there to reside in New Orleans, and were among the most prized and active members of Felicity Church in its early history. During the dark war period Mr. Hyer's business was destroyed, and when New Orleans was occupied by the Federals he, broken down in health, sought refuge with his family again in Woodville, where he very soon after died, leaving his wife an exile from home with seven children—one a tender babe in arms. This gentle, shrinking, delicate creature, aroused by the need of her little ones, came forth from the seclusion of her sunny home, which was her Eden, and she, "the angel of the house," bravely undertook their support, nobly fulfilling the offices of both parents. Prof. T. W. Dyer, of this city, is her eldest son.

Mrs. Dyer was one of the meek and trusting souls who, leaning on the Beloved's bosom, was kept pure in sin and refining, fresh, sensitive and inspired to the very last. Through all the changing years of struggle and trial, not without hard and bitter experiences, the delicate bloom and fragrance of her nature was unprofaned, no defacements of worldliness marred its guileless beauty. It is therefore not difficult to conceive of this lovely "being, breathing thoughtful breath," filled with the sweetness and nobleness which is born of Christian culture, refined and chastened by sorrow, ever abiding near her Lord, undergoing quick and easy transformation into angelhood. She was graceful, womanly and good, an appreciative and tender friend, a devoted and self-sacrificing mother, a simple-hearted and happy Christian; and her life was a blessed benediction. "Green be the turf above thee, friend of my better days." I give thee joy that thou hast entered upon a higher life with its nobler expansion, where no vicissitudes can disturb thy eternal calm!

A. E. HEARD.

HAMBLETT.—Died at Perry's Bridge, La., October 31, 1886, MRS. AUGUSTA ETHELBERT, consort of Dr. J. T. Hamblett, and daughter of George W. and Mary F. Robertson. She was the neice of Dr. A. R. Winfield, of Little Rock Conference. She was born near Oxford, Miss., October 15, 1853, and was married December 10, 1875.

After lingering for some years in Mississippi, she was removed to this section in quest of a more genial clime for one who seemed predisposed to that fatal malady, consumption. But the threatening disease developed, baffling the skill of the medical profession and yielded not to the salubrious rays of the Sunny South. I visited her many times within a few months of her death, and on one occasion she opened her mind freely on the subject of religion, saying that she had never united with the church because she had not experienced a change of heart, but that she had recently felt a satisfactory change, and was then prepared to unite with the church and intended so to do at an early period; and although she failed to join the church militant, we can fairly infer the failure originated in physical weakness, and take comfort in believing that she has joined the church triumphant. And although reticent, even to her nearest friends, as to her approaching dissolution, we are satisfied that she was fully aware of its near approach from the incidental allusions to it to those who attended her in the last weeks of her illness. Her short stay in this community had won many friends, among whom her animating presence was as sunshine. Woman adi, she is missed in the home circle and in the social circle. But we sorrow not as those who have no hope, for they that sleep in Jesus will God bring with him. Let us comfort one another with these words.

MARCUS O. MANLY.

Arkansas Methodist will please copy.

HILL.—Departed this life on November 4, 1886, at his residence in Bastrop county, Texas, THOMAS HILL, in the seventieth year of his age. He was born in Oglethorpe county, Ga. He was the son of James A. and Amelia W. Hill. When four years old his father died. His uncle, John S. McGehee, became his guardian, and brought him to Panola county, Miss. After he grew to manhood he was married, to Miss Jane A. Stratton in 1846, and lived in DeSoto county until 1851, when he moved to Bastrop county, where he spent the remainder of his life. He was a successful farmer in the Colorado Valley; was the father of nine children, eight of whom are still living. At the time of his death he had twenty-one living grandchildren.

Mr. Hill entertained friendship for religious people, and was pleased to have ministers of the gospel enjoy his hospitality. He did not make the subject of religion a personal matter until a few weeks prior to his death. During his last sickness he became very much concerned about the welfare of his soul, earnestly desiring the prayers of God's people. For the forty years of his married life he had the prayers and pious example of his devoted wife, who from early girlhood was a consistent member of the Methodist Episcopal Church, South. From the time he was taken sick Mr. Hill was impressed that he must die soon. He felt the necessity of giving his heart to God at once and prepare for the change which awaited him. God in mercy pardoned his sins, and he became perfectly resigned to the will of his Maker. He gave good counsel to his children, and spoke of meeting his Christian friends in heaven. His last act was pointing his finger heavenward. He calmly fell asleep in Jesus. DANIEL MORSE.

WALLACE.—MRS. LEONORA WALLACE, aged near ninety years, after a residence in the city of Meridian, almost coextensive with its existence, passed from earth to her heavenly Father's home, November 5, 1886.

"Aunt Nora," as she was familiarly and affectionately called by many of our people, was a timid, modest Christian, never too sanguine, but ever trustful. She verily "worked out her salvation with fear and trembling." All who knew her doubt not that she was a pure Christian and died in sight of heaven. She was born, we know not whon, in North Carolina. Her maiden name was Sparrow. She was married in early life to a Capt. Haskell, a sea captain, who, in the midst of the sea, being shipwrecked, found a watery grave. And it is supposed that in her young widowhood she was married to Thomas Blunt Wallace, who died near thirty-three years ago, leaving her a widow with one son. This only son, son on whom this fond mother's heart doted; whose name was Henry, died in the city of Natchez, of yellow fever, in 18—. Our sister was a resident of the above named city at that time, but soon removed to Meridian and became an inmate of the hospitable Christian home of Mrs. Hannah Petty, the worthy and sainted mother of Mrs. Jennie Kirkland, formerly Miss Jennie Petty, of the Woman's Foreign Missionary Society, of Mississippi Conference. The writer first met "Aunt Nora" in December, 1880. Since that time I have been intimately acquainted with this dear old saint. I was called to her bedside and offered the last prayer she ever heard. I have no doubt she is "forever with the Lord." Though there was no flood of salt tears near to mourn as core fears were shed at her funeral. She rests in the Lord.

R. D. NORSWORTHY.

WHITE.—MRS. M. J. WHITE, daughter of Mrs. H. B. Hardy, and wife of F. M. White, departed this life, November 2, 1886 aged thirty-two.

It was the writer's privilege to be with her through her illness. Yet notwithstanding all her bodily suffering, no one ever heard a murmur from her lips. She told us she was happy; that she was going to her father and all the loved ones gone before; that she saw them waiting for her at the beautiful gate. She was always cheerful and happy; her face radiant with smiles of happiness. As long as the feeble voice could be heard she would sing those beautiful hymns: "What a friend we have in Jesus," "I am going home to die no more." The last song she tried to sing was, "How happy every child of grace." And at last when too weak to sing any longer, she asked those who stood around her to sing.

Bro. Jones, pastor of the Methodist Episcopal Church here, visited her only a few hours before she breathed her last, and as he came to her bedside, she clasped his hand, saying: "Bro. Jones, religion is a fortune and heaven is a home. Glory! glory! I'm going home to die no more." And, surrounded by weeping friends, she died in full triumphs of a living faith. She was an affectionate wife, a loving daughter and sister, a zealous Christian and a true friend. She leaves a husband, a loving mother and sisters and a devoted brother and many friends to mourn her loss. But our loss is her gain. Not our will, but God's be done. Farewell, dear Janie; you can not come back to us, but, like David of old, we can go to you. S. H. PILGRIM.

WEBB.—MRS. ROHANNA WEBB was born in the State of South Carolina, August, 1812, and died at her residence, in the town of Columbia, Miss., September 27, 1886. She was first married to James Atkinson, in New Orleans, March 25, 1830, in which estate she lived happily until May, 1839 when on a business trip to New Orleans, he was taken suddenly sick and died. Her eldest child was called to rest at nine years of age, leaving nine to toil and care for. She remained a widow six years; then again was married to Walter Webb, in Columbia, Miss., 1855. He died in 1883, leaving her one child to care for and nurse her during her declining and last days. She was patient during a protracted spell of seventeen weeks' sickness. She was perfectly resigned to death; died calm and peacefully. Many loved ones, children and grandchildren, are left to mourn, most of whom are members of the Methodist Episcopal Church, South. God's ways are not our ways. She has gone; but in the morning when the trump sounds, she shall meet us all.

A FRIEND.

MALONE.—EDDIE LAFARA MALONE, son of W. M. and E. L. Malone, of Provencal, Natchitoches parish, La., was born January 19, 1880 and died of congestion, October 12, 1886.

Little Eddie was their firstborn. He was dedicated to the Lord in holy baptism by Rev. T. H. Mecklendon. Sweet little Eddie was a very smart and precious treasure. His parents were trying to train him for heaven, and but little did they think that he was so soon to go. Yes, he has gone home to live with his blessed Savior and all the good that have gone to heaven and the holy angels. May God sustain the parents in this, their sad affliction! R. M. R.

JENNINGS.—Died November 26, at 3:30 P. M., MR. SIDNEY J. JENNINGS, son of Mr. J. M. and Mrs. M. E. Jennings, aged twenty-four years, seven months and twenty-three days. He became a member of the church in 1880, and opened prayer meetings the second night after becoming a member, and has been a praying member in public on put up to his death. He filled a member of McGee's Chapel. His last words that could be understood were, "I must go; peace, peace, heaven, heaven," and called to his mother to take off her bonnet. It seemed as though he wanted to take one more good look at her before he left her. His remains were moved to McGee's Chapel on the morning of the twenty-seventh instant, where his funeral was preached by Rev. W. J. O'Bryan. He leaves a dear father, mother, two sisters and three brothers and other relatives and friends to mourn his loss. T. W. Y.

BARNETT.—It has pleased the All-wise Creator to remove from our midst our beloved brother, WILLIAM H. BARNETT, after allowing him to live to the good old age of ninety-three years. Bro. Barnett was a faithful member, ever ready with his wise counsel in Quarterly Conference to support, to aid and assist in the spread of the gospel, to feed the poor and clothe the naked. While we humbly bow to the dispensation of Providence, we feel the loss of our brother greatly; but know that our loss is his gain.

Resolved, By this Quarterly Conference, that we humbly bow to the Divine will and that we will ever cherish the memory of our brother in our hearts.

Resolved, That this preamble and resolutions be spread upon the minutes of this Quarterly Conference and a copy be given the bereaved family.

JARRED WATTS, for Com.

DAWSON.—MRS. THOMAS DAWSON (*nee* Allen) died at her own home, in East Feliciana parish, La., November 30, 1886, leaving her husband and a large family of children, with other relatives, to mourn her departure.

For some twenty years she had been a member of the Baptist Church, but for years she had not heard a gospel sermon, and she wished to hear one more sermon before she died, and then once more witness on earth her faith in Christ by partaking of the emblems of his body and blood. So, in accordance with her request, a sermon was preached in her room the day she died, and after the sermon the Lord's Supper was administered to her and others of like faith in Christ—Methodists and Baptists—who knelt around her dying-bed. The disease was consumption, and she had long been looking for her dissolution, and through Christ she felt ready to go. A. G. MILLER.

PEEBLES.—MARY ALICE, child of Isaac L. and M. A. Peebles, was born September 4, 1885, and died December 2, 1886, making her nearly fifteen months old.

Yes, our "little Mamie," as almost every one called her, has passed from earth to heaven. We miss thy bright smile and welcome "chick" with which you always greeted papa, little one, seeming to say, "Take me to see your horse, papa." Our little pet could only say a few words, but to us they were the sweetest on earth. Our hearts are almost broken at the thought of parting even a while from her, but we feel that it is the Lord's will; therefore, willingly submit. We buried her at Newton, knowing that she would be among a host of kind friends to await the resurrection. MAMMA.

PAYNE.—NELLIE LEONA PAYNE was born September 20, 1868, and died November 15, 1886, aged eighteen years, one month and twenty-five days.

Much of life's sorrow was sown in this brief time, yet borne with cheerful patience. The loss of her mother in early childhood subjected her to the care and counsel of others, who, by the guidance of the Holy Ghost, directed her early to the "orphan's friend," in whom she trusted and found tranquility during the last struggles of life. She joined the Methodist Episcopal Church, South, several years before her death; and when asked in regard to her salvation, said that she knew that she "loved Jesus and that Jesus loved her." She was not left long to mourn for mother. She leaves one sister and an aged father to wait. May all the friends joyfully meet, is the prayer of her PASTOR.

CAMMACK.—OLLIE LUCRETIA, daughter of James M. and Mary Cammack, was born February 17, 1885, and died December 4, 1886, near Crystal Springs, Miss. Ollie was a bright, cheerful babe, making home happy by her merry prattle. The hearts of the stricken parents are cheered by the words of him who says, "Of such is the kingdom of God." T. B. H.

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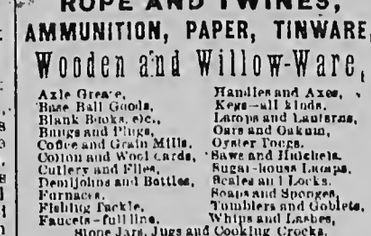

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Weekly "	3 00	2 50
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F. M. GRACE, Pres.

E. J. DAVIES, Vice-Pres.

Weekly Market Review.

(*For Week Ending January 11, 1887.*)

COTTON.

Low ordinary	7 @	— —
Ordinary	7¾	— —
Good ordinary	8 5-16	— —
Low middling	8¾	— —
Middling	9 1-16	— —
Good middling	9 7-16	— —
Middling fair	9 15 16	— —
Fair	10¼	— —
Galveston middling	9	— —
Mobile middling	9	— —
St. Louis middling	9	— —

SUGAR.

Inferior	2½	3¼
Common	3¼	3¾
Good common	— —	3¾
Fair	3¾	3¾
Good fair	3¾	— —
Fully fair	3¾	4
Prime	4¼	4 3 16
Strictly Prime	4¼	— —
Choice	4¾	4 7-16
Seconds	3¾	4¾
Choice yellow	4¼	4 5-16
Gray White	— —	— —
Choice white	5¼	5¾
Stan. gran.	5 11-16	5¾

MOLASSES.

Syrup—Open Kettle	30	39
Fair	28	30
Strictly Prime	42	43
Choice	— —	45
Fancy	— —	47

RICE.

Fancy	— —	— —
Choice	4¼	— —
Prime	3¾	4
Good	3¾	3¾
Fair	3	3½
Ordinary	2¾	2¾
Common	2½	2½
No. 2	2½	2½
Rough	2 00	3 00

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	— —	5 12½
Extra fancy	— —	4 50
Winter wheat patents	— —	5 75
Choice	3 75	3 90
Fancy	4 15	4 30
Extra Fancy	4 50	4 55

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	2 30	2 35
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	46	47
Yellow	48	49
Mixed	48	— —
OATS:		
Western	39	40
Texas rust-proof	12½	53½
BRAN:		
₩ cwt	5	5
HAY:		
Choice	15 00	16 00
Prime	13 00	14 50

PROVISIONS.

PORK:		
Mess	12½	13
Prime mess	11 75	12 00
Rumps	10 25	11 50
BACON:		
Fancy breakfast	10	10½
Shoulders	6	— —
Sides, long clear	— —	7¼
Sides, short rib	— —	7¼
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	5 00	5 75
Sides, long clear	6¼	6¼
Sides, short rib	6¼	6¼

FISH.

MACKEREL:		
Extra No. 1, in bbls.	— —	11 50
Half bbls	6 25	— —
No. 2, in bbls., large	— —	11 00
Half bbls	— —	5 90

GROCERIES.

COFFEE:		
Prime	— —	16
Fair	— —	15½
Common	— —	13½
BUTTER:		
Western Creamery	34	35
Western Dairy	23	25
Country	— —	— —
LARD:		
Choice	6½	— —
TEAS:		
Choice	40	50
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	30	— —
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	10 00	12 00
Louisiana, per head	8	10
POTATOES:		
Louisiana	— —	— —
Western	1 75	2 00
KROUT:		
Western, ₩ bbl	— —	5 50
ONIONS:		
Louisiana	— —	— —
Western	2 75	3 00

BALING STUFFS.

BAGGING:		
1¾ lb, per yd	7¾	— —
2 lb	8¾	— —
BALING TWINE:		
₩ lb	10	— —
TIES:		
₩ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	2 50
Chickens, South'n	3 50	3 50
Young	1 25	1 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	22	23
Southern	— —	25
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	15
COUNTRY HIDES:		
Green salted, ₩ lb	— —	7½
Dry salted	— —	10½
STAVES:		
Oak, kegs	— —	— —
Oak, barrels, 23 in	75 00	— —
Oak, claret, 43 in	100 00	110 00
Oak, hogsh'd, 48 in	130 00	135 00
HOOP POLES:		
Hogshead, per 1000	88 00	— —
Barrels	18 00	— —
Half barrels	14 00	75
FERTILIZERS:		
Cotton seed, per ton	9 00	— —
Meal	17 75	18 00
Pure ground bone	32 00	— —
Muriatic acid, ₩ lb	2	— —
Sulphuric acid	1¼	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

JANUARY 4.

Two serious railroad accidents occurred to-day. Near Springfield, Mass., a broken wheel derailed a passanger train running at a speed of thirty-five miles an hour. The cars caught afire, two persons were burned to death, a number injured and the mail destroyed. Near Tiffin, Ohio, the fast train on the B. and O. road, running at the rate of sixty miles an hour, collided with a freight train. The telescoped cars burned and twenty-two lives were lost.——The Northern part of the States of Texas, Louisiana and Mississippi were treated to a fall of four or five inches of snow.——Charleston, S. C., had another earthquake shock, though without damage.——The impeachment trial of Judge Henry L. Lazare, of the Civil District Court, New Orleans, commenced.

JANUARY 5.

Secretary L. Q. C. Lamar was married to Mrs. Holt, at Macon, Ga.——Fifty-six men were sentenced at Dublin for resisting the collection of rent.——William Thompson, United States Consul at Southampton, died of bronchitis.——Thirty-seven persons were killed by the explosion in the Mons coal pit, near Brussels.——A negro at Edgefield, S. C., was shot in the forehead by a ball from a 32-calibre Smith & Wesson pistol. The ball flattened against the skull, and the man is at work.——In the estimate of the number of drouth sufferers in Texas by counties, the Fort Worth Gazette puts the number of destitute families as follows: Callahan county, 50; Parker, 100; Taylor, 200; Palo Pinto, 250; Coleman, 150; Jack, 300; Stephens, 350, Runnells, 200; Jones, 225; Shackelford, 150, Haskell, 30; Young, 150; Brown, 400; Eastland, 500; Comanche, 500; Nolan, 50; Fisher, 100; Erath, 150; Martin, 10; Hardeman, 150.

JANUARY 6.

An epidemic of typhoid fever is raging at Clermont, France.——William Black, the novelist, has obtained £100 libel damages against the Bow Bells.——Five thousand railroad coal handlers are on a strike in Delaware.——Prof. Joseph Tosso, the composer of the "Arkansas Traveler," eighty-four years of age, died to-day.——The bill to pension the widow of Gen. Logan—$2000 a year—passed the Senate.——The President sent in Mr. Manning's name to the Senate, for confirmation, as Minister to Mexico.——Silk manufacturers goods have been advanced 10 per cent. in price by a New York trade meeting.

JANUARY 7.

Lord Salisbury has informed the Queen that he hopes the Cabinet will be completed by Tuesday.——The Vatican has made arrangements with the Prince of Monaco, by which in the event of an outbreak of war involving Italy, the Pope, with his ministers and the prefects of the congregations, will remove their residence to the principality of Monaco, and there transact all papal business until peace shall have been restored, and some kind of an European agreement is made. A special clause of the convention with the prince pledges the abolition of the gambling tables.——New Orleans harbor gets $115,000 of the appropriation.

JANUARY 8.

A terrible snow storm has prevailed throughout the midland counties of England.——France proposes in September to reduce the sugar bounties and increase the sugar duties 20 per cent.——Representative Hiscock, of New York, has introduced a bill to reduce the revenue taxation on raw sugar, etc.——The ship Elizabeth, bound from Hamburg to Baltimore, stranded off the Virginia coast; twenty lives were lost, including five of the Life Saving Corps. The weather was bitterly cold and a blinding snow-storm prevails.——Two old men, cousins and misers, were found starved or frozen to death in a Philadelphia dilapidated frame house. Over $100,000 have so far been found concealed in the house.

JANUARY 9.

The bronze tomb for the remains of the late King Victor Emanuel was unveiled, to-day being the ninth anniversary of his death.——An avalanche in the Canton of Grisons has destroyed thirty chalets.——Fewer liquor establishments were open than last Sunday in New Orleans, the majority preferring to wait Judge Roman's decision to-morrow.——The barbers of Wilkeskesbarro, Pa., have formed an organization to compel the closing of all barber shops on Sundays.——An addition to the Fink Asylum, a solid two-story brick building, containing thirty-three rooms was dedicated to-day.

JANUARY 10.

The Alcazar Palace at Toledo, Spain, was burned yesterday. The library was completely destroyed.——The Parisian newspapers endorse Foreign Minister Flourens's reply to the Bulgarian deputation, advising Bulgaris to come to terms with Russia and Turkey.——Prince Alexander has said that he will not return to Bulgaria, even if a powerful party recall him.——The composition of the new British Cabinet was announced this evening. Lord Salisbury, Secretary of Foreign Affairs; Hon. W. H. Smith, First Lord of the Treasury; T. F. Robords, Chancellor of the Exchequer; Hon. Edward Stanhope, Secretary of War; Sir Henry Holland, Colonial Secretary. No other changes.——John Roach died in New York at 8 o'clock A. M.——Judge Roman's decision fully sustained the constitutionality of the "Sunday Law" and the power of the Criminal Court to enforce it.

Notice.

All of the brethren who subscribed to me for the Review, and whose postoffice has been changed, will please send their name with present and former postoffice to L. D. Palmer, Nashville, Tenn.

J. M. MORSE.

The February number of *Scribner's Magazine*, of which 125,000 have been ordered as a first edition, will contain a most interesting article, by Mr. John C. Ropes, upon the "Likenesses of Julius Cæsar," with 18 portraits, one of which, engraved by Mr. W. B. Closson, will be the frontispiece of the number. A new story is begun in the same number, by Mr. F. J. Stimson (J. S. of Dale), entitled, "The Residuary Legatee." The second instalment of ex-Minister Washburne's "Reminiscences of the Siege and Commune of Paris" is of the greatest interest, describing as it does the most interesting phases of the Siege.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, January 6, 1887, the Hon. Enoch L. Fancher, LL. D., president, in the chair.

Grants of books were made to the value of about $9 300, including consignments to the society's agents in Brazil, Mexico, Japan, and Russia, and a grant to Ojibwa Indians in Michigan. Funds were also granted to the amount of $332 33 to the Missionary Society of the Methodist Episcopal Church for work in Sweden and Finland.

Letters were presented to the Board from Rev. H. P. Hamilton, giving a general view of the condition of Mexico in its relation to Bible distribution; from a colporteur in Colombia, narrating his experience in the field; from Rev. C. E. Randall of Jamaica, returning thanks for a donation of Bibles; from Mr. McKim in Cuba, Mr. Miller in Bolivia, Dr. Trumbull in Chili, and Mr. Brown in Brazil; from Dr. Gulick with a full account of his recent visit to Siam and his arrangement for a more systematic distribution to and among the Laos people; from Mr. Loomis of Japan; from Mr. Prince with notes of progress in Siberia; and from Rev. J. M. Erikson about the work of his mission in Sweden and Finland.

The receipts in December from all sources were $19 901 57; of which amount $23 835 93 were for books sold and on purchase account.

Issues from the Bible House during the month of December, 114 067 volumes; issues since April 1, 1886, 77 1271 volumes.

COVETOUSNESS.—Its effect on the individual is to encourage selfishness; to narrow his range of thought; to dwarf his moral nature; to dull all delicate sensibilities and harden his heart; to cut him off from a thousand sources of happiness; to burden him with anxiety and harass him with fears; to make his life a perpetual toil and a perpetual anxiety, with the ceaseless torment of an insatiate thirst. And it inflicts evil on society by the bad example by which it encourages men to regard money as the chief good, and to make the golden calf the object of worship; and also by depriving society of the benefits which it has a right to expect from its members. For even though the covetous man might be willing to spend some of his money for his own enjoyment, he is withholding means which would contribute to the happiness of others. He does not think of others, except as they may be made tributary to his own selfish ends. And so this evil spirit extends its baleful influence, and encourages men to think that money is the chief good. And out of this false idea arise many of the pernicious notions by which social life is distracted, and the rich and the poor are arrayed against each other; the poor looking up to the rich with envy and hatred, and counting it a burden that they must work for a living, while the rich have an abundance, and can "take their ease, eat, drink, and be merry;" and the rich looking down on the workers, as if they were an inferior class of beings, and not their brothers of the human race, immortal like themselves.

Out of this false view of life, this making it consist primarily in the abundance of things which one possesses, comes much of the distrust of workingmen and employers toward each other, much of the dissatisfaction of the laborers. Of this dissatisfaction designing and wicked men take advantage, and excite the thoughtless ones—discontented they hardly know why, desiring they know not what—to deeds of lawlessness and violence which react upon themselves.

Right views of life, embedded in the soul, and practically governing men in their own pursuits, and in their intercourse with others, would prevent these evils; would impel employers to respect the rights of their workmen, to pay them that which is just, and to manifest a generous interest in them, a kindly sympathy with them, instead of simply aiming to get the fullest amount of work for the smallest pay; would make workingmen content with their lot, and with the facilities within the reach of all, both of making a happy home on frugal means, and of improving their condition, of rising by industry and fidelity and temperance and righteousness to a higher prosperity and larger living; would prevent their entrenching on the rights of others; and would prevent also the necessity of resorting to the strong arm of government to maintain the rights of property, of individuals, the peace of society, to uphold law and to put down rioting and violence by superior force and at the sacrifice of life.—Rev. Dr. J. Few Smith.

THE CHRISTIAN USE OF MONEY.—We are persuaded that the present difficulties that threaten the peace and order of society will never be removed till a higher standard of ethics shall prevail. They are the direct result of selfishness, encouraged by the prevalent selfish theory of morals. These are personal sins and social wrongs that civil governments may not by law or force correct. It is not according to the will of God, as made known by natural or revealed religion, that a few should control vast fortunes, using them to gratify selfish personal desires, while multitudes suffer not only for want of knowledge, but of bread, and struggle through a brief existence, realizing in no proper sense the true object of life. Nothing is right that is not in accordance with the Divine will; hence no man can have the right, though he has the power, to do wrong. Because a gifted man has power to accumulate property, he has no right to arrogantly say, "This is mine and I will spend it as I please." The wealth of the world is designed for the public welfare; and it is the duty of those who have it in charge to consider themselves as only agents, bound to use it as to serve the greatest good. He who has wealth and does not intend to act thus, is false to his trust, and is the enemy of society.

In the Christian use of money will be found the great remedy for social wrongs. The right use of money will require much tact, wisdom and skill. Multitudes on multitudes of the poor have low, selfish, sensual aims; and indiscriminate giving to them would only encourage indolence and vice. They need education and culture, and higher ideas of life. All these the right use of money now worse than wasted would secure.—Selenco.

We have spared no expense to make "Wide Awake" one of the best monthlies published in the country for the young folks. The editions for 1887 will surpass all previous efforts. If you have little ones in the home circle, subscribe for "Wide Awake." Price, $2 40 per year.

D. LOTHROP & CO.,
Boston, Mass.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—FIRST ROUND.

Whistler	Jan.	1, 2
Franklin Street Church		0
Washington and Vernon, at Sims' Chapel		15, 16
Pleasant Valley and Creola, at Pleas. Val'y		22, 23
Bladon and St. Stephens, at New Hope		29, 30
Toney, at Jones' Chapel	Feb.	0, 0
St. Francis Street Church		13
Citronelle, at Citronelle		19, 20
Baldwin mission, at Sibley's Chapel		26, 27
Ellington and Grand Bay, at Allen's	Mar.	0, 0
St. Paul's		13
Grove Hill, at Grove Hill		19, 20
Suggsville, at Suggsville		26, 27

District stewards will meet at Franklin Street, Mobile, Monday morning, January 24, at half past nine A. M.

A. J. LAMAR, P. E.

PENSACOLA DIST.—FIRST ROUND.

Brewton and Pollard, at Brewton	Jan.	1, 2
Evergreen, at Evergreen		8, 9
Georgiana, at Wesley Chapel		15, 16
Monroeville, at Monroeville		22, 23
Montery, at Liberty		29, 30
Marcella, at Mt. Union	Feb.	2
Milton		5, 6
Pensacola circuit, at Warrington		12
Pensacola station		19, 13
Sepulga, at Asbury		19, 20
Pewelton, at Pewelton		26, 27
Douglasville, at Mt. Carmel	Mar.	5, 6
Stockton, at Stockton		12, 13
Repton, at Hickory Grove		19, 20
Bay Minette at New Hope		26, 27

W. M. MOTLEY, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

North Wilkinson, at Hopewell	Jan.	1, 2
Amite, at Salem		8, 9
Clinton, La		15, 16
Jackson, La		18, 19
East Feliciana, at Oak Grove		22, 23
Wilson and Centreville, at Wilson		29, 30
Pipkin	Feb.	0, 0
St. Helena, at Pipkin Chapel		12, 13
Amite City, at Amite City		18, 19
Springfield, at Ponchatoula		20, 21
Livingston, at Palmetto...(Wednesday)		23
East Baton Rouge, at Bethel..(Thursday)		24
Percy's Creek		26, 27
Woodville		27, 28
Woodville circuit	Mar.	2, 3
Bayou Sara, at Bayou Sara		0, 0

District stewards meet in Wilson, January 29, 1887.

J. A. B. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Jan.	1, 2
Rocky Springs		8, 9
Natchez, at Wesley Chapel		15, 16
Natchez, at Jefferson Street		16, 17
Washington		22, 23
Buckland		29, 30
Ulico	Feb.	5, 6
Burtonton		7
Vicksburg		12, 13
South Vicksburg		14 15
Fayette		19, 20
Cane Ridge		26, 27
Anguilla	Mar.	5, 0
Mayersville		12, 13
Nebo		19, 20
Rozie		21, 22

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro and State Line	Jan.	2, 3
Winchester, at Winchester		8, 9
Shubuta, at Shubuta		10, 16
Clark, at Andrew Chapel		22, 23
Sandersville, at Sandersville		29, 30
Vossburg, at Vossburg	Feb.	5, 6
Paulding, at Paulding		12, 13
West End, at West End		19, 20
Meridian station		21
Stonewall, at Chensky		26, 27
Marion, at Marion	Mar.	5, 6
Lauderdale, at Lauderdale		12, 13
DeKalb, at DeKalb		19, 20
Binnsville, at Scooba		26, 27
Enterprise	Apr.	2, 3
Admansville		9, 16

The district stewards will meet in Meridian, Tuesday, February 22, 1887, at eleven A. M.

R. D. MORSWORTHY, P. E.

BRANDON DIST.—FIRST ROUND.

Brandon station, at Brandon	31,	Jan. 1
Forest and Morton, at Morton		8, 9
Lake, at Lake		15, 16
Newton, at Hickory		22, 23
Pannin, at Pelahatchie		29, 30
Marvin, at Marvin	Feb.	0, 6
Shiloh, at Clear Creek		12, 13
Westville, at Westville		19, 20
Trenton, at Trenton		26, 27
Raleigh	Mar.	5, 0
Neshoba, at Heeter's		12, 13
Walnut Grove, at Walnut Grove		19, 20
Carthage, at Carthage		26, 27
Hillsboro, at New Providence	Apr.	2, 3

The district stewards will meet at Forest, on Wednesday, January 26. Address me at Forest until further notice.

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Jan.	1, 2
Wesson and Beauregard, at Wesson		8, 9
Harlehurst		15, 16
Brookhaven		22, 23
Summit, at Johnston		29, 30
Scotland, at Bethesda	Feb.	5, 6
McComb City, at Magnolia		12, 13
Bogerton, at Rehobeth		19, 20
Terry, at Bethesda		26, 27
Monticello, at Pleasant Grove	Mar.	0, 0
Providence, at Bahala Chapel		12, 13
Franklinton, at Tylertown		19, 20
Adams, at Adams		26, 27
Holmesville, at Holmesville	Apr.	2, 3

The district stewards will meet in Brookhaven, Friday, January 21, 1887, at eleven A. M.

J. M. WEEMS, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg, at Hattiesburg	Jan.	1, 2
Poplarville, at Poplarville		8, 9
Pilot Creek, at Gurinway's		10, 16
Whittington, at Coleville		22, 23
Vancleave, at Union		29, 30
Americus, at Cross Roads	Feb.	5, 0
Bethel, at Bethel		12, 13
Mt. Carmel, at Mt. Moriah		19, 20
Columbia, at Columbia		26, 27
Seashore, at Long Beach	Mar.	5, 6
Ocean Springs, at Ocean Springs		12, 13
Scranton, at Scranton		19, 20
Moss Point, at Moss Point		26, 27
Covington, at Covington	Apr.	2, 3
Pearlington, at Pearlington		9, 10

T. B. WEST, P. E.

JACKSON DIST.—FIRST ROUND.

Edwards, at Edwards	Jan.	1, 2
Raymond, at Bolton		8, 9
Beeton, at Midway		15, 16
Silver Creek, at James'		22, 23
Mt. Olivet, at Shiloh		29, 30
Flora, at Flora	Feb.	0, 0
Spring Ridge, at Spring Ridge		12, 13
Camden, at Foule Chapel		19, 20
Madison, at Madison		26, 27
Yazoo City	Mar.	5, 0
Sharon, at Sharon		12, 13
Jackson		19, 20
Canton		26, 27

District stewards' meeting at Jackson, Tuesday, February 8, eleven A. M., in the lecture-room of our church.

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Oxford station	Dec.	25, 26
Water Valley	Jan.	1, 2
Coffeeville circuit		8, 9
Grenada circuit		15, 16
Grenada station		17
Minter City		12, 13
Sunny Side and McNutt		24
Carrollton circuit		29, 30
Pittsboro circuit	Feb	0, 6
Atlanta circuit		8
Banner circuit		12, 13
Lodi circuit		19, 20
Sarepta circuit		26, 27
Tocopola circuit	Mar.	
Charleston circuit		0, 6
Abbeville		12, 13

The district stewards will please meet in Grenada on January 17, at 2 o'clock P. M.

C. M. TERRY, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec.	25, 26
Tibbee, at Mayhew	Jan.	1, 2
West Point station		5, 0
Crawford, at Artesia		8, 9
Brooksville, at Brooksville		10, 16
Columbus circuit, at Andrew's Chapel		22, 23
Columbus station		23, 24
Macon station		29, 30
Shuqualak, at Shuqualak		30, 31
Starkville circuit, at Providence	Feb.	5, 6
Louisville, at Louisville		12, 13
Tampico, at Cedar Bluff		19, 20
Chester, at Ackerman		26, 27
Plattsburg, at Killough Chapel	Mar.	0, 0
Sturges, at Sturges		12, 13
Hebron, at Cookesville		19, 20
Walthall, at North Union		10, 27
Salem, at Ridgeway	Apr.	2, 3
LaGrange, at Ebenezer		9, 10

E. G. PORTER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona station	Jan.	1, 2
Verona and Tupelo, at Verona		0
Shannon circuit, at Palmetto		8, 9
Richmond circuit, at Andrew's Chapel		15, 16
Saltillo circuit, at Shiloh		22, 23
Pontotoc circuit, at Pontotoc		29, 30
Buena Vista circuit, at Concord	Feb.	5
Houston and Wesley, at Wesley		5, 0
Sparta circuit, at Pine Inc		12, 13
Ebenezer circuit, at Ebenezer		19
Okolona circuit, at Blackwell's Chapel		19, 20
Prairie circuit, at Lebanon		23
Aberdeen station		26, 27
Caledonia, at Pleasant Grove	Mar.	2
Athens circuit, at Friendship		5, 0
Tremont circuit, at Mt. Pleasant		9
Fulton and Smithville, at Smithville		12, 13

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

Baldwyn at Baldwyn	Jan.	1, 9
Booneville and Rienzi, at Booneville		8, 9
Corinth station		10, 16
Corinth circuit, at Box's Chapel		18
Iuka circuit, at New Salem		20
Hormony circuit, at Harmony		21
Iuka station		22, 23
Kossuth circuit, at Kossuth		29, 30
Marietta, at Hodge's Chapel	Feb.	5, 6
Blackland, at Pisgah		12, 13
Pleasant Ridge, at Friendship		19, 20
Ripley and New Albany, at Ripley		26, 27
Ripley circuit, at New Hope	Mar.	2
Jonesboro', at Jonesboro'		5, 0
New Albany circuit, at Lebanon		12, 13

District stewards will please meet me at Corinth, January 15, at eleven A. M.

J. H. STONE, P. E.

WINONA DIST.—FIRST ROUND.

Richland, at Pickens	Dec.	18, 19
Kosciusko station		25, 26
West, at West		31
Vaiden, at Vaiden	Jan.	1, 2
Ebenezer, at Centre Grove		7
Durant and Lexington, at Durant		8, 9
Carrollton and Greenwood, at Carrollton		13
Winona		15, 16
Black Hawk, at Black Hawk		21
Sidon, at Jordan's Chapel		21, 23
Winona circuit, at Salem		29, 30
Newport, at Bethel	Feb.	5, 6
Stella, at Springdale		12, 13
McCool, at Bethel		19, 29
Ethel, at Liberty Chapel		23
Newtonville, at White Hall		26, 27
Zilpha, at Wesley Chapel	Mar.	5, 8
Belzona, at Belzona		12, 13

G. P. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville and Wesley	Dec.	18, 19
Sardis		25, 0
Como and Fredonia	Jan.	1, 2
Cockrum circuit		8, 9
Hernando and Cold Water		15, 16
Horn Lake circuit		22, 23
Lewisburg circuit		29, 30
Senatobia circuit	Feb.	5
Senatobia station		0, 7
Chulahoma circuit		12, 13
Mount Vernon circuit		19, 20
Pleasant Grove circuit		26, 27
Mastodon circuit	Mar.	5
Eureka circuit		5, 0
Panola circuit		8

The district stewards for the Sardis district North Mississippi Conference, will please meet me at Senatobia, Miss., January 14, 1887.

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	Dec.	19
Jonestown		20
Australia	Jan.	2
Cleveland		9
Pascola		16
Lulon		23
Arcola		30
Concordia	Feb.	0
Mound Bayou		13
Bolivar		20
Friar's Point		27
Greenville	Mar.	6

District stewards' meeting at Greenville, March 0, 1887, at eleven A. M.

J. W. HONNOLL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec.	25, 26
Byhalia and Victoria, at Byhalia	Jan.	1, 2
Holly Springs circuit, at Waterford		8, 9
Marshall, at Jeffillie Church		15, 16
Berry Grove, at Hudsonville		22, 23
Olive Branch, at Center Hill		29, 30
Snow Creek, at Ayers'	Feb.	5, 6
Pine Mountain, at Soule Chapel		12, 13
Ashland, at Ashland		19, 20
Hickory Flat, at Ebenezer		20, 27
Emory, at Emory	Mar.	5, 6
Cornersville, at Bethlehem		12, 13
Shelby Creek, at Bethel		19, 20

JNO. DARCHOTT, P. E.

MISCELLANEOUS.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans.

ROYAL BAKING POWDER CO., New York

A. Baldwin, Pres. S. Katz, Vice Pres.

SEMI-ANNUAL STATEMENT

—OF THE—

New Orleans National Bank,

At the Close of Business Dec. 31, 1886.

RESOURCES.

Bills discounted		$ 1,109 743 14
Demand loans	$658 884 10	
Overdrafts	5,819 00	
U. S. 4 per cent. Bonds	207,650 00	
Premiums on same	26,685 00	
$100 000 N. O. Crescent bonds		
$32,000 N. O. Consols 6 per ct certificates		
$68 000 N. O. 6 per cent. railroad bonds	433,228 00	
$125 000 Louisiana Consol		
$16 828 Louisiana Consols coupons, No. 5		
Currency and checks on other banks	691,474 00	
New York sight exchange	277,911 62	
Due from banks and bankers	13,311 29—	2,263,113 04
5 per cent. fund with Comptroller of the Currency		9,000 00
Banking-house	$39,555 48	
Furniture and fixtures	7,500 00	107,055 48
Total		$3,488,012 10

LIABILITIES.

Capital stock	$200 000 00	
Surplus fund	4,6 0 0 10	
Undivided profits $40,000		
Less 5 per cent. dividend payable Jan. 3, 1887	10 000 00—	$630,000 00
Dividends uncalled for		900 00
Dividends payable Jan. 3, 1887		10 000 00
Circulation outstanding		150,000 00
Deposits—Individual	$1,574,004 40	
Due to banks and bankers	143,295 70—	2,067,844 10
Total		$3,488,912 10

I certify the above to be a true and correct statement. WM. PALFREY, Cashier.

Correct—Attest:

JOHN H. HANNA,
SAM'L DELGADO,
WM. T. BENEDICT,

MISCELLANEOUS.

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For Weakness, Lassitude, Lack of Energy, etc., it HAS NO EQUAL, and is the only iron medicine that is not injurious. It Enriches the Blood, Invigorates the System, Restores Appetite, Aids Digestion

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We have 100 different styles of Dolls from 10 cts. up.

Elegant Selection of Rolled Gold Plate Jewelry.

An impossible task to enumerate the Variety of Fancy Goods we are now displ

Christian Advocate.

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THE PARTING SHIP.

On crimson couch, the sun once more
At evening's gate lay dying;
Above the sad sea's sullen roar
The grieving winds were sighing;
A barque shot from the lonely shore
With all her broad sails flying.

And they that sailed upon that ship
No more they wept or smiled;
No tearful eye, no trembling lip,
No supplications wild.

No sorrowing for the lessening lands,
No dread of coming ill;
They stood with folded, cold white hands
And hearts forever still.

On that illimitable sea
The ghostly vessel sped;
Out-bearing to eternity
The world's unnumbered dead.

But on the shore—so dark, so fair—
From which they swiftly parted,
Were piercing cries and acute despair
Of mortals broken-hearted

And arms bereft in anguish raised,
Imploring to the skies;
And silent souls that only gazed
With steadfast, hopeless eyes.

But when the great celestial pyre
For each dead day is lighted,
Then, looming on the wall of fire,
That breathless ship is sighted.

While with the dead that die each day
She holds her course alone,
Far through the closing shadows gray
Out to the dark unknown.

The yesterday upon the shore
To-day will come to-morrow
Here and hereafter—evermore—
And so, farewell to sorrow.

Her giant shadow falls, and gray
The twilight comes, appalling;
Her cloudy sails shake out the spray,
And then—the dew is falling:
The cordage creaks, and straight we say,
Hark!—how the winds are calling!

—The Critic.

The Secret of Success.

Very often when we hear of the success of anyone in their undertakings, we want to know the *secret* of their success. Joshua was a man who had trials and discouragements all the time; yet he was a successful man, and the secret lay in the one word—"courage." He believed in God; nothing wavering through a long life of one hundred and ten years, a part of it spent in the darkness of Egypt, forty years in the wilderness, and as long in the promised land. He never lost courage or faith in God, and because he possessed it, God could use him. He took him at his word, and went forward.

Now, what we need in our missionary work, as in all other enterprises of the church, is *courage*. If we grow discouraged and go around with long faces, our hearts cast down, and our harps hung on the willows, God can not use us. He can not speak through us, for we lack *courage*. If you look through the Bible carefully, you will find that God used no man in building up his kingdom who was not a man of faith and courage. When his Spirit rests upon a man, he has courage and is fit for the Master's use. How bold Peter was after Pentecost! And that is how the Spirit of God rests on men and women. Where you find a minister discouraged you will find a dead church. I do not know whether the people in the pews catch it from him, or he from them; but it is contagious. Where you find the pastor full of courage, his members become infused with the same spirit, and the work of the Lord prospers in his hands. And wherever you find a discouraged worker in God's vineyard, they are without that power that will render them useful.

It is said John Wesley frequently used the expression, "All at it, and always." Now, if we will all reconsecrate ourselves at the beginning of another year, and go forward with faith and courage, we will have some harvest sheaves to lay down at our Master's feet at the close of the year 1887. If we will cry, "Here I am, Lord: use me, use me!" he will give us courage, and give us victory, and ere long the song of the harvesters will cause much joy. O, that we could all feel that it is a *luxury* to help build up God's kingdom. Let us pray for courage, and start out this year to work for the Lord. Do not let it be said, the church sits with folded hands while perishing souls are reaching out for help from lands where only a few courageous and faithful ones are struggling to shed some ray of God's blessed light on their benighted minds. One of our brave young workers has been taken home to rest in the sunlight of God's love. We must have another, brave and true, to take up the work of her hands and carry it on. Let us work with renewed vigor, and do our part in sending the gospel into every land.

S. G. W.

BROOKHAVEN, Mississippi.

Common-Sense Remarks about Commonplace Things.

MR. EDITOR: As usual, there is pointed freshness in Dr. Adams' remarks in the ADVOCATE of January 6, and I, too, beg leave to say, with his "converted" friend: "No, no! Keep at it." As I am up in the sixties, and have had an extensive experience in the practice of medicine, I suppose it will be allowable, and not out of place, for me to make some remarks upon the same subjects. As everybody knows, tobacco is neither cleanly, nor necessary, nor healthy. It is hardly worth while to stop here to more than call attention again to the fact that it not only inconveniences the non-users of it sometimes to a very great extent—for instance, the smoke often gives headache and nausea even to those not accustomed to inhaling it; and it certainly must be very trying to the patience of ladies to have their floors or hearths soiled with the ambier, or have their skirts soiled with it in the cars or public places, even in churches. But every intelligent and conscientious individual will be bound to admit, if he will stop and reflect *dispassionately*, that to waste *thus* (in tobacco) money and means, which could *and ought to be* appropriated to so *much better* uses, is wrong. Then is it not a sin? Answer that question to your God, ye tobacco-worms! Tell the Lord (if you think so) you made your own tobacco, or the money to buy it, and you have the right to smoke it and puff the fumes into other people's faces, or besmear the floors in public places—even in churches, where people ought to kneel before Almighty God in worship, and tell the Lord, if you can conscientiously, if you do spend $75 or $150 every year thus, instead of devoting it to the relief of the poor and needy at home, and sending the gospel of salvation to perishing heathens, that's your right and your business, and you don't want him to let "fanatics" trouble you about that indulgence in that luxury. Tell the Lord, if you can, you join in, might and main, in the crusade against those who indulge in the whisky luxury, because *that* is not "your way of sinning." Tell the Lord, if you will, "your way" is not *altogether as bad* as the "whisky drinker's way"; so please don't disturb your conscience about the matter, for you have nearly succeeded in smothering it down, or keeping it down, and you *will* succeed if you can just "be let alone"! Now, don't you let anybody get mad; for recollect that, that will be evidence that he can not sustain his cause.

Dr. Adams says his friend "turned out a better converted man than he intended"; for he not only "quit tobacco," but "coffee into the bargain." Now that raises a question, which I wish to treat of here and draw from extensive experience, which ought to be worth something. To begin with my own personal experience away back yonder. I used to drink coffee, and I love it yet; but long years ago I was compelled to quit the use of it entirely, because it made me so dyspeptic and nervous—it was literally killing me. And so it is killing thousands of others to-day, and impairing the health and strength (and, therefore, the usefulness) of thousands who have no idea of what is the matter. I have treated successfully a great deal of dyspepsia, and I find that in most of the cases coffee is a great, if not the main, factor; and I stop it, and proceed to cure the bad effects it had produced, and then the patients "go on their way rejoicing." So generally—almost universally—I find it necessary to stop coffee; that now often patients come to me, and say, "Well, doctor, I would have been here long ago to see you; but I knew you would stop my coffee, which I was so reluctant to give up that I have put it off from time to time; but, if I must, I will give it up"; and then I soon cure their dyspepsia, and restore their health and strength and usefulness and happiness.

Now coffee costs a good deal of money, you know. I know it causes a great deal of bad health and suffering, and thus impairs a great deal of usefulness. Then is that not wrong? I have stated facts established beyond doubt, and I expect, of course, to be pronounced *ultra* fanatical by some. But I have done what I feel to have been my duty.

D. W. FOSTER.

PLAQUEMINE, Louisiana.

A Retrospect.

The recent session of the Mississippi Conference calls up vividly the days of "auld lang syne" of my early youth and ministry. Port Gibson was the county-site of my native county, and thither as a boy it was my delight to repair upon great occasions to witness a hanging or a circus or theater or a scrub-race or a militia muster or a fisticuff fight, and all such displays of fallen humanity in its lowest type of manifestation and development. It was here in after years, the first of my itinerant ministry in 1839, that I was sent as the assistant or junior preacher under the preacher in charge—a Mr. Cheney—who, like a good many others from a more Northern clime coming South, did not possess that congeniality and adaptation to the Southern work that rendered him acceptable to the people; and Port Gibson and Grand Gulf circuit being in those days a rather hard road to travel, Mr. Cheney, as a Northern bird of passage, took wing and returned to a more congenial clime, leaving the timid and shrinking young itinerant in charge of a work testing the capabilities of such men as that flaming young minister, Elijah Steele, the eloquent E. R. Porter, and the apostle of Texas Methodism, Dr. R. Alexander.

Those who knew me then and now need not the assurance from their excessively timid brother that it was a terrible ordeal for him to pass through the first year of his ministry, especially in Port Gibson, where the Methodist Church was under the ban of an uneducated ministry (so called), thereby laboring under this peculiar embarrassment which our preachers in those days had to encounter in a community that rallied with special interest around a trained theological graduate of Princeton. But somehow or other, with all the embarrassments of the position, the first year was passed through by the help of God—and as Bro. Steele said in the same charge by way of parenthesis—"and the good sisters" and a few good brethren—Ingram, Beatty, *et al.*

A few years later, in early married life, this charge was again filled for two consecutive years greatly to the astonishment of the writer when his services for the second year were in requisition. Thus you see it was with peculiar interest that I, away off in Texas, have looked to the session of my mother Conference, where my life labors have been chiefly spent, and on my native heath, where the earliest labors of my ministry with inexpressible anxiety have been expended. Thank God for his sustaining grace, without which no minister could bear the mighty burden of this great work. I will, in another article, give some reminiscences in connection with this charge now in the front rank of appointments of the Mississippi Conference.

H. M. BOOTH.

To the Methodists of Mississippi.

THE PAINE LOAN FUND.

By resolutions of the Mississippi and North Mississippi Conferences the Methodists of the State have determined to raise the sum of ten thousand dollars for the cause of church extension, to be known as "The Paine Loan Fund." This is to be a memorial of Bishop Robert Paine, who for over thirty years was a resident of Mississippi, and whose sacred dust sleeps in her generous bosom. The worthy object to be conserved and the honored name to be thus embalmed, are enough to command the largest liberality of every loyal Methodist in the State. This fund will be employed in loans, amply secured, to aid in the erection of churches throughout our borders. When any amount is refunded it will be at once re-invested, and thus, like an exhaustless stream of blessing, continue to gladden the city of God for all the years to come.

In no way could the church pay more fitting tribute to the memory of Robert Paine, who for sixty-five years was a faithful itinerant preacher, and for thirty-six years a chief pastor of spotless fidelity and eminent ability. In ecclesiastical statesmanship he ranks among the greatest in the annals of the church. He was chairman of the Committee of Nine in the General Conference of 1844 that drafted the "Plan of Separation," which authorized the ecclesiastical independence of the Southern Conferences—the most memorable paper in the history of Methodism on this side the sea.

By the noble life he lived and the grand history he has made, in which Methodism in Mississippi has peculiar pride and has generously shared, let us be incited to contribute this fund, and thus build to his memory a monument more enduring than metal or stone, and which will multiply many times the sixty-five years of great service he gave to the church. And thus the genius of Robert Paine will not only remain impressed upon the legislation and jurisprudence of American Methodism, and upon the pages of its history, but will be interwrought into hundreds of churches built by money given in his name, and its pulpit ministrations inspired by the story of his toils and the heritage of his fragrant spirit. Let each give some amount, whether large or small, and thereby claim the privilege of aiding in erecting an imperishable monument to an immortal name that was not born to die.

CHAS. B. GALLOWAY.

(Remit to Rev. David Morton, D. D., Secretary, Louisville Ky.)

Our Work in Japan.

MR. EDITOR: You know we are here laboring for the Master, telling these interesting people of salvation through Jesus. God is with us and blessing us in our work, and our hearts are filled with thankfulness and praise for the evidence we see on the part of many of a deep interest in the story of the cross. I shall not be able to write you a long letter by this mail, but simply tell you in a few words of the wonderful work of grace going on in Hiroshima. In the latter part of October, Dr. Duke and I went down to that city, and for three or four days we were laboring night and day, visiting many persons in their homes and telling them, through an interpreter, the story of the cross. Our hearts were cheered by what we saw, and five persons gave us their names as probationers. On the ninth of this month Dr. Walter Lambuth went down, and we have received cheering news from him. The interest was so great and the work to be done increasing, so that on the thirteenth he telegraphed for one of us to go down and help him. Dr. Duke left us at once, and now they are both laboring night and day, telling anxious inquirers of the way of salvation. We have now at that place ten persons on probation, and additions every day. This is cheering and inspiring to our hearts, and we give God all the glory. Help us all you can. Pray for us and for this work.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, JAPAN, Dec. 17, 1886.

Current Coins.

(The Standard, Chicago.)

Dr. Washington Gladden, in his recent work on "Applied Christianity," deals with the problem of "Christianity and Wealth," and suggests a plan for the settlement of existing difficulties between capital and labor. It is certainly novel, and to some may seem revolutionary, but it is well argued and facts are presented which undoubtedly have a persuasive bearing on the subject. He says: "It is not a difficult problem. The solution of it is quite within the power of the Christian employer. All he has to do is to admit his laborers to *an industrial partnership* with himself *by giving them a fixed share in the profits of production*, to be divided among them, in proportion to their earnings, at the end of the year." This is not the ordinary co-operative scheme, since the capitalist retains his larger rights; neither is it a method of socialistic distribution, being voluntary. It is rather an application, in business affairs, of what very closely resembles the "golden rule."

(St. Louis Christian Advocate.)

There are too many wrong workers in the church; so many Christian workers who are not working for Christ in a Christly way, whose work is not after the line of spiritual advance, which brings no grace to their own souls, no glory to Christ. They are active, industrious, devoted and thorough-going. They work with the choir, buy new organs, run old societies, get up entertainments which cost much worry, create many broils and jealousies, bring a little money and much of the world into the church. Good folks they are, but they seemed never to have learned the first lesson of acceptable work for Christ, heart loyalty and spiritual anointing. Their work has never been inspired by their faith, never baptized by their tears and prayers, never taken as a holy offering to Christ's altar. They seem to be working in the dark, not even touching the fringes of the holy place.

(Christian at Work.)

Walking with God! What a strengthening, comforting, beautiful thought! God by our side, helping us, guiding us, leading us safely whether the way be smooth or rough. We can not, perhaps, be like the mountains, grand, stately, magnificent, seen from afar and admired by the multitude, but we can be like the grassy dell, beautiful with sunshine and refreshment, fragrant with sweet flowers and jubilant with the songs of birds. The helpfulness in the family circle, if given in a gentle, unobtrusive way, is a training which rapidly uplifts lives. Those are sweet lives which seek to remove obstructing thorns from another's rough path, and there is never a thorn removed from the path without a rose being scattered on one's own. Mild forbearance in regard to other people's faults is a necessity to every sweet life—the suppression of unkind words another necessity.

(The Interior.)

"Return, return, O Shunamite," called the shepherd, looking from the mountain-side where his flocks were feeding, and she, going away with unwilling steps, looked back with longing heart. "Are they not all ministering spirits," saith the writer to the Hebrews, "sent forth to minister for them who shall be heirs of salvation?" That ministering spirit sent forth of God to minister for you—if the sweet angel be gone from you. She looks back longingly to her charge, and her silver wings will, ere long, flash light into your eyes and joy into your heart. God cares enough about you to send his angel to lead you through the dark. When it is light, remember the darkness cometh. When it is dark the morning is on its way. Were there no night, how could we have a morning?

Letter from Bishop Wilson.

My Dear Bishop McTyeire: I have now completed my visitation and inspection of our mission in China, have organized the Conference, given the preachers their appointments, and sent them off in good spirits and full of hope. In general terms, I say without hesitation, that our work is in as good condition as is possible, considering the number of men—and I ought to add, women—engaged.

I have visited every station occupied by our workmen except Kading. A broken bridge obstructed the canal, so that our boat was unable to make that point. My visit included much of the country with towns and villages not occupied. That you may form some idea of the territory, I inclose copies of maps of the two districts which I have had made, showing the location of circuits. The names of the walled cities are given. The black dots are representative of unwalled towns and villages. These are inferior to the walled cities only in a political sense. Many of them have larger population than most of the walled cities, in some instances reckoning from 200,000 to 275,000. Within the territory of these two districts there are more than ten millions of people; and outside of the immediate neighborhood of Shanghai and Suchow there is not a mission station or missionary besides those of our church. In Suchow, with a population of 300,000, there is a Presbyterian mission; that is the only one away from Shanghai in all our region.

Our work is well located in Shanghai and Suchow, and the arrangement of the women's work has been effected with skillful management so as to make it contribute to the general good, and at the same time command the influence and support of the mission at large. The boarding and day-schools are carried on in the vicinity of the churches and chapels, the children are brought together from all the schools into the church or chapel for morning and evening prayers, and are organized into a Sunday-school on Sunday, and parents and children are distinctly taught that the schools are part of missionary operations. The effect of this arrangement and of the admirably work done by our women is to open the way into the families from which the children come for our church, and to bring the parents to hear the preaching. The ladies are doing excellent work—work that I might say is indispensable. They are doing a great deal of it—too much for their strength. There ought to be at least six ladies engaged in the work that Miss Haygood and Miss Muse have in hand now. The condition of affairs is good, full of hope. If a few men like-minded with those here could be sent out we might expect visible, tangible results in a very few years.

Great changes are taking place in the empire, and our situation is eminently favorable for seizing the advantages and realizing the results of the new movements. Our people may safely trust the men we have here.

I do not write this to be published. I thought it safer to send some statement home in case anything should happen to me. * * * I have done everything that can be done at this inauguration of our Conference work in China, and have prepared myself for it by careful inspection of other missions in Japan, in North China, and here. I believe it to be wise and a good investment for one of us to come out every year until the work is fairly on its way and the Conference established, then every other year will be enough.

Very truly yours,

A. W. WILSON.

SHANGHAI, CHINA, Nov. 28, 1886.

P. S.—I send copy of appointments. This I add, that at request of Woman's Board I appointed Dr. Allen superintendent of woman's work, and it is much to the satisfaction of the ladies in the mission.

A. W. W.

Nov. 29. Before mailing this, let me ask that if you can find any good men for China, you will send them out. The need is very great. The Board ordered that the premiums on drafts be appropriated to re-enforcements. That will leave about $3 000 available for the purpose, which will support three single men or two married men, also paying their way here. They ought to be here as soon as possible. It requires so much time to learn the language. If you can send any, order them to report to Reid, at Shanghai, and Anderson, at Suchow.

A. W. WILSON.

—Nashville Advocate.

Miss Dora Rankin.

The Woman's Missionary Society of Jackson, Miss., offered the following resolutions on the death of Miss Dora Rankin:

Resolved, That we give expression to our feeling of deep bereavement.

Resolved, That her example of faithfulness unto the end shall incite us to holier living and more earnest work for the conversion of the heathen.

Resolved, That we tender loving sympathy to the bereaved, aged mother who bade her daughter "Go—rescue the perishing."

Resolved, That her dear sister, now left alone in China, we especially commend to the "God of all comfort," praying that she may be comforted "by the comfort wherewith we ourselves are comforted of God."

Resolved, That a copy of these resolutions be sent to the family of our noble young missionary, and that they be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. C. G. ANDREWS,
Pres. W. M. Society.

MRS. MATTIE V. BROWN, Sec'y.

JACKSON, MISS., Jan. 4, 1887.

After all, there is but one way to make this mighty thing called Methodism effective, and that is for all who are concerned therewith to be "wholly given to God and his work." Pastors and laymen "wholly given to God and his work" will not elect to the office of a Bishop a man whom they can not trust; and having so elected him, they will leave him free to discharge the responsibilities of his high office in the fear of God.

Christian Advocate.

THURSDAY, JANUARY 20, 1887.

AFTON WATER.

BY ROBT. BURNS.

Flow gently, sweet Afton, among thy green braes;
Flow gently, I'll sing thee a song in thy praise:
My Mary's asleep by thy murmuring stream—
Flow gently, sweet Afton, disturb not her dream.

Thou stock dove whose echo resounds through the glen,
Ye wild whistling blackbirds in yon thorny den,
Thou green crested lapwing thy screaming forbear,
I charge you, disturb not my slumbering fair.

How lofty, sweet Afton, thy neighboring hills,
Far marked with the course of thy clear winding rills,
There daily I wander as noon rises high,
My flocks, and my Mary's sweet cot in my eye.

How pleasant thy banks and green valleys below,
Where wild in the woods the primroses blow;
There oft, as mild evening weeps over the lea,
The sweet scented birk shades my Mary and me.

Thy crystal stream, Afton, how lovely it glides,
And winds by the cot where my Mary resides;
How wanton thy waters her snowy feet lave,
As gathering sweet flowers she stems thy clear wave.

Flow gently, sweet Afton, among thy green braes,
Flow gently, sweet river, the theme of my lays;
My Mary's asleep by thy murmuring stream,
Flow gently, sweet Afton, disturb not her dream.

Louisiana Conference.

TEMPERANCE REPORT.

Your committee have to report as follows:

Demanding the earnest consideration of every patriot and Christian, and more discussed than any other, is the all-important, vital question of temperance and prohibition. Wonderful has been the advance of the temperance cause during the last decade; but the wonder is greater that intelligent and Christian men and women should have been so slow to determining to destroy the liquor traffic that has been slaying its multitudes for lo! these hundreds of years. Now, that the good people of this and other lands are at last aroused, it is found that this foe, protected by law has grown to be a very giant, full of fight and hard to kill. The question has passed beyond the handling of the mere theorizer and the professional essayist, and is being sifted to the core by the eminent practical—by the calculating man of figures, the political economist, the busy man of affairs and the wise statesman; aye, in Church as in State, the wide-awake and live men of brains and heart are engaged on the problem of how best and quickest to destroy this bitter, relentless foe of God and man, that would rob heaven of blood-bought souls and fill an awful hell with its victims.

England's Gladstone is on record thus: "We suffer more, year by year and every year, by intemperance than from war, pestilence and famine combined—those three great scourges of the human family." There can be no doubt that he is correct. It is estimated that the great wars of the world for the twenty-five years from 1852 to 1877, in which are included the Franco-German War and the American Civil War, cost a fraction over $2,000,000,000. The cost of intoxicants in the United States for the same length of time was more than $15,000,000,000—or $4,000,000,000 more than all the great wars of the world. During a period in which in the United States 600,000 persons were killed in war, statistics show that 7,500,000 were killed by liquor; thus, for every thousand killed in battle liquor killed twelve and one-half thousand. It is conceded by all that in this country's vast army of men and women annually drop into the grave of the drunkard. Nine hundred millions of dollars per annum is the nation's liquor bill. While the people pay this enormous sum for the liquid fire, their meat and bread bill is not as much by one hundred millions of dollars. The liquor bill is ten times as much as is paid for the public schools, and seventy-five times as much as goes as salary into the hands of that most useful class of workers, the ministers. More astounding still is the fact that this foremost of Christian nations, and hence supposed to be active in the saving of the world of mankind, gives actually 164 times as much for liquor as for both foreign and home missions.

We will add to the direct cost of liquor ($900,000,000), the following estimated indirect cost and loss from drink, as made by Dr. Hargreaves, based on the census of 1880, and published by the National Temperance Society:

1. Loss of productive labor of 580,472 persons (in the liquor trade, ...	$253,230,000
2. Loss of productive labor of 700,000 drunkards	175,000,000
3. Loss of productive labor of 2,112,250 moderate drinkers	221,302,634
4. Loss of 65,000,742 bushels of grain destroyed in breweries and distilleries	35,330,356
5. Loss of time and cost of medical attendance and medicine in sickness caused by drink	119,568,576
6. Loss to employers by time lost by drinking workmen, ...	10,000,000
7. Cost of supporting 82,500 defectives, paupers by drink, asylums etc.	16,779 800
8. Cost of supporting 119 paupers made such by drink, at $200 a year.	5,911,000
9. Loss of labor of 59,111 paupers and vagrants, at $100 per annum	17,733,000
10. Cost of supporting 29,481 prisoners, at $100 a year	3,948,100
11. Loss of labor of 39,481 prisoners at $100 a year	11,841,300
12. Cost of police, power none could express, jurors, witnesses etc.	15,000,000
Total	$914,543,830

Of the $900,000,000 direct national cost of liquor, a writer in the NEW ORLEANS CHRISTIAN ADVOCATE says:

This is a sum of money too big to think about without becoming dizzy. If expended in bread, it would be enough to supply 2,500,000 people for a whole year! If expended in tuition, according to the usual rates, it would pay for the schooling of 30,000,000 children for a term of ten months! If a man were to count 100 per minute for twelve hours a day, it would require thirty-four years and three months for him to count the dollars spent in maintaining liquor in our country for one year!

Add together the direct and the indirect cost of liquor, and we have the monstrous iniquity summed up in dollars to the tune of $1,814,543,830. Add to this enormous sum that which figures can not estimate—the moral and social ruin in it all, therein, misery and crime growing out of it and the damnation in hell forever of the bodies and souls of the dealers in it and their victims, and we stand aghast at the colossal proportions of the whisky devil as he lives and revels in our own fair land. Of other lands a similar awful recital may be made in connection with their liquor traffic. Oh, is it not "the sum of all villainies," and should not the millions of Christians in this country, presenting a solid prohibition front, wage against it uncompromising war? The liquor traffic is the relentless enemy of the physical, mental and moral man; the cruel destroyer of the peace and happiness of home, embruting and blighting all it touches there; and seeking to ensnare and drag to dishonor, shame and ruin all that is pure and true and holy, it is the avowed and deadly foe of the church of God. All kinds of crime find in it a natural ally and their most persuasive instigator and powerful abettor. In the truthful language used and adopted at a sister Conference:

It fills our poor-houses and asylums, increases our taxes while it cripples our public treasuries. It ensnares our boys and corrupts our young men. It causes wife-beating, causes children to perish with hunger and cruel treatment. It hinders education, perpetuates ignorance, antagonizes Christianity; it fosters obscenity, debauchery, profanity and blasphemy. It causes dishonesty, robberies, embezzlements, burglaries, arson, assaults, murders, and suicides. It blights and blasts every honest business, but furnishes abundant work for the sheriff, the jailer, the hangman and the grave-digger. It ruins man and damns souls. It bribes or intimidates juries, perjures witnesses, corrupts constables, sheriffs and magistrates, and perverts justice. It buys votes, corrupts the ballot-box, enables worthless, base men to get into office and debauches Legislatures. It enslaves political parties, compels them to support its interests, and to execute its villainous schemes. It endeavors to silence the press, and it would gag the pulpit if it could. It sets all law at defiance, promotes insurrection, riot and anarchy. The saloons are the hot beds of hell where the schemes of the anarchists are hatched and matured. It unhesitatingly resorts to slander, libel, perjury, house-burning, the bludgeon, the knife and the pistol to effect its purposes. It has no redeeming feature. It is criminal in the sight of God, infamous among men, and has no right to existence outside of the bottomless pit of hell.

In the face of all that is thus chargeable to the liquor traffic, can it be that the church of God is at liberty to remain uninterested or even lukewarm? Is she not forced into persistent war by reason of the ceaseless activity of this mighty enemy, interfering, as it does, with her operations and rendering nugatory much of her effort for the saving of souls? The ten millions of church members in this Union should be in line of battle, and we thank God and take courage as we feel the tramp of God's coming hosts and hear the shouts of victory ringing out from all the States where the issue has been made. Our own beloved Louisiana, plutoned as she is, and thought by some beyond redemption, catching the healthful spirit of the age, moves her limbs and feels for the light, and seeks, like her sisters, freedom from the liquor curse. There is now on her statute book a Sunday law, closing the saloons throughout her bounds upon the Sabbath, and in about thirteen of her parishes prohibition has won the day by large majorities and prevails in whole or in part. The Southron gives the following description of the happy state of things in one parish, Sabine:

Our parish scrip is worth 100 cents on the dollar, and the taxes this year have been reduced two mills on the dollar. There has been scarcely a law suit instituted in our courts this year. There has been but little or no crime committed and consequently no criminal docket. No disturbances of the public peace, nor drunkenness nor rowdyism. The jail stands empty. Peace, good order, harmony and prosperity prevail throughout every section of the parish. This state of affairs is attributed to one grand cause—the absence of spirituous liquors.

While the temperance vote in the United States has more than doubled in two years, the cause in our own State has made prodigious strides, and there is everything to cheer and nothing to dishearten in the outlook. Other parishes will soon be, like Sabine, rejoicing in their deliverance from the rum fiend's power. Wherever prohibition prevails, success is mainly due to Christian men and Christian women, and the church of God is able everywhere to conquer her foes. Our General Conference gave forth no uncertain sound on this great question, and our Annual Conferences, one after another, have been no less distinct and emphatic in their condemnation of the licensed liquor traffic and their demand upon the membership to work, and pray, and vote for its prohibition. The Louisiana Conference claims her place in the front rank, and her ministers and members have no backward steps to take.

Whereas, The whole liquor license system is thoroughly iniquitous, and hence no Christian can keep a "conscience void of offense towards God and man" and yet vote for license, be it high, low or graded; therefore, be it

Resolved, That as heretofore we do now pledge ourselves to preach, pray, work and vote for the utter overthrow of the liquor traffic and the complete triumph of prohibition.

Resolved, That the Woman's Christian Temperance Union of Louisiana has our entire confidence and full sympathy in their noble work for the saving of their brothers from the life and hell of the drunkard, and that they may count on our hearty co-operation and best aid in their behalf whenever they shall ask it at our hands or come among us on their Christ-like mission.

Resolved, That we pray God's blessing upon all honest workers in the cause of temperance and prohibition.

Signed, JOHN T. SAWYER, Chairman.

REPORT ON BOOKS AND PERIODICALS.

It seems strange that there is needed an annual call and exhortation to the people on this line; that with urgency we have to direct attention to the marvelous forces and amazing results seen bound up in and flowing from the literature of a people. A nation's literature is a nation's thought and character in print. This fact of itself is full of significance and solemnity. Who would hastily spread forth on the printed page his inmost life and character? And yet we can not write without doing this. The page of book and paper is a strange, yet unfailing tidal mark. It tells unmistakably how high we have risen, or how low we have sunk in spiritual things. Just as no better declaration of the degenerate life in Pompeii exists than the sentences traced on the walls of its exhumed buildings; so we may know what we are by the books and papers that meet the eye on all sides. There are fearful secrets of the ocean left on the beach not less plainly the opinions, the principles, the practices, the whole secret life of a people is thrown up and left stranded and fixed in the sentences of its literature. What need for the books of Judgment to condemn us when the record of forgetfulness of God and duty is spread forth in our general literature.

Another solemn thought is that our mental tastes and inclinations assuredly declare the life within and the state of that life. A healthy man wants broad, a vitiated appetite seeks its gratification in confections and liquid poisons and stupefying drugs, and thus the wasted body goes on its degenerating way. The true heart and godly life craves the solid, the edifying and spiritual. This you know from the depths of a true religious experience. But what is it that the people at large crave—what is the mental appetite of the public? What is it that every man you meet carries in his hand, brings to his home, dives into with the morning light, broods over it before nothing, clings to as the superstitious does to the amulet and the Catholic to his rosary. What is in it? What is dressed up and put forth in such attractive and tempting and excelling forms as to please the public taste? I tell you, my brethren, that thousands of lovely characters are blessing the land whose names and deeds are never mentioned in such columns, nor are they sought: but let a man murder, steal or commit some low crime, and the whole thing is painted to the life, and not one of the foul words or disgusting details on the trial is omitted. Do we blame the newspapers? Not as much as we blame the people who seek such mental food. The papers give just what the people demand, and the vitiated public taste declares the degenerate character. But this style of paper is only one item. It is significant to notice the character of books that are sold in our trains and crowd the news-stands and book stalls.

And the question answered as to what your daughters are reading and what your boy is breeding over might bring a revelation that would surprise and distress. I do not think that heads of families who pore over the details of some society scandal need be astonished that their boys are absorbed in the pages of a yellow-backed literature that enervates and destroys both mind and morals. Here our mental appetites show what we are. What is our hope in this state of things? And what our remedy? My brethren, I see but one, and that is the persistent forcing upon our people a sound, wholesome, elevating literature. And tell me if the church does not do this, who will? Certainly the world itself will not. As far as I can see, God has never poured a blessing on this world but through his church. He has honored her ever in this way, and will continue to do so. Let men sneer as they will about the church; but one thing is certain—that all our spiritual mercies and blessings have come through her. In this particular instance God's eye is on the church. God's expectations is in his church. It is the bride of the Lamb that is to give to men that reading that shall rebuke error, teach the better way, and prepare men by its purifying teachings for the coming of the Lord. Will she do it?

There is a secular paper in Paris that prints seven hundred thousand copies every week and distributes them. Shall the devil and a few men for gain do this, and the church, with God and heaven as its support, not do greater things than these? Listen to Dr. Fitzgerald crying out for fifty thousand subscribers, and the NEW ORLEANS CHRISTIAN ADVOCATE asking for seven or ten, with a million of Methodists at their back, truth on their side, and God overhead in plenitude of power, and yet content with these small figures, while one man in Paris or a dozen, working for self and money, get a million. May God bring us to greater victories than these for the religious press!

In my report last year I said that on top of every error we ought to pile good books as high as the pyramids of Egypt, and utterly blot it out of the sight of men. While as for tracts, they ought to come down with the abundance and nourishing power of the manna. Shall we let a poor, converted gypsy outdo us? A man who constantly distributed tracts, doing it in fear and trembling, under a social ban, but still doing it. The history of one left on a farmer's doorstep has been preserved. It was a single seed sown in love and prayer, and sown on a doorstep at that; but a harvest of thousands of souls is the result. Can we not see greater things than this? Is there not a need for tracts? Tracts on all subjects—on doctrines, duties, Christian experience, and every other truth by which the man of God is thoroughly furnished. May the church enter upon this field that is white unto the harvest. The writer knows of two men in New Orleans—one a Seventh Day Baptist, or Adventist, and the other a Swedenborgian—who go about distributing their tracts that are filled with their peculiar heresies and nubelia. And much evil they are doing. May we not be as diligent in the distribution of good publications as evil men are in the service of Satan? God grant it not to be long before we see a religious paper in every household, and books, sweet, pure, healthful, helpful and heavenly, in every hand.

There is a ray of light that to the thoughtful is deeply significant and full of promise, not only of a coming dawn, but a coming day. And that is the published sermons in our great public journals each Monday morning from the prominent pulpits of the land. Time was when the deliberations of such a body as this—when the proceedings of a camp meeting and when a published sermon was a thing unheard of. But these things now are constantly in print. We can not congregate here on the Lord's business but the country is told of it. We can not have a man in our midst, pouring forth thought baptized with the Holy Ghost, but it is given next morning to the world. What is the significance? Just this. It means that your devoted labors by press, pen and tongue are telling on the public mind and heart, that public taste is changing, that the tide is turning, and that the day—the day long desired, and seen afar off—the day of Jesus Christ is coming: when truth shall prevail instead of error, holiness instead of passion and sin, and when God shall not only be in the life of individuals, but in the life of the nations, and not only in the spoken word, but in the printed word, whether it be of tract or book or paper.

The Sunday-school literature published by our House at Nashville is before us. We have but one word to say in reference to it, and that word is one of commendation.

The Nashville Advocate, in our opinion, is constantly approximating the position that should be occupied by the connectional organ of a great church. We feel that the course pursued by the General Conference in regard to it in the appointment of an assistant editor, and the setting aside of a fund for the payment of contributed articles, was one of wisdom as well as necessity, and feel assured that the mightiest results for good will be the consequence.

The NEW ORLEANS CHRISTIAN ADVOCATE certainly speaks for itself. As to its editorial matter and selections we feel there can be but one opinion—and that is, that they are first class. How any Methodist Christian family can get along without this paper is a profound mystery to this committee.

Finally, we lift up a pleading voice in behalf of our Standard Hymn Book. Don't be beguiled out of it or away from it in any way. We direct the brethren to two facts: First, that we need never go out from its pages to find a stronger and truer expression of any or all conditions of religious experience; and, secondly, we will never have a book in our hands that God has so signally honored and blessed.

H. CARRADINE, Chairman.

BIBLE CAUSE.

Your Committee on the Bible Cause find themselves somewhat perplexed as to what shall compose the body of this report. No communication has been received by them, and no matter of business has been referred. We deem it superfluous to give either an admonition or an exhortation to a body of preachers upon the right using and the appreciation of the Bible; for to the man of God, the teacher of righteousness, God's word must be the light, the life of his every inspiration, the arsenal from which he draws his ordnance, for it is only the knowledge that comes from a prayerful study and the daily reading of the holy word that can give spring to his bow and a point to his arrow. This painful truth, however, is forced upon the minds of your committee, and to which we would especially draw the attention of this Conference: That within our knowledge, no organized effort is being made for the distribution of the Scriptures within the bounds of this Conference. Who may be responsible for this condition of things your committee is unable to say; but the fact is plainly patent. There is no effort outside of the regular ministry by agent or society to supply the masses with the precious word of truth; therefore, be it

Resolved, That we, the members of the Louisiana Annual Conference, will during the coming year make diligent inquiry, with the view to ascertain what may be the amount of destitution within the bounds of this Conference, and as far as practicable, locate those places in which the Bible is not generally found in the houses of the people, and report the same to the Committee on the Bible Cause at the next Annual Conference.

Resolved, That we, as preachers, impress upon our people, both young and old, the importance of each day reading a portion of the word of truth, and in our preaching stress or emphasize the point, that without the knowledge of the Bible, and a personal application of its truths, there can be no intelligent or acceptable worship of God.

T. K. FAUNT LEROY, Chairman.

CENTENARY COLLEGE.

In the discharge of their duties, the Board of Education have given proper consideration to the report of Rev. T. A. S. Adams, A. M., D. D., president of Centenary College at Jackson, La. While the condition of the college is far inferior to what it should be (in the number of students enrolled), it seems to be slowly, but steadily advancing towards that point of prominent importance which its faculty and its patronizing Conferences demand. Centenary College has made a record, and its officers have shown a heroism of which the Louisiana and Misalssippi Conferences should be proud.

Year after year this Board and this Conference have pleaded for Centenary, while in session, and results show, that although our pleadings have availed somewhat, we have not met with that measure of success which our cause merits. Is it because we talk more for our only college for boys while in our respective sessions, and less when among our people from whom the patronage must come; or is it not rather to be attributed to the fact that we neither converse nor preach among our people on the important subject of Christian education, especially in connection with our own schools? Why should one imagine other institutions of learning better places to educate our young men than Centenary? While they are or may be first-class institutions, they offer no better opportunities for a college course of instruction than Centenary; nor do they throw around the young men in their halls stronger moral influences than we are assured are thrown around the young men at Centenary. Without assuming to answer, we put the question to the preachers and to our people generally: "Are you not sending those under your spiritual, parental or civil guardianship to institutions where the moral faculties are contracted as rapidly as the mental faculties are expanded?" Free tuition is incalculably expensive when the result is a vitiated moral character. That parsimoniousness which would barter moral culture for $50 a year in tuition is desperate meanness, and should be reproved. If this sort of things should suit others, it is unfit for Methodists, and our preachers ought to make it an object of depreciation.

We find the faculty of Centenary composed of the president and six professors—a corps of teachers fully competent to meet the demands of a greatly increased number of students. In view of the fact that Centenary is giving tuition free to all students for the ministry, whether such be the sons of preachers or not, we offer the following:

Resolved, That the proceeds of the collection for educational purposes reported to this session of the Conference, and not otherwise applied, be turned over to the treasurer of Centenary College.

The Board of Education have learned, with some degree of surprise, that no insurance has been secured on the valuable property represented in the buildings of Centenary College. The great value of those buildings, and the inability of the church to replace them if destroyed, most imperatively demand the security afforded by a policy covering, at least, some portion of the value of the property. We, therefore, offer the following resolution on this subject, viz:

Resolved, That the Board of Trustees of Centenary College be requested to provide, if possible, for the insurance of at least twenty-five thousand dollars on the college building at Jackson, La.

MANSFIELD FEMALE COLLEGE.

The Board of Education have had under consideration the report of Rev. R. J. Harp, president of the Board of Managers of Mansfield Female College, which conveys to them the cheering information of the progress of that institution of learning, so useful and so beneficial to our church. From this report, compared to other reports from the same source, it appears that the patronage during the present scholastic year is in advance of either the three preceding years. This evidence of prosperity we readily attribute to the recent and judicious reorganization of the faculty, by which most competent teachers, thoroughly enlisted in the good work before them, have been placed at the heads of the different departments of instruction. It is a source of great gratification to the Board of Education to be able to present to the Conference these renewed evidences of the competency and devotion of President Grace. Still, while this material improvement is shown in the report of the Board of Managers of Mansfield Female College, we deem it advisable to call the attention of the friends of Christian education to the fact that many of our people are still patronizing institutions of learning either irreligious in their discipline or at variance with the greatest economic interests of our church.

We would not be understood as opposed to mental culture under any circumstance, and yet we do emphasize the importance of expanding or drawing out—the minds of the youth of our church, in both sexes, on a line parallel to our doctrines and usages. The religious latitudinarianism which exercises no preference for the circumstances of mental culture is generally unwise, and often criminal. One of the secrets of the power of Methodism—if not, indeed, the main one—is to be found in its devotion to Christian education. Born in a college, it has been running to and fro throughout the world, building up such institutions on a purely Christian basis. It is not altogether in vain that the Methodist Church claims to have projected the first female college of any note on this continent. Nor can other expectation be entertained but that she will steadily traverse her accustomed walks. Both science and observation teach that the mental and moral characteristics follow the posterity more generally from the maternal than from the paternal side. Our schools, with our fireside, constitute our propaganda (*societas de propaganda fide*), and great will be the results when our people learn this fact. If the faith of our fathers must be preserved and sent down to the generations to follow, our people must be educated in that faith. Entertaining these views, the Board of Education offers for the consideration of the Conference the following:

Resolved, That the attention of the preachers be called to answer 16, paragraph 65, on page 83 of our book of discipline, viz: "To preach upon the subject of Christian education, and to urge upon parents the importance of educating their children, advising them to patronize, as far as practicable, those institutions of learning under the care of our church."

J. A. PARKER, Pres.
R. S. ISBELL, Sec'y.

From Flora, Miss.

MR. EDITOR: The dying year bore upon his shivering wings many "movers." Several were met, passed or joined company with, by the writer. It was a season of pain and reluctant parting, our severing the lovable bonds that had for six short months bound us to Martin circuit. Every charge had drawn about itself a tender attachment, and the final parting from dear, mellow old Cane Ridge—had best not be dwelt upon. Smiles it, we left them there—Methodist, Baptist and Presbyterian—with a depth of love that will not soon grow shallow; with memories so bright as to promise perpetual fragrance. We left, praying God's blessing upon them, and warm "God bless you's" spoke from many a mouth to us, and lay in the clasp of every hand.

To Flora, infant of three years' growth, yet in hospitable warmth and business shew already the poor of many thrice her age, we came. Hands are extended in greeting—welcome is seen as well as spoken. Surely though checkered and crossed, perhaps, as all lives are, the Methodist itinerant finds always much to warm his heart, and must be the last to think the world devoid of kindly feeling. With earnest intent we begin the year—intent, with the help of God, to kindle fire upon many an empty altar; to warm anew where coldness and indifference have been allowed to find place. There is much to do. Thank God for health and strength with which we begin the year. To him we look for guidance. One distinct aim I shall have, will be to double or treble the number of subscribers to the ADVOCATE in my charge.

W. H. HUNTLEY.

JANUARY 11, 1887.

A Preacher "Pounded."

MR. EDITOR: Another very pleasant affair has occurred at this parsonage. On last Tuesday night, at a very early hour, the ladies and young people of this community began to come in, and continued to come and go until nine o'clock, and each one brought something useful for the preacher and his family.

Such occasions are very pleasant, and exert a wonderful influence upon the preacher and his family. The coat to no one, it is true, is very great, and yet the aggregate is worth a great deal to the preacher's family. Indeed, there is something more in these acts of kindness than the mere intrinsic worth of the articles received. They have a very happy influence upon the preacher in his work and the family in the parsonage. These things have in them a reflex benefit, and thus the people reap a greater benefit from the services of the preacher than they otherwise would.

Mr. Editor, the lines have fallen to us in pleasant places. The last thing on our former charge and the first thing on our new was a pounding. The people of Hebron, our former charge, are indeed clever, and we expect to hear very soon of Bro. Osta being pounded; but we have found Buena Vista clever also.

H. ESLER.

BUENA VISTA, MISS., Dec. 31, 1886.

The watch in your pocket or that clock on your mantelpiece needs to be wound every day or every eight days. Neglect them over the day, or over the week, and soon the tell-tale hands will remind you, and the confusion in your household or business would loudly call for the re-winding. Do you think your private devotions or family prayer or social and public worship would be more faithfully attended to, if there were some tell-tale hands to show that you were not coming up to time? Because God does not treat you like a machine, and does not remind you in any way that can not be overlooked, will you therefore give more attention to your time-piece than to your altar? Shall your own pleasure and convenience and secular business be of more regard to you than your religious condition, your spiritual happiness or your devotional duties to yourself, to others and to God?—Christian Standard.

Variety and Adaptation.

A silent spectator of the proceedings of the Methodist Conference can not fail to be impressed with the various endowments of its members. The keen debater, the profound theologian, the able financier, the master of happy phrases, and the large-souled enthusiast are there, each contributing his part to the several conversations, each doing in his own way the Master's work. This variety is of Divine appointment, and men are gifted by the diversity of their mental and spiritual endowments for the various kinds of work in which they are called. The need of sanctified wisdom is obvious, in order that the church may carry out the purposes of its great Head and give "to every man his work." Similar wisdom is needed by the worker, that he may lay out to the best advantage the talents with which he is entrusted as the Lord's steward; and we fear that the cause of God suffers much loss through the want of a fair estimate of their own powers—their strength and weakness—on the part of Christian toilers. There are some who may be described by a familiar though rather awkward phrase as good "all-round men." No quality shines out with pre-eminent lustre, but there is a happy blending of gifts and graces which fits them for manifold and great usefulness. There are others of more marked individuality, who are fitted by special endowments for special work. We believe that each man should cultivate with peculiar care the choice plants in the garden of his soul, while not neglecting the meaner duties of spiritual husbandry. In a word, we plead for sanctified individuality in Christian effort.

Let us take, for example, a Methodist minister as a typical Christian worker. His work in a circuit has been to a large extent cut out for him by his predecessors, and he finds in the regular "plan" enough to occupy the greater part of his time. There is a danger lest he should get into a monotonous routine, and go his rounds month after month, preaching so many sermons and visiting so many homes without much definite result. But let him exercise freely his peculiar "charisma" and there is much more likelihood of blessing. If he has the special gift of teaching, let him use it freely in the Bible class, and the intelligent young people will gather round him and become wise unto salvation. If he has the special gift of the evangelist, let him break at times through the routine of circuit work and seek by concentrated and continuous effort in special neighborhoods to gather in the outcasts. If he is a born organizer, let the organization of circuit, the Bands of Hope, the Sunday schools be in such a manner that he shall gather round him a reliable and willing band of workers. We plead all the more earnestly for this sanctified individuality in work because, as regards our ministers at least, the constitution of our church life are unfavorable to it. The training which comes after their college days tends to make them versatile rather than profound. When they have to preach, and visit and preside at Church Courts and manage finances, and fulfill all the pressing though pleasant requirements of Methodist social life, it is not easy to attain to supreme excellence in any department. To aim, again, our itinerancy, while it may prove a blessing in rubbing off sharp angularities, is certainly not helpful to the development of originality. Those who have settled pastorates may work out their plans and strive to realize their ideal of a church through a long series of years. But the Methodist minister must think of those who have gone before and of those who shall follow after, and if he is wise, will avoid too violent a break in the continuity of circuit work. Many a plan of fresh work never gets past the study of the minister, because the time is far spent, and he will soon hear the inexorable "Move on" of our ecclesiastical law.

Man, more than any other creature, has the power of adapting himself to new surroundings and conditions of life. This power is fully tested and generally developed also in the Methodist itinerancy. Many learn to adapt themselves with marvelous facility to the peculiarities and demands of a new circuit. Let this adaptation be mutual. The sturdy theologian who gives the strong meat of sound doctrine is sometimes underrated because he is not a master of apt illustrations or brilliant rhetoric. The man of brilliant parts and fluent tongue is condemned because he ignores the finer distinctions of theology and uses his divine gift of imagination. Each has his place in the divine order. The same eternal truth, the same story of redeeming love, variously presented enlightens the mind, convinces the judgment, teaches the conscience, or touches the heart, and thus adds to the trophies of Divine grace. It is the wisdom of the church gladly and gratefully to acknowledge the special gifts of the minister or other worker for Christ. Many a germ of usefulness has been killed by the chilling frosts of suspicion and criticism. Even those who bask in the sunshine of the Divine smile are not superior to the influence of human distrust or sympathy, and there are some who would surprise themselves and others if only a generous recognition of their worth and fidelity called forth the latent energies of their nature. Nowhere in the great sisterhood of churches are ministers and people bound so closely together by the ties of spiritual and social fellowship as in Methodism. The more we cultivate the spirit of mutual respect and sympathy as well as of mutual tolerance when our opinions and methods of work differ, the better shall we be prepared for doing a great work in our land and age,—while in the special endowment of each worker we gratefully and reverently acknowledge the sovereignty of him who divides "to every man severally as he will."—Irish Advocate.

Is your church lacking in spiritual fervor and power? Then seek a revival. Go to God first of all yourself, in prayer and personal consecration. When God has filled your soul with his love, and given you a burning desire to save souls, go to work in earnest to enlist others in the work. Spiritual fervor and power in yourself will beget the same in others. Action begets action. Faith begets faith. Consecration begets consecration. Life begets life.—Telescope.

A Great Offer.

No matter in what part you live, you had better write to Hallett & Co., Portland, Maine, without delay; they will send you free information about work that you can do and live at home, at a profit of from $5 to $25 and upwards daily. A number have earned over $50 in a day. Both sexes. All ages. You are started in business free. Capital not needed. Every worker who takes hold at once is absolutely sure of a snug little fortune. Now is the time.

"I Write unto You, Young Men."

Of you, Christian young men, it is asked that you cast out of yourselves the false, the selfish and the defiling, and that you be sincere workers for the glory of God and the benefit of men. We ask it in the name of truth, that you may man her bulwarks, and tell her to the generation following. We ask it in the name of Christianity, that you may join her in her brave battle with world and flesh and devil. We ask it in the name of society, that she may not be convulsed by the crimes of the lawless or by the frenzy of the despairing. We ask it in the name of humanity, struggling to deliver herself from a thousand wrongs. We ask it in the name of multitudes, showing your own manhood, who are passing down to darkness wailing as they go, "No man hath cared for my soul!" We ask it in the name of the Redeemer, who has shed for you his own most precious blood, and who waits expectantly to see the travail of his soul.

Wearily have the years passed, I know; wearily to the pale watcher on the hill who has been so long gazing for the daybreak; wearily to the anxious multitudes who have been waiting for his tidings below. Often has the cry gone up through the darkness: "Watcher, what of the night?" and often has the disappointing answer come: "It is night still; here the stars are clear above me, and they shine afar, and yonder the cloud is lower heavily; and the sad night winds blow." But the time shall come, and perhaps sooner than we look for it, when the countenance of that pale watcher shall gather intense expectancy, and when the challenge shall be given with the hopefulness of a near vision, "Watcher, what of the night?" And the answer shall come, "The darkness is not so dense as it was; there are faint streaks on the horizon's range; mist is in the valleys, but there is radiance on the distant hill. It comes nearer—that promise of the ray. The clouds roll rapidly away, and they are fringed with amber and gold. It is, it is the blest sunlight that I feel around me—it is morning!"

And in the light of that morning thousands of earnest eyes flash with renewed brightness, and things that nestle in dust and darkness cower and flee away. Morning for the toil-worn artisan! for the oppressed and anxious, and gaunt famine and poverty are gone, and there is social night no more. Morning for the weak-eyed student! for doubt has fled, and sophistry is silenced, and the clouds of error are lifted from the fair face of truth or are, and there is intellectual light no more. Morning for the lover of man! for wrongs are redressed, centralizations harmonized, problems solved, men in perpetual brotherhood, and there is moral night no more. Morning for the lover of God! for the last infidel voice is hushed, the last cavalry of superstition perpetrated, the last sinner lays his weapons down, and Christ the crucified becomes Christ the Crowned. Morning! hark, how the earth rejoices in it, and its minstrels challenge their risers in the sky, "Sing with us, ye heavens, the darkness is past, the true light shineth!" Hark how the heavens reply, "Thy sun shall no more go down, neither shall thy moon withdraw her light, for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended!" And the night climbeth upward and upward; for there is a sacred noon beyond. That noon is heaven! *"And there shall be no night there!"*—C. H. Spurgeon.

That Yellow Complexion

Means biliousness; biliousness means a perverted liver. Some of the bile has gone wrong and entered into the blood instead of going into the bowels, where it was needed to do its legitimate work. For the want of it in the right place you suffer constipation, and because of its presence in the wrong place you suffer jaundice. Nothing will correct that perverted *liver* and restore it to right habits so effectively or so readily as Compound Oxygen. This is not a drug. It is easy and pleasant to take; simple in its operation, and certain in its results. It has proved a blessing to sufferers from liver troubles and other chronic ailments. If you have symptoms of a disordered liver or of impure blood, or of failing digestion, you will find Compound Oxygen the remedy most sure to restore the diseased organs to healthy action. Drs. STARKEY & PALEN, of 1529 Arch street, Philadelphia, Pa., publish a work of nearly two hundred pages, entitled *Compound Oxygen—its Mode of Action and Results* in which many cures are reported. They mail the work free to applicants.

The Religious Paper in the Family.

The following remarks by a country minister are proportionately applicable to city Christian families. The same excellences and defects that are found in one class, prevail in the other. We can testify from long experience in city and country, that the vice, ministerial and lay, most appealed against, and taking heed to the cautions would result in kindly power and progress in temporal and spiritual health.

A continued and lengthened ministerial experience convinces us that the excessive reading of secular papers and mere worldly literature of the story and sensational kind, has a depressing influence on the mind, prevents solid improvement in knowledge. The religious family paper is the balance wheel that checks the machinery move without jarring.

We know that in providing some reading matter for this journal we are sending it to a book-loving and book-buying community. Our readers like books, and therefore we are grateful to commend none which we regard as unprofitable. Yet, quite often we receive an epistle which shows that correct speech and for present men of truth are not valued. But we will not delay longer to call attention to the article to which reference is made.

"For many years the writer has had his attention directed to the influence which the reading of a family has upon its members. He has been a schoolteacher, an editor, that a pastor in charge of different churches. There are the same general facts in different congregations. Ignorance and intelligence are contrasts which appear in pastoral intercourse, and suggest the different work to be done in the different families. I have found by long experience that the reading families require far less attention of the pastor than those that don't read. They are far less complaining and fault-finding, for the good reason that they have something to read about and think about and talk about other than the will go go slip, or whether the minister visits them less than the family over the way.

"I have come to regard the introduction of a religious paper into a family as the best thing I could do for it socially and morally, as well as spiritually. And nowhere does a little scattering of good seed show such large results as when some thoughtful member of the church takes this pains to introduce a good religious paper into a family that has not had one before. The present of a religious paper for a year is the best Christmas or New Year's gift that you can make to a family that is without it. The influence of this kind of reading is soon manifest in the home life by the increased refinement of old and young. And the reading family is sure to be more interested in the work of the church than the non-reading family. There is no material harder to work upon than an ignorant man, who is often obstinate (or, as he is sometimes called, 'big headed') in proportion to his ignorance.

"I know of two farmers in the country who live side by side, who are equally prosperous in worldly things, both out of debt and well to do in the world, and both members of the same church; but that no men are of very different value in society. One reads a Sunday sensational newspaper, which he takes because it is cheap, but his influence is to turn him away from everything of a religious character. It is the dime novel for an older class of boys. The other farmer has long had in his family a religious newspaper.

"The value of each of these farmers to the church is as diverse as their reading. The sensational Sunday paper is not an aid to family religion. There is no family altar in that house, and not one of the family parent or child—is in the Sabbath-school. The other home takes its character from its reading. The family altar is never neglected; the children go with their father and mother to the house of God; they take their places in the Sunday-school; and the pastor, as he sits at the communion-table, has before him the beautiful sight of a whole family united as members of the same church.

"The way these two men support the gospel shows the same influence. One gives three times as much as the other, and in the evangelical contributions to the various Boards of our church ten times as much! Much of this difference is owing to the different papers that are read in their families."

RIGHT ORGANIZATION OF CHRISTIAN GIVING. What the church needs for the work of benevolence that is laid upon her is some reorganization of motive power. Somehow the spiritual force which she has a right to claim does not work up to the level of such consecration as the case demands. The old system is worn out. Publishing and begging agencies whip up a languid and unsteady zeal. Sermons on missions, eloquent appeals to pity, vivid pictures of pagan woes all are drawing to keep the sea of benevolence enlarging *part passu* with the need it has to irrigate and which is open to its flow. Withering doors and hanging revenues give warning of the danger of guilt failure. Is there not demanded by the times a diviner method of liberating and applying spiritual force than that which is now in vogue? And here is where the deliberative system comes in with its fullest efficiency. The impulsive method compares with the systematic precisely as the stage coach era in locomotion compares with that of steam. In the former the gain comes by superseding the intervention of vegetable and animal chemistry in liberating latent force; and in the latter by dispensing more or less with the mediation of human sympathies. As in the former case the force comes more immediately from nature's great reservoir, so in the latter, the spiritual power comes more directly from the one infinite and only source, the Lord Jesus Christ. The money taxes the slave of feeling, and debt-paying of bounty-giving. The stormer sanctions of conscience come into play, and a steadier, stronger pressure than the impulse of emotion is brought to bear upon the work to be accomplished.

We believe that more immediate relations between the Christian giver and the master of all true charities would vastly quicken the spirit of consecration. Our common plans draw a veil between them. The human destinations that excite the giver's compassion hide the Divine attraction as that should inflame his gratitude. Even our trustful agencies for stimulating the spirit of benevolence may act like sedatives, and stupefy more than they excite. We have not tapped the true stream of power till we have faced about from the object of our charity to the Master who commands it; till we have learned to look upon our offerings to the destitute as payments rather than bestowments. When Christ a gives in the name of disciples they are discharging obligations, making just returns for benefits received. The Lord is their creditor. He keeps the account, makes the appeal supplies the motive, bestows the ability, and holds out his hand for the talents. Stopping the thoughts upon any thing intermediate is redeeming a dear friend with a gloved hand.—Alfred Yeomans, D. D., in the Presbyterian Review.

As the greatest mistake is to never commit one so the greatest misfortune is never to be unhappy.

ADVERTISEMENTS.

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REGULATE THE BOWELS.

Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of sedentary habit are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not perform its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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STIR UP THE TORPID LIVER.

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Time Table in effect December 31st, 1886.

Trains North B'd. Read Down		Way Stations (marked thus †)	Trains South B'd. Read Up	
No. 2.	No. 6.		No. 1.	No. 5
10 00am	5 10pm	Lv New Orleans ar	5 00pm	7 35am
11 45am	6 10pm	... Slidell ...	3 40pm	6 20am
11 57am	† 6 23pm	... Pearl River ...	3 47pm	† 6 14am
12 12pm	† 6 39pm	...Nicholson ...	3 32pm	† 5 57am
12 27pm	† 6 54pm	... Wilkes ...	3 17pm	† 5 46am
12 50pm	7 00pm	... Highwood ...	3 12pm	† 5 37am
1 07pm	7 16pm	... Pequaylie ...	2 56pm	† 5 20am
1 24pm	† 7 30pm	...Hillsdale...	2 42pm	† 4 58am
1 34pm	† 7 40pm	...Pelonia ...	2 32pm	† 4 50am
1 49pm	† 7 54pm	... Lowah ...	2 18pm	† 4 21am
2 02pm	8 07pm	... Purvis ...	2 05pm	† 4 09am
2 18pm	8 25pm	... Okalona ...	1 47pm	† 4 00am
2 36pm	8 45pm	...Candor...	1 29pm	† 3 48am
3 07pm	9 20pm	... Handsboro ...	1 00pm	† 3 30am
3 16pm	9 34pm	...Escatchee...	12 46pm	† 3 20am
3 28pm	9 46pm	...Tuscumbia...	12 34pm	† 3 10am
3 46pm	10 04pm	...Ellisville...	12 16pm	† 2 52am
4 00	10 17pm	... Laurel ...	12 03pm	† 2 37am
4 17pm	† 10 33pm	† Sanderville †	11 45am	† 2 20am
4 33pm	† 10 48pm	...Heidelberg ...	11 29am	† 2 05am
4 42pm	† 10 57pm	...Vossburg ...	11 20am	† 1 56am
4 59pm	† 11 13pm	...Bargell ...	11 03am	† 1 40am
5 04pm	† 11 18pm	... Parkuta ...	10 58am	† 1 35am
5 20pm	11 34pm	... Enterprise ...	10 42am	† 1 19am
5 38pm	.....	... Center ...	10 24am	.....
6 00pm	12 00am	... Meridian ...	10 00am	12 40am
10 30pm	7 40pm	... Tuscaloosa ...	7 30am	8 10am
12 40am	10 00pm	...Birmingham...	5 30am	5 55pm
3 35am	1 05pm	..... Attala	3 30pm	2 15pm
7 50am	5 50pm	...Chattanooga...	6 30pm	9 15am
1 28pm	1 08am	... Somerset ...	12 00pm	2 27am
2 42pm	2 40am	...Junction City ...	11 30am	12 50pm
4 15pm	4 00am	... Lexington ...	10 22am	11 20pm
6 45pm	6 40am	ar Cincinnati lv	7 55am	8 10pm

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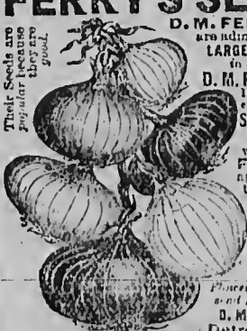

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

Corresponding Editors:

T. A. S. ADAMS, D. D. REV. J. T. HAWTHORN.
REV. W. L. C. HUNNICUTT.

THURSDAY, JANUARY 20, 1887.

Briefs.

The number of adhesive postage stamps issued during the last fiscal year was over 1 632 000 000 valued at $33 000,000, costing to manufacture less than seven cents a thousand against twenty-seven cents twenty years ago. The number of postal notes sold was about 6 000,000, of a value of about $12 00,000.

The annual report of Secretary McCook, of the United States Senate, shows that the salaries and mileage of Senators for the last fiscal year amounted to $385 637, and the salaries of officers and employees to $334 200. Over $15,000 was expended for newspapers and stationery, $50 000 for miscellaneous items, and $24,000 for special select committees.

In the two Georgia Conferences 324 preachers received appointments. On the superannuated list there are 38, and 10 on the supernumerary list. There are 34 charges left to be supplied by local preachers. The number of members in the two Conferences is 120 199, being a gain of 6 980 during the year. Each pastor has, on an average, the care of 308 souls.

The United States had 365 783 pensioners at the close of the fiscal year, classified as follows: 265 783 army invalids; 80 062 army widows, minor children and dependent relatives; 2,953 navy invalids; 1,878 navy widows, minor children and dependent relatives; 1 530 survivors of the war of 1812, and 13 397 widows of those who served in that war, showing a diminution of survivors during the year of 1,406, and of widows of 3,815.

This record of an Alabama preacher is one that very few Methodist preachers ever make:

Dr. A. H. Mitchell was read out to Summerfield mission, his fifty-seventh appointment. He was born in Georgia in 1807; joined the Georgia Conference in 1831 in the same class with Bishop Pierce. He has been assistant preacher; on stations and circuits; twenty years on districts; twenty years in colleges; transferred three times without consulting him; lived in Alabama forty-three years; does not remember of losing but three appointments during that time from sickness. Dr. Mitchell looks strong, no marks of decay; he moves well, walks erect, upright in body and soul. He made a speech, leaving his case without suggestion or desire with his brethren. He still stands on the effective list and falls back with sweet grace from college, district and station to a mission without complaint or murmur, ready to do his *might* in the humblest sphere. To grow old is natural, but to grow old with freshness and sweetness of spirit without repinings or reproach is supernatural.—St. Louis Christian Advocate.

The Advocate.

Now, brethren, is the time to make a strong push to increase the circulation of our paper. You have endorsed the paper strongly by resolution in Conference, and now we reasonably expect you to back up that endorsement by vigorous and persistent effort for an enlargement of our dominion. The paper is worthy of this effort. While it does not claim to even approximate the excellence of many others, it does claim the earnest work for its spread of those who vote for resolutions endorsing it. We give this from the Richmond Christian Advocate:

"I will try to do better by the Advocate this year than last. I am getting ready a sermon on 'Give Attention to Reading.'"—Rev. T. M. B. If every preacher in the Conference would give a discourse on that text, and send down the aisles a subscription paper, five thousand new names would come to the old Advocate in thirty days. Each subscriber represents four readers. Think of twenty thousand persons in our bounds beginning 1887 as regular readers of a church journal for the first time. What a stir in these families and the church! Can any preacher use ten minutes to better public advantage. All signs show a movement on that line. Presiding elders, city pastors, preachers on circuits, are sending for lists of subscribers so as to find out the unreading.

A minister who sent us a large list of new subscribers during the year said, I am sure that the extensive revival I had in my charge was due in a great extent to these Advocates.

We find in the Baptist Associations laymen and preachers rising up and "bearing testimony" just that way when the Herald is before them.

In Church Conference, stewards' meeting, in the great congregations at District Conference, let us hear from the brethren. We covet the enthusiasm of the Baptist "deacon" for his church paper.

The Collections.

Some people are always disposed to quarrel with the Methodists because they are so persistent in the practice of taking collections. These wise fault-finders seem to have forgotten the fact that the word and practice are both of biblical origin. In II Chronicles, xxiv, 6, we find King Joash putting the question to Jehoiada, the priest: "Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the *collection* according to the commandment of Moses, the servant of the Lord and of the congregation of Israel, for the tabernacle of witness?" And in the ninth verse of the same chapter we read that "they made a proclamation through Judah and Jerusalem to bring into the Lord the *collection* that Moses, the servant of God, laid upon Israel in the wilderness." We see two plain facts here: One is, that this practice of taking a collection is as old as Moses and coeval with the organization of the church of Israel. The other is a fact by plain inference rather than by direct statement. Moses, being a law giver inspired of God, this law, or rule, for taking collections must come under that inspiration. But the word and practice are also found in the New Testament. In the sixteen chapter of I Corinthians, Paul uses this expression, "Now concerning the collection for the saints." In several other places he alludes directly to the practice of taking collections. The churches, then, have the example of the church in the wilderness—the church under the administration of the kings of Judah, and the apostolic church. Besides this the direct precept of the inspired law giver and the inspired apostle.

It is a perilous position when one assumes to be wiser than the general consent of the whole church. This is simply for a man to put himself in opposition to the precept of the Divine word and the practice of the church from the beginning until now. No man can do this and be in a safe position. And this is what those of our members are doing, who are in opposition to the taking of collections in the public congregations. One point to be observed about this practice, is its educational tendency and, on that account, its great value. Whatever tends to familiarize people with the operations of grace is of special value. It is a noted fact that the people who favor the practice of taking collections, and who by that experiment manifest their "professed subjection unto the gospel of Christ," as a rule, are the most spiritual Christians and the best church-workers. The germ of every phase of Christian character is planted in the heart in the process of regeneration by the Spirit, but all need cultivation and development in order to the attainment of the "fullness of the stature of Christ." There is no better way to develop benevolence into beneficence than by the use of frequent opportunities for giving. And these are afforded in the Bible practice of taking collections. So we hope the preachers will give their people these frequent opportunities, and thus educate them to a higher standard and a broader measure of giving. A great deal of the giving that is done now is done by a very low standard. Such giving never reaches to the full extent of the joy to be realized in the act, for the motive is not on the right plane. The measure of giving is also too contracted. When the standard is raised and the measure broadened in any individual case, then that individual will realize the full meaning of our Savior's words, when he said, "It is *more blessed* to give than to receive." In the language of the Congregationalist:

We should like to see the spirit of benevolence developed among Christians until the average of their annual contributions should amount to a respectable sum. There are tens of thousands of habitual five-cents givers who ought to be giving quarters every time. There are thousands who give fifty cents who ought to give a dollar apiece. There are hundreds who give ten dollars a year, when they know that they can afford to give twenty-five or fifty. There are scores, at the least, who would not miss as many thousands annually as they now give hundreds, and who, did they miss them, would be all the better for the self-sacrifice involved. Most of our great benevolent societies—the inestimable value of whose work is better understood the more closely it is investigated—either are more or less in debt, or are trembling on the edge of the gulf of indebtedness. The most exasperating feature of the case, to all who are well informed, is that—in spite of the fact that no money ever was expended more economically or fruitfully by any individuals or corporations than are the funds intrusted to these societies—there is more than enough spare money in the pockets of the members of our churches to put all of our societies, and a dozen more, into a not only sound, but powerful, financial condition within a week, should this money be contributed to their work as it ought to be. The coming year will witness, we earnestly hope, not merely many large gifts into the Lord's treasury, but a great and permanent increase of the contributions of the average Christian.

Let the preachers begin in the matter of our church collections early in the year. Give the people proper information in regard to their nature and importance. The giver has a right to know how his money is expended and for what purposes. The assessments upon the churches are larger than ever before, because the church is larger and her necessities greater than ever before. For this reason the giving must be larger, and yet it will not be, can not be too large. The measure of giving necessarily enlarges with the enlarging operations of the church. Let us keep this matter continually before the people. Induce them, if we possibly can, to put the enlarged measure of beneficence into the budget of expenses for the year, and then by diligent faithfulness and earnest work to fill up that enlarged measure. The calls of the church, filled with the desire to aid in the conquest of the world for Christ, must be heeded in this year of grace, if we would see a triumphant advance along the lines of religious work. The text to ring in the ears of the people who attend our ministry is this: "See that ye *abound* in this grace also." (II Corinthians viii, 7.)

Religion in Our Public Schools.

BY REV. T. W. BROWN.

This live topic is perplexing the minds of many of our best thinkers. It involves to a vast extent the destiny of the republic. Our public school system is thoroughly engrafted on the polity of the nation. It is not considered as tentative. It is not difficult to see the doom of any statesman or party who, for either sectional or sectarian reasons, shall attempt to destroy it. Conscientious opponents hold their tongues and must make the best of it. Connected with ecclesiastical affairs, it involves the profoundest problems for politicians and political scientists. The people themselves are crying for moral and intellectual enlightenment, and in this "the voice of the people is the voice of God." A suspicion is incurred of sinister motives when any system of government or religion "loves darkness better than light." Credulity, born of ignorance and superstition, is the bane alike of true government and true religion. It makes men the dupes alike of demagogueism and priestcraft, of which the world has had more than enough. The freedom and enlightenment of the masses are the chief objects of American institutions.

It must not be forgotten, however, that mere intellectual enlightenment is not true education. The basest immoralities have co-existed with the highest attainments in art and science. The true science of man conspicuously recognizes his moral and religious traits. These features of human nature have asserted themselves so tremendously in the history of the race that no philosophy can afford to ignore them. Gibbon, partly as a sneer at Christianity, says of the mythologies, that "they were considered alike, true by the people, false by the philosophers, and important by the magistrates." He could not rise to the appreciation of the true religion, while obliged to recognize the importance of some religion, though false. It has invariably happened that the dissoluteness and immoralities of the people have proved the downfall of governments; and especially is this the case with republics. Never until a true religion disestablished, yet, in alliance with a true government, shall be maintained, shall there be perpetuity of national existence. True sociology and true happiness are based upon a pure morality, the fruit of a true religion.

It is not proposed to argue here in favor of any religion or any phase of Christianity, but in favor of turning all possible light upon all. In this case the fittest must survive. There must be points upon which all can agree, and which all recognize as essential to the well being of society; not dogmas, rituals, creeds, ceremonies, but practical Christianity that makes men honest, truthful, pure in walk and word, good in their lives, benevolent in their intercourse, victorious in their troubles, patient in their sufferings and triumphant in the very shadow of death. Can we not teach, or have taught, to a greater extent, these things to the children of the land without treading on somebody's toes? A grand work lies before the nation in the elevation of the masses. It is too intensely optimistic to hope the day is not distant when sectarian jealousy shall yield before the urgent demand for a more definite recognition of Christianity in our public schools? Has not the spirit of Christ sufficiently permeated American politics to induce those in power to attend to this matter? The public journals of New York and elsewhere are discussing the extent religion should be taught in the public school, and some able Christian writers are almost ready to relegate this matter to the church or Sunday-school or family entirely. This plainly would be a step backward, and tend to eliminate many text-books already adopted and largely instructive in the principle of the Christian faith. Special opposition to our public school system has been shown by Romanism, and that, too, for the alleged reason of their ungodliness. Whatever we may read between the lines of this specious argumentation, the fact of their ungodliness still remains, and is a fair basis of complaint. The great and almost only trouble arises from reconciling the religionists themselves. Shame! that the friends of Christianity can not or will not unite their recognized powers and bend them in this direction, by setting upon those cardinal principles upon which all agree, and insisting that they shall enter more largely into our public education. Shall not party and creed and sect give way before the appalling demand? This would afford the only means which thousands of our fellow-citizens, especially in the South, will ever have of intelligent religious culture.

America is setting an example of free government based upon the Christian virtues and the intelligence of the people. Priestcraft, demagogueism, hero-worship and tyranny are toppling to their fall before the intelligent rendering of the word of God, connected with the profoundest scholarship and scientific attainment the world has ever known. The competition for public patronage existing between the denominational schools and the high schools with State support has given rise to considerable perplexity and fear among Christian people. Whatever may crystalize from the commotion of elements at work can not be foretold. It is certain, however, that thousands will never see either the church school or the State university, who have daily access to our free public schools. It is pleaded that the Christian public shall have a more watchful eye, especially as the law does not forbid it, to the religious instruction of the children. In the State of Mississippi the people through their chosen trustees are allowed the selection of teachers, and, with a little care here men and women may be had who will have an eye to this matter; and, generally without friction, the religious education of the young may be largely promoted in this way.

Shall we not, as Christians, show the courage of our convictions in this Christian republic, where millions of the peoples' money are being gathered for the education of the children? This delicate and explosive subject is yet to tax and test the statesmanship and polity of America, and it were well to be in time.

A Fearful State of Affairs.

Two of the foremost men of Europe have, in the last few days, said words that have a most ominous sound. It seems to be the knell of liberty in the old world. Those words are, in effect, that the safety of Europe and its millions can only be preserved by the power of military force. Do Bismarck and Von Moltke consider military force the end of the civilization of the nineteenth century? Does the peace of the nations hinge upon equipment for war? Is there nothing but armies to govern mankind? The peace that is maintained by military power is no peace. It is simply the awful stillness that precedes the volcanic eruption—the felt quiet that prevails before the terrible earthquake throes. The utterances of the German Prime Minister and the great captain of her hosts are evidences that the internal fires are burning fiercely below the surface of Europe's civilization and are to be confined only by the power of the military. Are not the same things making themselves felt in our land? How often during the past year have the military been called upon to quench fires that have burst out in unexpected places? In view of such a state of affairs, the responsibilities of the State and Church are continually being augmented.

Mr. Bettison, superintendent of public schools in this city, says that the fifty buildings occupied by the schools are all full but six, and the most of them crowded. New Orleans, with a population of 250,000, expended last year for schools $215,000. Milwaukee, with a population of 140 000, expended $319 000, while San Francisco expended $750,000. New Orleans gave eighty-five cents a head, while other cities gave from $2 to $3 a head.

A Blunder in History.

A correspondent of the Boston Watchman, writing about New Orleans and the establishment of evangelism in the Crescent City, says: "The Baptists were the first Protestant preachers in New Orleans. Dr. W. B. Johnson, of South Carolina, preached there in 1817, and about that time a church was founded." Of the following facts there can be no doubt, as they are on the record. In 1805 Bishop Asbury sent Elisha W. Bowman, as missionary to Louisiana, to begin his work in New Orleans. He came and *preached* several times in the streets, and left on the seventeenth day of December of the same year. In 1812 New Orleans appeared on the minutes of the Tennessee Conference, with Miles Harper as preacher in charge. In 1813 Wm. Winans was appointed to New Orleans, and $30 was "voted to Bro. Winans to enable him to fill the Orleans station." He preached and taught school for a year on Bienville street, between Chartres and Royal streets. At the close of 1814 the war with England had concentrated upon the city, and martial law closed the little church and school. There is then no record of a Methodist preacher in the city until 1819.

These are the facts in regard to the early operations of the Methodists in this city. The impression of this writer is that the Episcopal Church began operations here quite as early as the Methodists, and probably carried them on with less break in the continuity of their work. These facts go to show that the correspondent who places the "first Protestant preaching" in New Orleans as late as the year 1817, has made a mistake of about twelve years. This may seem a small matter to our readers; but there is a passage of Holy Scripture which reads this way: "Honor to whom honor is due."

"Health and Higher Education."

BY MRS. L. CRARY SADLER.

An article in the ADVOCATE, clipped from the Independent, some time ago, with the above heading, attracted my attention. The trend of thought, tallying so well with my own ideas upon this subject, prompted me to pen a few of the same. What kind of higher education is best for women? Is it brain or muscle that is to be developed? These are questions that "make cowards" of nine-tenths of our great educators. Of course, one might say that in the higher education both are or should be equally developed. But the prescribed courses of the colleges tend to brain development in greater ratio than to the physical. Anyone conversant with this subject can not have failed to perceive that the muscular system has been made subservive to the mental faculties. No amount of sophistry in arguing this question can prove a feather's weight in favor of raising woman to the brain level of man at the expense of her physical development. There is no succedaneum for this all-important point in the multitudinous advantages yet put forth by the advocates of higher education of women. There is nothing deeper, broader or higher in the realm of education for a woman than to know herself and her physical structure, with its requirements and necessities. If there is to be a "survival of the fittest" in this problem when solved, it will be for the benefit of our race by giving to woman the higher education of learning her place, power and capacities, and then in her fulfilling her mission. That there is a loose plank in the platform of this high-sounding higher educational system for women is proven by the agitation of the question and the non-approval of the present outcome by the educators themselves.

If this so-called higher education of girls and women to enable them to compete with man in all mental capacities was a success, it is high time the world was made cognizant of the fact and benefited thereby. While a few have reached the top rung of the ladder and look down with disdain on the many that are only half way up and will never get any higher, the majority are still at the foot scrambling to reach the first round with no definite object in view, and, like the men at Ephesus, "know not wherefore they are come together." Go to any of the colleges and ask the girls promiscuously what their object is in life, and not one in twenty can give any definite idea of what the future will be to them. But it is not their fault. They are sent off to be educated, accomplished, without one fundamental fact to build their character upon, or one iota of knowledge of their physical system or the penalties nature imposes on those who violate her laws through ignorance, or otherwise. If this is the basis of the higher education for women, could any solidity be expected with such a sandy foundation?

Girls and young women are taught to believe that it is base for them to have no higher aspiration than to be wives and mothers. The arts, sciences, professions, and even fashion, presents a view to their untutored minds that throws their real calling and power, as the grandest factor in the happiness of the race and the conversion of the world, in impenetrable shade. No truer truism was ever written or no greater compliment was ever paid by man to woman than the oft-quoted line—"The hand that rocks the cradle, rocks the world." Education and culture will add to this power. It is their right to have it, but it must be the right kind of education. High culture and a knowledge of Greek and Roman mythology, with all the accomplishments thrown in, will never enable them to be (without corresponding development and culture of the physical system) what God intended them to be—*e. i.*, "mothers of men." It would be displaying a weakness in face of much proof of woman's capability to say that she could not compete with man in the mental arena; but the question is, Can she do this with the highest and best results to herself from the standpoint of health, to say nothing of the great fundamental duty she owes the race to act well the part God has given her in the command to "replenish the earth?"

If a majority of women should ever strike for higher education and culture to enable them to cope with the "lords of creation," then this highest of all high things for woman would be relegated to the lowest class of women, and the seventh angel might think it was high time to pour out his vial, and say, "It is done." Culture and education at the expense of muscle is culture and education to death. The culture and education is accomplished, but the woman is not. Here is a wide field and an open door where women may enter and study the science of life, as it affects her physically, instead of the higher education, as it affects her mentally.

THE GREAT BATTLE.—It looks as if the great fight had begun. The refusal of the German Reichstag to accede to the demands of the three most prominent men in Europe at this particular and delicate juncture of affairs, shows a growth of independence among the German people quite unexpected. The opposition to the Emperor and his Prime Minister and great soldier was led to victory by Dr. Windhorst, the chief of the centre, or Ultra-montane, party. The government was bolder in its demands upon the Reichstag than ever before; but the opposition had also developed a larger strength, and the imperious demands were promptly refused. The government used its power to dissolve the Reichstag and order a new election to be held February 21. This takes the fight immediately to the voters of the empire, and the people are thus called upon to settle the difficulty. It is hardly possible to forecast the result of the election. Dr. Windhorst has grown wonderfully in influence in the last few years, and if he carries the elections against the imperial government, he will soon overtop every statesman in Europe. It will be a wonderful victory if he achieves it.

Notes.

The Index, of Boston, the organ of the Free Thinkers, is dead. Everything is doomed that has no Christ in it.

The City of Cleveland distributed 2,600 baskets of provisions to poor families on Christmas Day. That was Christ-like.

Four of the judges on the Supreme bench of the United States have past the threescore-and-ten line. If they wanted, they could retire on $10,000 a year.

The number of business failures in the United States for 1886 amounted to 9,834. The number during 1885 reached the sum of 10,637.

A bill has been introduced in the Texas Legislature, claiming a large part of the Indian Territory and a big slice of Kansas, and suit will be brought in the United States Court for the same. How large does Texas want to be?

The Anniston Land and Iron Company and Woodstock Iron and Steel Company, of Alabama, have been bought by a syndicate for the small sum of $6,000,000 cash.

The Touro Buildings on Canal street, this city, sold the other day for $335,000 cash.

The subscriptions to the Century Magazine have increased 30,000 since it began the publication of the Life of Abraham Lincoln.

Personals.

—This is your personal, reader. If you desire to bestow a gift that will keep you in remembrance for a whole year, subscribe for the ADVOCATE for your friend. You can not bestow a better gift than that.

—George Muller, who was reported dead, is now in China preaching three times a week and twice on Sunday. He expects also to visit Japan. He is in his usual good health.

—The Queen of Roumania, dissatisfied with the way things were going in the Girls High School at Bucharest, has entered upon the vocation of a teacher.

—Ex-Secretary Hamilton Fish and wife celebrated their golden wedding December 15. There were present seven children and sixteen grandchildren and many friends.

—Friends of the late Gen. Hancock have raised sufficient money to purchase a house for Mrs. Hancock in Washington City. That is a good tribute to the General's memory.

—Archdeacon Farrar is said to have told a meeting of English Congregationalists, not long ago, that he was willing to recognize the validity of the orders of all Christian ministers. "The world still moves."

—When Mr. Powderly issued a circular letter prohibiting the collection of money by the Knights of Labor for the relief of the anarchists, a large number of Knights in Chicago protested against his action, and warn him that unless he revokes his order his authority in Chicago will not be recognized. Whether good order or anarchism will prevail is now the question.

—The Methodist preachers of this city were all in their pulpits last Sunday, except Dr. Evans, of St. Charles Avenue, and Bro. McLean, of Algiers. The congregations were larger than usual, and several united with the church in Carondelet and Felicity. The year starts off propitiously, and we expect to be able to chronicle a larger advance in the Methodism of this city during the coming year.

—A movement is on foot in Washington City to raise a fund of $200,000 for the widow of Gen. Logan, and, perhaps, a liberal pension will be granted also.

—Hon. W. W. Corcoran, the banker and philanthropist of Washington City, has entered his ninetieth year.

—We have received a beautiful calendar for the year, from Hood's Sarsaparilla Company, for which we tender thanks to L. B Ford, the representative of the company in this city.

—The postoffice address of Rev. J. A. Bowen, of the North Mississippi Conference, is Bay St. Louis, Miss., until further notice.

—It pains us to record the death of the infant daughter of Rev. E. H. Cary, of the North Mississippi Conference. We know how to sympathize with the bereaved parents, "for we have felt the same." May the balm of Heaven's grace be applied to the sore hearts!

—The Southern Christian Advocate gives us greeting from Columbia, S. C., arrayed in robes new and attractive. We rejoice in the prosperity of the "old Southern," and wish Bro. Kirkland abundant success.

—The next birthday of the NEW ORLEANS CHRISTIAN ADVOCATE is coming on apace, and the readers may expect to see the stately Creole matron putting on "airs" in her suit of "silk and satins new." In the meantime, let everybody help to insure such a result.

—Dr. Haygood called to see us last week, but unfortunately the editor was away from the office. The Doctor is about "the King's business" as usual.

—The short note from Dr. Lambuth brings cheering news from our work in Japan. That is a most promising mission field, and we trust all our people will cultivate the missionary spirit, so as to enter heartily every place the providence of God shall open to us.

—The Youth's Companion is thought to have the largest circulation of any paper in the world. The subscription list has reached the enormous number of 400,000. The other day 4,500 letters tumbled into its office during business hours. It is so good a paper for the young that we wish it were going into every family in the whole world.

—You will find very superior reading matter on the third page of this number. Your special attention is called to "Reorganization of Christian Giving" and "Variety and Adaptation." Of course, you will read, "The Religious Paper in the Family," and "I Write unto You, Young Men."

—Rev. J. H. Scruggs, who was transferred from North Mississippi Conference to Louisiana by Bishop Duncan, is said to be a good preacher and an excellent pastor. He is a son-in-law to Bishop Paine, and has had some of the best appointments in the North Mississippi Conference, and, in the opinion of a good many people, he has received *the best* appointment in the Louisiana Conference. He is stationed at Shreveport.

—It is said that Stanley goes to Zanzibar, where he will collect and organize an expedition for the relief of Emin Bey, who is shut up at Wadelai on the Nile between hostile forces on the north and on the the south.

—Judge Noah Davis has retired from the bench, and as a memento of his eminent services and character as a jurist his portrait has been placed in the Supreme Court Chamber of New York.

READ THIS.—We have received a contribution of fourteen pages of closely written legal cap paper—written on both sides of the paper—with the cold-blooded request, that if it is too long, "to abbreviate it." We have always admired Paul's good sense as displayed in his request to the Thessolonians for them to pray, that he might be delivered from "unreasonable men." The editor has all the time that passes, but he has no talent for shortening other people's work. If he complied with the request above made, he would in all probability give offense, for his thoughts may not run in the same channel as the writer's whose article he abbreviates. Let our correspondents remember that the way to make the editor's heart sink to the bottom of his boots is to send communications written on both sides of the paper, and which the writer believes ought to be shortened, or divided into chapters. Short articles written on one side of the paper, in plain black ink, is sure to get the editor's attention and is the joy of printers.

Death of Miss Dora Rankin.

My Dear Dr. Fitzgerald: As the mail is leaving almost immediately, I have only time for a line to inform you of the death of Miss Dora Rankin. She died this morning at Trinity House, Shanghai. Her last end was peace. When informed that she was seriously ill, she said, "I know it;" and when made acquainted with the fact that she would not recover, she said, "I am ready and willing to go." She remained conscious to within a half hour of her release, and the last words she uttered were: "*God has been so good to me*" *And he hath given his beloved sleep.* Faithful and loving hands and hearts ministered to her during her sufferings, and many friends, both foreign and native, will follow her remains to their last resting-place to-morrow.

Handsome in person, beautiful in character, cheerful in spirit, and fervent in her devotion to her Master's work, she had attracted the attention and won the admiration of all who knew her. She was a grand missionary. Her life was heroic. She fell at her post—successful, triumphant. We are distressed in our grief and loss, but God's grace has been magnified in her death.

Miss Lochie has borne up wonderfully, and in a letter to Bishop Wilson, sent him just before he left, anticipating this sad event, she expressed her determination to stand by her work, even though sorrow upon sorrow overwhelm her. No church is a failure that can show such demonstrations of the power of God in its midst, and no missionary society can come short of the largest success when it can find such representatives in the foreign field as Miss Dora and Miss Lochie Rankin. Q for faith and prayer!

YOUNG J. ALLEN.

SHANGHAI, CHINA, Dec. 10, 1886.

GOOD NEWS.—A postal from Rev. James L. Wright, of Vernon, La., informs us that local option triumphed in Jackson parish, La. The majority was sixty-six. Thus steadily the cause of humanity is gaining ground in Louisiana. With the cause of temperance moving forward in many places, and a beneficent Sunday law closing the saloons one day in seven in every place, Louisiana is coming out of the darkness. The hill-tops are aflame with the light, and if we keep working steadily and persistently, that light will soon begin to unroll and fall along down the sides until the whole State, hills and swamps, will beam in beauty. We are not to *wait* for our redemption in this matter, but to *work* for it. Let every temperance worker gird the armor tighter and go forth with firmer tread and braver heart, and this year of our Lord 1887 will witness sublimer victories achieved.

Items.

—The Supreme Court of Massachusetts has just confirmed the decision of the Superior Court that the keeping open of barber shops on the Sabbath day is a criminal offense.

—Of seventeen cities in Massachusetts that held elections on December 6, thirteen voted against license.

—The prohibition vote in the Northeastern and Northwestern States in 1885 aggregated 113,404. In 1886 the aggregate vote was 211,331.

—The Charleston News makes the statement that the lands forfeited to the State this year for taxes and those still unredeemed amount to 954,237 acres, equal to nearly one-twentieth of the whole area of the State!

—Brooklyn has a population of 800,000, and there are more than 500,000 who do not attend religious services.

—The Treasury Department's report gives the population of the country, June 30, as 58,420,000. In 1880 the population was 50,155,783. The increase in six years amounts to eight millions and a quarter. Since the year 1860 the population has increased 27,000,000. "Whereunto will this thing grow?"

—The heaviest foreign mail ever dispatched from New York was that carried by the steamship "Elder" the other day. There were 255 bags of letters and 560 bags of newspapers, pamphlets samples, etc. Of these 815 bags, 671 were made up at the New York post-office. That shows that we are talking somewhat for the old world as well as for ourselves.

—Moody and Sankey's Gospel Songs have reached a sale of over 14,000,000 copies, and the demand is as brisk as ever.

—A great many people think that because their names are on the church roll they belong to the church. Character counts for something even here. Church membership is conditional upon a Christ-like character. This is true whether you believe it or not.

—Temperance work don't seem to be succeeding in Paris. In all the city there are only one hundred and thirty-five signers to the total abstinence pledge to be found.

—Two hundred and seventy-six teachers, nearly all women, from Brooklyn spent two days in "viewing" Washington City lately.

—Now comes the statistician, and says that 403,000 people have come to the United States during the past year, and the cry is, "Still they come."

—The largest check ever passed in this country was that given by W. K. Vanderbilt when he bought the Nickel Plate railroad. The check called for $2,500,000.

—During the past year 8,010 miles of railway track have been built in the United States. This means an expenditure of about $160,000,000. Present indications are that much more will be built during 1887.

Books and Periodicals.

BOOKS.

TWO NIGHTS IN A BAR ROOM, AND WHAT I SAW. By Rev. G. O. Rankin. Southern Methodist Publishing House, Nashville, Tenn. Price, twenty-five cents.

This is a most terrible arraignment of the saloon, and only so because it is just. We sincerely hope this pamphlet will be spread broadcast over the land.

NORTH LOUISIANA. By F. H. Tompkins.

This is a valuable compend, giving, as it does, an account of the soil, climate, productions, health, schools, timber and minerals of the northern portion of our State. It contains also a description of the towns and railroads completed and prospective of that region. We are indebted to J. M. Knight, ticket agent of the Northeastern railroad, for a copy of the above book.

—Received from Phillips & Hunt, The Methodist Year Book for 1887. This pamphlet gives a complete table of every interest pertaining to the Methodist Episcopal Church. 805 Broadway. Price, ten cents.

—Through George F. Wharton, we have Catholicity—True and False, by Rev. G. P. Fisher, of Yale University. Price, twenty-five cents.

—From J. W. Burke & Co., Macon, Ga., we have The Good and the Bad: A Thanksgiving Sermon, and The State and Its Prisoners. These sermons are from the pen of Dr. Haygood, of Georgia, and are thoughtful productions upon the subjects treated. The first was preached before the students of Emory College, and will be sent free on application to the author, at Oxford, Ga. The other was preached before the National Prison Association, held in Atlanta last November.

PERIODICALS.

—The Brooklyn Magazine, for January, contains quite a variety of reading matter on various subjects, besides five sermons from Mr. Beecher. It is published at 130 Pearl street, New York, at $2 per annum.

—Vick's Illustrated Magazine is the best of its kind, and all florists will be pleased with the January number. Rochester, N. Y.

—The African Repository, for January, is full of matter about Africa. As Africa is becoming more important as a field for the operations of Christian missions, this monthly can not fail to become more interesting. It is published at Washington City by the American Colonization Society.

—New volume of the Living Age. With the first number in January, Littell's Living Age enters upon its one hundred and seventy-second volume. It is a magazine whose value constantly increases as the field of foreign periodical literature widens, and it has become fairly indispensable to the American reader.

The first weekly number of the new year has the following table of contents: Mobs and Revolutions, Fortnightly Review; A Secret Inheritance, by B. L. Farjeon, English Illustrated Magazine; Mrs. John Taylor of Norwich, Macmillan; A Siege Baby, by the author of "Booties' Baby," etc., English Illustrated Magazine; France as It Is and Was, Government and Society, by a Parisian, National Review; Mohammedanism in Central Africa, Contemporary Review; A Pilgrimage in Selborne, Leisure Hour; together with choice poetry, etc. This, the first number of the new volume, is a good one with which to begin a subscription. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

—The Musical Herald is an interesting monthly to all who are "moved by concord of sweet sounds." The reading matter, as well as the music, is first-class. Franklin Square, Boston.

—The Old Testament Student has been often commended by us. It comes again as valuable as ever. Morgan Park, Illinois.

—The Gospel in All Lands devotes its January columns to Europe. This monthly should be read by everybody. Phillips & Hunt, 805 Broadway. $2 a year.

Dr. Edward Beecher celebrated, a short time since, the sixtieth anniversary of his ordination to the pastorate. He is now eighty-two years of age.

If Sufferers from Consumption, Scrofula, Bronchitis, and General Debility will try *Scott's Emulsion* of Cod Liver Oil with Hypophosphites, they will find immediate relief and permanent benefit. The Medical Profession universally declare it a remedy of the greatest value and very palatable. Read: "I have used Scott's Emulsion in several cases of Scrofula and Debility in Children. Results most gratifying. My little patients take it with pleasure."—W. A. HULBERT, M. D., Salisbury, Ill.

"Prohibition," by Bishop C. B. Galloway.

A neat pamphlet of ninety pages, specially designed for circulation in Mississippi—a text-book for prohibitionists everywhere. Arguments strongly backed by facts and figures. Twenty-five cents per copy; $2 50 per dozen, postage prepaid.

HUGH JAMIESON, JR.,
112 Camp Street, N. O., La.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. B. Thompson, 64 to 70 South Rampart St., New Orleans.

A pious old lady recently sent as wedding presents a pair of fire-irons, a rolling-pin and a motto worked on cardboard reading "Fight On."

No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Judging from the tightness of the article, it isn't every girl who can laugh in her sleeve nowadays.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

When a man buys a porous plaster, whether he likes it or not, he generally sticks to his bargain.

P. WERLEIN.—The great Southern music emporium, 135 Canal street, is to the front with new attractions in the music line; the very latest compositions by well-known authors received, and will be mailed to any address on receipt of price. The full stock of musical instruments is being received, and surpass anything ever offered to the people of the South. Pianos and organs of superb tone and beautiful finish, at prices lower than ever known and terms unsurpassed by any music house in the United States. Write to Werlein before purchasing elsewhere. 135 Canal street.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

A conductor can be polite to the ladies and at the same time knock down the fare.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

If reports be true, it pays to be a paper hanger.

We would again call the attention of subscribers and agents that, in making remittances to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Press the ADVOCATE circulation now.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and $2 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

Pond's Extract. Men and women will suffer from a severe headache, when ten minutes spent bathing the head with the Extract would afford relief.

MISCELLANEOUS.

Diseases Of The Stomach

The Liver, Kidneys, and Bowels, originate in impure blood. When the action of these organs is impaired, the general health becomes endangered, and prompt treatment is indispensable. For the cure of these diseases, and all disorders of the blood, the most effective and economical medicine is Ayer's Sarsaparilla.

I have suffered suffering enough, with a disordered liver and

Kidneys

to kill a dozen men. Ayer's Sarsaparilla has entirely cured me.—Wm. H. Melvin, 122 Northampton st., Boston, Mass.

I suffered greatly from Kidney Complaint, for two years. After trying many remedies, without relief, I took Ayer's Sarsaparilla, and was cured.—M. H. Dismy, Attleborough, Mass.

For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe, at times, that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but, by using Ayer's Sarsaparilla, my health has been perfectly restored.—John McLellan, Bridge and Third sts., Lowell, Mass.

A few bottles of Ayer's Sarsaparilla

Cured

me of Kidney Complaint, from which I had suffered for years. It is the most effectual remedy I ever used.—Philip G. Raymond, Duluth, Minn.

Ayer's Sarsaparilla cured me of Kidney Disease when all other remedies failed. It is the best of remedies for this complaint.—123 Hold, Xenia, Ill.

I was a long time under treatment for Heart Disease, and an affection of the Kidneys but grew worse continually. I finally began using Ayer's Sarsaparilla, and, after taking a number of bottles of this medicine, the difficulties of my heart and kidneys ceased, and I am in better health, every way, than I have been for years.—E. C. Davis, Jamestown, N. Y.

A disordered condition of the Stomach, Liver, and Kidneys, afflicted me for years, and I never found any medicine to relieve me, until I commenced taking

Ayer's Sarsaparilla,

and obtained no relief until I commenced taking Ayer's Sarsaparilla. This medicine has restored my health.—Mrs. M. V. Hamblett, Lawrence st., Lowell, Mass.

I have used Ayer's Sarsaparilla, in my family, for years. As a blood purifier it has no equal. It proves invaluable in diseases of the Stomach and Liver.—J. I. Stoddard, Parkersburg, W. Va.

My wife was long subject to severe Headaches, the result of stomach and liver disorders. After trying various remedies, without relief, she used Ayer's Sarsaparilla, and, in a short time, was cured.—S. Page, 21 Austin st., Lowell, Mass.

I gratefully certify that I have been cured of liver and stomach troubles

By Taking

Ayer's Sarsaparilla. I was sick, for a number of years, with these complaints; suffered from Headache, Dizziness, Loss of Appetite, Dyspepsia, and Debility, and finally became so weak that I was utterly unfit for business of any kind. Neither of the remedies I tried seemed to relieve me, and I had given up all hope of being well again, when a friend recommended me to take Ayer's Sarsaparilla. I commenced using this medicine, and, after taking a few bottles, was completely cured. My liver and stomach are now in a healthy condition, performing their functions naturally.—D. M. Ross, Bucksport, Me.

For a number of years I suffered with Dry Salt-Rheum. I tried various mineral springs, but neither these nor physicians did me any good. Upon the recommendation of a friend I commenced taking Ayer's Sar-

saparilla,

and, in a few months, was cured.—Geo. L. Peck, West Meriden, Conn.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all druggists. Price $1; six bottles, $5.

FOUR GRAND OFFERS 4 Grand Offers to every reader of the Christian Advocate. Read every word of this advertisement, as we know at least one of them is exactly what you want. We are sure you have some old family picture of some dear and departed relative or friend you would like, to have enlarged, and colored in a handsome portrait, or Imperials made of it.

OFFER No. 1. If you send us the names of three Ayer fiends, or some one you think would make one life size (or enlarged cabinet finished and sent by mail, prepaid; our regular worth $10, for $2.75, or 1 8x10 and 4 11x14 advertisement must be sent with the order), we will make one 11x14 portrait either in Ink, Crayon, or Water Color, and one extra Water Color, portrait worth $16, for $6.75; this offer before March 1st, 1887, as we positively will not make at these prices after March 1st, 1887, our object in offering at so low a price is to obtain a good agent in your vicinity at once.

OFFER No. 2. If you are a buyer portrait and no Imperials if you send us the three Duplex Panel Photos and any small picture, with $1.75, we will make one 11x14 portrait Duplex Panel Photos by any skylight process, without the aid of a dealer, price $10, before March 1st, 1887, will receive a Negative Pox, worth $2.50 FREE & 80 page book, "How to Make Photos," and $25 Premium made by any Ayer camera, send stamp for 24 cents. Your friend

OFFER No. 3. Any one ordering one of our PHOTO EMPIRE EQUIPMENTS for making Photos by any skylight process, without the aid of a dealer, price $10, before March 1st, 1887, will receive a Negative Pox, worth $2.50 FREE & 80 page book, "How to Make Photos," and $25 Premium made by any Ayer camera, send stamp for 24 cents. Your friend

OFFER No. 4. THE LARGEST AND MAGNIFICENT PHOTO CANVAS No. 2 (equal to 40 cabinets) any other Canvas sold for $25. In order to introduce our Canvas & Cloth in this market, and our prices only $10, and if you order before March 1, 1887, we will place in the hands of each purchaser free of charge, a $25 Premium made by any Ayer camera, send stamp for 24 cents. Your friend

FOR Both in N. Y. or this paper. References: Large Manufacturing Establishments, Catalogue and Circulars free. Agents wanted in every town and county. Outfit and private terms to agents, 10c. (silver) extra. Send for our Catalogue and Circulars, and be convinced that we do as we advertise. Correspondence solicited. Address EMPIRE PHOTO CO., 281 Canal St., N.Y. **YOU.**

MISCELLANEOUS.

LOUISIANA STEAM

Sash,

Blind and

Door

FACTORY.

199, 201, 305, 307, 307 Gravier Street,

NEW ORLEANS

ROBERTS & CO.

Proprietors

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty

BRANCH OFFICE:

NO. 52 CARONDELET STREET.

$65 A MONTH & BOARD for 3 live Young Men or Ladies in each county. P. W. ZIEGLER & CO., Philadelphia.

SPECIAL NOTICE TO PLANTERS.

Guaranteed Highest Grade and Most Reliable Fertilizer to be had.

Ammoniated Raw Bone Superphosphate

PURE GROUND BONE:

800 Pounds to the Acre Will Double the Yield.

"Gold Medal" was awarded us at World's Exposition and at American Exposition for best Cotton, Sugar, Cabbage and Potato Fertilizers.

Write for 48 page Pamphlet Handbook

Stern's Fertilizing and Chemical M'f'g Co.,
14 Union St., New Orleans.

EDUCATIONAL.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION.

The fall term will begin on Wednesday, September 15, 1886, with a full corps of teachers, increased and increased facilities for instruction. Board and tuition without music one hundred and seventy-five dollars a year, with music two hundred and thirty-five dollars. Payments one-half in advance, balance at the end of session; or in quarterly payments. If the entire bill for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a like deduction of ten per cent.

Four pupils occupying a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates—one half in cash in advance and balance at the end of session.

Special rates obtained in music and elocution. In the regular lessons in music but will be charged extra additional course in music.

Parents in making engagements for the year, a rich of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $120 25—a discount of twenty-five per cent. from the catalogue prices; or by paying one half in advance, they will be entitled to the same for $200.

F. M. GLAZE, Pres.
E. J. DAVIES, Vice Pres.

FIRE INSURANCE.

MECHANIC'S & TRADER'S

Insurance Company.

14 CARONDELET STREET,
New Orleans, La.

Solicits Fire, River and Marine Risks.

AT LOWEST TARIFF RATES.

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R. C. SHORTRIDGE, Collector. (Late Sec., Union Ins. Co.)
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Factors' and Traders'

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40 CARONDELET STREET.

Paid Up Capital ..... $1,000,000.

ED. A. PALFREY, President,
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Issues Policies Covering Fire, River and Marine Risks at the Lowest Tariff Rates.

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CRESCENT INSURANCE COMPANY

Incorporated as a Mutual Company in 1845—Reorganized as a Stock Company in 1856.

CASH CAPITAL, - - - - - - $400,000.

Has paid over TEN AND ONE HALF MILLIONS for losses since 1856.

Annual and Term Policies Issued on Desirable Fire Business.

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Has our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas

LIVERPOOL and LONDON and GLOBE

INSURANCE COMPANY,

OFFICE: COR. BIENVILLE AND BOURBON STS.

DIRECTORS IN NEW ORLEANS,

J. F. SHERBURNE, Chairman.
NEWTON BICKNER, A. DELVAILLE,
RUDOLPH WORSTE.

Assets in the United States..... $ 1,078,784 86
Surplus over all liabilities..... 2,708,139 18

HENRY V. OGDEN, Resident Secretary.
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MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement

—1887—

We offer the following club rates to take effect after November 1, 1886. Cash to fill to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price	Our price
Southern Cultivator	$3 50	$2 75
American Agriculturist	3 00	2 75
Daily Picayune—12 mos.	15 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 00	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	4 00	3 75
" Weekly	4 00	3 75
" Bazar	4 00	3 75
" Young People	4 00	3 00
Demorest's Magazine	4 00	3 25

Send cash in full with all orders.

No attention paid to orders without cash.

Carver & Jamieson.

MISCELLANEOUS.

POND'S EXTRACT
VEGETABLE
PAIN DESTROYER

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises.

Catarrh, In its worst forms, yields to the use of Pond's Extract Catarrh Cure," specially prepared for this obnoxious disease. Pond's Extract Ointment should be used with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia.

No other preparation has cured more cases of these distressing, painful than the Extract. Pond's Extract Plaster is invaluable in deep-seated pains, lumbago, pains in back or side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching, is the most effectual known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples, Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that could be applied.

Female Complaints. In the majority of female diseases the Extract can be used as well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract has been imitated, the genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None others genuine. Always insist on having Pond's Extract. Take no other preparation.

It is never sold by bulk or by measure.

Full directions, Pamphlets, &c., sent free. Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

The Southern Insurance Company

OF NEW ORLEANS.

31 CAMP STREET.

Cash Capital.....$300,000 00
Assets, 1st of January, 1886.....408,941 80

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

ERNEST MILTENBERGER, President.
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NEW STORE! NEW GOODS!

We have removed to our new location, corner Camp and Common Sts., and invite buyers to look at our

New Business Suits, $10 to $20; New Dress Suits, $16 to $28; New Youth's Stylish Suits, $10 to $18; New Stylish Overcoats, $8 to $25; Boys and Children's Suits, $3 up; Dress Shirts, $1 to $1 50; Scarfs; Canton Flannel Drawers, 50c.; Merino and Shaker Underwear, Socks, Collars, Cuffs, Umbrellas and Trunks. Lowest Prices and Best Goods at

W. H. PIERSON'S,
20 and 22 Camp Street.

Alabama Coal and Coke Company,

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Representing in New Orleans the largest mining companies in Alabama, and offering the best grades of Coal, such as the famous MONTEVALLO, the best grate coal in the United States; the HELENA, thought by many to equal Montevallo; the ALABAMA SPLINT, Alabama's best combination coal, a hard lump coal good for grates or for steam; the celebrated Pratt and Warrior Coals, best steam Coals now used in the United States.

All of the above Coals burn to ashes, leave no cinders, and are more lasting than Pittsburg coal. No odor arises from burning them.

We have unusual facilities for furnishing coal in Car Load Lots to points reached by any of the railroads entering in New Orleans, and can promptly load vessels at low prices here or at the ports of Mobile and Pensacola.

A. C. DANNER, President. H. E. ANDERSON, Secretary and Treasurer.

W. C. SHEPARD, 49 Camp Street, NEW ORLEANS.

Crockery, China, Glassware and General House Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 Pieces	$10	American Porcelain Dinner Sets, 136 pieces	$12 00
Decorated Dinner sets, from	$12 to $35	Stone China Chamber Sets, square shape	2 50
Colored Band Chamber Sets, new shape	3	Decorated Chamber Sets, new shape	3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set.

Goblets and Tumblers, all colors, from 75 Cents to $2 per dozen.
Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

T. J. CARVER. B. O. L. RAYNE.

T. J. CARVER & CO.,

Cotton Factors and Commission Merchants,

44 Perdido Street.

The patronage of our friends and the public respectfully solicited.

FURNITURE.

FINLEY & GRANT, 50 and 52 Barone Street.

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices. Send for Illustrated Catalogue and Price List.

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to clergymen and the trade. I. P. FRINK, 551 Pearl street, N. Y.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost unanimously acknowledged throughout nearly all parts of the world to be the sovereign remedy. Worm Colic, Cholera Infantum, and Teething Disorders, which are generally caused by worms, are soon relieved by the use of this valuable medicine. Children often look pale and sickly from no other cause than worms, and parents are most frequently the result of these hidden ravagers and miners. When they are irritable and feverish, with occasional vomiting, refusing food and eating ravenously, again refusing whole meals, tossing restlessly in sleep, grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from causes similar to those that produce parasites—scale, moths, &c., which infest and destroy animal and vegetable life. Worms are the most formidable enemies of mankind, and surely as they exist, they can be *safely* and *speedily* removed from the system by the prompt use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its unfailing success. In fact, it never fails. It has frequently been given to children as a mere purgative, not suspecting the cause of the illness, and large quantities of worms were discharged, and the patient relieved. The most cautious will be used by every purchaser to be sure we judge by some person of the genuine every bottle before buying of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW FRANKLIN, HOWARD CO., MO.
Messrs. J. F. Schwartz & Co., Pittsburg, Pa.
Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your Vermifuge ran absolutely be dispensed with in my family.
Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MO.
Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable and efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

J. F. SCHWARTZ & CO., SUCCESSORS TO B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

Our Young People.

GOD'S EYES.

"I can not see," said little May,
"How God is everywhere.
You say he's with me here to day,
And with my cousin there.

"At grandpapa's in old York State,
And uncle's o'er the sea;
Knows all about my sick playmate,
Sweet little Annie Lee.

"How can he fill the heaven high?
And earth so wide and great?
And even view with saddened eye
The fallen angels' fate?"

"Why, Sister May," lisped little Jae,
Between two weary sighs,
"You surely can not help but know
The stars are God's own eyes.

"I do not think it strange at all,
That God sees all we do,
When countless eyes, so bright and small,
Look down through heaven's blue.

"Last night, when all was dark and still,
I woke to great alarm;
I trembled, for I feared some ill
Would surely cause me harm.

"I softly opened my window light,
To peep if foes were near;
God's starry, sparkling eyes so bright
Were all that did appear.

"And one the brightest of the train,
Winked at me from on high;
I crept in bed without a pain—
I knew that God was nigh."

— Old and Young.

MR. EDITOR: As I have not written for some time to the ADVOCATE, I again knock for admittance into its wide-known columns, which I read with great interest. I think it is a good thing in you, Mr. Editor, for allowing space in your columns for the children to converse with one another. For the last two years on this work has been the resolute J. A. Leech. The last text that he preached to us was, "Come and follow us, and we will do thee good." He is now at Conference, and if the Conference sends him back, he will be greeted with a warm welcome. Now, I will answer some questions. Jemmie Tirrell, there were two Marys at the crucifixion of Christ. Martha S. Monroe, "Will a man rob God?" may be found in Malachi iii, 8. Clifford A. Donaldson, Paul wrote the Romans. Now, where is the word "wagon" found in the Bible? Mr. Editor, I have read through the Bible this year. Who of the cousins can say that? Let me hear from them, and see who will be first. Hoping the ADVOCATE and its editor grand success, I remain,

Your true friend,
JAS. A. GLOVER.

NEW PROSPECT, Miss. Dpt.

MR. EDITOR: I am a little girl ten years old. I go to school, and like my teacher very much. Her name is Mrs. McKie. I go to the Methodist Sunday-school. I go every Sunday that it does not rain or I am not sick. Our pastor is Rev. W. B. Lewis, and we all like him. He is so sweet and good. We had a protracted meeting about a month ago, and I think it did a great deal of good. Mr. Nicholson, of Crystal Springs, helped Mr. Lewis. I will answer Whittie Smith's question: Methuselah was Noah's grandfather, and Lamech his father. I will close by asking two or three questions: Where in the Bible can you find the words "ferry-boat" and "pen-knife"? Who said, "I am this day four-score years old?" Your little friend,

MAGGIE TICHETT.

CANTON, Mississippi.

MR. EDITOR: I write, hoping to gain admittance and to join the band of cousins. My age is thirteen. My papa takes the ADVOCATE, and I always like to read the little folks' column, but I never attempted to write to any paper before. I have attended Sabbath-school all the year, and for good lessons have received from my teacher, Mrs. Rebecca Clayton, "The Story of the Bible," which I appreciate very much. I will answer Cora S.'s question: Peter was martyred. I will close by asking a question: Where was Moses found when a baby, and how old was he when he died? Hoping to see my letter in print, I remain,

Your devoted cousin,
KATE L. RISHER.

Vossburg, Mississippi.

MR. EDITOR: As you were so kind as to publish my first letter, I thought I would write again. I had a nice time hunting. Some of our relatives were out to see us from Alabama. It was quite a treat to them to have the chance to spend a few days in the country, and the weather was so lovely. I did not go to the Christmas tree; but good old Santa Claus did not forget me. I will close by answering Oscar E. Davis' and Emma N. Patton's questions: The four horses of different colors are mentioned in Revelation vi, 2, 8. It was Joshua who made the sun and moon stand still. (Joshua x, 12.) Where in the Bible is "frying-pan" found? I remain, Your little friend,

JOHN P. THORNTON.

HEIDELBERG, Miss.sippi.

MR. EDITOR: As I have never seen a letter from this part of the country, I will try to write one. I have five brothers and one sister. My papa has been taking the dear old ADVOCATE ever since I can recollect, and I am so glad to see it every week. I will try to answer Emma N. Patton's question. It was Joshua that commanded the sun and moon to stand still. For fear of the waste-basket, I will close by asking a question: How old was Noah when he built the ark?

Your little friend,
S. W. GREENING, JR.

MANSFIELD, Louisiana.

MR. EDITOR: I saw in your paper of November 11 that you ask why the little folks had quit writing to the ADVOCATE. I thought I would make another attempt to write and tell you the reason I have not written in so long a time, for I think it is an honor, indeed, of having the privilege to write to your good paper. I am kept busy helping mamma to do her work. My papa runs a steam mill and gin, and it makes us have a busy time cooking for the hands. We do all of our own work except washing. We had no school last fall. I am very sorry for it. We still hold on to our Sabbath-school, but very few attend. We have preaching twice a month—second and fourth Sundays. We had preaching last Sunday by Bro. Johns, "our little preacher," as we all call him; but he does not preach very little sermons. I will ask a question, and close: Which one of Christ's disciples was cast on a lonely island?

MARY S. HODGES.

COTTON VALLEY, Louisiana.

MR. EDITOR: I wrote to you before I was five years old, informing you that my dear mother died and went to heaven the day after I was three years old. Papa found a good old lady, Aunt Brigg, to keep house and take care of us three children; and well did she care for us. My dear papa went to Jefferson and found another good Christian mother for us, Miss Ella Rowell. We all love her, because she is good and kind and loves us so much. Mamma and papa are both members of the Methodist Church. I am a Methodist, and love to go to Sunday-school and church. On December 11 Cousin Tom Davenport Bonner will be one year old and I will be six. Aunt Mary and Uncle Tom Bonner are going to give us a nice birthday dinner. I wish you could be with us, Mr. Editor.

TOM H. CHAMBLING.

TYLER, Texas.

MR. EDITOR: As you published my first letter, I will write again. We are having very cold weather up here, and snow has been falling all day. The weather is not so cold now as it has been. The thermometer has been 10° below zero. We have a pet kitten. He is very playful. We have a pet bird also, and he sings so sweetly. I have a brother five years older than myself. My mamma has been dead nearly four years. My papa works in the Illinois Central railroad office at this place. I will answer Ida Blocker's question. It was Jesus who fasted forty days and nights. I will ask the little cousins a question: Who betrayed Jesus? Now I will close for fear I make my letter too long.

Your little friend,
JOHIE WHITE.

TOLONO, Illinois.

MR. EDITOR: I am a little girl. My brother takes your paper, and we are all glad to see it come. I like the children's letters. I have been thinking of sending you one since your question came, November 11. I have not written before. I wish you could be at our entertainment this evening. We girls have been collecting to pay for a Methodist Church. Our contribution jugs will be broken. We will have music and nice speeches from several good ministers. I will ask one question, and close. Did Christ command baptism with water after he arose from the dead? Your little friend,

BERRINIHA PHILLIPS.

BETHANY, Mississippi.

MR. EDITOR: I am a little boy thirteen years old. My father takes your paper. I love to read the little children's column. I am going to school now. I study geography, arithmetic, spelling and reading. I live one mile and a quarter from town. It is a very nice place. My father is a railroad man. I hope my letter will not reach the waste-basket. I want to ask the little cousins a question: Who in the olden times was killed by a piece of mill-stone? It is found in the Old Testament. I will close for this time.

Your little friend,
EUGENE SMITH.

BROOKHAVEN, Mississippi.

MR. EDITOR: I am a little Methodist boy seven years old. I live with grandpa. He takes the ADVOCATE. I like to read the nice little letters in it. You wanted to know why the little folks and quit writing, so I thought I would write. I would be very proud to see a letter of mine in your valuable paper. I joined the church last summer. Bro. Guice was our pastor. I liked him very much. We have a good school. Prof. Larkin is our teacher. We have a nice Sunday-school. I like to go very much. The little lessons teach us so much about dear Jesus. Your little friend,

HENRY SIMS.

SILVER CREEK, Mississippi.

MR. EDITOR: I am a little girl thirteen years old, and never attempted to write to any paper; but as I have read so many letters from the little cousins, I thought I would try to write one. Grandpa takes your valuable paper. I like to read it very much, especially the little folks' column. I have one little brother and no sister. We have a very good Sunday-school. Mr. J. J. Denson is our superintendent. I will close by asking the little cousins a question: The first nine words of what Psalm did our Savior repeat when on the cross? Hoping to see this in print, I will close. Your little friend,

MAGGIE E. SIMS.

SILVER CREEK, Mississippi.

Farm and Home.

WATERING IN WINTER.—It is very desirable to supply animals with water, not too cold during cold weather. Cows drink a large quantity of water, and when the latter is nearly at freezing point, it has to be warmed up in the stomach by animal heat—raised, say, forty to one hundred degrees. Now, animal heat is generated from food, and if an animal drinks much cold water, it must eat more food wherewith to warm it. If practicable, water should be conducted in a pipe, some distance underground, from a spring to the lot. It would thus get within reach of animals at a temperature of about sixty degrees. Such an arrangement would also insure animals against the neglect of servants in supplying water or of supplying it regularly. If one considers the time consumed in drawing water from a well and carrying it to animals, or in leading animals to a watering trough day after day and year after year, how long would the labor and time thus expended run up a bill of costs in excess of that of the piping and other fixtures requisite to convey it warm and fresh to every stall?—Dr. Jones, in Southern Cultivator.

WINTER MANAGEMENT OF SHEEP.—It is best to keep sheep in a yard sheltered by their shed, with a warm southern exposure. Let them have their regular time for exercise as much as for their grain ration or their hay. If snow continues on the ground a long time, so that they have no inducement to take exercise in search of grass, turn them into a corn stubble from which the fodder has been hauled out and picked. They will rove up and down in this and pick a large amount of "chitterlings" from the stalks, no matter how weather-beaten they may be, which they would not eat if given to them in the yard. A sheep is grateful for the privilege of picking up a portion of his living in his own way; dribbling about in all kinds of broken cocks with his slender prehensile lips; and even after they have picked the stalks over twenty times, it will pay to turn them in again simply for the value of the exercise. The great use of the system of weeding is that it allows the master to regulate the time and amount of exercise, and also secures more effectual elimination.—American Agriculturist.

LIVE STOCK IN WINTER.—No animal does as well as it should that is not comfortable. Study the comfort of all kinds of live stock. Regular feeding, wholesome food, pure water and comfortable labs are essential. *Horses* need fresh air, without draughts, and light. These are less important for neat stock. Sheep require pure air, but light is less important, and darkness favorable for the quiet and rapid fattening of ruminating animals. Warmth is especially important for all kinds of stock which have been fed for slaughter, and which are being held for better market prices. *Poultry.*—Give winter fowls a chance to "roost" on the manure pile; keep them warm; provide dusting-boxes; if possible, light, clean, well-ventilated quarters and sunshine; open water; sunny sheds; a variety of food; warm food, like boiled potatoes, mashed warm, with meal mixed through it, at noon daily; gravel, crushed bone and oyster shells, or other form of lime, and pure water renewed daily, and eggs will be abundant, even in zero weather.—American Agriculturist.

SHEEP IMPROVE LAND.—Farm and Garden says sheep bring about very marked improvement in pastures which have become so thoroughly run out and overrun by briars and bushes as not to be worth fencing for cattle pasture; by being given over to the sheep for a few years they will be brought into a productive condition. Any pasture run for cattle and horses may profitably have as many sheep added to the stock as there are acres in the pasture,—and the pasture will be benefited thereby. Sheep eat so many different kinds of plants which cattle and horses refuse, that the addition of a few sheep, by keeping down those plants which other stock refuse, really increases the product of grass as for other stock.—Register.

USEFUL WINTER WORK.—An Eastern contemporary offers the timely suggestion that during the winter, when nothing else can be done, a farmer handy with tools may fashion out various kinds of wooden implements, ax-helves, whiffletrees, and the like, to replace breakage during the busy season. The use of tools in this way will accustom the farmer to do various kinds of work which after all is better for mind and body than absolute inactivity. With too many farmers winter is a season of such cotton leisure that it unfits them for active duties even when spring-time is to work.

ANTIDOTE FOR POISON.—It is worth knowing that an antidote for poison, oak, ivy, etc., is to take a handful of quick-lime, dissolve in water, let it stand for an hour, then paint the poisoned part with it. Three or four applications will never fail to cure the most aggravated cases. Poison from bees, hornets, spider bites, etc., is instantly arrested by the application of equal parts of common salt and bicarbonate of soda, well rubbed in on the places bitten or stung.

LET US EAT MORE MUTTON.—As a rule, Americans do not eat anything like the proportion of mutton as compared with other meat, especially pork and beef, that the people of Great Britain or any of the older civilized nations do. This is somewhat surprising; but we trust that in time the relish for good mutton, which is one of the most healthful of meats, will be as general among us as among the people of the old world.—Ex.

Having in our editorial capacity as members of the Pavement Ho Ho Committee been asked to test and prove the effectiveness of many different articles to be used as disinfectants in sick rooms and as preventives of infectious fevers, report that Darby's Prophylactic Fluid has been thoroughly tested during the recent Typhoid epidemic in this place. It proved most effectual in staying the spread of the fever.

F. H. ARMSTRONG, S. M. DAVENPORT,
J. A. OPP, G. M. LANCE,
THOS. KEIR, JAMES LEE, JR.

The church of Christ, which is partly militant and partly triumphant, resembles a city built on both sides of a river; there is but the stream of death between grace and glory.—A. M. Toplady.

MISCELLANEOUS.

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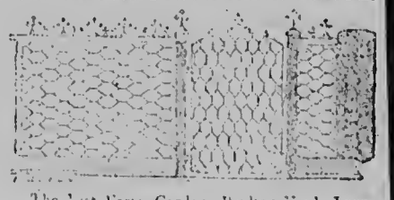

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Christian Advocate.

Marriages.

ELLIS—MATHYS.—At the residence of the bride, near Mayersville, Miss., December 29, 1886, by Rev. W. H. Munro, Mr. W. T. Ellis to Miss Leah B. Mathys.

CHAMBLISS—SHARBROUGH.—At the residence of Mrs. Mary Elliott, in Claiborne County, Miss., January 6, 1887, by Rev. F. W. Sharbrough, Mr. Q. W. Chambliss, of Claiborne county, to Miss Lucora Sharbrough.

BERRY—CAWTHON.—At the residence of the bride's father December 30, 1886, by Rev. W. B. King, Mr. I. M. Murry to Miss E. C. Cawthon, all of Rankin county, Miss.

GAGE—McCLENDON.—At the residence of the bride's father, in Brooklaven, Miss., December 29, 1886, by Rev. A. F. Watkins, Mr. C. R. Gage and Miss Sadie McClendon, both of Lincoln county, Miss.

TWISEL—HAMEL.—At the residence of the bride's father, S. A. Hamel, Esq., near Yazoo City, Miss., January 12, 1887, by Rev. S. J. Cotton, Mr. Joseph M. Twiner to Miss Alma Hamel, both of Yazoo county, Miss.

FARMER—STAPLES.—At the residence of Mr. Staples, October 11, 1886, by Rev. J. H. Stone, Mr. W. S. Farmer to Mrs S. A. Staples, all of Lincoln parish, La.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

LOCKHART—Rev. J. B. Lockhart, a local preacher on the Haynesville circuit, Louisiana Annual Conference, was born in Abbeville county, S. C., on October 7, 1851. On December 13, 1886, after an illness of more than three weeks, he passed to his reward, calm and serene as a summer evening, in Haynesville, La. He joined the Methodist Episcopal Church, South, when quite a young man, and made a profession of religion, which he enjoyed as a positive fact as long as he had his consciousness. He attended school in Lowndesville, S. C., until he was prepared to enter college. He then came to Louisiana and matriculated as a student in Centenary College, Jackson, La., where he, perhaps, completed the studies in the Freshman and Sophomore classes; after which he began to teach school. Having taught six months' school in Mississippi, he came to Haynesville, in August, 1885, and took charge of the Haynesville Academy, as principal, which position he filled with ability and success.

But we do not propose to dwell or refer to his ability and professional career, but to his personal character, that which embalms his memory in our hearts. He had a very affectionate nature, and a heart full of grace, which he said was necessary to the performance of the great work in which he was engaged. A thoroughly converted heart like his always found it more blessed to give than to receive. He loved his pupils, and prayed for them daily, that they might develop into grand Christian manhood and womanhood. He not only believed that God is, but a rewarder of those who diligently seek him. The writer was with him much during his sickness, and talked with him about death and his hope of that rest that remains for the people of God; and he always said that he was ready and perfectly reckoned to the will of the Lord. He lived right, and, of course, died right.

At the fourth Quarterly Conference of the Haynesville circuit a committee of three was appointed to write the above and draft the following resolutions:

Whereas, in the wisdom and providence of God, Rev. J. B. Lockhart, who walked in and out before us with all the Christian dignity of his young manhood for more than fourteen months, has been called "from labor to refreshment;" *And, whereas*, This afflictive dispensation of God's will with heart rending weight on the affectionate mother of the deceased and his loving sister, who are the only remaining parties of the family this side the shining river: therefore, be it

Resolved, That while we can not comprehend this afflictive providence, we bow in humble submission to the will of a kind heavenly Father who doeth all things well.

Resolved, That we tender our affectionate and heart-felt sympathy to the bereft and widowed mother and only surviving sister, praying that God's grace may sustain them in this, their deep affliction.

Resolved, That a copy of the aforesaid be sent to the family of our beloved brother, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

O. H. GODFREY, for Com.

ABEL—Died at his home, near Phœnix, Miss., G. W. ABEL, after a brief and painful illness, on October 7, 1886, in his twenty-sixth year. He joined the church in his fourteenth year, at Dayton, Tenn. He was converted at the same time and received in the church, and ever since remained a faithful member of the same. Our dear Bro. Abel was married to Mrs. L. J. Jackson, June 23, 1885.

He was a kind and loving husband, a devoted son. He leaves a wife and little baba, father, sisters and a brother and many friends and kindred. He left a testimony that he had gone to heaven, asking his loved ones to meet him there. Yes, his pure and lofty spirit has winged its flight to that mystic land that lies beyond our death. Over his home hangs a veil of sorrow bedewed with tears from stricken hearts, and is too dreary and dark to be lighted by human hands. But oh! stricken hearts, he has not left you comfortless. By that pure love and all the sacred ties that bound you to him here, his spirit woos you to that better land where, joined again in deathless bands, immortal love doth dwell and partings are unknown. K. E. W.

Nashville Advocate please copy.

MARTIN—Mrs. SUSAN DELPHINE MARTIN was born in Wilkinson county, Miss., February 17, 1852, and died, at her father's residence, Tangipahoa parish, January 5, 1887. She was the youngest daughter of Catherine and S. R. Hyde. She joined the Methodist Church in 1883, and was happily converted the following year under the preaching of J. M. Pugh. She was married to John W. Martin, of Pike county, Miss., October 15, 1885.

So passed away a loving wife, a dutiful daughter, a faithful Christian. She is not dead, but sleepeth.

B. F. HART.

Woodville, Miss., papers please copy.

SIBLEY—Mrs. MARY C. SIBLEY, daughter of Michael and Sallie A. Hooter, was born in Yazoo county, Miss. March 22, 1837; joined the Methodist Episcopal Church, South, in 1854, under the pastorate of Rev. R. T. Jones. She was married, February 4, 1858, by Rev. J. A. James, to Mr. James W. Branin. To these were born four children, three of whom have preceded her to the better land. Being left a widow, she was married the second time, November 15, 1875, to Mr. Asa Sibley. To them were born two children, one of whom has also gone on before to the home above. Sister Sibley died at her home, in great peace, November 25, 1886, and was buried by the writer in the family burial ground at Ogden Church.

It was the writer's privilege to be with her near the end. She said, "If this is death, I have no fear." No; she was ready. She had been ready a long time. Death found no unwilling passenger when he came for her, and, living the life of the righteous, she has been carried by angels to Abraham's bosom. She leaves behind her husband and two children to mourn their loss. She is now "waiting and watching" for them. S. J. COTTON.

PERRY—Mrs. EMILY ELIZABETH PERRY, formerly Miss Emma Munson, died on September 2, 1886, aged forty-five years. She was married in 1863 to Mr. William Perry, and both joined our church the following year. They lived five years at or near the old homestead of Mr. Perry, and then moved to the place on which he now lives, where she died, in West Feliciana.

Sister Perry was a woman of good judgment on matters in the home, on the farm, or in the work for the Master. She was an active, efficient member of our church, on Bayou Sara circuit, at Concord. We were just about organizing a Woman's Christian Temperance Union, and intended having her as president, when, without warning, she sickened and died; and we are called upon to mourn her loss. It is gain to her. She died with the assured hope of eternal happiness. Her life was one of cheerfulness, purity and industry. Though never strong, she obeyed the religious injunction, "Never be unemployed;" and, therefore, her little home was one of comfort, neatness and good taste. The preachers were all welcomed with cordiality under her roof. I knew her from childhood to her death, and honored her as a faithful Christian woman.

H. BRADFORD.

O'PRY—Died at his home, near Roleline, La., September 15, 1886, JOSIAN O'PRY, in the thirty-fifth year of his age. "Jody," as he was called by everybody, was a great sufferer at times from Bright's disease, of which he died; but had the consolation of religion, which he professed many years ago. He connected himself with the Methodist Church, at Rocky Mount, Sabine parish, in 1875, and lived a consistent Christian life up to the time of his death.

He was loved by all his neighbors, and had the respect of all who knew him. He loved the church, and did what he could to promote her interests, holding the position of steward at the time of his death. He and his family attended punctually upon the services of the church, and it was regarded a strange thing to see his seat vacant. On the day of his burial many checks were suffused with tears as the eyes of the congregation were turned to the vacant corner. Being loved and honored in life, many testified to his worth in the hour of death. His seat in church is vacant here, but he has gone to take a higher and an better one of glory. He leaves a wife and four children, a mother, two brothers and two sisters to follow on. May they emulate his noble example in all the relations of life, and in duty meet him in heaven!

R. S. I.

ANDERSON—HENRY S. ANDERSON died at his home in Amite county, Miss., December 30, 1886, aged sixty-two years, eight months and seven days. The deceased first married a Miss Jackson, of Amite county, Miss., who died in a short time; that Miss Mary L. Catlin, also of Amite.

When the sad news went forth that this good man had died, it cast a deep gloom over the whole community. Being endowed with a cheerful temperament, a large mind, and a great heart, he had won a host of friends who could scarcely realize their loss. His health had been declining for several years, but hopes were entertained that when spring came the weak body would gain new vigor, and thus live to continue "scattering seeds of kindness." He was a deacon of the Mount Zion Baptist Church for many years, and attended and donated liberally to all other churches. He leaves his wife, two sons, five daughters and a number of relatives and friends; and, if we can but follow his examples, will meet him "where the sorges cease to roll." MINNIE LEE.

PRICE—Mrs. ZILPHA PRICE, the mother of Rev. Jesse Price, of the Tennessee Conference, departed this life, in full triumphs of faith in Jesus, Friday morning, December 10, 1886, at the residence of her son, in Brownsville, Tenn. She was born in Old Virginia, and moved from Virginia to Rutherford county, Tenn., and from Rutherford to Wilson county, where she remained until coming to live with her son in Brownsville, Tenn. She was about seventy-five years old, and had spent forty-nine of those years in the Master's service and within the pales of the dear old Methodist Church. Her life was one of patience, although her sufferings were much for two or three months. She bore them like the child of God beareth affliction. The church has lost a consistent member, and the family an affectionate mother. Her last words were: "I am gone. I am gone to live with Jesus." She rests in the Robinson's Graveyard, near Macon's, Tenn. Of the afflicted family who mourn his loss, two sons are preaching the gospel. "He giveth his beloved sleep."

C. L. FIELDS, Pastor.

OWENS—*Whereas*, Our All-wise Father has seen fit to take from us our most esteemed brother, JOHN OWENS, in the prime of his life; therefore, be it

Resolved, That in his death we sustain a great loss, for as a Sunday-school student he was second to none, and his example is most worthy of emulation.

Resolved, That we extend our sympathies to the bereaved brother and sister, trusting that when life's work is ended they will all clasp hands on that bright, circumambient shore.

Resolved, That a copy of these resolutions be sent to the Crystal Springs Meteor and NEW ORLEANS ADVOCATE.

MISS CARRIE STEEL, for Com.

LONG—Died in Knoxville, Tenn., at the residence of Dr. I. Boynton, LOYNTON LONG, infant son of Rev. S. D. and L. Long, aged six months. "The Master came himself, and gently took the little land in his, and gave it room among the angel harpers."

D.

Church Toilets—Are They not Inconsistent with Religion.

The elaborate church toilets in which many ladies indulge has been the subject of much severe public and private comment; yet the evil continues, and will never be eradicated until Christian people and the press unitedly protest against a practice so devoid of taste and of reverence for God's holy sanctuary.

Gorgeousness or splendor of attire is altogether out of harmony with the sanctity of the place and the occasion; and we are amazed that woman professing godliness should flaunt their costly fabrics, fashioned by the cunning hand of the *modiste* in styles befitting the ball room, before the eyes of their honored pastors, and, while thus arrayed, partake of the holy sacrament.

To us it appears a mockery of sacred things—a sacrilegious act calculated to bring reproach upon the church. Not only this, but it is an insult to their sister members, who only by dint of the most stringent economy are enabled to make themselves presentable, and burn the midnight lamp that they may fashion their own poorly fitting clothing. Many of this class—particularly young girls—are deficient in strength of mind and earnestness of purpose, and are easily affected by envy or preyed upon by discontent; and the ruin wrought upon them by such a display of fine dressing is deplorable in the extreme.

The life of the working-girl is arduous and exhausting, and she has no time for appearing in public but Sunday, and no place but the church or street; yet she will be happy and sweet-tempered in her plain muslins and worsteds if her vanity be not incited by her more fortunate sister's love of display. Many girls spend all their earnings upon self merely from this cause, when a liberal portion would otherwise be contributed toward the purchase of home comforts and the education of the younger members of the family. The influence of the worldly-minded woman of wealth is, indeed, most deadly.

The fair sex naturally have a hankering for beautiful things, and if they can afford to dress richly and handsomely we would not trammel them in their desires, only let them observe the good taste to dress plainly at church and upon the public promenade, that the pernicious influence of their example may not be as poisonous seed sown in the hearts of the respectable middle classes that the world can so poorly afford to have vitiated.

Society calls loudly for elegant costumes; and the brilliant belle can make herself as lovely and irresistible and as gay seemes as wealth and taste suggest. We do not wage war upon fine dressing only when obtruded upon sacred places and occasions, but we do think when it causes a weak sister to offend that the wise and true woman will retrain from such display; and surely simplicity of dress is no where so much to be admired as when the wearer appears as a worshiper of the true and living God.

We are told that the first lady in our land—the wife of our honored President—dress's for church with excellent taste, but absolute plainness, her suit usually a body of a dark grey or black, a small pin at her throat, but nothing else in the way of ornament; a high black hat trimmed tastefully but quietly and black gloves of undressed kid, complete her corrective toilet. Such simple and unobtrusive attire becomes her the true lady, and should commend her to the consideration of every American woman.—*Baltimorean.*

A GREAT LESSON.—That man has learned a great lesson who has learned to accept himself as he is given to himself. We may build a thousand airy castles in to what we would do if we had the genius of a Milton or a Newton; but nothing will ever come of such airy castle-building. The real question that should interest us is, what work can we best do, without the genius of a Milton or Newton, but with ourself as we are. When we answer that question, we stand at the threshold of the door that leads to the highest success of which we are capable.—*Messenger.*

MISCELLANEOUS.

Every bottle of Smallenberger's Pills sold in any locality will sell others; indeed the sale of the *first* bottle is often all the advertising the medicine needs to keep it in steady demand. It is not a purgative, does not sicken the stomach, is perfectly safe in any dose, and cures immediately every form of Malarious disease.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*"Civil Service Gazette."*

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DYSPEPSIA.

Up to a few weeks ago I considered myself the champion Dyspeptic of America. During the years that I have been afflicted I have tried almost everything claimed to be a specific for Dyspepsia in the hope of finding something that would afford permanent relief. I had about made up my mind to abandon all medicines when I noticed an endorsement of SIMMONS LIVER REGULATOR by a prominent Georgian, a jurist whom I knew, and concluded to try its effects in my case. I have used but two bottles, and am satisfied that I have struck the right thing at last. I felt its beneficial effects almost immediately. Unlike all other preparations of a similar kind, no special instructions are required as to what one shall or shall not eat. This fact alone ought to commend it to all troubled with Dyspepsia.

J. N. H. LMES,
Vineland, N. J.

CONSTIPATION

To Secure a Regular Habit of Body without changing the Diet or Disorganizing the System, take

SIMMONS LIVER REGULATOR

ONLY GENUINE MANUFACTURED BY

J. H. Zeilin & Co., Philadelphia.

FROM

CAPTAIN THE HONORABLE

ALISTAIR HAY,

3rd Battalion Black Watch,

Royal Highlanders.

(SECOND SON OF THE EARL OF KINNOULL.)

DUPPLIN CASTLE, PERTH, SCOTLAND,

TO THE LIEBIG COMPANY:

"I was in a condition of great debility, consequent upon a broken-down stomach, dyspepsia and malaria complicated with kidney irritation, when my medical attendant advised me to take your incomparable Coca Beef Tonic. Its effect was simply marvelous. The power of digestion was quickly restored, the kidney irritation vanished, and rapid restoration to health followed.

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It cures Sick Headache, Dyspepsia, Biliousness and Fever and Ague, Malaria, Neuralgia, Nervousness, Chronic Constipation, Sick Stomach, Sleeplessness, Weak Lungs, Asthma and Female Complaints, and Intermittent Fevers. Beware of Imitations under like or other names.

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ONE DOLLAR.

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The fall term will begin on Wednesday, September 15, 1886, with all the resources of excellent teachers and increased facilities of the institution. Tuition of board and English without music or ornamental, extraordinary charges; with music, Cox organ, and library, $180 per session—half in advance. Tuition at beginning of session, or in shorter proportion. If the entire sum for the year be paid in advance, 5 per cent. will be deducted. Two or more pupils from the same family will receive a discount of 10 per cent.

Pupils entering at any time together by the year will be allowed a deduction of fifteen per cent.

Members of the Louisiana Conference shall receive board at the rate of $120 per session in half boarders, and may reside in College free of charge.

Special attention will be given to the regular lessons for music, but will be charged as an additional charge in that line.

In making engagements for the year, a club of four young ladies will be allowed a deduction of $20.25 on the whole bill (twenty-five per cent.) from the catalogue prices; or for paying $70.25 in advance, they will be entitled to the same for $200.

F. M. CRANE, Pres.

S. J. DAVIES, Vice-Pres.

Weekly Market Review.

(For Week Ending January 19, 1887.)

COTTON.		
Low ordinary	6 15-16 @	— —
Ordinary	7 7-16	— —
Good ordinary	8¼	— —
Low middling	8 11-16	— —
Middling	9	— —
Good middling	9¼	— —
Middling fair	9⅝	— —
Fair	10 9-16	— —
Galveston middling	9	— —
Mobile middling	9	— —
St. Louis middling	9	— —

SUGAR.		
Inferior	2¾	3¼
Common	3¼	3½
Good common	—	2¾
Fair	3⅜	— —
Good fair	3¾	4
Fully fair	—	4¼
Prime	4½	— —
Strictly Prime	—	— —
Choice	4¾	— —
Seconds	4	4¼
Choice yellow	5¼	— —
Gray White	—	— —
Choice whites	5 9-16	5¾
Stan. grad	5 13-16	— —

MOLASSES.		
Syrup—Open Kettle	30	30
Fair	28	30
Strictly Prime	43	43
Choice	—	46
Fancy	—	47

RICE.		
Fancy	—	4¼
Choice	4¼	4¼
Prime	3¾	4
Good	3⅝	3¾
Fair	3	3¼
Ordinary	—	2¾
Common	2½	2¾
No. 2	2	2½
Rough	2 15	3 00

FLOUR.		
Minnesota bakers	4 62½	— —
Minnesota patents	— —	5 12½
Extra fancy	— —	4 75
Winter wheat patents	— —	5 75
Choice	3 75	3 90
Fancy	4 25	4 35
Extra Fancy	4 40	4 45

CORN PRODUCTS.		
Cream meal	— —	2 50
Corn meal	2 25	— —
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.		
CORN:		
White	45	— —
Yellow	— —	45
Mixed	— —	42
OATS:		
Western	39	— —
Texas rust-proof	42½	55
BRAN:		
₱ cwt	75	80
HAY:		
Choice	15 00	16 00
Prime	14 00	14 50

PROVISIONS.		
PORK:		
Mess	12½	12½
Prime mess	11 75	12 00
Rumps	10 25	11 50
BACON:		
Fancy breakfast	10	10½
Shoulders	6½	6½
Sides, long clear	7½	7½
Sides, short rib	7½	7½
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	4½	— —
Sides, long clear	6½	— —
Sides, short rib	6½	— —

FISH.		
MACKEREL:		
Extra No. 1, in bbls.	— —	11 50
Half bbls	6 25	— —
No. 2, in bbls., large	— —	11 00
Half bbls	— —	6 90

GROCERIES.		
COFFEE:		
Prime	— —	16½
Fair	— —	15½
Common	— —	18½
BUTTER:		
Western Creamery	33	34
Western Dairy	23	24
Country	— —	— —
LARD:		
Choice	6½	6¾
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	30	— —
Lard	— —	60

VEGETABLES.		
CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, per head	8	10
POTATOES:		
Louisiana	— —	— —
Western	1 75	2 10
KROUT:		
Western, ₱ bbl.	— —	5 50
ONIONS:		
Louisiana	— —	— —
Western	2 75	3 00

BALING STUFFS.		
BAGGING:		
1¾ ℔, per yd	7¾	— —
2 ℔	8¾	— —
BALING TWINE:		
₱ ℔	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	3 75
Young Chickens	1 50	2 50
Chickens, South'n	3 50	3 50
Young	2 00	2 50
Turkeys, Southern	3 00	3 00
EGGS:		
Western	24	23
Southern	23	24
WOOL:		
Lake, per ℔	— —	25
Louisiana	— —	23
Burry	9	15
COUNTRY HIDES:		
Green salted, ₱ ℔	— —	7½
Dry salted	— —	10½
STAVES:		
Oak, kegs	— —	— —
Oak, barrels, 33 in	75 00	— —
Oak, claret, 43 in	100 00	110 00
Oak, hogsh'd, 48 in.	120 00	135 00
HOOP POLES:		
Hogshead, per 1000	28 00	— —
Barrels	16 00	— —
Half barrels	14 00	75
FERTILIZERS:		
Cotton seed, per ton	9 00	— —
Meal	17 75	18 00
Pure ground bone	32 00	— —
Muriatic acid, ₱ ℔	2	— —
Sulphuric acid	1½	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 147 Delord street, near Dryades. Send for price list.

News Summary.

JANUARY 11.

The Army Bill came up before the German Reichstag to day. It provoked quite a lengthy debate in which Bismarck and Von Moltke advocated the government's views. Bismarck stated that he had waited long enough for the Reichstag to pass the bill, and if they did not pass it now, he would dissolve the Reichstag. The Standard, commenting on the speeches of Bismarck and Von Moltke says: "They make the situation look, if possible, darker than ever. Von Moltke's assurance that Germany's desire is for peace is doubtless sincere Bismarck's possibly; but the stringent measures taken in an endeavor to maintain peace only show how precarious is its continuance. The Times thinks it probable that Bismarck will be defeated ——— The French Government has decided to increase this year's extraordinary military credit from 50 000 000 to 86 000,000 francs. ——The Alcazar Palace was a complete loss. It was recently erected at a cost of $1 000,000. ——The French made an attack on a large force entrenched at Thonhoc, China, but were twice repulsed. Four French officers were wounded, 42 wounded and 13 killed, all told.——The report of the Secretary of War is favorable to the construction of the Hennepin Canal ——The Pensacola Commercial says: "The frost and freeze has pretty well settled the orange business at all points north of Palatka." ——The recent cold has been unprecedented in this section of the country.

JANUARY 12.

The Earl of Iddesleigh, Secretary of State for Foreign Affairs, is dead. He was stricken with fatal illness and fainted while ascending the stairs of Lord Salisbury's office, in Downing street, as he was about to visit his lordship. He was taken into the Prime Minister's room, and almost instantly expired.——The government's supporters despair of the passage of the Army Bill in the Reichstag. Prince Bismarck's speech in the Reichstag meets with lively approval in government circles in Vienna.——The Austrian Cabinet has decided to increase the budget for the War Department by over $5 000 000.——Mayor Hewitt's condition is improving.

JANUARY 13

A political conference between the Gladstonites and Liberal Unionists took place at the residence of Sir William Vernon Harcourt to-day ——Bismarck made another speech in the Reichstag, in which he says Germany intervened in Bulgarian affairs in the interest of the peace of Europe. He said Russia has no right to attack us, and we have no cause to attack Russia. ——There is a Greek revolt in Crete. ——In Illinois, the Republican caucus has nominated Charles B. Farwell for United States Senator in place of Gen. Logan, and the Democratic caucus has nominated W. R. Morrison for the same office ——For the Indiana senatorship the Democrats have nominated David Turple.——Gen. Hawley has been renominated, for United States Senator by the Republicans of Connecticut.——The opinion prevails that the Interstate Commerce Bill will pass. A vote may be reached to-day.——The Breckinridge Bill to abolish, consolidate and curtail certain collection districts and ports of entry has been adopted by the Ways and Means Committee.——The officers of the "J. M. White," indicted in Point Coupee for manslaughter, have given bond in $7,000 apiece.

JANUARY 14.

The Army Bill was defeated in the Reichstag to-day, and the chamber dissolved. An imperial decree was issued fixing February 21 for holding elections for members of the new Reichstag.——The defeat of the government causes great excitement.——Evictions continue in Ireland.——The Queen has transferred the seals of office to the new members of the British Cabinet.——Mr. Gladstone is confined to the house by a severe cold. ——Russia maintains the candidacy of Prince Nicholas for the Bulgarian throne, and negotiations are proceeding on that basis.——The Paris press says the vote on the Army Bill in the German Reichstag shows that the people are tired of the excessive military damands of Prussia.——The Interstate Commerce Bill passed the Senate to-day by a vote of 43 to 15.——Dynamiters are at work in San Francisco, having placed a bomb on a street car track, by which one car was wrecked and several persons injured.——Cluverius, the murderer of Miss Madison, was hanged in Richmond to-day. ——Nalonz is troubled with mad dogs. ——Two thousand workmen in Lorillard's tobacco factory went out on a strike to-day.——A party with $2,000,000 are examining the pine and prairie lands of the Mobile and Ohio Railroad Company with a view to purchase. The lands are in Tennessee, Alabama and Mississippi.

JANUARY 15.

The general opinion is against the German government's obtaining a majority in the elections for a new Reichstag.——Russia persists in presenting Prince Nicholas for the Bulgarian throne. Her proposition is that he be presented to the people of Bulgaria, who shall be allowed to decide whether they will accept or reject him. ——A meeting of the full Cabinet was held in London to-day.——The anniversary of the capture of Yorktown was celebrated in Paris to day.——Cholera prevails in all towns above Montevideo both in Uruguay and the Argentine Republic.——The constitutionality of the Sunday Law was argued before the Supreme Court in this city to-day.——Congress resumed the consideration of the River and Harbor Bill. Speeches were made by Hepburn, of Iowa, against the Mississippi river improvement, and by Blanchard, of Louisiana, in favor of it. The conclusion may be reached by the middle of the coming week.——A pre-historic stone image from Easter Island is on its way to the Smithsonian Institute.——Secretary Lamar and wife arrived in Washington City to-day.

JANUARY 16.

Mr. Sexton, at a Nationalist meeting in Ireland, said that the present government would soon be overthrown and home rule be granted to Ireland. ——The defeated party in the German Reichstag will propose an address to the Emperor, assuring him of their loyalty and expressing the conviction that Prussia will make any sacrifice to maintain the army at the strength necessary for the safety of the fatherland. ——Gen. Hazen, the chief signal officer of the United States, died in Washington this evening.——Chief Justice Jackson, of Georgia, was buried to-day from the First Methodist Church in Atlanta.——The schooner "Parallel" was wrecked and blown up off the Golden Gate, causing great destruction to property in the vicinity.

JANUARY 17.

Emperor William has been deeply impressed and saddened by the rejection of the Army Bill. All parties have opened the election campaign with energy.——Gen Boulanger has ordered that all employees of the War Office shall have their photographs taken.——The Austrian government continues to hasten preparations for war. Large contracts have been made for provisions and the railway officials consulted in regard to preparations for moving troops.——Gen. Hazen will be buried with military honors to-morrow.——The army and pension bills were passed by the Senate. The bill for the relief of dependent parents and honorably discharged soldiers and sailors was passed by the House.——S. M. Weed, of Plattsburg, is the Democratic candidate for the New York senatorship.——The trades unions of New York are coming out strongly in favor of Dr. McGlynn against Archbishop Corrigan.

Louisiana Conference Apportionments.

FOR CONFERENCE CLAIMANTS.

New Orleans district		$1,133 00
Shreveport	"	635 00
Delhi	"	6 0 00
Homer	"	665 00
Opelousas	"	635 00
Alexandria	"	532 00
Total		$4,000 00

BISHOPS' FUND.

New Orleans district		$ 320 00
Shreveport	"	135 00
Delhi	"	115 00
Homer	"	135 00
Opelousas	"	115 00
Alexandria	"	70 00
Total		$ 890 00

CHURCH EXTENSION FUND.

New Orleans district		$ 503 75
Shreveport	"	313 75
Delhi	"	372 50
Homer	"	343 75
Opelousas	"	283 75
Alexandria	"	2 2 50
Total		$2 100 00

MISSIONS.

		Domestic.	Foreign
New Orleans district		$ 500	$2 000
Shreveport	"	360	1,000
Homer	"	360	1,000
Delhi	"	315	900
Opelousas	"	315	800
Alexandria	"	150	300
Total		$2,000	$6,000

Education Fund, distributed as Bishops' Fund $890.

Mississippi Conference Apportionments.

FOR CONFERENCE CLAIMANTS.

Jackson district		$ 600
Brandon	"	375
Brookhaven	"	550
Woodville	"	410
Seashore	"	415
Meridian	"	550
Vicksburg	"	600
Total		$3,500

BISHOPS' FUND.

Jackson district		$ 195
Brandon	"	105
Brookhaven	"	168
Woodville	"	121
Seashore	"	113
Meridian	"	158
Vicksburg	"	195
Total		$1,055

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 20, 1887.

IMPROVEMENTS IN FARMING.—Besides the use of improved farming implements, there are many other points the farmer has to study out to gain successful results. One of the most important is a knowledge of what kind of fertilizers to use to bring about the desired increase. The Stern's Fertilizing and Chemical Co., of this city, have made this a study, and manufacture according to the wants of lands in the Gulf States. In another column will be found their advertisement. Free information mailed on application.

WHAT WOMEN NEED.—Women need to cultivate their own resources more. There are some who early recognize the difference of value between the perishable and imperishable things of this earth. Every valuable possession has its added care and expense. People who were once in moderate circumstances, or poor even, who grew wealthy, look back upon the old life as freer from cares and happier; yet if they were to go back to their early and simple style of living, the world would severely criticise them. Every woman needs to keep up her list of old friends and to make new ones, too; the family and children can not meet all the wants that middle aged people must have for friendship. Not any woman is so busy but that she can find time to write an occasional letter. If the friend to whom she owes a letter would come to see her, she could lay aside work and talk to her and urge her to stay longer. One can stop on the street at the risk of taking pneumonia in winter, to talk to a friend for half an hour, and why can not friends be civil when they do not meet? Pure air every day, which housekeepers need so much, would freshen them up until twice the amount of work could be accomplished that there is, without the daily dragging sensation which one has who stays so closely indoors. There are many mothers and children who do not go out for a week of snowy or stormy weather, and all grow irritable or cross, because they have failed to provide themselves with proper protection against storms—over-shoes, leggings, rain-coats, or umbrellas. The English family entire goes out rain or shine. Health ranks first with them, as it should.—Good Housekeeping.

NOTICE.—All communications on business must be addressed to the N. O. CHRISTIAN ADVOCATE, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "Worlds' History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

DECEMBER 9, 1886.

To treat men as if they were better than they are, is the surest way to make them better.

Quarterly Conferences.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield	Jan. 30
Woodside and Ebenezer, at Ebenezer	22, 23
Grand Cane, at Grand Cane	29, 30
Pleasant Hill, at Zodiac	Feb. 5, 6
Natchitoches, at Robeline	12, 13
Anacoco and Bellwood, at Holly Grove	16, —
Many and Sabine, at New Hope	19, 20
Coushatta, at Coushatta	23, —
Fort Polk, at Coushatta Academy	26, 27
Red River, at Camp Bella	Mar. 5, 6
Shreveport, at Shreveport	9
Cadde and Friendship	12, 13
South Bossier, at Bellevue	16
North Bossier, at Concord	19, 20
Mount Lebanon, at Pine Hill	26, 27

The district stewards' meeting will be held at Shreveport, on Thursday, March 10, at ten o'clock A. M., in the Methodist Church.

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Abbeville	Jan. 23, 23
Franklin	29, 30
Opelousas	Feb. 5
Washington	8, 7
Patterson ville	12, 13
LaFayette	19, 20
New Iberia	26, 27
Rayne	Mar. 5, 6
Lake Charles	12
Germna Mission	13, 11
Sulphur Mine	20, 21

District stewards will meet in the Opelousas Methodist Church, Saturday afternoon, February 6, 1887. Let there be a full attendance.

S. S. KEENER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet	Jan. 23
St. Charles Avenue	30
Felicity	Feb. 6
Gros Tete and False River, at Rosedale	12, 13
Germna Charges, at Ursuses Street	20
Plaquemine and Donaldsonville, at P. q.	26, 27
Algiers and Gretna, at Algiers	Mar. 6
Louisiana Avenue	13
Morgan	20
Carrollton and Parker Chapel, at Carrollton	27
Baton Rouge	Apr. 2, 3

The district stewards will please meet at Carondelet Street Church at seven P. M., Friday, January 28, 1887.

JOHN T. SAWYER, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FIRST ROUND.

Whistler	Jan. 1, 2
Franklin Street Church	9
Washington and Vernon, at Sims' Chapel	15, 16
Pleasant Valley and Creola, at Pleasant Valley	22, 23
Bladon and St. Stephens, at New Hope	29, 30
Haney, at Joses' Chapel	Feb. 5, 6
St. Francis Street Church	13
Citronelle, at Citronelle	19, 20
Baldwin mission, at Sibley's Chapel	20, 27
Ellington and Grand Bay, at Allen's	Mar. 5, 6
St. Paul's	13
Grove Hill, at Grove Hill	19, 20
Suggsville, at Suggsville	26, 27

District stewards will meet at Franklin Street, Mobile, Monday morning, January 24, at half-past nine A. M.

A. J. LAMAR, P. E.

PENSACOLA DIST.—FIRST ROUND.

Brewton and Pollard, at Brewton	Jan. 1, 2
Evergreen, at Evergreen	8, 9
Georgiana, at Wesley Chapel	15, 16
Monroeville, at Monroeville	22, 23
Montery, at Liberty	29, 30
Gravella, at Mt. Union	Feb 2
Milton	5, 6
Pensacola circuit, at Warrington	10
Pensacola station	12, 13
Bagdad, at Asbury	19, 20
Powellton, at Powellton	26, 27
Douglasville, at Mt. Carmel	Mar. 5, 6
Stockton, at Stockton	11, 13
Repton at Hickory Grove	19, 20
Bay Minette at New Hope	26, 27

W. M. MOTLEY, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

North Wilkinson, at Hopewell	Jan. 1, 2
Amite, at Salem	8, 9
Clinton, La	15, 16
Jackson, La	16, 17
East Feliciana, at Oak Grove	22, 23
Wilson and Centreville, at Wilson	29, 30
Pipkin	Feb. 5, 6
St. Helena, at Pipkin Chapel	12, 13
Amite City, at Amite City	18, 19
Springfield, at Ponchatoula	20 21
Livingston, at Palmetto (Wednesday)	23
East Baton Rouge, at Bethel (Thursday)	24
Percy's Creek	26, 27
Woodville	27, 28
Woodville circuit	Mar. 5, 6
Bayou Sara, at Bayou Sara	6

District stewards meet in Wilson, January 29, 1887.

J. A. B. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Jan. 1, 2
Rocky Springs	8, 9
Natchez, at Wesley Chapel	15, 16
Natchez, at Jefferson Street	19, 17
Washington	22, 23
Beachland	29, 30
Utica	Feb. 5, 6
Burtonton	7, 8
Vicksburg	12, 13
South Vicksburg	14 15
Fayette	19, 20
Cane Ridge	26, 27
Anguilla	Mar. 5, 6
Mayersville	12, 13
Nebo	19 20
Rexie	21, 22

W. L. C. RUNNIETT, P. E.

MERIDIAN DIST.—FIRST ROUND.

Wayneboro and State Line	Jan. 2, 3
Winchester, at Winchester	8, 9
Shubuta, at Shubuta	15, 16
Clark, at Andrew Chapel	22, 23
Sandersville, at Sandersville	29, 30
Vossburg, at Vossburg	Feb. 5, 6
Paulding, at Paulding	11, 13
West End, at West End	19, 20
Meridian station	21
Stonewall, at Chensky	26, 27
Marion, at Marion	Mar. 5, 6
Lauderdale, at Lauderdale	12, 13
DeKalb, at DeKalb	19, 20
Bucksville, at Scooba	26, 27
Enterprise	Apr. 2, 3
Adamsville	9, 10

The district stewards will meet in Meridian, Tuesday, February 22, 1887, at eleven A. M.

E. D. NORSWORTHY, P. E.

BRANDON DIST.—FIRST ROUND.

Brandon station, at Brandon	31, Jan. 1
Forest and Morton, at Morton	8, 9
Lake, at Lake	15, 16
Newton, at Hickory	21, 21
Fannin, at Pelahatchie	29, 30
Marvin, at Marvin	Feb. 5, 6
Shiloh, at Clear Creek	12, 13
Westville, at Westville	19, 20
Tranton, at Trenton	26, 27
Raleigh	Mar. 5, 6
Nashoba, at Hester's	12, 13
Walnut Grove, at Walnut Grove	19, 20
Carthage, at Carthage	26, 27
Hillsboro, at New Providence	Apr. 2, 3

The district stewards will meet at Forest, on Wednesday, January 26. Address me at Forest until further notice.

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Jan. 1, 2
Wesson and Beauregard, at Wesson	8, 9
Hazlehurst	15, 16
Brookhaven	22, 23
Summit, at Johnston	29, 30
Scotland, at Bellefield	Feb. 5, 6
McComb City, at Magnolia	12, 13
Bowerton, at Ebenezer	19, 20
Terry, at Bethesda	26, 27
Monticello, at Pleasant Grove	Mar. 5, 6
Providence, at Bethel Chapel	12, 13
Franklinton, at Tylertown	19, 20
Adams, at Adams	26, 27
Holmesville, at Holmesville	Apr. 2, 3

The district stewards will meet in Brookhaven, Friday, January 21, 1887, at eleven A. M.

J. M. WEEMS, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg, at Hattiesburg	Jan. 1, 2
Poplarville, at Poplarville	8, 9
Flint Creek, at Garrlaway's	15 16
Whittington, at Polkville	22, 23
Vancleave, at Tolon	29, 30
Americus, at Cross Roads	Feb. 5, 6
Bethel, at Bethel	12, 13
Mt. Carmel, at Mt. Moriah	19, 20
Gainesville, at Columbia	26, 27
Deasboro, at Long Branch	Mar. 5, 6
Ocean Springs, at Ocean Springs	12, 13
Scranton, at Scranton	19, 20
Moss Point, at Moss Point	26, 27
Covington, at Covington	Apr. 2, 3
Pearlington, at Pearlington	9, 10

The district stewards of Seashore district, Mississippi Conference, will please meet me at (Scott's station) Long Branch, March 5, 1887, at 11 A. M.

T. S. WEST, P. E.

JACKSON DIST.—FIRST ROUND.

Edwards, at Edwards	Jan 1, 2
Raymond, at Bolton	8, 9
Benton, at Midway	15, 16
Silver Creek, at Jones'	22, 23
Mt. Olivet, at Shiloh	29 30
Flora, at Flora	Feb. 5 6
Spring Ridge, at Spring Ridge	12, 13
Camden, at Simle's Chapel	19, 20
Madison, at Madison	26, 27
Yazoo City	Mar. 5, 6
Sharon, at Sharon	12, 13
Jackson	19, 20
Canton	26 27

District stewards' meeting at Jackson, Tuesday, February 6, eleven A. M., in the lecture-room of our church.

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Oxford station	Dec. 25, 26
Water Valley	Jan. 1, 2
Coffeeville circuit	8, 9
Grenada circuit	15, 16
Grenada station	17
Minter City	22 23
Sunny Side and McNutt	24
Carrollton circuit	29, 30
Pittsboro circuit	Feb 5, 6
Atlanta circuit	8
Banner circuit	12, 13
Lodi circuit	19, 20
Sarepta circuit	26, 27
Tocopola circuit	Mar. 4
Charleston circuit	5, 6
Abbeville	12, 13

C. H. TERRY, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec. 25, 26
Tibbee, at Mashew	Jan. 1, 2
West Point station	8, 9
Crawford, at Artesia	8, 9
Brooksville, at Brooksville	15, 16
Columbus circuit, at Andrew's Chapel	22, 21
Columbus station	23, 24
Macon station	29, 30
Shuqualak, at Shuqualak	30, 31
Starkville circuit, at Prairie	Feb. 5, 6
Louisville, at Louisville	12, 13
Tamalco, at Cedar Bluff	19 20
Chester, at Ackerman	26, 27
Plantsburg, at Kilough Chapel	Mar. 5, 6
Sturges, at Sturges	12, 13
Hebron, at Cookesville	19, 20
Walthall, at North Union	19, 17
Salem, at Ridgeway	Apr. 2, 3
LaGrange, at Ebenezer	9, 10

S. G. FOSTER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona station	Jan. 1, 2
Verona and Tupelo, at Verona	8
Shannon circuit, at Palmetto	8, 9
Richmond circuit, at Andrew's Chapel	15, 16
Saltillo circuit, at Shiloh	22, 23
Pontotoc circuit, at Pontotoc	29, 30
Bnsaa Vista circuit, at Concord	Feb. 5
Houston and Wesley, at Wesley	5, 6
Sparta circuit, at Palo Duro	12, 13
Ebenezer circuit, at Ebenezer	19, 20
Okolona circuit, at Blackwell's Chapel	19, 20
Prairie circuit, at Lebanon	28
Aberdeen station	26, 27
Caledonia, at Pleasant Grove	Mar. 5
Athens circuit, at Friendship	5, 6
Tremont circuit, at Mt. Pleasant	9
Fulton and Smithville, at Smithville	12 13

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

Baldwyn, at Baldwyn	Jan. 1,
Booneville and Rienzi, at Booneville	8, 9
Corinth station	15, 16
Corinth circuit, at Bora Chapel	18
Iuka circuit, at New Salem	19
Harmony circuit, at Harmony	2,
Iuka station	22, 23
Kossuth circuit, at Kossuth	29, 30
Marietta, at Hodge's Chapel	Feb. 5, 6
Blackland at Pisgah	12, 13
Pleasant Ridge, at Friendship	19 20
Ripley and New Albany, at Ripley	26, 27
Ripley circuit, at New Hope	Mar. 2
Jonesboro, at Jonesboro	5, 6
New Albany circuit, at Lebanon	12, 13

J. B. STONE, P. E.

WINONA DIST.—FIRST ROUND.

Richland, at Pickens	Dec. 18, 19
Kosciusko station	20, 20
West, at West	31
Vaiden, at Vaiden	Jan. 1, 2
Ebenezer, at Centre Grove	7
Durant and Lexington, at Durant	8, 9
Carrollton and Greenwood, at Carrollton	13
Winona	15, 16
Black Hawk, at Black Hawk	21
Hidon, at Jordan's Chapel	22, 23
Winona circuit, at Salem	29, 30
Newport, at Bethel	Feb. 5, 6
Scilla, at Springdale	12, 13
Mt. Tool, at Bethel	19, 20
Ethel, at Liberty Chapel	23
Newtonville, at White Hall	26, 27
Zilpha, at Wesley Chapel	Mar. 5, 6
Belzona, at Belzona	12, 13

R. F. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville and Wesley	Dec. 18 19
Sardis	25, 26
Cuna and Fredonia	Jan. 1, 2
Cochrum circuit	8, 9
Hernando and Cold Water	15, 16
Horn Lake circuit	22 23
Lewisburg circuit	29, 30
Senatobia circuit	Feb. 5
Senatobia station	6, 7
Chulahoma circuit	12, 13
Mount Vernon circuit	19, 20
Pleasant Grove circuit	26, 27
Mastodon circuit	Mar. 5
Eureka circuit	5, 6
Panola circuit	8

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	Dec. 18
Jonestown	26
Anguilla	Jan. 2
Cleveland	9
Pecanola	16
Lulon	23
Arcola	30
Centerville	Feb. 6
Mound Bayou	13
Hollivar	20
Pilar's Point	27
Greenville	Mar. 6

District stewards' meeting at Greenville, March 5, 1887, at eleven A. M.

J. W. MONROE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec. 25, 26
Byhalia and Victoria, at Byhalia	Jan. 1, 2
Holly Springs circuit, at Waterford	8, 9
Marshall, at Institute Church	15, 16
Kerly Grove, at Hudsonville	22, 23
Olive Branch, at Center Hill	29 30
Snow Creek, at Ayers'	Feb. 5, 6
Pine Mountain, at Soule Chapel	12, 13
Ashland, at Ashland	19, 20
Hickory Flat at Ebenezer	26, 27
Emorr, at Emory	Mar. 5, 6
Cornersville, at Bethlehem	12, 13
Shelby Creek, at Bethel	19, 20

JNO. BARCROFT, P. E.

MISCELLANEOUS.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans.

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PROOF POSITIVE

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A critical examination will show such to be a fact.

A Marvelous Assortment of Fancy Knick-Knacks For the Holiday Season.

Pretty and Cheap Collection of Plush Frames, Albums, Towel Racks Fancy Boxes Shaving Sets Whisk-Brooms Reticules, Perfumery, Etc.

We have 100 different styles of Dolls from 10 cts. up.

Elegant Selection of Rolled Gold Plate Jewelry.

An inspection is asked to enumerate the Variety of Fancy Goods we are now displaying;

But will say:

WE'VE MARKED THEM CHEAP.

For Rapid Disposal. Stockings a Specialty. 600 Patterns; No Two Pairs Alike.

We are on the entire sculptured Pearl and Jet Jewelry at a Big Discount, and offer them to Less Than Import Cost.

Such Values as These Are A Rarity.

SACRIFICE IN DRESS GOODS.

Entire Stock of Silks Velvets and Wool.

Piece goods will be closed out at a BIG REDUCTION IN PRICES.

SPECIAL.

Extra Heavy Black Silk 22c. Indeed Great Bargains Throughout. Pearl Handled Scissors, 4 Inch Heavy Steel, 25c. Reduced to 10c.

A Full Size Dress Protector for 10c.

All 50c. Dress Goods Reduced to 25c.

500 Pieces Silk Gold Prints—12½c to 19c—Be a Bargain.

CLOAKS! DOLMANS! NEWMARKETS!!!

REMARKABLE REDUCTIONS MADE.

Newmarkets, $5

Christian Advocate.

VOL. 34.—NO. 4. NEW ORLEANS, THURSDAY, JANUARY 27, 1887. WHOLE NO. 1591.

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HUGH JAMIESON, Jr., Publisher.

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REV. T. C. WIER, M. D.

"IS LIFE WORTH LIVING?"

"Is life worth living?" So the question goes
Sounding along the weary ages. Life—
A hopeless tragedy of cares and woes,
Of useless agony and unending strife.

"Is life worth living?" 'Tis a lie, a cheat,
A farce, whose tears and mirth alike are feigned,
A race-course, where the race is to the fleet,
And filler than death the victory gained.

"Is life worth living?" Empty, sordid, mean,
Though we have cleared all fallacies away,
And faith, religion, virtue, no more screen,
With painted veil, truth from the light of day!

"Is life worth living?" Lo! the very air
Is dark with tears, the ground beneath is red
With brother's blood, in hatred or despair,
By his own hand, or by his neighbor's shed.

Life is worth living? Far beyond the creed
Of coward hearts who cant at life, I know,
It is a precious gift of God, indeed!
Worth living? Yes, Himself hath found it so.

See! thou shalt know it—thou will forsake
Thy selfish ease, and to the depths go down,
And lovingly thy brother's burden take,
Unheeding of the gay world's sneer or frown.

Pause not to muse upon the wreck of truth,
Or smile with cynic smile—join in the fight!
Give freely of thy time and strength and youth,
And what thou need'st, do it with thy might.

Support the weak, lift up the broken heart!
Give help and sympathy, and thou shalt prove
That noble faith can quench each fiery dart
Of doubt—that hate is feebler far than love.

Life is worth living? Therefore, live it well:
Believe in God and man. So life, God-given,
Shall never sound its own sad funeral knell,
But climb to immortality and heaven!

Port Gibson Female College.

BY REV. R. H. MOUNGER.

The quiet and beautiful town of Port Gibson, Miss., is the home of an institution of learning—Port Gibson Female College, one of our best church schools, whose success is so decided, and whose worth is so genuine, that it deserves special recognition and mention. For five years past it has been under the presidency of Rev. T. C. Bradford, who has in this time demonstrated himself to be a wise administrator as well as a most learned and efficient teacher. That he is an accurate and profound scholar both his work in the schoolroom and his utterances in the pulpit show amply. He has associated with him teachers competent and skilled in their various departments.

As the second half term begins on the twenty-sixth instant, some facts in regard to the school deserve to be set forth. The patronage has improved, so that it is in advance of that of the past session. This is specially significant and gratifying, as it is in the face of the great financial depression now existing, which has served to diminish the numbers attending other institutions almost without exception. Another item of interest is that nearly all of President Bradford's graduates are now engaged in teaching at remunerative salaries. In recent examinations before county superintendents of education they received the highest commendation; no one falling below ninety per cent. And, as showing the character of the training given in the school, it may be mentioned here that a graduate of two years ago, on account of distinguished proficiency, was among the few in the State who received a short time since a certificate from the State superintendent. Again, board and tuition are to be had at the remarkably low rate of eighty dollars per session of five months, if paid in advance. Think of what is comprehended in this, and wonder at the small cost, good board, careful attention, a pleasant home, and faithful instruction.

No place is more justly noted for health than Port Gibson. It is believed that no fatal case of sickness has ever originated in the college. The patronage is from various counties in Mississippi and several parishes in Louisiana; and those from malarious regions come to find health as well as the advantages of a school. Port Gibson, furthermore, is unsurpassed in the refinement and culture and moral worth of its people. It is not the smallest consideration, but rather the highest, that religious training is carefully attended to in this college. There is now and there always will be a need for our church schools. Those maintained by the State may be for a time under good religious influences; but this can be only for a time. Opposite sentiments and forces will come to control them, as has happened in State institutions, North and South. But in our own church schools we can see to it that there shall be positive Christian culture, as well as the best mental training. Character is the ultimate aim of education, and if that be neglected, the real work is left untouched. It has been said, with genuine apprehension of this matter, "It will not do for one to be all brain and no heart, for then the intellect will shine above the bosom like an electric light over a grave-yard." The highest aim of education is to promote morality and refinement.

Would you know what observing persons think of the college? A most judicious woman, with four daughters to educate, said to me, "I want Mr. Bradford to remain in charge of the college until my daughters are all educated."

The following clear-cut and high testimony ought to draw many pupils hither:

After years of observation and inquiry as to the management and merits of numerous institutions of learning, it gives me pleasure to say that I have not known a school where time was more economically and industriously employed, or teaching more faithfully and thoroughly done, than in Port Gibson Female College. Parents seeking education for their daughters may entrust them most safely to the care and instruction of Pres. T. C. Bradford and his excellent female assistants.

W. L. C. HUNNICUTT.

I have written these things that the public may hear concerning one of the best schools in all the land, and that the school may have the honor it so greatly merits.

PORT GIBSON, Mississippi.

Wasted Opportunities.

There are two men of opposite characters found in every community. The one adds much to society, the church and every good enterprise. The other detracts from society, the church of God, and the good of the community. These two men in their influence, aim and work are the very opposite. The one is a builder up of society, and looks to the best interests of his fellow-men. The other is a disturbing element in all pure society. The one is a saint, and the other is a sinner. The one has held sacred the church, all opportunities, blessings and talents, and the other has wasted the church and all his opportunities, and is, therefore, a sinner. Church membership and social position charge not the character of the man of wasted opportunities, as these are not essential elements entering into real character. It is altogether owing to the motive prompting the action of the man when he connects himself with the church, or labors to hold a respectable position in society, whether there be any virtue in these things or whether they add anything to real character. This man of wasted opportunities is a sinner in the church or out of it. He once enjoyed an opportunity which was in proportion to the magnitude of the blessing he would have enjoyed had he improved it; but, alas! he "wasted it." A wise man will make more opportunities than he finds," and these opportunities will be improved. Opportunities often spring out of occasions which present only the appearance of opportunities; but not so with the man who has always neglected his opportunities. His mind now, it may be, runs back over the past with the rapidity of a ray of light, calling up ten thousand wasted opportunities and occasions of intellectual and soul development, which stand like Alpine heights before him, and he is ashamed and confounded that he ever had such opportunities and wasted them. Memories of opportunities past come trooping up before him as forgotten dreams recalled, and at first they but glimmer before memory's look, but a moment more and reflection presents them as once solid realities, never to be grasped again, but to dazzle before the mind's consciousness to tantalize and torment as wasted opportunities. Memory recalls when his opportunity climaxed in an offer of salvation; when for the first time, and it may be the last time, he was at the altar of prayer. The time, the circumstances, the impression, long since gone and regretted, all dazzle before the mental gaze. The occasion, the sermon, its force and beauty, the earnest expression of the preacher, his manner, the congregation, the singing, the house of worship, its furniture, the dim or brilliant lights, the anxious look of a mother, the earnest word from a heart heaving with intense interest, the sigh and pleadings of a companion, the fervent prayer, and the half determination to become a Christian, render the present extremely misty and dreary. He had an opportunity as great as a soul; but where is it? He "wasted it." Ten thousand opportunities have been presented since, but in vain; and "too late, too late," is beginning to settle down upon the memory to torment and annoy. The man had an opportunity and might have been a Christian; but he "wasted it." If a Christian, he might have been a much better man than he is but for wasted opportunities.

HESLEP.

Uncle Cy.

Our readers will enjoy the raciness of the following article, taken from the Southern Christian Advocate, and emanating from the pen of our senior Bishop and the first editor of the NEW ORLEANS CHRISTIAN ADVOCATE:

The old servants! The sight of them saddened me and made a real, felt link with the past. I crave a place for a record of one phase of our civilization now almost out of sight.

My old freedman, Cyrus, died at his home in Butler county, Ala., November 2. His wife, "Aunt Bess," as we called her, died two days after, and they were buried side by side at Mulberry Baptist Church, of which they had long been principal members. As nearly as I can make it out from the family records, he was over ninety and she was eighty years old. This venerable couple of ex-slaves were "dear unto me," (Luke vii) and, as representing a class of persons and of feelings rapidly passing away, a brief sketch may not be without interest to others.

"Uncle Remus," so charmingly sketched by Chandler Harris, of Georgia, had his counterpart in many a Southern household. *My* Uncle Remus is dead. He was the home-born slave of my grandfather, in Barnwell, and in his early manhood rafted lumber down Edisto river to Charleston. A pure African by blood, he had the strongly marked prognathous features of his race; was six feet high, with flesh and muscle in proportion. On the marriage of my father in 1820, Cy was given to him and helped him to build the log house to which he took his bride and to clear his first field. Uncle Cy, as the children always called him, taught me to ride a horse, and, later on, to shoot a gun. He shook hickory nuts out of the tall trees and rived trap sticks for me to catch birds; made cute bows and arrows, and in the spring time could peel off bark from saplings and make me the gayest whistles, or plat the most glorious popping whips in the world. He was the best waggoner of his times; could get more out of a team with less worry and take a heavy load over the worst roads with less accident than anybody else. At log-rollings and house-raisings he was head man, and likewise at cradling oats and wheat. He was fabulous in my eyes, for strength and skill. For plowing, hoeing and cotton picking he was no great things—rather disdained them as fit only for women and common niggers. He was a great axeman and could hew to the line. In 1830-31 he worked on a section of the Hamburg and Charleston railroad that ran near our home—that primitive time before crossties and the rails came in, when slits were stretched along the road bed and flat bars of iron nailed down on them.

He chewed tobacco; and choicest favors and propitiations were procured by a quid (literally *quid pro quo*). I suppose he was the father of thirty or forty children, begotten in his own image, and that all his posterity—children, grandchildren and great-grandchildren—would at this time amount to several hundred.

Uncle Cy became a fair plantation carpenter and blacksmith; could make a plow and stock it, hang doors and gates, and make a wagon that would run. On my father's death Cy became the property of my mother; for, he thoughtfully said in his will, she could not keep up the plantation without him. At the division of her estate he and his wife fell to me. By degrees he graded me up as years went by: it was first Holland; then, Mas Holland; then Master, which title he used to the last, as though he liked it. Here I may record a criticism on that romance of marvelous genius, "Uncle Tom's Cabin!" Such a negro as "Uncle Tom" was never sold out of any family. Money could never buy that soul.

It was a great treat to be permitted to "go to town" with Uncle Cy on the cotton wagon. There was *one* to whom he bore a tender loyalty, and for whom he had three names—Missus, Your Mudder and Miss Betsy. To her he felt amenable for the lad's safety, and he well knew how to afford him the utmost fun within safety limits. When the bright camp fire was kindled, and the team hitched and fed for the night, Uncle Cy would bring out that frying-pan—his only culinary apparatus—and work up a savory meal. For butchering a beef or mutton there was none like him, and at hog-killing time he enriched me with pig tail's and bladders, in chestnut and witches he was a firm believer, and could beat Vennor prognosticating the weather. I would put him against Carlisle or Barnard for telling the hour of the night by the Seven Stars, Job's Coffin the Three Runners, and other heavenly bodies were shining.

For overseers he had a deep dislike. While obeying his own master, in the letter and spirit of the Epistle to the Ephesians, he was insubordinate to delegated authority; and here came in his most serious troubles. A sad case I remember to have occurred in Alabama about 1840. In a difficulty with the overseer, Uncle Cy rebelled and ran away, taking with him two other negroes. They were gone over a year, and no tidings of them could be got. At last they turned up in South Carolina. It seems they had made their way back to the old Barnwell neighborhood (a distance of over 300 miles), crossing the Chattahoochee, Flint, Ocmulgee, Ockmulgee and Savannah rivers, and, becoming weary of hiding out, they voluntarily surrendered themselves. I was a boy at school at Collinsworth, Ga., when they passed along the road in the ragged and chopfallen plight of runaways being returned home.

Thirty years later Uncle Cy met me at the depot to take me out to my farm, "Butler Choice." Of that runaway episode in his life he had ever been reticent; but as we rode along through the lonely forest, I drew him out on it. "Now tell me; no danger; freedom's come; tell me all about it—how you dodged the patrols and crossed those rivers, and made the trip." And I slipped a plug of tobacco into his hand. Never was a twenty-mile journey better beguiled. He told me all—how they got up a stock of provisions to start on, and how they replenished it by the way; the narrow escapes, the shrewd disguises for passing through or around the towns and villages; lying low by day and traveling by night. Surely Dickens never contrived a story with richer or more various incident. Much comedy, but ever and anon touching on tragedy. Xenophon's famous retreat with the ten thousand Greeks did not excel this in strategy.

Out of what was left when emancipation came I gave him forty acres of land and (not a mule but) a yoke of steers, a cow and calf, and his tools. He soon fixed up a snug home; and what with working at his craft, and a little farming, and such annual stipend as I could send him in money, these last dozen years, he made out to finish his pilgrimage tolerably well. His connubial morals improved, and I believe in his salvation. His last letters to me (dictated) were full of gratitude and hope.

Uncle Cy owed much to his wife—an honest, truthful and virtuous woman. She was the best nurse I ever saw, and ministered with unspeakable fidelity and tenderness to my parents, and brother and sisters on their death-beds. "Aunt Bess" was the first woman I ever heard pray in public. She was a leaven and a light. Some influence and a few honest pennies she gained by practicing that delicate profession which the Egyptians, in Moses' time, turned over to their women. Only once did she fail me. When the Federal armies were getting into Alabama we proposed to put our silver spoons and such things in her keeping. "Now, Master, of course I'll do it if you say so, but I can't be 'sponsible. Dem Yankees is a coming, and I hearn tell how dey carries wid 'em somethin' like a pinter worm," and when it's sot down dey tells it to *pint* wha any money or silver things is hid, and it *pints* jest as straight as a gun."

Uncle Cy's family pride was a trait characteristic of the old regime. I have seen him take his wife down by reminding her that he had been in the family longer than she. Once I had arranged with a neighbor, Squire Fowler, to get a swarm of bees. Uncle Cy was hollowing out a gum, and with some hesitation said: "Master, don't you know that some folks can't get into bees? Our family is too industrious for bees. Old master tried to get into bees, and I 'member well how old master before him tried, and dey never could. It's only lazy, poor white folks has any luck raising honey." And he made numerous citations in support of his position. But his flattery was not to balk my experiment. I got into bees. At first, they went in and came out of the little hole at the bottom of the gum briskly. In a few weeks, few and fewer; then, only a straggler or two. We knocked off the top and found a triangular shaped piece of comb, but no honey. So ended my first and last attempt at "getting into bees."

Facewell faithful, loving, dear old Uncle Cy. I'm sure he loved me and prayed for me. Indeed, they tell me that he has been in the habit of praying for me, by name, in public meetings for years. My family have joined me every year in making up a box for Uncle Cy and Aunt Bess, filled with half-worn clothes and various things, now old, such as they liked or needed. Christmas is coming, but no box goes that way any more. Indeed, our children and the generations following can never know the sentiment that sprung up between the two races under the system of domestic slavery. It had its evil and it had its good. Both are gone forever.

H. N. M'TYEIRE.

A District Conference in Mexico.

Bishop Hargrove, in the Nashville Christian Advocate, of January 22, gives the following interesting account of a District Conference which he held in Central Mexico:

Matamoros is a tropical city, with its *barrios* (suburban wards) beautified by groves of bananas, oranges, coffee, lemons, mangoes, etc., in the wildest profusion. In these *barrios*, skirting the city, we have several small congregations, visited by a native pastor, and accustomed to worship in private houses.

The District Conference was an epoch, and for the first time the little congregations were brought together into a hired house in the heart of the city. Our coming had been announced, and the audacity of the act, so far exceeding any venture of the past, stirred Romanism thereabouts from center to circumference. As our people express it, they are very fanatical in this region. All violent opposition is fanaticism. By the way, the word for fanatics among the common people is *macho* which means primarily a mule with one ear cut off. I naturally inquired why they call a fanatic a one-eared mule. Finally a local Mexican preacher suggested that it must be in allusion to that hard-headed fellow whose ear Peter cut off while engaged in this business.

This gathering of so many Protestants, and that in the very midst of their sanctuaries, filled the air with threats. Not a single preacher was to survive the first day. Special significance was given to their demonstrations by the fact that only a few miles out, several years ago, twenty-one Protestants were massacred in their house of worship. But, as often happens, the devil overdid the business in this case. The storm stirred had reached the ear of the *Jefe-politico* (the chief ruler in the civil district), and put him on his guard.

At the close of our first morning session a gentleman entered and was introduced to me, who proved to be the colonel commanding the local soldiery, and who came, he said, to assure me that ample steps had been taken for our protection. The very silence and order on the street where we met, was suggestive of unusual precaution. Every night a guard of three soldiers occupied the room in which Bro. Carter and I slept, and others were without. Though we had no chains on our limbs, and were not exactly in prison, the circumstances reminded us of Peter, when he slept between two soldiers. The Conference passed quietly, and before daylight on Monday morning we took the diligence under escort of soldiers to the limit of the civil district.

After the close of the Conference, Saturday evening, I paid my respects to the *Jefe-politico* who had shown us so great kindness, by a formal call. He received me courteously, and we conversed pleasantly about republican institutions, and the neighborhood and necessary relations of our sister republics. In the course of the interview I thanked him for his precautions, and directed attention to our article of religion which enjoins loyalty to the local government wherever we operate. He told me that, before our coming, he had sent for the priests, and charged them strictly not to allow their people in the slightest particular to interfere with us, since they and we have the same right under Mexican law to worship God as our consciences dictate. He took occasion to inform me that his participation in the matter was wholly in his character as a civil officer.

At the opening session of the Conference I counted forty-five persons in the room, all Mexicans except the presiding elder and myself, and mainly members of the body. After that session, Friday morning, the house was crowded with quiet, eager listeners to the close, some of whom had walked twenty-five miles to be present.

From the beginning there was an unusual sense of the Divine presence, and the interest and solemnity of the meeting grew till the close.

The usual order of proceedings was observed, though greatly modified in detail by the different conditions under which the work is conducted.

Preaching was had at eleven o'clock A. M. and seven P. M. each day. By every token the gospel was a welcome message. Unmistakable interest from time to time was depicted on the faces of those who heard. More than once I saw a shudder pass over a man's frame, and the tears steal down his bronzed face. It came over me almost with primitive force that the gospel is "good tidings of great joy, which shall be to all people," as I tried to open the treasures of the Bible to those to whom it had so long been not only a sealed, but a forbidden book. O, how my heart yearned to bring the message still nearer to them by clothing it in their own mother-tongue. The spiritual forces seemed to burn and burden me as I would pause for the interpreter. Several united with the church, and a number of children were baptized. Here for the first time I attempted to use the Spanish language in the baptismal formula.

The services which most impressed me were the love-feast on Sunday afternoon and the Lord's Supper which closed the service on Sunday night. How I listened and tried to understand the experiences, as one after another they rose to testify in genuine Methodist style. Many things I lost, but some I caught. I noted that several dated their conversion from Romanism in Puebla, the center of the State, where we have no permanent abiding place, and where I trust the church will soon provide us a house. We have had fruit already, with imperfect equipment, and may reasonably hope for more with a better outfit.

Two, at least, attribute their conversion to the songs by which from the streets they were attracted to the place of worship. One said expressly that the hymn itself convinced him of sin and led him to Christ; the other that the song brought him to hear the gospel which proved the power of God unto salvation. I meditated on the fact that Romanism has almost no song, and that the Mexicans are pre-eminently a musical people. The Board of Missions and some thoughtful friends of our cause here have acted wisely in the provision of a few small organs for the use of some of our congregations. All the native preachers seem to be able to play the organ. Churches or individuals that have supplied themselves with larger instruments, may get a large interest on the small ones they have abandoned by sending them to this field.

I wondered in my meditation who will render into Spanish our new hymn book when completed, and lifted a prayer to God to provide the needed man. It would have thrilled you to hear the Mexicans sing at the District Conference. The gospel of song has in Mexico a field of extraordinary promise.

The Lord's Supper was a solemn service. Nearly two hundred people partook of the sacred emblems. This service ended the District Conference. No, I beg pardon; the last thing we did was to say good-by, and that took a full hour. These people are hand-shaking Methodists. If they meet three times a day at church this must be repeated every time. Every man, woman, and child had to bid farewell to the preachers, and the large majority gave us an affectionate embrace, and patted us on the back in true Mexican style. And the good, old fat Mexican woman who fed us while we staid, actually wept as she embraced us in parting. This last scene was novel to me, but intensely interesting. I was reminded of Paul as he parted with the elders of the church at Ephesus, when, in view of the past and of coming trials to him and them, they kneeled and prayed, and then held each other in loving embrace.

Mississippi Conference Minutes.

The Mississippi Conference minutes were mailed to all the subscribers on January 20, except in a few instances where postoffices are not known. Any subscriber who has not received his minutes, as well as other persons who may want to procure copies, please communicate with me. There are a number of copies left over.

C. G. ANDREWS.

JACKSON, Miss., Jan. 24, 1887.

Christian Advocate.

THURSDAY, JANUARY 27, 1887.

THE LACE MAKER.

BY MYRA GOODWIN EVANS.

The sunshine on the convent floor
First fell upon the patient face
Of Sister Mercy bending o'er
Her cushion with its matchless lace.
Long had she toiled, from matin bell
Till vesper songs rang through the night,
Unmindful of her lonely cell,
Unheeding pain and failing sight.

A pattern, delicate and rare,
Too difficult for hands unskilled,
She wove into the texture fair,
And thus her daily task fulfilled.
One joy she had beside her prayer:
This fleecy, gossamer-like thing
They said the noble bride would wear
Within the palace of the king.

"I can but leave a little trail;
Who work with me I can not see;
I may not know with all my art
How beautiful the whole will be;
But it is for the king," she said,
"And love for him makes toiling sweet."
One day they found the toiler dead,
Her work of beauty all complete.

We, too, are given day by day,
A pattern for our King to trace.
Some in dark colors, meek and gray,
Weave pain with all its pallest grace;
While others work with richest hue,
And flowers beneath their fingers spring.
What matter, so our work be true,
And "Well done" greets us from our King?

Mississippi Conference.

REPORT OF SUNDAY-SCHOOL BOARD.

Every agency of the church is owned and blessed by the Founder, and every sown field yields a fruitage. In no department of church work is the result more patent than in the Sunday-school. The ground not having been planted in vain, the grains of wheat are quicker to ripen in the sunlight of God's truth. We call your attention to the great need of the Sunday schools.

1. Pious and consecrated superintendents and teachers are the great need of the day. It is true, we need teachers who are highly educated; but it is very essential to the permanent prosperity of the schools that the superintendents and teachers have the mind of Christ. Teachers who enjoy the blessed consciousness of redeeming love can easily impart to their classes the exalted truth that the words of Christ are the words of life. Not simply to teach the code of Christian ethics is the duty of the Sabbath-school teacher; but by precept and experience to unfold the spiritual life. Icebergs give out no warmth; cold, dead teachers never impart life to their classes. If our children are to be ingrafted into the doctrines of Methodism we must insist that our Sunday-schools should be managed by spiritual men and women. It is a burning shame that in some places men and women are prominent in Sunday-school work who are decidedly worldly people.

2. The co-operation of parents is greatly needed. The Sunday-school was not designed to supplant parental instruction, but to crystallize it. It is to be feared the idea of having a Sabbath-school in a community causes some parents to throw off their duty to their children. No Sabbath-school can flourish without the atmosphere of parental responsibility and solicitude.

3. Permanent schools are necessary—not schools for spring and summer, but schools all the year. We rejoice in the fact that our Publishing House sends out such inviting literature, and recommend all Sunday-schools to procure our literature. We hope to see the day when our Sunday-schools will have graded classes and a prescribed course similar to the Oxford League. The great question of the day is, How can the young men be kept in the schools after fifteen or sixteen years. It is a lamentable fact that few young men and young women over sixteen attend our Sabbath-schools. We respectfully suggest that each pastor make a special effort to interest young men in our Sunday-schools. We call your attention to the following passed by the late General Conference:

That the funds collected during the centennial year for Sunday-school purposes, and reported to the General Conference by the Centennial Committee, be placed in the hands of the General Conference Sunday-school Committee, to be known and designated as the Centennial Sunday-school Aid Fund, to be safely invested, and the interest on the same to be disposed of annually by said General Conference Sunday-school Committee in aiding destitute Sunday-schools of the church under such plans and restrictions as may be provided by said committee.

Again the General Conference ordered:

That the third Sunday in May be set apart as "Children's Day," to be observed throughout our church with appropriate services, and on that day a collection be taken up for the aid of needy Sunday-schools, ten per cent. of the money collected to be forwarded to the General Conference Sunday-school Committee, Nashville, Tenn., and be distributed by said Committee in the same manner and under the same regulations as the interest accruing from the Centennial Sunday-school Aid Fund.

Respectfully submitted,
INMAN W. COOPER,
Chairman.

REPORT ON CHURCH PUBLICATIONS.

The Committee on Publishing Interests call the attention of the Conference and the church to the following facts presented by the report of the Book Committee and suggested by the business manager of the Publishing House, Bro. L. D. Palmer, whom we were glad to welcome to our session:

1. "The old debt," at one time amounting to $356,039, has been reduced to less than $50,000.

2. The Publishing House is now comparatively out of debt, as the assets are largely in excess of the liabilities, and the increasing business must soon produce the means for extinguishing the last vestige of indebtedness of every sort.

3. The books published are worthy of hearty commendation.

4. The growing subscription list of the Advocate and the wonderful increase in the circulation of the Sunday-school periodicals are tributes to the worth of the publications and the ability of the editors.

5. But neither the books bought nor the periodicals and Advocates subscribed for number anywhere near what ought to be among one million Methodists, or among the thirty thousand members in our own Conference. Our people do not relish pure religious literature as they ought. Possibly our preachers do not preach often enough on the subject of Christian education or the evils resulting from reading vicious books and papers.

As to the NEW ORLEANS CHRISTIAN ADVOCATE:

1. We regret that a more favorable showing could not be made by the subscription list. The present number of subscribers ought to be doubled during the ensuing year.

2. We indorse the plan of charging traveling and local preachers for the paper, and are grateful for the promise to supply the paper without charge to the widows of preachers and to the superannuated members of our Conference.

3. We cordially indorse the action of the Publication Committee in electing the Rev. Dr. C. W. Carter editor of our Conference organ, and give him a fraternal greeting.

4. Acting in accord with the motion of reference, we nominate the Rev. T. L. Mellen to fill the place on the Committee of Publication made vacant by the resignation of Bishop Galloway.

In conclusion, we would again note the fact that in too many of our Sunday-schools and churches hymn books are used which not only do not inculcate our doctrines, but often sentiments and dogmas contrary to sound doctrine. Our Publishing House at Nashville is not free from blame in this matter, as "Grace and Glory," one of the Sunday-school publications, contains versions of a number of our standard hymns widely different from those in our hymn book.

We renew our pledge of loyalty to both of the Advocates, and to the Quarterly Review, which, under the editorship of Dr. Hinton, took high rank, and, under Dr. Harrison, is advancing to a higher grade.

REPORT ON SABBATH OBSERVANCE.

Your Committee on the Observance of the Sabbath beg leave to make the following report:

The commandment to "Remember the Sabbath day to keep it holy," is as imperative as any other in the Decalogue; but the tendency on the part of people now is to disregard it entirely, or to treat the Sabbath as a holiday. Ministers and laymen do not scruple to do many things on the Sabbath that they ought not to do, such as riding on cars and boats, making social visits, having prepared or preparing victuals, etc. We are considerably agitated upon the subject of temperance, which is all right; but why not equally, if not more so, upon the subject of the observance of the Sabbath? The captivity of the Jews and other evils that befell them were attributed to their profaning the Sabbath. The commandment to remember the Sabbath day to keep it holy, being a moral one, we are, therefore, required to be as strict in its observance as such, as the Jews were. This being the case, we need not, therefore, expect anything better than excessive rains, drouths, earthquakes, cyclones and hard times generally if we do not keep the Sabbath holy.

It may do very well to memorialize the Legislature for a law prohibiting the running of cars on the Sabbath; but we think that it would be much better for the ministers and members of the church generally to quit riding on them on that day. We append the following resolutions:

Resolved, That the ministers and laity of this Conference are hereby requested to be as zealous upon the subject of the observance of the Sabbath as they have been upon that of temperance.

Resolved, That our ministers and laity be urged not to make use of public conveyances on the Sabbath.

ISAAC L. PEEBLES,
Secretary.

REPORT ON BIBLE CAUSE.

God, who created all things by Jesus Christ, made man in his own image, and in process of time gave him his written law, which is called, by way of pre-eminence, the Bible. We, who believe that the Methodist Church was raised up to spread scriptural holiness over those lands, must not forget the injunction of St. Paul to take with us the sword of the Spirit, which is the word of God. Scriptural holiness is based on a knowledge of God's word. Therefore it becomes our duty to see that the Bible is in every home as far as practicable.

The various churches in this land are invited to co-operate with the great American Bible Society in the circulation of the Scriptures. This institution, located in the city of New York, sends forth from its press seventeen thousand copies of Bibles, Testaments and portions of Scripture per day. Thousands of Bibles and Testaments have been sold in the bounds of our Conference this year. But if you ask, have we, as a Conference, discharged our duty in this benevolent cause? the answer is, We have not come up to the measure of duty as a church of Christ. We, with other religious denominations in this country, have allowed the Southwestern Bible Society literally to die for the want of patronage and support.

We are convinced that the Bible Houses are centers of great moral power. We believe that the patronage given to the version of the Scriptures, known as the King James' Translation, has been the means, under God, of the wonderful advancement of Protestantism in the world, and that the British and American Bible Societies have been prominent and important factors in producing the civilization of the nineteenth century. Therefore, if we expect to realize the fond hopes of our fathers, we must take up and carry forward the work they began.

Your committee would, therefore, offer the following resolutions:

Resolved, That we recommend that each preacher in charge endeavor to raise, as a minimum amount, one cent *per capita*, from the membership of the respective charges to aid the American Bible Society.

Resolved, That in the death of Rev. R. S. Holcombe the American Bible Society has lost an efficient district superintendent, and the Methodist Episcopal Church, South, a polished and valued minister of the gospel.

Respectfully submitted,
N. E. YOUNG, Sec'y.

Louisiana Conference.

SUNDAY SCHOOL REPORT.

Your Sunday-school Board are profoundly thankful that they are able to report a decided advance in all lines of Sunday-school work. On comparing the statistics reported to this session of the Conference with those of last year we note the following increase: In the number of schools, 30; officers and teachers, 181; scholars, 2,063; volumes in library, 2,410; periodicals taken, 1,601; amount collected for Sunday-school purposes, $638 92; scholars received into the church, 48. We think this increase is indeed encouraging. One other item gathered from the statistics is, that very few of our charges have failed to report at least one Sunday-school, and some of those failing to report have not had pastors during the past year. In regard to our Sunday-school periodicals, we have so often spoken in words of commendation that former expression need not be repeated. We wish, however, to call the attention of the church to the fact that Rev. J. A. Lyons is devoting himself to the work of getting up a catalogue of books suitable for Sunday-school libraries. We can not too strongly emphasize the importance of securing for our children and youth reading matter that is in every way sound and healthful; and while the consideration of this subject falls more directly in the field of the Committee on Church Publications, yet we would urge upon our Sunday-school workers the necessity of well-selected libraries, and the cultivation of a habit of reading among the scholars. In the month of March last a State Sunday-school Convention was held in the city of New Orleans for the purpose of organization, and a more thorough canvass of the State in the interests of Sunday-school work. The design is to follow up the work already begun by an annual convention, such as is held in most other States, and we recommend that our people have themselves represented as well as may be practicable in these conventions.

We do not deem it necessary to offer a series of resolutions on a subject which is reviewed at every session of our Quarterly Conference. We have only to use all the means which God has placed in our hands to bring the greater portion of the youth of our country under religious instruction and Divine influence. The relative number of accessions from our Sunday-schools to the church, as compared with that from the world, would clearly show that the Sunday-school is our plant-bed, and that on the attention bestowed upon it by our pastors depends the future growth and fruitfulness of the garden of the Lord.

J. M. BROWN, Chairman.

Senrab the King.

And it came to pass in the course of human events that Senrab the King had a burning desire to go around the world. Now, Senrab the King had two daughters and one son who were singers, and Senrab the King verily thought no other three could sing as well as his three. And it came to pass that Senrab the King had revelations from God that election and reprobation were lies from the devil. So he and his wife, and his son and daughters departed for the Great East to preach this new and strange revelation to all Aidni.

And it came to pass while Senrab the King and all his were in Aidni that God appeared unto him in a dream, saying, "Senrab, Senrab;" and Senrab the King answered, "Lord, here am I." Then the Lord said: "Senrab, go to; tell all this people whom you see in darkness that, behold, the light is there covered up in corruption and filth, and that it leadeth into the Church of England. It showeth man his long home. It bringeth order out of confusion;" and much more did the Lord say unto Senrab the King, until he arose from his bed, shook off the slumber from his eyes and sleep from his eyelids, and said: "Now, since the Lord hath been pleased to reveal himself to me, I will tarry not, but will go to the Church of England, and I will return to my own land and to my own kindred, and tell my people I have found the land that flows with milk and honey."

And it came to pass that early next morning Senrab the King rose up, saddled his ass, and packed up his goods and chattels, and moveth towards the west, and pitched his tent in Ippisalssim. Then Senrab the King began to speak as one having authority, and not as the scribes: "Behold, I bring you glad tidings of great joy which shall be to all people. Ye are in great darkness. Ye have never received the light. The damnable lie of predestination has darkened your understandings. Behold, God made everything perfect at the first. Then the devil came along and made it *tohu abohu*. Then God set himself to work to repair the damage which Satan had wrought. And God commanded light, which Satan had covered up with his own devilish darkness, to shine out of the darkness. And little by little God restored what Satan had undone, and the work was so great it caused God to become weary, and he rested on the seventh day. *He stopped and took a long breath.*" Then Senrab the King continued his story thus: "God is mighty good; the devil is very bad. God is the author of all good; the devil, of all evil. The devil kills all the babies, brings on all our sicknesses and diseases, does all the mischief that is done in the world. God neither does it nor permits it. This is the devil's world. 'It lieth in the wicked one.' The devil sends the floods, the storms, the earthquakes, the epidemics and everything that afflicts mankind. There is something good in man. It is God's image all covered up in sin and corruption; but it is God's image still. The devil is having his way now. God is not having his way now. When God does have his way there will be a dead death; he will kill the devil and annihilate hell. Some people pray (ignorantly, of course) for the baptism of the Holy Ghost and of fire. They don't know what they are praying for. I want the baptism of the Holy Ghost, but not of fire. Those who don't receive the former will receive the latter. It is a mighty hot road; but the sinner must get rid of his sins. The sloughing off process is a terrible one; but it is coming to the impenitent sinner. All will get to heaven. You ask why. Because, when God made man, he was pure. But he sold out to the devil, lock, stock and barrel. God said to the devil: 'I will buy man back. What will you take for him?' The devil said, 'I will take your love.' Then God bought man back by paying the devil's price for him. The sinners in hell, when they pay the penalty due their sins, will get out and go to heaven."

So Senrab the King stirred up a great sensation. The lawyers, doctors, preachers, publicans and sinners flocked to hear him. Some quit going because they thought he was "cranky." Others, especially the sinners, rejoiced with a great shout: "*He hath hit the nail on the head!*" Senrab the King then departed for other parts, having anointed the sick with oil, and filled his pocket with the "sinews of war." Lord, send Senrab the King another vision.

SIWEL.

Plaquemine, La.

MR. EDITOR: Sunday, November 21, 1886, was a grand day for the good people of Plaquemine, La. Our Methodist Episcopal Church, South, fair without and beautiful within, was presented by Hon. E. J. Gay, president of the Board of Trustees, and was solemnly dedicated to the service of Almighty God by Rev. Dr. Walker, of New Orleans. He gave us a good sermon, and we had a liberal collection. Rev. Mr. Hoffman (a German minister of the Methodist Episcopal Church) was with us and participated in the services. We had the largest Protestant congregation present that has been seen here for many years. The brick church (on the corner) in which we once worshiped was burnt many years ago. Since that time our people have been worshiping in the Presbyterian Church.

The coming of the present and now retiring pastor was a timely thing for Methodism in this country. The deed to the parsonage lot had never been recorded. The lot on which the church stands at Donaldsonville was about to go into litigation. A little while more, and most probably the mark of early Methodism would have been put out in this part of the beautiful valley of the Mississippi river. We now have all the church property in this circuit properly deeded, and deeds recorded. Four years ago we had services once a month; now we have six services a month, a Sunday-school and prayer meeting. Our congregations are good and our services very interesting. Our pastor holds us strictly to our own hymn book.

I would say something about our faithful pastor; but acts speak louder than words. His untiring energy and financial ability would remind one of Ezra in his great struggle to rebuild the temple and broken walls of Jerusalem. Amid seeming impossibilities, he has pressed forward, and we have built this beautiful church. It is an ornament to the town, a joy to the good people, and a blessing to coming generations; and you can hardly imagine how proud we are of it, and we thank God and take courage. We will part with our true pastor and friend with much regret. We can congratulate the flock that is so favored as to have him as their pastor. He leads by still waters and in green pastures; his preaching will be no uncertain sound; he gives you the bones oil, the bread without the chaff. Good-bye, Bro. H.; we will long cherish the many great truths that we have heard from you—the good and wise counsel you have given us. We part—you go to another field of labor; we wait and pray for our coming pastor whom we will receive with open arms and will do the best we can for him.

A MEMBER.

A Storm at Sardis.

Returning to this charge for "the third time," many cordial greetings and words of cheer assured the pastor of a favorable reception. Substantial evidence of good-will were given also in things pertaining to the cuisine. Favoring gales had been setting in towards the parsonage before and during the Christmas-tide. But the storm broke upon us fairly on the evening of January 6. The mistress of the parsonage had some foretokens of "coming events," and began to dust around and put things to rights. One good thing she said would happen of it: The whole establishment, from the pantry to the front gate, would get a much-needed and thorough overhauling. But something else happened as the short afternoon failed into the long, crisp winter night. The door bell began to ring, and ring, and ring, and then the door stood open, while many kind friends sent in their offerings, or came in person with them. Shelf groceries and heavier groceries, hams, sausages, table service, dry goods, etc., piled and lumbered up the hall in a way to delight the occupants of the preacher's home, and to suggest the idea of a retail establishment for miscellaneous merchandise. Young people, children, and older persons kept dropping in until a goodly assemblage was gathered at the parsonage, where, amid brightly burning lamps, and glowing grates driving out the "steel-clad air," kindly, beaming faces and friendly greetings, the evening passed pleasantly.

'Storm" seems a misnomer for such an event. It was rather a delightful "New Year's warming." "The angels watch over him who does a good deed." May God's blessing rest upon the Christian ladies and other friends of Sardis who take pleasure in looking after the comfort of their pastor and his family; and may their thankful regard meet a large return in a more faithful and consecrated service on the part of the pastor. T. C. WIER.

Sardis, Mississippi.

Crawford, Miss.

MR. EDITOR: The brethren on the west side of the Conference are telling about their good people and big "poundings." Let me join with them. Crawford people can't be beat. They know how to pray for and sympathize with their pastor. And they know how to take care of him and his family. The first day I preached to them I felt at home. I have been all around—to every church, and have not been to a people where they seemed so willing or manifested so much desire to talk about religion and the salvation of souls. Of course, this personage was thoroughly "pounded." Two days before Christmas the ladies, in full force, invaded the house, took full possession, and left the table full and the pantry full, and the chicken coop full, and the pastor and his family felt joyful and thankful.

As they were depositing the good things on the table, one of them said to my five-year-old boy: "Allen, this is Santa Claus." After they were gone he said, "Mamma, ain't Santa Claus a good woman?" I believe he is right. Hereafter at my house on Christmas Eve, Santa Claus will be "a good woman," rather than the traditional 200-pound, hairy old fellow, with a short pipe in his mouth, who would scare any child in creation into convulsions, if it were to meet him in the road in broad daylight. I think the saints' calendar ought to be revised, and Santa Claus put down as "a good woman."

Fraternally yours,
T. B. MALONE.

From Minden, La.

MR. EDITOR: I start home in a few days to the place where I was born, where my father was buried, and where you buried my mother; where I was received into the church, and where I was licensed to preach. I left my native place, some years ago, a mere boy. I return to it a man, at least in years and stature. May the prophet not be without honor this time in his own country. I hope you will remember me in your prayers, and may the peace and power of God be in my life and in my ministry.

I turn my last charge, Minden, over to my worthy successor, Rev. Christian Keener. He will find a noble people at Minden, a religious people, and such as have well-defined ecclesiastical convictions and will stand by the ship until the end. I preached to them for an hour last Sunday on *how to sustain their minister*. I trust there will be many such as Aaron and Hur to hold up the hands of a Moses. I met the young ladies in their meeting last Saturday. It was well attended. We had a good time. They promised on their knees before God to continue in the good work. I shall not soon forget their prayers, tears, and expressions of love for your correspondent. I also met on last night the Young Men's Christian Association, which I organized fifteen months since. There were twenty-four in all present (membership over forty). At the conclusion I gave them a parting talk, and especially urged the importance of building a hall. They have about $100 on hand. A committee was appointed to solicit money, and I have no doubt but that in a few months they will be permanently domiciled. Minden has a noble set of young men, and my heart is with them. Many of them have been among my best members and main support. May God bless and save them, one and all, is my most earnest prayer.

Yours truly,
JAS. J. HILLINGSLEY.

Methuselah Again.

MR. EDITOR: Will you grant me space in your valuable paper to make a few remarks suggested by reading Bro. William Hoover's article, some time ago, in regard to the death or drowning of Methuselah at the time of the flood, and the very pertinent question by yourself asking for the "record to sustain his assertion." This question deserves to be repeated, and I, for one, would be much pleased if Bro. Hoover would point out passages of Scripture to sustain his assertion, in his "Missing Link Supplied," that Methuselah was drowned. It is a source of consolation to one when he becomes satisfied that a thing is so, to know how it is so, and the authority. After reading his article, of course, I concluded he got his information from the Bible, and set out to find the language to justify his remark, but I have not as yet been able to do so, and can not agree with him as to how that aged man came to his death. I am satisfied, however, that he never saw one drop of the water which constituted the flood at that time. We read it destroyed the world, and why? Because we find of record in the sacred book that Methuselah was 187 years old when Lamech was born, and Lamech was 182 years old when Noah was born. We conclude the ages above referred to was at their birth from the fact that in Genesis v, 28, we read, "And Lamech lived 182 years and begat a son," and it must have been at the birth of the child to know it was a son. Now, "In the six hundredth year of Noah's life, in the second month, the seventeenth day the fountains of the great deep were broken up." Now, sir, take the age of Methuselah at the birth of Lamech (187 years) and the age of Lamech at the birth of Noah (182 years) and the age of Noah at the time of the flood (600 years), and we have 969 years, the exact age of Methuselah. Therefore this man must have died a short time before the flood, and could not have been drowned. We further conclude that instead of Bro. Hoover having supplied "a missing link," the material he has used to make the link of does not hold good, or has not been well wrought. If he will permit us to make a suggestion, would recommend that the next heat he take to add a little borax to make the thing stick, or the coal may give out ere he accomplish his task.

Very truly, W. B. RAIFORD.

HISTORY REPEATING ITSELF.—Rev. Mr. Aitken, the Church of England missionary, or evangelist, who visited this country last spring, has put in print his observations in this country. And he has made an interesting statement; the Protestant Episcopal Church may profit greatly by his counsels and suggestions. He found a singular "indefiniteness in things spiritual" which greatly surprised him. Many of the ministers, he says with whom he came in contact, "not only discountenance the idea of sudden conversion, but also cast doubt upon the certainty of any experience of justification, and do not look upon the knowledge of salvation by the remission of sins as still necessary to the spiritual life." He found matters relating to spiritual experience much as they were in England in Mr. Wesley's early ministry, and he appears to have been a faithful witness for his Master as the following proves: "I shall be breaking no confidence if I say that my strong presentation of the doctrine of personal assurance of present salvation as springing from the moral consciousness of distinct and definite faith in Christ as Savior, was the thing that seemed most to strike those who thus conferred with me, and to awaken strong desire for a clearer apprehension of whatever can be apprehended in this respect more than one testified to new light found here, and new peace and joy experienced in claiming all that belongs to faith."—Central Advocate.

Many accidents very trifling in themselves, have led to the most valuable discoveries and inventions. Some of them, perhaps, are not so familiar to all of us as the fact that the swaying chandelier in a cathedral suggested to Galileo the application of the pendulum.

How few know that for the method of refining sugar with wet clay we are indebted to a hen! Having just returned from a promenade over a neighboring moist clay-bank, she stopped in a aisle of brown sugar lying on the floor, and wherever her tracks were found the sugar was thoroughly whitened.

But if old Biddy's sojourn that day had been among those who having eyes, see not, and having ears, hear not, her valuable lesson would not have been learned. It is the observant only who put to use these "trifles light as air."—Golden Days.

Every relation which we occupy hath its duties; every hour with which our lives are lengthened out hath its divine purpose. These relations were not ordained by God only to please us, and ought not to be indulged in with that idea; chiefly they are means for our growth in grace.—Mountford.

Our Sunday-School.

Bearing in mind that the grand objects of a Sunday-school are the conversion of the young and training them for the service of God our Sunday-school seeks to implant Divine truth in the minds and hearts of its attendants, so as to impress them with the beauties of holiness and the attractions of the gospel, and lead them to embrace Jesus as their Savior. It seeks no startling novelties; nor does it seek to divert attention from solemn gospel truths by meretricious attractions for the eye. Well-officered by those who comprehend and punctually perform their duties, it enjoys the benefit of a corps of faithful, studious and conscientious teachers, who seek earnestly the spiritual benefit of their pupils. The best facilities for acquiring a knowledge of the lesson are provided for all, and with good singing and a pleasing variety in the exercises, the sessions are made attractive and enjoyable, as well as beneficial. To the visitor it is a gratifying sight to behold the orderly and decorous conduct and the earnest attention of the scholars, the faithful and serious efforts of the teachers to impress the truths of the lesson, and the evident sense of responsibility that pervades all the official performances of those who conduct the school.

Appreciating the responsibility reating upon them as co-adjutors of the sacred pulpit and of home instruction, they seek to blend the loving and tender pathos of parental tuition with the solemn earnestness of pastoral teaching and appeal.

The Sunday-school is to be regarded as the parent's helper. It by no means supersedes the necessity of home instruction. It is also to be regarded as a powerful agency in preparing the minds and hearts of the young to imbibe and assimilate, to comprehend and reap benefit from the teachings of the pulpit. It moulds the youthful mind. It impresses upon the soft and tender sensibilities of the young, the all-important truths of religion. It forestalls the seductive and injurious tendencies of the world. It leads away from the destructive course of vice to the pleasant, peaceful and blessed paths of piety and true happiness. Whatever of excellence, of happiness, of benefit and of eternal joy there is in religion may be, and often is, attained through the faithful instruction afforded by the Sunday-school. The rising generation of to-day is indebted to, and dependent upon the Sunday-school in an unspeakable degree. Nay, it might truly be said that the weal of our country is very largely dependent upon this wonderful instrumentality for good. In combination with the mother's tender teaching and the pulpit's powerful appeal, it possesses the power to make Satan tremble on his throne. Compare the six millions of youth who attend the Sunday-schools of our land with those myriads of vicious waifs and street Arabs that are growing up into a rabble of ruffians and rowdies, fit for all sorts of violence, crime and wickedness! The contrast is appalling. Does it not, then, become a solemn and responsible duty of each parent to place their children within the pale of good Sunday-school influences and instruction? Yet, how many parents neglect this duty! How many are indifferent in regard to the attendance of their children upon the religious instruction so well adapted to the young, and so conducive to their highest interests! If there is a parent who reads this that has failed in this duty, may the solemn and eternity reaching consequences of such neglect impress them with its dangers in reference to their offspring. Especially are the parents of our own church urged to view this matter in its true light and second the efforts of our Sunday-school to lead their children to Jesus and train them for his service! First Baptist Church Quarterly.

Action of the Heart.

In restful sleep the heart slows up and its beats number ten less every minute—six hundred less every hour, and in the same time allotted to sleep, eight hours, four thousand eight hundred less than the number given in the same period of wakefulness. This one rest to that wonderful organ, a rest that restores its powers and enables it to discharge its functions in a more healthful and vigorous manner. Those cases of heart disease which have been cured by the use of Compound Oxygen, as administered by Drs. Starkey & Palen, are a very interesting study. They all report insomnia relieved as a beginning, and then go on to tell how the palpitation gradually was relieved, and the action of the heart became regular and comfortable. If the action of the heart be kept up to full working capacity by wakefulness a short time can not be far off when it will wear itself out, and the palpitation and flutter which cause so much trouble may, therefore, with good reason be feared. A treatise on Compound Oxygen, giving the mode of action and results of this remarkable curative agent, will be sent free. Address Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

One of their patients, Rev. L. H. Morey Seneca Falls, N. Y., says, in a letter dated October 15, 1885: "I think I must be a year or more since I purchased a Compound Oxygen Home Treatment, and used it up. I am confident it did me a great deal of good in throat and heart troubles; the fluttering and pain frequently experienced in the heart, have not touched me for months. I did not think of Compound Oxygen for that trouble, but used it for throat catarrh. The distressing heart trouble has certainly left me." In a letter dated October 30, he adds: "With the exception of a cold contracted, since I last wrote you, I am in excellent health. What gratifies me most is my complete deliverance from pain in the region of the heart, and from frequent and distressing flutterings or palpitation of the heart, from which I suffered for years; it used to trouble me so much that I could not sleep on my left side; and frequently I would start again bed, and have to sit up till the sensation had passed; the sensation was usually accompanied by faintness. *Now I sleep on either side, and have not for months had a return of either the pain or the fluttering.* I used the Compound Oxygen for possible help to lungs, throat, and catarrh, especially the latter. I believe the Compound Oxygen to be a nerve and brain restorer; at least, I work professionally with surprising and unwonted freedom from exhaustion."

The manners of a Christian ought not to be something which can be put off and on like a garment, but they ought to be a product of his religion, the outward expression of a heart that is under the influence of the Spirit of Christ.—Zion's Herald.

Reading the Scriptures.

No writings, if well read, are so impressive; none are so capable of high elocutionary effect as the Holy Scriptures. Yet of all books that are publicly read for the edification of the people, none ordinarily is read so badly as the Bible. It is not merely that public readers fail to give to the words the fullness of power and beauty that is in them. It is not merely that the reading lacks rhetorical elegance and finish, and that Holy Writ as uttered by such persons ceases to charm and captivate. The bare meaning even is not rendered. The Scriptures are often read as one would read a formula in an unknown tongue, whose alphabet and pronunciation he has mastered, but without having the slightest idea of what the words meant, or whether they had any meaning.

It is no part of my present purpose to lay down rules for reading. Yet I do wish to say to superintendents, and to all who are required to lead the devotions of others, to give earnest heed to this matter. You may never learn to give to the Scriptures the melting power which they had when coming from the lips of Dr. Mason or Elizabeth Fry. You may not have the natural gifts of voice and intellect, or the opportunities of culture, which those eminent persons had. But there is a certain degree of excellence which you may attain. There are certain faults of manner which you may avoid, and which you surely will avoid if you desire earnestly and truly to give effectiveness to this part of your public duties.

Study beforehand the passage which you intend to read at the opening. It is no easy matter to find out exactly what is meant, and all that is meant, by the written words of another. We are accustomed in every-day intercourse to leave a great deal of our meaning to be expressed and supplemented by the tone of the voice, and by significant gestures and looks. When only the voiceless, inanimate words are before us, it requires for their full comprehension not merely practiced skill in verbal and grammatical analysis, but often much historical knowledge, and always a vigorous imagination to bring the original circumstances fully and vividly before the mind. In the passage, John xx, 16, for instance, when Jesus turns and says "Mary!" it is evidently in that voice of familiar tenderness which says, by its very tone, "Do you not know me?" Mary's "Rabboni!" is in like manner an expression of surprise, joyful recognition. A mere study of the words does not bring out the meaning. Imagination must work. The scene must stand out clearly before the mind's eye. Then only will the voice do its office as a true interpreter of this most beautiful passage. Who that ever heard that almost despairing wail with which the venerable Dr. Archibald Alexander used to utter the cry "Eloi, eloi, lama sabachthani!" but felt that he had received a new revelation of the meaning of that mysterious utterance? It was not that Dr. Alexander understood Hebrew better than thousands of others have done. It was because he had meditated upon the subject until he had the whole dreadful scene fully before him.—The Sunday-school Idea.

A Ghost

is a myth, but solid reality will be known by those who would write to Hallett & Co., Portland, Maine, thereby learning, free, about work that they can do, and live at home, wherever they reside, at a profit of from $5 to $25 and upwards daily. Some have earned over $50 in a day. Capital not needed. Hallett & Co will start you. All is new. Delay not. Pay absolutely sure from start. Wealth awaits every worker. Both sexes. All ages.

Temperance in the Sunday-School.

Is temperance taught in all the classes in our Sunday schools? A lady arranging for a temperance entertainment, asked some little girls if they could sing a temperance song. They had never heard one. Older girls were called on, but they did not know any. In the singing-book containing nearly four hundred psalms, hymns, and spiritual songs, two temperance selections were found. It is said many children are sung into heaven. Surely in this school few would be sung into the temperance ranks.

On Sunday "Daniel in Babylon" was the lesson topic. Now we know some teachers are enthusiastic on temperance. "Does your teacher tell you about the poor drunkard sometimes?" said an earnest worker to a little girl. "No; I guess my teacher don't know any drunkards." To a young man she remarked: "I suppose you took up the wine question-to-day?" "No; we never discuss temperance in our class." "Your boys are wide awake on the temperance question, I hope," she said to a gentleman. "Well, I meant to have spoken on the subject," replied the teacher, "but they were so interested in the hanging gardens, and the whereabouts of the golden candlesticks of Solomon's temple, I really had no time."

If we are ever going to teach temperance effectively, we must begin with the young. Do all the boys and girls in our Sunday school become temperate men and women? How many young men once in Sunday-school refuse when on all occasions? Let any teacher not interested in teaching temperance review the class record of ten or twenty years ago, and see if all the boys are now sober men. Our children know who burnt the homes of the great men in Jerusalem; do they know the facts concerning alcohol? They can tell the results of idolatry among the Jews; can they tell the effects of intemperance in their own town? "Can not civilization put a stop to this crime against humanity (clipping rum to heathen)?" is now the cry of Africa. "Whisky I sing here," is the report of our home missionaries in the Far West. Why, then, not have temperance as well as missionary concerts? A teacher say she does not know how to teach temperance. Tell them what the Bible says, and take your boys and girls to the drunkard's home. Let the children see for themselves.

Do not let us wait for women to "put down intemperance by law," or content ourselves that scientific instruction is given in our public schools. If the work is ever done it must be by the church and Sunday-school. There are at least eight million scholars and teachers in our Sunday-schools. What may not this great host do to crush the greatest curse on earth? The bitter, unceasing cry from suffering wives and children is heard round the world. Do we believe it? What will our Sunday-school teachers do about it?—The Golden Rule.

The Church at Sunday-School.

1. It is the duty of the church to go to Sunday-school, as it is the duty of the Sunday-school to go to church. A Sunday-school attended only by children and teachers is a deplorable sight. Men and women, church-members and non-church-members, ought to be studying the word of God in wisely chosen lessons, but they are not unless they are doing it in Sunday-school. No other provision has been made to popularly and thoroughly study the Bible.

2. "The church *might* study the Bible at home," it is said. It is practically impossible. None do it. In our homes, outside of those who attend Sunday-school, none study God's word. School is the place to study. It was at school we studied arithmetic, geometry and Latin, and it is at school we study the Bible. Men ion the men and women, young men and maidens of your acquaintance not in Sunday-school who are pursuing a course, not of Bible reading, but of study. Of one hundred you know I fear you can not name if no such students.

3 The oldest, wisest and richest church members should go to Sunday-school to encourage the children to go. The children wonder that the church is not a Sunday-school. They wonder that their parents are not there as students or teachers. No one can tell them why they are not.

4. Children, take your parents with you to Sunday-school, especially your fathers. Make this proposition: "I will go with you to church if you will go with me to Sunday-school." Repeat this offer until you prevail. Do not fail also to press the Sunday-school upon your grown up brothers, and sisters and neighbors. I insist upon it that the Sunday-school can not be outgrown. The largest and wisest of people look and feel small when they undertake to study God in his word.

5. The Sunday-school is the only opportunity there is for everybody to study the Bible, and my heart aches when I think of the masses of adults who are not embracing it. Not to study the Bible when you might, is to be irreligious.

6 The Sunday-school at church and the church at Sunday-school! Would not that be the millenium? Would not Satan be miserably, if not completely bound! Is it worth while to plead for such a consummation? Is such beauty purely ideal, and so impracticable? Surely not. It is coming. The church will not always be ignorant of God's word, it's life.

7 When the church attends Sunday-school, the Sunday-school will attend prayer-meeting, and when the Sunday-school attends prayer meeting, revival will be perpetual; there will be souls there to convert as well as to edify. Of the fathers and mothers who go to the weekly prayer meeting, how many are accompanied by their Sunday-school sons and daughters? As well as have a separate church service for the children as a separate prayer meeting. The family idea, which is divine, should prevail here at public worship. Next Sunday get some class, teacher and all, to volunteer to come to prayer meeting.—Northern Advocate.

A Clear Complexion.

How can you expect a clear complexion when the blood is full of impurities and the stomach clogged? The blood becomes impure because the liver does not act properly and work off the poison from the system, and the certain results are blotches, pimples and eruptions. Purify the blood with Simmons Liver Regulator, and regulate the liver, stomach and bowels, and then the skin will become clear.

Childhood Religion.—Have we not often been astonished at the spiritual capacity of children, at their deep thoughts, their clear experience of the things of God? As Paul wrote to Timothy, "From a child thou hast known the Scripture"—known them, known their saving power. And I heard a lady say, only a few days ago, she was as truly conscious of the love of God to her, and of his saving grace, when she was four years old, as she is now. Little children can not understand theology, but they can enjoy religion. They don't understand etymology, but they admire a butterfly; they know little of botany, but they love the flowers; they are ignorant of optics, but their hearts leaps up when they behold a rainbow in the sky. We enjoy nature most vividly when its science was entirely unknown to us; and children enjoy religion, although they know nothing of its definitions, evidences, and reasonings. Go to them at once with a spiritual appeal, and expect the spiritual effect. Don't talk about their experience. If a chrysalis be placed in an ice house, its development into the perfect insect may be retarded for years; but take it out of the ice-house into a hothouse, and it flutters, a thing of beauty, in a few days. So with children, surrounded by a certain frigid atmosphere, they are likely to have a pretty long experience before they awake to godliness, but surround them early with a warm atmosphere, rich with spiritual stimulations, and at once perchance, they shall soar heavenwards, all the bright characters of grace revealed in them richly.—Rev. W. D. Watkinson.

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Causes derangement of the entire system, and begets illnesses that are hazardous to life. Persons of sedentary habit are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not do its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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Time Table in effect December 31st, 1886.

Trains North Bnd. Read Down		Flag Stations (marked thus)	Trains South Bnd. Read Up.	
No. 2.	No. 6.		No 1.	No 5
10 40am	8 00pm	lv N Orleans ar	3 40pm	7 30am
11 43am	9 10pm	....S Pearl....	2 40pm	6 25am
11 57am	† 9 25pm	† Pearl River. †	† 2 27pm	6 14am
12 12pm	† 9 39pm	...Nicholson...	† 2 12pm	5 57am
12 27pm	† 9 55pm	...Mitchell... †	† 1 57pm	5 46am
12 36pm	† 10 05pm	.... Highland	† 1 47pm	† 5 37am
1 07pm	10 35pm	.... Poplarville	12 31pm	5 09am
1 24pm	† 10 51pm	....Hillsdale.... †	12 17pm	† 4 45am
1 34pm	† 11 05pm	.....Pinona ..... †	12 03pm	† 4 30am
1 49pm	† 11 14pm	...Talowah... †	11 47am	† 4 21am
2 02pm	11 25pm	..... Purvis	11 35am	4 09am
2 13pm	11 35pm	... Okahola	11 22am	† 4 00am
2 20pm	† 11 43pm	..... Carter ..... †	11 16am	† 3 48am
3 00pm	11 59pm	...Hattiesburg...	11 03am	3 35am
3 16pm	† 12 14am	† Eatabuchee †	10 48am	† 3 20am
3 25pm	† 12 21am	† ...Tuscumbia...	† 10 38am	† 3 10am
3 46pm	† 12 42am	....Ellisville....	10 17am	† 2 52am
4 01pm	† 12 57am	.....Laurel.....	10 03am	† 2 37am
4 17pm	† 1 15am	† Sandersville †	† 9 45am	† 2 21am
4 33pm	† 1 30am	... Heidelberg ...	† 9 29am	† 2 06am
4 42pm	† 1 37am	.....Vossburg.....	† 9 22am	† 1 59am
4 53pm	† 1 48am	† ....Darnell .... †	† 9 11am	† 1 48am
5 10pm	† 1 50am	† .... Pachuta ... †	† 9 03am	† 1 39am
5 20pm	2 18am	... Enterprise...	8 43am	† 1 19am
5 38pm	.....	.... Corinne	8 2 8 am	.....
6 00pm	3 00am	.... Meridian.....	8 00am	12 40am
10 30pm	7 45pm	...Tuscaloosa....	3 47am	8 50am
1† 40am	10 00am	...Birmingham...	1 40am	5 55pm
8 35am	1 05pm	..... Attala.....	10 31pm	2 15pm
7 55pm	5 55pm	..Chattanooga..	6 30pm	9 15am
1 25pm	1 15am	..... Somerset	12 50pm	2 2?am
2 4?pm	2 40am	...Junction City.	11 35am	12 55pm
4 15pm	4 00am	....Lexington	10 22am	11 20am
6 42pm	6 40am	ar Cincinnati lv	7 55am	8 10pm

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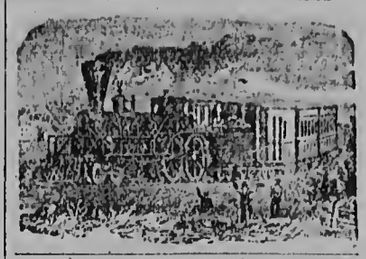

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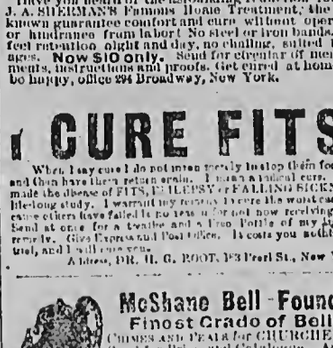

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NEW ORLEANS.

Christian Advocate.

Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

C. W. CARTER, D. D., Editor.

Corresponding Editors:
T. A. S. Adams, D. D. Rev. J. T. Sawyer,
Rev. W. L. C. Hennicutt.

THURSDAY, JANUARY 27, 1887.

Briefs.

According to the New York Herald the public debt of the United States consists of these four items, viz:

Legal tender notes, $346 000 000; loan of 1882, three per cents, $64 000 000; loan of 1891, four and a half per cents, $250 000 000; loan of 1907, four per cents, $738 000 000.

According to a Japanese authority, the increase of Protestant Churches in Japan in three years is 113. The membership has increased in the same time from 3 769 to 11 604. The contributions of those churches have increased from $10 900 to $18 600 in the same time. Our own work in Japan is taking a good start, as our readers noted by Dr. Lambuth's letter in last week's Advocate.

The first number of Henry George's new paper, the Standard, has an eight-column editorial touching the case of Dr. McGlynn, which closes with these significant words: "In the meantime American workingmen might as well make up their minds that in their fight for the enfranchisement of labor they must meet the opposition of the Catholic hierarchy."

We have been accustomed to upbraid the Roman Catholics for their opposition to our public schools; but some things are being brought to light which may show that they are at least sincere in that opposition. Testimony comes from various quarters that School Boards are actually expurgating the word "God" and all mention of religion from the school books. Guyot's geographies were rejected by the Chicago School Board *because they recognized the existence of God.* A college president's treatise on Political Economy was returned by a State superintendent to its author with the information that its first sentence condemned it. That sentence was: "The source of all wealth is the beneficence of God." The Romanist may be sincere after all!

Building associations are becoming very popular in many of the large cities. New Orleans has quite a number of these, and many homes have been built through their aid during the past year. In Philadelphia there are 300 of these associations in active operation, and it is estimated, that in that city, "the owners of 50,000 houses have come into possession of them by means of these associations." Upon a moderate estimate, that means that 150,000 persons have been helped to secure good homes. Is not this work entering, as a large factor, into the social questions of the day as pertaining to the labor and government of our cities? Will it not allay much of the discontent in the laboring class and adjust much of the strife between capital and labor? A man who has a good home is not apt to be affected disastrously by the doctrine of socialists and anarchists. There is something in the name and fact of "home" which throws a protecting shield over its owner.

Paine Loan Fund Meetings.

By request of the Boards of Church Extension of the Mississippi and the North Mississippi Conferences, the undersigned will deliver addresses in the interest of this fund at our churches in the places and at the times named below:

Aberdeen—Sunday, February 6, 11 A. M.; Starkville—Monday, February 7, 7:30 P. M.; Columbus—Tuesday, February 8, 7:30 P. M.; Macon—Wednesday, February 9, 7:30 P. M.; Meridian—Thursday, February 10, 7:30 P. M.; Natchez—Friday, February 11, 7:30 P. M; Vicksburg (D. M.,)—Sunday, February 13, 11 A. M.; Greenville (C. B. G.,)—Sunday, February 13, 11 A. M; Senatobia—Monday, February, 14, 7:30 P. M.; Sardis—Tuesday, February 15, 7:30 P. M.; Grenada—Thursday, February 17, 7:30 P. M; Winona—Friday, February 18, 7:30 P. M.; Jackson—Sunday, February 20, 11 A. M.

It is hoped that the respective presiding elders and preachers in charge and such members of the Conference Boards as may be able to do so will attend these appointments and do all they can to make these occasions of interest and of profit to the cause we are seeking to serve.

C. H. Galloway.
David Morton.

January 22, 1887.

Famished Souls.

Heroes of the Christian warfare, and workers for Christ, may be ready to faint for want of those available supplies of grace upon which their strength depends. The warrior and the laborer in the highest of all callings need the refreshment represented by eating and drinking, as well as that indicated by resting, for they may be hungry and thirsty as well as weary in the prolonged conflict of the holy war and the exhausting labor to which they are called as the servants of the Supreme Master.—Watchman.

In the arrangements for church services particular attention to the above indicated want must have been the governing motive. There seems to be a special adaptation in the time and method of the services of the sanctuary to the needs of the Christian life. All life has its times of need as well as its times of fullness. Spiritual wants press as hard upon the soul as physical wants do upon the body. The Christian work makes as large a demand upon soul energy as manual labor does upon physical energy. The law of demand and supply obtains as fully in the spiritual realm as in any other realm. The soul not only needs refreshment, but needs food as well. Christian work necessarily results in the consumption of soul food. As a man can not long carry on manual labor without supplying the waste to his physical nature which that labor creates, so he can not do Christian work for any length of time without detriment to his Christian growth and strength unless he has access to the sources of Christian supply.

The church services constitute, under the present order of things, these sources. These are things by means of which the Holy Spirit refreshes and recuperates the worn energies of Christian souls. The Psalmist prayed: "The Lord send thee help from the sanctuary and strengthen thee out of Zion." In these services of the house of God are afforded opportunities and privileges which are found nowhere else. The weary worker's hungry soul is brought in direct contact with the living truth, which is the bread from heaven, and in it a loving Savior presents himself as ready to break that bread to the famishing spirit. Our Lord confirmed the truth, which Moses uttered to the children of Israel, when he said to Satan, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Word of God is, then, according to the Divine wisdom, the food for the spiritual nature. If, however, we suppose that we can obtain this food, in its richness and fullness, from a mere reading of the Scriptures, without attendance upon the church services, we may make a mistake that will send gaunt leanness into our souls. The preaching of the gospel, the prayers of the public congregation, the singing of Zion's songs in the church are for the Christians, as well as the sinners. It is in the fact of taking a part in these that the Christian finds his sweetest rest and speediest recuperation. And every pastor is cognizant of the truth, that, as a rule, his members, who are diligent and wise attendants upon the services of the church, have the healthiest Christian life and are the best workers for God.

The fact that the services of the church are the sources of supply for the daily Christian life and work lays a peculiar responsibility upon the preacher who conducts these services. His business is to distribute soul food. It was to this very fact our Savior referred when he spoke of the faithful and wise steward as one who would give each his "portion of meat in due season." The preacher is the under-shepherd, and he is to *feed* the flock of Christ." Theories and fancies and speculations about food are not food. The hungry man cares very little about knowing the chemical and manual process of bread-making. The clearest exposition of that process will not allay his hunger. He needs and desires the fact that is at the end of the process—that is, the bread itself. If the preacher preaches *about* the Word, if he discourses upon the beauty of the gospel scheme, he will not feed the people. The great facts of redemption and the great doctrines growing out of those facts are the things for him to distribute to the people. These and these alone nourish the soul-life and keep it furnished and fitted for daily Christian work. The bread of life is the Word of God; "and this is the word which by the gospel is preached." Paul has this significant sentence: "Nourished up in the words of faith and of good doctrine." Oh, preacher, "Be diligent to show thyself approved unto God, a *workman* that needeth not to be ashamed, rightly dividing the word of truth."

Oh, weary worker for God and humanity, the sanctuary is your place for rest and refreshment and nourishment! There you may recuperate your wasted powers, revivify your weakened energies and become "strong in the Lord," to do your work. The sanctuary is your supply depot. Arms and ammunition for the Christian battles and food for the strengthening of your souls to wield the holy weapons are there dispensed, and only there can you be "thoroughly furnished unto all good works." "Forsake not the assembling of yourselves together." Attend the services of church—the public services on Sunday and the social meetings during the week—for the same purpose that the laboring man goes to his meals—that is, to keep your spiritual life strong and healthy, and then you will have new powers to give to God's work, and that work will "prosper in your hands," and by that work you will be enabled to "grow in grace and in the knowledge of the Lord and Savior Jesus Christ."

Sabbath Keeping.

The good work goes on encouragingly in Louisiana. A great number of people are willingly obedient to the new Sunday law. Throughout the country and country towns it is almost universally obeyed, and the almost universal opinion is that great good to great numbers will be the result. The city of Shreveport, the largest city in Louisiana except New Orleans, and a place of much business and quite a railroad center, has lately passed an ordinance closing the markets on Sunday until May 1. This is an important move in the right direction. There is no good reason to be found for keeping open markets on Sunday. There are scores of people, who live as well as any other people, who never think of doing their marketing on Sunday. They anticipate the wants of Sunday by the purchases of Saturday, and do not suffer the least inconvenience by that method. Saturday evening ought to be the time for Sunday marketing. This would be an immense relief to the market-keeping people. They have "an inalienable right" to one day of rest in the week, and no municipal corporation or anybody else can compel them to be at their market stalls seven days in the week without being guilty of the most grievous inhumanity. In regard to the benefits of the ordinance to the city of Shreveport, the Weekly Times says:

The ordinance passed recently by the city council closing the market-house on Sundays until May 1, instead of meeting anticipated opposition, is received with general favor, especially among the working classes. An interview with butchers, gardeners and others, disclosed the fact that the cash receipts for beef, vegetables, etc., sold Saturday night, were 25 to 35 per cent. in excess of the amounts realized on previous Sundays. The keepers of coffee stands are the only ones who complained of decreased receipts.

In speaking with workingmen on the subject of the Saturday night marketing and the Sunday law, they expressed themselves strongly in favor of the enactments and alleged that they had been benefited by the change. One man remarked: "Before the Sunday law and the Saturday night market were in operation I seldom had money left on Sunday mornings. Last Saturday night after receiving my week's wages I went to market with my wife, we purchased our Sunday supply, then went to the grocery where we bought our provisions for the week and went home. Sunday morning when I woke up I felt contented and had a few dollars left. Before that I often had to do my marketing on credit." The experience of hundreds of workingmen is doubtless similar to the one referred to.

Still It Moves.

The following resolution was lately introduced into the Legislature of Missouri. It was introduced into the House by Hon. J. D. Satterwhite, a Democrat, and into the Senate by Hon. W. P. Sholdon, a Republican.

Be it resolved by the Senate, the House of Representatives concurring therein:

First—At the general election to be holden on Tuesday next after the first Monday in November, in the year 1888, the following amendment to the Constitution of the State of Missouri shall be submitted to the qualified voters of the State of Missouri, to-wit:

That article fourteen of the Constitution of the State of Missouri, be and the same is hereby amended, by adding one new section thereto which shall read as follows:

Sec. 13. No person shall manufacture for sale, sell or keep for sale as a beverage any intoxicating liquors, including ale, wine and beer. The general assembly shall, by law prescribe regulations for the enforcement of the provisions herein contained, and shall, thereby provide suitable penalties for violations of the provisions thereof.

Will the Legislature hearken to the thousands of voices that are behind this resolution? It looks like a question, involving the highest interests belonging to the moral and social life of a community, ought to have the support of all right-thinking legislators, but somehow it don't. In the meantime the temperance people in Missouri are working with the pertinacity and industry of beavers.

Miss Kidder's Conscience.

The discharge of Miss Kidder from a dramatic troupe for refusing to play on Sunday brings to light the existence of a conscience where we had thought it quite choked out by the weeds and thorns of the world. It is not generally true that actresses are over-conscientious; yet there is no reason to believe that everyone who goes on the stage abjures God and makes over his soul to the devil. Still the fact abides that on moral questions the dramatic folks are generally latitudinarian. Miss Kidder's conscience is evidently above that of many who regard her as a heathen because she is an actress. How many were in that Sunday audience who had their names on the church register? They could not think of becoming actresses; but they would go to a theatre on Sunday evening and think nothing of it. They could not think of disgracing Christianity by taking the stage; but they will travel all day Sunday to be at a place of business on Monday.

The value of conscience is to be estimated by two rules:

1. It must be in proportion to the ground it covers—*i. e.*, the extent to which it controls all action and thought and sentiment. Some men have a conscience that is very limited in its range. I know some who are very conscientious to keep all their promises that are made in anger or some other evil spirit. Such people swear by the devil and conscientiously revere his majesty. I know many who conscientiously hold to an old habit or a sorry way of doing things, because they believe "consistency is a jewel."

2. Conscience may be very extensive, and yet so mild that it has no power to control human conduct. It lacks intensity. Expediency or the vote or wishes of others may control it while itself does nothing. It does nothing but repent. Every night its possessor may be in a "melting" mood and dream that he has a hopeful stock of religion, "because he is so sorry for having done wrong." But the trouble is he is never glad of having done right. He is living on day after day, and night after night he is bemoaning his life. The result will finally be eternal sorrow over a life that was barren of a single act done under the sanction of conscience that said, 'Do or die."

We rather incline to the opinion that Miss Kidder's conscience had one or, at least, but a few points where it laid special emphasis. But this one point was cardinal. It *may* be that one who respects the Sabbath has *no other* virtue. But such is barest possibility. Respect for the Sabbath is respect for holiness. We are no stickler for days; but if we are to be holy, there must be a time which we must keep holy. Personal sanctity is impossible in the absence of diurnal sanctity. Not only so, but holy associations are necessary to holy states of mind and heart. There is a room of a friend known as the green room; another as the red room. The only difference is in the color of the shades through which the light enters. So, after all, our minds take their color from the medium through which the light enters. Miss Kidder evidently believes that life is more than a drama—a show. Somewhere her heart lays hold on an ideal—immortal because supernal. It has said to her—

"Some time the coarser man shall die,
And then the finer shall redeem
Its promises—the shadows fly—
Man wakes to realize his dream."

The conscience of Miss Kidder is alive at the kernel. She may not be immaculate. But we would take her chances before those of many a one who has ceased to regard or even disregard the day "unto the Lord." Indeed, this passage of Paul means that the Divine authority is not in the sabbatical statute, but in the "Lord of the Sabbath." Here Miss Kidder's conscience is undoubtedly well educated.

We may here also look at the humanitarian side of this question, for this age is largely pious to the human pattern. The manager and his Sunday audience will urge that she, as an employee and public caterer, must serve them at their set time. This is the chattel idea of human service. But it is brutalizing to anyone to regard human service merely in that light. The giving by hand of a cup of water is infinitely above pumping a barrel full by a mule or steam engine. The character of human service is enhanced by that of the servant. He is the grandest man who receives the kind offices of the holiest hands, or the adoration of the freest minds. The time is when the multitudes are crying out against the oppressive demands of employers. Will they condemn Miss Kidder or the manager of the theatre? It will be to their credit if they do not howl because they were denied of their fun. Is it meaner in one man to play the tyrant or in a thousand? Would the manager have "summarily discharged" Miss Kidder if it had not been the howling mob behind him? Let times change so that this same man can "summarily discharge" the crowd that now applaud him—will he not do it? Will he not be as near right as now? There is an erasure of lines of demarkation. Standards are thrown away. When conscience is overslaughed there is no assurance where man will call a halt. We said man was brutalized by such an act since it dehumanized man. We amend by saying, diabolized. Beasts end as beasts. Their wildest freaks of fury take no shape of degradation or spiritual distortion. Beast nature is never outraged. Not so with man. Conscience gone, spiritual madness ensues. Man is actually possessed with a spirit not human. He is a demoniac—something impossible for a tiger to be.

There is one more feature connected with this case which ought to call the attention of Christians. Why is a conscientious person forced to a life that nearly invariably ruins its votaries morally? It is certainly not sheer choice in every case. Christianity has not broadened its list of employments sufficiently yet. Why has it left so many unprovided with work? Why is the answer still returned by the idlers, "No man hath hired us?" Has not Christianity enough to employ all? Why should vice be yet such a liberal employer of high talent both of mind and heart? Why should Christian men's sons and daughters yet have to go and hire themselves to the swine-feeders of the far-off land where the prodigal ate of the husks along with his swine? Is not Miss Kidder's conscience one that ought to excite our own to the study of ways, means and pursuits in which the young women and men of our land should be honorably and profitably employed?

T. A. S. A.

"Thy Kingdom Come."

To the Ladies of Felicity Street Church, New Orleans—

Dear Sisters: Not long ago we heard a sermon on this subject, and remember the course of conduct recommended, if our hearts are in unison with the prayer, and if we are really desirous of its fulfillment. One thought, out of many contained in the discourse, is the subject to which your attention is called: that of the Woman's Foreign Missionary Society of Felicity Street Church. This society is not in as flourishing a condition as it ought to be, or as it would be, if the prayer for the coming of the kingdom was offered in sincerity. If we are sincere in this petition, another would be subjoined, that we might use our means for the advancement of this object, by assisting in the sending of missionaries to spread the light and truth through the dark places of the earth where the gospel has not yet penetrated.

No one's duty in this respect is complete until she has given all she can spare, and, indeed, go farther than that; for are we not told of the widow who was commended because she gave all her living, in contradistinction to those who only gave of their abundance? It is a fact, if we could only bring ourselves to believe it, that liberal giving is a great luxury. Have we not also heard the words of the Lord Jesus: that "it is more blessed to give than to receive." It may not be required of us to give all; still, to whom much is given, of him much is required. Women in this Christian country have so much given to them—"enough and to spare"—that they can well afford to send of their superfluity to those who have none of these blessings.

This is our condition, women of Felicity Church. We are blessed with means that ought to enable us to do more for the coming of the kingdom than we have yet accomplished. Only a few of our number are engaged in a work that commands itself to all, or that ought so to do if the petition is sincerely offered when we say, "Thy kingdom come." As the Master uses human means for the propagation of this glorious work—the coming of the kingdom to those benighted and sin-cursed lands that have never heard of the blessed gospel of peace—let it be our inestimable privilege to be counted as co-workers with the Spirit by giving gladly of our substance, expecting a sufficient reward in an approving conscience, which can appropriate the words of the Master, "She hath done what she could."

A Friend to Foreign Missions.

This is what a man in New England said about the expected revival: "What do you want with a revival? We are out of debt; our pews are all rented; our house is full, and a revival would only disturb the quiet and orderly development of the church." There are people not in New England who think a church should be managed on "the quiet and orderly development" plan.

The New Theology.

The new theology, as it is called, is attracting a good deal of attention, and it may not be out of place to give our readers some information in regard to it. It is hardly correct to call it "new," for it has really been in process of development for quite a time. Some students detected its coloring in the teaching of Dr. Dorner, of Berlin. Others traced it in the sermons of Maurice and Robertson, of England. To others it showed itself quite plainly in the criticisms of the Old Testament by W. R. Smith, of Scotland. In this country, to the minds of some it was very distinct in the writings of Horace Bushnell. The only reason for calling it "new," is in the fact that during the past few years it has assumed a more definite form, though it has not yet reached a "system." The following seems to be some of the points of the teaching of its votaries:

1. They teach that the Bible is not the only perfect rule of faith and practice.
2. That Christ was a finite being limited in all its attributes.
3. That no man has the power to repent without the knowledge of God in Christ.
4. That mankind, except as they receive knowledge of the history Christ, are not sinners, and will not be lost.
5. That no man can be lost without first having a knowledge of Christ.
6. That the atonement consists in Christ becoming identified with the race, through his incarnation.
7. That the Trinity is monarchian and not a Trinity of persons.
8. That the work of the Holy Spirit is confined to historic Christianity.
9. That the salvation of men is not wholly by grace.
10. That faith ought to be scientific rather than scriptural.
11. That there is a probation after death for all men and this doctrine should be made central in a system of theology.

Notes.

There are 700 religious newspapers published in the United States, and about one-third come from New York, Boston, Philadelphia and Chicago. New York leads the list, and Chicago is ahead of Boston.

A Boston savings bank has upwards of 93,000 depositors, which number is larger than the number of inhabitants in any other city in Massachusetts.

Twenty-eight skillful and efficient young nurses were graduated recently from the Bellvue Hospital Training-school for Nurses, New York.

Francis Murphy recently conducted a two weeks' temperance campaign in Cincinnati, and fully 5,000 people signed the pledge.

The difference in the results of the teaching in the English universities and the Scotch is said to be this: "The English universities teach their graduates to spend £1 000 a year with dignity and intelligence, while the Scotch universities teach men to make £1,000 a year with dignity and intelligence."

A great preacher has said, that "one carefully written sermon a week formed the needful preparation for the effective delivery of one good extemporaneous discourse." When you come to think of it, there is quite a difference between extemporaneous *speech* and extemporaneous *thought.*

Railroad Items.

—Jay Gould says he is willing to build a road from Hope, Ark., to Shreveport, La., if the people will give him the right of way and such donations as have been offered from time to time by other parties.

—Steele's Mississippi Valley railroad is a road projected from Bowie, Ark., to Vidalia, La. Its course is up the Mississippi river through Concordia, Tensas, Madison and East Carroll. Its originators are confident that it will be built at an early day.

—The Legislature of Texas has instructed its Committee on Internal Improvements to inquire into the propriety of the State purchasing the Texas and Pacific railroad, which is soon to be sold.

—The Louisville and Nashville road is to have a branch in this city. It will run from Canal street, along Claiborne, across the Old Basin Canal to Elysian Fields street, thence to Milneburg.

—It is said that Jay Gould stands behind the North and South road—the road that is to connect New Orleans with the coal fields of Dakota—and intends to make it the biggest project of his life.

—The proposed road from Brinkley, Ark., to Alexandria, La., connects with and crosses twelve important lines, and is said to be the shortest route from St. Louis to New Orleans.

Personals.

—It is said of Mrs. Mary Peavey, who died lately in Greenfield, N. H., that she sung in the church choir in that town more than sixty years. She was eighty-six years old.

—Holland N. McTyeire, Jr., son of Bishop McTyeire, was married in Nashville, January 12, to Mrs. Kate Marian Brown.

—W. M. Robey, D. D., has become joint editor and proprietor, with Dr. Bobbitt, of the Methodist Advance, published at Goldsboro, N. C.

—Senator Stanford, the California millionaire, has built a stable which cost the modest little sum of $20,000.

—The Southern Evangelist is the name of a weekly published by Rev. Sam Small at Nashville. The number sent us is "chock full" of the "two Sams."

—Bishop Wilson has organized the China mission into an Annual Conference. He writes hopefully of our work in that far-away part of the Lord's vineyard.

—In the event of a war in Italy, the Pope has made arrangements to take refuge in Monaco. So say the papers.

—Rev. D. J. Simmons, of the South Carolina Conference, died January 5, aged sixty-nine years. He was an able preacher and had filled many positions in the church with great acceptability.

—Dr. James H. Carlisle prepares the Sunday-school lessons for the Southern Christian Advocate. There are few writers and speakers who are as clear-headed as Dr. Carlisle.

—The Florida Chautauqua at DeFuniak Springs begins its third annual session February 17, and will continue until March 30. The programme is exceptionally good and includes, this year, "A Symposium on Missions." We note that Bishop Galloway, President Carlisle and Sam Jones are on the list of lecturers.

—Chief Justice Jackson, of Georgia, who died last week, was a man of eminence in his profession and one of the first laymen of our church in his State. He was a member of the General Conference at several sessions of that body.

—Edward L. Youmans, the well-known scientist and author, and one of the conductors of the Popular Science Monthly, died January 17.

—M. Pasteur, the French scientist, has broken down in health through over-work and is threatened with paralysis. He will cease active practice.

—The trial of the Haddeck murderers at Sioux City, Iowa, has been set for March 21.

—Pere Hyacinthe lately took the Lord's Supper with the ministers of the Anglican Communion on the occasion of the consecration of the American Episcopal Church in Paris.

—Joseph Cook begins his lectures again in Tremont Temple, Boston, the first Monday in February.

—Congress has voted a pension of $2,000 a year to the widow of Gen. Logan, and also the same pension to the widow of Gen. F. P. Blair.

—Our readers and contributors are reminded that our paper goes to press on Wednesday morning. Send your news items in time to reach the office by Tuesday of each week.

—The Minister of Finance to the Sultan of Turkey is a Christian, and his name is Agob Pacha.

—Dr. Abbey gave us a call last Friday. He is sojourning at Gulf View, on the Mississippi Sound. He says the climate and the salt breezes are doing him great good. "The breezes," he says, "are the best and cheapest he has ever snuffed."

THE INTERSTATE COMMERCE BILL.—The passage by both Houses of Congress, of what is known as the "Interstate Commerce Bill," by such large majorities, marks an epoch in the history of our national legislation. This bill was bitterly opposed and fought by the great railroad corporations of the country; but its friends, under the leadership of its author, Congressman Reagan, of Texas, carried it through both chambers of the National Legislature with handsome majorities. As it affects by its provisions the railroads of the land, it affects also everybody, for everybody is affected by the railroads. We hope soon to give our readers a condensed statement of its provisions.

Rev. W. H. Germany, M. D., an efficient local preacher on the Summit work, died at his residence, near Johnston station, this morning at 8:10 o'clock. In his younger life he was a member of the Mississippi Conference, but devoted his latter days as a practicing physician in the local ranks. He will be greatly missed by the church and community.

B. F. LEWIS.

SUMMIT, Miss., Jan. 21, 1887.

Items.

—In Chicago last year 11 342 marriage licenses were issued, and 1 228 of these in the month of October.

—"Oliver Optic" began writing books in 1853, and has finished the one-hundred and thirteenth. That is one book about every four months.

—Divorce suits in Vermont fell off from 202 in 1883 to 94 in 1885. This is the happy result of a law requiring a delay of six months after suit is instituted before going to trial.

—In these times there is quite a tendency to euphemism of speech. A vigilance committee is now known as "the necktie party"

—In this country the population increased from 1840 to 1884, 217 per cent. In the same time the consumption of beer increased 1,675 per cent.; wine, 400 per cent., and ardent spirits, 200 per cent.

—It is said that there are 250 000 invalids left from the war between the States.

—Last year Paris consumed 146 825 tons of food. Of these 3 830 tons were horse-flesh.

—The 125 steamships plying between the United States and Europe cost $100,000,000, employ 18,750 men, spend $1,000,000 a month for coal, carry 500 000 passengers a year and earn $22 000,000 for passage money, exclusive of what is paid for freight.

—There are now published in the United States 14 160 newspapers and periodicals. There are 1 216 daily newspapers. Twenty-three monthlies started in 1886.

—A correspondent of the Central Christian Advocate, speaking of Dr. Vincent's recent visit to London, says: "Amongst other things he saw over 200 engraved representations of John Wesley's face, besides one, the only real likeness taken from the face of Mr. Wesley, in plaster, on the morning of his death. He then examined thirty-three lives of John Wesley."

—An exchange says that the average pastoral support in the Cincinnati Conference is $990. There is something extraordinary "somewhere thereabouts."

—In England there is a company formed for the purpose of correcting funeral abuses. If somebody in this country would so reform funerals as to make them more economical and rational, he would get a profound bow from all the clergy.

To Conference Secretaries.

It is now time to commence the work of preparing the annual report of the Board of Missions. We earnestly request the secretaries of the several Conference Boards to send in their reports at the earliest possible date. Some have already been sent, but many are lacking.

Will the secretary of each Conference Board please forward his address to this office? It will aid us in our work.

Remember this, brethren.

I. G. JOHN,
Sec. Bd. of Miss.

NASHVILLE, TENN., Jan. 20, 1887.

SOMETHING FROM EVERY MEMBER.—All the indications point to this year of grace as one which will witness the most surprising triumphs of the gospel at home and abroad. The forces at work are better organized and more thoroughly equipped and more earnestly engaged than ever before. In the victories that are sure to be won every church member can contribute aid toward the winning. It is the duty and highest privilege to assist in the grand work of extending our lines in every direction. Let our pastors put all their members to active and aggressive work. Pitch the tune of giving at one dollar per member for our connectional benevolences and Conference collections. See to it that every member of the church give *something* this year toward these important interests. When every member of the church begins to give, then we may lift up our heads and behold our "redemption drawing near."

THE INDICTMENT.—These four counts in the indictment of the saloon by the grand jury of public opinion can be sustained every time that case comes up for trial before the voters of the land. The saloon is, first, a corrupter of politics; second, it is the enemy of good legislation; third, it is a great waster of property; fourth, it begets crime. These four, not to mention others, are enough to condemn the saloon before any impartial tribunal and form a solid reason for every voter, when the opportunity offers, to cast his ballot for the overthrow and destruction of such an iniquitous traffic.

Our pastors will please remember that the General Conference ordered that the third Sunday in May be set apart as "Children's Day," to be observed throughout our church with appropriate services.

Notice.

At the last session of the North Mississippi Conference the undersigned were appointed a commission to receive proposals for the establishment of one or more high schools for the education of young men and boys. Buildings and everything necessary for the equipment of a first-class school must be furnished without imposing any pecuniary liability upon the Conference. Proposals may be sent to anyone of the undersigned within the next two or three months.

THOS. Y. RAMSEY, Chair'n,
T. C. WIER,
J. W. HONNOLL,
T. B. WINSTON,
J. R. STREATER,
J. R. BINGHAM,
T. B. SYKES.

DURANT, Mississippi.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 20, 1887

TO OUR SUBSCRIBERS.—Should you fail to receive the ADVOCATE after this issue, you have but yourself to blame. Every inducement has been held out to you to send or get your pastor to send in your renewal.

We call the attention of our readers to the advertisement of the Hope Insurance Co., to be found in this issue of the ADVOCATE. This old and reliable company stands in the front ranks of home companies, and after twenty-nine years of the faithful fulfillment of its assurances it begins the new year in renewed strength and enterprise—the leading features of its success of past years.

Business Notices.

ADVICE TO MOTHERS.

MRS WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and $2 trial bottles free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa

Pond's Extract. A medicine confined to a certain number of diseases. It will cure Pain, Inflammation or Hemorrhage, external or internal.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. B. Thomson, 61 to 70 South Rampart St., New Orleans.

An Irish magistrate asked a prisoner if he was married. "No," replied the man. "Then," said his worship, amid peals of laughter, "it's a good thing for your wife."

A Copy of the "Storm Chart" for 1887, by the Rev. Irl B. Hicks, and Calendar for 1887, mailed free to any address, on receipt of a two cent postage stamp. Write plainly your Name, Post Office and State

THE DR. J. H. MCLEAN MEDICINE CO.,
St. Louis Mo.

"Yes," observed Mrs. Grap, "we k nder got tired of ass, and now we're goin' to have the house lit with clandestine el ctric lights."

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

If there is any one who should be "rapped in slumber," it is the man who snores.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

P WERLEIN.—The great Southern music emporium, 135 Canal street, is to the front with new attractions in the music line; the very latest compositions by well known authors received, and will be mailed to any address on receipt of price. The full stock of musical instruments is being received, and surpass anything ever offered to the people of the South. Pianos and organs of superb tone and beautiful finish, at prices lower than ever known and terms unsurpassed by any music house in the United States. Write to Werlein before purchasing elsewhere. 135 Canal street.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Press the ADVOCATE circulation now.

BIG PAY TO AGENTS

FOR INTRODUCING OUR GOODS EVERYWHERE.

For Sample and Terms send 25 cents in stamps.

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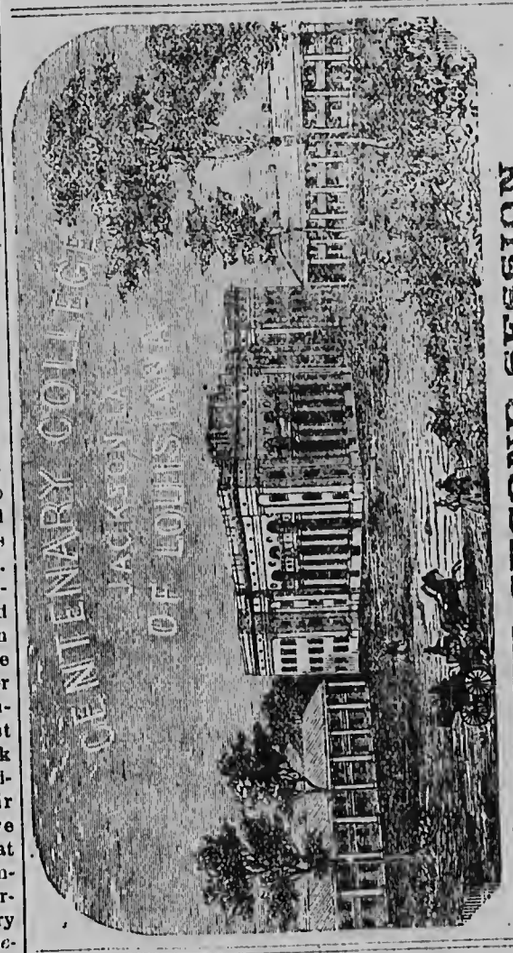

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All of the above Coals burn to ashes, leave no cinders, and are more lasting than Pittsburg coal. No odor arises from burning them.

We have unusual facilities for furnishing coal in Car Load Lots to points reached by any of the railroads centering in New Orleans, and can promptly load vessels at low prices here or at the ports of Mobile and Pensacola.

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Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy; therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the most delicate infant, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it never fails. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediately relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not enough. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

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Yours, &c., J. W. HUBBARD, M. D.

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Our Young People.

"TOO MANY OF ME."
(A True Story)

"Mamma, is there too many of me?"
The little girl asked with a sigh.
"Perhaps you wouldn't be tired, you see,
If a few of your children could die."

She was only three years old—the one
Who spoke in that strange, sad way,
As she saw her mother's impatient frown
At the children's boisterous play.

There were half-a-dozen who round her stood,
And the mother was sick and poor;
Worn out with the care of the noisy brood,
And the fight with the wolf at the door.

For a smile or kiss, no time, no place;
For the little one, least of all;
And the shadow that darkened the mother's face
O'er the young life seemed to fall.

More thoughtful than any, she felt more care,
And pondered in childish way
How to lighten the burdens she could not share,
Growing heavier day by day.

Only a week, and the little Claire,
In her tiny white trundle bed,
Lay with the blue eyes closed, and the sunny hair
Cut close from the golden head.

"Don't cry," she said—and the words were low,
Feeling tears that she could not see—
"You won't have to work and be tired so
When there aint so many of we."

But the dear little daughter who went away
From the home that for once was stilled,
Showed the mother's heart, from that dreary day,
What a place she had always filled.

—Woman's Journal.

MR. EDITOR: It has been a long time since I wrote to the dear old ADVOCATE, and, as the last two I wrote were published, it encourages me to write again. I live in the quiet little town of Bogue Chitto, Miss., on the Illinois Central railroad. Our preacher for this year is Bro. B. F. Lewis. He was our pastor last year, and we were pleased with him. We have a good Sunday-school with Bros. B. E. Brister and T. F. White as superintendents. We have a prosperous literary school with Prof. A. J. Maxey as teacher. He is a kind Christian gentleman and takes much interest in his school, and rapidly advances his pupils. In the last issue of the ADVOCATE I saw a letter from my little cousin, Bettie Carruth, and she asked the question: What is the middle chapter and least in the Bible? Answer—Psalm cxvii. Now, I will ask a question: What three names, and only three of individuals in the Bible, begin with the letter "F"? Wishing all the readers of the ADVOCATE and you, Mr. Editor, a Happy New Year, I am,

Your little friend,
FELIX H. THOMPSON.

BOGUE CHITTO, Mississippi.

MR EDITOR: I am a little girl twelve years old, and, as I have never written to your estimable paper before, I thought I would write you a short letter. Your paper is a welcome visitor to our house every week, and we esteem it very much. I go to Sunday-school every Sunday unless it rains too hard for us to get there. Papa is our superintendent. Rev. J. W. Ellison is our pastor. We all love him so much. I attend day-school at Norvilla Collegiate Institute. It is so near our house, we never miss; we only have to go across the street. I study spelling, grammar, rhetoric, composition, elocution, practical mathematics, university and algebra. Your little friend, Lydia Yalbert, asks why Moses fled from his rod when it became a serpent on Mount Horeb. No answer is given. I think it must have been because of the great enmity which God had placed between man and his first cause of transgression. I am so thankful that I am not an orphan. In what part of the Old Testament is the vision of Jacob's ladder found?

Your little friend,
MAMIE REAMS.

GREENSBURG, Louisiana.

MR. EDITOR: I wrote to the paper last summer; but it was not published. Somehow it found its way to the waste-basket; but I sincerely hope this one will not meet with the same luck. I will try again and hope this one will be published. I have just returned from school. I was going to Mrs. Dickson, who lived at Cayuga. She is a splendid teacher. We will go to school at Utica soon—my sister and myself. I have a sister older than I am who goes to school with me. I have six sisters and one brother. I will answer Ora L. Knight's question. Jesus was betrayed with a kiss by Judas Iscariot. (Matthew xxvi, 4, 9; Mark xiv, 4, 5.) I will ask the cousins a question: How old was Josiah when he began to reign, and how long did he reign? I will close for fear my letter will be too long. With best wishes for the dear ADVOCATE, I am,

Your friend,
JENNIE C. BEALL.

EDWARDS, Mississippi.

MR. EDITOR: As I have never seen any letter from the little people of this place in your paper, I have concluded to write you. I am a little girl six years old. My papa takes your paper, and we all enjoy reading it so much. I read all of the little people's letters. I have never been to school, but can read right well. I read "Aunt Jusies'" letters in the Constitution every week. We have not been living at this place but a few months. We moved from Cooksville, a little village about fifteen miles distant. We are very much pleased with our new home. We had a beautiful snow-storm last week and enjoyed it ever so much. I suggest to little Alice Porter that she name her little brother, Robert. I think it is a beautiful name because my papa is named Robert. Your little friend,

BABE HINDLER.

SARQUALAK, Mississippi.

MR. EDITOR: I am a little girl eleven years old, and, as I have never written to the ADVOCATE, I thought that I would write and tell the little cousins that I live on the New Orleans Pacific railway, near Marthaville, Natchitoches parish, La. My papa takes the dear old ADVOCATE. Our Sunday-school went into winter quarters. I hope that the Conference will send us back Bro. H. J. Bellz for our pastor. I will answer Olive A. Bloeker's question. The largest verse in the New Testament is the fourth verse of the twentieth chapter of Revelation. I will also answer Ora L. Knight's question. It was Judas Iscariot that betrayed Jesus by a kiss. I will close by asking a question: Where in the Bible is the word "cinnamon" found? With good wishes to the ADVOCATE, I am,

Your little friend,
YAVA SALLEY.

MARTHAVILLE, Louisiana.

MR. EDITOR: It has been a long time since I wrote to the ADVOCATE. I started to write before Christmas; but every time I started to write I would get my letter wrong. We had a pretty Christmas tree. I received five presents. They were not very costly; but I think we ought to be very grateful for the blessings we enjoy when we think of the number of little children that enjoy none of the pleasures of this life. It seems that all the little folks are not going to write any more; but I hope they will, for I want some of them to give a description of their Christmas tree; and if they did not have a tree, I hope Santa Claus visited them all at their homes. I will ask the little folks a question: Where is the word "yam" found in the Bible?

MARY E. WELSH.

HALLO, Louisiana.

MR. EDITOR: I am a little girl twelve years old. Please give me a space in your excellent paper for a few words. I have three little sisters younger than myself. I am going to school. My teacher's name is Miss Bettie Ratliff. I like her very much. I study history, spelling, grammar, geography, arithmetic and writing. I think I can answer Denald Watkins' question. Jesus died in a place called Golgotha—which is, being interpreted—"The place of a skull." I will ask a question: Who did Jesus first appear unto after rising from the sepulchre? Wishing the ADVOCATE and its editor abundant success, I am,

Your little friend,
IDA L. ELLINGTON.

FALLIS, Mississippi.

MR EDITOR: I am a little girl eight years old. My papa takes your valuable paper. I have two brothers older than myself. We went to school last summer. I study reading, writing, spelling, arithmetic and syphering. Mother taught the school. Alice Porter, I will send a name for your little baby brother—Alonzo Nathaniel. I have a sweet little nephew that wears that name, Amanda Hollingsworth, Mary was David's mother. I will close by asking some of the little cousins a question: Where in the Bible is the chapter found that has the words, "Oh Lord," in it twenty times? Wishing the ADVOCATE much success, I am,

Your little friend,
J. CARRIE FLOYD.

NORTH WILKINSON, Mississippi.

MR EDITOR: I am a little girl nine years old, and I thought I would write a letter to the ADVOCATE. My papa takes your good paper. I had a nice Christmas. I have one little sister and three little brothers. My school is out. I go to church once a month. I love to read the little letters. I live on the river. I do not go to Sunday school. I have been wanting to write to your good paper for some time. I see a great many little letters from the little folks. Please do not put this in the waste-basket. I will ask a question: Who was Isaac's brother? I will close for this time. From your friend,

HATTIE L. DEAN.

FAIRMOUNT, Louisiana.

MR. EDITOR: As it is no harm to write, I will endeavor to write again this week. People in this country a few years ago would get drunk and fight, go to balls and have a big cut up; but nowadays we scarcely ever hear of anyone getting drunk or fighting or going to balls. People are more religious in this part of the country than they were a few years back. There is a woman who writes to the Coast Beacon every week. She writes on the subject of religion. I think from the way she writes she is a Catholic. She is a genuine writer; she is as sharp as a briar; no one gets ahead of her.

SARDEN R. WALKER.

HE-NO, Mississippi.

ARE you restless at night, and hurassed by a bad cough? Use Dr. J. H. McLean's Tar Wine Lung Balm. It will secure you sound sleep, and effect a prompt and radical cure.

MR. EDITOR: I am a little girl ten years old. I have no brothers and sisters. I am going to school. I study geography, arithmetic, writing, reading and spelling. I will answer Whittie Smith's question: Enoch and Methuselah. Now, I will ask a question about Noah's sons. Who was the oldest, and who the youngest? Yours truly,

MIRA COOK.

MAGNOLIA, Mississippi.

SICK headache, wind on the stomach, biliousness, nausea, are promptly and agreeably banished by Dr. J. H. McLean's Little Liver and Kidney Pillets. 25c. a vial.

Farm and Home.

HOW TO DRINK WATER.—A French journal warns the drinkers of mineral water that the limestone held in deposit in the carbonated beverage finds its way to the kidneys and eventually produces Bright's disease. The writer also protests against ice water as a provocation of catarrh in the stomach. He says: "Water should be drunk cool, but not iced, with the juice of a quarter or a half of a lemon in it. Water should always be swallowed slowly. It is not the stomach which is dry, but the mouth and throat. If you toss off a drink of water, you throw it through your mouth into your stomach, without doing the former any good, while you injure the latter by loading it with what it does not require."

There are grains of truth and sense in this advice, but the proverbial grain of salt needs to be added several times. The use of very hard or artificially mineralized water is attended, in some persons and under some conditions, by a variety of injurious consequences of which perhaps one of the least logical would be Bright's disease. The lodgment of calcareous deposits in the urinary organs, or elsewhere, has an evident connection with imbibing them in solution, but it depends absolutely on some perversion or weakening of function after all. The true preventive of local as of general diseases is a state of vigorous health. As to ice water, one man's drink is another's poison. Observe what agrees and what disagrees with you. So of lemon juice; it is good for one and bad for another. It is good to drink, as well as to eat, slowly, but not for the reason given above. Thirst is a demand of the system for replacement of the moisture carried off in the excretions, especially through increased heat of the body from any cause. The stomach is the chief organ for absorbing the water supply, and the healing dryness of its drained absorbents makes itself felt and attended to by the more sensitive but not always dryer, upper portions of the alimentary canal, the throat and mouth. Cooling is agreeable to these, but watering in the stomach is what they essentially need, and would do the business independently of them, and so would an external bath. We should say: drink slowly, and drink with your stomach, as you should eat; and when it stops absorbing and begins to fill up, let the mouth stop.

A MATTER FOR THOUGHT—ROADS.—How to get good roads may well be discussed by farmers' clubs during the winter, and should be thought about by every farmer. How important this matter is, is shown by the following statement made by Mr. Rudolph Hering, president of the Equitable Club, of Philadelphia: A load which one horse can draw on level iron rails will require, on smooth, level asphalt road, one and two-third horses; on bad Belgian pavement, three and one-eighth horses; on good cobble-stone road, seven horses; on bad cobble-stone road, thirteen horses; on ordinary earth road, twenty horses; on sand road, forty horses.

Good roads not only save horse flesh, but vehicles. Take what are ordinarily called "good roads" and "bad roads," and a vehicle used on the first only will last twice as long, at least, as one used on the latter only. No one can doubt that country roads would be fifty per cent. better than they now are, if the labor and money put upon them were properly applied. How to have that work and money properly applied is the matter to be discussed now, that the best methods may be ready for adoption when the season for road-making comes. Whether or not the road-bed should be only surface-drained, or under-drained with tile, or by putting in a corduroy foundation; whether or not gravel or plank should be used; how best to use gravel, or plank or tile—these are points to be decided before spring. The farmers' clubs should also discuss specifically the repair of each highway in the neighborhood. This will lead, among other things, to an understanding whether or not it will be proper to shorten a highway by straightening it; whether a road that now goes around a hill should be carried over it by grading down the hill, or whether making a road longer by carrying it around a hill will be compensated for by the less grade; how to keep weeds from growing in the highways, to seed the adjacent land, and many other points which, thus being settled, would greatly add to the improvement of the roads.—American Agriculturist.

PREPARING SUMMER SUPPLY OF WOOD.—All work which can as well be done now as some months hence, should be done before the rush of spring work. Preparing the summer supply of stove-wood can better be done now, than in the spring or summer. The pieces can be slodded up now, which is easier and speedier than hauling them in a wagon. The temperature is more favorable to chopping, which is a job for cold weather and not for hot weather. And now green wood can be cut, and will be seasoned when wanted; whereas, if the supply is prepared only as needed, dry, hard wood must be cut, or else the housewife be subjected to the vexations of burning green wood. The smaller branches are best prepared for the stove by using the ax exclusively; but the butts and the larger branches are best worked up by sawing them into stove-wood lengths with a cross-cut saw, and then splitting them with the ax. Stove-wood can be made very rapidly in this way. Light, soft wood, thoroughly seasoned, is the best summer stove-wood. It makes a quick, hot fire, and dies down quickly without coals, allowing the room to cool rapidly after the meal is prepared. Save the dense, hard wood for winter. White elm and cotton-wood are the best of all for summer stove-wood, and are scarcely fit for anything else. The blocks of hickory (usually), oak, etc., are best split through the heart; but cotton wood and white elm must be "slabbed off," working toward the heart. Be careful to cut the wood of the proper length. To do so is as easy as to have half the sticks too long, and the other half too short, and will save the housewife much vexation. After the wood is prepared, put it under shelter. Only a rich man can afford to be without a wood house. Those with ready money can build something tasteful, but a structure that will answer every purpose can be built at a cost not exceeding fifteen dollars.—Agriculturist.

Spiritual preachers do not go after popular favor, but popular favor runs after them. Spirituality is a fish that loves from the skies; and with this power from the throne, the pulpit may hope to form electric lines of approach to many minds and hearts.—Rev. J. B. Hoadley.

MISCELLANEOUS.

COLGATE'S CASHMERE BOUQUET Toilet Soap

Established over 80 years. The largest and oldest manufacturers of Toilet Soaps in America. Our Toilet Soaps of all kinds are acknowledged to be the most reliable, being absolutely pure, of high uniform standard, and exquisite delicacy of perfume. THE BEST for chapped hands and delicate skins. Sold everywhere.
COLGATE & CO., NEW YORK.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of America, he accidently made a preparation of *Indian Hemp* which cured his only child of CONSUMPTION. His child is now in the enjoyment of perfect health. He has prayed to the world that CONSUMPTION can be positively and permanently cured. The Doctor now gives his receipt free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & Co., 1,032 RACE STREET, PHILADELPHIA, naming this paper.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES

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Christian Advocate.

Marriages.

KENDALL—McCORMICK.—At the residence of the bride's mother, December 23, by Rev. J. H. Stone, Mr. M. B. Kendall to Miss Sallie F. McCormick; all of Lincoln parish, La.

JORDAN—TIDWELL.—In Downsville, La., December 22, by Rev. J. H. Stone Mr. R. S. Jordan to Miss Lucy Tidwell.

MURFF—BARNACASTLE.—At the residence of the bride's father, in Haughton, La., December 26, 1886, by Rev. R. M. Blocker, Mr. A. B. Murff to Miss Cara Barnacastle, daughter of H. Barnacastle, Esq.

HARRIS—HOLLOWELL.—At New Salem Church, Swallower county, Miss., December 26, 1886, by Rev. J. H. Shumaker, Rev. J. B. Harris, of the North Mississippi Conference, to Miss Blanche Hollowell, of Sunflower county, Miss.

Texas Advocate please copy.

WRIGHT—BIRDSONG.—At the residence of the bride's parents, Warren county, Miss., on January 1, 1887, by Rev. R. Bradley, Mr. W. H. Wright to Miss Mattie V. Birdsong.

STEVENS—McIVER.—At the residence of the bride's parents, Oak Ridge, Warren county, Miss., January 11, 1887, by Rev R. Bradley, Mr. W. R. Stevens to Miss Julia McIver.

LEE—BURKETT.—At the residence of the bride's father, in Ringgold, La., on January 13, 1887, by Rev. John P. McFarland, Mr. T. L. Lee to Miss Lydia Burkett, all of Ringgold.

ELLIS—ROUSE.—At the residence of the bride's father, J. W. Rouse, Esq., near Fort Bayou, Miss. by Rev. G. R. Ellis, Mr. J. C. Ellis to Miss Josephine Rouse.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

CLARK.—The tragic fate of Mrs. A. T. CLARK, an elect lady and patient invalid for years, has shocked the wide circle of friends. On January 4 the neighbors were alarmed by the cry of fire. It proved not to be a building, but the chair and clothing of the unfortunate invalid. The negro servant had gone out of the room, leaving her in the invalid chair so near the fire that, either by sparks or actual contact, the clothing caught, and had burned her most horribly before her own groans attracted attention. The particulars of the tragedy are too shocking to relate. She died at seven o'clock next morning. Mrs. Clark was born in Ireland, March 10, 1831, moving with her parents to America, at one year of age, settling at Fort Ann, N. Y; and, having received a liberal education, came to Mississippi as teacher in 1857. In this capacity she excelled, not only developing the intellect, but impressing lasting good upon the moral character of her pupils. On May 13, 1859, she was happily married to M. A. Clark, of Kosciusko, Miss. From this union seven children, five of whom live to deplore, with their father, their inestimable loss.

Mrs. Clark possessed the poetic talent of fine quality. Many of her poems are gems, not only of poetic thought, but of elegant diction and smooth rhythm. A few years ago she was elected by the Press Association of Mississippi to prepare and read a poem before that body. Unfortunately she was stricken with paralysis before the next reunion of that august and appreciative body. Yet, as she lived several years, she at last yielded to the urgency of the press, and published a beautiful poem, which was copied in nearly every paper of the State. Mrs. Clark's home had a "prophet's chamber." The writer of this feeble tribute often rested there. Under the shadow of its cedars, amid the odor of its flowers, this home of the sweet-spirited saint nestled quietly, smiling a welcome that endorsed a lingering stay. There were the birds, whose songs will hardly be so cheery now, and the many paintings and bric-a-brac, the work of her deft fingers. Alas! and these too are mortal! Her Christian experience was deep and rich. She often wondered why she was kept so long a burden upon others. Her independence resisted the suggestion of taking life at the hands of those who were glad to nurse and help. But still in this affliction, like Job, she "sinned not with her tongue nor charged God foolishly." It was a benediction to talk with her. Her room was the resort of all those who loved the pure, the resigned, the refined. Almost once a week met at her room the ladies of the church, and sometimes the entire town, and spent the afternoon in religious or literary conversation. Scarcely a heart but felt the sweetness of a life so chaste and simple. She has not the fame of many who are far inferior. But sometimes I think of her words about her favorite canary. She said: "Joe was not as noisy as some birds, but it seemed to me his voice sweetened at the right time. His songs were not for the crowd; then he would be silent. But when he and I were alone, it seemed as if an angel might be singing through his throat." "So, too," she continued, after a pause, "sometimes God lets his voice sweeten ours in solitude, and we sing notes the great noisy world cannot hear." Sad to know how some are called to suffer both living and dying. The crushed and blasted expectations of a fame that she deserved, but never had; the long struggles with sorrow upon sorrow, added to her hopeless paralysis; and at last the tortures of death by burning, make a record equal to that of a martyr. And who will say, when she is seen among the shining host of martyrs above, she does not grace that throng?

T. A. S. A.

STEWART.—On Tuesday morning, September 7, 1883, at half-past five o'clock, in Waterproof, La., JOHN STEWART departed this life, aged sixty-two years, four months and fourteen days. He was born in Strathspey, Banffshire, Scotland, April 23, 1824; came to America while still a young man, on his way to the just discovered land of gold. Passing through Natchez, Miss., to see friends, he was persuaded by them to remain there. In 1856, he was there married to Miss Indiana Stowers, and about three years later removed to Waterproof, where he has since resided. On September 24 he was violently attacked by swamp fever. After lingering for days on the very verge of the "valley of the shadow," and suffering untold agony, the balance swayed toward recovery. Then dropsy of the heart, for some months incipient, betrayed itself, and his dreadful sufferings were renewed. Now not all the devotion of physicians, friends and family availed to ward off the dread presence of death. The battle was too long, and he was so tired. The heart trouble had been too long at work, and he drifted away before our anguished eyes. Just on the dawn of a beautiful summer morning came the last fluttering breath, and our father awoke to a new life on the "other shore."

When better from the first attack, a friend told him that we had feared death for him. He said, "I knew I was very sick; but I did not fear death." All his children, but one, were so blessed as to be with him to the last. He gave us no parting words, for he was like a great tired child, utterly worn out; but what need when his whole life has been an example of a Christian life, sustained by forbearance, patience, unselfishness. With him the trial question in every act was, Is it right? is it just? is it honest? He enjoyed the confidence of many friends, and had few, if any, enemies. While in Natchez he taught in the Methodist Sunday-school, and we think was connected with that church. However, he was educated in the Scotch Presbyterian Church, and his life was directed by strong religious principle, and his children trained by his own undeviating example of rectitude. Through a long life, in spite of many trials, he always brought home to us a cheerful, hopeful countenance, contented in the love of wife and children.

We have laid him to rest, the kind, loving father and husband, in the strength of a vigorous manhood, and our hearts are left desolate beyond language to express. Sorrow and death are not so rare, and few are the hearts that have not bled for loved ones gone before; but who shall describe the dreadful void in the hearts of his children when the father to whom they never turned in vain for counsel, sympathy and love lies cold and still before them. How blessed indeed then to know that "He doeth all things well," else would our grieving hearts break. But though our hearts are wrung at parting from our darling father, we believe that the same brave spirit that upheld him through his long suffering supported him to the very feet of the Father.

HARDY.—The subject of this sketch WILLIAM HARDY—was born in Edgefield district, S. C., August 12, 1816. He came to this State—Louisiana—in 1837; joined the Methodist Church in Minden, 1839; died in Minden, August 24, 1886. From these figures it is seen that Bro. Hardy had lived out his three-score years and ten, and had been a member of the Methodist Church nearly half a century.

I knew Bro. Hardy about two years; but in this short time I knew him well. He was not hard to learn. He was transparent. He was as simple in his Christian faith and character as a little child. His was no obscure and hidden nature. You knew him at first sight, and you knew him to love him. True, he grew upon you; but it was the growth of first impressions, which were always those of esteem and confidence. He was truly an Israelite indeed in whom was no guile. For about thirty years he was the superintendent of the Methodist Sabbath-school in Minden, and his pupils are scattered all up and down in the land. He was always at his post. Inclement weather, cold or hot, was no barrier to his discharge of duty, and consequently he was always to be found in his place. He never failed. He was an important factor in the prayer meeting also. I found him always on hand until ill health confined him at home. You could always count upon him. He did not waver. He was steady in his living as well as in his purpose. He was ready to work anywhere, and at any time. The family altar was maintained to the last. He worshiped God at home about his own hearthstone as well as in the congregation of saints. Truly, he was a burning and a shining light, and the light shone brighter and brighter until it merged and blended in the light of that holy city which is illumined by the presence and glory of God. We laid our brother away in peace, for after a life of peace his end was peace. Amen!

JAS. J. BILLINGSLEY.

CLIFFORD.—Mrs. ELIZABETH M. CLIFFORD was born at Brentwood, N. H., July 14 1808, and died in Opelousas, La., December 19, 1886. Sister Clifford has been a member of the church, and has known Christ as a personal Savior for quite a number of years. The past four or five years of her life were spent in Opelousas with her son, Capt. J. W. Clifford, where her life has been one of purity and devotion until the Master called her away.

About two months before her death, a little granddaughter, who was the idol of her life, was taken from earth's shadows to heaven's sunshine. She seemed then to think that her stay behind would not be long. And so it was not. Sister Clifford was kind and affectionate to all, and in her religious profession was simple and sincere, and seemed to "live within the veil." Indeed, and in truth, her "conversation (citizenship) was in heaven." Her sufferings, which at times were very great, she bore "as seeing him who is invisible." She was conscious to the last moment, and without a shadow entered and crossed the river. Among her last utterences she gave full assurance of her entire acceptance, and that the gates of pearl stood wide open for her entrance, and cheered the weeping ones around by the blessed thought that they should be an unbroken family in heaven. May the grace which let her through earth's trials to heaven's triumphs sustain and guide the bereft ones until they all reach the home of the blessed, where "God shall wipe away all tears!" Her pastor,

J. D. JACKSON.

WILDBLOOD.—SAMUEL WILDBLOOD was a native of England, and came to this country when a young man, and soon married. He survived the death of his wife about six months. On December 11, 1886, he triumphantly passed to his reward, having reached the advanced age of eighty years.

When he was a young man, just starting in life with his beloved companion, he, with her, joined the Methodist Church, and with her lived a very pious and consistent life to its close. He was a man of strong faith, ever praying for the Divine guidance and blessing. Even to the last, during unusually great afflictions, he was much given to fervent prayer. For a time he was an exhorter in the church, striving to arrest the course of the sinner in his mad career. Few were his equals in his devotion to his family, bestowing upon them every kindness which his good heart and hands could provide for them, being very fond of his children; and, in advanced years, of his grandchildren. Undoubtedly, a good man is gone. He said he was ready and waiting his Master's summons. God, grant to his surviving children sustaining and comforting grace in their deep affliction, and, at last, bring all together to the rest that remains for the people of God.

J. W. ELLIBON, Pastor.

Dean Burgon and the Revised Version.

A report having reached the Dean of Chichester that a proposal is to be made at the approaching Canadian Provincial Synod to adopt the Revised Version of the Old and New Testaments, Dr. Burgon writes to the Halifax (N. S.) Church Guardian as follows:

"I take leave in the most respectful manner, but at the same time, without the slightest hesitation, to warn the members of that august body against the egregious error of which they would most certainly be guilty should they, in an unguarded hour, be induced to extend their sanction to a work, which, here in England, is deservedly regarded with universal disfavor; and, by the best informed sort is already recognized as the grossest literary blunder of the age. The fatal feature of the Old Testament portion is the undue partiality it evinces for the corrupt Septuagint Version. But it is in the New Testament that the incompetence of the 'Revisers' most especially comes to light. They have been convicted of falsifying the inspired Greek text in countless places; and the sacred original, thus falsified, they have rendered into English so utterly devoid of taste (as well as destitute of true scholarship) as to provoke the indignation or the derision of every competent reader, who has approached their work without prejudice. Condemned on every side, instead of either attempting some vindication, as well as of their New Greek text as of their New English Version—or else withdrawing silently from public notice—the 'Revisers' have adopted the sinister policy of secretly forcing their spurious wares on an inattentive public and an unlearned age. It would be easy to expose this feature of their policy; but it would lead me away from my present purpose, which is simply to put members of an important and honorable branch of our church on their guard against being defrauded of their birthright by the well meant (but certainly most misguided) efforts of a few of their brethren to palm off upon them one of the foulest Greek texts which has ever seen the light, as well as the most tasteless and unscholarlike of English translations. My humble prayer to the Synod is, after all, but this—that they would like wise men, suspend their judgment. Let another decade of years pass over our heads. Let opportunity be given for passion and prejudice and party spirit to subside. Let men remember that the church is always in time to take a step of this momentous description—if, indeed (which I venture to pronounce incredible), she should ever become thoroughly persuaded that it is her duty to do so. On the other hand, how terrible is the responsibility which they would incur, who, by their unconsidered votes at this time should inflict upon a branch of the Church of Christ a depraved revision of the sacred oracles—even after a faithful warning like the present has been sounded in their ears; and after they have been earnestly implored, in God's name, not to take a step, which, once taken, it will be evermore impossible for them to retract.

Habit is a cable. We weave the thread of it every day, and at length we can not break it. The claims of habit are generally too small to be felt, until they are too strong to be broken. To one who murmured because he rebuked him for a small matter, Plato replied: 'Custom is no small matter. A custom or habit of life does frequently alter the natural inclination for good or evil." After a series of years winding up a watch at a certain hour, it becomes so much of a routine as to be done in utter unconsciousness; meanwhile the mind and body are engaged in something different.

The early months of marriage often are times of critical tumult—whether that of a shrimp pool or of deeper water—which afterwards subsides into cheerful poise.—George Eliot.

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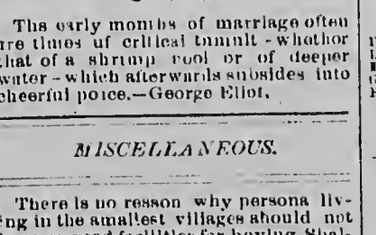

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Chas. Chaffe,	L. C. Jurey,
Wm. Hartwell,	C. J. Leeds,
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Assets in the United States $5,148,783 36
Surplus over all liabilities 2,706,199 78

HENRY V. OGDEN, Resident Secretary.
CLARENCE F. LOW, Ass't Resident Secretary.

Weekly Market Review.

(For Week Ending January 25, 1887.)

COTTON.

Low ordinary	6 15-16 @	— —
Ordinary	7 7-16	— —
Good ordinary	8¼	— —
Low middling	8 11-16	— —
Middling	9	— —
Good middling	9⅜	— —
Middling fair	9¾	— —
Fair	10 9-16	— —
Galveston middling	9	— —
Mobile middling	9	— —
St. Louis middling	8 15-16	— —

SUGAR.

Inferior	2½	3¼
Common	3¼	3½
Good common	— —	3⅝
Fair	3⅝	— —
Good fair	3¾	4
Fully fair	— —	4⅛
Prime	4¼	— —
Strictly Prime	— —	— —
Choice	4⅜	— —
Seconds	4	4⅜
Choice yellow	5⅛	5½
Gray White	— —	— —
Choice whites	5 9-16	5⅝
Stan. Gran	5½	5 15-16

MOLASSES.

Syrup—Open Kettle	— —	— —
Fair	28	30
Strictly Prime	42	43
Choice	— —	46
Fancy	— —	— —

RICE.

Fancy	— —	— —
Choice	4⅛	4¼
Prime	3⅞	4
Good	3½	3⅝
Fair	3¼	3⅜
Ordinary	2⅞	3
Common	2½	2⅞
No. 2	2	2⅜
Rough	2 40	3 00

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	— —	5 12½
Extra fancy	— —	4 75
Winter wheat patents	— —	5 00
Choice	3 75	3 80
Fancy	4 15	4 25
Extra Fancy	4¼	4 40

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	2 25	— —
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	50	— —
Yellow	— —	52
Mixed	— —	49
OATS:		
Western	38½	39
Texas rust-proof	42½	52
BRAN:		
₰ cwt	5	8
HAY:		
Choice	15 00	16 00
Prime	13 00	14 50

PROVISIONS.

PORK:		
Mess	13	— —
Prime mess	11 75	12 00
Rumps	10 25	11 50
BACON:		
Fancy breakfast	10	10½
Shoulders	6½	— —
Sides, long clear	— —	7½
Sides, short rib	— —	7½
HAMS:		
Sugar-cured	11	11½
DRY SALT MEAT:		
Shoulders	5 10	5 15
Sides, long clear	6¼	6½
Sides, short rib	6¼	6½

FISH.

MACKERAL:		
Extra No. 1, in bbls	— —	— —
Half bbls	— —	— —
No. 2, in bbls., large	— —	— —
Half bbls	— —	— —

GROCERIES.

COFFEE:		
Prime	— —	10
Fair	— —	15½
Common	— —	13½
BUTTER:		
Western Creamery	32	33
Western Dairy	22	23
Country	— —	— —
LARD:		
Choice	6½	6¾
TEAS:		
Choice	30	60
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	36	— —
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, per bead	8	10
POTATOES:		
Louisiana	— —	— —
Western	1 90	— —
KROUT:		
Western, ⅓ bbl	— —	5 50
ONIONS:		
Louisiana	— —	— —
Western	3 00	3 25

BALING STUFFS.

BAGGING:		
1¾ lb, per yd	7¾	— —
2 lb	8½	— —
BALING TWINE:		
⅓ lb	10	— —
TIES:		
⅓ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 00	3 50
Young Chickens	1 50	2 50
Chickens, South'n	2 50	3 00
Young	1 75	2 00
Turkeys, Southern	6 00	9 00
EGGS:		
Western	22	23
Southern	23	— —
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Barry	9	12
COUNTRY HIDES:		
Green salted, ⅓ lb	— —	7
Dry salted	— —	10½
STAVES:		
Oak, kegs	— —	— —
Oak, barrels, 33 in	75 00	— —
Oak, claret, 40 in	100 00	110 00
Oak, hogsh'd, 48 in	130 00	135 00
HOOP POLES:		
Hogshead, per 1000	38 00	— —
Barrels	18 00	— —
Half barrels	14 00	75
FERTILIZERS:		
Cotton seed, per ton	9 00	— —
Meal	17 75	18 00
Pure ground bone	32 00	— —
Muriatic acid, ⅓ lb	2	— —
Sulphuric acid	1½	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

JANUARY 18.

O'Grady, a tenant on the Gobbett estate, was evicted after a fight of three hours. During the skirmish crowds of people gathered around the house and cheered the defenders, for which they were vigorously clubbed by the police. ——The London press commenting on "The Conspiracy Bill," has this to say. Pall Mall Gazette declares that the pretense of applying the new law to the United Kingdom is the thinnest veneer, to make believe, deceiving no one. The bill is intended for Ireland alone. As a Coercion Bill for England and Scotland, it will receive the most resolute opposition. We are not going to allow English liberties or privileges to be sacrificed merely because a Tory government finds it impossible to keep Ireland quiet without another turn of screw. St. James Gazette thinks it can do no mischief. ——Admiral Aubr, Minister of Marine, will ask the Chambers on account of the department for a credit to spread over a number of years, but not to exceed 4,000,000 francs. ——The village of Cornwall inundated, causing loss of life and considerable loss of property. ——The Backbone Land Grant Forfeiture Bill passed the Senate to-day. ——The Bill to reimburse the depositors of the Freedmen's Savings Bank and Trust Co. for losses incurred by failure of the company reported to the Senate. —— The Logan fund amounts to $60,069. ——Sunset Cox is improving. ——A wreck on the Queen and Crescent road caused the loss of three lives. ——Gen. S. L. Ross was inaugurated Governor of Texas with a grand military and civic display.

JANUARY 19.

Mr. Goschen is contesting the Exchange division of Liverpool for Parliament, ——The Upper House of the Prussian Diet has unanimously adopted an address to the Emperor, expressing the willingness of the Prussian people to raise the sum necessary for defending the German Empire ——Hiscock has been nominated for United States Senator, from New York. Eugene Hale elected to the United States Senate from Maine. —— Destruction of the Canal street car station, this city, causing loss of $70,000 worth of property. ——A false alarm of fire precipitates a mad rush for the door in a London theatre, and over seventeen persons trampled to death by the frenzied crowd.

JANUARY 20.

H. M. Stanley, the explorer, is organizing an expedition for the relief of Emin Bey. The British government has furnished the expedition with a major and lieutenant of engineers. —— Lord Randolph Churchill, speaking of finances of the government, says that between 1868 and 1874 the management of the finances was fairly good; from 1874 to 1880, not quite satisfactory, and from 1880 to 1885 it was simply infamous. ——Cardinal Jacobini has resigned the office of Pontifical Secretary of State ——Congressman Cox is improving. Dr. Bliss says he is out of danger. ——The extension of the Hawaiian treaty seven years passed by the Senate. ——The Lower House of the Illinois Assembly has passed a bill appropriating $50,000 for the erection of a monument to Gen. John A. Logan in Chicago.

JANUARY 21.

Evictions continue in Ireland. —— Henry M. Stanley started to-day for Egypt. ——The Budget Committee of the Chamber of Deputies has rejected the budget. A cabinet crisis is imminent. The present ministry was formed on the eleventh. ——Monsignor Rampolla del Tinduro, Papal Nuncio at Madrid, has been designated to succeed Cardinal Jacobini as Papal Secretary of State. ——The Interstate Commerce Bill finally passed and is ready for the President's signature. ——Mrs. Senator Voorhies died in Washington.

JANUARY 22.

The new German Liberals of the Second Berlin District met to-day and resolved to support Dr. Virchow against Gen. Von Moltke as candidate for the Reichstag. ——Evictions on the Winn estates were suspended owing to the absence of the sheriff. —— A fire in Memphis caused a loss of nearly $300,000. ——A $50,000 fire at Plaza, Tex. ——At 7:30 this evening the tower of the Gulf Shot and Lead Co. was burned. Loss about $40,000. ——Michael Davitt, the Irish agitator, is on his second visit to the United States. ——The Senate's amendment to the Backbone Land Grant was concurred in by the House.

JANUARY 23.

The campaign has opened in earnest in Germany. The nominations are being made in various districts. Herr Riebter's speech has been published in pamphlet form, and 1,000 copies sold. A rumor is current, but little credited that Emperor William's manifesto will take the form of a letter eulogizing Prince Bismarck. It is rumored that Germany will ask France to explain the meanings of French military movements on the frontier. ——The Spanish government is willing to grant an amnesty to the political exiles. ——A Texas Pacific train waylaid and plundered by masked men; from $10,000 to $20,000 taken. ——A wreck on the Louisville and Nashville near Carmi, Ill.; two lives lost.

JANUARY 24.

The Austrian Landsturm will supply a million men for the army. The military preparations of the Austro-Hungarian government continue unabated. ——The Berlin Boerse Zeitung urges the German government to allay the war scares that are alarming the commercial world. ——France declares that she is not making any military movements on the frontier. The Times states there was another panic on the Vienna Bourse owing to rumors of war preparations. ——The Czar and Czarina are arranging for a tour through Europe in the spring. —— Senor Antonio Fonts, Portuguese Prime Minister, is dead. ——Greece is busy with preparations for war. All arsenals are working night and day. —— The Abyssinians captured Hawsor. ——The Retaliatory Bill passed the Senate by a vote of 46 to 1. —— The Pennsylvania celebrates its fiftieth birthday to-day.

If Sufferers from Consumption,

Scrofula, Bronchitis, and General Debility will try *Scott's Emulsion* of Cod Liver Oil with Hypophosphites, they will find immediate relief and permanent benefit. The Medical Profession universally declare it a remedy of the greatest value and very palatable. Read: "I have used Scott's Emulsion in several cases of Scrofula and Debility in Children. Results most gratifying. My little patients take it with pleasure."—W. A. HULBERT, M. D., Salisbury, Ill.

Books and Periodicals.

BOOKS.

HOW TO COOK WELL. By J. Rosalie Beaton. Boston: D. Lothrop & Co. Price, $1 50.

This thoroughly practical book will be warmly welcomed by all housekeepers, who, we are confident, will find it a valuable aid and guide in the kitchen. The author explains that her aim has been not merely to give a collection of receipts, but to *teach cooking*. The style of cooking given is for the most part suited to people of moderate means, and especial attention is paid to showing how to use in a tempting manner remnants from a former meal. The order of mixing and the time for cooking is given with nearly every receipt, and after many of them the size of the family for which they are intended is stated. If the directions given in the book are carefully followed, the author declares she has no fears for those who learn to cook by its aid, provided *they have brains*.

—From Cranston & Stowe, we have The Teaching of the Sacred Scriptures Concerning Wine and other Liquors, by Rev. R. N. Davis.

—A Book for Boys, D. Lothrop & Co. The boy can carry this book in his vest-pocket, and it is a good thing for him.

—We have received from J. W. Evans & Co., 130, 132 Camp street, this city, the "Memoirs of Robert E. Lee," his military and personal history, embracing a large amount of information hitherto unpublished, by A. L. Long, military secretary to Gen. Lee, and Brig. Gen. and Chief of Artillery Second Corps, Army of Northern Virginia. Published by J. M. Stoddart & Co., New York, Philadelphia and Washington. It is said that this is the last book read by Gen. Logan. No reader of biography will pass by these memoirs. Gen. Long held intimate relations with Gen. Lee for four years, and in writing these memoirs he has carried out the purpose of Gen. Lee himself. To say that this book is interesting is to say very little. Gen. Lee belongs to the race, and his skill and heroism and endurance reflect credit upon the race, and such a book will but add to the race pride which is kindled by the simple memory that Robert E. Lee lived on the earth, and performed his noble deeds.

PERIODICALS.

—Journal of Education, January. This Journal is growing in interest with each succeeding number. It has articles this month from Dr. Mayo, Pres. Johnston, Prof. Rogers and others, and is well worth the attention of Louisiana educators. New Orleans, La. Price, $1 50.

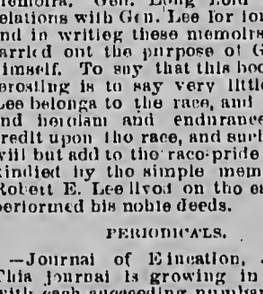
—The Quiver, for February, is on hand already with its good things for its many readers.

—The Magazine of Art, for February, as the young misses would say, "is just too lovely for anything." Both these are from Cassell & Co., 739 Broadway, New York.

—Bumboldt Library No. 86 contains The Unseen Universe, and The Philosophy of the Pure Sciences, by W. K. Clifford. J. Fitzgerald, 108 Chambers street, New York.

MISCELLANEOUS.

ROYAL



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Woman's Department of Church Extension.

In the organization of the Woman's Department of Church Extension at the last session of the North Mississippi Conference the following appointments were made: For the Conference at large, Mrs. R. P. Mitchell, Kosciusko; Sardis district, Mrs. M E Featherston, Senatobia; Grenada district, Miss Cora Chamberlain, Grenada; Winona district, Miss Cecil Ramsey, Durant; Greenville district, Miss Sallie Finley, Greenville; Columbus district, Mrs. T. G. Billups, Columbus; Aberdeen district, Mrs. Fannie Clark, Shannon; Corinth district, Mrs. W. M. Inge, Corinth; Holly Springs district, Miss Sallie T. Horton, Mt. Pleasant; Mrs. J. R. Bingham, treasurer, Carrollton.

THOS. Y. RAMSEY,
Pres. Bd. Ch. Ex.

Mississippi Conference Appportionments.

FOR CONFERENCE CLAIMANTS.

Jackson district	$ 600
Brandon "	375
Brookhaven "	550
Woodville "	410
Seashore "	415
Meridian "	550
Vicksburg "	600
Total	$3,500

BISHOPS' FUND.

Jackson district	$ 195
Brandon "	195
Brookhaven "	168
Woodville "	121
Seashore "	113
Meridian "	158
Vicksburg "	195
Total	$1,055

CHURCH EXTENSION.

Jackson district	$ 390
Vicksburg "	420
Meridian "	390
Brookhaven "	330
Seashore "	300
Woodville "	300
Brandon "	270
Total	$2,400

NOTICE.—All communications on business must be addressed to the N. O. CHRISTIAN ADVOCATE, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

Quarterly Conferences.

LOUISIANA CONFERENCE.

HOMER DIST.—FIRST ROUND.

Brushwood at Lanes	Jan. 29, 30
Arcadia circuit, at Arcadia	Feb. 5, 6
Douglas circuit, at Vienna	12, 13
Vernon circuit, at Oak Ridge	19, 20
Ruston, at Ruston	26, 27
Minden circuit, at Minden	Mar. 5, 6
Tulip circuit, at Tulip	12, 13
Haynesville circuit, at Haynesville	19, 20
Homer circuit, at Homer	26, 27
Farmerville circuit, at Farmerville	Apr. 2, 3
Summerfield circuit, at Alabama	9, 10
Downsville circuit, at Downsville	16, 17
Indian Village circuit, at Bethel	23, 24
Ringgold circuit, at Ringgold	30, May 1
Sparta and Saline, at Sparta	7, 8

The district stewards will please meet at the Methodist Church in Ruston, February 26, at three o'clock P. M.

ROBERT BANDLE, P. E.

DELHI DIST.—FIRST ROUND.

Harrisonburg, at Harrisonburg	Jan. 29, 30
Winnsboro	Feb. 5, 6
Monroe and Delhi, at Delhi	12, 13
West Monroe, at West Monroe	19, 20
Lake Providence, at Lake Providence	26, 27
Waterproof, at Waterproof	Mar. 5, 6
Richland	12, 13
Lind Grove, at Bartholamew	19, 20
Oak Ridge, at Good Hope	26, 27
Floyd, at Oak Grove	Apr. 2, 3
Bastrop	9, 10

The district stewards' meeting will be held in the Methodist Church in Delhi, Wednesday, February 16, at 10 A. M.

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield	Jan. 20
Woodside and Ebenezer, at Ebenezer	22, 23
Grand Cane, at Grand Cane	29, 30
Pleasant Hill, at Sodus	Feb. 5, 6
Natchitoches, at Robeline	12, 13
Anacoco and Bellwood, at Holly Grove	16, —
Many and Sabine, at New Hope	19, 20
Coushatta, at Coushatta	23, —
East Point, at Coushatta Academy	26, 27
Red River, at Campo Bella	Mar. 5, 6
Shreveport, at Shreveport	9
Caddo at Friendship	12, 13
South Bossier, at Bellevue	16
North Bossier, at Concord	19, 20
Mooringsport, at Pine Hill	26, 27

The district stewards' meeting will be held at Shreveport, on Thursday, March 10, at ten o'clock A. M., in the Methodist Church.

J. B. CASSITT, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Abbeville	Jan. 22, 23
Franklin	29, 30
Opelousas	Feb. 5
Washington	6, 7
Patterson ville	12, 13
LaFayette	19, 20
New Iberia	26, 27
Rayne	Mar. 5, 6
Lake Charles	12
German Mission	13, 14
Sulphur Mine	20, 21

District stewards will meet in the Opelousas Methodist Church, Saturday afternoon, February 6, 1887. Let there be a full attendance.

S. S. KEENER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Felicity	Jan. 23
St. Charles Avenue	30
Carondelet	Feb. 6
Grand Tete and False River, at Rosedale	12, 13
German Church, at Frances Street	20
Pinquemine and Donaldsonville, at Plaq.	26, 27
Algiers and Gretna, at Algiers	Mar. 6
Louisiana Avenue	13
Morgan	20
Carrollton and Parker Chapel at Carrollton	27
Baton Rouge	Apr. 2, 3

JOHN T. SAWYER, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FIRST ROUND.

Whistler	Jan. 1, 2
Franklin Street Church	9
Washington and Vernon, at Sims' Chapel	15, 16
Pleasant Valley and Creola at Pleas. Valley	22, 23
Bladon and S. Stephens at New Hope	29, 30
Taney, at Jones' Chapel	Feb. 5, 6
St. Francis Street Church	13
Citronelle, at Citronelle	19, 20
Baldwin mission, at Sibley's Chapel	26, 27
Ellington and Grand Bay, at Allen's	Mar. 5, 6
St. Paul's	13
Grove Hill, at Grove Hill	19, 20
Suggsville, at Suggsville	26, 27

A. J. LAMAR, P. E.

PENSACOLA DIST.—FIRST ROUND.

Brewton and Pollard, at Brewton	Jan. 1, 2
Evergreen, at Evergreen	8, 9
Georgiana, at Wesley Chapel	15, 16
Mourneville, at Mourneville	22, 23
Mouleey, at Liberty	29, 30
Gravella, at Mt. Pisgah	Feb. 5
Milton	5, 6
Pensacola circuit, at Warrington	19
Pensacola station	12, 13
Sembler, at Asbury	19, 20
Powelton, at Powelton	26, 27
Douglasville, at Mt. Carmel	Mar. 5, 6
Stockton, at Stockton	12, 13
Repton at Hickory Grove	19, 20
Bay Minette at New Hope	26, 27

W. M. MOTLEY, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

North Wilkinson, at Hopewell	Jan. 1, 2
Amite, at Salem	8, 9
Clinton, La	15, 16
Jackson, La	15, 19
East Feliciana, at Oak Grove	22, 23
Wilson and Centreville, at Wilson	29, 30
Pipkin	Feb. 5, 6
St. Helena, at Pipkin Chapel	12, 13
Amite City, at Amite City	18, 19
Springfield, at Ponchatoula	20, 21
Livingston, at Palmetto (Wednesday)	23
East Baton Rouge, at Bethel (Thursday)	24
Percy's Creek	26, 27
Woodville	27, 28
Woodville circuit	Mar. 2, 3
Bayou Sara, at Bayou Sara	5, 6

District stewards meet in Wilson, January 29, 1887.

J. A. B. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Jan. 1, 2
Rocky Springs	8, 9
Natchez, at Wesley Chapel	15, 16
Natchez, at Jefferson Street	16, 17
Washington	22, 23
Beechland	29, 30
Utica	Feb. 5, 6
Burtonton	7, 8
Vicksburg	12, 13
South Vicksburg	14, 15
Fayette	19, 20
Cane Ridge	26, 27
Anguilla	Mar. 5, 6
Mayersville	12, 13
Nelle	19, 20
Roxie	21, 22

W. L. O. HUNNICUTT, P. E.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro and State Line	Jan. 2, 3
Winchester, at Winchester	8, 9
Shubuta, at Shubuta	15, 16
Jackson, at Andrew Chapel	22, 23
Sandersville, at Sandersville	29, 30
Vossburg, at Vossburg	Feb. 5, 6
Paulding, at Paulding	12, 13
West End, at West End	19, 20
Meridian station	21
Stonewall, at Chunkey	26, 27
Marion, at Marion	Mar. 5, 6
Lauderdale, at Lauderdale	12, 13
DeKalb, at DeKalb	19, 20
Hickory, at Scooba	26, 27
Enterprise	Apr. 2, 3
Adamsville	9, 10

The district stewards will meet in Meridian, Tuesday, February 22, 1887, at eleven A. M.

R. D. SHOWORTHY, P. E.

BRANDON DIST.—FIRST ROUND.

Brandon station, at Brandon	31, Jan. 1
Forest and Morton, at Morton	8, 9
Lake, at Lake	15, 16
Newton, at Hickory	22, 23
Fannin, at Pelahatchie	29, 30
Marvin, at Marvin	Feb. 5, 6
Shiloh, at Clear Creek	12, 13
Westville, at Westville	19, 20
Trenton, at Trenton	26, 27
Raleigh	Mar. 5, 6
Neshoba, at Hester's	12, 13
Walnut Grove, at Walnut Grove	19, 20
Carthage, at Carthage	26, 27
Hillsboro, at New Providence	Apr. 2, 3

B. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Jan. 1, 2
Wesson and Beauregard, at Wesson	8, 9
Hazlehurst	15, 16
Brookhaven	22, 23
Summit, at Johnston	29, 30
Scotland, at Bethesda	Feb. 5, 6
McComb City, at Magnolia	12, 13
Bowerton at Rehobeth	19, 20
Terry, at Bethesda	26, 27
Monticello, at Pleasant Grove	Mar. 5, 6
Providence, at Bahala Chapel	12, 13
Franklinton at Tylertown	19, 20
Adams, at Adams	26, 27
Holmesville, at Holmesville	Apr. 2, 3

J. M. WEEMS, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg, at Hattiesburg	Jan. 1, 2
Poplarville, at Poplarville	8, 9
Flint Creek, at Gartlway's	15, 16
Whitlington, at Coleville	22, 23
Vancleave, at Vancleave	29, 30
Americus, at Cross Bend's	Feb. 5, 6
Bethel, at Bethel	12, 13
Mt. Carmel, at Mt. Moriah	19, 20
Columbia, at Columbia	26, 27
Seashore, at Long Beach	Mar. 5, 6
Ocean Springs, at Ocean Springs	12, 13
Scranton, at Scranton	19, 20
Moss Point, at Moss Point	26, 27
Covington, at Covington	Apr. 2, 3
Pearlington, at Pearlington	9, 10

The district stewards of Seashore district, Mississippi Conference, will please meet me at (Scott's station) Long Beach, March 5, 1887, at 11 A. M.

T. S. WEST, P. E.

JACKSON DIST.—FIRST ROUND.

Edwards, at Edwards	Jan. 1, 2
Raymond, at Bolton	8, 9
Bolton, at Midway	15, 16
Silver Creek at James'	22, 23
Mt. Olivet at Shiloh	29, 30
Flora, at Flora	Feb. 5, 6
Spring Ridge, at Spring Ridge	12, 13
Camden, at South Chapel	19, 20
Madison, at Madison	26, 27
Yazoo City	Mar. 5, 6
Sharon, at Sharon	12, 13
Jackson	19, 20
Canton	26, 27

District stewards' meeting at Jackson, Tuesday, February 8, eleven A. M., in the lecture-room of our church.

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Oxford station	Dec. 25, 26
Water Valley	Jan. 1, 2
Coffeeville circuit	8, 9
Grenada circuit	15, 16
Grenada station	17
Minter City	12, 13
Sunny Side and McNutt	24
Carrollton circuit	29, 30
Pittsboro circuit	Feb. 5, 6
Arlania circuit	8
Banner circuit	12, 13
Lodi circuit	19, 20
Sarepta circuit	26, 27
Tocopola circuit	Mar. 1
Charleston circuit	5, 6
Abbeville	12, 13

O. M. TERRY, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec. 26, 26
Tibbee, at Mayhew	Jan. 1, 2
West Point station	8, 9
Crawford, at Artesia	8, 9
Brooksville, at Brooksville	15, 16
Columbus circuit, at Andrew's Chapel	22, 24
Columbus station	23, 24
Macon station	29, 30
Shuqualak, at Shuqualak	30, 31
Starkville circuit, at Providence	Feb. 5, 6
Louisville, at Louisville	17, 18
Tampico, at Cedar Bluff	19, 20
Chester, at Ackerman	26, 27
Platsburg, at Kilough Chapel	Mar. 5, 6
Sturges, at Sturges	12, 13
Hebron, at Cooksville	19, 20
Walthall, at North Union	26, 27
Salem, at Ridgeway	Apr. 2, 3
LaGrange, at Ebenezer	9, 10

S. S. PORTER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona station	Jan. 1, 2
Verona and Tupelo, at Verona	5
Shannon circuit, at Palmetto	8, 9
Richmond circuit, at Andrew's Chapel	15, 16
Smithville circuit, at Shiloh	22, 23
Pontotoc circuit, at Pontotoc	29, 30
Buena Vista circuit, at Concord	Feb. 2
Houston and Wesley, at Wesley	5, 6
Sparta circuit, at Palos Inn	12, 13
Ebenezer circuit, at Ebenezer	16
Okalona circuit, at Blackwell's Chapel	19, 20
Prairie circuit, at Lebanon	23
Aberdeen station	26, 27
Caledonia, at Pleasant Grove	Mar. 2
Athens circuit, at Friendship	5, 6
Tremont circuit, at Mt. Pleasant	9
Fulton and Smithville, at Smithville	12, 13

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

Baldwyn at Baldwyn	Jan. 1,
Booneville and Rienzi, at Booneville	8, 9
Corinth station	15, 16
Corinth circuit, at Rox's Chapel	18
Iuka circuit, at New Salem	19
Harmony circuit, at Harmony	21
Iuka station	22, 23
Kossuth circuit, at Kossuth	29, 30
Marietta, at Hodge's Chapel	Feb. 5, 6
Blackland, at Pisgah	12, 13
Pleasant Ridge, at Friendship	19, 20
Ripley and New Albany, at Ripley	26, 27
Ripley circuit, at New Hope	Mar. 2
Jonesboro', at Jonesboro'	5, 6
New Albany circuit, at Lebanon	12, 13

J. B. STONE, P. E.

WINONA DIST.—FIRST ROUND.

Richland, at Pickens	Dec. 18, 19
Kosciusko station	25, 26
West, at West	31
Walden, at Walden	Jan. 1, 2
Ebenezer, at Centre Grove	7
Durant, at Lexington, at Durant	8, 9
Carrollton and Greenwood, at Carrollton	13
Winona	15, 16
Black Hawk, at Black Hawk	21
Eldon, at Jordan's Chapel	22, 23
Winona circuit, at Salem	29, 30
Newport, at Bethel	17, 18
Sallis, at Springdale	Feb. 6, 6
Mc Cool at Bethel	12, 13
Ethel, at Liberty Chapel	19, 20
Newtonville, at White Hall	23
Zilpha, at Wesley Chapel	26, 27
Belzona, at Belzona	Mar. 5, 6
	12, 13

R. P. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville and Wesley	Dec. 18, 19
Sardis	25, 26
Como and Fredonia	Jan. 1, 2
Cockrum circuit	8, 9
Hernando and Cold Water	15, 16
Horn Lake circuit	22, 23
Lewisburg circuit	29, 30
Senatobia circuit	Feb. 5, 6
Senatobia station	7, 8
Chulahoma circuit	12, 13
Mount Vernon circuit	19, 20
Pleasant Grove circuit	26, 27
Memphis circuit	Mar. 5
Eureka circuit	5, 6
Panola circuit	8

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	Dec. 19
Jo etown	20
Anguilla	Jan. 2
Cleveland	9
Fasonia	16
Lulon	23
Arcola	30
Concordia	Feb. 6
Mound Bayou	13
Bolivar	20
Friar's Point	27
Greenville	Mar. 6

District stewards' meeting at Greenville, March 5, 1887, at eleven A. M.

J. W. LONNOLL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec. 25, 26
Eyhalla and Victoria, at Eyhalla	Jan. 1, 2
Holly Springs circuit, at Waterford	8, 9
Marshall, at Institute Church	15, 16
Early Grove, at Hudsonville	22, 23
Olive Branch, at Center Hill	29, 30
Snow Creek at Avery's	Feb. 5, 6
Pine Mountain, at Searcy Chapel	12, 13
Ashland, at Ashland	16, 20
Hickory Flat at Ebenezer	26, 27
Emory, at Emory	Mar. 5, 6
Commerville, at Bethlehem	12, 13
Shelby Creek, at Bethel	19, 20

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GROWING OLD.

Softly, oh softly, the years have swept by thee,
Touching thee lightly, with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet they have left thee but beauty to wear:
Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant home light;
Far from the waves that are biz with commotion,
Under full sail, and the harbor in sight;
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the tides that lured thee to rest,
Past all the currents that lured thee unwilling
Far from thy course to the land of the blest;
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy nor sorrow
When the bright faces of children are seen;
Never a year from the young wouldst thou borrow—
Thou dost remember what lieth between;
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet,
Rich in a faith that hath grown with thy years,
Rich in a love that grew from and above it,
Soothing thy sorrows, and hushing thy fears;
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened—
"It is more blessed to give than receive;"
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory,
Have a sweet recompense youth can not know;
Ears that grow dull to the world and its story,
Drink in the songs that from Paradise flow;
Growing old graciously,
Purer than snow.

—Evangelist.

A Fifty Years' Survey.

BY REV. J. B. WALKER, D. D.

MR. EDITOR: Fifty years ago, October last, I went to my first circuit in the Tennessee Conference. In this half century of itinerant life I have noted some things that may have sufficient interest to justify their publication.

1. Our circuits were larger then, and had more appointments than now. There were good reasons for this; population was sparser, support was more difficult to obtain. We had much of the field to ourselves; we had little competition; many communities had to hear us or not hear at all. My first circuit—a four weeks' circuit—had twenty-four appointments in the twenty-eight days. All the days, save Mondays, were preaching days. My second appointment was made by my senior, the preacher in charge, for his convenience—a five weeks' circuit (an awkward affair), thirty appointments in thirty-five days. Under this system there could be but little visiting "from house to house," and only limited opportunities for study. But increase of population, of resources, and competition from other denominations, has necessitated smaller circuits, more Sabbath preaching, increased pastoral oversight, and more study and better and more various pulpit preparation. This change has been an improvement, and productive of good results.

2. I think I note a marked improvement in the prayer meetings; they are better attended, are more judiciously and profitably conducted, are more interesting and useful than formerly.

3. Fifty years ago, when our people were fewer, more scattered and less affluent, our churches were far less commodious, comfortable and attractive than now. On the circuits the church buildings were often small log structures without stoves, or chimneys, badly lighted and uncomfortably seated. In the towns and cities the churches were most generally badly located, on some out-of-the-way street or suburban quarter—economy being consulted at the expense of comfort. Both in the country and the towns there was almost a total disregard of architectural taste and comfort—mere boxes, simply made to hold so many hearers. Now in these aspects all has changed for the better. Churches are not only built to seat a certain number of people, but are built in the most eligible and accessible localities, and, like Aaron's divinely ordered vestments, made "for glory and beauty." The immense growth of the Sunday-school has caused the introduction of facilities and comforts for the children, unknown in our churches fifty years ago.

4. Our ministry, as a whole, are far more comfortably supported—the salaries much larger, parsonages more numerous and more comfortable than formerly. The largeness of the circuits, the constant absence from home, and the meagre support necessitated most married preachers in a few years to ask a location, and go into some secularity to secure the means of living. There was a large annual loss to the traveling connection and to the church, of matured wisdom, of practical experience, of the prestige of honorably won character. The ranks of the itinerancy were largely filled with inexperienced young men, necessarily narrowly read, with little knowledge of men or ecclesiastical affairs. True, they were godly, heroic, zealous, self-denying men, but necessarily lacked the large reading, the wide observation and the matured judgment so essential to the best and most permanent success. All this has been changed, as we see it, greatly for the better.

5. Our preachers, as a class, are far better educated. It was at the close of my first itinerant year that the "four years' course of study," suggested and prepared by Bishops Emory, and Paine (then president of Lagrange College, Alabama), was introduced and adopted by the Tennessee Conference, and soon by the General Conference. This course was an immense improvement on the course that previously obtained. It was a two years' course, with one examination at the close of the second year, before admission into full connection. It was composed of rather a miscellaneous mass of books. The candidates read of them what they pleased; some one and some another book. The examinations were most superficial and slipshod affairs—little system or thoroughness. The four years' course, with its specified books for each year, and its regularly appointed committees and annual examinations, was a long and imminous forward step. Fifty years ago I do not think we had more than a half dozen colleges, all told, in the United States, and these were young, weak, struggling institutions. At that date a half dozen church papers, with limited circulations, exhausted our educative resources in that direction. Books were less numerous, cheap, and accessible than now. But our literary apparatus in all its phases has largely widened and brightened in fifty years, and ignorance and dullness have become as inexcusable as they are intolerable.

6. As we have already indicated, there has been a great forward step in all the phases and facilities of education. The Methodists, North and South, have some fine and well-equipped universities. We have many excellent and steadily improving colleges with wide curriculums, and hosts of collegiate institutes, high schools and academies. We are writing books, publishing books and collecting libraries. We are publishing magazines and first-class reviews, and our weeklies were never so numerous, nor our standard of journalism so high and broad as now. Then the prejudices and indifference once felt in regard to culture are passing away. I remember in 1837, when it was proposed to introduce the four years' course of study, that it was stubbornly opposed. It was charged with being a dangerous step towards theological schools—then denounced as "gospel shops for turning out man-manufactured preachers"; but it is now admitted that men may be called of God who are holy, consecrated, useful and learned, like Wesley, Luther, Chrysostom and Paul. Knowledge is power, and sanctified knowledge is a power for good.

7. In no direction has our church changed and advanced so much as in the direction of benevolence. In years past a member of the Baltimore Conference, stimulated by the unusual report of a few hundreds raised for missions, ventured in this hopeful zeal to predict the time would come when Baltimore Conference would annually raise a thousand dollars for missions! No doubt some of his conservative brethren thought him an over-sanguine and hopeful man. Now, I suppose, the various Methodisms cultivating that same field reap for the Master for missions full fifty thousand dollars as an annual harvest. The Christian men among us are more and more realizing the Divine teaching that, "It is He that giveth thee power to get wealth;" that the gold and silver are the Lord's, the world and the fullness thereof; that we men are but the honored stewards and almoners of the various wealth which God has put into our hands to be used for his glory. We are in this direction very far below the scriptural standard; but it is matter of congratulation that we are steadily moving up towards it. We shall (that live to see it) witness grand things and liberal when the millions of our Sunday-school children, taught the duty and the habit of giving, come to the front and administer the wealth of the church.

8. It is occasion of devout thanksgiving that, in the direction of doctrine, "we walk by the same rule, and mind the same thing" that our heroic, sainted and orthodox fathers did. In fifty years of public life in the ministry I note no change in the doctrines of our communion—man's depravity and imperative need of conviction, repentance, faith in Christ, pardon, regeneration, the witness of the Spirit, and constant need of fidelity and spiritual growth, with every provision in the atonement to secure to us sinners these blessed and essential consummations. With changing times, one doctrine or another has been and will be more stressed than another; but our ministry and our people are still "earnestly contending for the faith which was once delivered to the saints."

As good men, enduring hardness as good soldiers, fall in the fight and ascend in triumph to be forever with their risen Lord, brave, but younger hands catch their falling mantles and, with buckled harness, press to the front, and shout to the battle. The Lord of hosts, the God of battles, is honoring our fidelity, and crowning our consecrated valor with greater and greater victories. The Lord of the harvest is pouring down ten thousand Pentecostal showers on the wide spreads of our Zion. Our increase was never so great as now, and I doubt not the boy is now in Sabbath-school who shall live to see "the gospel preached to all nations," and the triumphant shout come up from a thousand lands—"Aleluia!" "the Lord God omnipotent reigneth." Amen! So I "bless God and take courage."

NEW ORLEANS, Louisiana.

The Size of a Congregation.

The size of a congregation, whether large or small, is determined by comparison. The standard may be the capacity of the house or the ease of speaker and hearer in the proclamation and hearing of the word. What would be a large congregation in a village or country church would be a mere cypher if placed in St. Paul's, at London, or in St. Peter's, at Rome. Usually we speak of a large or a small congregation, as referring to the number of persons present in comparison with the room afforded for the hearers.

There is an unexplained influence exerted by a large crowd of hearers upon the speaker. If they are in sympathy with him and his theme; if his sentiments meet with approval, and there is a thrill of emotion in response to some grand thought or lofty emotion, the speaker becomes moved, his genius inspired, the theme grows more interesting and the mind more active in argument or illustration, in clearness of statement, or force of appeal. If the audience is small and not in accord with the topic of the speaker or interested in the manner of its conduct, the listless look, the wandering eye, the vacant or restless expression produces a chilling effect on the speaker. Still more of the effectiveness of the speaker, outside of himself, depends upon the fixed attention given even by the few, the response expressed by the eye and the face of the hearers. A good listener who can enter fully into the spirit and design of the speaker is a necessary element of success. There is large inspiration in "a sea of upturned faces," when the truth, the argument, the promises of the gospel are evidently finding ready, willing acceptance, and the enkindled light of the soul shines through the glowing eyes, the speaking face, the interested, eager attitude of the listener.

It is but human nature for both preacher and people to judge of the success of the gospel by the crowds that attend it. Frail self will intrude itself at the sacred altar or in the pulpit. Self-gratulation will be grateful at the crowd of hearers, or pride may be mortified because of the few that attend. To a certain extent this is a good rule of success in gospel preaching, but it is very variable. "John was a burning and a shining light, and ye did rejoice in him for a season." Jesus, the grandest preacher man ever heard, was not only left, at times, almost alone, when he preached searching, self-humbling truth, but "they besought him to depart out of their coasts."

If the preacher is a mere sensationalist and only delights the imagination, or charms eye and ear with gesture and oratory, or utters principles which release men from self-denial and cross bearing, and their personal dependence upon the blood of Jesus and the creating, renewing power of the Holy Spirit, crowds will attend, immense popularity will the preacher enjoy. Such preaching and such crowds are ephemeral; they are dying in the midst of their greatest apparent success. If, on the other hand, the gospel is presented in a simple, plain, loving, unpretentious, fearless manner, with the patient real purpose to do men good, to save souls rather than gain human applause, and the congregations are large, spiritual, and without any criticism on anything but individual interest in Christ, and the expressed desire for a deeper work of grace, then the preacher feels he has God's impress of approbation, a public recognition and blessing of the great Head of the church.

To find our congregations growing less on our hands, and those present uninterested and listless, should effect more than a sense of mortified self-love. There should be careful inquiry as to the cause of the decline, and the use of good common sense, as well as appeal to Divine aid, to remedy the difficulty and to remove the cause. The fault may be with the ministry; it may be in the people. Largest exercise of wisdom is necessary in preparation of the spiritual food, and in the manner of administering it. The fault and the remedy may often be found either in the character of themes presented or in the pastoral care of the flock.

It is a matter of largest encouragement to those who are really, or in imagination, afflicted at the comparatively small size of their congregations, to recall the valuable fact that two of the grandest sermons on record were delivered by the great Preacher to a congregation of one. We refer to the sermon to Nicodemus and the one to the Samaritan woman at Jacobs' well. Nowhere is the doctrine of the new birth more plainly and fully presented and beautifully illustrated than that sermon by night. What a loss to earth and to heaven if John had not recorded that interview and that sermon! The other sermon to the Samaritan woman gives the fullest, completest idea of the spirituality of God and the worship which he requires and accepts. How lofty the thoughts that lift man up out of his blindness and himself, and holds out, "God is a spirit, and they that worship him must worship him in spirit and in truth." The world should ever hold in grateful memory Nicodemus and the nameless woman at the well, as the occasions of hearing Christ's dear words: "Ye must be born again;" "Ye must worship neither at Jerusalem nor in this mountain; but ye must worship God in spirit and in truth."

Human pride and denominational zeal often build too large and too costly churches. Sectarianism would erect its own grand monument in a temple dedicated to God. Yet from the size of the church, it is difficult for the preacher to present the gospel or for the hearer to receive the message. The design of the gospel is thwarted. The tax is too great on lung power. The effort to be heard chills fervor; the mind loses its ready, elastic force; the difficulty of hearing destroys interest in the congregation, and the otherwise red-hot shot have so far to travel that they lose their force and their heat before they reach judgment, conscience or heart of the people present. Whatever may be the relative size of the church, the building should be rigidly constructed on the laws of correct acoustics. A gospel imperfectly heard, or heard only by great effort, loses much of its force; and on the altar of architectural pride the word of the Lord is sacrificed.

Everything else considered, that is a large congregation, regardless of numbers, which comes up to the house of the Lord to worship God; and, hungry and thirsty for the bread of life and water of salvation, brings a heart free from care; and, sitting under the droppings of the sanctuary with earnest ear, and eager, grateful, trusting heart, waiting for the word from the lip of the minister. Such a congregation breathes a vital atmosphere of prayer and trust, and calls down from heaven, on pulpit and pew, the living fire. An earnest, consecrated preacher, with "the unction from on high," will attract people to hear him. The clerical crank or jester may attract for a while by oddity and eccentricity of thought and expression, of voice and manner; but his influence must soon die. If there is plenty of genuine honey, fresh from the rock, present it in the pulpit; the bees will swarm to it. Still, whether we deem the congregation large or small, there are souls present who must be saved; and, in honesty and fervor, we should deliver our message, and leave the Lord of the harvest to take care of the seed, and by faith we should expect and claim sheaves as our reward now and at the great harvest.

W. H. ANDERSON.

CARLISLE, Kentucky.

Synopsis of the Interstate Commerce Bill.

As this is one of the most important and far-reaching acts of legislation that has ever emanated from the halls of Congress, we give our readers a full synopsis of the bill:

The Interstate Commerce Bill, as agreed upon by both houses of Congress, in its first section applies the provisions of the act to any common carrier engaged in the transportation of passengers wholly by railroad, or partly by railroad, and partly by water, when both are used, under a common control, management or arrangement, through more than one State or Territory, or from any place in the United States to any adjacent foreign country.

It defines the term "railroad" to include all bridges and ferries used or operated by any railroad. All charges made for any service rendered in the transportation of passengers or property shall be reasonable and just and every unjust and unreasonable charge for such service is prohibited and declared to be unlawful.

Section 2 makes it unlawful for any common carrier subject to the provisions of this act to charge, demand, collect or receive, directly or indirectly, from any person or persons, a greater or less compensation for any service rendered in the transportation of passengers or property than it charges, demands, collects or receives from any person or persons for doing for him or them, a like and contemporaneous service in the transportation of a like kind of traffic under substantially similar circumstances and conditions.

Section 3 makes it unlawful for any common carrier subject to the provisions of the act to make or give any undue or unreasonable preference or advantage to any particular person, company, firm, corporation or locality, or any particular description of traffic. Every common carrier subject to the provisions of this act shall, according to their respective powers, afford all reasonable, proper, and equal facilities for the interchange of traffic between their respective lines, and for the receiving, forwarding and delivering of passengers and property to and from their several lines and those connecting therewith, and shall not discriminate in their lines and charges between such connecting lines.

Sections 4 and 5, the long and short haul and pooling sections, are as follows:

SEC. 4. That it shall be unlawful for any common carrier, subject to the provisions of this act to charge or receive any greater compensation in the aggregate for the transportation of passengers or of like kind of property under substantially similar circumstances and conditions, for a shorter than for a longer distance over the same line, in the same direction, the shorter being included within the larger distance, but this shall not be construed as authorizing any common carrier within the terms of this act to charge and receive as great compensation for a shorter as for a longer distance; provided, however, that upon application to the commission appointed under the provisions of this act such common carrier may, in special cases, after investigation by the commission, be authorized to charge less for a longer than for shorter distances for the transportation of passengers or property, and the commissioners may from time to time prescribe the extent to which such designated common carriers may be relieved from the operation of this section of this act.

SEC. 5. That it shall be unlawful for any common carrier subject to the provisions of this act to enter into any contract, agreement or combination with any other common carrier or carriers, for the pooling of freight of different and competing railroads, or to divide between them the aggregate or net proceeds of earnings of such railroads, or any portion thereof; and in any case of an agreement for the pooling of freights as aforesaid, each day of its continuance shall be deemed a separate offense.

Section 6 requires that, after ninety days from the passage of the act, every common carrier subject to its provisions shall have printed, and keep for public inspection, schedules showing rates, fares and charges, and in addition to requiring the railroads to give publicity at all the depots on their several lines, it gives authority to the commission, where it is proper and necessary, to require them to give publicity to their rates to other places beyond the lines of their several railroads.

It also provides that the rates, fares and charges shall not be raised except after ten days of public notice, but that they may be reduced without previous public notice, the notice, however, shall be simultaneous with the reduction itself.

Section 7 makes it unlawful for any common carrier to enter into any combination or agreement to prevent the carriage of freight from being continuous from the place of shipment to the place of destination.

Section 8 declares that any common carrier violating the provisions of the act, shall be liable to the person or persons injured thereby for the full amount of damages, sustained in consequence of such violation, together with a reasonable counsel or attorneys' fee.

The ninth section provides that persons claiming to have been damaged by the action of common carriers may proceed for the recovery of their damages, either in the courts of the United States or before the commission herein provided for, but not before both tribunals.

The tenth section makes it a penal offense to violate any of the provisions of this act, and puts the maximum of the fine which may be imposed at the sum of $5,000.

The eleven following sections contain the commission features of the bill. They provide for a commission to consist of five persons, whose term of office shall be for six years, except for the first appointments, which are to be for two, three, four, five and six years. The members of this commission are to be appointed by the President, by and with the advice and consent of the Senate.

Their principal office shall be in Washington, but they may hold sessions at other places than Washington, and a single member of the commission may take testimony anywhere, as may be directed by the commission. These commissioners have salaries of $7,500 each.

The commission has the power to appoint a secretary, with an annual salary of $3,500, and has authority to employ and fix the compensation of such other employees as it may find necessary to the proper performance of its duties, subject to the approval of the Secretary of the Interior.

Section 22 provides that nothing contained in this act shall abridge the remedies now existing at common law or by statute. Section 23 appropriates $100,000 for the purpose of this act for the fiscal year ending June 30, 1888.

Section 24 provides that the provisions of Sections 11 and 18 of this act, relating to the appointment and organization of the commission herein provided for, shall take effect immediately, and the remaining provisions of this act shall take effect sixty days after its passage.

Christian Advocate.

THURSDAY, FEBRUARY 3, 1887.

THE GLOAMING.

When the shadows softly enfold
Round the corners of the room,
And the crimson firelight flickers,
Brightening up the twilight gloom,
What a mystic spell steals o'er us,
Seated in the gloaming there!
What a crowd of vanished faces
Draw around our lonely chair!

Those we knew in early childhood
Those who soon were called home,
Smile upon us from the ingle,
Where the red is fast a-glow.
All the loved ones gone before us,
All the loved no longer near,
Passing out from midst the shadows,
To our yearning sight appear.

And our eyes grow dim with longing,
And our hearts throb high with pain,
For we long to greet the lost ones,
And to clasp each hand again.
But the gloaming softly doth,
And our vision fades away,
Till we know we can not greet them
Till the glad eternal day.

When the shadows never gather,
And the twilight never falls,
But the glorious sunlight ever
Soureth on they spirit wails.

—Exchange.

How Shall We Get Our Church Literature into the Hands of Our People?

Mr. Editor: The question I ask at the head of this article is, to me at least, one of great importance. We have one of the best managed publishing houses on the continent, where cheap books, printed and put up in the best style, can be manufactured in any quantity needed, and yet in the region of country where I have mostly lived for the past thirty or forty years there is a great scarcity of Methodist literature, especially of the class of books, expounding, defending, and enforcing our views of scriptural doctrines, experience and the duties of practical Christianity. I do not remember to have seen in the hands of our people a new set of Wesley's Sermons or Fletcher's Checks, nor many of our catalogue books of any sort, for the last twenty years, except Disciplines and hymn books, and nothing like a full supply of them. I ask the question, What is the matter? I believe we illiterate preachers are greatly at fault. Our disciplinary law is still very emphatic, which requires every pastor "to see that *all the people* within the bounds of his charge be duly supplied with our books and periodicals." But few among our pastors ever *see* this any more. They seem to have neither taste nor talent for selling our church literature, though they are allowed a premium on their sales that may be considered an ample compensation for their labor in selling. But our pastors are so well provided with parsonages and living salaries that they do not care to add a handsome sum to their salaries as well as untold benefit to the souls of their people by "seeing that all in their bounds are duly supplied with our books and periodicals."

Why is this so? It did not use to be so. When our single preachers in the long ago got only a hundred-dollar salary per annum, and the married ones as much more for their wives, they often doubled the amount of their meager salaries by the premiums they received on the sale of our denominational literature. Could I evoke from the dead the testimony of such men as Ebenezer Hearn, Thomas Clinton, Arsamus L. Nash, and many others of my early colleagues, I could show what wonders were performed by them in selling broadcast our Methodist literature over their large circuits. They had their saddlebags made to order for the purpose of carrying books along to supply the wants of their parishioners. These books made scores and hundreds of our best members. Once in the olden days an earnest discussion was going on in the session of an old Calvinistic Church of long standing on the question, "How is it that the Methodists are spreading so rapidly everywhere and so many of our congregations are leaving us and uniting with them?" The laymen in the session had many conflicting opinions as to the cause of the increase of the Methodists and decrease of their church, when the venerable old pastor arose, and said: "Brethren, I believe I can tell you where the trouble comes from. It comes from those *pernicious books* which the Methodist circuit riders are getting into every family in the land as far as they can. In many places you can scarcely find a log cabin that has not the cracks between the logs lined with neat little volumes of Wesley's Sermons, doctrinal tracts, Fletcher's Checks, Oliver's Reputation, hymn books, Disciplines, and many others too numerous to mention. Here is the cause of much of our trouble."

Yes! that old brother was about correct in his views of the matter. Those *pernicious books*, as he called them, sold broadcast by the Methodist itinerants in the last century and a half, have turned the world upside down on many important points of doctrine and experience. It seems to me sometimes that half of our success may be attributed to the orthodoxy and spiritual power of our church literature. Then, brethren, let us remember and carry out our solemn vow, "to see that all the people within the bounds of our charge are duly supplied with our books and periodicals." Eternity alone can reveal the amount of good we can be instrumental in doing in this way. If you will let me have an informal experience meeting, I will tell my experience about books in my next article.

J. G. JONES.

Hazlehurst, Mississippi.

Drifting in the Snow.

Mr. Editor: Our fourth year on the Trenton circuit, Brandon district, Mississippi Conference, closed with the last session of the Mississippi Conference, and I must say four of as pleasant years as I ever spent anywhere; but, as the law is unchangeable, and we were obliged to move, the Bishop read me out for Shiloh circuit, same district. So, after the Christmas holidays were over, I came down to my circuit to make arrangements to move, and, as they have no parsonage, we rented a house and made arrangements to move at once. So the day was set to move on the fifth of January, and on the fourth of January that liberal-hearted layman, John Chapman, of Cato, sent me a team and all was in readiness to start down the fifth morning. But to our sad surprise, just after dark, the snow commenced falling and continued till after midnight; so the next morning the earth was covered about eight inches deep—the largest snow I ever saw. And now, what must be done? The team there, and all ready. Well, we just had to hang our harps on the willows, and sit down and wait for the sun to shine to thaw it. The day passed slowly away, and no sun to thaw us a pathway through the snow. So on the sixth our wagoner was restless and wanted to go, and we were a little anxious too; so we loaded, and off we drove through the snow, it being yet about six inches deep. Not a foot of land to be seen anywhere; but the whole face of the earth covered with snow. And, as is common, we overloaded so that I saw that some of us would have to walk, and, as I was the largest, it fell to my lot to walk most of the time. You may imagine it was pretty hard work in the snow to keep up with mule teams; but I determined not to be left. When I had down grade it was tolerably easy going, but when I had to pull 177 pounds up hill it made me blow. I was faithful to the end of my journey, and about sunset we landed at our new home, having only about nineteen miles to move. And we were thankful.

The next day that noble-hearted preacher's friend, Dr. C. R. Norman, came over to see us, and to see what we needed, and was soon followed by his lady, Mrs. Norman, and Miss Alice Stapleton, with a box and baskets well filled with the necessaries for the body; and also on the same day by Dr. Sam Stapleton, with kind words and some of the substantials of life for himself and Bro. Yates, one of my stewards. Next day Bro. Holifield, from Clear Creek, representing his church, brought us a good load; also Bros. Sam Douglas, Mury and Bros. Thompson Clark, Banister Clark and Sister Yates (saying nothing of money received) sent us good things, and last, but not least, Mr. John Tucker, a member of the Baptist Church, and his father and mother, have sent us many expressions of kindness.

So, Mr. Editor, you see while we have had no storm, we have had a continual gale all the while, and still they come. There may be a storm yet; but I am not afraid of it. So you see I am encouraged to go forward and do the best I can for this kind people, praying God to send his choicest blessings upon them this year. We hope to have a parsonage ready by the first of May. Dr. Norman gave us the land, and proposed to pay for the building if the circuit will furnish the material. And I know they will do that; so we will have it.

We hope and pray for a general revival in the bounds of Shiloh circuit and throughout the land.

We hope to be able to do good work for the Advocate.

A. D. MILLER.

Cato, Mississippi.

Reminiscences of the Port Gibson and Grand Gulf Charge in the Early Years of My Ministry.

In the interim of my two pastorates of this charge there had been at Port Gibson an accession of several members of the church, who added greatly to the spiritual power and social influence of our church, which neutralized to some extent the odium sought to be attached to it by the allegation of ignorance and membership of the common people, while another communion claimed the intellectual and the *elite* of society.

Joshua Kelly, James S. Mason and Benjamin Humphries were among the number of male members who identified themselves with the fortunes of Methodism. Joshua Kelly, an energetic and successful mechanic, brought to the services of the church a true and devoted heart, and as liberal a soul as ever throbbed in the human breast, giving beyond his means to the struggling church of his choice. James S. Mason, then a merchant and now the facile and popular editor of the Iteveille, gave great comfort and aid to his minister by his counsel and prayers, gifted in the congregation. Benjamin Humphries, representative and senator of his county, and afterwards a general of the Confederate forces in the great struggle for constitutional liberty, and governor of the State of Mississippi, transferred his membership from the country to the town, and gave his undemonstrative and powerful influence to the church. I can not refrain from a digression in giving the salient points of the character of this eminent native Mississippian—my life-long friend, social, religious and political. He was one of nature's noblemen, a rare combination of the elements which constitute true greatness. He was simple and unaffected in his characteristics, a graduate of West Point, a wealthy planter, one of the most popular men in the county. It was generally understood that "Old Ben" was of the people and with the people—their idol. With rare common sense, a discriminating judgment and ready adaptation to any exigency in battle or in the councils of State, he stood firm as a rock at the head of his command in the fiercest of the fight when the legions of the foe sought in vain to overwhelm him; or, unmoved at the head of the government of his State, he said, No! when legislation contrary to his convictions solicited his sanction. This genuine man gave his great influence to the Methodist Church in her struggle for position in Port Gibson, and well could she lean on his strong arm.

Gradually and surely, as everywhere, Methodism progressed and developed under the ministrations of the learned and unlearned clad in Heaven's panoply of power. In after years there were other families of wealth and intelligence—the Humphries, Jeffries, Davenports, and others—who came into the church, and she ranked with the leading communions where she had so long and hard a struggle for existence and respectability.

We will take a cursory view of the secret of the power of our beloved Methodism in her grand history and world-wide influence. Although Methodism was born in a college, Wesley learned early in the development of his wonderful life a secret, through his keenly observant mother, that has proved the inspiration of the church and given it its vitality: that "James Maxwell and John Nelson were as evidently called of God to preach as was Wesley himself." Acting upon this conviction of the Spirit of God, Wesley put in motion the grand system that has stirred humanity to its profoundest depths. With this call of God the learned and unlearned, as was Paul and Peter, have gone forth in the fulfillment of their mission and have proven the most wonderful evangels of the most wonderful ecclesiasticism that has blessed the world since apostolic times. There can be no question that Methodism, in her ecclesiastical economy of doctrine and itinerant training, has produced the most effective ministry since the days of the apostles, after which it is modeled under the guidance of divine Providence, which Mr. Wesley so earnestly sought. Among these mighty lay preachers the great Winans and the genial and suave Drake contributed their power in the establishment of Methodism in Port Gibson.

H. M. HOOTH.

Carrollton, Miss.

Mr. Editor: Our town was recently visited by Geo. O. Barnes, who preached nearly two weeks. He is now a member of the Church of England, but has not been ordained to preach. He preaches that hell is limited, and all will finally be saved; that as soon as he gets to heaven he will ask permission to go to hell and preach to those who are there expiating their sins, and comfort them. He says he will get permission to go, for Christ himself went there and preached to these then in hell. He preaches that Job, in his affliction, was a poor fool to think, and say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord," and, "Tho' he slay me, yet will I trust in him." But his wife was a level-headed woman when she told Job to "curse God and die," if God had afflicted him. If God would afflict him (Barnes) as Job was afflicted, he would curse him and run away from him. He says the doctrine of the atonement is the most devilish heresy ever preached; that when God made man, man sold himself to the devil, who then had a right to him. And God respected the devil's right and bought man back just as a man would buy a horse. The devil fixed the price (God's own life), and God gave it. He denounces theology constantly. (I suppose he means all theology that does not suit his theology.)

There was no conversion here that I know of. While he invited persons to accept Christ, his main object appeared to be to reform the faith of the churches. He is now in Greenwood, and proposes to visit other places in the State. These lines are written that our people among whom he may go may know beforehand what kind of doctrines he preaches.

J. R. BINGHAM.

A Correction.

Mr. Editor: The minutes of the Mississippi Conference are just out in excellent style. Please allow me to make the following corrections in the report from Wesson and Beauregard, which charge I served last year, viz.: The minutes show 97 net gain in membership. It should be 130 net gain. Two churches are valued at $500. It should be $1,500. One parsonage is valued at $100. It should be $1,100. How such a keen-eyed man as our statistical secretary could make such a mistake from as plain figures as were on my report, is a little surprising. This error may lay at the door of the printer, or it may be a *lapsus penna* of the secretary. However it is no less an error, and you will please give this correction a place in the Advocate.

Your fraternally,

B. F. JONES.

Woodville, Miss., Jan. 22, 1887.

Good News from Brookhaven, Miss.

Mr. Editor: There is much to encourage us as we begin our year's work. The preacher has a pleasant home. Congregations are good. The Sabbath-school is well organized and duly attended. Three weekly prayer meetings, supported by the presence and prayers of our people, contribute largely to the spiritual strength of the church. The Woman's Missionary Society is in fine working order, and the Wesleyan Aid Society—that invaluable performer of manifold works—is enthusiastically at work under the management of intelligent and consecrated officers. A committee of gentlemen, assisted by the ladies of the Wesleyan Society, have taken in hand the work of repairing the church building, and we are expecting important improvements to result from their labors. We are favored in having resident among us Bishop Galloway, Rev. J. M. Weems, our presiding elder, and Rev. W. B. Murrah, one of the professors in Whitworth College.

The Bishop preached for us on last Sunday morning, and at the close of the sermon took up a collection to meet the assessments for foreign and domestic missions, church extension, Conference fund, Bishops and education. *The full amount necessary was raised and "the decks cleared."* The church seems to be in good condition for active and effective work. May God help us to do our full duty!

A. F. WATKINS.

January 20, 1887.

(This is certainly a very fine start for the year. Bro. Watkins and his church have nothing to do now but to work for the salvation of sinners. Let every individual member save, at least, one sinner.—Ed.)

To the Preachers in the Brookhaven District.

Dear Brethren: By the time you read this you will have received the assessments made on your respective charges by the district stewards for 1887. Please do yourselves the credit and your charges the justice to secure the full amounts assessed in subscriptions and in cash *at once*, and be sure to collect the assessments for foreign missions and church extension during the first quarter and forward the same. By delaying these collections until the close of the year you not only incur the risk of bad weather, but you are in the way of your stewards, who unfortunately too often make the same hurtful delay. Let everyone remember that faithfulness to the Lord, and not merely *faith*, secures the blessing. I know there is a universal cry of hard times. But have those who cry, sought in earnest prayer and study of God's Word the cause of all this trouble? Are they willing to charge that the Lord has ceased to be merciful, or do they realize that it is a just chastisement for the unfaithfulness of those who have so sacredly vowed to support the institutions of the church?

The disasters of the past year afford food for serious thought for those who would be thoughtful. If we believe what we profess and teach, that there is not only a Providence over all things, but there is a Providence in all things, then may we look into our past conduct in our relation to this church vow for the real cause of our distress. Then let us, as preachers and people, begin the new year by bringing a liberal offering to the Lord. And for this we shall receive a blessing upon the labors of our hands, as well as in our souls.

J. M. WEEMS, P. E.

Who Wants Books?

Mr. Editor: I have a library of school books of, perhaps, sixty volumes, embracing almost every variety of text books usually taught in our schools, from Webster's Spelling Book to Davies' Legendre. On account of our itinerant life these books have accumulated from time to time, as we would change schools, which would frequently necessitate a change of text books also. I take this method of saying that, with the exception of a few volumes, I wish to donate these books to some one of our needy church schools out West or elsewhere. Any of these schools can have them by paying cost of transportation. Address Mrs. J. S. Parker, Benton, Yazoo county, Miss.

January 20, 1887.

Reporting at Conference.

Mr. Editor: More than once it has been suggested to me by laymen that our statistics at Conference on ministerial support should itemize, so as to show, on circuit, what each church was assessed and what it paid. We have some churches that never fall behind, and they would like to get credit for same, since other churches of the circuit do not pay up, and thereby cause the whole church of the circuit to suffer censure for not supporting their pastor.

Doctor, let us know what you think about it.

H. M. BLOEKER.

Bellevue, Louisiana.

Wanted.

The following numbers of Bledsoe's Southern Review: January, April, July, October, 1867; October, 1868; October, 1869. Can any reader of the Advocate furnish any or all of them? I will gladly pay for them or exchange duplicates of other numbers for them, and feel greatly obliged.

A. F. WATKINS.

Brookhaven, Mississippi.

A Gale at Cockrum.

Mr. Editor: I seldom write for the paper, but I want to tell you of a highland gale we had way up here in the hills of North Mississippi. It began on the tenth day after I moved into my new home. It blew ashore hams, lard, meal, potatoes, turnips, chickens, etc. It continued until the night of the fourteenth, when it culminated in a tremendous pounding. Well, sir, I was never pounded before—well, yes, but not in that way. About seven P. M. the pounding began. I was then pounded around till I had sugar, coffee, rice, pickles, soda, dried fruit, canned fruit, butter, etc. I tell you, Mr. Editor, it was a joyous and profitable pounding for the writer and his. The young people gathered in one room and amused themselves in several laughable games, while we old folks enjoyed ourselves in pleasant conversation. Thus were two hours spent. After which we sang several sweet songs of Zion, closing by thanking God in humble prayer for his mercies, and invoking his blessings upon the dear children, young men and ladies and the brethren for their thoughtfulness and appreciation of their pastor, which found its expression in the pounding. Thus closed a pleasant eve, long to be remembered by the writer. God bless the good people of Cockrum!

H. L. VAUGHN.

Stanley and Emin Bey.

Our readers have learned from the secular press that Stanley, the African explorer, who was in this country lecturing upon Africa, was recalled by the King of Belgium to take command of an expedition for the relief of Emin Bey, who was surrounded by hostiles on the upper Nile. A few days ago Stanley left England for Zanzibar, to carry out this design. No doubt our readers have asked: Who is Emin Bey? And how did he come to his present position of peril? The following from "The Swiss Cross" will help to understand the situation:

When General Gordon fell at Khartoum, it was reported that an Egyptian army far up the Nile, commanded by Emin Bey, continued faithful to the Khedive. Since then only vague rumors have reached us; and it was generally believed that Emin Bey and his army had long since been overcome by the Mahdi, his followers dispersed, and he himself killed. Within the last month, news has been received that Emin Bey is alive, and, though neglected and forgotten by the Khedive and his English rulers, is still fighting under the Egyptian flag against the followers of the Mahdi.

About ten years ago Emin Bey, then Dr. Schwitzler of Silesia in Austria, went to Egypt and entered the service of the Khedive. He soon acquired the confidence of General Gordon, his commanding officer, and was rapidly promoted, and sent on several important missions into the southern part of Egypt. As a reward for his ability and success, he was made Emin Bey. When General Gordon was sent to the Soudan, Emin Bey was given command of the upper Nile, with headquarters at Lado, near Gondokoro. Here he was stationed when General Gordon was sent the second time to the Soudan. General Gordon was soon after besieged in Khartoum by the Mahdi, and his communication both with upper and lower Egypt cut off. Emin Bey gradually retreated with his soldiers and their families up the Nile, fighting as he retired, and defeating the Mahdi in several battles, until he made a permanent settlement at Wadelai, on the Nile (not far from Lake Albert), at the extreme southern limit of Egypt. His people are negroes from Nubia and the Soudan. For the last two or three years they have supported themselves by the cultivation of the land. 'All the stations are busily employed in agricultural work, and at each one considerable cotton plantations are doing well; this is all the more important for us, as it enables us, to a certain extent, to cover our nakedness. I have also introduced the shoemaker's art, and we now make our own soap," writes Emin Bey.

It is for the relief of these "prisoners of the Soudan" that Stanley has gone on his present expedition. And he will open the way for the gospel to the very heart of the Dark Continent.

The Mormons in the Meshes.

The following synopsis of the Anti-Polygamy Bill, passed by the National House of Representatives, is taken from an exchange for the benefit of our readers:

Based upon the Edmunds' Bill passed by the Senate in January last, this bill has materially strengthened it by the incorporation of new and radical sections, and by providing more detailed machinery for the enforcement of the law. It substitutes for the transfer of the administration of the Mormon Church estate to a Board of Trustees appointed by the President, a clause dissolving the corporation, with that of the Emigration Fund Society, and directing the Attorney General to wind them up by process of law. It provides penalties for unlawful intercourse, declares polygamy, defined as a marriage between one person of one sex and more than one person of another sex, a felony, and makes the lawful husband or wife of any person prosecuted therefor a competent witness against the accused. It provides for the registration of all marriages, deprives polygamists of the right to vote, and requires a test oath of all persons desiring to vote that they will obey the laws of the United States, and especially with respect to crimes defined in this and the original Edmunds' Act. It further annuls all territorial laws for the identification of the votes of electors at any elections, as also laws conferring on territorial courts the power to determine divorce cases, and prohibits female suffrage, hitherto a potent weapon for the protection of the political power of the church. Proceeding upon the principle that only the most stringent measures can succeed with a community which insists upon living under the constitution while acting outside of it, it goes to the fullest limit of legislative authority in coping with the case. It strips the territorial legislature of the functions which have enabled it to embarrass the federal government, breaks down the power of the church over the schools and business of the territory, and reduces it to a par with other denominations. It annuls the laws for the organization of the territorial militia and the creation of the Nauvoo legion, places in the hands of the governor the appointment of sheriffs, constables and justices of the peace, and provides for the immediate appointment by the President of judges and selectmen for the county and probate courts. Every loophole of evasion, apparently, has been stopped, and the provisions of the measure made so sweeping and comprehensive that, if it fails to solve the problem, no other legislative remedy need be tried.

A Literary Curiosity.

The most remarkable paper that we have ever known read before a public body is an "Essay on Inspiration" by Mr. L. H. Sullivan, of which he relieved himself at the Third Annual Convention of the Western Association of Architects. It is in three parts: first, Growth, a Spring Song; second, Decadence, an Autumn Reverie; and third, The Infinite, a Song of the Depths. Two "interludes" separate the parts from each other. His astonished hearers were informed that, "orbital and responsive, colored to its rise high-noon and twilight, revolves the planetary spread of nature round the attracting and illuminating soul"; that "when in its predestined course the world of hope moves past another vernal equinox, in spring-time ecstasy, amid the soft persuasive rays of fixed serenity of purpose he will emerge from this abode of gloom, and, greeting the warm air, will rise again into a nobler, greater life, to bear as rich fruition a more complex sympathy, a metamorphosed insight, a profoundly changed belief"; and that "in tranquillity of meditation the soul unites with nature as raindrops unite with the sea, whence are exhaled vapors, under the hot and splendid sun of inspired imagination—vapors rising through the atmosphere of high endeavor, to drift away in beauteous clouds borne upon the imponderable wings of purpose, to condense and descend at last as tangible realities, sometimes in gentleness, sometimes in sombre fury, as the rotating seasons call." Again, he says: "Action ever attends on flushed and procreant purpose, continually mounting with it toward the shifting summit of desire." And once more: "The species of departed and once spontaneous art-growth, which arise from their natural graves and walk abroad, clad in tenuous garbs, like other phantoms and mock realities must vanish with the dawn of artistic vitality." After these specimens of the writer's exuberant rhetoric, it is not surprising to hear him exclaim: "Elohim! Elohim! In utter darkness I!" or speak of "the alluring rainbow of my thoughts," or "jetsam from the wreckage of my hopes." What he means by his apostrophe to spring we can not guess: "Abysmal Spring! the ruyrisd nebulæ were surf upon your cosmic shores!" No, not even in sleep, though "fitful sleep" is said by him to be "a coverlet ingeniously contrived of self spun gossamer, subtly shuttled through and through by dextrous guesses."

We have not the pleasure of Mr. Sullivan's acquaintance, but we are strongly impressed with the belief that his supersensitive soul should be carefully wrapped in cotton, laid upon a bed of crumpled rose leaves, and preserved, in a glass case, in the National Museum.—International Record.

Some of our readers are recalled to the memory of the fact that we once had, in a certain place in the bounds of the Advocate circulation, a writer and speaker who could walk all around Mr. Sullivan in a literary production and not get up a perspiration. The "planetary spread of nature," "metamorphosed insight," "atmosphere of high endeavor," "imponderable wings of purpose," "cosmic shores of abysmal spring"—those are mere nothings compared to what we have read and heard from our quondam friend.

Something Else Coming.

According to the Interior, another moral question is coming into politics, which will undoubtedly raise a pretty stiff breeze of moral indignation. Says the Interior:

A father might to-day tramp all over Chicago with a son who wanted to learn an honest trade, so as to become a useful citizen, and fail, unless he took him to the manual training-school and paid tuition for him. Hundreds of boys are now thus taught handicraft at the expense of fathers who can afford to pay for it. But let a poor man's son try it, and he will be met at the door of the factory or shop by a walking delegate of the Knights of Labor and turned away. If that does not do, his young face will be bruised by brutal fists, and so will the faces of those who stand by him. If anyone supposes that there is any limit to this kind of opposition—any point at which the would-be monopolists of labor will draw the line of limitation upon themselves—he does not understand depraved human nature. If individual liberty to acquire skill and earn bread and control earnings, is not protected by law, and by resolute public sentiment behind that law, then a reign of absolute lawlessness is visible not very far distant in the future. The disbarred classes on one hand and like employing classes on the other will join hands and fight for their rights. The violence will not very long be all upon one side, and the violence which has human liberty and rights back of it will win. We are always glad to see a tyrannical and heartless employer forced to do right by "organized labor;" but when organized labor determines to rob the American boy of his birthright, then it is evoking moral and material forces against itself which will not fail to beat it to pieces.

Many are always hunting for their faith—looking to see if they have any fail it—wanting to see their faith. But we do not want to see our faith, any more than we want to see the ugly water mains which are purposely hidden from view. We do not want to see our faith, any more than we want to see the glass in the telescope. A glass in a telescope that could be seen would be defective. We want a glass there so clear that we can not see it, but the object beyond it. We want to see the Star of Bethlehem, the Sun of Righteousness, the heaven sparkling with twinkling gems; but we don't want to see the glass that makes them visible.

Books.

Books are sent to us, like grace, according to our day—just as God sends our other friends and masters in the order. "As you grow ready for it," says George Macdonald, somewhere or other you will find what is needful for you in a book." Many of the greatest prophets in the literature of the world wear a veil before their faces till the hour comes for discovering themselves to us. "All books grow homilies by time," says Bulwer. So that it is by no means lost capital to have volumes in our libraries which we have not yet cared to read, but which others have certified. Some day we shall find that the veil is lifted to us also. They have not come down to us, but we have gone up to them. They have bided their time with godlike patience, like the sun, till our side of life has swung round into the range of their illumination. It is a great event when the book and the man come together. Emerson puts it in a characteristically cold and unwontedly feeble way when he says, "In every man's memory, with the hours when life culminated are usually associated certain books which met his views." Rather, they gave us views, and cleared the views we had. They revealed us to ourselves. They spoke the word which had been growing secretly in our hearts and knew not how to express itself on our feeble lips. They came to our life, flapping sail, and we are bounding over the waters with a new inspiration and on new voyages of discovery. This was the mission of Carlyle and Ruskin and Wordsworth to the last generation. Whose is the mission to this realistic and *nil admirari* generation?

A suggestive criterion to apply even to the best literature is whether they have the elements of authority. There is leadership in books, as in men. There are world-books which have played the same part in human thought, and hence in history, as the Cyruses and Alexanders and Lincolns in affairs, or as Raphael or Wagner in art. But I allude more particularly to a certain grasp upon our intellect and will, of which we are conscious in some writers and not in others. They may belong to any department of literature. Others may have given us more enjoyment or more immediate help. But these have held us and perhaps dominated us. We felt that we had not so much taken them in hand as they had taken us. It may be to the more ministry of a pulsant intellectual force. It may be the power of an earnest purpose. It may be the serene sway of what we call wisdom. It may be the subtile but potent touch of a broad and tender sympathy. It may be the same indefinable impression of greatness or goodness which we feel in the presence of some man and woman.

If possible, and as far as possible, have your own books. Only, as I have already suggested, let your library be a growth, and not a construction on any one's plan. When you feel sure about a book for the permanent value of its "wisdom," or need it for "use," or crave it for "delight," or are drawn to it from "piety," buy it, and bring it home with the feeling of a mediæval master-mason when he set a new stone in his cathedral walls. Buy one at a time. Let its acquisition be a separate transaction and expedition; and, if you can, bring it home under your arm. To drop into a store and order a great bundle of volumes sent home is to lose the true flavor of book-buying—as if one should cram down his strawberries by the bushel. Neither do as I did when, quite a boy, smitten with an ambition to begin a library, and taking Chancellor Kent or some other friend of education as my guide, I went to a store with a long list—the first on the list being, I think, Polybius! Fortunately, the prospect of becoming insolvent long before I reached any of the books that I really wanted deterred me from becoming a foolish builder of wood, hay and stubble, instead of gold, silver and precious stones.—F. N. Zabriskie, in Lippincott.

Col. Joseph H. Thornton, of Cincinnati, O., an honored war veteran, was for 18 years a victim of that old soldiers' complaint, chronic diarrhœa. Two dozen bottles of Warner's safe cure restored his liver to health and cured his ailment. His daughter was very ill of an obstinate disorder, which the best physicians failed to relieve. She had also palpitation of the heart, intense pain in the head, nervous dyspepsia, and all her vital organs were involved. By three months' faithful home treatment with Warner's safe cure, alone, she was fully restored to health. That was two years ago. The cure was permanent. Col. Thornton will tell you it is true if you write him and enclose a stamped envelope.

Annexation.—The first annexation to the United States was the Province of Louisiana. France received $15,000,000 from our government for it. The articles of convevance were signed at Paris, April 30, 1803, by Livingston and Monroe on the part of the United States, and by Barbe Marbois on the part of France. By this purchase 1,171,931 square miles were added to the area of the Union, including nearly all of the Mississippi Valley. The next addition was Florida, ceded by Spain to the United States in return for the payment by the latter country of claims of American citizens against Spain, amounting to $5 000 000. The limits of Florida at the time of purchase were the same as now. Texas was annexed without the formality of a treaty, in 1845. It added 876 133 square miles to the Union. New Mexico and Upper California were acquired as a part of the results of the Mexican war, although Mexico was appeased for the loss by the sum of $15,000 000, and Texas was afterwards paid $ 0,000 000 for that part of New Mexico east of the Rio Grande. The area of the republic was thus increased by 545 783 square miles. By the Gadsden treaty of 1853, the United States acquired from Mexico, for the sum of $10,000,000, the possession of the Mesquita Valley, comprising the southern part of Arizona, an area of 45 535 square miles. By the treaty of March 30, 1867, Russia ceded the whole of Alaska, 577,390 square miles, to the United States, receiving therefor the sum of $7,000,000. The total number of square miles of territory acquired by these annexations, was 2,772,040, more than three-quarters of the total area of the Union.—The Round Table.

Captain George B. Wiltbank, 119 Spruce street, Philadelphia, Pa., if now on land, will, if you write and enclose a stamp for reply, tell you that "three years ago when in Central America, he was prostrated with kidney and liver trouble of a very serious nature. He was delirious, akin very dark, liver enlarged one-third, stomach too sensitive for the simplest food." Seven bottles of Warner's safe cure completely cured him and saved his life.

Good Advice.—The churches must move on—and faster than everything else. They must not forget the "old paths," but they must open new roads and make them broader. They can not convert the world soon enough by present methods. They must branch out. Saving a few hundred people in a town is not enough. Everybody needs to be saved, and has a right to opportunities for salvation. The gospel is free, and everybody should have his share of it, which is all of it. There should be employed in no department of effort such enterprise and such activity as should be employed in the work of the churches. We don't say what churches—but all churches. The world's greatest, most imminent need is not food and raiment. It is spiritual help and regeneration. Men need a Divine uplift an inspiration—to enable them to be worth feeding and clothing—to make a proper return for the investment made in them. They need to lead new lives—to enter upon a career of unselfishness, purity, honesty, steadfastness to truth and right principle. Without these qualities they are moving on—crablike—backwards, and getting farther and farther away from reformatory influences, and toward death and destruction. So the church must move on at once—and spread out and reach out and grapple with all elements of society—all races and grades of men.

The church has, indeed, commenced to move. The idea which not long ago prevailed, that a pastor has about so many men, women and children to care for, and that when those were saved he could take a vacation, is already obsolete. It is also unworthy. The pastor is a Christian citizen, and the members of his flock share his responsibility and his grand privilege and opportunity. They must move on—and move on altogether—with those of other churches and all true reformatory and uplifting institutions.—Globe-Republic.

Proprietor H. B Kinney, Weldon House, Earlville, N.Y., was run down by overwork and threatened with Bright's disease, followed by stone in the kidney and bladder, which produced intense pain and spasms. A council of physicians did him no good. He passed fresh blood from the urinary organs. Everything else failing, he was finally fully restored to health by Warner's safe cure, as hundreds of thousands of other acute sufferers have been. Don't take Warner's word for it. Write Mr. Kinney (enclosing stamp), and ask your friends and neighbors about Warner's safe cure.

Comparative Longevity of the Sexes. The Hebrew women are the longest-lived, and the colored men the shortest. It appears from the gathered statistics of the world, that women have a greater tenacity of life than men. Nature worships the female in all its varieties. Among insects the male perishes at a relatively earlier period. In plants the seminate blossoms die earliest, and are produced in the weaker limbs. Female quadrupeds have more endurance than males. In the human race, despite the intellectual and physical strength of the man, the woman endures longest, and will bear pain to which the strong man succumbs. Zymotic diseases are more fatal to males, and more male children die than female. Deverge asserts that the proportion dying suddenly is about 100 women to 700 men. 1,080 men in the United States, in 1870, committed suicide, to 285 women. Intemperance, apoplexy, gout, hydrocephalus, affections of the heart or liver, scrotula, paralysis, are far more fatal to males than females. Pulmonary consumption, on the other hand, is more deadly to the latter. Females in cities are more prone to consumption than in the country. All old countries not disturbed by emigration have a majority of females in the population. In royal families the statistics show more daughters than sons. The Hebrew woman is exceptionally long-lived; the colored man exceptionally short-lived. The married state is favorable to prolongation of life among women. Dr. Hough remarks that there are from two to six per cent. more males born than females, yet there is an excess of more than six per cent. of females in the living populations.—Popular Science News.

Scarlet Fever and Diphtheria

are spread by contagion, by the transfer of living matter. These particles come from the skin, the membranous lining of the mouth, nose and throat, and from the intestines and urinary organs. Disinfect promptly and thoroughly with Darbys Prophylactic Fluid, the great germ destroyer.

Prof. H. T. Lupton, of the Vanderbilt University, Tenn., says: "As a disinfectant and detergent Darbys Prophylactic Fluid is superior to any preparation with which I am acquainted."

Curiosities of Science and Nature.—Gold beaters, by hammering, can reduce gold leaves so thin that 282,000 must be laid upon each other to produce the thickness of an inch, yet each leaf is so perfect and free from holes that one of them, laid on any surface, as in gilding, gives the appearance of solid gold. They are so thin that if formed into a book, twelve hundred would only occupy the space of a single leaf of common paper; and an octavo volume of an inch thick would have as many pages as the books of a well stocked library of fifteen hundred volumes, with four hundred pages in each. Still thinner than this is the coating of gold on the silver wire of what is called gold lace. Platinum and silver can be drawn to wire much finer than human hair. A grain of blue vitriol or carmine will tinge a gallon of water so that in every drop the color may be perceived. A grain of musk will scent a room for twenty years, and will at that period have lost little of its weight. A burning taper uncovered for a single instant, during which it does not lose one-thousandth part of a grain, would fill with light a sphere four miles in diameter, so as to be visible in every part of it. The thread of the silkworm is so small that many of them are twisted together to form our finest sewing-thread. But that of the spider is finer still, for two drachms of it by weight would reach four hundred miles. In water in which vegetables have been infused the microscope discovers animalcula of which many thousands together do not equal a grain of sand; and yet nature, with a singular prodigality, has supplied many of these with organs as complete as the eye of the whale or of the elephant, and their bodies consist of the same substance, ultimate atoms, as that of man himself. In a single pound of such matter there are more living creatures than of human beings on the face of the globe.—Central Christian Advocate.

A Curious Study.

Sir Isaac Newton constructed a house for his cats. For the convenience of the cat he cut a large hole in the entrance; for the equal convenience of the kitten he cut a smaller one, and it was not until his attention was called to it that he realized the fact which one would suppose must be self-evident to the feeblest understanding, that the large hole would have served them both. The author of the "Principia," one of the grandest works of the human intellect, failed to perceive that a kitten could go through a hole made for a cat. Richard Brinsley Sheridan hired a suburban villa, and two days later received a visit from a friend, who was told to climb the fence in order to enter the house. "But why not open the gate?" the friend inquired. "Because I can't untie the string." "Why don't you cut it, then?" Sheridan looked at him in amazement, drew his knife, cut the rope, walked through the gate, and turning around, kicked it off the hinges. "If you love me, please kick me in the same fashion," he remarked to his friend. The most brilliant wit of his time, the dramatist who could unravel the most intricate complications in stage situations, had climbed a fence for two days for the lack of a stroke of a penknife. A few years ago one of our famous men was found dead under circumstances which gave rise to suspicion of suicide. One of his acquaintances remarked: "He was certainly crazy. One avenue I called upon him and found him trying to write a letter. I could hardly see my way across the room. He complained that his eyesight must be failing, as it was hard for him to follow the lines upon the paper. In surprise I turned up the gas. His look of astonishment as he looked at the light, at me, at the letter and at the light again was something impossible to describe. Of course, he was crazy. If he hadn't been, he would have turned up the light himself." So easily do we reach our conclusions, so easily do we take things for granted. Yet Sir Isaac Newton was never supposed to be "out of his mind," and Sheridan was never suspected of being a lunatic. The gesture simply served to throw more light on the stupidity of a sensible man. Instead of proving by it feeble glimmer the corresponding feebleness of his intellect. Nothing is more constantly and completely surprising than these apparent lapses of intelligence in persons whose intellect is acknowledged to be superior to the average. From a fool we expect foolishness, and seldom have we reason to complain of disappointment. From the wise we expect wisdom, though we sometimes fail to find it. It is said that it is only the fool who learns no wisdom from experience, but the foolishness of sensible people is generally of a kind which experience can in no way modify. It is occasional, variable, unexpected, of a peculiar quality, admits no argument from precedent, gives no basis for calculation. Probably by contrast and incongruity its effect is heightened and it seems more senseless than ordinary dullness because it is inevitably compared with the usual mental brilliancy. We learn from the entertaining "Letters of Gustave Flaubert" that he had prepared a dictionary of "the stupid sayings of great men," and the volume has unique and amusing use. It was the illustrious Napoleon III, who made the profound observation: "The wealth of a country depends on its general prosperity." The famous Havin wrote, as if giving utterance to a most valuable philosophical statement: "As soon as a Frenchman ceases to be the frontier he finds himself on to edge soil." Emerson says: "Men who have commanded great armies and taken great cities, who have made laws for an empire or proclaimed the greatest discoveries in science, have sometimes shown the utmost idiocy in connection with the commonest affairs of life."—Phrenological Journal.

Mr. J. J. Bayne, 52 Lake Avenue, Rochester, N. Y., will tell you if you write, enclosing stamp, that this wonderful story is true: "In 1882 I was taken to the Clifton Springs Sanitarium, in a most deplorable condition, with congestion of liver, constant cold hands and feet, rushing of blood to the head, purple spots on my face and my skin was as yellow as a lemon. The slightest food could not be taken, without such distress and spasms that my screams could be heard a long distance. I had prolapsus very severely, profuse leucorrhœa, and uterine ulceration so that I could not wear a supporter. The doctors said that I had the worst case they ever saw. In two months I lost 40 pounds of flesh, and suffering all the time from intense headaches, and unable to obtain sleep, while cold, clammy sweats would break out over my body frequently. Under the operation of Warner's safe cure my skin cleared up and I began to gain flesh, and was able to walk one full mile. My case created such an interest at the Sanitarium that Warner's safe cure has since been prescribed for its patients with good results. I never was so healthy in my life."

"Keep your conduct abreast your conscience, and very soon your conscience will be illuminated by the radiance of God.—J. S. B.

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Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of a costive habit are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity and there is an exhilaration of mind, freedom of thought, and perfect health's case that bespeaks the full enjoyment of health.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not do its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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Locock's Cough Elixir will ease and cure all kinds of coughs and colds.

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Trains North B'd. Read Down		Way Stations marked thus †	Trains South B'd. Read Up.	
No. 2.	No. 6.		No. 1.	No. 5
10 40am	8 00pm	lv New Orleans ar	3 40pm	7 35am
11 45am	9 10pm	..... Slell.....	2 00pm	6 25am
11 57am	† 9 23pm	...Pearl River..†	1 47pm	6 14am
12 12pm	† 9 39pm	...Nicholson ...	1 32pm	5 57am
12 27pm	† 9 51pm	†....Mitchell....†	1 21pm	† 5 46am
12 50pm	†10 03pm	.... Highland	1 12pm	† 5 37am
1 07pm	10 26pm	....Poplarville....	12 51pm	5 00am
1 24pm	†10 51pm	.....Hillsdale.....	12 15pm	† 4 45am
1 33pm	11 05pm	.....Pliolona.....	12 02pm	† 4 30am
1 48pm	†11 14pm	.....Talowah.....	11 52am	† 4 21am
2 02pm	11 25pm	.....Purvis.....	11 38am	4 09am
2 18pm	11 35pm	†.... Okahola	11 27am	† 4 00am
2 26pm	†11 45pm	†.....Carter.....†	11 18am	† 3 48am
3 00pm	11 59pm	.. Hattiesburg....	11 00am	3 35am
3 16pm	†12 14am	†..Estabuchee..†	10 48am	† 3 20am
3 36pm	12 24am	†....Tuscanola....	10 36am	† 3 10am
3 46pm	12 42am	.....Ellisville.....	10 17am	2 52am
4 01pm	12 57am	.....Laurel.....	10 03am	2 37am
4 17pm	† 1 15am	†.Sanderaville.†	9 45am	† 2 21am
4 33pm	† 1 30am	....Heidelberg....	9 29am	† 2 04am
4 42pm	† 1 37am	.....Vossburg.....	9 22am	† 1 59am
4 53pm	† 1 48am	†....Barnett....†	9 11am	† 1 48am
5 00pm	† 1 55am	†.... Pachula....†	9 05am	† 1 39 m
5 10pm	2 18am	... Enterprise..	8 43am	† 1 19am
5 38pm	.....	..... Cortorc.....†	8 27am	.....
6 45pm	3 00am	.... Meridian	8 00am	11 40am
10 30pm	7 40am	....Tuscaloosa....	5 47am	8 05am
11 40am	10 00am	...Birmingham...	1 40am	5 35pm
3 32am	1 05pm	..... Altala.....	10 31pm	2 16pm
7 50am	5 55pm	..Chattanooga....	6 20pm	9 15am
1 28pm	1 15am	.....Somerset.....	12 50pm	2 27am
2 42pm	2 40am	...Junction City..	11 35am	12 25pm
4 15pm	4 00am	....Lexington	10 22am	11 20am
6 42pm	6 40am	ar Cincinnati lv	7 55am	8 10pm

JOHN C. GAULT, Gen. Manager, Cincinnati.
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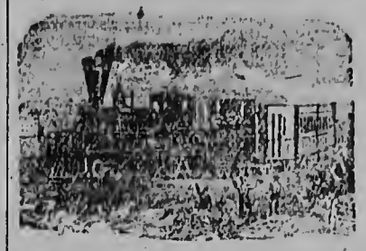

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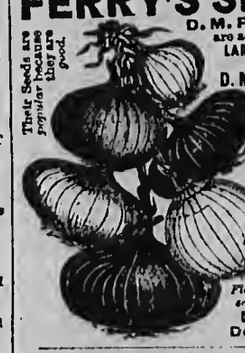

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Christian Advocate.

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REV. W. L. C. HUNNICUTT.

THURSDAY, FEBRUARY 3, 1887.

Briefs.

The following is a classified list of the books published in England during 1886:

Theology, including sermons, 752; educational, 572; juvenile works and tales, 445; novels, 969; law and kindred subjects, 33; political and social economy, trade and commerce, 246; art, science, and illustrated works, 178; voyages and travels, 221; history and biography, 359; poetry and the drama, 93; year books and serials, 294; medicine and surgery, 171; *belles-lettres*, essays, and monographs, 479; and miscellaneous, 407.

The third inscription on the sarcophagus of John B. Gough is a sentence from his own lips: "I can desire nothing better for this great country than that a barrier, high as heaven, be raised between the unpolluted lips of the children and the intoxicating cup; that everywhere men and women should raise strong and determined hands against whatever will defile the body, pollute the mind, or harden the heart against God and his truth."

A very important matter is being agitated in some of the Western States, viz: the adoption of some plan to convert the State prisons into reformatories, with especial reference to young men. Why may not a young convict be lead to a high and noble life? The convict contract labor system seems to be an unmitigated abomination. It crushes out all aspiration to reform and clinches crime upon the character. This is a subject worthy of the attention and earnest thought of all the legislators in the land.

The Richmond Christian Advocate says that, in the last ten years, our church in Virginia has gained in membership 33½ per cent.; that there has been an increase of 28 per cent. in the amount for ministerial support; that there has been an increase of 31 pastoral charges; that there has been a gain of 131 church buildings and forty-four parsonages; that the increase in the value of church property is $367,000; that there has been an increase of $13,731 in the annual foreign missionary collection; that the collection for superannuates and widows has increased $12,350. This is a good showing for ten years' work.

We have often heard it said that truth is sometimes stranger than fiction. Here is an illustrative item from the New York Christian Advocate:

One of the most notable recent reunions was that of the nine Howe brothers at Lansing, Mich., on Christmas. There were present Simeon B., aged 71, of Le Roy, N. Y.; Alonzo B., 68, Howard City, Mich.; Daniel B., 66, Howard City; Chester D., 61, Battle Creek, Mich.; Volney C., 58, Howard City; Beal S., 55, Canandeigue, N. Y.; Ira D., 52, Canandaigua; Ransom W., 46, Battle Creek; Frank M., 44, Lansing, Mich. The combined ages of the brothers were 521 years; the average age, 57 8-9; their total weight, 1,444 pounds; the average weight, 160 1-4 pounds. The most remarkable thing about the reunion was that it was the first time that the nine brothers had ever all been together. Their parents, who were over 70 when they died, had never seen all the boys together.

The New York Postoffice seems to be a busy place, if the following figures, taken from the Evangelist, of that city, mean anything:

During the year there were delivered through lock-boxes and by carriers 293,233,853 pieces of ordinary mail matter, divided as follows: Letters through boxes, 60,562,985; by carriers, 120,237,600; postal cards, through boxes, 9,448,582; by carriers, 37,463,236; other mail matter, through boxes, 30,139,397; by carriers, 35,382,053. The aggregate business of the money order department for the year amounted $71,233,036 62, giving an increase in the business over the previous year of $698,673 61. The total receipts of the office were $4,598,392 28, and the total expenditures $1,675,497 08 (including $664,178 16 expended for free delivery service), giving a net revenue of $2,922,895 20. The number of employees is 2,046, including 763 regular, and 132 substitute carriers, and 15 substitute clerks. New York is divided into 15 postal districts, and 2 sub-postal districts, central to each of which is a district postoffice. In addition to these depositories of mail matter, there are 1,388 street letter boxes, placed with a view to the greatest public convenience, and from which mail is collected on each secular day at least 6 times in the suburban districts, and 26 times in the more populous portions of the city. The total weight of mails received and dispatched daily during 1886 was 1934 tons, showing as compared with the figures for 1881 (130 tons), an increase in 5 years of over 48 per cent.

Salvation by Syllogism.

In these days there seems to be too much disposition to accept the cheap religions which are being proclaimed in many places. It does not follow that because a thing is cheap, that it is, on that account, the best to be had of its kind. Still less is this true in regard to religion. That which has to do with eternal hopes and fears, and with the best interests here and the deepest and highest interests hereafter, to be of any value at all, must necessarily be the costliest thing known. Human nature shrinks from paying the price of the true religion. A clear observer and close thinker says, that "a cheap religion is the desideretum of the human heart, and an assurance of salvation at the smallest cost is the most tempting bait to hold out to a conscience-stricken world."

It appears that some preachers of the gospel are endeavoring to take advantage of this propensity for cheap things, and are presenting a salvation so cheap that it is altogether valueless. By some the great and awful fact of atonement is so belittled, that the precious salvation which flows from it is made to be the outcome of a most wretched syllogism, the acceptance of which "reduces the end of religion to selfishness." Its great promise is salvation; it is true; but it looks to us like a salvation outside the main lines and processes by which that great work is wrought *in* the soul and *upon* the character by the Holy Spirit. It looks very much like a salvation without spirituality. We have heard this whole tremendous matter put to the sinner in this syllogistic form: "You believe Christ died for sinners?" "Yes." "You are a sinner?" "Yes." "Therefore Christ died for you, and *hence you are saved.*" That is a clear, short, unanswerable logical statement. The mind can not get around it nor climb over it, and so the sinner "yields to be saved" by logic.

Drummond, in his "Natural Law in the Spiritual World," some of whose pages read to us like a burlesque on the scientists, has this to say in regard to this explanation of the method of salvation:

> Could any trap for a benighted soul be more ingeniously planned? It is not superstition that is appealed to; it is reason. The agitated soul is invited to creep into the convolutions of a syllogism and entrench itself behind a logical formula. These apostles pick a blackguard from the streets, pass him through this plausible logic and turn him out a convert, in the space of as many minutes as it takes to tell it. While we do not question the zeal of these preachers, while their instincts are right and their work often not in vain, yet the question is all-important: What does the convert possess at the end of this process? Simply this—*He is left to blot out the past and face the future with a mere formula of words.*

The deluded man, at the end of this curious process, has nothing more to show for his religion than a syllogism. He has nothing to present to the world or the church or himself, as his religion, but this logical arrangement of words. And this he must be continually repeating to himself in order to assure himself of his part in redemption. In giving his experience to others it is simply repeating the formula instead of the clear, ringing tones inspired by the gracious work of the Holy Spirit in the soul, which causes him to say, with a glad consciousness: "The Spirit itself beareth witness with our spirit that we are the children of God."

This salvation by logic—though in the strong form of a syllogism—is entirely too cheap. From its beginning to its end it is wrong and misleading. The great work of conviction—that mighty upturning which the Holy Spirit came to do, and which he only can do—is here done by a certain arrangement of phrases. There is here no room for that "godly sorrow that worketh repentance," and, as a consequence, no repentance in the New Testament sense. The heart—the very center and core of being—is not melted and moulded into the Divine image by the purifying fires of the Divine love shed abroad therein, for no logic ever gets into the heart. This syllogistic salvation destroys the motive for "working with fear and trembling," for the convert has only to repeat his logical formula and "his future is guaranteed, and he has an insurance policy by which he has infallibly secured eternal life." Alas! alas! in all this cheap religion there is a conspicuous absence of the fundamental idea of salvation, and that is, conformity to the likeness of Christ. Salvation without personal holiness is too cheap to save souls polluted by sin. The preaching that does not strenuously and persistently emphasize "repentance toward God and faith in our Lord Jesus Christ," may be beautiful and even strong; but the Holy Spirit can never make it effective in saving sinners. Brethren, "preach the Word."

"The Life of Dr. Watkins."

BY REV. C. K. MARSHALL, D. D.

MR. EDITOR: Few nobler lives have been presented for our study within our own or contiguous Conferences than that of the sainted and beloved William Hamilton Watkins. His memory blossoms in the dust and sheds an abiding fragrance over the homes of God's people to whom he so ably ministered, and whom he so tenderly loved. He was one of those rarely uchis and deeply good men whose presence was a benediction, and whose wise and gracious words were like ointment poured forth. Few are the men we have loved so much, and honored with so profound an esteem.

This volume—his life and sermons, by Rev. T. L. Mellen—we, therefore, regard as a rare treasure. We have read it with a growing admiration of the departed brother. Indeed, now that we can deliberately read and ponder his discourses, we are impressed with the feeling that, estimated as we had regarded him while living, we could not take his full measure until his hand was palsied and his lips sealed within a shroud. As a thinker of great logical force and clear perceptions, high metaphysical grasp and concentrating power, he far surpassed the standard ordinary hearers would be likely to fix for his gauge. But no one can read what he has left of sketches, sermons, essays, and not feel impressed with the truth that a rarely grand man has left our ranks and ascended to the higher sphere. He was not a voluminous writer; but what he wrote and has given us makes us feel sorry that he had not kept his pen awake and at work a hundred times more than he did. We commend the book to the members of our Itineracy. We trust it will be presented by our laymen as a token of solicitude for the well doing and success of young ministers, and read and studied by the thousands who had the rare happiness of having known the author and heard him in his palmy days of health and power in the pulpit.

Bro. Mellen has done a work of abounding friendship for the man he so well knew and profoundly honored, and we owe him a debt of thanks for this work he has performed in presenting the church this valued collection of the thoughts of one whom we shall surely meet on the shining shore, when we gather at the river. We do not endorse all the speculations and peculiar views of Bro. Mellen in relation to some features of the methods of life adopted by the sainted one; but we have a volume by his care and toil for which I give him many thanks.

Ecclesiastical Dancing—A Chapel for a Ball-Room.

When the Divine purpose of church organization is perverted to securing mere worldly influence and social popularity, she must lower her standard and make common cause with the carnal mind. However humiliating the surrender or dishonorable the compromise, the conditions are absolute. It is not true that such worldly conformity attains the desired end; but the end makes necessary the means. These compromises are not formally, authoritatively made. That is unnecessary. They are only tacitly admitted—amiably condoned. No clergyman would dare to openly defend gambling or advocate the "dance of death;" yet if he allows either without protest, or privately encourages them, for the pecuniary or supposed social advantage of the church, he can not escape the odium of responsibility, nor can the church evade the sacrifice of spiritual purity and principle. When the church becomes the patron of "raffles," cotillions, germans, *et id omne genus*, Christ is wounded in the house of his friends. These reflections have been suggested by the following, which appeared in the local columns of the Vicksburg (Miss.) Herald, of January 26, 1887:

POWDERED HAIR AND DANCING.

The Bal Poudre to be given by young ladies of Trinity Church is the absorbing topic of conversation among society people, and a success is sure to attend the efforts of those who are in charge of the entertainment. The novel affair will take place Friday afternoon and evening at the chapel of Trinity Church, and the proceeds are to be used for the benefit of the Sunday-school. Dancing is to be a feature of the occasion, and powdered hair will contribute largely to the enjoyment of those who powder.

"Trinity" is a popular parish of the Protestant Episcopal Church in the diocese of Mississippi. It is to be hoped that the rector will repudiate the outrage committed in the name of religion and absolve this church from obloquy and responsibility. The idea of a "chapel," where Divine service is or has been held, and around which sacred associations and hallowed memories linger, being used as a dance house! In the name of Heaven, is God's church to be converted into a hall of revelry? Is the trysting-place of the soul to be profaned by the silly trip of "the light, fantastic toe?" Is the altar from which the gospel has been preached, the sacraments celebrated and the dead borne to their solemn burial, to be turned into a platform for fiddlers to "discourse voluptuous music?" Surely it is high time for somebody to awake out of sleep.

This is written with no purpose or desire to caricature or offend any body of Christians, but for the honor and purity of Christ's cause. But if our friends of the Protestant Episcopal Church are really serious in wanting a union of the evangelical denominations, they must purge themselves of such affairs as the above and disclaim responsibility therefor. The mission of the church is to convert the soul from sin, cultivate the Christian graces in the hearts of believers, and teach men that Christ's kingdom, of which they are or should be citizens, "is not of this world." The true spirit and provision of the church is set forth in Paul's letters to the Corinthians. In antagonizing their worldliness and sinful follies, he eloquently and forcibly describes the ideal church built upon Christ, the chief corner-stone. With such a picture in mind, who can brook the thought of the "bride," the "Lamb's wife," robing herself in party costume, with "powdered hair," attending a "Bal Poudre," (whatever that might be) and in a "chapel" consecrated to Divine worship! Verily the famine of the prophet Amos must have returned—the famine "of hearing the words of the Lord."

Five of Them Were Wise, and Five Were Foolish.

Throughout the ages the foolish have sought to borrow from the wise. Somebody's lamp is always gone out, simply because it was not replenished when it should have been. One-half the world forever asks the other half for oil. Passing by the unspeakably excellent spiritual lesson of the parable, I draw some suggestions from its literal import; for only as we see the reality and force of natural facts, can we appreciate the supernatural truths which they teach.

Why is it that one-half of the human family are expected, by toil, economy, self-denial and prudent care, to provide a living not only for themselves, but for the others also? Why will men persist in living in such a way that they must virtually borrow their meals from their neighbors the next day? Is it right that industrious, thrifty and frugal people should support the idle and wasteful? Men bring families into the world, and through wanton indifference and vice allow them to lack for the necessaries of life. Yet, "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." If the charity of such should not begin at home, where should it begin? God forbid that the afflicted, the unfortunate, or the inevitably poor, should be reproached for their poverty. They are the chosen of God and the highest means of grace to all who can help them. The force of the parable and the strength of the argument lie in the fact that many are in want because of willful folly. They do not try to provide for themselves.

All over this land are seen the evidences of presumptuous waste, as if God or our neighbors were expected to look after our supplies. For instance, we waste millions on whisky and tobacco, and then complain of hard times. We starve our lands by selling cotton seed and failing to fertilize them, and then lament short crops. It is a patent fact that if the planters in the hill lands of this country do not turn their attention to fertilizing their lands, the laborers will be obliged to go to the valleys or to some other region to make a living. Under the present system of management things are going to the worse with the planters every year. The negroes are hereditarily incapacitated for provident foresight, and should be taught by the whites. But it seems that very many of the white race have yet to learn the lessons they ought to be teaching. Perhaps we can not expect those who had wealth before our last war to learn much in these respects. But our young men ought to adjust themselves to the present condition of our country. Yet many of them who get fair monthly wages have nothing left at the end of the year. Young men say they are too poor to marry. If they would deny themselves useless and hurtful luxuries and save some of their wages, they might soon have enough to justify them in marrying. Millionaires might be cited who started with nothing; but, as extreme cases are both inapt and discouraging as examples, let our young people consider the fact that a majority of the happiest families in the land began with very little of this world's goods. Why can a young man not make a living now, as well as one ever could? God saw that it was not good for man to be alone, and gave him woman as a helpmeet; and she is as necessary now to the completeness of the man's life as she ever was.

One futile method of undertaking to remedy our pecuniary thriftlessness deserves special notice. I mean the injudicious and excessive use of credit. Instead of making a living at home and some cotton as a surplus crop, our planters borrow money or pay enormous rates for credit in order to make cotton to buy a living with. Credit costs the average planter from twenty-five to one hundred per cent., which, when he pays it, is a ruinous tax upon his labor, and when he does not pay it, bankrupts both the merchant and the planter. Why not make our money this year before we spend it, instead of the year after? Were we born a year behind, and shall we forever remain so? There is a way for every man to make a living and keep out of debt at the same time. It seems hard for some to start with what they have. They want some of somebody else's to begin with. Some even clamor for a general division of the property of the world. They are not willing to abide by the rule, "In the sweat of thy face shalt thou eat bread." There's plenty in the garners and in the soil for all; but anarchism, communism and strikes are not the proper methods of distributing it. The indolence, extravagance and improvidence of many have tended to destroy brotherly kindness and charity in the earth. Indiscreet kindness results in affliction and harm to both parties. An old rhyme says:

> I had some money and a friend,
> I loaned my money to my friend;
> I asked my money of my friend,
> I lost my money and my friend.

It would be for the general prosperity for our people to deal with one another as they deal with railroad companies, which require all to pay as they go. "Godliness is profitable unto all things," and if our Christianity does not make us prosperous in this world, we are not getting as much out of it as its beneficent Author intended.

W. L. C. H.

Forgetting the Exhortation.

Many are the splendid passages in St. Paul's writings displaying at once the fertility of his fancy, the strength of analytic faculty and the rich store of knowledge as varied as rich. He excels in graphic description and narration and in the pungency of his rebukes. His exordiums and prayers are models of power and scope. But of all his excellences I think his wonderful facility of exhortation pre-eminent. He never sharpens the point of his argument with anything else. Demonstration is never complete until it is applied by way of exhortation, and this, as the word signifies, is always encouraging. One not only has more knowledge of life and its outlook, but more heart to bear and meet its burdens and dangers.

Bishop Parker, while editor of the ADVOCATE, wrote an article upon exhortation, noticing the fact that it seemed these late years to be a rare act of the Spirit to call a man to exhort, and enquiring into the causes of this cessation. It might seem to be jesting with holy things if the question were simply asked, and no answer rendered. It would aspersee the entire doctrine of the call by the Spirit to any work. One reason, therefore, for this cessation of a call to exhort is in the cessation of God's people to pray for it. When has one either heard or offered a petition to the Holy Spirit to call some one to exhort? Where is the Christian who, when he began to expect God to tell him to do something, said, "What if it is only to exhort?" Another reason is the fact that the church generally has discarded exhortation as a feature of divine service. It requires a hard-faced man to get up after the "pastor" and salt the sheep after they have eaten their peck of meal. He is rather a brave exhorter who would go into the pulpit after being asked. One has a definite experience along this line. Repetition is neither desired nor desirable.

But it is not to render an exhaustive list of reasons that I am now writing. Paul, after a most eloquent and forceful passage, pauses to say, "Ye have forgotten the exhortation." He does not tell us the sermon or argument which it followed, but he does give the exhortation itself. He mentions the additional fact that it has been forgotten, and this forgetfulness has produced the trouble. There might be a fine synopsis of the sermon; but if the exhortation was lost, what would the people do with the sermon? And so we may ask yet. Though I may remember the formula for the medicine which my physician has left, suppose I forget how he directed me take it—am I not in danger of poisoning myself?

There is no doctrine of God that has not comfort in it. The object of the sermon upon any text is to get to the comforting part of it before we are done. A sermon that merely instructs is like the smell of viands from the kitchen to a hungry man who is not invited to eat. The sermon that depicts the fearfully deceitful nature of the human heart, without telling me how it can be renewed and purified, only makes me despair or grow misanthropic. But after an exhortation to go "to the blood that makes the wounded whole," or "to wash and be clean," I take courage. Having realized my danger, I appreciate the salvation.

There is too much lecturing upon duty, unless the exhortation came inspiring those whom we lecture with the faith in their ability to do it. The homilies of the world may all be burned. But the exhortations, which are truly such, can not be lost. Said a poor, halting Christian to me one day after I had exhorted, "I got brave while you talked." I asked him did he remember what I said. "No, but I feel better and I know I am going to do more." Alas! too often we forget that the great end of the gospel is to make man feel better and do more. Our sermons are too often guillotines to cut off some sinner or hypocrite's head. If it is brought up to us "in a charger," afterwards we say with great self-satisfaction, "I knew I was hewing to the line." The feeble knees, the hands that hang down, the broken hearted, the suffering cripple that is trying to conceal the wound made by the enemy are forgotten in our fine-rounded periods. No wonder our fine sermons empty our pews when people get everything but what they go for, viz.—encouragement. He who has to listen to such sermons is like the poor sufferers at Tiffin, Ohio, who roasted alive just out of reach of ice.

T. A. S. A.

Notes.

John Chrysostom, the golden-mouthed orator of the fourth century, began to preach when he was thirty-nine years of age. John Knox, of Scotland, began when he was forty-five.

The people of New York and other large cities, North and West, are displaying an unusual amount of enthusiasm on the subject of the Saturday half-holiday. The cause is represented by many of the strongest men.

This extract from a letter from a layman every preacher should ponder over and profit by: "I speak the thought and feeling of both the church and the world, when I tell you that the simple gospel is what is grateful to men and women, wearied, vexed, perplexed with the temptations, cares and labors of the world."

The number of missionaries from Christian lands is said to be: 3,000 ordained preachers, 700 laymen and 2,400 women. The increase for last year was 200.

During 1886 the Northern Presbyterian Church added 51,177 members to its roll by confession of faith, and the missionary contributions were increased nearly $250,000 over those of any former year. The Congregationalists added 27,159 to their communion.

It is now believed that the additions to our church during the last year will reach the enormous sum of 75,000 souls. God has use for us yet.

The Board of Directors of the Cincinnati, Portsmouth and Big Sandy Packet Company have abolished the "bars" on all the company's boats. The temperance sentiment is thus taking a stronger hold.

A writer in the Methodist Times (London) brings out these curious figures in regard to Ireland. The population of Ireland has decreased 640,000 in 20 years. Of this decrease six-sevenths were Romanists and one-seventh Protestants, showing that Romanism is decreasing even in Ireland!

Pastors must not forget that by a Conference resolution we bound ourselves to take our foreign missionary collections early in the year—that is, before May 1. February is a good month to attend to this important matter.

A good text, a plain presentation of missionary facts, an open disclosure of the needs of the cause, a firm application of responsibility to the conscience, an earnest prayer, a soul-rousing, old-fashioned Methodist hymn sung by the congregation, and then you are ready for the collection.

A Scrap of History.

In the old times of Methodism they had quite a different way of doing things. We have been looking over the minutes of the Methodist Conference, held in Dublin, Ireland, July 7, 1778. We find twenty-seven questions proposed and answered. Twenty-six preachers were stationed, and after the name of S. Bradburn comes this—"change monthly." In the list of appointments occurs the name of Richard Boardman, appointed to Athlone. There are two questions asked, which, if asked and answered in like manner in American Methodism, would cause many a steward to flinch.

Question 18. If anything is deficient in their accounts, are the stewards to make it good?

Answer. There is no doubt of it. This is an universal rule.

Question 19. The Cork steward is deficient in his accounts several pounds; is he to make that good?

Answer. He is obliged thereto both in law and conscience.

What a stir such questions would raise among us. It seems that these early Methodists had the strange notion that when the stewards promised the preacher so much, they were "in law and conscience obliged" to pay him so much. We have outgrown both that "law and conscience," and our stewards in some circuits and stations will allow the preacher to depart several hundred dollars behind in his salary, never once thinking of conscience or the obligation to keep their promise.

Question 21. Are there any little advices which you would give the preachers?

Answer. In repeating the Lord's Prayer, remember to say, hallowed, not hollowed; in, *that trespass against us*, say, that trespass against us. Always *kneel* during public prayer and *stand* at the text.

Question 24. Is the singing done to edification.

Answer. It does not fully answer the end proposed, teaching the congregation.

It seems from that answer that the singing trouble is as old as Methodism.

Question 25. What reasons can be assigned why so many of our preachers contract nervous disorders?

Answer. The chief reason is either indolence or intemperance. Several of them use too little exercise. Several of them take more food and more sleep than when they labored more, and this is enough to destroy the firmness of the nerves.

Question 26. Are we sufficiently serious, holy, devoted to God?

Answer. By no means; we have need to take shame to ourselves. We are dwarfs in grace.

Question 27. Have we a right view of our work?

Answer. Perhaps not. It is not to take care of this or that society, or to preach so many times, but to save as many souls as we can; to bring as many sinners as we can to repentance, and with all our power to build them up in that holiness without which they can not see God.

It is interesting to look over these old matters and note the changes that have been wrought in our economy. We believe that most of the changes noted have been changes for good, and to-day Methodism stands on higher ground than ever before and is marching up higher.

Jackson District, Mississippi Conference.

The Jackson District Conference will be held at Edwards, Miss., April 7-10, Bishop Galloway presiding. Rev. Ira B. Robertson will preach the opening sermon, Thursday, 11 A. M. The district stewards' meeting will be held at Edwards, Friday of the District Conference, at the close of the evening session.

JOHN A. ELLIS, P. E.

If Sufferers from Consumption.

Scrofula, Bronchitis, and General Debility will try *Scott's Emulsion* of Cod Liver Oil with Hypophosphites, they will find immediate relief and permanent benefit. The Medical Profession universally declare it a remedy of the greatest value and very palatable. Read: "I have used Scott's Emulsion in several cases of Scrofula and Debility in Children. Results most gratifying. My little patients take it with pleasure."—W. A. HULBERT, M. D., Salisbury, Ill.

To the Members of the Mississippi Conference Brotherhood.

Bro. Wm. Spillman is dead. Assessment No. 7 is now due, and must be paid within sixty days. Remit to the treasurer, Rev. I. W. Cooper, Edwards, Miss.

B. F. JONES, Ass't Sec'y.

WOODVILLE, Mississippi.

CONSUMPTION is only an indirect result of deranged kidneys. "Over two years ago I became a confirmed invalid. My friends all thought I was far gone in Consumption. I was sure the time had well nigh come when I must leave my helpless little children motherless. With this dreadful fact staring me in the face, I resolved to try Warner's safe cure. My husband tried to dissuade me, thinking I was too far gone for anything to help me. But I took it, and in two weeks' time I was like a new creature; and in four weeks I was able to resume my household duties—at this writing I am perfectly well." Miss E. J. WOLF, wife of Rev. Prof. T. Wolf, D. D., editor *Lutheran Quarterly*, Gettysburg, Pa. If you write her, enclose a stamp, and she will tell you the story is true.

Personals.

—We understand that the manuscript of the first volume of Rev. John G. Jones' history of "Methodism in Mississippi" is in the hands of the printer.

—Governor Ross, of Texas, in his message to the Legislature, suggested the propriety of submitting to the people an amendment to the Constitution of that State, prohibiting the manufacture and sale of intoxicating liquors.

—The Ruston Caligragh says that our brethren in Ruston, La., have purchased a parsonage and are having it fitted up for Bro. Parker, who is already preaching to that good people. Good for Ruston!

—President Johnston, of Tulane College, has purchased the property at the corner of Camp and Delord streets, in this city, for the location of the Woman's College of Tulane University.

—The Conference of the Methodist Episcopal Church, at its recent session in this city, created a "mission district," in which all their white preachers found appointments. The "color line" seems to be adjusting itself, whether or no.

—Herbert Spencer is at Brighton, able to move only by the help of a wheel-chair, and unequal to any literary work.

—Mr. J. A. Bostwick, of New York, gives $100,000 a year to the religious and educational work of the Baptist Church.

—Dr. William Perry, a graduate of Harvard in 1811, and the sole survivor of the passengers on Fulton's first steamboat on its first trip down the Hudson, seventy-nine years ago, died January 11, aged ninety-eight.

—Abby Kelly Foster, the noted anti-slavery advocate, and the woman who tried to force woman's suffrage by refusing to pay taxes, is dead.

—The National Woman's Christian Temperance Union is preparing to circulate a petition among all civilized nations, remonstrating against the liquor and opium traffics, and when 2,000,000 signatures are obtained, it will be presented to the several governments of the world for legislative action. It is called, "The World's Petition."

—Sam Jones is preaching to immense audiences in Boston. Zion's Herald, of January 20, says: "He impressed us as a sincere, devout, able man, with a definite purpose and plan in the work of winning men to Christ."

—Rev. W. S. Tritt, of the St. Louis Conference, died in St. Louis, January 15. His remains were carried to Kentucky for burial.

—Emory and Henry College will celebrate its semi-centennial commencement next June. Our corresponding editor, Rev. T. A. S. Adams, D. D., president of Centenary College, is to read a poem suited to the occasion.

—The Richmond Advocate says that Dr. John E. Edwards never lets the world get ahead of him. He has a cornet in his church in Danville, Va.

—The membership of our church in the Texas empire is 113,970. There was a gain last year of 8,460.

—Marion Harland's literary success is her "Common Sense in the Household," of which 170,000 copies have been sold, and the demand is not yet satisfied. One preacher's wife can have her needs supplied.

—A man in Baltimore, by the name of William Carpenter, has published a pamphlet, with the title, "One Hundred Proofs That the Earth Is Not a Globe." That number of "proofs" ought to be sufficient for any but an "unreasonable man."

—In New York City during 1886 the number of widowers who married again was 1,590; the number of widows unmarried, 1,245. That shows, don't it?

—Lord Tennyson has been commanded by the Queen to write the "Jubilee Ode," and Sir Arthur Sullivan has been commanded to set it to music.

—The notes we are receiving from week to week from the brethren and sisters, in regard to our work on the paper, are to us as living springs to the thirsty soul. Some of them have actually broken their alabaster boxes, and the perfume is more refreshing to us than "all the spices of Araby, the blest." All we ask is the wisdom to make a paper that the Holy Spirit can use as his instrument.

—Governor McEnery has pardoned fifteen criminals since the new year came in.

—We had a delightful visit last Thursday from Dr. Haygood, who is on his return trip from Texas. He has been visiting the empire of the Southwest, looking after the institutions he is assisting by the distribution of the Slater Fund.

—J. S. Morrill, of Vermont, is the oldest man in the United States Senate. He will be seventy-seven next April. He entered public life in the Thirty-fourth Congress.

—Governor Perry, of Florida, has designated February 9 as Arbor Day. This "tree-planting day" has become a regular institution in many States and with some colleges, and the good effects will be "gathered after many days."

—In the great evangelistic work lately inaugurated in Philadelphia, the following denominations are working together: Baptist, Disciples, Congregationalists, Lutheran, Mennonite, Methodist, Moravian, Presbyterian, Episcopal, Reformed Episcopal, Reformed Presbyterian, German Reformed, Reformed Church and United Presbyterian. After a week's work, the result is said to be very gratifying. Why not have united effort everywhere to save souls?

—The residence of Rev. Charles F. Evans, D. D., is Constantinople street, corner of Pitt; and all mail matter should be so addressed.

Items.

—A piece of rock, 100 feet long by 60 feet wide and 170 feet deep, fell out of the river bank near the Horse Shoe Falls, Canada side of Niagara. Such cracks may unhinge some theories about the age of that "venerable pile" of rocks. The scientists had better be looking after that matter.

—The sugar crop of Louisiana for 1886 was 29,512 hogsheads less than in 1885. The cotton crop for the same year was 83,951 bales less than in 1885. The food crops, corn and rice, show an increase.

—The corn crop for 1886 in this country aggregated 1,665,000,000 bushels, grown on 75,000,000 acres, and has a farm value of $610,000,000. The wheat crop was 457,000,000 bushels, grown on 37,000,000 acres, and worth $314,000,000. The oat crop was 624,000,000 bushels, grown on 23,000,000 acres, and worth $186,000,000. These crops are all less than in 1885.

—On December 19 a message was sent from New Westminster, on the Pacific, via the wires of the Canadian Pacific and the Mackay-Bennett cable telegraph lines, to Old Westminster, London, England, and when the last letter of the reply was received, the watch showed that only four minutes of time had been consumed in the whole transaction. The circuit—7,000 miles—was the longest ever worked in the world.

—In 1790, one-thirtieth of the population of the United States lived in cities of 8,000 inhabitants and over. In 1880, nearly one-fourth of the population lived in the cities. It seems to us that this increase of the city populations is one of the most serious problems presented to the statesman and political economist.

—The population of Washington City has increased forty-five per cent. in fifteen years. On the first of last July the population was 205,000.

—A resolution has been passed by the Legislature of Pennsylvania, appointing a committee to prepare and urge to passage a joint resolution for the submission to the people an amendment to the Constitution, prohibiting the manufacture and sale of intoxicating liquors. So the work goes forward, broadening as it goes.

—A case of Southern progress is this: In 1870 there was a cotton field in Alabama which could have been bought for ten dollars per acre. Now that field is a city of 35,000 inhabitants, in which lots are selling readily at $1,000 per front foot. The name of the city is Birmingham, the wonder of the whole country.

—A gentleman of Toronto, Canada, offers a prize of $250 for the best essay on "Systematic Giving: what it implies when considered in relation to our obligations to God and the light of the nineteenth century." The essay to cover about 300 pages of 250 words each. Competition open to the world. Manuscript to be in the hands of W. H. Withrow, D. D., editor of the Canadian Methodist Magazine, Toronto, Canada, by October 1, 1887. Here is a chance for some of our contributors. Their practice in the columns of this paper has qualified them to win that same $250. Try it and see.

—We have received several communications which we can not publish because we do not know who sent them. We are not sufficiently versed in chirography to tell a writer's name by looking at the manuscript.

J. C. Morris.—We call attention to the advertisement of J. C. Morris in this issue of the ADVOCATE, announcing the arrival of his large and selected stock of spring and summer goods. For courteous treatment and fair dealing go to the "Morris" wood and willow-ware emporium. Catalogues on application.

The above cut is a true photograph of a plant of CHILDS' NEW DOUBLE PERPETUAL FLOWERING WEEPING FUCHSIA, "STORM KING," introduced by us and is the finest novelty and grandest flowering plant of the age. It is always in bloom, often as many as 200 buds and blossoms on a plant at once. The branches droop most gracefully, and the blossoms are frequently as large as teacups. The buds for two weeks before they expand are balls of glowing scarlet crimson. When expanded, the enormous double flowers are almost pure white, capped by a calyx of glowing scarlet; and when a plant is loaded with buds and blossoms it presents a sight which for true grandeur and beauty no flower can surpass. They are of the easiest culture and will grow and bloom freely with ordinary care in any window or garden. Price of strong plants which will soon bloom, by mail, post-paid 50 cts. each, 3 for $1.00, 7 for $2.00, 12 for $3.00. We pack secure from frost and warrant them to arrive in good order. Form Clubs for this grand Fuchsia and get them at dozen rates. Remember, we are the introducers and the only ones in the world who can supply the true Storm King in quantity. Beware of others who are selling inferior varieties as Storm King.

CHILDS' NEW GIANT EXCELSIOR PANSIES are the largest and finest in the world. (See large chrome in Catalogue.) They produce their gigantic flowers from May to December, in great profusion. Mixed seed of all colors, which are of marvelous beauty, 25 cts. per paper. We will also mail 6 large flowering bulbs of CHILDS' EXCELSIOR DWARF PEARL TUBEROSES for 50 cts. (They are grand for pots.) 7 choice hardy LILIES, including Auratum, $1.00. 12 choice mixed GLADIOLUS, 50 cts. 4 TEA ROSES, red, white, pink and yellow, 50 cts. 5 grand CHRYSANTHEMUMS 50 cts. Any of the above articles will be sent by mail, post-paid, and guaranteed to arrive in good condition. They are exactly as represented, and will more than please those who plant them. Many years of liberal and honest dealings have secured to us our enormous mail business in Seeds, Bulbs and Plants, which is the largest in the world. Orders can be sent at once. Preserve this as it may not appear again in this paper.

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Our **CATALOGUE** for 1887, is probably the most elegant ever issued. It contains two large chromos and 8 colored plates of new flowers, and hundreds of beautiful engravings. It will be mailed free to any who order Storm King, Pansy, or anything here offered. We are also willing to mail it free to all who will send us an order after receiving it. Otherwise those who apply for it should send at least 10 or 12 cents in stamps, which is only a part of its cost to us.

Remittance can be made by money order or postal note (on Queens), bills, drafts or stamps. For every dollar's worth ordered from this advertisement, the buyer will receive an elegant seed or bulb novelty free.

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A card of this quality I am now ready to sell to every one who tills a farm or plants a garden, sending them FREE my Vegetable and Flower Seed Catalogue for 1887. Old customers need not write for it. I catalogue this season the native wild potato. JAS. J. H. GREGORY, Seed Grower, Marblehead, Mass.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
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SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. B. Thomson, 64 to 70 South Rampart St., New Orleans.

"There is something I have just dashed off," said the poet, as he knocked his would-be son-in-law off the doorstep.

A Copy of the "Storm Chart" for 1887, by the Rev. Irl R. Hicks, and Calendar for 1887, mailed free to any address, on receipt of a two cent postage stamp. Write plainly your Name Post Office and State.

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No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

P. WERLEIN.—The great Southern music emporium, 135 Canal street, is to the front with new attractions in the music line; the very latest compositions by well-known authors received, and will be mailed to any address on receipt of price. The fall stock of musical instruments is being received, and surpass anything ever offered to the people of the South. Pianos and organs of superb tone and beautiful finish, at prices lower than ever known and terms unsurpassed by any music house in the United States. Write to Werlein before purchasing elsewhere. 135 Canal street.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Stuck up—The bent pin you sat on.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and $2 trial bottles free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

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WHY IS IT SO EFFECTIVE IN SO MANY DIFFERENT DISEASES?

Why one remedy can affect so many cases is this: The diseases have a common cause, and a remedy that can effect the cause, permanently cures all the diseases. Unlike any other organ in the body, the Kidney when diseased, may itself be free from pain, and the very last that it is not painful leads many people to deny that it is diseased. But *Medical Authorities* agree that it can be *far gone with disease and yet give forth no pain*, because it has few if any nerves of sensation, and these are the only means of conveying the sense of pain; thus unconsciously diseased *it affects the entire system*. We do not open a watch to see if it is going or is in good order; We look at the hands, or note the accuracy of its time. So we need not open the kidneys to see if it is diseased. We study the condition of the system. Now then, *KIDNEY DISEASE* produces Any of the *following Common and Unsuspected*

SYMPTOMS: Back ache; *Unusual desire to urinate at night;* Fluttering and pain in the heart; Tired Feelings; Unusual amount of *Greasy Froth on water*. Irritated, hot and dry skin; Fickle Appetite; Scalding sensations; Acid, bitter taste, with furred tongue in the Morning; Headache, and Neuralgia; Abundance of *pale, or scanty flow of dark-colored water*; Sour Stomach; Heartburn with Dyspepsia; Intense pain, upon sudden excitement, in the Small of the Back; *Deposit of mucus some time after urination;* Loss of Memory; Rheumatism, Colds and fever and Pneumonia; Dropsical Swellings; Red or White brick dust, *albumen and tube casts in the water;* Constipation, alternating with Looseness; Short breath, Pleurisy and Bronchial affections; Yellowish pale skin, etc.

These are only the *chief cardses* or symptoms caused by a diseased condition of the kidneys. Now then, isn't it clear to you that the kidneys, being the cause of all these deranged parts, if they *are* restored to health by the great specific "Warner's SAFE Cure" the majority of the above ailments will disappear? There is *NO MYSTERY ABOUT IT*. It does one many bad suites of the system precisely as we have intimated. Now when the kidneys were diseased, the albumen, the life essence of the blood, escapes through their walls and passes away in the water, while the urea, the kidney poison, remains, and it is this *kidney poison in the blood*, that, circulating throughout the entire body, *affects every organ*, and *produces all the above symptoms*.

Therefore we say, and thought that "Warner's SAFE Cure" is *THE MOST EFFECTIVE MEDICINE EVER DISCOVERED* for the human race. It is the common remedy which, overcoming the common cause, *removes the greatest possible number of evil effects from the system*. Let us note *a few* of these diseases and how they are affected by kidney poison, and cured by

"WARNER'S SAFE CURE."

CONSUMPTION: In a great many cases Consumption is only the *effect* of a diseased condition of the system and not an original disease; if the Kidneys are inactive and there is any natural weakness in the lungs, the *kidney poison* attacks their substance and *eventually they waste away* and are destroyed. Put your finger in acid and it is burned. Wash the liquor every day in acid and it soon becomes a festering sore and is eventually destroyed. The kidney poison acts in the blood has *the same destructive effect upon the lungs*. For this reason a person whose kidneys are ailing will have grave chances of *Pneumonia* in the Spring of the year, Lung fevers, Coughs, Colds, Bronchitis, Pleurisy, etc., at all seasons of the year. Rectify the action of the kidneys by "Warner's SAFE Cure" as many hundreds of thousands have done, and you will be *surprised at the improvement in the condition of the lungs*.

IMPAIRED EYE-SIGHT: Kidney acid with some persons has an *especial affinity for the optic nerve*, and though we have never urged it as a cure for disordered eye-sight, many persons have written us expressing surprise that after a thorough course of treatment with "Warner's SAFE Cure," their *eye-sight has been vastly improved*. In fact, one of the best oculists in the country says that *half the patients* that come to him with bad eyes, upon examination he discovers are *victims of kidney disorder*. We have no doubt that the reason why so many people complain of failing eye-sight early in life, is that all unconscious to themselves, their *kidneys have been out of order for years*, and the kidney poison is gradually ruining the system.

OPIUM HABITS: It is a well-known fact, recently shown anew, that enslaving habits conquer the nerves by their paralyzing effects upon the kidneys and liver. In these organs *the appetite is developed and sustained*, and the best authorities state that the *habits can not be gotten rid of until the kidneys and liver are restored to perfect health*. For this purpose, leading medical authorities, after a thorough examination of all claimants for the honor of being the only specific for these organs, have awarded the prize to "Warner's SAFE Cure."

RHEUMATISM: Every reputable physician will tell you that Rheumatism is caused by an acid condition of the system. With some it is uric acid, or kidney poison; in others, it is lithic acid, or liver poison. *This acid condition is caused by inactivity of the kidneys and liver, false action of the stomach and food assimilating organs*. It affects old people more than young people because the acid has been collecting in the system for years and finally the system becomes entirely acidified. These acids produce all the various forms of rheumatism. "Warner's SAFE Cure," acting upon the kidneys and liver, neutralizing the acid and correcting their false action, cures many cases of rheumatism. "Warner's SAFE Rheumatic Cure," alternating with the use of "Warner's SAFE Cure" completes the work.

BLADDER DISORDERS: Gross and other high medical authorities say that most of the bladder diseases *originate with false action of the kidneys*, and urinary tract. Uric acid constantly coursing through these organs inflames and eventually destroys the inner membrane, producing the *intense suffering*. Sometimes this kidney acid *solidifies* in the kidneys in the form of gravel, which in its descent to the bladder produces *kidney colic*. Sometimes the acid solidifies in the Bladder, producing *calculus or Stone*. "Warner's SAFE Cure" has restored thousands of cases of inflammation and catarrh of the bladder and has effectively corrected the tendency to the formation of gravel and stone. It *challenges comparison* with all other remedies in this work. Buy to-day.

"WARNER'S SAFE CURE."

CONGESTION: Congestion is a collecting together of blood in any one place. If there is loss of nervous action in any organ the blood vessels do not allow the blood to circulate and it stagnates. If this condition exists very long the collecting blood clots and eventually *destroys the organ*. Many persons are unconscious victims of this very *common condition*. The heart, determined as it is to force blood into every part of the system, has to work harder to get it through the clogged organ, and *eventually the Heart breaks down* and palpitation, excessive action, rush of blood to the head, distressing headaches, indicate that the *Congestion has become chronic* and is doing damage to the entire system. Congestion of the kidneys is one of the commonest of complaints and is the *beginning of much chronic misery*. "Warner's SAFE Cure" will remove it.

FEMALE COMPLAINTS: What we have said about Congestion applies with particular force to the above complaints. They are as common as can be, and as every doctor can tell you, most of them *begin in this congestive condition of the system*, which, not being regularly corrected, grows into disease and produces these countless sufferings which can be alluded to but not described in a public print. Thousands have been *permanently cured*.

BLOOD DISORDERS: It is not strange that so many, many people write us that since they have given themselves thorough treatment with "Warner's SAFE Cure" their thick and turgid blood, their heavy, blotched, irritable skin have disappeared under its potent influence. The *kidney poison in the blood thickens it*. It is not readily purified in the lungs, and the result is the impurities come out of the surface of the body, and *if there is any local disease all the badness in the blood seems to collect there*. Our experience justifies us in the statement that "Warner's SAFE Cure" is "the greatest blood purifier known." The treatment must be very thorough.

STOMACH DISORDERS: Many people complain more or less throughout the year with stomach disorders: Dyspepsia, Indigestion, Waterbrash, heat and distress in the stomach, sharp pains, frequent aches, want of appetite, lack of energy. Now, these are *exactly the conditions* that will be produced in the stomach *when the blood is filled with kidney poison:* People dose themselves with all sorts of stomach reliefs, but get no better: They never will get better until they give their attention to a thorough reviving of kidney and liver action by the means of the only specific—"Warner's SAFE Cure."

CONSTIPATION, PILES: These distressing ailments, more common among one class than the other, are not original disorders, but are *secondary to imperfect action of the kidneys and liver*. The natural cathartic is bile, which is taken from the blood by the liver. If the liver fails the bile is not furthcoming and the person goes into a constipated habit. This, eventually followed by piles, is almost always an *indication of congested liver*, and a breaking down of the system. Remove the congestion, revive the liver and restore the kidneys by the use of "Warner's SAFE Cure," and these constitutional secondary diseases disappear.

HEADACHES: Many people suffer untold agonies all their lives with headache. They try every remedy in vain, for they have not struck the cause. With some temperaments, kidney acid in the blood, in spite of all that can be done, will *irritate and inflame the brain* and produce intense suffering. These obstinate headaches which do not yield readily to local treatment, may be regarded quite certainly as *of kidney origin*.

THESE ARE SCIENTIFIC FACTS, and, from the way we have set them forth, it will plainly be seen, that the statement we make, that "Warner's SAFE Cure" is the "most effective remedy ever discovered for the greatest number of human diseases," is justified. It is not a remedy without a reputation. Its sales for the past year have been *greater than ever*, and the advertising thereof *less than ever*, showing incontestibly that *the merit of the medicine* has given it a permanent place and value.

People have a dreadful fear of Bright's disease, but we can tell them from our experience that it is *the ordinary kidney disease that produces no pain* that is to-day *the greatest enemy of the human race*; great and all powerful, because in nine cases out of ten, its presence is not suspected by either the physician or the victim! The prudent man who finds himself year after year troubled with little odd aches and ailments that perplex him, ought not to hesitate a moment as to the real cause of his disease. If he will give himself thorough constitutional treatment with "Warner's SAFE Cure" and "Warner's SAFE Pills," he will get a new lease of life and justly in his own experience, as hundreds of thousands have done, that 93 per cent. of human diseases are really attributable to a deranged condition of the kidneys, and that they will disappear when those organs are restored to health.

ASK YOUR FRIENDS AND NEIGHBORS WHAT THEY THINK OF

"WARNER'S SAFE CURE."

Our Young People.

A HYMN FOR THE NEW YEAR.

There's a Friend for little children
Above the bright blue sky—
A Friend who never changes,
Whose love will never die;
Unlike our friends by nature,
Who change with changing years,
This Friend is always worthy
The precious name he bears.

There's a rest for little children
Above the bright blue sky,
Who love the blessed Savior,
And, "Abba, Father," cry;
And rest from every trouble,
From sin and danger free:
There every little pilgrim
Shall rest eternally.

There's a home for little children
Above the bright blue sky,
Where Jesus reigns in glory—
A home of peace and joy;
No home on earth is like it,
Nor can with it compare:
For every one is happy,
None can be happier there.

There's a crown for little children
Above the bright blue sky,
And all who look to Jesus
Shall wear it by and by—
A crown of brightest glory
Which he will sure bestow
On all who love the Savior,
And walk with him below.

There's a song for little children
Above the bright blue sky,
And harp of sweetest music
For their hymn of victory;
And all above is pleasure—
'Tis found in Christ alone.
O come, dear little children:
That all may be your own.

MR. EDITOR: I am a little girl nine years old. I am going to school. My teacher is Mrs. Jennie Newton. I like her very much. I study reading, writing, spelling, arithmetic and geography. We have a nice church. I am a little church member. Bro. Ira B. Robertson was our pastor for the past two years. We will miss him very much, for we all loved him dearly; also his sweet little wife. Our home is lonely now, for my two little nephews, Herndon and Hugh Barlow, have returned to Texas after staying with us two years. Ora L. Knight, I will answer your question: Judas betrayed Christ with a kiss. Alice Porter, I think Robert Hugh would be a pretty name for your little brother.

FLORENCE S. BARLOW.

Ramsorth, Mississippi.

MR. EDITOR: I have never written many letters to the ADVOCATE. I am going to school every day. We have Sunday-school once a month at home, and the other Sundays I go eight miles to our church. We hope to have church nearer home soon. I see Alice Porter is asking for a name for her brother. I do not know why they have waited so long for a name unless it is for the prettiest or the longest or the most singular. If the last, I will send her mine. I have never seen anyone of my name, and feel lonely without one namesake. Mine is Andronicus; for short, Andron. If it is not long enough, I would suggest Euphratus.

Your little friend,

ANDRON D. WALKER.

Ile-No, Mississippi.

MR. EDITOR: As I see so many letters in the ADVOCATE, and not one from here, I thought I would write one. I am a little boy eleven years old. We do not have any Methodist preaching since Rev. Van Valkenburgh left us last summer. I went to Sunday-school all the summer. I am studying at home now. I have one little brother younger than I am. My papa takes your valuable paper. I like the little people's column so much. I will answer Ora L. Knight's question: Jesus was betrayed by Judas with a kiss. I will ask the little cousins one: How many books in the Bible is Moses the author of, and what are their names?

SAMUEL J. POTTER.

Scobartown, Louisiana.

MR. EDITOR: I have written two letters to your valuable paper, one of which found its way to the waste-basket. I am a little boy ten years old. Our pastor is Bro. Burroughs. I joined the church two years ago. Our day-school will begin the first Monday in June. Capt. P. J. Boothe will be our teacher. I will answer Ormond D. Walker's question: "Black horse" is found in Revelation vi, 5. Papa is a subscriber to your valuable paper. With many good wishes to the ADVOCATE, I remain,

Your little friend,

OTTO J. MARSHALL.

Vaiden, Mississippi.

MR. EDITOR: I am a little girl eight years old. My Aunt Annie (Mrs. Heard) sends us your paper, and I enjoy reading the little folks' letters very much. I have a little sister four years old, named Eunice Amelia. We have delightful times with our dolls, wagon and shepherd dog on the high hills. I will ask the little folks a question, and close: Where was Peter when the light went out?

Your little friend,

ANNIE L. BRANTLEY.

Decatur, Texas.

MR. EDITOR: As I have not seen any letters from this place, I thought I would write you a few lines. I am a little girl ten years old. My papa takes your good paper. I have three sisters and two brothers. I will answer Ora L. Knight's question: Jesus was betrayed with a kiss by Judas. I will ask a question: How old was Methuselah? Christmas is over, and the new year has begun. Well, I must close. Good-by. Your little friend,

CLARA BROWN.

Fort Smith, Arkansas.

MR. EDITOR: As I have not written to your paper in a long time, I thought I would try and write you a few words. Papa takes your dear old ADVOCATE, and you just don't know how glad and I enjoy reading the little folks' letters. Mamma has six children, and I am the oldest. I will be thirteen my next birthday. We have only been living here two months. I joined the church as soon as we came here. Sister and I go to Sunday-school every Sunday. Bro. Masey is our pastor. We love him so much. Mr. J. B. Howard is my Sunday-school teacher. Well, I must close. Yours truly,

EVA BROWN.

When nature falters and requires help, recruit her enfeebled energies with Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. $1.00 per bottle.

MR. EDITOR: I am a boy thirteen years old. My pa takes the ADVOCATE, and we all like it very much, especially the little cousins' letters. I never have written a letter to a paper, and if I make mistakes, you must correct them. I hope you will give a space in your valuable paper for my short letter. I will answer Benlay D. Sullivan's question: Carmi was Achan's father. It is found in Joshua, vii, 18. Now, I will ask a question: How, and where, was Jezebel punished?

I remain,

Your true friend,

J. M. CONERLY.

Leesville, Louisiana.

War Ahead.

There is great danger of war with Mexico in the near future, but at present we can pursue the arts of happiness, prosperity and wealth. Wherever you live, you should write to Hallett & Co., Portland, Maine, and receive free full information about work that you can do, and live at home, earning thereby from $5 to $25 and upwards daily. Some have earned over $50 in a day. Capital not required; you are started free. All is new; both sexes. All ages. Pay as above guaranteed, from first start.

MR. EDITOR: I am a little girl twelve years old. I have one brother older than I am. I am going to school. I learn my lessons well. I love to go to school. I study geography, arithmetic, reading, writing and spelling. I will answer Bettie Carruth's question: Psalm cxvii. I will ask a question: In what verse in the Bible is the word "wickedness" found five times?

Yours truly,

ARDELLA COOK.

Magnolia, Mississippi.

"MY DOCTOR'S BILL for the past four years has not been $10," writes F. G. Bailey, of 31 South 9th street, Dixion, Ill. He had Vertigo, Indigestion, Great Nervousness, Inflammation of the Bladder, Kidney Disease and Bleeding Piles. Eighteen bottles of Warner's safe cure permanently cured him, as he will tell you if you write and enclose a stamped envelope. As your friends and neighbors about Warner's safe cure.

Had an Eye on Him.

"That young Brown has become a Christian, has he?" So said one business man to another.

"Yes, I heard so."

"Well, I'll have my eye on him to see if he holds out. I want a trusty young man in my store. They are hard to find. If this is the real thing with him, he will be just the man I want. I've kept my eye on him ever since I heard of it. I'm watching him closely."

So young Brown went in and out of the store, and up and down the street. He mixed with his old associates, and all the time Mr. Todd had an eye on him. He watched how the young man bore the sneer of being "one of the saints;" if he stood up manfully for his new Master, and was not afraid to show his colors. Although Mr. Todd took rides, went to church, or did what he pleased on Sunday, he was very glad to see that Brown rested on the Sabbath day and hallowed it. Though the Wednesday evening bell never drew the merchant to prayer meeting, he watched to see if Brown passed by. Sometimes he said: "Where are you going, Brown?" and always received the prompt answer: "To prayer meeting." Brown's father and his teacher were both questioned as to how the lad was getting on.

For a year or more Todd's eyes were on Brown. Then he said to himself: "He'll do. He is a real Christian. I can trust him. I can afford to pay him. He shall have a good place in my store.

Thus, young Christians, others watch to see if you are true; if you will do for places of trust. The world has its cold calculating eye on you, to see if your religion is real, or if you are just ready to turn back. The work is pleasant and the pay good. These places may be for you when, through his strength, you have proved yourself true.

Fix an eye on him, and he will keep you in the way.—Congregationalist.

Exposure to rough weather, getting wet, living in damp localities, are favorable to the contraction of diseases of the kidneys and bladder. As a preventive, and for the cure of all kidney and liver trouble, use that valuable remedy, Dr. J. H. McLean's Liver and Kidney Balm. $1.00 per bottle.

TWO WAYS. Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him he waits as long as he can—he hates to touch it! Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says, "I can't help it;" or "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks some one who does know, and then he takes care to remember. He says, "I never want to be ashamed of my work."

Which boy do you think will make a man to be trusted?

Is pain an evil? But how can it be an evil if with it is given thee the power to bear it cheerfully.

Farm and Home.

What to Teach Our Daughters.

At a social gathering some one proposed this question: "What shall I teach my daughter?" The following replies were handed in:

Teach her that 100 cents make a dollar.

Teach her to arrange the parlor and the library.

Teach her to say "No," and mean it, or "Yes," and stick to it.

Teach her how to wear a calico dress; and to wear it like a queen.

Teach her how to sew on buttons, darn stockings and mend gloves.

Teach her to dress for health and comfort as well as for appearance.

Teach her to cultivate flowers and to keep the kitchen garden.

Teach her to make the neatest room in the house.

Teach her to have nothing to do with intemperate or dissolute young men.

Teach her that tight-lacing is uncomely as well as injurious to health.

Teach her to regard the morals and habits, and not money, in selecting her associates.

Teach her to observe the old rule: "A place for everything and everything in its place."

Teach her that music, drawing and painting are real accomplishments in the home and not be neglected, if there be time and money for their use.

Teach her the important truism: "That the more she lives within her income, the more she will save, and the further she will get away from the poor-house."

Teach her that a good, steady, church-going mechanic, or farmer, or clerk, or teacher, without a cent, is worth more than forty loafers or non-producers in broadcloth.

SERVANTS' SLEEPING-ROOM.—The first thing we must do is to get rid of the popular fallacy that any closet or room will do for the servants to sleep in, so that we have not to give them such accommodation that every spark of ambition (if it has ever been kindled) dies at once with the first glance into the only place they can call their own. In arranging the division of rooms in your house, do, if possible, select some airy, attractive place which may be converted into a pleasant living-room. I know the builders of houses are now giving far more attention to servants' rooms than formerly, so do not let old-fashioned ideas clash against progress, do not look into the neatly papered, painted and well-ventilated room, and say, "Too good," and set up the old, broken, defaced furniture in a loft or closet, or tiny out-of-the-way corner, which "can't well be spared." Give the girls a room in which they can take pride, and then try to reason in them a sense of delight in pleasant and orderly surroundings. It may be dormant and slow in coming to life, but with coaxing, as well as discipline, with a continued repetition of your demand for neatness, it will come.—Good Housekeeping.

REST AFTER MEALS.—Hurried eating of meals, followed immediately by some such employment as occupies the whole attention and takes up all, or nearly all, of the physical energies, is sure to result in dyspepsia in one form or another. Sometimes it shows itself in excessive irritability, a sure indication that nerve force has been exhausted; the double draught in order to digest the food and carry on the business has been more than nature could stand without being thrown out of balance. In another case, the person is exceedingly dull as soon as he has a few minutes' leisure. The mind seems a dead blank, and can only move in its accustomed channels, and then only when compelled. This, also, is an indication of nervous exhaustion. Others will have deadened pains in the stomach, or a sense of weight, as if a heavy burden were inside. A physician once said: "It does not so much matter what we eat as how we eat it." While this is only partly true, it certainly is true that the most healthful food hurriedly eaten, and immediately followed by work which engages the entire available physical and mental force, is much worse than a meal of poor food eaten leisurely and followed by an interval of rest.—Journal of Health.

CHILDREN'S SHOES.—Too much can not be said against the cruelty of forcing children's feet into short and narrow-toed shoes. Many children before they are ten years old have incipient corns and bunions caused by the foolish pride or carelessness on the part of mothers. Many do not know that, if a child's foot is allowed to develop naturally, when fully developed it can wear with ease a much smaller shoe than when crushed back and forced out of shape while growing so fast. The foot is a part of the body that completes its growth early. The size of the feet of a growing boy is sometimes noticeably large; when the rest of his body has finished its growth, the feet are proportionate. If a growing foot is pressed into short shoes, the toes are pushed back and become thick at the ends. They are pressed up against the top of the shoe, and corns are made. They are enlarged at the great and little toe joints, causing bunions, which are more painful than corns.

Hot bread, when it must be cut, it is said, will not look sodden if the knife is warmed before cutting. Some prefer breaking to cutting: though it will not look so well, it will be more palatable. Better, however, if the loaf is left for a day or so before cutting or using.

ADVERTISEMENTS.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of disease-producing elements, and thus removes the cause.

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CUTICURA SOAP, an exquisite skin beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin.

CUTICURA REMEDIES are the great skin beautifiers. Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

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VEGETABLE
PAIN DESTROYER

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises, It is cooling, cleansing and healing.

Catarrh, It is most effective for this disease. Used in the Head, &c. "Pond's Extract Catarrh Cure," specially prepared for chronic cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia, No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plasters are invaluable in the sciatica, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy. Injection using when other medicines have failed. Pond's Extract Ointment is of great service when the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples, Mothers who once use The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

Female Complaints, In the comparatively few cases of these diseases in which the Extract can be used without relief, with the greatest benefit, Pond's Extract Ointment may each be used.

CAUTION.

Pond's Extract has been imitated, but the genuine has the words "Pond's Extract" blown in the glass, and our name and address on surrounding buff wrapper. None other is genuine. We will not be responsible for any preparation sold under our name unless it bears our signature. *It is never sold by the gallon or in bulk.* Sold everywhere. Price, 50c., $1, $1.75. Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

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A CONSUMPTIVE CURED.

When death was hourly expected, all prescriptions having failed, and all hopes was exhausted, and he was given up by friends and physicians, he accidentally heard from his bedside of a case similar to his own that was cured by a simple remedy. He procured it, and it saved his life. This was over a year ago. He has since regained his health, and is now a well man. For all diseases of CONSUMPTION, Scrofula, Chronic Catarrh, Bronchitis, Throat and Lung Affections, also a positive and permanent cure for Nervous Debility, this remedy has proved its wonderful curative powers. Actuated by motives of philanthropy, and a desire to relieve human suffering, I will send free of charge to any sufferer this recipe, in German, French or English, with full directions for preparing and successfully using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

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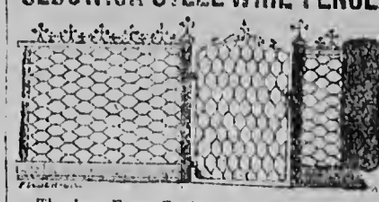

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ACME, Pat. April 12, '81.

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Have you Cough, Bronchitis, Asthma, Indigestion? Use PARKER'S TONIC without delay. It has cured many of the worst cases and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Gives new life and strength to the aged and infirm. $1 at Druggists.

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The safest, surest and best cure for Corns, Bunions, &c. Stops all pain. Ensures comfort to the feet. Never fails. 15 cents. Taverns at Druggists. Hiscox & Co., N. Y.

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Christian Advocate.

Marriages.

McLELAND—TERRELL.—At the residence of the bride's father, January 19, by Rev. B. F. Lewis, Mr. J. B. McLeland, of Wesson, Miss., to Miss Addie Terrell, of Lincoln county, Miss.

MAY—EVANS.—At the residence of the bride's father, January 20, by Rev. B. F. Lewis, Mr. Thomas H. G. May to Miss P. G. Evans, both of Lincoln county, Miss.

HICKMAN—LEE.—At the residence of Mr. John Walls, near Beauregard, Miss., January 20, 1887, by Rev. Robert B. Downer, Andrew J. Hickman to Miss Maud O. Lee.

ELLIS—HEFFNER.—At the residence of the bride's father, Mr. R. P. Heffner, January 11, 1887, by Rev. G. W. Brown, Mr. T. Q. Ellis to Miss Kate Heffner, both of Holmes county, Miss.

DAWKIN—THOMPSON.—At the residence of the bride's mother, in Farmersville, La., December 23, 1886, by Rev. R. S. Coller, Mr. O. C. Dawkin to Miss Josie Thompson, both of Farmersville, La.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

RAWLS—MRS. KEZIAH RAWLS (nee Felder) was born in South Carolina in 1795; was married to Jabez Rawls, of Pike county, Miss., May 20, 1818, and died near Hattiesburg, Miss., September 29, 1886.

The deceased was a very remarkable character in many respects, and especially so as a Christian. She professed religion and joined the Methodist Church when quite a little girl, and from the day of her profession up to the day of her death she was a model of faithfulness. Less than a year before she died she told the writer that she had never knowingly violated any rule of her church. What a wonderful record! Nearly a century of consistent Christian living! Truly she was not only consistent, but pre-eminently useful. She was highly gifted in prayer, and her presence at a religious meeting of any kind was hailed as a gracious benediction by all who knew her. She was a power for good wherever she went. To be in her presence and hear her talk made one think of patriarchs and prophets. Truly did she act well her part in life, and now she is reaping the reward of her labors. If her numerous kindred and friends will only follow her as she followed Christ, ere long they will meet her in the beautiful home above where parting is unknown. J. W. M'LAURIN.

CRAWFORD—MRS. NETA CAROLINE CRAWFORD was born in Franklin county, Miss., October 13, 1818, and died at Tryon, Miss., December 25, 1886. At the age of twelve she was converted and joined the Methodist Church. In the year 1833 she was married to James Crawford, and was left a widow in 1851 with five sons and two daughters.

She lived to see all of her children followers of the Savior, and left the legacy of a name "as ointment poured forth." She was always ready to give any that asked a reason for the hope that was within her. Prompt to attend the public means of grace and respond to all claims of the church, ready to visit the sick and distressed. While her children have lost a devoted mother and the church a faithful member, all feel that our loss is her gain. Suddenly stricken down speechless, on the morning of the twenty-fourth, she remained so until death unloosed her tongue to shout the praises of King Immanuel in glory. Surrounded by her children and grandchildren, with her eyes and hands she told us of the joy within and the hope beyond, and reassured us all was well. All felt that Heaven was very near as the sands of life ran out and she gradually fell asleep in Jesus.

R. H. DOWNER.

BENNETT—WALTER COLUMBUS BENNETT was born May 25, 1867; joined the Methodist Episcopal Church, South, October 22, 1884; died November 5, 1886.

As a son, a student, a companion, a Christian, Walter was all that could be desired. Once known, he was admired and respected. God endowed him with great talent. This he improved at every opportunity. Called upon by his family's necessities, his yearnings for knowledge were made to hold a secondary place, and he stood shoulder to shoulder with his father in working out the family's support. From the time he joined the church, he was an earnest seeker after a full knowledge of God. At Centenary College his noble spirit found that companionship which ripened and developed his Christian character. After a week of suffering he was taken up to be with the Lord forever. May we who loved him soon share his happy lot!

HIS PASTOR.

SARTAIN—MARTHA JANE SARTAIN was the daughter of Isaac Newton, and was born in Lawrence county, Miss., June 11, 1846. She was married to S. P. Sartain in 1861. She joined the Methodist Church in the year 1867, and remained a consistent member until her death, December 10, 1886.

Her illness was sudden and of short duration. She had lived a faithful life as a Christian wife and mother. To know her was to love her, and, while not demonstrative in disposition, there could be no doubting the quiet devotion to duty as displayed in her daily Christian walk. She desired to live to care for her loved husband and precious children; but when satisfied that the Lord was calling her home, she resigned all into his hands, and now stands upon "the other shore," watching and waiting until her loved ones are all gathered safe within the heavenly fold. ROBT. H. DOWNER.

WILROY—It has pleased the Almighty Creator, in his wise providence, to remove from our midst the dear, sweet spirit of our beloved young sister, ANNIE WILROY, after a painful sickness of forty-two days, in which she bore her suffering with Christian courage and resignation. She was born July 30, 1873; died January 18, 1887; professed religion during the summer of 1886, at Lewisburg, Miss., and attached herself to the Methodist Church at Cockrum, Miss.

She was a regular attendant at church and Sabbath-school; a Bible reader, a devoted Christian. Her body was tenderly laid away in its last resting-place by loving and sorrowing schoolmates, there to remain until the resurrection morn, when she shall come forth at the bidding of the Master in her glorified body and spirit.

H. L. VAUGHN.

The Region of Geysirs.

A region of geysirs and boiling springs is one of the strangest and wierdest on the face of the globe. From a distance, the curiosity of the traveler is aroused by the clouds of steam which rise here and there from among the trees, or from the bare sinter-covered slopes. His previous experience of steam-courts has probably been in association with factories and locomotives, and hence the white puffs that float away and disappear seem in strange contrast with the utter loneliness of the scenery. As he approaches the centre of activity, he passes an occasional white mound of crumbling sinter, where a geysir once has been, and quiet pools of steaming water, of exquisitely green and blue tints, enclosed in alabaster-like basins of white and pink sinter. The ground sounds hollow as he walks upon it. Treacherous holes open on all sides, some of them filled with boiling water, others opening down in hot vaporous caverns. It seems as if he were treading on a thin crust covering a honeycombed mass of hot rock within, beneath which lie vast reservoirs of boiling water, and as if this crust might at any spot give way and precipitate him into the hideous gulfs beneath. But his attention is perhaps arrested by a loud, hissing roar like that of a large engine blowing off its steam. Turning to the quarter whence the sound comes, he sees a geysir in eruption, hurling its column of water and steam high into the air. Farther on he comes to a spluttering cauldron of grey, green, or red mud, on the surface of which large, blister-like ones rise up and burst, scattering the mud around, and building up miniature volcanic cones round the vents from which the steam escapes. And so on all through this strange region he is surrounded with evidences of the nether fires such as his fancy had never pictured. The heat of the earth's interior is now no longer with him a mere matter of scientific belief. It is such an appalling reality that he is perhaps inclined to regard with astonishment the general belief of geologists that geysirs and boiling springs mark a waning condition of volcanic excitement.

Of the three great geysir districts of the globe, Iceland, Montana, and New Zealand, the last-named far surpassed its rivals in the supreme beauty of its inner terraces. Those of the Yellowstone are exquisite indeed in their variety of form and coloring. But for magnitude, regularity, and brilliance, the Pink and White Terraces of Rotomahana stood unrivalled. To the east of the geysirs and hot mud springs of that locality, rises the great ridge of Tarawera, upwards of thirty-six hundred feet in height, with its three truncated cones, marking the sites of three extinct craters. Its barren summit had for ages been sacred ground to the Maoris, who carry up their dead to it at lonely spots for burial. The volcanic fires, elsewhere still active, seemed there to have burnt out, and the hot springs remained a opportunity the last relic of their former activity.—Dr. Archibald Geikie, in Contemporary Review.

This morning's waking was the touch of his hand. Last week death in all of life or study was looked down upon with his sympathetic smiles. When you left home this morning, your heart devised your ways, but the Lord did really direct your steps. When you prayed that God would keep those you left there, your prayer was verily heard; and, whether by granting or denying, it will be God himself that answers you—the personal, listening, loving God.—Dr. F. B. Huntington.

MISCELLANEOUS.

Persons who have suffered from Malaria during the summer and fall, and have taken quinine and tonics to keep its power in check, are liable all through the winter and spring to feel more or less influenced, by the toxic the poison is still in the system. If you wish to be cured safely and promptly, get Shallenberger's Antidote for Malaria, the only Antidote known.

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"OVID G. SPARKS,
"Ex-Mayor, Macon, Ga."

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Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond a doubt that some cases of the human system from earliest infancy, therefore prevalence of worms is more constantly with their influence must be the overcoming of the first symptoms of worms, and by its use can be safely and speedily removed from the system, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and do not refer to their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, I never fails. It has frequently been given in cases where all other remedies had failed, and in every instance the effect was prompt and decisive. Thousands of worms, large quantities of worms were discharged. Thousands of children have been restored to health and vigor by its use, and every parent ought to be his own physician and not allow a child to suffer from worms when a remedy can be obtained so easily. Beware of imitations. The genuine is done up in a yellow wrapper, and is sealed with a red seal. Signed B. A. Fahnestock, and bears the name of

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Weekly Market Review.

(For Week Ending February 1, 1887.)

COTTON.

Low ordinary	6¾	@ — —
Ordinary	7¾	— —
Good ordinary	8¼	— —
Low middling	8 9-16	— —
Middling	8¾	— —
Good middling	9¼	— —
Middling fair	9¾	— —
Fair	10 7-16	— —
Galveston middling	8 15-16	— —
Mobile middling	8¾	— —
St. Louis middling	8 15-16	— —

SUGAR.

Inferior	2¾	3¼
Common	3¼	3¾
Good common	4	4 3-16
Fair	4	4 3-16
Good fair	4	4 3 16
Fully fair	— —	4¼
Prime	4 5 16	4¾
Strictly Prime	4⅜	4 7-16
Choice	4¼	4 9-16
Seconds	3¾	4⅞
Choice yellow	— —	5⅛
Gray White	— —	— —
Choice whites	5⅛	5 9-16
Stan. clar	5 13-16	5⅞

MOLASSES.

Syrup—Open Kettle	— —	— —
Fair	25	30
Strictly Prime	42	43
Choice	— —	46
Fancy	— —	— —

RICE.

Fancy	— —	— —
Choice	4¼	4¼
Prime	3¾	4
Good	3¾	3¾
Fair	3¼	3¾
Ordinary	2¾	3
Common	2¼	2¾
No. 2	2	2¼
Rough	2 55	2 85

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	— —	5 12½
Extra fancy	— —	4 75
Winter wheat patents	— —	5 10
Choice	3 75	3 80
Fancy	4 15	4 25
Extra Fancy	4 30	4 40

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	2 25	— —
Grits	2 50	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	48	— —
Yellow	— —	48
Mixed	— —	48
OATS:		
Western	37	38
Texas rust-proof	51	52
BRAN:		
₰ cwt	7	8
HAY:		
Choice	15 00	15 50
Prime	14 00	— —

PROVISIONS.

PORK:		
Mess	13¼	13½
Prime mess	11 75	12 00
Rumps	10 25	11 50
BACON:		
Fancy breakfast	10	10½
Shoulders	6¼	— —
Sides, long clear	7¾	7⅞
Sides, short rib	7 40	7½
HAMS:		
Sugar-cured	11	11½
DRY SALT MEAT:		
Shoulders	5¾	— —
Sides, long clear	6¾	— —
Sides, short rib	6¾	— —

FISH.

MACKERAL:		
Extra No. 1, in bbls	11 50	— —
Half bbls	6 25	— —
No. 2, in bbls., large	11 00	— —
Half bbls	5 90	— —

GROCERIES.

COFFEE:		
Prime	— —	16
Fair	— —	15½
Common	— —	13¼
BUTTER:		
Western Creamery	21	22
Western Dairy	22	23
Country	— —	— —
LARD:		
Choice	6¼	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	36	— —
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, per head	8	10
POTATOES:		
Louisiana	— —	— —
Western	1 90	— —
KROUT:		
Western, ½ bbl	— —	7
ONIONS:		
Louisiana	— —	— —
Western	3 00	3 25

BALING STUFFS.

BAGGING:		
1¾ ℔, per yd	7¾	— —
2 ℔	8½	— —
BALING TWINE:		
₰ ℔	10	— —
TIES:		
₰ bundle	1 60	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 00	3 50
Young Chickens	1 50	2 50
Chickens, South'n	2 50	3 00
Young	1 75	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	21	22
Southern	21	22
WOOL:		
Lake, per ℔	— —	25
Louisiana	— —	23
Burry	9	12
COUNTRY HIDES:		
Green salted, ₰ ℔	— —	7
Dry salted	— —	10½
STAVES:		
Oak, kegs	— —	— —
Oak, barrels, 33 in	75 00	— —
Oak, claret, 40 in	100 00	110 00
Oak, hogsh'd, 48 in	125 00	— —
HOOP POLES:		
Hogshead, per 1000	30 00	— —
Barrels	15 00	— —
Half barrels	— —	75
FERTILIZERS:		
Cotton seed, per ton	9 00	— —
Meal	17 75	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₰ ℔	2	— —
Sulphuric acid	1½	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 267 Delord street, near Dryades. Send for price list.

News Summary.

JANUARY 25.

It is semi-officially stated that the Austrian government concurs as to the necessity of a new Sobranje or a new Regency before the election of a Prince to the Bulgarian throne. All the powers except England are in unison on this subject.——The French press, irrespective of politics, accuses the English press of inventing and circulating bellicose canards, and assert that the English paper men are engaged in the work from pecuniary motives, being interested in influencing the stock markets.——Count Herbert Bismarck and William Bismarck have been nominated for the Reichstag.——A dreadful cholera epidemic is raging in the Argentine Republic and has reached Chili. In one place the deaths were forty in one day. The bodies of the dead remain unburied, sick children are left to die by their kin, who are fleeing southward for safety.——Mr. Charles B. Farwell, Senator-elect from Illinois, has taken the oath of office.——The proposed amendment to the Constitution, granting the privilege of suffrage to women was defeated in the Senate; yeas, 16; nays, 34.

JANUARY 26.

In speaking of the Queen's speech, to be read on the morrow at the opening of Parliament, the press speaks as follows: The speech is characterized by more than its usual vagueness. The hints of legislation for Ireland are especially obscure.——Mr. Chamberlain writes to the Times, at considerable length, to show the practicability of the adaptation of the Canadian Constitution to Ireland to meet the fundamental condition of Lord Hartington's plan for the government of Ireland.——The result of the ballot for M. P. in the exchange division of Liverpool to-day resulted as follows: Mr. Neville, Gladstonian, 3,222; Mr. Goschen, Conservative and Unionist, 3 211. Nine votes remain on dispute, and there will be a recount to-morrow.——Hungary desires peace. The German government has issued an order forbidding the exportation of horses.——The Zorillists defeated in Spain.——The Bulgarian Regents express a willingness to resign if all the powers desire them to do so.——A bill to apply $100,000 for the relief of sufferers by the drouth was passed in the Texas Senate yesterday with the necessary two-thirds majority to give it immediate effect.——The nomination of J. C. Matthews, of Albany, N. Y., the colored recorder of deeds for the District of Columbia, was rejected by the Senate by a vote of 17 for and 31 against.——The Farmers Convention met at Baton Rouge to-day.——The Interstate Commerce Bill has gone to the President, and by him referred to the Attorney General for examination.——The President may not act before the expiration of the ten days' period.——Argument in Lazarus case closed, and case taken under advisement by the court.

JANUARY 27.

Parliament opened to-day. Several eulogies were paid to the late Lord Iddesleigh. Mr. Gladstone was enthusiastically received. The Queen's speech was read. The government intends to practice coercion in Ireland. Mr. Goschen was defeated by seven votes.——Henry M. Stanley arrived in Cairo, Egypt, to-day.——A bomb was thrown in the town hall at Altona, but exploded too soon and did no harm.——The Provincial Legislature met to-day.——A fire in Dallas, Texas, yesterday resulted in the loss of $300,000 worth of property.——The freight handlers on the river front in Brooklyn are on a strike.——All the tailors in Boston have decided to leave the Knights of Labor.

JANUARY 28.

The inhabitants of Achille Island, off the coast of County Mayo, are preparing to resist eviction. They are very poor, and were nearly all supported last winter and spring through the contribution of the N. Y. Sun.——Gladstone wrote a letter to the Liverpool electors, congratulating them on the defeat of Mr. Goschen.——The last evictions at Coomodan took place to-day.——The German government will call out immediately 72,000 of the reserves and drill them in the use of the new repeating rifle.——Russia refuses to join a formal conference on the Bulgarian question.——The Michigan Senate has passed a joint resolution to submit a prohibitory amendment to the people by a vote of 22 to 10. The resolution has already passed the House.——The Tennessee Senate has passed on its final reading the prohibition amendment to the Constitution; the vote being: ayes, 31; nays, 2.——A despatch from Fremont, North Bend, and other points within a radius of 100 miles west of Omaha, Neb., report that the people were very much startled by an earthquake. No damage.

JANUARY 29.

Mr. Gladstone has been confined to his bed with a slight cold, but is better this evening.——Theobalds, bailiffs, and police have left Glenbeigh.——L'Intransigeant-Henri Rochefort's paper—states to-day that seven nihilists have just been hanged in the prison at Oddessa by Russian authorities; that ten others are being tried at Wilna and two hundred have been sent to Siberia.——The Chamber of Deputies to-day adopted the first clause of the public worship budget.——On motion of Mr. Landhon, of Texas, a bill was passed in the House appropriating $10,000 to enable the commissioners of agriculture to make a special distribution of seed in the drouth stricken counties of Texas.——The longshoremen's strike in New York is assuming alarming proportions; the railroads are involved, and 30,000 men forced into idleness.——A large party of colored men, armed with sticks and stones, raided the pier at Newport News at one o'clock this morning and drove off the men loading the Old Dominion steamer.

JANUARY 30.

There was terrible rioting in the Peter's Hill, Carrick Hill and Shank Hill districts of Belfast last night. The trouble originated through soldiers belonging to the West Surrey Regiment insulting a number of civilians.——Ex President Santos, of Uruguay, has been banished.——A grand imperial council held in Vienna yesterday, the Emperor presiding.——Mr. Mercier has formed the following Cabinet for Canada: Mr. Mercier, Premier and Attorney General; Mr. Duhamel, Solicitor General; Mr. Shahyn, Treasurer; Mr. McShane, Commissioner Public Works; Mr. Gagnon, Provisional Secretary; Mr. Gorneau, Commissioner of Lands; Messrs. Ross and Turcotte, ministers without portfolios.

JANUARY 31.

In the House of Commons Sir. James Ferguson denied the report that England had offered to support Austria in the event of a war with Russia. Lord Randolph Churchill, in a speech in the debate on the address in reply to the Queen's speech, explained his course and gave the reason for it. It is said to be the best he ever made, and its non-partisan character made it appear to be made to the country rather than to Parliament. In the House of Lords a motion for the second reading of the Woman's Suffrage Bill was lost. Parnell insists upon such reform of the law and system of government as will satisfy the needs and secure the confidence of the Irish people.——The National Liberal Party in Germany believes that the danger of war is imminent.——The Senate Judiciary Committee have reported favorably upon Judge Van Eaton's bill to establish a new District Court at Mississippi City.——Twenty-seven thousand acres of public land in Louisiana were entered last week by Chicago capitalists.——The great strike of longshoremen continues in New York, and green hands are handling freight on the docks.——The President has approved the act granting pensions to soldiers and sailors in the Mexican War.

MRS. J. T. RICHEY, 192 4th Avenue, Louisville, Ky., was a confirmed invalid for eleven years, daily expecting death. Doctors pronounced her trouble to be neuralgia, female complaints and every other known disease. For months her left side was paralyzed. Could neither eat, sleep nor walk. Finally the doctors gave her up. She then began to use Warner's safe cure, and November 18, 1885, she wrote "I am as well to-day as when a girl, and feel about twenty years younger. Warner's safe cure has worked a miracle in my case." Mrs. Richey will gladly answer stamped inquiries.

Periodicals.

—Cassell's Family Magazine, for February, is on hand and brings a good table. The spread has variety enough to spice it well, and its quality is remarkably good for the price of $1 50 per year. Cassell & Co., 739 Broadway, New York.

—American Art, for January, holds its place well. The illustrations and reading matter afford both entertainment and instruction. The price is $2 50 a year. Published by American Art Magazine Company, 110 Tremont street, Boston.

—Common School Education. This is a new monthly devoted to the art of instruction. Its purpose is to develop a definite plan and system in teaching the common school branches of study. This number (1) has a fine table of contents. We recommend this monthly to all our teachers. Edited by William A. Mowry. Published at 70 Bromfield street, Boston. Price, $1 a year in advance.

—The Swiss Cross, a magazine of the Agassiz Association. This is also a new monthly, started to meet the known wants of a large class of persons interested in the study of nature. The contents of the first number are rare and interesting. We notice among the contributors the names of some who are "experts" in their line of things. It is edited by H. H. Ballard, president of the Agassiz Association, and published by N. D. C. Hodges, 47 Lafayette Place, New York, and the price per annum is $1 50.

St. Nicholas, for February, will delight the young people and please the old folks by its clear, beautiful reading matter and its bright, charming pictures. Century Company, New York.

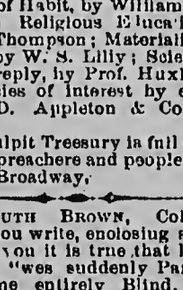
—Popular Science, February, has The Laws of Habit, by William James; Science in Religious Education, by Daniel G. Thompson; Materialism and Morality, by W. S. Lilly; Science and Morals, a reply, by Prof. Huxley, and other articles of interest by eminent writers. D. Appleton & Co., New York.

—The Pulpit Treasury is full of good things for preachers and people. E. B. Treat, 771 Broadway.

MRS. RUTH BROWN, Coldwater, Mich., if you write, enclosing a stamp, will tell you it is true that in July, 1885, she "was suddenly Paralyzed, and became entirely Blind, as her doctors claimed, from an Enlargement and Inflammation of the Kidneys and Liver. She was in an unconscious state for two weeks; face and body bloated with agonizing Pain; could not keep anything on her stomach; irregular action of the heart. Physicians pronounced her case incurable. Within a few weeks the Paralysis left her, Bloat went down, Enlargement of the Liver Subsided, action of the heart became regular, and she became well in three months and has felt in good condition ever since." Warner's safe cure did this amazing work for her, and she will tell you so.

TO OUR SUBSCRIBERS.—Should you fail to receive the ADVOCATE after this issue, you have but yourself to blame. Every inducement has been held out to you to send or get your pastor to send in your renewal.

ROYAL



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"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

JANUARY 20, 1887.

W. H. RHODES, 118 E. Gay St., Columbus, O., in 1879, was taken ill with palpitation and neuralgia of the heart, consequent on diseased kidneys. "Horrible Dyspepsia" also afflicted him. He spent hundreds of dollars for relief in vain. He took 50 bottles of Warner's safe cure and was fully restored to health, gaining 70 pounds while using that great remedy. Write him and enclose a stamp. He'll tell you the welcome story.

NOTICE.—All communications on business must be addressed to the N. O. CHRISTIAN ADVOCATE, 112 Camp street. Contributions for the columns of the ADVOCATE should be addressed to the editor, Rev. C. W. Carter, 112 Camp street.

E. EVANS, president of the Lumber Exchange Bank, Tonawanda, N. Y., writes: January 15, 1886, I was entirely prostrated, and was reduced from 176 to 126 lbs. I thought I had inflammation of the large bowel. The pain was relieved only by morphine forced under the skin. My doctor treated me for inflammation and catarrh of the bowels, an affection sympathetic with disorder of the left kidney. I had distressing pain, with night sweats, and could keep nothing on my stomach, especially liquids, and was intensely thirsty. Feb. 19 I was in intense agony with pain in my left kidney. I then began Warner's safe cure. In 20 minutes I was relieved. I refused the doctor's medicines thereafter. I finally passed a large stone from the bladder, then my pains ceased." If you write Mr. Evans, enclose stamp for reply.

Very likely the reader has received a notice from the ADVOCATE office. This was sent to you to attend to immediately, and not for future consideration. If you are unable to attend to the business directly, your pastor will be glad to do so for you.

HUGH JAMIESON, JR.,
Publisher.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Sugar Town, at Dry Creek	Feb. 12, 13
Spring Creek, at S. C. Camp Ground (Wed.)	16
Alexandria	19, 20
Bayou Beouff, at Elm Bayou (Wed.)	23
Evergreen	26, 27
Melville, at Melville	Mar. 5, 6
Trinity, at Bennett's School-house	12, 13
Centreville, at Centreville	19, 20
Columbia, at Columbia	26, 27
Montgomery, at Montgomery	Apr. 2, 3
Ada, at Gray's Creek	9, 10

District stewards' meeting at Alexandria, February 19, 1887.

H. P. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Brushwood, at Lunes	Jan. 29, 30
Arcadia circuit, at Arcadia	Feb. 5, 6
Douglas circuit, at Vienna	12, 13
Vernon circuit, at Oak Ridge	19, 20
Huston, at Ruston	26, 27
Minden circuit, at Minden	Mar. 5, 6
Tulip circuit, at Tulip	12, 13
Hayneseville circuit, at Hayneseville	19, 20
Homer circuit, at Homer	26, 27
Farmerville circuit, at Farmerville	Apr. 2, 3
Summerfield circuit, at Alabama	9, 10
Downsville circuit, at Downsville	16, 17
Indian Village circuit, at Bethel	23, 24
Ringgold circuit, at Ringgold	30, May 1
Sparta and Saline, at Sparta	7, 8

The district stewards will please meet at the Methodist Church in Homer, February 20, at three o'clock P. M.

ROBERT RANDLE, P. E.

DELHI DIST.—FIRST ROUND.

Harrisonburg, at Harrisonburg	Jan. 29, 30
Winnsboro	Feb. 5, 6
Monroe and Delhi, at Delhi	12, 13
West Monroe, at West Monroe	19, 20
Lake Providence, at Lake Providence	26, 27
Waterproof, at Waterproof	Mar. 5, 6
Richland	12, 13
Lind Grove, at Bartholomew	19, 20
Oak Ridge, at Good Hope	26, 27
Floyd, at Oak Grove	Apr. 2, 3
Bastrop	9, 10

The district stewards' meeting will be held in the Methodist Church in Delhi, Wednesday, February 16, at 10 A. M.

J. B. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield	Jan. 29
Woodside and Ebenezer, at Ebenezer	22, 23
Grand Cane, at Grand Cane	29, 30
Pleasant Hill, at Sodus	Feb. 5, 6
Natchitoches, at Robeline	12, 13
Anacoco and Bellwood, at Holly Grove	16, —
Many and Sabine, at New Hope	19, 20
Coushatta, at Coushatta	23, —
East Point, at Coushatta Academy	26, 27
Red River, at Campti Bella	Mar. 5, 6
Shreveport, at Shreveport	9
Caddo, at Friendship	12, 13
South Bossier, at Bellevue	16
North Bossier, at Concord	19, 20
Mooringsport, at Pine Hill	26, 27

The district stewards' meeting will be held at Shreveport, on Thursday, March 10, at ten o'clock A. M., in the Methodist Church.

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Abbeville	Jan. 22, 23
Franklin	29, 30
Opelousas	Feb. 5
Washington	6, 7
Pattersonville	12, 13
LaFayette	19, 20
New Iberia	26, 27
Rayne	Mar. 5, 6
Lake Charles	12
German Mission	13, 14
Sulphur Mine	20, 21

District stewards will meet in the Opelousas Methodist Church, Saturday afternoon, February 5, 1887. Let there be a full attendance.

S. S. KEENER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Felicity	Jan. 23
St. Charles Avenue	30
Carondelet	Feb. 6
Gros Tete and False River, at Rosedale	12, 13
German Charges, at Dryades Street	20
Plaquemine and Donaldsonville, at Plaq.	26, 27
Algiers and Gretna, at Algiers	Mar. 6
Louisiana Avenue	13
Moreau	20
Carrollton and Parker Chapel at Carrollton	27
Baton Rouge	Apr. 2, 3

JOHN T. SAWYER, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FIRST ROUND.

Whistler	Jan. 1, 2
Franklin Street Church	9
Washington and Vernon, at Sims' Chapel	15, 16
Pleasant Valley and Creola at Pleas. Val'y	22, 23
Bladon and S. Stephens, at New Hope	29, 30
Laney, at Jones' Chapel	Feb. 5, 6
St. Francis Street Church	13
Citronelle, at Citronelle	19, 20
Baldwin mission, at Sibley's Chapel	26, 27
Killington and Grand Bay, at Allen's	Mar. 5, 6
St. Paul's	13
Grove Hill, at Grove Hill	19, 20
Suggsville, at Suggsville	26, 27

A. J. LAMAR, P. E.

PENSACOLA DIST.—FIRST ROUND.

Brewton and Pollard, at Brewton	Jan. 1, 2
Evergreen, at Evergreen	8, 9
Georgiana, at Wesley Chapel	15, 16
Monroeville, at Monroeville	22, 23
Moulery, at Liberty	29, 30
Shreveport, at Shreveport	Feb. 5
Caddo, at Friendship	6
Milton	12, 13
Pensacola circuit, at Worrington	19, 20
Pensacola station	12, 13
Bennica, at Asbury	19, 20
Powelton, at Powelton	26, 27
Douglasville, at Mt. Carmel	Mar. 5, 6
Stockton, at Stocatou	12, 13
Repton, at Hickory Grove	19, 20
Bay Minette at New Hope	26, 27

W. M. MOTLEY, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

North Wilkinson, at Hopewell	Jan. 1, 2
Amite, at Salem	8, 9
Clinton, La	15, 16
Jackson, La	18, 19
East Feliciana, at Oak Grove	22, 23
Wilson and Centreville, at Wilson	29, 30
Pipkin	Feb. 5, 6
St. Helena, at Pipkin Chapel	12, 13
Amite City, at Amite City	18, 19
Springfield, at Ponchatoula	20, 21
Livingston, at Palmetto (Wednesday)	23
East Baton Rouge, at Bethel (Thursday)	24
Percy's Creek	26, 27
Woodville	27, 28
Woodville circuit	Mar. 2, 3
Bayou Sara, at Bayou Sara	5, 6

J. A. B. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Jan. 1, 2
Rocky Springs	8, 9
Natches, at Wesley Chapel	15, 16
Natches, at Jefferson Street	16, 17
Washington	22, 23
Beachland	29, 30
Ullico	Feb. 5, 6
Hurlstone	7, 8
Vicksburg	12, 13
South Vicksburg	14, 15
Fayette	19, 20
Cane Ridge	26, 27
Anguilla	Mar. 5, 6
Mayersville	12, 13
Nebo	19, 20
Roxie	21, 22

W. L. C. MUNNICUTT, P. E.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro and State Line	Jan. 2, 3
Winchester, at Winchester	8, 9
Shubuta, at Shubuta	15, 16
Okatibbee, at Andrew Chapel	22, 23
Sandersville, at Sandersville	29, 30
Voesburg, at Voesburg	Feb. 5, 6
Paulding, at Paulding	12, 13
West End, at West End	19, 20
Meridian station	21
Stonewall, at Chunky	26, 27
Marion, at Marion	Mar. 5, 6
Lauderdale, at Lauderdale	12, 13
DeKalb, at DeKalb	19, 20
Blumenville, at Scooba	25, 27
Enterprise	Apr. 2, 3
Adamsville	9, 10

The district stewards will meet in Meridian, Thursday, February 22, 1887, at eleven A. M.

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FIRST ROUND.

Brandon station, at Brandon	31, Jan. 1
Forest and Morton, at Morton	8, 9
Lake, at Lake	15, 16
Newton, at Hickory	22, 23
Paunin, at Petahatchie	26, 30
Marvin, at Marvin	Feb. 5, 6
Shiloh, at Bear Creek	12, 13
Westville, at Westville	19, 20
Trenton, at Trenton	26, 27
Raleigh	Mar. 5, 6
Noshoba, at Hester's	12, 13
Walnut Grove, at Walnut Grove	19, 20
Carthage, at Carthage	26, 27
Hillsboro, at New Providence	Apr. 2, 3

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Jan. 1, 2
Wesson and Beauregard, at Wesson	8, 9
Harlehurst	15, 16
Brookhaven	22, 23
Bayou Pierre, at Johnston	29, 30
Scotland, at Bellevilla	Feb. 5, 6
McComb City, at Magnolia	12, 13
Roxeton, at Rehobeth	19, 20
Terry, at Bellevilla	26, 27
Monticello, at Pleasant Grove	Mar. 5, 6
Providence, at Rehobeth Chapel	12, 13
Franklinton, at Tylertown	19, 20
Adams, at Adams	26, 27
Hohmesville, at Holmesville	Apr. 2, 3

J. M. WEEMS, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg, at Hattiesburg	Jan. 1, 2
Poplarville, at Poplarville	8, 9
Flint Creek, at Garraway's	15, 16
Whitfington, at Colleville	22, 23
Vancleave, at Union	29, 30
Americus, at Cross Roads	Feb. 5, 6
Bethel, at Bethel	12, 13
Mt. Carmel, at Mt. Moriah	19, 20
Columbia, at Columbia	26, 27
Seashore, at Long Beach	Mar. 5, 6
Ocean Springs, at Ocean Springs	12, 13
Scranton, at Scranton	19, 20
Moss Point, at Moss Point	26, 27
Covington, at Covington	Apr. 2, 3
Pearlington, at Pearlington	9, 10

The district stewards of Seashore district, Mississippi Conference, will please meet me at (Scott's station) Long Beach, March 5, 1887, at 11 A. M.

T. S. WEST, P. E.

JACKSON DIST.—FIRST ROUND.

Edwards, at Edwards	Jan. 1, 2
Raymond, at Bolton	8, 9
Benton, at Midway	15, 16
Silver Creek, at James'	22, 23
Mt. Olivet, at Shiloh	29, 30
Flora, at Flora	Feb. 5, 6
Spring Ridge, at Spring Ridge	12, 13
Camden, at Poole Chapel	19, 20
Madison, at Madison	26, 27
Yazoo City	Mar. 5, 6
Sharon, at Sharon	12, 13
Jackson	19, 20
Canton	26, 27

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Oxford station	Dec. 25, 26
Water Valley	Jan. 1, 2
Coffeeville circuit	8, 9
Grenada circuit	15, 16
Grenada station	17
Minter City	12, 13
Sunny Side and McNutt	24
Carrollton circuit	29, 30
Pittsboro circuit	Feb. 5, 6
Atlanta circuit	8
Banner circuit	12, 13
Lodi circuit	19, 20
Sarepta circuit	26, 27
Tocopola circuit	Mar. 1
Charleston circuit	5, 6
Abbeville	12, 13

C. N. TERRY, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec. 25, 26
Tibbee, at Mayhew	Jan. 1, 2
West Point station	5, 6
Crawford, at Artesia	8, 9
Brooksville, at Brooksville	15, 16
Columbus circuit, at Andrew's Chapel	22, 23
Columbus station	25, 26
Macon station	29, 30
Shuqualak, at Shuqualak	30, 31
Starkville circuit, at Providence	Feb. 5, 6
Louisville, at Louisville	12, 13
Tampico, at Cedar Bluff	19, 20
Chester, at Ackerman	26, 27
Plantsburg, at Killough Chapel	Mar. 5, 6
Sturges, at Sturges	12, 13
Hebron, at Cookesville	19, 20
Walthall, at Ninth Union	25, 27
Salem, at Ridgeway	Apr. 2, 3
LaGrange, at Ebenezer	9, 10

R. G. FOSTER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona station	Jan. 1, 2
Verona and Tupelo, at Verona	5
Shannon circuit, at Palmetto	8, 9
Richmond circuit, at Andrew's Chapel	15, 16
Saltillo circuit, at Saltillo	22, 23
Pontotoc circuit, at Pontotoc	29, 30
Enons Vista circuit, at Concord	Feb. 5
Houston and Wesley, at Wesley	5, 6
Sparta circuit, at Pales Inc	12, 13
Ebenezer circuit, at Ebenezer	16
Okalona circuit, at Blackwell's Chapel	19, 20
Prairie circuit, at Lebanon	23
Aberdeen station	26, 27
Caledonia, at Pleasant Grove	Mar. 2
Athens circuit, at Friendship	5, 6
Tremont circuit, at Mt. Pleasant	9
Fulton and Smithville, at Smithville	12, 13

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

Baldwyn at Baldwyn	Jan. 1, 2
Booneville and Rienzi, at Booneville	8, 9
Corinth station	15, 16
Corinth circuit, at Boaz Chapel	18
Iuka circuit, at New Salem	20
Harmony circuit, at Harmony	21
Iuka station	22, 23
Kossuth circuit, at Kossuth	29, 30
Marietta, at Hodge's Chapel	Feb. 5, 6
Blackland at Pisgah	12, 13
Pleasant Ridge, at Friendship	19, 20
Ripley and New Albany, at Ripley	26, 27
Ripley circuit, at New Hope	Mar. 2
Jonesboro', at Jonesboro'	5, 6
New Albany circuit, at Lebanon	12, 13

J. B. STONE, P. E.

WINONA DIST.—FIRST ROUND.

Richmond, at Pickens	Dec. 18, 19
Kosciusko station	25, 26
West, at West	31
Valden, at Valden	Jan. 1, 2
Ebenezer, at Centre Grove	7
Durant and Lexington, at Durant	8, 9
Carrollton and Greenwood, at Carrollton	14
Winona	15, 16
Black Hawk, at Black Hawk	21
Elston, at Jordan's Chapel	22, 23
Winona circuit, at Salem	29, 30
Newport, at Bethel	Feb. 5, 6
Stills, at Springdale	12, 13
McCool, at Bethel	19, 20
Ethel, at Liberty Chapel	23
Newtonville, at White Hall	26, 27
Ethuba, at Wesley Chapel	Mar. 5, 6
Belzona, at Belzona	12, 13

E. F. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville and Wesley	Dec. 18, 19
Sardis	25, 26
Como and Fredonia	Jan. 1, 2
Cockrum circuit	8, 9
Hernando and Cold Water	15, 16
Horn Lake circuit	22, 23
Lewisburg circuit	29, 30
Senatobia circuit	Feb. 5
Senatobia station	6, 7
Chulahoma circuit	12, 13
Mount Vernon circuit	19, 20
Pleasant Grove circuit	26, 27
Mastodon circuit	Mar. 1
Eureka circuit	5, 6
Panola circuit	8

R. M. TNAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	Dec. 19
Jonestown	26
Australia	Jan. 1
Cleveland	4
Pasonia	16
Lulon	23
Arcole	30
Concordia	Feb. 6
Mound Bayou	13
Bolivar	20
Friar's Point	27

Christian Advocate.

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THE ADVOCATE'S BIRTHDAY PRAYER.

(Adapted from Charlotte Murray.)

All—all for thee! Dear Savior, may this watch-word
Be thine own key-note for my life this year;
So sweetly harmonizing thought and action,
That none who listen shall a discord hear!

All—all for thee! Oh, take me now entirely,
Retune each note with thine own gentle hand;
I give myself afresh into thy keeping,
To do or suffer as thou shalt command.

All—all for thee! Myself in all my weakness,
Unfit, alone, the feeblest chord to raise,
An instrument discordant, worn, and worthless,
But ready to be used to sound thy praise.

Oh, Master, by thine own most Holy Spirit
Send heavenly music o'er the earth through me;
So true, so beautiful, so soul-refreshing,
That those who hear it may learn more of thee

Of thee, their Savior, who for them didst suffer.
Of thee, their Friend, who lovest them so well;
Of thee, their King, who soon will be returning;
Lord, may thine anthems through my whole life swell!

A Column of Extracts from the First Number of the New Orleans Christian Advocate.

Publishing Committee of Louisiana Conference: R. H. Rivers, W. E. Doty, J. C. Keener.

Publishing Committee of Alabama Conference: J. Hamilton, D. D., T. W. Dorman, W. Murrah.

H. N. McTyeire, editor.

Date—February 8, 1851.

APOLOGY.

Our readers will not judge righteous judgment, if they judge us by this our *debut*. Urged on all sides to *go at it*, we have gone at it. But who can tell under what disadvantages! No communications on hand, no accumulation of matter of any kind suited to the character of our paper. We have gone to the press as a preacher goes into the pulpit who takes and arranges his sermon in it or on the way to it. This has been the necessity of the case. Upon better preparation we are willing to be judged; upon the present we ask to be received.

WRITE.

We invite communications—communications of thoughts or facts. Those who can not interest and instruct on the one, may on the other. Good thoughts should not die; good facts should not be concealed. This is an age when the public mind is quickened and informed through the newspapers. Every practical reflection, every wholesome sentiment, every truthful narration goes to mould public opinion. It gives people something to think about, to talk about; it moves right feelings. A revival notice quickens the zeal of the whole church. A description of the work of God in any particular place tends to keep alive a general interest in the work of God. One striking example of well-doing brought to light may provoke a thousand imitations. If there be any use for a religious newspaper, it is a duty of religion to contribute to it, to support it. Then, for conscience sake, *write*.

REVIVAL INTELLIGENCE.

The first number of the ADVOCATE contains a notice of a revival meeting in Felicity Street Church, conducted by "Bros. Cravens and Petway. The preaching and altar labors have been in spirit and power. The congregations have been serious, attentive and large, and between thirty and forty souls have already professed pardon and peace through faith in Christ."

MARRIED.

On Sunday, January 26, by Rev. J. C. Keener, Rev. N. A. Cravens, of Brownsville, Texas, to Miss Elizabeth C. Goodwyn, of this city.

Under "Literary Notices" the following books are reviewed: Blunt's Coincidences, Minstrel of Zion, Home Altar, Rutherford's Letters, Burkett's Notes. This from the review of Home Altar is good: "Since Prof. Deems has quit writing poetry and made an apology for what he has done in that way, we make it a point to read all that he publishes, whether in book, magazine or newspaper form."

ARRIVAL OF JENNY LIND.

The announcement in the evening papers of yesterday that the Falcon was in the river with Jenny Lind on board, created considerable stir, and by four o'clock in the afternoon a large crowd had collected on the levee opposite the Place d'Armes, where the steamer was expected to land. At half-past four o'clock the Falcon hove in sight, and by this time the concourse of people numbered three or four thousand. As the steamer neared the wharf all eyes were strained to catch a glimpse of the fair songstress. Soon after the landing Miss Lind, accompanied by Mr. Barnum, stepped ashore and proceeded in a carriage to the rooms prepared for her in Madame de Pontalba's buildings. She was received at all points in a most enthusiastic manner. She came out on the balcony and waved her acknowledgements to the crowd amidst cheers which made the welkin ring. Her success here will, without doubt, come up to the most sanguine anticipations.

MISSIONARY REPORT OF LOUISIANA CONFERENCE.

This report shows that the missionaries to the colored people in Louisiana had preached on 136 plantations to about 9,000 hearers, and that a membership of over 2,000 had been gathered.

GOVERNOR QUITMAN.

Governor Quitman appeared in the United States Circuit Court yesterday, accompanied by F. Davis, United States Marshal, and gave recognizances to appear from day to day. Col. Harry Hill, bondsman. The governor requested a speedy trial.

In Port. All Aboard!

BY J. B. A. AHRENS, D. D.

Like Minerva, fully developed, thirty-six years ago, the NEW ORLEANS CHRISTIAN ADVOCATE appeared, radiant with intellectual and spiritual beauty. Nor have multiplied years detracted from its excellencies. In its experience the promise has been fulfilled: "They that wait upon the Lord shall renew their strength." That was a propitious day, when thirty-six years ago the ADVOCATE, like a stanch vessel, was launched and made to ride upon the briny and billowy deep of public opinion. Majestically it pursued its course, always loaded down with precious freight. Poets sang its praise; essayists became eloquent in setting forth its great worth; thousands were made glad with the cargo, conveniently deposited for their use.

A vessel crossing the treacherous deep many times has a rich experience. Fortune and misfortune alternated. Often, charmed, I've listened to the captain's narratives of thrilling incidents, narrow escapes, fierce hurricanes. Here Scylla, there Charybdis. The sky dark, the thunder loud, the lightning terrific. Collisions with other vessels. Even from the pursuit of some dire corsair it had to suffer. But, again, port has been reached. Ready for mother voyage. All aboard!

I sat by the side of a jovial old tar, ready to unloosen the rope which fastened the vessel to the shore. He was one of that large class of men who think with their mouth. Said he: "I tell you, mister, more depends on the captain to make navigation successful than many imagine. 'Fog-clad' is what Mephistopheles said to Faust; fog-clad, friend, is all theory. A successful captain must be a practical man.

"Our first commander was H. N. McTyeire. He gave shape and character to the enterprise. He is a man whose mind and heart are as huge as his body—a happy symmetry. A truer, greater, better man never walked the bridge of any vessel. Sometimes, when people thought he was at his wit's end, he was only getting ready for action. When our antagonists had spent their little ammunition, our successive broadsides brought utter discomfiture to the foe.

"Our next commander was J. C. Keener, a man of wonderful circumspection and precise calculation. He wasn't, perhaps, as broad as his predecessor, but a trifle deeper. Many a time he confounded the captains of rival vessels with his great skill. Always at his post. Cargo always choice and full. Patrons satisfied. Sometimes a bit nervous, and strangely opposed to exhibiting excessive bunting. Would not even have the cannon discharged when making port. Opposed to all mere show. A man of sterling worth."

Here our talkative tar lit his pipe, and with his red calico handkerchief wiped—yes, wiped—a big tear from his eye. A great sadness seemed to be revived in his soul. At last he continued: "Linus Parker was our next commander. I tell you, we all liked him very much. He was so fatherly. We sailors are a rough set, but we can tell when a man loves us. He not only cared for the vessel, but also for the crew. Often, on Sundays, he would speak to us words of comfort from the Word of God. People liked to do business with him. The vessel did well during his management.

"Again the captaincy was conferred upon another. I tell you, a more brilliant man never walked the bridge of any vessel than Charles B. Galloway. He did away with the antiquated armament and introduced the breach-loader, the metrilouse and Krupp cannon. While he did not neglect the necessary freight, which, however, was properly compressed, he created consternation among the crafts which sailed not under the flag of the cross. A lively, a joyous, a successful time we had under him. The chapter which narrates his exploits, his enterprise, his valor, his success will be interesting reading. Withal, he was so urbane, so cordial, so true—every inch a man.

"He was succeeded by our present commander. Our company was slow in making a selection. I tell you, matters and things have mightily changed since this vessel was first launched. Nowadays far more is required of a captain than formerly. The astounding developments in science and art, increased culture of the reading masses, the marvel of rapid locomotion and communication when, practically, a neighboring country is farther away from us than Liverpool and Hamburg—all these declare with stentorian voice, that a captain of our day must indeed be a man of affairs, thoroughly versed in the science of navigation; must be, as old Wesley said of preachers, a man of one work, of great wisdom, dauntless courage and lofty aim. They were lucky when Charles W. Carter was secured as commander.

"But excuse me," said our loquacious tar; "I hear the captain cry, 'All aboard!' Have to be at my post." Departing, I handed him, as a keepsake, a copy of Bishop Marvin's "Doctrinal Integrity of Methodism," and bade him and his vessel *bon voyage*.

A Bow for the Advocate's New Dress.

BY MRS. L. CRARY SADLER.

And so the "dear old ADVOCATE" is going to don a new dress and shine on her birthday in "silk and satin." One old friend sends, with her congratulations, a knot of ribbons to adorn the stately dame on this auspicious occasion. Though the poet saith that "beauty unadorned is then adorned the most," yet we, who have known her "from her youth up," do not expect to see her "put on airs" because she has a bow. We wish her to place the bow on the left side of the front breadth, just where a loving bride pins on the bunch of orange blossoms to please the eye of her hero. This bow shall be an artistic one, with long graceful loops and drooping ends—not a stiff knot, with two stiff ends hanging straight down. Nature abhors a vacuum, straight lines and angles. So does this scribe. A Persian proverb says, "Find the bottom fact of all trouble, and there you will find a woman." It would be truer to say, Find the earthly controlling influence or propelling motor of all good works, and there you find a praying woman.

In casting a glance at memory's wall, in connection with the beginning of the "dear old ADVOCATE," we see pictured there the sweet faces of six women. There may have been more; but these six I remember well. When the question of another ADVOCATE was mooted, there was some considerable opposition. Not only among the preachers and laymen was the subject discussed, but also among "those women," and even the young folks were interested enough to listen to the *pro* and *con* of the question. Some said the Nashville Advocate was enough. They had the Greeley-ten-nere idea on the brain. Some said that "little boats must keep near shore." They were afraid they were not big enough to "venture more." Those white-capped breakers ahead made their pockets flap like a wet sail; so they hugged the shore, making "footprints in the sands of time;" but the waves came and washed those "footprints" all awny, while those who had a will were determined to find a way. Among those who had wills were "those women." They were all in favor of the *new departure*. They wanted a paper that would have "a local habitation and a name."

While our young pastor, Rev. H. N. McTyeire, also the first editor, was "spending and being spent" in this good cause, backed by all the other city pastors and some of the best laymen, "those women" thought they might help with their prayers if not by their counsel. There was a band of praying women—members of Felicity Street Church—and one rule of the band was that whenever three of them happened to meet they would pray for some special object. This was outside of their regular meetings. The names of these women were Mrs. Harriett Brown, Mrs. Decan, Mrs. Downer, Mrs. J. W. Crockett, Mrs. Roxana Crary and Miss Skinner. They were all in the spirit whenever they talked about "our ADVOCATE." At one of those *happened* meetings they made this project an object of special prayer. There was only three present. They were Mrs. Brown, Mrs. Downer and Mrs. Crary. In making social calls they met at Mrs. Brown's, and so they turned their visit into a prayer meeting. They each prayed in turn and plead the cause of the ADVOCATE in the ear that inclined to hear their petitions. In praying for the success of the ADVOCATE, they received such a blessing themselves and became so happy they sat on the carpet and shouted and sang, prayed, laughed and cried, and forgot that time was passing until warned by some children knocking at the door. My mother, Mrs. Roxana Crary, was my informant, and many, many times was she enthused when speaking of the blessing she received that day. The ADVOCATE was a joy and a comfort to her as long as she lived. She died in 1877. One of Bishop Parker's editorials on "Clouds Without Rain" was a source of much comfort to her that year when she lay on her dying bed. She said after reading it, "The editor wrote that just for me, just for me." I wrote to him about it, and he commented on it in a note in the ADVOCATE, saying it was "a token of good to him to know it had been the means of cheering one weary heart." These three and the others lived long enough to see the ADVOCATE in several new dresses. In its early years my mother predicted that its editor would one day be a Bishop. She lived to see that prophecy fulfilled and rejoiced much over the event. Of that praying band all have crossed over the river and "obtained the prize" except one. That is Mrs. Decan. I have been informed that she is still alive. Of the three that were so happy at that special prayer meeting at Sister Brown's house, I believe she was the first to go home, after being purified seven times in the furnace of affliction. She was one of whom the world was not worthy. She had a gift. That gift was prayer. All who knew her will remember the power, pathos and earnestness of her prayers. A lawyer of Jackson, Miss., said he "went to church, not to hear the sermon or singing, but just to hear Mrs. Harriet Brown pray." Mrs. Downer (mother of Rev. Robert Downer, of the Mississippi Conference) was the next to join the band on the other shore; and speaks yet through her son; and lastly, my mother. Who can tell what power there was in those prayers? Are not the influences set to work that day by those women still active? The ADVOCATE has been a blessing, a comfort, a joy, an educator and a companion in one family I know, and presume it has been in hundreds of others. In 1855 a letter was published in the ADVOCATE, with the heading, "From a Son to a Mother." It was a private letter; but of such general interest it was sent to the editor. Mrs. Decan, one of that *band*, read it and was so much affected she asked Mrs. Brown "if she saw that letter." Mrs. Brown said, "Yes, and that was one of Sister Crary's sons that wrote it." Mrs. Decan said: "Indeed, I got shouting happy while reading it. O, it had so much comfort in it to all mothers."

Many pages could I fill with happy incidents of the good things "our ADVOCATE" has done in those early years and later; but my bow would be too large if I kept on making loops, so I will have to tie it and send it with a pin to our present good editor, hoping that he will pin it on in the right place instead of throwing it into that "dreadful basket" under the table. In those "trying times" those good sisters did not once think there was—

"A *chile* among 'em takin' notes
An' faith she'd print it."

Nor did they dream that "after many days" those white-ribbon prayers should be looped up in a bow to adorn the ADVOCATE'S thirty-sixth birthday. But it is even so. "They rest from their labors and their works do follow them."

PEARL RIVER JUNCTION, Feb. 4, 1887.

Notice.

In the absence of Rev. J. A. Bowen, agent, caused by illness in his family, Rev. G. H. Hodge, of the North Mississippi Conference, will represent the interests of Grenada Collegiate Institute, the property of this Conference. Contributions through him to this church educational enterprise will be worthily bestowed and appreciated.

R. P. LAKE,
Sec'y Board of Trustees.

GRENADA, Mississippi.

MR. EDITOR: Our beloved brother, Rev. G. D. Wade, a superannuated member of the North Mississippi Conference, lies very ill at the residence of J. W. McPherson, in this town. This is the eighth week of his sickness, and there is very little hope of his recovery. But he is patient, resigned, ready for all the Master's perfect will.

THOS. CAMERON.

PICKENS, Miss., Feb. 6, 1887.

The Brookhaven District Conference, Mississippi Conference, will be held in Brookhaven, April 14-17, Bishop Galloway presiding. The Conference will open at 9 A. M. on the fourteenth, and the brethren are earnestly requested to be on time and to remain over the Sabbath.

J. M. WEEMS, P. E.

A note from Thomas B. Sykes, of Aberdeen, gives us the cheering intelligence that the campaign of Bishop Galloway and Dr. Morton, in the interest of the Paine Loan Fund, opened auspiciously in Aberdeen last Sunday, and a subscription of $1,200 was obtained.

Christian Advocate.

THURSDAY, FEBRUARY 10, 1887.

FINISH THY WORK.

BY ROSAN.

Finish thy work, the time is short,
The night is coming down, till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never:
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow,
Unbind thee from the toil;
Take breath—and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill:
And of its strength reviving air
Take thou thy fill.

Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done, well done."

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of thankful joy
And endless love.

Give thanks to him who held thee up
In all thy path below,
Who made thee faithful to the death,
And crowns thee now.

Reply to Bro. Malone.

MR. EDITOR: In your issue of December 30, last, I find a communication from Rev. T. B. Malone, in which he says that the hymn book, of which I spoke at last session of the North Mississippi Conference as having been lost or taken away, has been found. It was not lost; but he says it has been found. Rather contradictory, is it not? If you or any other minister had been called on to officiate in one pulpit, and the hymn book that had lain on the Bible of that pulpit for the last ten years was missing and no one could tell where it was, would it not have been as effectually lost to the occupant of that pulpit as if it had been hidden in the jungles of Africa or in the sands of Sahara? I may have been unfortunate in using the word "lost;" but Bishop Duncan had a very similar case last fall in one of his District Conferences, and he called it "lost," and no one questioned the correctness of the term.

In his second paragraph he says, in regard to my speech, he only heard the concluding remarks, or he would have replied to it there. I can not say how much of it he heard. I knew very well he was in the church while I was making my remarks, and, whether he heard them all or not, he certainly quoted and misquoted about all I said. *That*, above all others, was the place to make his reply, as it was and still is a matter that belongs exclusively to the North Mississippi Conference, and should never have been lugged into a newspaper. If he did not hear all I said at the time, he heard it all during recess which took place very soon after my remarks. Immediately after my return from dinner a brother told me that he (Bro. Malone) had fully digested all I had said and intended to demolish me as soon as Conference convened in the afternoon session. I was glad to hear it, for whatever might be the result, I wanted it to come then and there: but he never made the slightest effort in that direction. You know, Mr. Editor, and so does every other man in this land who knows anything about the manner of conducting Annual Conferences, that if he or any other member of that body felt aggrieved at any remarks that had been made about him, had demanded or even asked the privilege of explaining or replying, such request would have been cheerfully granted. He says he has no apologies to make for putting Prayer and Praise in the church; four stewards advised him to do so. I simply said, "I would rather have the old Standard." I doubt not he recollects distinctly that when he approached me in his own peculiar way and said, if we would help him, he would in a very short time have the whole congregation singing from pulpit to door; I asked him what kind of help he wanted. His reply was, "Books." My reply was, that we had any amount of books—three lots of the Standard put in the church at different times; of the more recent productions we had the Amaranth, Grace and Glory, and very recently a large lot of New Life. "Yes," said he, "but none of them are the right kind; Prayer and Praise is what we want." I told him I thought New Life was very much on the order of Prayer and Praise. "Yes, that is next, but Prayer and Praise is far better than any or all the rest." Seeing that he was strongly wedded to his idea of Prayer and Praise, and was even enthusiastic on the subject, I came out plainly and emphatically, and said to him, from the turn singing was taking and the way matters were drifting, I feared our old much-loved and long-used Standard book would in a few more years be completely ignored and banished from our churches. I could tolerate recent issues in Sunday-schools, prayer meeting and other social meetings of our church, but even in those meetings I liked to see the old Standard frequently introduced; and if either had to be ignored or banished from the church, by all means let it be the recent productions, for many of our best men regard them as very light and trashy. Of course, I do not use this language as applicable to the few good old hymns taken from the Standard and interspersed through these little ditty productions to give them tone and character. These, sir, are the views I gave Bro. Malone in opposition to what I and many others regard as innovations upon long-established usage. All this may have appeared very simple to Bro. Malone; but, simple as it may have been, I think he fully understood it, for he never introduced the subject to me afterwards.

He further says he put the Prayer and Praise in the church at Winona because it was needed. Why needed, when I have just shown that we had nearly or quite a hundred of the old Standard, more than a hundred of Amaranth, Grace and Glory, and New Life. With this large supply on hand, yet Prayer and Praise was needed. He admits in his communication that the old Standard is a grand collection—none better or even as good. Yet with this large supply he said to me he had not the right kind. Oh, consistency, thou art a jewel! He thanks God that good resulted. Well, if it did, it was on so diminutive a scale that none of us ever saw it. His persistency in the use of Prayer and Praise while the choir wanted the Standard for at least one service on each Sunday came very near breaking up the choir.

He further says that no one will deny that there was more congregational singing and more of Wesley's hymns were used in that church last year than for a number of years past. This, Mr. Editor, caps the climax. This is the ponderous feather of absurdity that breaks the camel's back. For a man who was never in Winona until some time in December, 1885, and closed his labors in November, 1886—one, too, who never cared to know anything about his predecessors—to make such assertions damages his own cause and reputation, and does great injustice to some of the noblest names that honor the roll of the North Mississippi Conference; such men as Wm. B. Murrah, J. W. Lowrance, J. F. Markham, A. P. Sage, E. H. Moon, Dr. A. T. Scruggs, T. C. Lowe, D. S. Herron and, perhaps others, all good, true and loyal men—men who love and honor the church, men who are openly opposed to all innovations upon the established usage of the church! When I read over and meditate upon this last quoted, unguarded assertion of Bro. Malone, sympathy and commiseration mix and mingle and dash through my whole system to such an extent that my nerves are too unstrung and ideas too scattered to write. All these former pastors used the Standard almost entirely, and thus manifested their loyalty to the church order.

O. J. MOORE.

WINONA, Mississippi.

(Both sides have had their "say," and now, "here endeth the lesson"—ED.)

"The Christ of the Universe."

Rev. H. Walter Featherstun contributes an article under the above caption for the January number of the Southern Methodist Review, containing, among many things that are good, some that are not well sustained. The trend of Bro. Featherstun's article is in a direction that involves insuperable difficulties. He assumes that all intelligent beings are directly and personally interested in Christ as the atoning sacrifice for sin; that angels, as well as men, have been redeemed, because—"There is not in the Bible, our only source of knowledge, the slightest intimation that there is anywhere in the universe a single angel or other finite intelligence, however holy and lofty he may now be, who was not once a fallen creature; nor any fallen creature, however sinful he may be, to whom God has not offered salvation." I may say, upon the other hand, that there is not the slightest intimation in the Bible that any holy angel has been raised from a fallen state to a state of holiness. Are we authorized to assume as true everything the Bible does not contradict? The presumption, in the absence of explicit information from the Bible, is against Bro. Featherstun's speculation. I would infer, without information to the contrary, that all holy angels have always been holy. We may account for the interest of angels in the redeeming work of Christ without assuming that they, too, have been redeemed.

I will call attention to some difficulties which, to my mind, are fatal to Bro. Featherstun's theory. The author of Hebrews declares that "Christ took not upon him the nature of angels, but he took upon him the seed of Abraham." He assumes in this place, as well as in several others, the *necessity* of the incarnation of Christ: "Though he were a Son, yet learned he obedience by the things he suffered." And, again, "We have not a High Priest which can not be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Without cumbering this paper with further quotations, I may assume the Divine plan required man's Redeemer to be man as well as God. There are two reasons, at least, upon which the necessity of the incarnation is based: First, whatever of suffering was involved in redeeming man from under the curse of the Divine law, could be justly exacted only of the nature that had sinned; secondly, to qualify Christ for his mediatorial office it was necessary for him to know from actual experience something of the weakness and infirmities of the flesh. He is thereby the better qualified to minister comfort to the distressed. Again, Christ was a public character. He represented the race whose nature he had assumed, and what he did inures to the benefit of the race. If, then, to redeem man it was necessary for his Redeemer to become man, to redeem angels—fallen angels—their Redeemer must become an angel. But our Christ, Paul says, did *not* take upon him the nature of angels; hence he has not redeemed angels. We have no reason to suppose that angels are endowed with the power of propagating their species as was Adam. Our Savior's reply to the Sadducees, in which he states that in the future state we shall not marry or be given in marriage, but shall be as the angels of God, seems to settle the question against the notion of angelic reproduction. Hence each *one* of *these* higher orders of beings is the product of a separate, distinct act of creation, and he represents himself only; and if he falls, he falls for himself; his fall involves no one else. They are totally unlike Adam who represented the race, and when he fell involved his unborn posterity.

Now, I can not see how the benefits of Christ's atoning sacrifice for Adam's race can be applied to fallen beings of different orders and species, having no common ties of consanguinity to each other or to Christ. To say that the same thing that prompted the redemption of Adam's race required provisions of salvation to be made for fallen angels, is talking at random. The condition of the parties, and the relations they sustain to God and his intelligent creation, is as different as can well be imagined. We can see why it may be just and right to exclude fallen angels from the benefits of the atonement. Each one of them when placed on trial had ability to stand, and when in the free, unconstrained exercise of his power he fell, to have redeemed him would have required a Redeemer for him specifically and alone, and thus there would have been necessary as many Redeemers as there were fallen angels. The word "reconcilo" in Colossians i, 16, is said by some critics to have the sense of "bind." I incline to that rendering because it agrees best with the general scope and tenor of the Scriptures. Bro. Featherstun's disagreement with Dr. Black and others as to the meaning of the Greek verb which has been rendered by our translators, "reconcile," is a controversy I do not care to enter. Dr. Black is abundantly able to take care of himself.

D. G. W. ELLIS.

CARTHAGE, Mississippi.

The Woman's Department of Church Extension.

I desire to call the attention of the pastors and ladies of the Louisiana Conference to the following explanations of this work, and to beg that they will do all that lies in their power to aid their Conference secretary, Mrs. Bishop Parker, in organizing parsonage societies. We wish to make a special effort during the month of February, and would be glad if all who desire to enter into this work would make a start during that time if possible. We hope all who love the church will join us in special prayer for our success in that month.

EXPLANATIONS AND SUGGESTIONS FOR PARSONAGE SOCIETIES.

The Good to Be Done.

The good to be done by a Parsonage Society organized under the constitution given to the Woman's Department of Church Extension by the General Conference is fourfold:

1. Through the "visiting committee" (see Constitution, page 7) information in regard to one of the most important branches of church work is distributed, the Sunday-school is increased, and the pastor is aided in finding strangers and cases of suffering that should be brought to the notice of the congregation.

2. The preachers in the old Conferences will be supplied with comfortable homes, our itinerant policy relieved of its greatest drawback, and a large sum of money, now paid out for rent, will be saved to the church.

3. By building homes for our preachers in the border Conferences we aid our church, in a most essential point, to carry the gospel to our own people now without it and to the heathen from China and other lands pouring into our country by thousands.

4. This work for the home field being done by the Board of Church Extension, the Board of Missions will be relieved of a continual drain upon its funds to help charges that would be independent of it if supplied with churches and parsonages, and, in consequence, will have a larger sum to expend in the foreign field, where it is sorely needed.

Why Parsonage Building Should Be a Connectional Work.

1. Because the present very great lack of parsonages that has aroused the authorities of the church is the result of charges being left through all the years past to build, each unaided, its own parsonage, and proves some other method ought to be tried.

2. Because, in God's church especially, the strong should help the weak; and there are many places that must have assistance.

3. Because a community of feeling will awaken a greater interest in and appreciation of the necessity for parsonages. This is already proven by the unusual stir throughout the church and the general revival on the subject of parsonages since this movement was inaugurated.

4. Because money raised by a charge in small sums for securing a parsonage is often diverted from its purpose before the necessary amount has been saved. Put in the hands of an association for this special work, the money can be used for no other purpose, and the small sums collected instead of lying idle, waiting for an increase, go out to help others who will give help in return; while stimulated by the prospect of aid charges will make unusual efforts to secure parsonages.

How to Organize.

Let the pastor, presiding elder, or some other speaker invited for the purpose, call attention to the subject from the pulpit, urge its importance, and have some one to take down names of ladies as members, of gentlemen as honorary members, and secure, when thought advisable, life memberships at once. Before the close of the service a time should be appointed for the members to come together and elect officers. If this can not be done, ask the pastor simply to announce a meeting for the ladies and to meet with them.

When the ladies meet the object and need of the work should be explained, the constitution and by-laws read, and the duties of officers noted. The vice-presidents should, if possible, be ladies known to take an interest in the children. After the election of officers the president should request the vice-presidents not to delay in making a list of the names of children who will take mite boxes, and informing the corresponding secretary of the number of boxes needed that she may write to the Conference secretary for them.

The dues should be collected and the treasurer instructed to send the money to the Conference treasurer. The visiting committee should be appointed and urged to make every effort to secure as many members as possible before the next regular meeting. Attention should also be called to the other duties required of this committee. The corresponding secretary should report immediately to the Conference secretary, giving date of organization, number of members, and names of officers.

A Word about the Mite Boxes.

To increase the interest of the children it would be well to keep a small silver medal to be awarded to the child who shall collect the largest sum, and to be worn until the next meeting. It would be well also to keep a light banner to be borne by the side most successful—the boys or the girls.

The programmes to be sent out for the meetings will be made in accordance with this plan. It is thought these things will serve to make our meetings, which come only once a quarter, more interesting to the children and others. Inform the children that in March, 1888, I will give to that child who among all the children of the church has been most zealous and brought in the largest contribution a beautiful gold medal, to be preserved as a testimonial of the great service rendered the church.

LUCINDA B. HELM,
Gen. Sec. Woman's Dep't.
ELIZABETHTOWN, Kentucky.

(The address of Mrs. Parker is Carondelet, near General Taylor street, New Orleans. The Conference treasurer is Mrs. W. F. Ashley, Ruston, La.)

Preamble and Resolutions.

ON THE DEATH OF DORA RANKIN.

Whereas, We have heard of the sudden death of Miss Dora Rankin in Shanghai, China, on the tenth of December last; *and, whereas*, She was for seven years a zealous and successful missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South; therefore, be it

Resolved, That we give thanks to God for having given us such a representative for even a few years in a heathen land.

Resolved, That her zeal, consecration and success afford us an example worthy of our imitation.

Resolved, That in her peaceful and happy death we recognize a triumph of Divine grace.

Resolved, That we tender our Christian sympathies to the bereaved family of our departed sister.

Resolved, That a copy of these resolutions be sent by our secretary to the family of our deceased sister and to the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. A. G. BENNELL, Pres.
MADISON STATION, Mississippi.

Treasures of Sacred Song.

Among the treasures of song, the gift of this century, there are none more worthy of study than those of Karl Otto Heyer, eminent as musician, theorist and composer. His songs, sacred and secular, are a joy wherever they are known. One of the most exquisite of these is the beautiful arrangement of Mrs. Alexander's hymn, "Atonement:"

"There is a green hill far away
Beyond a city wall,
Where our dear Lord was crucified,
Who died to save us all."

This is a solo for soprano or tenor, and is a song repaying careful study. "The Old Village Church" tells in musical measure of "hearts that there sought strength for life's rough road," and of the "links of prayer and praise that bind the present hour with long-departed days." "Refuge," a solo for soprano or tenor, is set to the words of the hymn, "Jesus, lover of my soul," and is a majestic composition. "The dead shall wake" and "Nearer, my God, to thee," are quartettes for mixed voices, and have an all-pervading presence of melody and light.

As for Mr. Heyer's many secular songs, they surprise us into the feelings of our childhood. We seem to absorb them as we do the spring-tide and the fresh morning breath of violets. It would seem that some of these melodies might have exhaled and floated back into the source of harmony if they had not been humanized by such themes as "A sunbeam crept into my heart," "Child Play," "Mother's baby, rock and rest," "A Heart's Wish," and many another suggestion of memories, sad or joyful. Was it Oehlenschlager who said,

"To unfold the human into beauty,
That is the true art."

The John Church Publishing Company, of Cincinnati, have recently issued some new additions to Prof. Heyer's music, in which harmony of sound and action proclaim the work of a skilled master. Prof. Heyer has long been known for his charming arrangements of "Lorenn" and the "Sweet By-and-by."

L. F. H.

Hazlehurst, Miss.

MR. EDITOR: In compliance with your request, we send the best news at hand. Our first Quarterly Conference was held on the fifteenth instant. Rev. J. M. Weems, presiding elder, was present and in the chair. The general spirit which pervaded the discussions and characterized the transactions of the official Board indicated that it had the welfare of the church deeply at heart, and that its views were up, in the main, with the spirit of the times on subjects relating to the vital interest of the church. The stewards made a generous advance in their assessment for the support of the pastor above that of last year. On the next day, Sunday, at eleven o'clock, Bro. Weems preached an excellent sermon on the "Obligation of members to support the institutions of the church," which was listened to with marked attention by the large audience then assembled. After the sermon the writer took up a collection to meet the assessments ordered by the Annual Conference. The people responded cheerfully, and it took but a few minutes to raise in cash and subscriptions one hundred and ninety-five dollars ($195), or a sum equal to the aggregate assessments made by the district stewards for this charge last year for foreign and domestic missions, church extension, Conference claimants, education and Bishops.

There is a general spiritual development among our people as well as a growth in the special grace of giving. We have had some valuable names added to our roll since Conference. Our church at this place has a fine field for usefulness before it, and if its effort and liberality are equal to the opportunities at hand, we shall soon see a long stride forward. We believe that our people have zeal for the cause of Christ, and faith in the "exceeding great and precious promises" of God's Word. May we not look hopefully to the future?

J. T. NICHOLSON.

JANUARY 27, 1887.

(That early collection is one of the best evidences of growth. We like that sort of "good news." Who will report next?—ED.)

Carrollton, Miss.

A public meeting of the Carrollton Auxiliary of the Woman's Missionary Society was held in the Methodist Church, at Carrollton, on Sunday night, January 30, 1887. The exercises consisted in singing and prayer, reading the Scriptures, addresses and the inevitable collection. Bro. J. R. Bingham and Rev. R. A. Burroughs delivered forcible and timely addresses, and the congregation sung several beautiful and appropriate songs. The society was organized November 7, 1886, and numbered twenty-three members. At the public meeting of the society nineteen new names were added, making a total of forty-two members. It is time for Southern Methodists to wake up on the subject of missions. Twenty cents per member to convert the world! That would not pay the one-hundredth part of our snuff and tobacco bill. Just think of it! Three cigars a day for one year—five cents for each cigar: $54 75. In ten years that cigar bill amounts to $547 50. If you smoke just one cigar a day, your bill will amount to $18 25 in one year—more than many people ever give to missions. Let us quit smoking.

T. W. LEWIS.

CARROLLTON, Miss., Jan. 31, 1887.

Summit, Miss.

MR. EDITOR: At our first Quarterly Conference for the Summit charges, held yesterday at Johnston station, we raised all the assessments on that church ordered by the Annual Conference, with a margin. There were also eleven accessions to the church at that point. The work is in a very fine condition.

Your brother,

H. F. LEWIS.

SUMMIT, Mississippi.

The Christian Press.

The weekly religious newspaper, as one distinct department of the many-sided, many-voiced Christian press of our times, has a sphere of its own. As an institution it is yet comparatively young. It is one of the developments of this wonder-working nineteenth century. It has risen to its present dimensions chiefly within the last fifty years. Who can tell what it may become in another half century?

It is customary to speak of the religious weekly newspaper as a family visitor. Perhaps there is no truer designation of it. It speaks rather to the household than to the individual. Its appropriate sphere is the home-circle. In its whole design and make-up, it is evidently intended for the family, seeking to reach and please the inmates of the family. Here it finds its proper domain, and all its material centres around that idea.

Keeping this primal design in view, it may be interesting to point out some of the many functions or offices discharged by the good family newspaper; and we would respectfully ask our readers, especially the heads of families, to see to it, that their own religious journal does not fail to fulfill those important responsibilities in their own homes. We could scarcely call their attention to a more fruitful topic at the opening of a new year.

First of all, it comes to the family in the character of preacher. It is a gospel messenger. It is a herald of salvation from the Lord. It comes as did the angels to the shepherds of Bethlehem, saying, Behold I bring you good tidings of great joy, which shall be to all people. In so far as the religious newspaper faithfully expounds the Word of God, elucidates its principles, proclaims its doctrines, enforces its practical duties, presses its Divine claims upon the hearts of men, it as truly preaches the gospel, as does the living ambassador of Christ who stands from Sabbath to Sabbath in the sacred desk, and delivers the same message. All its articles, long or short, contribute to the same great end; so that every issue of the paper is, or should be, directly or indirectly, a gospel sermon; as much so indeed as are those more formal sermons on specific texts, which are occasionally published in its columns.

The good religious paper comes to the family also in the capacity of pastor. It is to all intents and purposes a watchful shepherd of the flock. It is a true feeder both for the sheep and the lambs of Christ's fold. It seeks them in their homes, and aims to give true nutriment to mind and heart. The living pastors of our larger congregations are not often able to visit each family, in turn, more than once a year; and in the smaller churches they do well when they can enter each house twice or thrice, or four times a year. But in the wide pastorate of the religious newspaper the visitation is regular, systematic and unfailing once a week the year round. Fifty-two punctual visits a year, and the fifty-third thrown in every now and then. Other pastors, moreover, come and go, often a brief, hurried, unsatisfactory call, but this newspaperman comes to stay. He just takes his time, answers all inquiries, goes the round of the home circle, holding converse with each member in turn.

Another important capacity in which the newspaper appears is that of historian of the times. It is the true cosmopolitan. It is the chronicler of all great passing events. It is the collector and depository of all the latest and best news. From day to day, and from week to week it records the history of the church and of the world as fast as God makes it. As far back as Cowper's day the postman is described as "the herald of a noisy world, news from all nations lumb'ring at his back." The description still answers well to the office of the daily or weekly press of our times. But then the herald of the news came with "twanging horn, spattered boots, strapp'd waist and frozen locks." Now he comes by railroad and steamship, with news flashed every day along the telegraphic lines, across the seas and continents, with the actual history of the whole world. In such a day as this what family in Christendom can afford to shut out such a messenger bringing such a record of what God and men are doing?

Still another office which the good newspaper holds in the family is that of educator. It would be this even in virtue of the three functions just mentioned, as preacher, pastor, and historiographer. But in the highest sense of the term it is a great text-book of useful knowledge. It brings knowledge greatly diversified, and thus adapted to all capacities. It brings knowledge in its most attractive forms. It is knowledge made easy and delightful, because it is knowledge for the curious and inquiring. The good newspaper is a perpetual educator. It is the complement of all other teachers.

It pours instruction into the young mind; it awakens inquiry, it elicits thought; it stimulates exertion; it illustrates principles; it teaches by example and anecdote; it develops and trains the faculties: it elevates and refines the character.

And yet, further, the good religious newspaper is a co-worker in every good work. It is an auxiliary, a companion, a helper to all other workers. It comes as an assistant to the preacher, the pastor, the teacher, the Sabbath-school superintendent, the parent, the missionary, the faithful Christian worker, and the man of business in every department of labor. It is ever at hand to give good counsel, to throw out wise suggestions, to propose new methods of doing good. There is scarcely a good thing done under the sun to which it does not lend a helping hand. There is no legitimate business of life in which a man can engage in which he would not be profited by the reading of a good paper. It is his companion at home ever at hand to fill up the leisure moments after toil. It is his pleasant companion in travel to beguile the time with profitable thought; and make the journey shorter. But our theme grows: it is inexhaustible, and we stop ere it grows too long.—Interior.

Delicate persons, and all whose systems have become debilitated, should bear in mind that Simmons Liver Regulator is not a drastic, purging medicine, does not weaken or deplete the system as other purgatives do, but acts gently. It will invigorate like a glass of wine, but is no intoxicating beverage to lead to intemperance: will promote digestion, dissipate headache, and generally tone up the system.

Hon. Alex. H. Stephens, of Ga., says: "Simmons Liver Regulator is mild and suits me better than more active remedies."

The Responsibilities of Journalism.

The dissatisfaction over the secular press which is finding expression in our higher periodical literature is well grounded. The charge is not the same in each accusation or criticism, but depends in part on the point of view of the writer. The almost universal charge of prying into private affairs, is one of breeding and taste, and is the least weighty. That which concerns us most are the offenses of the press against good morals. It is asserted first of all, that it is not right and proper for a newspaper that has asked and obtained the patronage of respectable families to publish everything that is going on in society. It is bound by the rules which regulate good society. But a greater offense by far is that of some papers that make it a chief part of their business to report the news of the world's wickedness, and often in the most offensive form. The details of crime and licentiousness in which they permit their reporters and correspondents to indulge have no intelligent purpose except to excite the lowest passions and defile the imagination. The newspapers that pursue this course for the sake of gain, which is the only defense they put forward, are doing more to corrupt society than the low theatres and the disreputable sheets that are to some extent under police *surveillance*.

The common defense, as we have said, is that the people desire such news, or rather that the whole community can not be served unless this news offensive to decency and good breeding is provided. This discreditable apology has received a pertinent answer in an article published in the Forum, from which we quote:

"If the first of these be accepted in its full meaning, that journalism is a profession in which it is allowable to do anything that pays, then there is no room for discussion. The profession becomes the lowest of human callings—lower than brothel-keeping or liquor-selling, for these make no pretense of respectability, while the journalist pretends to be a public guide and teacher; and the spectacle which it presents, peddling out moral precepts with one hand and scandal, vulgar gossip, and family secrets with the other, is most revolting. The argument that it pays, because people want it, covers equally the printing and selling of obscene books and pictures. That sort of trade pays so well that it is necessary to prohibit it by strict penal laws. If a newspaper can do anything that pays, then journalism becomes among all professedly respectable professions the only one whose members, tacitly at least, admit that in their professional conduct they are not 'governed by the same principles which a gentleman follows in his personal conduct.'"

The only reason that such journalism pays for a time is that circumstances do not allow a field for competition. People are compelled, as it were, to take a newspaper whose moral character they detest or go without the news which seems a necessity. But journals of this character are unconsciously destroying themselves. The people lose all confidence in and respect for those who edit and publish them, and their downfall is certain. Journalism of this kind has no reward that can satisfy an honorable man. The experiment has been tried too often to leave my doubt. The only journalistic reputation worth possessing, as in all other professions, is built upon the good will of honorable people.—Central Christian Advocate.

A Fortune for You.

All is new: capital not needed: you are started free. Both sexes: all ages. Wherever you live you should at once write to Hallett & Co., Portland, Maine: they will send you free, full information about work that you can do and live at home, earning thereby from $5 to $25 and upwards daily, from the first start. Some have made over $50 in a day. The best chance ever known by working people. Now is the time—delay not.

Great Foreign Libraries.—The largest library in the world is the Bibliotheque Nationale of France, or National Library, formerly Royal, then Imperial, according to the changes of government. It was founded in 1737 by a royal printing tax requiring a copy of each book printed for the King's library, and contains 2,250,000 volumes. The library of the British Museum, founded in 1753 from a donation of books and private gallery of Sir Hans Sloan, contains 1,500,000 volumes. It became a great library through liberal donations from subjects of the Crown, including many great private libraries. The books, engravings, arts, antiquities and natural history have long since outgrown their present quarters. All collections except books, engravings and few antiquities have been successively removed to Kensington to make room. The St. Petersburg Imperial Library, founded by ukase of the Czar, has 1,000,000 volumes. The Royal Library of Berlin, founded by a copy tax in 1661, the oldest big library on the globe, has 700,000 volumes. The Library of Munich, Bavaria, founded in the sixteenth century, claims 800,000 volumes, but includes pamphlets, which we do not. If we counted pamphlets, we would have 770,000. The next in size is the Library of Congress, which is our national collection.

A great library is like a great army, a chaotic mass, without organization, but when divided into army corps, brigades, regiments and companies you can put your finger on every man. So with books, no matter how vast the collection, once adopt a clear and intelligible system of classification and any one of the million volumes may be found as readily as if there were but a few hundred.—Philadelphia Times.

Tutt's Pills

REGULATE THE BOWELS.

Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of a costive habit are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

Tutt's Liver Pills

STIR UP THE TORPID LIVER.

SOLD BY ALL DRUGGISTS, 25c.

MISCELLANEOUS.

Winter is coming, and we should take especial care of our children.

These sudden changes are conducive of colds. Colds are but the forerunners of Consumption.

Lozenge's Cough Elixir is the most valuable remedy for Coughs, Colds and Bronchitis known to the medical profession.

For sale by all Druggists.

MOTHER'S FRIEND

Not only shortens the time of labor and lessens the pain, but it greatly diminishes the danger to life of both mother and child, and leaves the mother in a condition more favorable to speedy recovery, and less liable to Bleeding, Convulsions, and other alarming symptoms. Its efficacy in this respect entitles it to be called THE MOTHER'S FRIEND, and to rank as one of the life-saving remedies of the nineteenth century.

We can not publish certificates concerning this remedy without wounding the delicacy of the writers. Yet we have hundreds on file.

Send for our book, "To Mothers," mailed free.

BRADFIELD REGULATOR CO., Atlanta, Ga.

The Physician's Favorite!

A prodigested, non-irritating, easily assimilated food indicated in all weak and inflamed conditions of the digestive organs, either in infants or adults.

☞ It has been the positive means of saving many lives, having been successful in hundreds of cases where other prepared foods failed.

The Most Nourishing, Most Palatable, Most Economical of All Prepared Foods.

150 MEALS for an Infant for $1.00.

EASILY PREPARED. At Druggists, 25c., 50c., $1.

☞ *A valuable pamphlet on "The Nutrition of Infants and Invalids," sent free on application.*

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HYPOPHOSPHITE of LIME AND SODA is a matchless Remedy for Consumption in every stage of the disease. For Coughs, Weak Lungs, Throat Diseases, Loss of Flesh and Appetite, and every form of General Debility it is an unequaled Specific Remedy. ☞ BE SURE and GET WINCHESTER'S PREPARATION. $1 and $2 per bottle. Sold by Druggists.

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Time Table in Effect December 31st, 1885.

Trains North Bd. Read Down.		Flag Stations Intermediate.	Trains South Bd. Read Up.	
No. 2. *	No. 6.		No. 1.	No. 5
10 -0am	8 00pm	Lv New Orleans	3 10pm	7 35am
11 4 am	9 10pm	" Shell "	2 00pm	6 25am
11 57 a m	† 9 25 pm	" Pearl River "	1 40pm	6 00am
12 13pm	† 9 40pm	" Nicholson "	1 32pm	5 52am
12 47pm	10 5 am	" Mozeliah "	1 2 pm	† 5 40am
12 30 am	† 10 0 pm	" Higginbotham "	1 12 pm	† 5 30am
1 0 pm	10 6 am	" Pearlinville "	12 30 pm	5 00am
1 15 pm	† 4 50 pm	" Hillsdale "	12 15pm	† 4 45am
1 35 pm	† 11 05pm	" Pontoon "	12 0 pm	† 4 30am
1 40 pm	† 11 10pm	" Talowah "	11 55am	† 4 24am
2 02pm	11 25 pm	" Purvis "	11 38am	4 09am
2 13pm	11 35pm	" Okahola "	11 27am	4 00am
2 26 pm	† 0 45pm	" Carter "	† 11 16 am	† 3 48am
3 0 pm	11 59pm	" Gabriella "	11 0 am	3 30am
3 16pm	† 12 14am	" Estabrooks "	† 10 45am	† 3 20am
3 25pm	12 24 am	" Tuscumbia "	10 36am	† 3 10am
3 46pm	12 43am	" Ellisville "	10 17am	2 52am
4 0 pm	12 57 am	" Laurel "	10 03am	2 37am
4 17pm	† 1 15am	" Sandersville "	† 9 45am	† 2 20am
4 33pm	1 30am	" Hebbelberg "	9 29am	2 06am
4 42pm	1 37am	" Vossburg "	9 22am	1 59am
5 5 pm	† 1 48am	" Barnell "	† 9 11am	† 1 48am
5 10pm	1 56 am	" Pachuta "	9 03am	† 1 39 am
5 23pm	2 15am	" Enterprise "	8 47am	1 24am
5 38pm	.....	" Cuba "	8 32am	.....
6 00pm	3 00am	" Meridian "	8 00am	12 40am
10 50pm	† 4 40pm	" Tuscaloosa "	† 4 50am	8 00am
12 40am	10 00am	" Birmingham "	† 4 40am	† 5 50pm
3 32pm	1 00am	" Attala "	10 31pm	2 45pm
7 00pm	5 55pm	" Chattanooga "	6 30pm	9 15am
1 20am	1 15am	" Stone Fort "	12 40pm	2 25am
2 37pm	2 40am	" Junction City "	11 35am	12 55pm
4 15pm	4 00am	" Lexington "	10 22am	11 20am
6 42pm	6 45am	at Cincinnati Lv	7 55am	8 10pm

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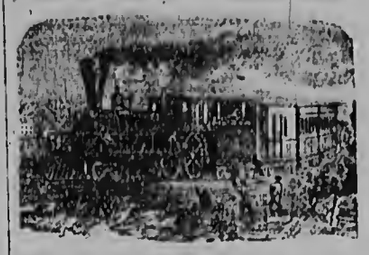

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. BENNICUTT.

THURSDAY, FEBRUARY 10, 1887.

Greeting.

Anticipating the resolutions of promise to increase the circulation of the ADVOCATE made by the patronizing Conferences at their last session, the ADVOCATE is presented to you this week in a new dress. The intention and promise made to you was, that this improvement would be made at the end of this year; and now far in advance of the time and upon this, the thirty-sixth anniversary of the paper, we greet you in holiday apparel, hoping that the beautified appearance of the ADVOCATE will be a weekly reminder that your vow made should be fulfilled. In conclusion, it would be well to state that, with this addition, your plant for issuing a first-class weekly is about complete. Will you keep it so?

HUGH JAMIESON, JR.,
Publisher.

New Garments.

The NEW ORLEANS CHRISTIAN ADVOCATE had traveled so long a journey over such rough roads and through so many thorny thickets that her garments had become "tattered and torn," and her shoes "clouted upon her feet," and she stood so "all forlorn" among the other handsomely appareled handmaids of the church, that the enterprising publisher took pity upon her and has put upon her these comely robes in which she to-day presents herself to the view of her friends. Just as a young girl, when she dons a new, close-fitting dress, frisks about and wheels around and poses gracefully to attract attention: so this stately maiden of thirty-six years, having smoothed out the wrinkles of care and suffused the pale cheeks with some mysterious article from her toilet-stand, steps out to-day before an audience of 5,000 people, arrayed in "garments of beauty," and each movement of limb, each glance of the eye is a coy and furtive endeavor to provoke an approving appreciation, and her "airs in dress and gait," translated into language, say: "Behold, how beautiful and becoming is my new suit."

The editor congratulates the readers, that their eyes will find a much-needed relief in the perusal of the new type. He congratulates the contributors that their articles will be more inviting than ever. He congratulates the publisher and his worthy foreman upon the display of their fine taste in the selection of these beautiful robes for the paper. And he will enter into a compact with all concerned, that, with their co-operation and aid, these beautiful garments shall never be rent by unchristian controversy nor soiled by contact with "anything that defileth."

Thirty-Six Years Old.

This week the NEW ORLEANS CHRISTIAN ADVOCATE has completed the thirty-sixth year of its life. And what a life it has had! Thirty-six years backward would bring us behind some of the greatest facts of human history and many of the grandest achievements of human genius. It has been the most stirring time the world has ever seen—those thirty-six years. Inventions, discoveries, civilization marching out through all the earth, the church of Christ "lengthening her cords and strengthening her stakes" in preparation for capturing all for her Lord, desolating wars and rehabilitating peace, have all set up monuments along the track of those thirty-six years. With the exception of a few years, the ADVOCATE has gone along through those thirty-six years' in its modest and unpretending work of helpfulness to its readers. It has sought always and only to do good rather than to gain a famous reputation or to make a "splendid record." To "strengthen the weak hands" and to "confirm the feeble knees," to encourage the timid faith and to restrain the rash courage, to comfort the afflicted and to warn the prosperous, to mould the individual character after the pattern of gospel symmetry and to develop the home into a type of heaven, to hold firmly to the good old Methodist doctrines and to proclaim a free and full salvation to every penitent sinner—these have ever been its aims. How far it has succeeded in accomplishing these aims, eternity alone can reveal. That it has done untold good there can be no question. That its aim and only ambition to-day is to continue in this way of doing good is its present announcement to the world.

In accordance with the beautiful custom observed in all well-regulated households, the ADVOCATE has been graciously remembered by all its former, living editors. While all these ex-editors speak, the present incumbent holds his peace and listens with reverent attention.

Letter from Bishop H. N. McTyeire.

MR. EDITOR: It is a good custom to observe the birthday of children. One of my household was born in New Orleans, February 10. Trust my wife to honor that anniversary, in a quiet way, by a little extra touch on the dinner or otherwise! On February 8 occurs the anniversary of the birthday of the NEW ORLEANS CHRISTIAN ADVOCATE. Trust me for not forgetting that! I send you greetings, and all your readers, both lay and clerical.

Few are they of the small number of the *first* subscribers in 1851, whose names I made a list of, with mine own hand, so carefully and anxiously that I felt like I knew them personally. One of the very first, a venerable lady of Greenville, Miss., —Mrs. Theobald—I met last summer at Monteagle. She gracefully accepted my pleasantry, that there was something of a life-preserving quality in reading the CHRISTIAN ADVOCATE. The Revs. John G. Jones and John Lusk and William Murrah and A. H. Mitchell and others still live, who sent us encouraging lists of subscribers for the new venture. Mrs. Mary Winans Wall, among the women, enlivened its columns with witty and wise contributions. That incisive pen has stopped all too soon. But you have Mrs. L. Crary Sadler, whose articles I always read with pleasure, and to whose husband I gave the best article he ever had—a good wife.

The "survival of the fittest" applies to papers. The Picayune, The Crescent, The Creole, the two Deltas, and others flourished when your ADVOCATE unfurled its modest banner, thirty-six years ago. Only the first named bears you company in 1887. Inquiring into the causes, one fact of economy might be taken into the account. Well do I remember the day when, facing a popular alley, on Camp street, the P-i-c-a-y-u-n-e lettering appeared on a stone front. That was its own house, a home. The others rented, here and there. So likewise Bro. Harp went forth and collected money to buy 112 Camp street for the CHRISTIAN ADVOCATE. The moth of rent and the instability of renters were no more. It had a local habitation as well as a name. Revolutions in government and trade affected, but could not destroy. The bad times were weathered, and when the good times came we were in position to take advantage of them. So it is. Build churches, build parsonages. They tide you over adverse seasons and give you the full benefit of prosperous ones. They proclaim to all—"We have come to stay." The public want stability. I rather fancy that rollicking, godless, English lord who, being asked *why* he was so attached to the Established Church, answered—"Because it *is* established."

Speaking of the secular press, nothing is more observable and gratifying than its general moral trend. Thirty years ago, for instance, New Orleans had many and able papers; but religious bodies had small show in them. Theatres, Sunday parades and shooting matches, the fighting ring and horse races, *et id genus omne*, were treated of at length; while an Annual Conference or a Synod, holding its session in the city, was dispatched in a few obscure lines. A little District Conference held in Donaldsonville or Thibodeaux or Covington now gets fuller notice than an Annual Conference then did, sitting in Felicity Street or Carondelet Street Church. In less than forty hours after the Louisiana Conference adjourned, this month in Ruston—a small interior village of the upper parishes—I read its last day's proceedings and a complete list of appointments in those great dailies, the New Orleans Times-Democrat and the Picayune—transmitted to them by telegraph. Say that this is not progress, and in the right direction, too?

The first fighting that the NEW ORLEANS CHRISTIAN ADVOCATE did was against one of these dailies. To poke fun at evangelical religion, and especially at the Methodists, was one of its reserved privileges. When it went so far as to ridicule a camp meeting by putting an "s" before the word "camp meeting" the ADVOCATE opened fire, and showed itself ready against all comers on that line. It was either a consequence or a coincidence that its subscription list was greatly increased, and—we had respectful treatment from our neighbors.

This leads me to say, there's nothing like fighting—in a good cause and with a Christian spirit. St. Paul was a great fighter. He draws his favorite figures from the militant source: "So fight I, not as one that beateth the air;" again, "Fight the good fight;" and after numerous illustrations of this sort, he winds up his glorious career with—"I have fought a good fight." The world can not be placated; there are forms of its opposition that must be defied. Happily, in our day, Methodist papers reach *the people*, and when they are temperately, prudently and firmly advised on pending issues, secular papers and politicians will not disregard the verdict.

Look at the solid victory that the Methodists, Baptists and Presbyterians have just achieved, through their press, in South Carolina. Besides supporting their own colleges by voluntary contributions, they were being taxed to support the State University, which was weakening them and underbidding them by offering free tuition! The people took the matter in hand after vain complaint to the few who had got into power, and a representative Legislature has abolished the grievance.

Is this politics? No. I hold it to be common sense and a good conscience. But times are changed and changing for the better. Sermons, orthodox and spiritual, are often to be met with in our great dailies, and scurrilous allusions to Christianity are not tolerated. Last summer the Seashore Camp Meeting was attended by a reporter for each of the leading newspapers of New Orleans—not raw "prentice hands," (or "cubs," as the vulgar phrase is) but educated and cultured gentlemen, up in their art, who furnished columns every morning of the best reading to their hundred thousand readers, combining appreciative and scholarly notices of men and of sermons. Is not this an improvement on the past, and a hopeful augury for the future? *Laus Deo!*

Good news for Zion! The Book Editor has added up the figures of last year's work, and finds about 75,000 increase of members in the Methodist Episcopal Church, South. *Te Deum laudamus!*—let us say it; and sing it who can. May consecration, and holiness in heart and life, keep pace with, go ahead of, this increase of souls! And let all the people say, *Amen!* No other church in America has been so blessed. Never was this church so blessed before. And yet a few of the dear brethren are not happy. They are digging away, directly or indirectly, at the Asburyan foundations of our polity—a polity agreeable to the Scriptures and primitive church, tried by schisms more than once, recommended by phenomenal success, and blessed of God. Suffer a little more Latin—*Esto perpetua!*

To my beloved brother and successor, grace, mercy and peace; and to all his readers. And may the NEW ORLEANS CHRISTIAN ADVOCATE do good, and increase in well-doing, and stand in its lot at the end of the days.

VANDERBILT UNIVERSITY, Jan. 28, 1887.

P. S.—The calls from the missions in China and Japan, Brazil and Mexico are waking responses. Three choice young men in the University are getting ready to go; others are thinking on the duty. The death of Dora Rankin, and her grave in a missionary land, is producing fruit. That grain of corn in the earth there will not abide alone. Memorial services are being held for her by the godly women in various parts of the country, and I learn that several candidates have already came forward to take Dora's place.

The Advocate's Birthday.

BY BISHOP J. C. KEENER.

More fortunate than most enterprises, the ADVOCATE has had three birthdays, and came near having a fourth. The first was in July, 1850, when a committee of Southwestern preachers, on their way back from General Conference, determined to start a NEW ORLEANS CHRISTIAN ADVOCATE, and appointed Dr. Hamilton, of Alabama, to get out a specimen number. This was a first-rate number, having in it articles from Dr. Drake, (Bishop) McTyeire and Dr. Hamilton. But after long waiting there were not subscribers enough secured to warrant the undertaking, and it died, as many an infant of days before and since, for want of nourishment. It is over this solitary number, as a dead child, that the author of the History of Methodism in Mississippi has reared a structure which reflects much credit on the Mississippi, Arkansas, Louisiana and Alabama brethren, who traveled together on a steamboat and there conceived the enterprise.

In six months after, in February, 1851, the ADVOCATE was started again by the combined efforts of (Bishop) McTyeire and Mr. John W. Crockett, who was then a partner with the publishers of the Crescent, to which *also* I gave a helping hand. This paper consisted of one side of matter transferred from the Crescent, the other side original. By this arrangement the cost of publication was greatly cheapened and the value of the ADVOCATE improved as a family newspaper. But all newspapers have a feeble constitution for years after birth. They are subject to accidents, diseases, cross-purposes, beside weakness from sheer lack of food. One of the publishers of the Crescent was killed in a duel, and the paper by-and-by changed hands. Our true friend, Crockett, was taken sick and died. Then followed publishers of various shades of religious stamina, who required much encouragement and more patronage than the friends of our church in the Southwest were inclined to extend. It was a losing business. During those years my organ of hope grew out of all proportion from too much exercise. The membership of our church in Mississippi, Alabama and Louisiana was large, and the newspaper men were frequently directed to the fact. They, too, learned by much practice to live on hope.

It was during the hopeful period of its life that the ADVOCATE received from the General Conference of 1854 a grant of several thousand dollars. This enabled us to buy a press and start the wheels which turned regularly every week after, until the period of the war. Then its breath grew shorter, and in 1861 at last ceased. Fortunately the depository building, where the paper was domiciled, was in part rented to an undertaker. This man stood his coffins all around the room on end, so that passers-by felt but little inclination to disturb the solemn premises. It is more than probable that Dr. J. P. Newman, who at that time was very incisive in his loyalty, considered the mortal array of these silent monitors, a sufficient guarantee that nothing disloyal could transpire or exist so near the valley of death. At any rate, when we came back, after the war, there was not "a stick amiss." At the kiss of peace the ADVOCATE, like the sleeping princess, yawned, looked round, and sprang up to its accustomed work as if nothing had happened. Yet the start was a very distinct one to all who immediately presided over its existence. There was no money in the locker, though types were in the form and engine and press in the basement. Still we started on a strictly cash basis. Fifty subscribers were obtained at the Mississippi Conference by Bro. Harp, who kindly acted as agent.

During the next four years I had the pleasure of filling every post in a publishing office except the setting up of type, etc. I was editor, proof-reader, book-keeper and mailing clerk, largely assisted in editing by Drs. Parker and Walker. Totally unaccustomed to write, I was surprised at the easy flow of all articles on the war history of our church, and the policy toward it of Northern brethren. Here was an inspiration that supplied plenty of butter, with nothing but churn and dasher to make it. Truth is, the war had churned up a thousand editorials in me unconsciously. The General Conference came on in May of 1866, and the ADVOCATE was able, by a liberal grant, to publish its daily proceedings.

My connection with the paper ended with 1870. Then Dr. Parker began his long and brilliant career as an editor. He had contributed largely to its columns from its beginning. What a delightful spiritual article he could write, and with what exhaustless variety! The Methodism of New Orleans is largely indebted for its firmness and doctrinal integrity to the orthodox purity and the sanctified culture of his pen. Some thirty-six itinerant preachers have gone forth from its Methodist altars; the larger part of whom still hold places of usefulness and influence. After twelve years of editing he was called, as several of his predecessors had been, by the General Conference to duty on another circuit. Then followed the recent history from 1882 to 1886, of which I need not speak particularly, as being so fresh in all our memories. Suffice it to say, that the paper, like a big wart on an apple-tree, has served the purpose of more than one boy to climb up after the pippins. Dr. Galloway, as editor, has told his own story, which ended in the old way.

Of all these editors I think the paper was most fortunate in the first, for then it was at its most critical period—that of teething. It never was sharper, stronger, more courageous, classical and popular than in those first eight years of its existence. Its character was firmly established as a first-class paper when its editor was moved to the Advocate at Nashville. The Rev. C. C. Gillespie, who followed, was newsy, sprightly, ready; but the paper went steadily down until the war relieved the situation. He was a short paragraphist and often the victim of words. Any one word which seemed to him particularly heavy with concentrated meaning would dominate his thought and control his argument. All men pass through that word fascination sooner or later; that is, if they ever get through; many perish by the way.

Next to piety, modesty and a genius for editing, our church editors most of all need courage, as against the world, the flesh and the devil. Very few have it. They simply catch up the straw, and by gyrating call attention to the fact that something is in the wind. This editorial instinct is all very well; but why opine danger if there be no inclination to resist it. The editor, beyond most public servants, is tempted to look for the effect of his articles in the number of his subscribers! The church requires learned, sanctified, brave men in all its departments of literature, for defense and attack, in the conflict between faith and earth, which becomes hotter, fiercer with every increase of human experience, knowledge and discovery.

During all its history the paper has belonged to the patronizing Conferences. It has never at any time been individual property. And I am quite sure it has never been a money-making enterprise. May it be wielded by its present editor with skill and efficiency beyond his predecessors, as an arm of Southern Methodism, and its birthday have many returns!

Our Church Colleges—A Suggestion.

BY BISHOP C. B. GALLOWAY.

A correspondent of one of our Advocates seriously propounds this question, "Would it not be well to give up our church colleges?" The query was born of two considerations—the growing zeal for State education and the seeming indifference of the church to her own institutions. While suggestive of thought on all the lines of the great subject, the alternative intimated is not to be entertained for a single moment. The enterprise and zeal of others should not argue or augur our failure. Nor should past indifference be an apology for total surrender. There is great, if not excessive, interest in higher education by the State. And this, I have thought, is at the expense of the common schools. There are large appropriations to the college or university for the support of expensive faculties and to provide the largest facilities, while the elementary schools are, few in number, are opened for only four months in the year, and often taught by incompetent and poorly-paid teachers. There the "three R's" are being neglected for the "ologies"—the urchin sacrificed for the collegian. It might be profitable for local statesmen to inquire how long the college can live without the common school—where the university will find recruits when the academy closes its doors?

But with that matter the church has nothing to do. Her

obligations are Heaven-imposed, and can not be neglected or relegated. One of her functions is to *educate*, and this she must do, however ardent the zeal or ample the facilities of State educators. That question has been too long settled, and is too well supported by an aspiring and fruitful history, to be now reopened. Methodism, especially, has done too many mighty works, through her educational enterprises, to think of reversing the policy of a century or of vacating the vantage-ground she has gained. She has to-day more students attending her own institutions of learning than any two evangelical denominations together, or all the State colleges combined. True there is, and has been, much and discouraging indifference. Methodists do occasionally patronize *other* schools to the neglect of *their* own. The caprices, prejudices and personal preferences that control in such matters are facts over which we may lament, but against which it is idle to animadvert.

But why our colleges have not enjoyed larger prosperity is worthy of serious inquiry. Indifference toward them there is, both in the way of patronage and moneyed offerings. Not a few suffer alike for students and adequate endowment. There must be some reason for these things. A discovery of the cause will suggest a remedy.

Without considering many minor points, I venture to suggest that the cause of connectional education suffers most from *too many colleges*. We have disintegrated church life and loyalty by the multiplication of institutions designed for the higher education. Instead of conserving denominational strength, by sharp rivalries they become an element of weakness and waste; contending for patronage in the same territory, it is reported that they sometimes resort to the suicidal policy of underbidding in rates. All of which is not only unseemly, but positively hurtful. The idea of two Methodist pastors contending and underbidding for the same congregation! The only argument in favor of locating colleges here and there is to meet the necessities of the several sections of our wide connection. But if it transpires that these institutions multiply until the same territory is canvassed and drummed by the representatives of several needy schools, the original purpose is defeated and well-meant effort is misdirected. The result is, instead of one strong denominational center of influence and blessing, ably officered, amply equipped, largely patronized and liberally endowed, we have several schools, jealous of each other, indifferently sustained—dependent upon the accidents and incidents of the times and keeping up a perpetual struggle for bare existence. Now, apart from the waste of rivalry and the loss of men from the pastorate to conduct these supernumerary institutions, such a policy lacks business sagacity and good ecclesiastical financiering. Why hide away the Lord's money in the brick and mortar of stately college buildings that are not needed by the church? There are moss-grown walls and deserted halls in the bounds of the connection that remain as the silent sentinels and mournful memories of our educational unwisdom.

Now, if the above be the cause or occasion of difficulty, the remedy is apparent. We must have more parochial training-schools, fewer colleges, and a well-defined educational policy.

1. *Training-schools.* Between the elementary neighborhood school and the real college or true university, there is important territory which the church ought to occupy to better advantage. High schools or academies, without the pretense or expense of colleges, where students can be trained for the higher curriculums, are needed in almost every presiding elder's district. A few such institutions in the church, adhering rigidly to this idea and definite sphere, have wrought a good work and made a history worthy of honor and emulation. The perilous temptation to these schools is the ambition and vision of chartered dignity and titular decoration. Educated laymen, who expect to make teaching a life-profession, and have knowledge to discern the signs of the times, will find this a field white unto harvest. History has vindicated the wisdom of Bishop Asbury who said: "I wished only for schools; Dr. Coke wanted a college."

2. *Colleges.* A very few will amply meet the necessities of the whole connection. And their location should be determined by geographical, commercial and connectional interests, and not by Conference boundaries. The ambition of each Annual Conference to have a college has been rebuked by a chapter of history that is little less than tragedy. It is the hapless Niobe of Methodism—a monumental grief and warning.

3. *Educational policy.* At present we have none. Most colleges are the product of individual enterprise or ambition, and not of the convictions and consensus of the church. Nearly all institutions get endorsement or adoption for the mere asking. Most any worthy brother, representing a piece of property called a college, with chartered rights, immunities and prophecies, can secure commendation and proceed under the auspices or authority of the church. Within close proximity to, and the legitimate patronizing territory of, another school, owned and sustained by the Conference, an institution, of similar grade and character, can be projected and find ready endorsement. This practice ought to cease. It is our college fetich. It is folly, even to calamity. We should have some system of college federation by which all our institutions (at least, within a given area) should be correlated, with specific limitations and graded curriculums. Such a policy would remove unseemly rivalries, conserve the connectional spirit, secure better literary results, and turn thousands of dollars into endowment funds now unwisely spent in unproductive and unnecessary masonry. A similar scheme now measurably obtains in Texas.

Some years ago, under the leadership of Dr. F. A. Mood, the several Annual Conferences in the State appointed a commission to consider their educational interests and outline a policy for future administration. The result of their wise deliberations was the consolidation of several colleges into the Southwestern University at Georgetown, and the adoption of the principle, if not a plan, of college correlation. This was ratified by the several Conferences, and controls their action. Institutions are adopted by the Conference only on compliance with the conditions and principle indicated above. These schools become auxiliary to the University, which alone has authority to confer degrees. Such a policy for the entire connection was dimly inaugurated thirty years ago. At the suggestion of the General Conference, of 1854, an educational convention was held in December of that year, in the city of Nashville, and continued its deliberations for three days. Distinguished educators, pastors and connectional officers were present. An association was organized, called "The Education Institute of the Methodist Episcopal Church, South," of which Bishop Paine was made president. Among other purposes of the Institute, these were emphasized: "To elevate the standard of education," and "To define and recommend the course of study proper to the various orders of literary institutions, securing thereby uniformity in the course pursued by all those of similar grade." Most worthy objects, surely. That the Institute has not been resurrected and reconstructed is matter of real regret. The times demand its revival and survival.

Such a policy, I feel assured, will encourage the endowment of the colleges needed. A sagacious and loyal layman said to me recently: "The present policy of multiplying colleges and adopting everything that asks for recognition discourages those able and inclined to give. No man wants to put money into an institution that has no promise of permanency—that may be overshadowed by a neighboring rival, under the fostering care of the same Conference." And that brother represents a class—if not large, very weighty, for they have the money. No man wants to put his beneficence into a bag with holes. As the Lord's purse-bearer he ought to exercise the largest discretion. And he has a right to a guarantee from the church that the institution receiving his offerings is not to be dismantled and destroyed by her rearing a brood of competing colleges. The logic of such a course is the very exhaustion of our fountains of benevolence.

I offer the suggestion for calm consideration. If thought is thereby stimulated and a practical solution of the difficulty evolved, Methodism will receive a benediction.

Note from Our New Presiding Elder.

MR. EDITOR: Your editorial—"Salvation by Syllogism"—is timely and thoroughly sound. The churches suffer much from patent methods of soul-saving, dexterous manipulations and plausible expedients, made to answer for deep convictions, heart contrition, all-sweeping repentance and actual faith. Instead of the new birth, witness of the Spirit, adoption and the blessed Bible doctrine of assurance, we have in some quarters a sweet, pleasing theology, the jagged edges of truth carefully smoothed off and duly flavored with the purely sentimental and æsthetic, that the poor diseased palate of the sinner may be able to swallow it without much difficulty. It is said to be right that "everybody should be a member of *some* church," and, in the greed for members, multitudes come to be on the church-rolls who never had a well-defined pang for sin, never fell out *much* with the world, the flesh and the devil, and are found living in the effort to be "hail-fellow, well met," not only with the people of God, but with the outlaying world of sin. Hence, in the bosom of the visible church are found people who attend worship, pay some quarterage and perform other creditable acts, and who yet get ungodly gain out of liquor selling, indulge in dram drinking, attend the dance, the circus and the theatre, and even suffer no discount by reason of their pitching about at the card-table, paste-board diamonds, hearts, spades and clubs, or their gambling in cotton or other futures.

You say to us, Mr. Editor, "Brethren, preach the Word." You are right. *God's Word*, preached in simplicity and Holy Ghost power, and experienced and practiced in the lives of preachers and people, will make us what God says we must be—"a peculiar people, zealous of good works," "unspotted from the world," "separate from sinners," "in the world, yet *not of it*," and withal living, not in the dead form, but in "the *power* of godliness."

J. T. S.

NEW ORLEANS, LA., Feb. 3, 1887.

Books.

THE SUBSTANTIAL PHILOSOPHY. By J. I. Swander, A. M., D. D. Hudson & Co., publishers, 23 Park Row, New York.

This book claims to be a "formulation of the fundamental truths of the substantial philosophy founded by Dr. A. Wilford Hall and set forth in his "Problem of Human Life." The author say: "Substantialism maintains that the universe in its very constitution incorporates certain immaterial elements of force which are as real as the material objects in nature and no less possessed of actual being than the rocks of the earth or the stars of heaven." This new philosophy, as it is called, squares itself right across the beaten path of nearly all the scientific teaching of the day; declares that it is all false, and that it alone can teach the truth. Light, heat, sound, are substances. Cohesion, magnetism, gravity, are all force elements, independent of all matter. Creation is an evolution from God and not the making of things out of nothing. We confess that a great deal of this book is incomprehensible to us. The author's introduction, wherein he calls many ugly names and applies many ugly phrases to those who do not think as he does, is calculated to prejudice the reader against the book and its teachings. An author seeking to introduce a philosophy so different from that in vogue should by all means adopt a different style from that which prevails in this book.

ELIJAH VINDICATED; OR, THE ANSWER BY FIRE. By Rev. J. G. A. Clark, D. D., LL.D. Southern Methodist Publishing House, Nashville, Tenn. Price, $1.50.

In passing judgment upon this book, we quote with intire approval a paragraph from Dr. Harrison's introduction: "Availing himself of the latest information concerning the Palestine of the theocratic and royal periods, the author has produced a book which unites all the interest of a thrilling narrative with the moral and spiritual instruction usually found in a purely didactic work. He gives a picture of the times, the men and the customs—an essential to the appreciation of biblical characters. With scholarly precision he combines a refined and poetical taste, which seizes upon the beautiful, the picturesque and impressive, and reads a lesson of value from every incident in the life of the noble prophet of Carmel." If you want to know more of Elijah than you ever knew before, read this book. You will lay it down with the firm conviction that of all the Old Testament writers Elijah is "head and shoulders" above the tallest.

THE LAST WEEK WITH JESUS. By Rev. T. M. McConnell, A. M. Southern Methodist Publishing House, Sunday-school Department. Price, fifty cents.

This is a consecutive history of the events that transpired during the last week of our Lord's earthly life. The author has done his work well. His language is plain, and his style is clear, and his arrangement is judicious; and the little book is calculated to interest and instruct all who read. We think it a capital book for Sunday-school libraries.

If Sufferers from Consumption,

Scrofula, Bronchitis, and General Debility will try *Scott's Emulsion* of Cod Liver Oil with Hypophosphites. They will find immediate relief and permanent benefit. The Medical Profession universally declare it a remedy of the greatest value and very palatable. Read: "I have used Scott's Emulsion in several cases of Scrofula and Debility in Children. Results most gratifying. My little patients take it with pleasure."—W. A. HILBERT, M. D., Salisbury, Ill.

The Supreme Court of Louisiana, in an able and exhaustive review of the whole subject, has unanimously affirmed the constitutionality of the Sunday law.

A RARE OPPORTUNITY.

One of the most important of coming events is the grand Convention of Dairymen and Fruit Growers, which will be held at Jackson, Miss., on the 16th, 17th and 18th of the present month. For this meeting the most elaborate preparations have been made. His Excellency Governor Robert Lowry, will welcome visitors in the name of the State of Mississippi, and Hon. John McGill, Mayor of Jackson, will extend greetings in behalf of that progressive, enterprising, interesting and pleasant city.

Liberal butter premiums have been offered by the commission merchants of New Orleans and by the business men of Jackson, for which competition is opened to the world.

Profound interest in the industries of the South has been awakened throughout the Union, and especially as to early vegetables, fine berries, fruits and dairy products. In evidence of this, we cite the fact that at this convention addresses will be delivered by such learned and practical men as W. D. Hoard, Esq., editor of *Hoard's Dairyman*, Fort Atkinson, Wis.; Prof. S. A. Knapp, late president of the Iowa Agricultural College; Col. R. M. Littler, of Chicago, Col. R. P. McCluney, secretary Elgin Board of Trade, and many others, who by years of careful study and experience are qualified to give advice on all matters bearing upon the management of the dairy, as well as upon general farm topics.

Here will be a rare opportunity for our farmers to *show* what they can do, *see* what others are doing, and *hear* from the lips of men who are competent to teach, and whose eloquence and grace enable them to impart their knowledge in a pleasant manner, what can and should be done.

We are gratified to add that the old stand-by—the great Illinois Central Railroad, always the friend of the people, with its usual liberality and public spirit, will not only transport all products intended for exhibition free of charge, but will sell excursion tickets lower than ever before heard of—about one cent a mile, which is cheaper than walking! We call upon our people to make a grand rally at Jackson and by their active co-operation, show that they appreciate the interest taken in the improvement and development of our section.

We call the attention of our readers to Bishop Galloway's article in this number. The Bishop makes a suggestion which is well worth the best and most earnest thought of the church. There is no subject which is engaging more of the attention of the churches to-day than the subject which the Bishop discusses in his usual emphatic way. And there are few subjects which are beset with more difficulties and exposed to greater perils. The facts in the case plainly show that something must be done. The histories of the past as plainly show that it is easy to commit irretrievable mistakes. "In the multitude of counselors there is safety," and we invite our contributors to agitate and discuss this most important matter in the columns of the ADVOCATE.

The tenacity and success with which our paper has clung to life are finely emphasized by a sentence or two in Bishop McTyeire's letter. Excepting the Picayune, the CHRISTIAN ADVOCATE is the only paper published here to-day which was in existence thirty-six years ago. It procured a home for itself, as did also the Picayune, and both live and flourish. Nothing like a "local habitation."

We call especial attention to the article on the third page entitled, "The Christian Press." This article has been in the editor's scrap-book several years, and he takes pleasure in giving it to the readers of our "anniversary number." The pastors can take it and make a good talk for the ADVOCATE from it. It is most suggestive.

CHILDREN will freely take Dr. J. H. McLean's Tar Wine Lung Balm; unlike cough syrups, it contains no opium, will soothe and heal any disease of the throat or lungs quicker than any other remedy.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

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SEASHORE CAMP GROUNDS.—Cottage No. 75 for sale. W. H. Thomson, 64 to 70 South Rampart St., New Orleans.

"Thieving in the outskirts" is the latest game for picking ladies' pockets.

A copy of the "Storm Chart" for 1887, by the Rev. Irl R. Hicks, and Calendar for 1887, mailed free to any address, on receipt of a two-cent postage stamp. Write plainly your Name, Post Office and State.

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WE desire to call special attention to the advertisement of the McMullen Woven Wire Fence Co., of Chicago, which appears first in this issue. This style of fencing is peculiary adapted to almost any place about the home or farm, and is well worth thorough investigation. Read their advertisement and write for full particulars, not forgetting to mention this paper.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

P. WERLEIN.—The great Southern music emporium, 135 Canal street, is to the front with new attractions in the music line; the very latest compositions by well-known authors received, and will be mailed to any address on receipt of price. The fall stock of musical instruments is being received, and surpass anything ever offered to the people of the South. Pianos and organs of superb tone and beautiful finish, at prices lower than ever known and terms unsurpassed by any music house in the United States. Write to Werlein before purchasing elsewhere. 135 Canal street.

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CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

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THE SAND-MAN.

BY GEORGE COOPER.

He peeps in through the key-hole,
And he looks up at the pane,
When scarlet firelight dances
On wall and floor again.
Hush! here he comes—the Sand-man,
With his dream-cap he is crowned,
And grains of sleep he scatters,
Going round and round and round—
While the little ones are nodding, going round.

He whispers noiseless fancies
With a tiny silver thread
He sews up silken eyelids
That ought to be in bed.
Each wee head nods acquaintance,
He's known wherever found;
All stay-up-late he catches,
Going round and round and round—
With a pack of dreams forever, going round.

I see two eyes the brightest;
But I'll not tell whose they are!
They shut up like a lily—
That Sand-man can't be far!
Somebody grows so quiet—
Who comes, without a sound?
He lends one more to dream-land,
Going round and round and round!
And a good-night to the Sand-man, going round.

Dear Little Friends: It is said that a skeptic once asserted his unbelief, in the presence of Sir Isaac Newton. Soon afterwards he saw a magnificent globe in the philosopher's study, and asked, "Who made it?" "No one," replied the philosopher; and the skeptic was silenced. The Maker "of every good and perfect gift" is unfolding to each of you the symbol of a beautiful, new book, with pure white pages. The symbol of a book is not a real book. It is something we may think of as being like a book. You all know that books have pages which were once all alike, unwritten. As you turn them over and over, you find that those who wrote them did not all write the same. Some have filled their books with bright, happy thoughts and wise words. There are sunny spots on every page. When you read these books you say: "I am sure that good men and women wrote them. I will strive to heed their precepts, to follow their examples, to possess virtues like theirs, and be like them."

The symbol of a book that is being opened to so many merry hearts and busy hands, to be "written over with false or true," is the new, *new* year, with each day as a fair page. As you trace these pages with your own thoughts, words and deeds, others will be looking on. Let them be made to say that you are a noble-hearted boy, or a kind, loving girl, because you are placing before them, day by day, a bright record, which they may read even as a good book.

No doubt everyone *desires* to make just such a record; but, I must say, with Bishop Duncan, while "I like benevolence (it is a good thing), I like beneficence better. Benevolence is *wishing* well," but beneficence is *doing* well," so ere another page is turned, go to work in the cause of the North Mississippi Conference Sunday-school thanksgiving. "Save the pieces," so when you get a sample of the *thanksgiving quilts* you will have your *mites* ready to be *stitched* into the Lord's treasury, and let your thanksgiving be *one* bright picture to illuminate the pages, *Anno Domini*, 1887.

"Forget me not this!
God's loving hand,
Sows blessings over all the land;
The morn with heavenly food is white,
The dews drop fatness in the night.
Forget me not this."

COUSIN CATE.

POINTOTOC, Mississippi.

MR. EDITOR: As I have never seen one of my letters in print, I thought I would write. I am a girl fifteen years old. I go to Sunday-school every Sunday. I live in Brewersville, Ala. I used to live in Painville, Ala. I have neither father or mother living now. I go to school to Rev. J. M. Patton. I like him very well. I have no pets of any kind. I have two sisters dead. I will ask a question: Where is "hat" found in the Bible? Please do not let my letter find its way to the waste-basket.

Your true friend,

OLA PRETFORD.

MR. EDITOR: I am a little girl twelve years old. I have five brothers and three sisters. My oldest sister is off at school; two of my brothers had to come home on account of ill health. Papa takes the dear ADVOCATE. I love to read it. I am not going to school, as the weather is bad. We have no Sunday-school. We had a very quiet, pleasant Christmas. I will close by answering Donald Watkin's question: Jesus died on the cross. I will ask the cousins a question: Who buried Jesus? Hoping to see this in print, I remain,

ANNIE BROCK.

MR. EDITOR: Have you room in your column for another little cousin? If so, I would like to join the little crowd who write to you. I will not tell you my age, for fear you would think I should write a better letter; but I am a little girl and have very little practice in letter writing. I hope this letter will not reach the waste-basket, for it will be very discouraging to me. I live in a nice little village with about five hundred inhabitants. We have a very nice Sunday-school; about a hundred and twenty-five names enrolled. I attend every Sabbath. Bro. Peebles is the pastor of our church and preaches for us one Sabbath in every month. I have four sisters and three brothers. Our pets consist of three canary birds, two cats and a little dog. I had a white rabbit; but it injured the young fruit trees, so that papa threatened to kill it; so I sold it. For fear of wearying you with my first attempt, I will close.

Your little friend,

MINNIE BROWN.

NEWTON, Mississippi.

MR. EDITOR: I am a girl fifteen years old. I have been a silent admirer of your excellent and good paper for some time, and, as I never have seen any little girls' letters that are in this part of Mississippi, I thought I would write a short letter. I have four sisters and two brothers. Our mother is dead; but we have a step-mother, and she is almost as good to us as our own mother was. We all love her very much; she is so good to us. I live two miles and a half from Brookhaven. It is a very pretty little place. It snowed last Tuesday night, and it has not melted yet. I see so many of the little cousins have pets; but I have no pets except a sweet four-month-old sister. She is just as sweet as she can be; she has blue eyes, black hair, fair complexion. For fear my letter will be too long, I will close by asking the little cousins a question: Where in the Old Testament is the word "yesternight" found? Your friend,

SUSIE SMITH.

BROOKHAVEN, Mississippi.

MR. EDITOR: As you were so kind as to print my other two letters, I thought I would write again. I had a very pleasant Christmas, and received several presents. I am going to school to papa. I was playing yesterday when one of the girls ran against me and knocked me over the eye. It swelled instantly, and was so painful I had to come home and remain all the evening, and to-day it is closed. I wish I could see some of my little cousins who write to the ADVOCATE. I always enjoy reading their letters. Our new minister is named Mr. Gayle. We all love him so much. He is so good and pleasant. He has some nice little girls, and we enjoy being together. I will close by asking, How many times did Elijah pray for rain? I will answer S. W. Greening's question: Noah built the ark in the six hundredth year of his life.

EMMA N. PATTON.

BREWERSVILLE, Alabama.

MR. EDITOR: As we have not seen any letters from this part of the country in some time, we will write one. We are two little country girls; our ages are ten and thirteen. Our preacher is Bro. F. M. Featherstun. We like him very much. We have no pets, but some very sweet little brothers and sisters. We have no Sunday-school now. A large snow fell last Wednesday; we enjoyed playing in it very much. Alice Porter, we think that Clarence Clifftan is a pretty name for your little brother. Ora L. Knight, Judas betrayed Jesus. Will some of the little cousins tell us how old David was when he died? We will close with best wishes for the ADVOCATE.

MEDDIE ROBINSON,
MATTIE J. EASTERLY.

MR. EDITOR: Here comes a little girl, asking admittance in your columns of the dear old ADVOCATE. I went to a union Sunday-school last summer. Miss Jessie Caraway was my teacher. I like her very much. We have no preaching now, but I hope we will have a preacher sent here soon. I will answer Nelson R. Beazley's question: The longest verse in the Bible is the ninth verse of the eight chapter of Esther. Now, I will ask the little cousins a question: What prophet foretold the coming of John the Baptist? If this does not reach the waste-basket, I will write again some time. Wishing the ADVOCATE success, I remain, Your little friend,

A. A. H. GARLINGTON.

STUARTOWN, Louisiana.

Farm and Home.

THE BOYS' BED-ROOM.—In too many homes all the pretty, and many of the comfortable, appointments for the sleeping-rooms are monopolized by the girls of the family. Good Housekeeping appears as a champion for the rights of the boys as follows:

Now, instead of turning our boy off with the coldest, most inconvenient room in the house, and making a sort of lumber bed-room of it, for him to go into only when his bedtime comes, and out of as soon as possible when his rising-time comes; without one beloved cozy corner, or pretty picture to rest his eyes upon while he lingers about his morning Bible reading, or about the details of his toilet (which, indeed, he can not finish in his room because there are, very likely, no conveniences), let us institute a system of equality in planning the bed-rooms of our children, making it a point always to keep the boys' room as pretty and cozy as the girls', and as scrupulously clean, rather than barely furnished with only the strictest necessaries, and in, to say the least, a state of questionable order.

In these days of cheap, bright pictures and fabrics, which latter are also durable, certainly most mothers may, without stinting the needs of the household, adorn and furnish their boy's bed-room, if only it be already supplied with a bed and toilet set. If means to buy the other articles are lacking, some packing-boxes and a few yards of inexpensive material used to upholster them, will cost but little except the time used in getting them into shape; and the result of the few hours' labor, and the expense (of perhaps two dollars) will be the conversion of the Sahara of a room into a place in which a boy will love to linger, feeling a pleasant sense of possession; and to which he will bring with pride and delight his young friends when they visit him, as he has seen his sister do.

Here, at least, he is safe from the hustling orders of any elder sisters he may chance to possess, who may have a propensity to monopolize, as elder sisters often do, all the cozy nooks in the house; this, at least, is outside their dominions.

FEWER DOGS.—Did it ever occur to the average thinking mind that we might squeeze along for weeks without a dog? Whole families have existed for years after being deprived of dogs. Look at the wealthy of our land. They go on comfortably through life at last with the unanimous consent of their heirs, dogless. Then why can not the poor gradually taper off on dogs? They ought not to stop all of a sudden, but they could leave off a dog at a time, until at last they overcame the pernicious habit. We may love a good dog, but we ought to love our children more. Let us yield up our dogs and take the affection that we would otherwise bestow on them, and lavish it on some human being. I have tried it, and it works well. There are thousands of people in the world, of both sexes who are pining and starving for the love and money that we daily shower on the dog.—The Pilot.

THEY NEVER STRIKE.—There is a class of people in this country who get up at five o'clock in the morning and never get back into bed until ten or eleven o'clock at night; who work without ceasing the whole of that time, and receive no other emolument than food and clothing. Though harrassed by a hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt; and they can not organize for their protection. Not even sickness releases them from their posts. No essays or books or poems are written in tribute to their steadfastness. They die in harness and are supplanted as quickly as may be. These are the housekeeping wives of the laboring men.

One thing do remember—to have your own home, every-day table just as attractive as the one to which you invite your honored guest. It pays to exert one's self for one's family. They never lose sight of it. Ten to one if the honored guest, tired with social courtesies, will not forget you in a day, or only remember your little affair as a debt to be paid back some time. We do not underestimate the duty of hospitality, but we do think we are more likely to err in the lack of the courtesy toward our own households.

26,587,335

BOTTLES OF

WARNER'S SAFE CURE

SOLD, TO DEC. 27, 1886.

No Other Remedy in the World Can Produce Such a Record.

This wonderful success of "Warner's SAFE Cure" is due wholly to the real merit of the Remedy. For a long time it has been *REGARDED BY THE HIGHEST MEDICAL AUTHORITIES AS THE ONLY SPECIFIC FOR KIDNEY, LIVER AND URINARY DISEASES AND FEMALE COMPLAINTS.* Thousands of people owe their life and health to "Warner's SAFE Cure" and we can produce *100,000 TESTIMONIALS* to that effect.

Read the following and note the large number of bottles distributed. We guarantee these figures to be correct, as our sales-books will prove.

BOSTON, - - - - 1,149,122.

CAPT. W. D. ROBINSON (U. S. Marine Insp., Buffalo, N. Y.), in 1885 was suffering with a ***skin humor like leprosy.*** Could not sleep; was in great ***agony.*** For two years tried everything, without benefit. Was pronounced ***incurable.*** "Twenty bottles of Warner's SAFE Cure ***completely cured me,*** and to-day I am strong and well." (Feb. 5, 1885.)

PROVIDENCE, - - 171,929.

EX-GOV. T. G. ALVORD (Syracuse, N. Y.), in 1881 began ***running down*** with ***General Debility,*** accompanied with a sense of weight in the lower part of the body; with a feverish sensation and a general giving out of the whole organism. Was in ***serious condition,*** confined to his bed much of the time. After a thorough treatment with Warner's SAFE Cure he says: "I am ***completely restored to health*** by its means."

PORTLAND, ME., - 441,105.

MAJOR S. B. ABBOTT (Springfield, Mo.), in 1871 was afflicted with ***lame back, Rheumatism and Kidney trouble.*** Consulted the very best physicians in San Francisco, and visited all the mineral springs there. Took a health trip to the New England States, but for seven years ***suffered constantly*** from his malady, which had resulted in ***Bright's disease.*** After using a couple dozen bottles of Warner's SAFE Cure and two of SAFE *Pills*, he wrote: "My back and Kidneys are ***without pain,*** and, thank God, I owe it all to Warner's SAFE Remedies."

Bal. of NEW ENG., - 441,755.

MRS. J. P. RITCHEY (562 4th Ave., Louisville, Ky.) was a confirmed ***invalid for eleven years,*** just living, and hourly ***expecting death.*** Was confined to bed ten months each year. Was attended by the ***best physicians.*** Her left side was *paralyzed.* Could neither eat, sleep, nor enjoy life. The doctors said she was troubled with *female complaints*; but she was satisfied her kidneys were affected. Under the operation of Warner's SAFE Cure she passed a *large stone* or calculus, and in Nov., 1885, reported, "All to-day *as well as when a girl.*"

NEW YORK STATE - 3,870,773.

PENNSYLVANIA, 1,821,218.

F. MAYER (1020 N. 12th St., St. Louis, Mo.), afflicted with *tired feelings*, dizziness and pains across the back, and lost appetite. Was sallow and care-worn all the time. The doctors failing he began the use of Warner's SAFE Cure, and reports, "*I feel like a fighting cock.*"

CHICAGO, - - 2,808,693.

MR. R. BROWN, (2221 Woodward Ave., Detroit, Mich.) injured his back from a *fall.* Was confined to his bed six weeks. The fall injured his *kidneys*, producing intense suffering. Warner's SAFE Cure *restored his kidneys* to their natural condition, and he writes "I am now eighty years of age, *smart and active.*"

DETROIT, - - - 846,946.

MRS. THOS. SCHMIDT (Wife of the Vice-Consul of Denmark, 69 Wall St., New York) reported that her little son, after an attack of *Diphtheritic Sore Throat* eight years ago, was afflicted with Bright's Disease in advanced form; by the advice of Gen'l Christiansen, of Drexel, Morgan & Co., Bankers, New York, she prescribed Warner's SAFE Cure, with the consent of the physicians, and reports, "the physicians say that he will *be perfectly well.*"

MILWAUKEE, - - 458,894.

MISS Z. L. BOARDMAN (Quechee, Vt.), in May, 1882, began to *bloat*, thence came *stomach trouble*, terrible *headaches*, and finally the doctor's opinion that it was *Bright's disease*, and *incurable.* Eventually she became nearly *blind*, pronounced by the doctors to be the *last stage* of Bright's disease. After having been under treatment by Warner's SAFE Cure for *one year*, she reported, "*I am as well as any one.*"

MINNESOTA, - - 648,017.

HON. N. A. PLYMPTON (Worcester, Mass.), in May, 1880, was prostrated by *Grief.* Under the operation of Warner's SAFE Cure alone he *passed a large stone*, and subsequently wrote, "I have had *no recurrence* of my trouble since Warner's SAFE Cure *cured me.*"

BAL. N. W. STATES, 1,767,149.

ASK YOUR FRIENDS AND NEIGHBORS ABOUT

WARNER'S SAFE CURE.

THE MOST POPULAR REMEDY EVER DISCOVERED.

CLEVELAND, - - 682,132.

EX-GOV. R. T. JACOB (Westport, Ky.) was prostrated with severe *Kidney trouble* and lost 40 pounds of flesh. After a thorough treatment with Warner's SAFE Cure he reports, "I have *never enjoyed better health.*"

CINCINNATI, - - 873,667.

GEN. H. D. WALKER (141 Madison Ave., New York), *scarcely able to walk* two blocks without exhaustion, and, having lost flesh heavily, began the use of Warner's SAFE Cure and says: "I was *much benefited* by it."

BAL. OHIO, (STATE.) - 633,158.

COL. JOSEPH H. THORNTON (Cincinnati, O.) in 1885 reported that his daughter was very much prostrated; had *palpitation of the heart*, intense *pain in the head*, nervous disorder and *catarrh of the bladder.* She lost fifty-five pounds. Other remedies failing they began the use of Warner's SAFE Cure, SAFE *Pills* and SAFE *Nervine*, and within three months she had gained fifty pounds in weight and was *restored to good health.* That was three years ago, and she is still in as *good health* as ever in her life. Col. Thornton, himself, was cured of *Chronic Diarrhœa* of eighteen years standing, in 1881, by Warner's SAFE Cure.

SOUTHERN STATES, - 3,534,017

C. H. Allen (Leavenworth, Kan.), son Edwin, two years of age, afflicted with *extreme case of Bright's disease*, and the doctors *gave him up.* By the advice of the doctor's wife, began the use of Warner's SAFE Cure, and after taking seven bottles he is *perfectly well* and has had no relapse.

CANADA, - - - 1,467,824.

ST. LOUIS, - - 1,550,527.

CAPT. GEO. B. WILTBANK (912 Spruce St., Phila., Pa.), prostrated in Central America, with Malarial Fever, caused by congestion of Kidneys and Liver. *Delirious* part of the time. *Liver enlarged* one-third. Stomach badly affected. Could *hold no food*; even water was ejected. Using less than a dozen bottles of Warner's SAFE Cure he writes, "I was *completely cured.*"

KANSAS CITY, - 717,860.

MRS. (PROF.) E. J. WOLF (Gettysburg, Pa., Wife of the Ed. of the Lutheran *Quarterly*) began to decline with Pulmonary Consumption. (Over 50 per cent. of all cases of Consumption are caused by diseased kidneys.) *Despaired of living.* After a thorough course of treatment with Warner's SAFE Cure, she writes, "*I am perfectly well.*"

BAL. S. W. STATES, - 746,789.

EX-SENATOR B. K. BRUCE (South Carolina), after doctoring for years for what he supposed was *Malaria*, discovered he was afflicted with *Sugar Diabetes*, and having obtained no relief whatever from his physicians, he began the use of Warner's SAFE *Diabetes* Cure, and he says: "My friends are astonished at my improvement."

SAN FRANCISCO, 1,242,346.

J. Q. ELKINS (Elkinsville, N. Y.) suffered for ten years from *Gravel*, which attacked him *every six months.* He lost 45 pounds in three months, and his strength was *nearly gone.* After a thorough use of Warner's SAFE *Diabetes* Cure he reports, "I am *as well as I ever was*, after using fourteen bottles."

BAL. PACIFIC COAST, 732,316.

☞ *Every Testimonial we publish is genuine. Write to the testators, enclosing stamp for reply, and learn for yourselves.*

Christian Advocate.

Marriages.

BUTTS—WILLIAMS.—At the residence of the bride's mother, Mrs. C. J. Williams, near Mechanicsburg, Yazoo county, Miss., January 19, 1887, by Rev. H. L. Scarborough, Mr. T. M. Butts to Miss Maud Williams, both of Yazoo county, Miss.

HOWIE—FISHER.—At the residence of the bride's father, in Edwards, Miss., January 26, 1887, by Rev. Inman W. Cooper, Mr. John B. Howie to Miss Jessie Fisher, all of Hinds county, Miss.

WARNER—SESSION.—At the residence of the bride's father, St. Helena parish, La., January 20, 1887, by Rev. J. W. Ellison, Mr. Nicholas S. Warner to Miss Theodora M. Session.

COLLEY—WEEMS.—At the residence of the bride's father, January 27, 1887, by Rev. H. R. Caldwell, Mr. W. A. Colley, of Vicksburg, Miss., to Miss Lula Weems, of Scott county, Miss.

HOUSTON—HOLTON.—At the hotel in Marion, Miss., February 3, 1887, by Rev. Ira B. Robertson, Mr. W. S. Houston to Miss Mary Holton, both of Claiborne county, Miss.

JONES—MILLER.—At the Methodist Church in Winter City, Miss., January 20, 1887, by Rev. J. L. Futrell, Mr. Samuel B. Jones to Miss Emily B. Miller.

WARREN—PRYOR.—At the residence of the bride's mother, Jackson, La., January 25, 1887, by Rev. T. A. S. Adams, Mr. James D. Warren, of Alexandria, La., to Miss Lizzie Pryor, of Jackson, La.

FLINT—LEONARD.—At the residence of the bride's father, December 20, 1886, by Rev. H. C. Parrott, Mr. William Flint to Miss Fannie Leonard, all of Attala county, Miss.

CLAITOR—WINTERS.—At the residence of the bride's father, January 27, 1887, by Rev. H. C. Parrott, Mr. Miles J. Claitor to Miss Willis M. Winters, all of Attala county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

WALLACE—COURTNEY MARCELLA WALLACE, youngest daughter of Peter and Martha Quinn, was born in Homeville, Pike county, Miss., August 19, 1833. She was married to Dr. Jesse Wallace, March 14, 1850. Soon after her marriage she joined the Methodist Church in her native town. Soon after the death of her husband, the date of which is unknown to the writer, she moved to McComb City, Miss., where she remained until a short time before her death, which occured at the residence of her daughter, Mrs. Julia Castello (*nee* Wallace), in Olean, N. Y., Wednesday, July 21, 1886.

The life of Sister Wallace was a happy success. She had the advantage of a liberal education. She was prepossessing in her appearance, and had a grace of manner, charm of conversation, real kindness of heart, and disposition, which enabled her to step with ease to the highest place in every social circle which she entered. While she took great delight in social life, yet she never suffered herself to be borne by its fascinations beyond the limits of Christian propriety. She always tried to use her influence for the advancement of the church and for the moral elevation of the world, with which she was in daily contact. In her social calls her last words were generally about the church and its interest: "Of course, you will be at prayer meeting." "Do not forget our service next Sabbath." These, and like expressions were constantly showing the trend of her thoughts. In this way she led many under the influence of the gospel, who, but for her kindly interest, would perhaps have never felt its power. Her piety was of a practical character, save a few silent tears now and then, under the word attended by the Spirit. She manifested no emotion in her devotions. Feeling that it was her duty to attend the services of her church, nothing but sickness could keep her away. Immediately after taking her seat in church she bowed a short time in silent prayer. Her presence was an inspiration to her pastor, for whom she always had a word of kindness and encouragement. It was a part of her religion to pay her assessments monthly. She has fallen asleep in Jesus, and, no doubt, has entered into the rest that remaineth for God's people. She leaves three daughters to mourn over their irretrievable loss, and to imitate, we trust, her bright example until they, too, shall reach the happy home which she has already entered through Christ her Savior.

J. T. NICHOLSON.

THOMSON—The subject of this obituary, Mrs. JOHN THOMSON (*nee* Ronseau) was born in St. Tammany parish, La., July 7, 1817. She joined the Methodist Episcopal Church, South, in 1872 under the preaching of Rev. H. P. Bowen, of the Mississippi Conference; was happily married to Mr. John Thomson, of New Orleans, September 21, 1873.

During the pastorate of Rev. A. C. Coney, at Louisiana Avenue charge, New Orleans, and under the preaching of Rev. J. L. Wright, she was most powerfully converted, giving praise to God in the great congregation. Her life from her conversion to her glorification (which took place on the early morn of January 8, 1887,) was as the even flow of the deep, broad stream, indicating a source full and infinite as the fountain of life from which she spiritually drank to quench the thirst of her immortal nature. How true it is: we live to die, and we die to live. The very process of living, both physically and spiritually, is the process of dying. Physically, when we begin to live, we begin the process of dying, which incessantly continues until dissolution is complete. So spiritually, as soon as the life of grace, through faith in Christ, begins in the human soul, that soul begins to die to the world, and when the life of faith is perfect, the death to sin is complete; and thus living is dying, and dying is living. Our dear sister has realized the full completion of living to Christ and dying to sin, and of dying to time and living for eternity. In life's early meridian, with bright prospects for a happy future, in companionship with a loving husband, sweet, bright children and warm-hearted kindred, she has been called to her reward on high, and must wait for the blessed reunion which knows no parting to realize the fulfillment of her bright and joyous hopes while here on earth. Dear departed sister, we knew you to love you in the flesh, may we so live that we may know you and love you in heaven. May he who took the wife and mother to his bosom lead the husband and children to the same desired embrace!

H. F. WHITE.

GOFF—MRS. REBECCA GOFF was born November 10, 1823, and departed this life at her home, near Amerlens, Jackson county, Miss., January 17, 1887. Sister Goff embraced religion and joined the Methodist Church, of which she was a consistent member for nearly half a century. She was married to John M. Goff, February 15, 1852.

She filled well her station in every relation of life. As a wife, she was affectionate; as a mother, tender and kind; as a neighbor, noble and generous; as a Christian, her life was marked by a quietness and humbleness of spirit; and after having lived such a beautiful Christian life, no wonder she bore her afflictions with a moral heroism that was really sublime and met death with a firm Christian fortitude. Death had been deprived of its sting. She talked frequently and consciously of her approaching death, and expressed a willingness and a readiness to depart. Sister Goff has gone to her home in the paradise of God, leaving a husband and three children to mourn their irreparable loss; but their loss is her eternal gain. Weep not, beloved ones, as those who have no hope. Be faithful, and you will meet wife and mother in the Christian's Eden-home above, there to dwell among its bright rose-bloomings forever.

A FRIEND.

GERMANY—Resolutions passed by the Summit Quarterly Conference in regard to REV. WILLIAM H. GERMANY, M. D., who died at his home, near Johnston Station, Miss., January 21, 1887:

Whereas, God, in his wisdom and providence, has taken from our midst our faithful friend and brother, Rev. William H. Germany, M. D.: *And, whereas*, we already feel very greatly our loss in the death of this brother; therefore, be it

Resolved, That in the death of Dr. Germany we have not only lost a skillful physician, but a useful servant of the church and an efficient minister of the gospel of Christ.

Resolved, That though this is a heavy stroke on the community and church, yet we bow in humble submission to this dispensation of Divine providence.

Resolved, That we commend our bereaved sister and children to him who is "a father of the fatherless and a judge of the widows," and pledge ourselves to support her in her sore trouble by our prayers.

Resolved, That a copy of these resolutions be furnished Sister Germany and family and also the NEW ORLEANS CHRISTIAN ADVOCATE, and that a copy be spread upon a page of the Quarterly Conference record, set apart, sacred to his memory.

DAVIS—CLARA, eldest daughter of Andrew and C. A. Davis, was born in Attala county, Miss., January 11, 1879, and died at the residence of her grandpa, Mr. John Henderson, on January 2, 1887.

She was at the proper age to be interesting to the family circle, and to exhibit her kind and gentle disposition, and to give signs of future pleasure and usefulness, when the kind hand of Providence came and took her to his shining home on high. We exhort the weeping parents to seek comfort in the promise of a blessed immortality beyond the grave.

W. W. WILLIAMS.

MISCELLANEOUS.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as down, and as white, by using CUTICURA MEDICATED SOAP.

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EPPS'S COCOA.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —*Civil Service Gazette.*

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JAMES EPPS & CO.,

HOMŒOPATHIC CHEMISTS: London, England.

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Is Life Worth Living?

That depends upon the Liver, for if the Liver is inactive the whole system is out of order—the breath is bad, digestion poor, head dull or aching, energy and hopefulness gone, the spirits are depressed, a heavy weight exists after eating, with general despondency and the blues. The Liver is the housekeeper of the health; and a harmless, simple remedy that acts like Nature, does not constipate afterwards or require constant taking, does not interfere with business or pleasure during its use, makes Simmons Liver Regulator a medical perfection.

I have tested its virtues personally, and know that for Dyspepsia, Biliousness and Throbbing Headache, it is the best medicine the world ever saw. Have tried forty other remedies before Simmons Liver Regulator, and none of them gave more than temporary relief; but the Regulator not only relieved, but cured.

H. H. JONES, Macon, Ga.

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Professor of Surgery, New York Medical College, Commissioner Board of Health, New York City; ex-Health Officer Port of New York, Surgeon in Chief New York State Hospitals, &c., &c.

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Singer New Family Needles, 15c per dozen; two dozen, 25c. All other styles, from 15c to 25c. Oil, 5c a bottle. Singer Shuttles, 25c each. Postage extra.

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CHINA MATTING,

CARPETS,

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Fishing Tackle and Ammunition,

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PAPER, ROPE, GLASSWARE,

HARDWARE.

Axle Grease,	Guns and Ammn.
Baseball Goods,	Oil Cans and Stoves,
Blacking and Blue,	Oyster Tongs,
Checks and Combs,	Perfumery and Soaps,
Corks and Bottles,	Rope Reels,
Croquet and Marbles,	Stationery,
Knives—pocket and table	Tinware,
Lamps and Trimmings,	Tinners' and Wick,
Lye and Sal Soda,	Whips and Ladies,
Mirrors,	Wire Goods.

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Sole Agency South for the Celebrated Hickok Caledna Burners and Empire Co. Scales.

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THE GREAT PIANO HOUSE

—OF THE—

SOUTH.

THE PLACE

TO BUY YOUR

PIANOS AND ORGANS

Greatest Bargains

NOW OFFERED.

GOODWYN'S

EUREKA YEAST POWDER

IT SPEAKS FOR ITSELF.

TRADE MARK

H F

I HAVE FOUND IT.

NO ALUM IN IT.

The attention of Dealers, Housekeepers and others is respectfully invited to the above Baking Powder. It is POSITIVELY PURE, EXCELLENT and BEAUTIFUL. There is not a PARTICLE OF ALUM in it. Its acid is the Best Grade Cream Tartar. It has no superior in *the market*. Endorsed as a PURE AND HEALTHFUL ARTICLE by Doctors Wm. G. Austin, C. J. Bickham, J. J. Lyons, &c., &c., and other eminent physicians of this city. Keeps for years in any climate. Orders solicited and satisfaction guaranteed. Manufactured and for sale by

Mrs. P. M. GOODWYN,

224 Josephine Street, New Orleans, La.

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PLUMBERS,

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—SOLE AGENTS FOR THE—

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Clothing and Furnishing Goods.

Successor in Wholesale

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WHOLESALE

DRY GOODS

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NOTIONS,

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WALL PAPER

In all grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES, WIRE SCREENS AND WEATHER STRIPS, UPHOLSTERER'S GOODS.

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Guaranteed Highest Grade and Most Reliable Fertilizer to be had.

AMMONIATED RAW BONE SUPERPHOSPHATE.

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200 Pounds to the Acre will Double the Yield.

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Write for Agricultural Handbook.

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Cash Capital.....$400,000 00
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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

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T. J. CARVER & CO.,

Cotton Factors and Commission Merchants,

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The patronage of our friends and the public respectfully solicited.

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Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces	$10	American Porcelain Dinner Sets, 130 pieces	$12 00
Decorated Dinner Sets	From $12 to $45	Stone China Chamber Sets, square shape	2 50
Colored Band Chamber Sets, new shape	$4	Decorated Chamber Sets, new shape	3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slop Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 5 cents to $2 00 a dozen. Engraved Goblets (Crystal) from 9 cents to $2 40 per dozen.

New Store! New Goods!

We have removed to our new location, corner Camp and Common Sts., and invite buyers to look at our New Business Suits, $10 to $20; New Dress Suits, $16 to $28; New Youths' Stylish Suits, $10 to $18; New Stylish Overcoats, $8 to $25; Boys and Children's Suits; $3 up; Dress Shirts, $1 to $1 50; Scarfs; Canton Flannel Drawers, 50c.; Merino and Shaker Underwear, Socks, Collars, Cuffs, Umbrellas and Trunks.

Lowest prices and best goods at

W. H. PIERSON'S, 29 and 31 CAMP STREET.

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FINLEY & GRANT, 50 and 52 Baronne Street.

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the most reliable remedy. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short lease of life is merely ephemeral, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. Children often look pale and sickly from no other cause than worms, and parents are most frequently the unconscious cause of those hidden suppers and dinners. When using restlessly in sleep, grinding and grinding the teeth, then be assured these symptoms are indicative of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, then to prevent—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the most delicate infant, by the timely use of B. A. Fahnestock's Vermifuge. Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given to children as a safe purgative, to supersede the necessity of this illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in the case, and to examine every bottle before buying one of it. The simple name of Fahnestock is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

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CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANBY, M. D.

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is offered and described to our CATALOGUE No. 248, which this year we send out in an illuminated cover. The Catalogue is replete with new engravings of the choicest flowers and vegetables, many of which can only be obtained from us; and contains, besides, 2 beautiful colored plates, and very full instructions on all garden work. Altogether it is the best ever offered by us, and, we believe, is the most complete publication of its kind ever issued. Mailed on receipt of 10 cents (in stamps), which may be deducted from first order. Please be sure to order Catalogue by the number.

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It is a Handsome Book of 128 pages, with hundreds of illustrations, 3 Colored Plates, and tells all about THE BEST GARDEN, FARM & FLOWER SEEDS, BULBS, PLANTS,

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JAPANESE

Importations & Seedlings surpass them all. Prices from $1 per dozen to $1 each. Seed from our finest named varieties, 25 Cents per packet.

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Our collection is the largest and finest offered. Of all Asters, the finest are the "NEW PEARL" & 'Queen Marguerites' Pearl White } 25c. Pearl Rose } per packet

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GRACILIS THE Greatest Beauty AND Finest Novelty Of all Single Dahlias. Received this *highest possible award of merit* from the National Horticultural Society of France. 25c. per packet.

We are GROWERS, IMPORTERS, and practical cultivators of Seeds, Bulbs, & Plants. As growers, we have the advantage of knowing what is really meritorious; as importers, the advantages of business relations with all the leading specialists, and knowledge of where to BUY THE BEST of each particular article. It is our aim to please you, by giving you the advantages we possess. We mention a few in a long list, we think all pleasing, but refer to our general Catalogue, which we will Send FREE to all applying.

LILIUM TENUIFOLIUM

(Coral Lily of Siberia.) This is the brightest gem of all. Vermilion Scarlet. Delicate Wax-like Flowers. Foliage resembling a Fern frond. Blooms last of May. A picture. A basket in itself. 30c. each, 4 for $1.00.

New VERBENA Grandiflora (Mammoth) Single flowers as large as 25 cent pieces. Trusses enormous. Colors bright and varied. A great advance in this favorite flower. Sent 25cts. per packet. *Very Scarce.*

The new hardy hybrids. Finest mixed varieties, 10c. each, $1.00 per doz.

GLADIOLI

Our collection is the Finest in existence. LEMOINES HYBRIDS

V. H. HALLOCK, SON & THORPE,

EAST HINSDALE, NEW YORK.

Weekly Market Review.

(For Week Ending February 8, 1887.)

COTTON.

Low ordinary	6 7/8	@— —
Ordinary	7 3/8	— —
Good ordinary	8 1/8	— —
Low middling	8 9-16	— —
Middling	8 7/8	— —
Good middling	9 1/4	— —
Middling fair	9 3/4	— —
Fair	10 7-16	— —
Galveston middling	8 13-16	— —
Mobile middling	8 15-16	— —
St. Louis middling	8 7/8	— —

SUGAR.

Inferior	2 1/2	3 1/4
Common	3 5/8	3 3/4
Good common	3 5/8	3 3/4
Fair	3 7/8	4
Good fair	4	4 1/8
Fully fair	— —	4 13-16
Prime	4 1/4	— —
Strictly Prime	4 3/8	— —
Choice	4 1/2	— —
Seconds	4	4 3/4
Choice yellow	5 7-16	5 1/2
Gray White	— —	— —
Choice whites	— —	5 9-16
Stan. Gran	5 1/4	— —

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	28	30
Strictly Prime	42	43
Choice	— —	46

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	3 5/8	— —
Good	3 1/4	3 3/8
Fair	3	3 1/8
Ordinary	2 7/8	3
Common	2 5/8	2 3/4
No. 2	2 1-16	2 1/8
Rough	2	2 80

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	— —	5 12 1/2
Extra fancy	— —	4 75
Winter wheat patents	— —	5 50
Choice	3 75	3 85
Fancy	4 15	4 25
Extra Fancy	4 30	4 40

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	2 25	— —
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	47	— —
Yellow	— —	47
Mixed	— —	47
OATS:		
Western	37	37 1/2
Texas rust-proof	50	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	16 00	— —
Prime	14 00	14 1/2

PROVISIONS.

PORK:		
Mess	13 3/4	— —
Prime Mess	12 75	13 00
Rumps	11 75	12 00
BACON:		
Fancy breakfast	10	10 1/2
Shoulders	6 1/2	6 3/4
Sides, long clear	7 3/4	— —
Sides, short rib	7 7/8	— —
HAMS:		
Sugar-cured	11 1/4	12 00
DRY SALT MEAT:		
Shoulders	5 3/4	— —
Sides, long clear	7 3/4	— —
Sides, short rib	7 20	— —

GROCERIES.

COFFEE:		
Prime	— —	16
Fair	— —	15 1/2
Common	— —	13 1/4
BUTTER:		
Western Creamery	28	30
Western Dairy	21	22
Country	— —	— —
LARD:		
Choice	6 1/2	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cotton seed	36	— —
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ head	8	10
POTATOES:		
Louisiana	— —	— —
Western	1 90	— —
KROUT:		
Western, ₱ bbl	— —	7
ONIONS:		
Louisiana	— —	— —
Western	3 00	3 25

BAILING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 3/4	— —
2 lb	8 1/2	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 75	4 25
Young Chickens	2 00	3 00
Chickens, South'n	2 50	3 00
Young	1 75	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	17	18
Southern	17	— —
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10 1/2
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 75	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. HIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

FEBRUARY 1.

The St. James Gazette denounced Lord Randolph Churchill as an unprincipled politician, who is playing his own game without regard for the interests of his party. The Standard congratulates Lord Churchill upon his speech in the House of Commons last night in the debate on the address to the Queen's speech, and says his effort was a success.——The British ship "Kupunda" collided with the British bark "Ada Melmore," near the coast of Brazil, and both vessels were sunk. 304 persons drowned.——Hon. J. H. Reagan was elected to the United States Senate by the Texas Legislature.——Mr. Calhoun Fliker, of Clinton, has been appointed Surveyor General of Louisiana.

FEBRUARY 2.

In London and Paris the markets are very unsteady and sensitive.——Quite a revelation of corruption has been made in the government at Quebec.——A Consistory will be held in Rome, March 7. Belgian government will ask Parliament for a credit of 50,000,000 francs for war armaments.——It is stated that a complete *entente* has been reached by Prussia and the Vatican on the solution of Church and State.——The Egyptian government has raised the blockade of the Soudan.——H. M. Stanley will leave Cairo on the eighth for Zanzibar. His total force will be 1,200 men.——The House Committee reported favorably on a bill for the organization of the Territory of Alaska.——A bill appropriating $10,000 to distribute seeds to the drouth-stricken portion of Texas passed the Senate. A bill passed the House authorizing the construction of a passenger bridge over the Mississippi at Dubuque, Iowa.——The Texas Legislature has appointed a committee to visit and report upon the destitution of the drouth district.——The Southern Telegraph Company was sold out to-day under a decree of the United States Circuit Court. The property was bought by J. B. Pace and J. S. Wise, of Richmond.——Strikes still continue in New York.——S. S. Cox continues to improve.

FEBRUARY 3.

The foreign markets very panicky.——Mr. Parnell's malady, is reported to be Bright's disease.——King George opened Parliament in person. He stated that the foreign relations of Greece were normal.——Stanley expects to reach Zanzibar on the twenty-first Lord Randolph Churchill has gone to Algiers for his health.——The strike still continues in New York. Traffic on the dock almost entirely suspended.——In the Senate Mr. Evarts introduced a bill for the purchase of John Ericsons "Destroyer," and ten steel vessels of same type for harbor defense of United States, and appropriating $112,000 and $2,000,000 for these purposes respectively.——The House passed the Senate Bill appropriating $50,000 for the erection of a public building at Greensboro, Ky.——Drummond Tobacco Co.'s warehouse in St. Louis burned; loss, $250,000.

FEBRUARY 4.

Germany promises peace.——Gen. Boulanger has been asked to resign.——The markets are firmer to-day.——The Vatican has advised the Centre party to support Bismarck and the Septenate Bill.——It is now settled that both Secretary Manning and Treasurer Jordan are soon to retire from the Treasury Department.——The President has approved the Presidential Succession Act, the Act authorizing the construction of a bridge over the Mississippi at St. Louis, and 14 private pension bills.——The Direct Tax Bill passed by the Senate.——Railroad Attorney Bill amended and passed by Senate.

FEBRUARY 5.

Austria, England and Italy have formed an alliance against Russia. Germany will join the alliance if France supports Russia.——Indications point to the early introduction of a bill in the Senate in regard to our coast defenses.——The President has approved the Act to provide for the erection of a public building at Wilmington, N. C.——Indian Appropriation Bill passed by the Senate.——A Vermont Central train thrown from a bridge by a broken rail. The wreck fired and burned. Fifty or sixty passengers roasted alive.——President Cleveland has signed the Interstate Commerce Bill.

FEBRUARY 6.

The panic over, there was a strong buying reaction and general animation yesterday in the foreign markets.——The inhabitants of Tipperary declare that eviction will not be tolerated in the future.——A French victory is reported from Tonquin.——Iron has been discovered at Duck Hill, Miss.——Slight earthquake shocks felt in St. Louis, Terre Haute and Louisville.——The bill on coast defense is in a Conference Committee. Mr. Randall has submitted a proposition, appropriating $2,000,000 direct for fortifications, and some $48,000,000 more contingent upon the success of certain trials and experiments of guns.

FEBRUARY 7.

Sir James Ferguson said in the House of Commons that the correspondence between England and the United States concerning the fisheries dispute would soon be laid before the Parliament.——By the advice of his physician, Mr. Parnell will go abroad to recruit his health after the conclusion of the debate on the address.——Cardinal Gibbons arrived at Havre yesterday.——A volcano is reported in the oil regions of Russia.——A bill passed in the House appropriating $125,000 for the completion of the public building at Detroit.——The Supreme Court has removed Judge Lazarus, and ordered him to pay costs of court.——The Supreme Court, none dissenting, declared the Sunday Law constitutional, and the law of the land.——Gen. Sherman celebrates his sixty-seventh birthday to-day.

PHYSICIANS prescribe Dr. J. H. McLean's Tar Wine Lung Balm; in it they find no trace of opium or morphia, while its efficacy in curing all throat or lung diseases is wonderful.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Sugar Town, at Dry Creek	Feb. 12, 1
Spring Creek, at S. C. Camp Ground (Wed.)	1
Alexandria	19, 2
Bayou Beouf, at Elm Bayou (Wed.)	2
Evergreen	26, 2
Melville, at Melville	Mar. 5, —
Trinity, at Bennett's School-house	12, 1
Centreville, at Centreville	19, 2
Columbia, at Columbia	26, 2
Montgomery, at Monigomery	Apr. 2, —
Ada, at Gray's Creek	9, 1

District stewards' meeting at Alexandria, February 19, 1887.

B. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Brushwood, at Lanes	Jan. 29, 30
Arcadia circuit, at Arcadia	Feb. 5, 6
Douglas circuit, at Vienna	12, 13
Vernon circuit, at Oak Ridge	19, 20
Ruston, at Ruston	26, 27
Minden circuit, at Minden	Mar. 5, 6
Tulip circuit, at Tulip	12, 13
Haynesville circuit, at Haynesville	19, 20
Homer circuit, at Homer	26, 27
Farmerville circuit, at Farmerville	Apr. 2, 3
Summerfield circuit, at Alabama	9, 10
Downsville circuit, at Downsville	16, 17
Indian Village circuit, at Rebel	23, 24
Ringgold circuit, at Ringgold	30, May 1
Sparta and Saline, at Sparta	7, 8

The district stewards will please meet at the Methodist Church in Ruston, February 26, at three o'clock P. M.

ROBERT HANDLE, P. E.

DELHI DIST.—FIRST ROUND.

Harrisonburg, at Harrisonburg	Jan. 29, 30
Winnsboro	Feb. 5, 6
Monroe and Delhi, at Delhi	12, 13
West Monroe, at West Monroe	19, 20
Lake Providence, at Lake Providence	26, 27
Waterproof, at Waterproof	Mar. 5, 6
Richland	12, 13
Lind Grove, at Bartholomew	19, 20
Oak Ridge, at Good Hope	26, 27
Floyd, at Oak Grove	Apr. 2, 3
Bastrop	9, 10

The district stewards' meeting will be held in the Methodist Church in Delhi, Wednesday, February 16, at 10 A. M.

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield	Jan. 29, 30
Woodside and Ebenezer, at Ebenezer	22, 23
Grand Cane, at Grand Cane	29, 30
Pleasant Hill, at Sodue	Feb. 5, 6
Natchitoches, at Robeline	12, 13
Anacoco and Bellwood, at Holly Grove	19, —
Many and Sabina, at New Hope	19, 20
Coushatta, at Coushatta	23, —
East Point, at Coushatta Academy	26, 27
Red River, at Campo Bella	Mar. 5, 6
Shreveport, at Shreveport	9
Caddo at Friendship	12, 13
South Rossier, at Bellevue	16
North Rossier, at Concord	19, 20
Mooringsport, at Pine Hill	26, 27

The district stewards' meeting will be held at Shreveport, on Thursday, March 10, at ten o'clock A. M., in the Methodist Church.

J. E. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Abbeville	Jan. 22, 23
Franklin	29, 30
Opelousas	Feb. 5
Washington	5, 7
Patterson ville	12, 13
La Fayette	19, 20
New Iberia	26, 27
Rayne	Mar. 5, 6
Lake Charles	12
German Mission	12, 14
Sulphur Mine	20, 21

S. S. KENNER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Felicity	Jan. 22
St. Charles Avenue	30
Carondelet	Feb. 5
Gross Tete and False River, at Rosedale	12, 13
German Charges, at Dryades Street	20
Plaquemine and Donaldsonville, at Plaq.	25, 27
Algiers and Gretna, at Algiers	Mar. 5
Louisiana Avenue	12
Moreau	20
Carrollton and Parker Chapel, at Carrollton	27
Baton Rouge	Apr. 2, 3

JOHN T. SAWYER, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

North Wilkinson, at Hopewell	Jan. 1, 2
Amite, at Salem	8, 9
Clinton, La	15, 16
Jackson, La	15, 19
East Feliciana, at Oak Grove	22, 23
Wilson and Centreville, at Wilson	29, 30
Pipkin	Feb. 5, 6
St. Helena, at Pipkin Chapel	12, 13
Amite City, at Amite City	18, 19
Springfield, at Ponchatoula	20, 21
Livingston, at Palmetto...(Wednesday)	21
East Baton Rouge, at Beliuel...(Thursday)	24
Percy's Creek	26, 27
Woodville	27, 28
Woodville circuit	Mar. 5, 2
Bayou Sara, at Bayou Sara	5, 6

J. A. E. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Jan. 1, 2
Rocky Springs	6, 9
Natchez, at Wesley Chapel	15, 16
Natchez, at Jefferson Street	16, 17
Washington	22, 23
Beachland	29, 30
Utica	Feb. 5, 6
Bovina	7, 6
Vicksburg	12, 13
South Vicksburg	14, 15
Fayette	19, 20
Cane Ridge	26, 27
Magnilia	Mar. 5, 6
Mayersville	12, 13
Nebo	19, 20
Rozia	21, 22

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro and Slate Line	Jan. 2, 6
Winchester, at Winchester	8, 9
Shubuta, at Shubuta	15, 16
Clark, at Andrew Chapel	22, 23
Sandersville, at Sandersville	29, 30
Vossburg, at Vossburg	Feb. 5, 6
Paulding, at Paulding	14, 13
West End, at West End	19, 20
Meridian station	21
Stonewall, at Chensky	26, 27
Marion, at Marion	Mar. 5, 2
Lauderdale, at Lauderdale	12, 13
DeKalb, at DeKalb	19, 20
Blansville, at Scooba	26, 27
Enterprise	Apr. 2, 3
Adamsville	9, 10

The district stewards will meet in Meridian, Tuesday, February 22, 1887, at eleven A. M.

E. H. NORWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg, at Hattiesburg	Jan. 1, 2
Poplarville, at Pop arville	8, 9
Flint Creek, at Garr'way's	15, 16
Whitlington, at Coleville	22, 23
Vancleava, at Ualon	29, 30
Americus at Cross Roads	Feb. 5, 6
Seichel, at Belhe	12, 13
Mt. Carmel, at Mt. Moriah	19, 20
Columbia, at Columbia	26, 27
Seashore, at Long Beach	Mar. 5, 6
Ocean Springs, at Ocean Springs	12, 13
Scranton, at Scranton	19, 20
Moss Point, at Moss Point	26, 27
Covington, at Covington	Apr. 2, 3
Pearlington, at Pearlington	9, 10

The district stewards of Seashore district, Mississippi Conference, will please meet me at (Scot's station) Long Beach, March 6, 1887, at 11 A. M.

T. S. WEST, P. E.

BRANDON DIST.—FIRST ROUND.

Brandon station, at Brandon	31, Jan. 1
Forest and Morton, at Morton	8, 9
Lake, at Lake	15, 16
Newton, at Hickory	22, 26
Fannin, at Pelahatchia	29, 30
Marvin, at Marvin	Feb. 5, 6
Shiloh, at Clear Creek	12, 13
Westville, at Westville	18, 20
Trenton, at Trenton	20, 27
Raleigh	Mar. 5, 6
Nesholm, at Hester's	12, 13
Walnut Grove, at Walnut Grove	19, 20
Carthage, at Carthage	26, 27
Hillsboro, at New Providence	Apr. 2, 3

B. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Jan. 1, 2
Wesson and Beauregard, at Wesson	8, 9
Hazlehurst	15, 16
Brookhaven	22, 23
Summit, at Johnston	29, 30
Scotland, at Bethesda	Feb. 5, 6
McComb City, at Magnolia	12, 13
Bowerton, at Rehobeth	19, 20
Terry, at Bethesda	26, 27
Monticello, at Pleasant Grove	Mar. 5, 6
Providence, at Sahala Chapel	12, 13
Franklinton at Tylertown	19, 20
Adams, at Adams	26, 27
Holmesville, at Holmesville	Apr. 2, 3

J. M. WEEMS, P. E.

JACKSON DIST.—FIRST ROUND.

Edwards, at Edwards	Jan. 1, 2
Raymond, at Bolton	8, 9
Benton, at Midway	15, 16
Silver Creek at James'	22, 23
Mt. Olivet at Shiloh	29, 30
Flora, at Flora	Feb. 5, 6
Spring Ridge, at Spring Ridge	12, 13
Camden, at Soule Chapel	19, 20
Madison, at Madison	26, 27
Yazoo City	Mar. 5, 6
Sharon, at Sharon	12, 16
Jackson	19, 20
Canton	26, 27

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Oxford station	Dec. 25, 26
Water Valley	Jan. 1, 2
Coffeeville circuit	8, 9
Grenada circuit	15, 16
Grenada station	17
Minter City	22, 23
Sunny Side and McNutt	24
Carrollton circuit	29, 30
Pittsboro circuit	Feb. 5, 2
Atlanta circuit	6
Banner circuit	12, 13
Lodi circuit	19, 20
Sarepta circuit	16, 27
Tocopola circuit	Mar. 1
Charleston circuit	5, 6
Abbeville	12, 13

C. H. TERRY, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec. 26, 22
Tibbee, at Mayhew	Jan. 1, 2
West Point station	6, 2
Crawford, at Artesia	8, 9
Brooksville, at Brooksville	15, 15
Columbus circuit, at Andrew's Chapel	22, 23
Columbus station	23, 24
Macon station	29, 26
Shuqualak, at Shuqualak	30, 21
Starkville circuit, at Providence	Feb. 5, 6
Louisville, at Louisville	12, 12
Tampico, at Cedar Bluff	19 20
Chester, at Ackerman	26, 27
Platsburg, at Kilough Chapal	Mar. 5, 5
Sturges, at Sturges	12, 13
Hebron, at Cookeville	19, 20
Walthall, at North Ualon	26, 27
Salem, at Ridgaway	Apr. 2, 3
LaGrange, at Ebenezer	9, 10

R. G. PORTER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona station	Jan. 1, 2
Verona and Tupelo, at Verona	8
Shannon circuit, at Palmetto	2, 9
Richmond circuit, at Andrew's Chapel	15, 16
Saltillo circuit, at Shiloh	22, 23
Pontotoc circuit, at Pontotoc	29, 30
Buena Vista circuit, at Concord	Feb. 2
Houston and Wesley, at Wesley	5, 6
Sparta circuit, at Palestine	12, 13
Ebenezer circuit, at Ebenezer	18
Okalona circuit, at Blackwell's Chapel	19, 26
Prairie circuit, at Lebanon	23
Aberdeen station	26, 27
Caledonia, at Pleasant Grove	Mar. 2
Athens circuit, at Friendship	6, 6
Tremont circuit, at Mt. Pleasant	9
Fulton and Smithville, at Smithville	12, 13

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

Baldwyn, at Baldwyn	Jan. 1,
Booneville and Rienzi, at Booneville	8,
Corinth station	15, 16
Corinth circuit, at Box's Chapel	18
Iuka circuit, at New Salem	20
Harmony circuit, at Harmony	21
Iuka station	22, 23
Kossuth circuit, at Kossuth	29, 30
Marietta, at Hodge's Chapel	Feb. 5, 6
Blackland, at Plezah	12, 13
Pleasant Ridge, at Friendship	19, 20
Ripley and New Albany, at Ripley	26, 27
Ripley circuit, at New Hope	Mar. 2
Jonesboro', at Jonesboro'	5, 6
New Albany circuit, at Lebanon	12, 13

J. B. STOKE, P. E.

WINONA DIST.—FIRST ROUND.

Richland, at Pickens	Dec. 18, 19
Kosciusko station	25, 26
West, at West	21
Valden, at Valden	Jan. 1, 2
Ebenezer, at Centre Grove	7
Durant and Lexington, at Durant	8, 9
Carrollton and Greenwood, at Carrollton	14
Winona	15, 16
Black Hawk, at Black Hawk	21
Sidon, at Jordan's Chapel	22, 23
Winona circuit, at Salem	29, 30
Newport, at Bethel	Feb. 6, 6
Sallis, at Springdale	12, 16
McCool, at Bethel	19, 20
Ethel, at Liberty Chapel	23
Newtonville, at White Hall	26, 27
Zilpha, at Wesley Chapel	Mar. 5, 6
Belzona, at Belzona	12, 12

R. F. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville and Wesley	Dec. 16 19
Sardis	25, 26
Como and Fredonia	Jan. 1, 2
Cockrum circuit	8, 9
Hernando and Cold Water	15, 16
Horn Lake circuit	22, 23
Lewisburg circuit	29, 30
Senatobia circuit	Feb. 5
Senatobia station	6, 7
Ohulahoma circuit	12, 13
Mount Vernon circuit	19, 20
Pleasant Grove circuit	26, 27
Munsdon circuit	Mar. 2
Eureka circuit	5, 6
Panola circuit	6

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	Dec. 19
Jonestown	26
Australia	Jan. 2
Cleveland	9
Panola	16
Lulon	23
Arcola	30
Concordia	Feb. 6
Mound Bayou	13
Bolivar	20
Friar's Point	27
Greenville	Mar. 6

District stewards' meeting at Greenville, March 6 1887, at eleven A. M.

J. W. HONNOLL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec. 25, 26
Byhalia and Victoria, at Byhalia	Jan. 1, 2
Holly Springs circuit, at Waterford	6, 9
Marshall, at Institute Church	15, 16
Early Grove, at Hudsonville	22, 23
Olive Branch, at Center Hill	29, 30
Snow Creek at Ayers	Feb. 6, 6
Pine Mountain, at Soule Chapel	12, 13
Ashland, at Ashland	19, 20
Hickory Flat, at Ebenezer	26, 27
Emory, at Emory	Mar. 5, 6
Coraersville, at Bethlehem	12, 13
Shelby Creek, at Bethel	19, 20

JNO. BARCROFT, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FIRST ROUND.

Whistler	Jan. 1, 2
Franklin Street Church	9
Washington and Vernon, at Sunk Chapel	15, 16
Pleasant Valley and Creola at Pleasant Valley	22, 23
Bladon and Stephens, at New Hope	29, 30
Janey, at Jones' Chapel	Feb. 6, 6
St. Francis Street Church	13
Citronelle, at Citronelle	19, 20
Baldwin mission, at Sibley's Chapel	26, 27
Ellington and Grand Bay, at Allen's	Mar. 5, 6
St. Paul's	13
Grove Hill, at Grove Hill	19, 20
Suggsville, at Suggsville	26, 27

A. J. LAMAR, P. E.

PENSACOLA DIST.—FIRST ROUND.

Brewton and Pollard, at Brewton	Jan. 1, 2
Evergreen, at Evergreen	8, 9
Georgiana, at Wesley Chapel	15, 16
Monroeville, at Monroeville	22, 23
Montery, at Liberty	29, 30
Gravella, at Mt Uolon	Feb 2
Milton	6, 6
Pensacola circuit, at Warrington	10
Pensacola station	12, 13
Sepulga, at Asbury	19, 20
Powelton, at Powelton	26, 27
Douglasville, at Mt. Carmel	Mar 5, 6
Stockton, at Stockton	12, 13
Repton, at Hickory Grove	19, 20
Bay Minette at New Hope	26, 27

W. M. MOTLEY, P. E.

The objection to so-called proprietary medicines by physicians, is, that they promise to cure everything, and, that the patient must first know his precise ailment before anything can be taken safely. This is true, but does not apply to Shallenberger's Antidote for Malaria. It claims simply to destroy Malaria in the system, and has proven the claim abundantly. The symptoms of Malaria can not be mistaken by any one, and you don't need a physician with this remedy within your reach.

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"Your sincere friend,

"MINNIE HAUK."

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Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.

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Christian Advocate.

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HUGH JAMIESON, Jr., Publisher.

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WORK FOR THE FUTURE.

Each single struggle hath its far vibration,
Working results that work results again;
Failure and death are no annihilation;
Our tears absorbed will make some future rain.

True it is we may not live be story,
But we may be waves within a tide;
Help the human flood to near the glory,
That shall shine when we have toiled and died.

Therefore, though few praise or help or heed us,
Let us work with head and heart and hand;
For we know the future ages need us,
We must help our time to take its stand.

Let us toil on, the work we cave behind us,
Though incomplete, God's hand will yet emblaim,
And use some way; and the news will find us
In heaven above to sweeten endless calm.

Letter from South Carolina.

MR. EDITOR: My trip to the West in December, 1886, was a revelation to me. I had often heard of "the great West," and I had a glimpse of part of it in a flying trip to New Orleans in April, 1885; but I had not dreamed of the land and the people as I found them. Alabama, Mississippi, Arkansas and the portion of Tennessee visited—new to me—are fields of fairest promise, and they have attracted a people worthy of such a delightful region. I was charmed. Especially did I give up my heart to "the people called Methodists." I trust I am not clannish. I am sure I fell honestly in love with friends of other faiths, whom I met and with some of whom I sojourned. But—well—it was "not that I loved other Christians less, but Methodists more." Am I excusable? Let me continue my confession a little further. Of the Methodists who took the Benjamin's mess, the preachers got the larger share. In the beginning I felt that they knew exactly how to sympathize with me, and I at one drew towards them. Then they were so kind and brotherlike that I held back nothing. "Gilderoy," for instance, who surprised me because I had been reading after him and expected the royal mind and spirit I had found in him to be carried about in a bigger body. Despite the fact that he did not serve me right in turning out so much less in stature and weight than he should have done, I pocketed my disappointment and handed him my heart. And the saintly, gray-haired veterans, the sturdy men of full strength and of tested experience, and the warm-hearted young brethren—what could I do but love them a little more than other good folks? Doctor, you are an editor and know all things. Tell me, Do other preachers love their brethren as Methodists?

I would say something about the way that my former high opinion of the editor of the NEW ORLEANS CHRISTIAN ADVOCATE grew into one still higher and developed sincerest regard and reverence; but I fear his modesty will strike it out, and if aught of this letter is printed, it must have something of the editor who was so thoughtful and kind; so I will forbear.

The Bishops, too, were so kind that I got over my timidity somewhat, and leaned up a little to them. Mississippi's last gift to our college, Missouri's chosen son, and our and Virginia's beloved—I saw them all, and said in each case, "He is every inch a Bishop." And I said the truth! God spare them long to the church over which he has called them to preside.

But I can not tell of the pleasure I enjoyed and the impressions I received. I will, therefore, turn from the impossible to what I may hope to do, and endeavor to give you a few items from South Carolina, and particularly of the old South Carolina Conference. Last year was a hard time with our people. Seasons were bad and crops were short. Our chief city was shattered by a ruinous earthquake. Small gains and heavy losses were the rule. And yet in their deep distresses our people took care of their preachers and laid on the altar of the church their usual share of the connectional contributions. How they did it, I do not know. Only the good God can tell.

Our Conference was held at Orangeburg, a small city about eighty miles from Charleston, and fifty miles from Columbia. Our Bishop was the Virginian won to the West—John C. Granbery. He was fully equal to the demands of his high office in cabinet, chair and pulpit. Is not that saying enough? As a consequence, he won our hearts and holds them with our consent. There was a larger number of changes in appointments than we have ever known before. But the common opinion was this: that this work was as well done as usual, better than sometimes. There were only two changes in Charleston: Rev. J. M. Boyd succeeded Rev. E. J. Meynardie, D. D., as presiding elder of the district; and Rev. LeRoy F. Beaty succeeded Rev. J. W. Dickson at Spring Street station. Some folks say there is no particular anxiety among the brethren to supplant those of us who have labored where the earth is not *terra firma*. I guess the jest has little foundation.

The most interesting announcement in the way of appointments was the transfer of Rev. James W. Wolling from our Conference to the Brazil Mission Conference, and his appointment to Piracicaba station—the post made vacant by the death of the lamented Koger. Bro. Wolling is one of our choicest men. He is a native of Charleston, graduated at Wofford College, and has filled important stations from his admission into the traveling connection. In every field he has served, his success in building up the church has been remarkable. Both the material and spiritual interests were improved in every case. He is an amiable, pleasant companion, an upright and manly man, a devotedly pious Christian, an able and tireless preacher of the gospel, and a zealous and successful winner of souls. His last year with us will be remembered. Without neglecting his own charge, he has been substantially the evangelist of the district in which his station was located, and he went as a flame of holy fire, rekindling altars which had grown cold and setting up others upon which the light and warmth of heaven descended. Numbers were converted and more were revived in the meetings held by him with his brethren. All the while his own charge was kept in a kind of continual revival. Verily in yielding him to this mission field, we have given of our best to the Lord!

Our memorial service was, like Carrill's music, "mournful to the soul," and yet a thrill of holy joy at the glorious lives and triumphant deaths of the departed was felt in many a heart. John Watts, Hugh A. C. Walker, Abner Ervine, George H. Wells, Charles Carroll Fishburne and James W. Koger had gone to their reward. Watts, a self-sacrificing pioneer of our church, who entered the Conference in 1825; Walker, whose sweet spirit and strong, clear judgment have so long charmed and guided us; Ervine, faithful and modest; Wells, true as steel to God and man, yet tender as a woman; Fishburne, whose tuneful lips, though so thrilling, never could voice the melody which sounded in his soul as he felt "Christ in him, the hope of glory," and Koger, the heroic missionary and holy man, who fell asleep in the land where Wolling is to labor—all gone—gone from us, gone to God and heaven and eternal life! It was needful for us to comfort ourselves by remembering that "God buries his workmen, but carries on his work."

And now I must close. After these tender memories, aught beside would seem profanation. With the spell on me as I write, I record for myself and my brethren in the West the prayer, "May I die the death of the righteous, and may my last end be like theirs." Amen!

JOHN O. WILLSON.

Letter from Kentucky.

The NEW ORLEANS CHRISTIAN ADVOCATE, of January 27, has afforded me refreshment this second morning of February, 1887. Thunder upon the western sky before the day-dawn, and heavy clouds boiling up from the horizon, portend a day of rain and darkness. If one wish his sleep to refresh him so that he may have the hours before breakfast in studiousness or executiveness of power, let him eschew coffee, tea, wine and all other stimulants—eat temperately, and forgive his enemies. The question was asked Christ, "Who is my neighbor?" Suppose it were asked, Who is my enemy? Those against whom we are apt to feel most bitterly are those who know the worst of us. These come next in the bitterness of our thought to those whom we have at any time injured. We find it difficult to forgive one for our having injured him by word or deed. For the mind to be on search for justification for what we have perpetrated, occasions exaggeration of trifling things and readiness to over-emphasize all that in the least detracts. There are some words in our English language fraught with power, were they but permitted to define themselves to the heart—power that would draw Godward. Magnanimity! Generosity! Patience! Fortitude! Heroism! The term "faith" generalizes all these and others, so that if we have faith all things that are legitimate to us are practicable.

I've to attend a funeral at eleven o'clock to-day; that of a little boy, two years old. I saw him die in the physician's arms yesterday. Oh, that mother and those little sisters that stood around, wailing out their anguish! The father came in from the store, and, seeing the situation, dropped into a chair in the corner and hung his head in a silence that spread itself to all. Human helplessness! There are times when we realize it. Divine sufficiency! There are times when we realize that. It requires better preparation to speak at the funeral of a child than at that of a President. The little one lies just across the way from the parsonage, and the waking up of the little girls—sisters—this morning will be different from that of yesterday and the mornings heretofore.

Mrs. Jane T. H. Cross once wrote the expression, "This dear, sad world!" A likeness of her, clipt from an old copy of the "Home Circle," happened to be with this paper upon which I write; and, as I caught a glance at it just now, there came the charm of the memory of her over my soul. She was the elect lady of our Southern Zion; the beauty of her thought and sentiment, as discovered in her contributions to our literature, arching the firmament of Southern Methodism like the rainbow. I've imagined various commemorations of her. Some one above my capacity of conception may compass it, and its materialization may occur yet in a manner to operate inspiring and refining results in the education of our young women.

You will have seen that I'm engaged as corresponding editor on the Southern Methodist Standard, of Memphis. The Centenary, at Florence, S. C., has suspended publication. It was a typographical beauty, and had several regular contributors who were drawing attention rapidly. But—sail too broad. Capsize.

Bro. Moore, of The Standard, takes a ground start rather than a cloud start, as did the other Moore. Meek, of The Central Methodist, did the same, and now he's up along the hill-tops. Rush has gone back to the Alabama Advocate with McCoy, and he at the office and McCoy in the field, what may they not do? The two St. Louis papers are in a courteous rivalry—both superb. The editorials of the Nashville Advocate have recently been with a fine edge. I question if there was ever in a church, numbering as many as are enrolled in the Methodist Episcopal Church, South, greater unity and harmony than now obtain.

I dropped you a few lines of correspondence from Jackson, Tenn., during the session of the Memphis Conference, in December. After the adjournment I was in demand for a lecture on "Ingersollism." Then I ran down to visit an uncle whom I had not seen since 1844. Through wind and ice and mud I made my way from Bell's Depot, twelve miles below Humboldt, four miles to Squire Lewis Daniel's. On announcing myself at the gate as his nephew, the old gentleman greeted me with tears, and we walked into the house, and after I thawed myself by a generous log-fire, conversation began and went on unctiously until I happened to mention the name of my uncle—Zadoc Daniel. "Who was he?" asked Squire Daniel. "Why, your brother, Zadoc, who was crushed in his mill at Eufaula, Ala.," I replied. "I had no brother, Zadoc," said he. This brought me to my feet. I gazed in astonishment, and he returned quite as searching one. "Are you not a son of Capt. Zadoc Daniel, of Warren county, N. C.?" "No, sir; I never heard of him." So I had gone all that way to visit a man I had never known. My Uncle Lewis, who had lived in that region and whom I had visited when a boy, had moved to Arkansas years ago. After discovery of the mistake, I had a royal time with the old gentleman, his wife and two daughters and two sons until a late hour. The old lady had been the mother of fifteen children. They are Baptists. I read the Scriptures and gave my theory of their teaching. As the old lady withdrew, hobbling across the floor on a crutch, because of rheumatism, she remarked in a voice that rings in my ear yet, "You've given me light on the Scriptures I never before had, and I'm very glad you have visited us." The chiming in of the Squire and the manifest pleasure of the young folks were grateful. I got into one of the big feather beds, and lay and laughed and wept. The next morning one of the two big cur dogs reared up nearly to my shoulders and seemed to inquire with a gaze like that of the Squire the night before. I had to tell him I was of another breed of dogs—no kin to him that I knew of. The Squire and the young folks shouted with merriment. As we rode in the buggy back to the depot next morning, the Squire laid his hand on my knee, and asked, "If a man were to join your church and wished to be immersed, you'd immerse him, would you not?" I answered, "Why, yes; I'd put him in soak the overnight, ride him on a rail, or do anything else to get him with me, if he was worth having." The Squire waked up the echoes with a whoop. When we reached the depot, he told it round to the people at the stores. A merry time was had over my visit to my Uncle Lewis.

JOSEPH B. COTTRELL.

CADIZ, Kentucky.

Letter from Bishop Galloway.

MR. EDITOR: Dr. Morton and I have reached this point *en route* to other appointments in our canvass in behalf of the Paine Loan Fund. Everywhere we have been cordially received, a favorable hearing accorded us, and the people have responded with liberal offerings. Many incidents of the tour might be of interest to your readers; but want of time will not allow them to go to record. Up to date subscriptions and cash payments have been secured amounting to $5,653 60—the work of seven days. The entire $10,000, which will constitute the fund, we hope will be raised this week. The following places have been visited and amounts received: Aberdeen, $1,200; Starkville, $270; Columbus, $570; Macon, $350; Meridian, $755; Natchez, $572 30; Vicksburg, $579 20; Greenville, $1,257 10. To these may be added one or two individual subscriptions. We leave in a few hours for Senatobia.

Fraternally yours,

CHAS. B. GALLOWAY.

MEMPHIS, TENN., Feb. 14, 1887.

Mississippi Conference Minutes.

The following errors have been noticed in the pamphlet minutes of the Mississippi Conference Session, held in Port Gibson, December 15-20, 1886, viz:

The names of Harrison Bradford and Marshal J. Marble ought to appear in the answer to second question, "Who remain on trial?" The names of A. B. Nicholson, J. A. Godfrey and Thomas Price ought to appear in the answer to eighteenth question, "Who are superannuated?" Warren circuit is represented as having only 39 members; in default of more accurate information, I have changed it to the number reported last year—280. The grand total of members, including the number added to Warren circuit, is 30,265, instead of 30,315 as printed in the minutes. The net increase of members is 2,387 instead of 2,494.

I made these corrections in reporting the minutes to the Book Editor at Nashville.

C. G. ANDREWS.

Central Mexican Conference.

APPOINTMENTS.

MEXICO DISTRICT.—*W. M. Patterson, P. E.* Mexico, Antonio Lopez; Texcoco circuit, to be supplied (by Margarito Olivares); Nochiaca circuit, Domingo Romero; Amecameca circuit, Loreto Morales; Tejedixpa circuit, to be supplied (by Nicholas Espinosa); Tula circuit, Primitivo Martinez; Huichapa circuit, to be supplied (by R. Dominguez); Tolymbaleo circuit, Higinio Lozada; Toluca, F. F. Aguilar; Tenango circuit, H. M. Cuevas; Rincon circuit, J. B. Alarcon; editor of *El Evangelista Mexicano* and other Spanish publications, W. M. Patterson.

PUEBLA DISTRICT.—*David W. Carter, P. E.* Puebla, Donaciano Paz; Orizaba, Alberto V. Vega; Matamoras circuit, Sostenes Suarez; Tochimilolco circuit, F. G. Gonzales; Acatzingo circuit, to be supplied (by Agustin Ortiz); Cuernavaca, S. M. Reyes; Tlamila circuit, Feliciano Maya; Yautepec circuit, Alberto Roldilete; Jojutla circuit, Pablo Terrazas; Alpuyuca circuit, Apolonio Rios.

GUADALAJARA DISTRICT.—*J. W. Grimes, P. E.* Guadalajara, Angel Blanco; Tlajomulco, S. Ramos Tovar; Ahualulco, A. Portugal; Tecolotlan, D. Sandoral; Tequila, S. Vera; San Pedro circuit, to be supplied (by S. Figueroa); Tepic circuit, to be supplied; Ateigo circuit, Juan Uribe; Atoyac circuit, to be supplied (by F. Reyes); Cuyutlan circuit, Juan Flores.

OAXACA DISTRICT.—*T. del Valle, P. E.* Oaxaca circuit, T. del Valle; Etla circuit, José Oliva; Zaqhila circuit, D. O. Monsalvo.

SAN LUIS POTOSI DISTRICT.—*Joseph Norwood, P. E.* San Luis Potosi, Joseph Norwood, Aguascalientes, Luis G. Prieto; Leon and Lagos, B. G. Reyes; Mexquitic circuit, Cruz Martinez.

MICHOACAN DISTRICT.—*Carlos C. Abeyro, P. E.* Morello, C. C. Abeyro; Puruandero, R. E. del Valle; Uruapan, A. Gomez; Tacambaro, to be supplied; Patzcuaro, to be supplied; Acambaro, to be supplied.

Fear not, lest thy life come to an end; but, rather, lest it never begin.

Current Coins.

(Central Christian Advocate.)

We can have no true view of God until we study his earthly manifestation in the person of Christ. Not till then can one certainly affirm that he is the Heavenly Father, that God is love. There can be no doubt that religion has taken on a new and larger form in Christianity. They who accept Christ enter into a conscious personal relation to God and an assurance of salvation that few attained under the law. But it comes through the exercise of faith, not because of the dispensation in which we live.

(Christian Intelligencer.)

We believe in hand-picking for souls. It is, in the end, more saving, and consequently more profitable. The only hindrance to successful and wide-reaching hand-picking is lack of hands. Given the necessary number of willing hands, and the largest crop may be garnered. To save an orchard of ripe fruit a prudent farmer will put on extra hands. To save a ripened harvest of souls the Master of the harvest calls for more laborers. The law and its workings are identical in nature and in grace. Had it been otherwise, Christ would surely have told the church. In God's wisdom the gospel of salvation is to be carried forward in the world through individual effort. It is to be proclaimed to every creature, not to large masses.

(Interior.)

From any view of life which takes away the significance and value of living, whether it be by the way of a philosophic Brahminism or of a modern scientific nescience, the human spirit will insist on a recoil and reaction. If nothing better is open to choice, it will prefer nothingness. But something better is open. To Christian science and revelation the heavens are open. No wonder the signs are becoming abundant, that the thinking world is beginning to say to agnostic forms of science: If that is the best you can do, we will close the book of science and go back to an older book that does disclose a reason for our present life, alike in its own moral dignity and in the future for which it is the preparation.

(Standard, Chicago.)

It seems on some accounts a strange thing that the subject of personal religion should be so difficult of introduction in ordinary conversation. On other grounds it does not seem so unaccountable. "The invading of another's personality," to use the significant phrase once used by Dr. F. W. Goodspeed, which is necessitated in a pressure of the claims of religion, is no small matter. It is the courage of strong men to take a city; it is the boldness of one who would "leap over a wall." On the other side the wall, however, usually imaginary, and on the inside of the citadel, whose gate is often set ajar, there is a hospitable welcome, in most cases, to the interlocutor. How many who have shrinkingly at last broken the painful silence, have been surprised to learn that their friend or neighbor has been only waiting for such Christian overtures?

(Southern Churchman.)

We are tolerant of a man's acts, knowing so well how hard it is always to do what is right. But not knowing how hard it is to believe right (for most take their religion upon hearsay) they have no patience with those who, with great effort it may be, have learned not to say the prevailing shibboleths. No patience with such, and so in old times they called them "miscreants;" that is, people who could not say their creed; missed their creed and were *miscreants*. No two persons in all the world believe alike; it is not possible. So if we meet with those who differ from us in belief, let us be tolerant; it may be they are more worthy in the sight of God than we. Yet blessed is that man who can say his creed; who can say with full heart: "I believe in God; I believe in Jesus Christ and in the Holy Ghost." Yes, blessed is that man; so far as he is a believer. Flesh and blood revealed it not to him, but the Father who is in heaven.

(Congregationalist.)

We should like to see all who profess to be Christians exhibit a more sincere consecration, and put forth more genuinely vigorous and persistent efforts for the conversion of the world. Thus far we have been laboring for Christ as if with eyes half-shut and fettered hands. Once in a while some individual, or some church, has waked up and set at work in earnest, and everybody else has been amazed at the promptness and the magnitude of the results accomplished. If we all would try this to make good our professions, the cause of Christ would advance among men with rapid, conquering strides. We need to cultivate a keener moral sense. Gossip and frivolity, if not positive scandal, still hold our attention too often. Trickeries and sharp practices too often conquer our scruples. We need to develop a degree of personal independence which shall reduce the claims of fashion and social usage to something like their just proportions. We need to pray more, and to study our Bibles more devoutly. We need to realize that sinners of our own sort, as truly as any others, must cultivate a sincere penitence and an ardent faith.

Christian Advocate.

THURSDAY, FEBRUARY 17, 1887.

SUMMER IN THE HEART.

(An old wife's love story.)

Dearest heart, the leaves are falling,
And the summer burneth low;
And I hear the crickets calling
While the twilight taketh slow
Once again the flowers are dying,
And the glad birds southward start,
But no cause have we for sighing,
For 'tis summer in the heart;
Yes, 'tis summer in the heart;
Bird and bloss'm may depart,
But our love will hold forever—
Glad, sweet summer in the heart.

Winter snows will soon be lying
Cold and white on vale and hill;
Winter winds will soon be sighing
Through the branches, bare and chill;
But the icy breezes never
Freeze the life that's all impart,
For our love doth keep forever
Glorious summer in the heart.
Yes, 'tis summer in the heart,
Snows may fall and tear-drops start,
But the soul that loves forever
Keepeth summer in the heart.

Hand in hand, through life together,
You and I have journeyed long;
Laughing at the stormy weather,
Meeting trouble with a song.
Sorrows, storms have beat around us—
Oft we've felt the tear-drops start,
But wherever trouble found us,
Love kept summer in the heart;
Yes, 'twas summer in the heart,
Grief might come and joys depart,
But the sunshine lingered with us—
Love made summer in the heart.

So at last when death shall find us
Watching, waiting, hand in hand,
With life's summer-time behind us,
And our feet upon the strand—
Though upon the shores we ever,
Drifting for awhile apart—
We shall meet and be forever,
Endless summer in the heart.
There 'll be summer in the heart;
Though awhile we drift apart,
Love will bring, beyond the shadows,
Endless summer in the heart.

Cheap Publications.

During the last five or six years there has been more call, in the newspapers and otherwise, in our church for wide distribution of cheap pamphlet, tract and leaflet literature than in double the same period in all time before. The last round of Annual Conferences is over, the General Conference for the last quadrennium is over, and we are now, in this respect, very nearly, if not quite, where we were in this branch of church enterprise four or eight years ago. Several memorials went up to the General Conference from various parts of the church, praying for the inauguration of a *colportage plan*, or system; but the General Conference did nothing on the subject—that is, nothing that was not already done.

There are two ways to conduct this enterprise. The one is to exhort preachers and others to become colporteurs, to buy and sell such cheap printed matter as they can best find it. This we have been doing from the first, and, to say the least, in this way, our tract distribution does not increase, if at all, in a degree to meet public expectation. The other is to inaugurate a system of operation which has been talked about considerably and is believed to contain elements of success. Its advocates believe that it can be so worked as to be of considerable benefit to the Publishing House specifically as well as to the church generally. An outline may be glanced at briefly as follows:

Let the Publishing House make it the business of some one man connected with the House to prepare literature for this especial purpose; some, perhaps one or two or more hundreds, can be culled out of some of the stock now on hand. Let it all be of uniform title-page—about three or four different size pages—each size to have a vignette page, so as to distinguish the whole as a unique and specific class of literature uniform in appearance. These will soon be increased to a thousand, more or less. In matter and form, to be neat and attracting. This entire class of colportage tracts to be furnished by the House to colporteurs, under suitable, but liberal regulations *at minimum cost*, so that all the direct profit will accrue to the colporteur. This will probably increase the distribution a hundred or a thousandfold. Millions of these will be circulated every year. In this way we will occupy the steamboats, railroads, hotels and other public thoroughfares. Hundreds of boys of ten and fourteen years can be engaged in it.

The advantage to the Publishing House will be in *advertising it and its business*. In a year or two it will become known to ten or a hundred or a thousand persons for every one now. This is an advertising age. To this point I attach almost unspeakable importance.

Our Publishing House, as a publisher, is not generally known. It is well known to a few thousand, less known to a few hundred thousand, and a million or two have heard of it in a vague, incidental kind of way. And yet it has almost a monopoly of more than one-third of both the population and business of the United States. What could be more profitable to the House than to diffuse this information thoroughly throughout the great thoroughfares of intelligence and general business? To fail to carry this knowledge and force its attention on the great outside masses is to fail to publish its business. To confine this knowledge, in a thorough and practical way, to a few thousand preachers and a few thousand lay families, is to hide its light under a bushel. How many somewhat regular, direct and indirect customers has the Publishing House? Perhaps the number is not much greater, or not over twice or thrice as great as the number of all the patrons of all the church newspapers; and I do not know that this is a hundred thousand! Then where are the millions?

A million of cheap publications would cost from half a cent to one or two cents apiece—say, $10,000 or $20,000, and, if furnished to colporteurs at cost, would probably be scattered in one, two or five thousand places in the course of a year, and more or less over the whole Southern country. This distribution could be had without cost to the Publishing House, or with very little cost; and it would publish the book business of the House in places where it is now unknown, or very little known, more than all the publishing agencies now existing.

Our Sunday-school publications do not circulate generally at all. They are confined to strictly Sunday-school circles, and are, therefore, not seen or read to any considerable extent by reading people.

The Advocates, except that at Nashville, furnish very little information about the Publishing House. They have plenty of other employment.

This (Hancock) county is by no means among the most populous, reading or literary portions of Mississippi, and yet I think likely, from what I have seen, that it now contains more advertising almanacs for 1887, gratuitously distributed by a single firm, than of catalogues of our Publishing House that have been printed in several years past. If the former makes money in this way, why can not the latter?

A celebrated vender of scented, rose-colored, ten-cent whisky—a boasted and notorious fraud—is said to be worth eleven millions. Forty years ago he was a peddler in the streets of Pittsburg. More than ten carloads of his almanacs for 1887 have passed through Mississippi, going southward for gratuitous distribution. He not only pays for his "cheap publications," but pays for the distribution of them. He knows how to make money.

One or two carloads of catalogues sent out from the Publishing House at one time would be quite a noteworthy occurrence, and yet it would be a mere *bagatelle* as a supply for a not very large region. A business operating over half the United States must count things by the million.

I do not believe it would be difficult to put 50,000 subscribers on the books of the Nashville Advocate. And yet I do not believe that mere importuning on the part of the preachers, or offering ten-cent premiums, is likely to do it very soon.

R. ANDEY.

GULF VIEW, Mississippi.

More about Selling Our Books.

MR. EDITOR: It does seem strange to me that our preachers are not more intent on disseminating our church literature. The children of this world are wiser in this matter than we are. I never enter a train on one of our longer railroads that some one does not come round directly with an armful of trashy novelets, picture books and obscene pamphlets to sell among the passengers. Their persistence at their trade is evidence of their success, though I am told they have to pay high for license to carry it on. But whoever sees anybody offering to sell religious books or tracts in a car or a steamboat? Those who sell frothy, and often demoralizing, literature have a monopoly of this trade. Why can not Christian people do something in this line with our catalogue books? But our main dependence is, and should be, on our regular pastors. They are all obligated to attend to this as one of their most important duties. There is nothing like bringing the books to the people, putting them in their hands and reminding them of their privilege and duty to buy.

I know of many of the children of some of our old Methodist families who are leaving our church and going into or patronizing other churches. As our church is as purely evangelical in doctrine and usage as any church on earth, I know not why this is so, unless it is because while their parents want them to be Christians, they take no pains to make them Methodist Christians by supplying them with our denominational literature. When we lose our children in this way they are generally lost to our church in all time to come.

At our late General Conference a law was passed authorizing "each Annual Conference to provide a system of colportage best suited to its necessities." I had long believed that something of this sort would have to be done to facilitate the sale of our church literature; as the old plan of doing it through the pastors had become a complete failure in most places, and, seeing that some Conferences were employing colporteurs very successfully, it occurred to my mind that we might do the same, and I drew up a plan as carefully guarded at every point as I knew how to make it, and presented it to the Conference with a request that it might be read and referred to the Committee on Books and Periodicals. But some one proposed that it be referred to a special committee of three, which was done. This committee, after keeping it on hand several days, brought in what purported to be a report on my paper about corportage; but it was no report on that paper, except to say there were some difficulties in the way of corportage, and then the committee went off into a rather long talk about what the Publishing House could and should do in the way of making a uniform family library of neat little volumes and publishing a large amount of *very cheap* tracts for distribution among our people. And then the General Conference was arraigned and a good deal said about what it might have done, but did not do, in regard to the interests of the Publishing House. Just here some one saw there was no relevancy between the report of the committee of three and my paper on corportage, and moved to lay the whole thing on the table, which was instantly done almost unanimously, and here my dream about having, at least, two active colporteurs engaged in selling our church literature in our Conference this year past off into thin air and we dropped back into the same old rut of doing but little with this very important branch of our itinerancy.

Oh! how I would like to know that all our preachers would do their best this year in selling our denominational books and extending the circulation of all our church periodicals. Come, dear brethren, wake up on this subject. Selling our catalogue books is a part of our itinerant system. Your pastoral charges consist mostly of from one to four or five congregations. You do nearly all of your preaching on the Sabbath, and it seems to me that between Sabbaths, in connection with your pastoral visitations, you might sell a good many books and get a good many subscribers for our church papers if you could only get in earnest with this part of your work. No more on this subject for the present.

J. G. JONES.

HAZLEHURST, Mississippi.

A Blunder.

Not long since I was receiving some applicants into the church. Among them was a lady to be baptized. She had a child in her arms. I asked if she desired to have her babe baptized also. She said she did, and that she had another. When it was brought, I saw they were twins. After baptizing the mother, I began the ceremony for "Ministration of Baptism to Infants." Arriving at the proper place, I said, "Name this child." The mother said, "Bro. W., we have not named the children!" I replied: "We will have to postpone the service unless you can now name them. Have you thought of no names?" She said, "No, sir." Her sister, standing in the congregation, said, "Bro. W., you name them." I hesitated at being called on to do *instanter* what the mother had halted at for eight or nine months; so I said: "I fear I might not give names that would please. I might even give a name that some of the family are prejudiced against." The mother said, "I will be satisfied with the names you give." The sister in the congregation said, "Bro. W., you know plenty of pretty names." The names, Mary and Florence, that are as sweet and pretty to me as any names on earth, floated into my mind. So, with some slight emphasis, I said, "I will call them Mary and Florence." And as I began again the ceremony the mother said, "Bro. W., they are boys." There was a sudden halt, some confusion, slight embarrassment, and then I began again on the other side of my own family: "Heard W., I baptize thee," etc. "Thomas W., I baptize thee," etc.

When I returned home I told my boys I had named some little children after them: that I had called one "Heard," and the other "Tom." One of them said, "Papa, why didn't you call one Willis?" I said, "Son, there was not enough of them." If there had been another, I suppose he would have borne the name of my other boy. To the young preachers I will say: Ask the name first (it's the best way); then begin the ceremony.

T. S. W.

Woman's Missionary Society.

RESOLUTIONS ON DORA RANKIN.

On December 10, 1886, Miss Dora Rankin, beloved worker of the Woman's Missionary Society of the Methodist Episcopal Church, South, died suddenly at her post in China. She died in great peace. Her last words were: "I am ready and willing to go;" "God has been good to me;" "He giveth his beloved sleep."

Death is always sad, and the death of one in the beauty of young womanhood is attended with peculiar sadness. But, when prepared for the enjoyments and employments of heaven, when the short life has been filled with consecrated service to our Lord, when such an one falls on sleep in the midst of heroic labors in the vanguard of the Master's beloved church, then there is much to mitigate the sorrow, to cheer the hearts of loved ones, and render a name honored and beloved of God and man.

Resolved, That while we can not know the way of our Father in his providence, yet we believe we will yet see that all things work together for good to those who love him.

Resolved, That we render sincere sympathy to the bereaved family; to the Christian mother who withheld not her own children at the first call of the church, to the bereft sister who is in deep sorrow in a distant foreign land.

Resolved, That we fervently pray the Master to raise up laborers, such as Miss Dora Rankin, for this field so white unto the harvest.

Resolved, That a copy of these resolutions be sent to the bereaved family of our departed sister, and that they be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. WM. H. WATKINS,
Pres. W. M. S.

MRS. W. A. GUNNING,
Secretary.

NATCHEZ, Miss., Feb. 8, 1887.

Increased Violation of the Sabbath by Railroads.

I have heard it most emphatically denied that Sabbath breaking was on the increase. Looking no further than the State of Mississippi, and confining our observation to one industry, I think we can not evade the conclusion that the Sabbath-desecrating population is on the increase in the land. I suppose at present the mileage of railroads in operation in the State will aggregate something like two thousand miles. I have been told that there is an average of five hands to every mile of railroad. This includes section hands, shop hands, brakesmen, together with all the train officers, agents and attaches in and about depots. This aggregates a force of, say, ten thousand men and boys. They are not all compelled to work regularly every Sabbath; but I understand the last one of them is liable to be called out for regular hard work or business on any Lord's day—from the quiet of his family circle, the pious devotions of his closet, or the sacredness of public worship, and he must go to the call or forfeit his situation—that is, if we can conceive of a man ever employing himself religiously on that or any other day who is under contract to violate it when called upon, for such is the demand by the corporations of every employee who goes into their service.

The railroads now being extended and those in course of construction will increase the present aggregate of mileage in the State to, say, three thousand miles. This will swell the Sabbath-breaking population of our commonwealth to fifteen thousand; for every mile of railroad over which rolling stock passes for the purpose of trade and commerce means five Sabbath breakers added to this force of thousands under bargain to violate the sanctity of God's holy day. If the present plans of railroad building are carried out as now contemplated, this force of Sunday workers will equal by two or three thousand more than three-fifths of the present numerical force of the standing army of the American Union. (This in one State.) We are disposed to hail with patriotic enthusiasm the rapid advance of these great internal improvements and the development of the vast resources of our State and country; but while their advancement extends a barrier to the gospel in reaching the souls of thousands of our citizens, adding to the number who must know no Sabbath, we must know, if the word of God is true, a judgment in some guise follows in its wake and drags at its chariot wheels thousands of victims to a more deplorable end than was the king of conquered Troy.

DUCKWORTH.

Woman's Missionary Society, Rodney, Miss.

Whereas, In the latest number of the Woman's Missionary Advocate we have seen the short, but beautiful and touching notice of the death of one of our youngest and earliest missionaries, Miss Dora Rankin; therefore, be it

Resolved, That we sincerely regret her death, and while we know that her loss will be keenly and widely felt all over the mission fields, we can not but feel that the pure young life so nobly consecrated to the service of her God, though forever ended in this world, has found a full and beautiful completeness in the better world to come.

Resolved, That each member of this society wear a badge of white crape upon the left arm for the period of thirty days—white being typical of the young life which has just passed away.

Resolved, That a copy of these resolutions be sent on immediately to the Woman's Missionary Advocate, another to the NEW ORLEANS CHRISTIAN ADVOCATE.

MAGGIE HARPER.

MRS. ALICE WILLIAMS,
President.

RODNEY, Miss., Jan. 10, 1887.

From the Work.

FANNIN, MISS.

MR. EDITOR: I believe it has become fashionable among the Methodists to show their appreciation of their pastors by what they call pounding or storming him. We have become victims of one of these pleasant surprises. But we can not call ours either a pounding or a storming: for the good people of Fannin—Methodist, Baptist, and those that were not members of any church—from six months old up to sixty years, came in quietly upon us the night of January 25, each one bringing his or her bundle, weighing from one to fifteen pounds, consisting of ham, eggs, rice, sugar, flour, sausage, pickles, canned and dried fruit, potatoes, soap and towels, and numerous other things for the preacher and wife, and there was corn for Fannie and Jewess, the pony. We were reminded on Thanksgiving and Christmas Days of two good Presbyterian ladies in the way of two fat turkeys.

We certainly have some noble people at Fannin. They believe in taking care of the preacher. We have some of the greatest workers among the ladies for the cause of Christ I have ever known. The Ladies' Wesleyan Society at this place reseated their church last year, which cost them about one hundred and fifty dollars. They piece quilts, knit socks, and do any kind of work they can to make money for the church. If the male members were as much interested in the church as the ladies are, this would be one of the first circuits of the Mississippi Conference, though we have some noble workers among the brethren. We are to have a church at Pelahatchie soon. We have never had a house of worship of our own there. I believe the pastor, aided by some of the good brethren and the Ladies' Wesleyan Society at that place, have succeeded in raising a sufficiency to put the church in a condition to worship in. We expect to be able to worship in it at the next appointment.

MARY CLARK.

FEBRUARY 1, 1887.

("If the male members were as much interested in the church as the ladies are, this would be one of the first circuits of the Conference." Suppose we put it this way: "If the ladies were as *little* interested as the male members—what would become of the church in many places?"—ED.)

HARRISONBURG, LA.

MR. EDITOR: As I have a few friends left behind who are readers of the "dear old ADVOCATE," and who perhaps would like to hear from us, I thought I would ask a small space in one of your columns for a few lines. We took the train at Gibbs, January 22, expecting to make close connection with some Ouachita boat at Monroe, bound for Harrisonburg; but on account of low water the boat failed to reach Monroe, so we had to wait just one week for a boat. We were quite misput. Bro. William Hart came over to our boarding-house, and had wife and me go with him, and took our son, Bobbie, around to Bro. Meredith's. Bob had a good time, and so did we; so last Saturday we boarded the John H. Hanna and reached here at 3 o'clock P. M. on the Sabbath, where we found Bro. Harper, the elder, and Bro. Holloman and others on the bank awaiting our arrival. The good people here came promptly to our help, and we are to-night cosily and comfortably situated in our little home with household and kitchen furniture. We have been visited with one of those "cyclones," "storms" or "showers" about which the preachers of late have had so much to say in the papers. From the "signs of times" I opine that somebody will have to weary in well doing if this preacher finds any ground of complaint. God bless this people, and you, too, Doctor.

W. P. KIMBALL.

FEBRUARY 4, 1887.

WINONA, MISS.

MR. EDITOR: Reading from the pens of so many of the good brothers and sisters of their "poundings," I feel constrained to say something. We have not had what they call "storms" and "poundings"—for I suppose our people seeing that we, like Zachens of old, are small of stature, think we could not stand one—but the good things come in daily. We found provisions ample in the pantry to last us several days, and some things weeks, without making any purchases. Our meat bill since our sojourn of seven weeks among them has not exceeded fifty cents, and still there are chickens in the coop. We feel that our lines have fallen this year to us, as it has always been, in pleasant places. My only fear is that we will not, in our feebleness, prove ourselves worthy of their great kindness.

The Woman's Missionary Society held a memorial service in honor of our much-loved and deeply lamented Dora Rankin last night. There were original essays read, and brief addresses by Bros. R. P. Mitchell and C. N. Terry, with appropriate songs interspersed. After the beautiful song, "Cast thy burden on the Lord," the thrilling "Appeal for China," by Mrs. McGavock, was read. An opportunity was then given to those who desired to make donations to help in this great work, which resulted in a nice collection. We trust the service will prove a blessing to this community. Pray for us.

Yours truly,

MARY C. WYATT.

It has been well said that "the church of Christ is the heir of her own past." She rightfully inherits the heroic loyalty, the noble self-sacrifice, the grand martyr-spirit, the devout piety and the brotherly affection of the "cloud of witnesses," who have bravely borne her banners and battles for the kingdom of Christ from Pentecost until now. Their conquests are her joy, their deeds her examples and encouragements, their mistakes and deficiencies her warnings. In their histories the church has a lesson book luminous with instruction in that it shows her beauty, her strength and her growth to have always been in proportion to the strictness of her obedience to the precepts of her Head.—Northern Christian Advocate.

Shameful Abuse

HEAPED UPON A NOTED ENGLISHMAN FOR HIS OPEN HONESTY.

Wm. Ed. Ronson, M. D., L. R. C. S. I., M. K. Q. C. P. I., late of the Royal Navy, of England, has got into professional trouble for writing the following open letter to the editor of the London *Family Doctor*:

"I believe it to be the duty of every physician to make known any means or remedy whereby sickness can be prevented, and it is for this purpose I write to give my experience both here and abroad. I ask the publication of the statement that people may be warned before it is too late, to say to them that there is at hand a means by which they may be restored to perfect health. It is well known to the medical world, and indeed, to the laity, that a certain disease is making a terrible havoc; that next to consumption it is the most fatal, and that when fully developed there is nothing to be done for the sufferer."

"Physicians and scientists have long been trying to throw light upon the cause, and if possible, find in nature a medicine for this fatal malady. They have shown, absolutely, that the blood-purifying organs of vital importance, are the kidneys, and that when they once fail, the poison which they should take out of the blood is carried by the blood into every part of the body, developing disease."

"In my hospital practice in England, India and South America, and also while a surgeon in the Royal Navy of Great Britain, I gave a great deal of attention to the study of diseases of the kidneys and urinary organs, and found that not only was the cure of chronic Bright's Disease hopeless, but that kidney disease was remarkably prevalent; much more so than generally known, and was the cause of the majority of cases of sickness, and further, that the medical profession has no remedy which exerts any absolute control over these organs in disease."

"Some time ago when I had a case which resisted all regular treatment—which is very limited—complicated with the passing of stones from the kidneys, much against my will I permitted my patient to use Warner's safe cure, of which I had heard marvelous results. In his case the result was simply marvelous, as the attack was a severe one, and development very grave, for an analysis showed per cent. of albumen and granular tube casts."

"The action of the medicine was singular and incomprehensible to me. I had never seen anything like it. The patient recovered promptly, and is today a well and healthy man. This stimulated my inquiry into the merits of the remedy, and after analysis I found it to be of purely vegetable character, harmless to take under all circumstances."

"Casting aside all professional prejudice I gave it a thorough trial, as I was anxious that my patients should be restored to health, no matter by what medicine. I prescribed it in a great variety of cases, Acute, Chronic, Bright's Disease, Congestion of the Kidneys, Catarrh of the Bladder, and in every instance did it speedily effect a cure."

"For this reason I deem it my duty to give to the world this statement regarding the value of Warner's safe cure. I make this statement on facts I am prepared to produce and substantiate. I appeal to physicians of large practice who know how common and deceptive diseases of the kidneys are, to lay aside professional prejudice, give their patients Warner's safe cure, restore them to perfect health, earn their gratitude, and thus be true physicians."

"I am satisfied that more than one-half of the deaths which occur in England are caused primarily, by impaired action of the kidneys, and the consequent retention in the blood of the poisonous uric and kidney acid. Warner's safe cure causes the kidneys to expel this poison, checks the escape of albumen, relieves the inflammation and prevents illness from impaired and impoverished blood. Having had more than seventeen years' experience in my profession, I conscientiously and emphatically state that I have been able to give more relief and effect more cures by the use of Warner's safe cure than by all the other medicines ascertainable to the profession, the majority of which, I am sorry to say, are very uncertain in their action."

"Isn't that a straightforward, manly letter?"

"Indeed it is."

"Well, but do you know the author has been dreadfully persecuted for writing it?"

"How so? What has he done to merit it?"

"Done? He has spoken the truth 'out of school' and his fellow physicians, who want the public to think they have a monopoly in curing diseases, are terribly angry with him for admitting professional inability to reach certain disorders.

"That letter created a wonderful sensation among the titled classes and the public. This jarred the doctors terribly. The College of Surgeons and Queen's College, from which institution he was graduated, asked for an explanation of his unprofessional conduct, and notified him that unless he made a retraction they would discipline him.

"The doctor replied that he allowed his patients to make use of Warner's safe cure only after all the regular methods *had failed*, and when he was satisfied that there was no possible hope for them. Upon their recovery, after having used Warner's safe cure, he was so much surprised that he wrote the above letter to the *Family Doctor*. He regretted that the faculties found fault with his action in the matter, but he could not conscientiously retract the facts as written to the *Family Doctor*.

"The faculties of both colleges replied that unless he retracted they should cut him off, which would naturally *debar him from again practicing his profession* and also prevent his securing another appointment in the Royal Navy!"

The illustrious doctor's dilemma is certainly an unpleasant one, emphazing, as it does, both his own honesty, and the contemptible prejudice and bigotry of English medical men. The masses, however, having no sympathy with their nonsense, keep on using the remedy he so highly recommends and get well, while the rich and able depend upon the prejudiced doctors and die!

The Home Light of the Future.

The wonderful progress recently made in the applications of electricity to lighting apparatus of all kinds, but especially the invention of the incandescent electrical lamp, induces one to predict that in a few years all of our homes will be brightened by the presence of electrical light, with an increase of comfort and good health that is now hardly imaginable. The flickering and overbrightness of the arc-electrical lamp, such as may be seen in our public squares, is different from the steady, mild, glow of the incandescent burner, and the latter has the same advantage as regards the effect upon the complexion. The first shines with such a vivid blue glare as to cast an unnatural pallor over the countenance, while the second gives a positively becoming hue to the same.

The following are a few of the advantages over gas: The electrical lamp consumes no oxygen, and hence does not vitiate the atmosphere, as do gas, kerosene lamps and all candles. One gas jet consumes as much oxygen as do six human beings, hence we may easily calculate the speed with which a brilliantly lighted-up parlor becomes close, and the advantages offered by a rival light that abstracts from the atmosphere no property that fits it for human existence. In a large school, where incandescent electrical lamps have been in constant use for three years, it has been found that this light was admirable for the students' purposes, and many cases of eye-disease had actually been cured by the relief that its use afforded.

The popular prejudice against electricity as an agent to be introduced into the household, on account of supposed danger to life, is proved to be without foundation. The wires that introduce the electrical fluid into the house are so perfectly insulated as to prevent the least danger from such a source, and even if this were not so, the current required for this kind of light is not strong enough to injure even an infant if it should chance to touch the conducting wire.

The incandescent flame burns within an air-tight glass globe, and if this globe be broken, the light will instantly go out, in consequence of the admission of oxygen, before it can set fire to the most inflammable article. The sulphurous fumes emitted by gas, injure far more than we realize, furniture, gilding, pictures, etc., exposed to its baleful influence. Librarians and booksellers unite in affirming that the injury done to books in leather bindings is very serious, and the injury done to fine goods exposed to gaslight, costs our tradesmen a similarly heavy loss. Plant life and gas are diametrically opposed, as those of us know full well, who strive, winter after winter, to keep a few flowers blooming in one's sitting-room. Cut flowers are under the same ban, and fade so quickly as rarely to be used as personal ornaments, desirable as this would be under other conditions.

One great point of superiority that this mode of lighting possesses above all others, is the ease ease with which one may manipwithout danger of injury to himself or the house. And then the beauty of the light surpasses all others, and has wonderful adaptability to decorative purposes. The difficulty at present is, that only the wealthy can afford the expense of setting up a solitary electric plant for the use of a private residence. The majority must await the establishment, in their immediate neighborhood, of an electric light station. When once established, the electrical will be the cheapest of all lights for domestic use, as well as the most perfect.—American Agriculturist.

Reasons for Christian Rejoicing.—The Christian has power. He has taken hold of the arm of God. What can he not do or bear through Christ strengthening him? But does he enjoy his possession? Does he use this power for the increase of his own happiness or that of his friends? He may be like a man who owns a steam engine and yet saws his wood and threshes his grain by hand all grumbling and unhappy because of his self-imposed task. This is the secret of some blue Mondays and dull prayer meetings, and weary wrestling with Christian duties. There is needed a healthy realization of the Psalmist's confidence: "The Lord is on my side, I will not fear."

The Christian has riches. It is written, "All things are yours." All belong to his own Father. The possession is secured through faith. Let him enjoy it. Let him hear the command: "Rejoice, and again I say, Rejoice." "Rejoice because your names are written in heaven." Let him consider what manner of love has been bestowed upon him. There are no treasures to be compared with his in present value. When the shrewd merchantman had found and secured the priceless pearl, he was not gloomy over the bargain he had made. He knew he was to be congratulated. He had parted with his possessions, but he had gained manifold. Let him go home with joy. Let the Christian enjoy his wondrous fortune.

The Christian is heir to a great estate. He is of the blood royal. This may be true of an earthly prince who yet has no real enjoyment of his position. A king of Europe, deposed, recently committed suicide. Many a time a king has sought to disguise himself and to hide, as Manasseh did, among the thorns. Royalty was not enjoyed.

It should not be so with a Christian. Let him rejoice that his name is "Israel," a prince. Let him enjoy his exaltation. It will nerve him for the struggle of life. It will make any sacrifice of a Christian life unworthy of mention in his estimate. None of these things will move him who realizes what it is to be a child of God.—Advance.

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Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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Trains North B'd. Read Down		Flag Stations marked thus†	Trains South B'd. Read Up	
No. 8.	No. 6.		No. 5.	No. 7.
10 40am	8 05pm	Lv N. Orleans ar	3 00pm	7 35am
11 14am	9 10pm	...S I Cut...	2 00pm	6 30am
11 57am	9 53pm	Pearl River †	1 17pm	5 14am
12 15pm	10 9am	...Nicholson... †	1 02pm	4 57am
12 49pm	10 45am	...Mitchell... †	12 pm	4 26am
12 30pm	10 0pm	...Ridgelake...	1 12pm	5 37am
1 07pm	10 36am	Poplarville	12 34pm	5 10am
1 24pm	10 51pm	...Gilfeather... †	12 17pm	4 46am
1 33pm	11 05pm	...Pitcher... †	12 0 pm	4 30am
1 49pm	11 19pm	...Talowah... †	11 52am	4 21am
2 04pm	11 36pm	...Purvis...	11 38am	4 09am
2 13pm	11 35pm	...Okahola...	11 27am	4 00am
2 26pm	11 47pm	...Carter... †	11 16pm	3 48am
3 0 pm	11 59pm	Hattiesburg	11 0am	3 35am
3 16pm	12 14am	Estabuchee †	10 46am	3 20am
3 35pm	12 21pm	...Tuscamola... †	10 36am	3 10am
3 46pm	12 32am	...Ellisville...	10 17am	2 53am
4 00pm	12 57am	...Laurel...	10 03am	2 37pm
4 17am	1 15am	Sangersville †	9 45am	2 20am
4 33pm	1 30am	...Heidelberg...	9 29am	2 04am
4 42pm	1 37am	...Vossburg...	9 22am	1 50am
4 54pm	1 48am	...Barnett... †	9 11am	1 40am
5 09pm	1 56am	...Pachuta... †	9 03am	1 29 pm
5 20pm	2 10am	...Enterprise...	8 47am	1 13pm
5 38pm	.....	Citronelle	8 27am	.....
6 06pm	3 00am	...Meridian...	8 00am	12 40pm
10 30pm	7 45am	Tuscaloosa	3 47am	8 50pm
1 40am	10 00am	Birmingham	1 40am	5 35pm
3 57am	1 05pm	Attala	10 31pm	2 14pm
7 53am	5 55pm	...Chattanooga...	6 40pm	9 58am
1 50am	1 15am	...Somerset...	12 50pm	2 27am
2 44pm	2 40am	...Junction City...	11 35am	12 57pm
4 15pm	4 00pm	...Lexington...	10 22am	11 20am
6 42pm	6 45am	ar Cincinnati lv	7 55am	8 10pm

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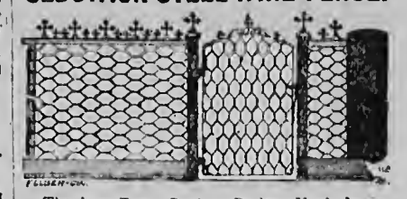

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., *Editor.*

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REV. W. L. C. HUNNICUTT.

THURSDAY, FEBRUARY 17, 1887.

Briefs.

Dr. Harper, the editor of the Old Testament Student, conceived the idea of finding out *how much* Bible study was done by ministers of the gospel, and *what kind* of study it was. He addressed a printed form, containing certain questions to 1,200 ministers of five denominations, Congregationalist, Baptist, Methodist, Presbyterian, Episcopalian. The returns from the circulars exhibit some curious facts. The calculation being made upon the basis of one thousand, it was found that the number of ministers interested in dogmatic theology was 242; number interested in church history, 252; number interested in New Testament exegesis, 287; number interested in Old Testament exegesis, 55; number using the Revised Version, 366; number using the Old Version, 426; number using both versions, 208; number giving a certain allotted time, outside of doctrinal reading and sermon preparation, to both Old and New Testament study, 412; number giving no special time to Bible study, 288; number who have read the entire New Testament in English one or more times, 790; number who have read the Old Testament in English one or more times, 636; number who have done expository preaching, 624; number favoring the teaching of the English Bible in the theological seminaries, 888. There are here some very curious facts—curious because so unexpected. The fact brought out that only 412 out of 1,000 ministers are studying the Bible is very curious indeed. That is, not one-half of the ministers of the gospel are studying the gospel! This curious fact lets light in upon the curious preaching that we sometimes hear! It is said of Apollos, that he was "mighty in the Scriptures." His knowledge of the Word of God was the source of his power, because it was a knowledge of the Holy Ghost who abides in that Word. The minister who neglects the study of the Word, insults the Spirit who gave the Word, and his accompanying presence and power are withheld from the preaching. One thing we often forget, and that is, studying *about* the Bible is not Bible study.

Judge Roman, of this city, in passing sentence lately upon a man who had been convicted of embezzlement, and whom the jury had recommended to the mercy of the court, said as follows:

Recommendations for mercy on the part of juries are not binding on the court to which they are addressed. Especially is it so when the evidence has been overwhelmingly in favor of the State and against the accused, as was clearly the case throughout this trial. The court would lose sight of and fail to perform its duty, were it to heed at all the jury's appeal in your behalf. Justice, not mercy, is what the court should first look to, in order to be worthy, in its own estimation, of the trust reposed in it.

For these reasons, and by virtue also of section 905 of the Revised Statutes of the State of Louisiana, the court does, therefore, sentence you to imprisonment at hard labor in the State Penitentiary for the term of seven years, and to pay costs of prosecution.

That's a good phrase—"Justice, not mercy, is what the court should first look to." If more of the courts in the land would adhere strictly to the sentiment in that sentence, there would be fewer brazen-faced embezzlers.

A Young Man's Prayer.

He had been brought up in the way he should go. He had been instructed in the nature and obligations of the religion of his fathers. When he was about twenty years old his father died, leaving him to succeed to the rulership of a great and growing people. His youth and the greatness of the responsibility of his sudden elevation to the perils of government turned his mind and heart to the only source of help in such an emergency. Feeling the pressure of heavy obligations, and lack of experience in the grave duties which opened before him, and conscious of a want of knowledge of the ways of right rulership, he goes to the God of his father to seek wisdom to guide him in his capacity as king and ruler. His words before the Lord were: "Give thy servant an understanding heart to judge thy people, that I may discern between good and bad."

Here is directness. He felt his need. He knew who could supply that need. He applied to that One. He asked for what he needed. Nothing can be better for a ruler than the ability to discern between the "good and bad" in legislation and in the execution of law. He wanted an "understanding heart" for a specific purpose. It was not that he might be reputed wise, but that he might know the good and discern the bad. As a ruler, his prerogative was to "judge the people," and in order to do this for the people's welfare, he must have an understanding to discern their necessities and the best means to administer to them. Hence his simple, direct prayer: "Give me an understanding heart to judge the people, that I may discern between good and bad."

The most of us are engaged in our life-work. We have the example and the success of Solomon to encourage us to pray the same simple, direct prayer for the proper qualification to do that work successfully. What every worker needs, is an "understanding heart" for his work, whether that work be to rule or to serve. In one of the oldest books in the Old Testament there is a passage in point right on this line: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." In one of the latest books of the New Testament it is said: "If any man lack wisdom, let him ask of God, and it shall be given him." One of these was verified and the other anticipated by the success of Solomon. When we pray this prayer we honor the Holy Ghost, for he is called the "Spirit of wisdom" and the "Spirit of a sound mind," and it is his prerogative, and only his, to bring knowledge to an effective application in the work of life. Solomon prayed for wisdom to rule, and, whatever we may think of his private life, we can not deny that his rulership was a complete success. God's blessing of an understanding heart is the only thing that can insure success. It is remarkable that so few people seek this special blessing of God for their work, and right here we can see the reason for so many failures in life-work. A failure here means a failure forever. A success here means everlasting success. If we make God a partner in our work, by inviting and cherishing the continual presence of the Holy Spirit, we shall never fail. Whatever our work may be, if it be a legitimate one, we may ask God for the wisdom requisite to do it properly and successfully, and have the assurance that he will hear and answer.

Aim to be in all things acceptable to God, and you need trouble yourself but little about the opinions of men.

Penelope's Suitors.

Ulysses had left Ithaca for Troy. After the fall of the city he had sought his native home; but adverse winds and fates kept him "wandering round all seas." Penelope, his wife, through all these years had been faithful to her lord. Even after the return of the other Greeks, when assailed by hosts of suitors, she remained true to her "first and only love." Such is the story of Penelope. It is not to revive ante-Homeric myths that I refer to the legend, but to point a moral.

1. A common cause bore Ulysses away. His talents, his prowess, his naval equipments were needed. They were pleaded at the public service. In all this Penelope gave full consent and encouragement. The one went to brave the dangers of the field; the other remained at home, true to the expectation of his return. It has been true of us. Ulysses has been called "into a far country." He is not dead. We can not believe that he has been entrapped by the strategist. We know that Providence would not kill him. We know he conquered; we know he left the smoking Troy in search of home. He will come. So we and Penelope sit and weave and unweave webs that battle the solicitations of the evil, "till he come."

2. The Penelope of nations sits in her halls pressed with suitors. Ulysses is away from home in every European Court. In worse than widowhood the nations wait, like the "shipwrecked sailor, waiting for a sail" that shall bring Ulysses to his realm. Booted and spurred, ribboned and starred, the suitors crowd her court and feast at her table. The glower of jealousy and hate ill-mates with the wooings of love. The voice that would be soft and dovelike has the eagle's scream in it. The glancing of bright, uncontaminated love is lost in the leer of the wanton and the ogle of the Shylock. They are after Penelope to become lords of Penelope's house. They are there, not to consult for the happiness of her realm, but to win it as their prize. Legislation is necessary, but only, in their judgment, to provide means of support and entertainment of them and their retainers. Their affairs prosper while Penelope's treasury is daily exhausted. They enlarge the beneficiaries of the public bounty because that increases the number of their henchmen. So daily the army that throngs the capital increases, while daily the emptiness of the land echoes the groans inarticulate because ineffable. Revelry and the clatter of arms, flambeaux and fetes are kept up to keep the "cry of the lands" from reaching the royal ear. Golden robes are flaunted before her eyes to keep her from looking through rags and squalor upon the nakedness of the people. Hardly in America is it better. The madman Anarchy foams at the mouth in Chicago, New York, San Francisco. The suitors of Penelope are between her and the madman. Like all cowards, they call on Penelope to put him out. Why don't they do it. Best of reasons—they are afraid that everyone of the madman's votes will count two against them. "I don't want to make him my enemy." No, let the government be throttled trying to put him out; but I belong to a party that will suffer if I take part. Everyone talks of the unutterable outrage of dynamite; but who proposes to see that the dynamiter shall not vote if he is "going to vote his ticket?"

3. The Penelope of society is a grass-widow. Her Ulysses will never come back. So say her suitors: "*Soyez heureuse à disque le pouvez.*" Like the maid of Inistore, she "weeps on the rock of roaring winds?" Yet her suitors are the most importunate. The sanctuary of the home is invaded. The demand is that the member of society shall have no private chambers. "Society" must dictate hours and rules. Home must disappear. Yet there is a Penelope. Her son Telemachus is over the sea hunting for Ulysses. He may to-day be dallying with Calypso. But he and his father will come back.

4. This is an age when creeds have become creedless. The leading pulpiteers enter so many provisos and amendments that one to read them would imagine that they are waiting for a new dispensation. They regard Christ as dead. The vigor of thought and soul-life to which he gave origin are, *se judicibus*, gone. Jesus is a historical myth—a prophetic shadow. He who has loved him must look backward over nineteen centuries of graves. But he will never come again. Waning as the "Light of Asia," he must go down in his wanderings. The church must look to one of her younger suitors. The Bridegroom tarries forever.

5. Organizations called *benevolent* multiply as the locust of Kansas. Where they fly, grass disappears. Everybody joins them to be benevolent. There is no end to benevolent people except the end of life. Then it is an insurance policy. Barnacles never gathered thicker around the hull of a ship than the benevolent association have gathered on the keel of the ship of State and Church. Taxation is three mills, and a *per capita* of one dollar. But this is infinitesimal compared to the sums paid by men who own little or no property to organizations that show little benevolence to any of the established rules of property. These claim the protection of government whose corner-stone is the taxable wealth of the land; yet again and again they are found throwing the power of their organizations directly across the path of the government.

6. Trust in Providence is substituted by an infinitely varied distrust in man. Pygmalion was said to have changed the room in which he slept every night, for fear some one would find him and take merited vengeance. But now multitudes have learned the tyrant's trick by shifting their money from one place to another. Faith has fallen so low that men regard the ignorance of their fellow-beings as their best safeguard. Even those who cry loudest in the cause of education wink slyly at one another, as if to say, "Don't let them catch our trick." Let others learn Latin and Greek if they can hold the string to the money bag. Education and Providence, like Telemachus and his mother, grow indignant till the boy cries, "Mother, let me go find Ulysses, my father, and bid him hasten home to drive these pimps and frauds from his house."

7. "How long, O Lord, how long?" How long must the church wait for "him whom her soul loveth." How long must the suitor utter hollow flatteries in Penelope's ear while she looks from her sea-girt isle for the "Lord strong and mighty in battle," "wonderful in counsel," to return?

T. A. S. A.

The Sunday law, since the Supreme Court has decided its constitutionality, is working beautifully and very satisfactorily to the friends of the measure. The real fact is, there were more people in favor of it than we had any reason to think were so. Last Sunday was a quiet day, and as soon as the people adjust themselves to the new order, Sunday will be a day to look forward to with desire by scores and hundreds to whom it has always been a day to be dreaded.

The Personal Influence of Teachers.

The chief power in the training of a child lies in the personal influence of his trainer. No element of so great importance is, perhaps, so generally overlooked by parents when selecting a school for their children, as that of the personal influence of teachers. Intellectual abilities in the instructors, and high reputation and cheapness in the school are considered sufficient recommendations. It is taken for granted that anybody who knows the books can teach the books, and no further inquiries are made. Yet good manners and good morals are of far more importance than mere mental training. Character is determined far more by the social surroundings of home and of the school than by the books that are studied.

The grounds of choice between schools lie not in their courses of study, but in the personal attributes of their teachers. Daily association with one whose very being is instinct with the nobler elements of humanity, whose presence is a rebuke to evil and an inspiration to good, gives to the young a far stronger impetus toward all life's noblest aims than all the books that may be taught. Almost anybody can hear a lesson; but not every presence inspires respect for self and others, exhibits and promotes dignity, and with silent power rebukes deception, selfishness and meanness of every sort. None but those whose school-days were blessed by the instructions of men and women, who seemed to bear the image of God and to live in communion with the angels, can appreciate the difference between them and the heavy clods of common clay that sometimes fill the chairs of teachers. The personal influence of those who teach is immense, whether for good or evil. The elements of the child's being and the tone of his entire life are affected powerfully by his teachers. Hence I have thought that boys should at some period be taught by female teachers, and girls by men. There are important traits of character which can be acquired in no other way. The higher education of girls is generally in large measure in the hands of men, while that of boys is almost never in the hands of women. Hence we have more manliness in women than womanliness in men. Many women can, in case of need, fill a man's place well, while very few men can fill a woman's place at all. Men, with us, are more apt to lack tenderness than women are to lack courage.

It is not improbable that the associations of the school-room have as much to do with the determination of character as he redity itself. Bodily shape, color of hair and eyes, and some peculiar bents of mind, and the like, may be inherited from parents; but the controlling purposes and cherished ideals of the soul, and those deep aspirations to do or to be something worthy or noble, which decide the destinies of men, of communities or of nations, are, perhaps, oftener than otherwise derived from the teacher who fills the throne of wonder and of admiration for the child during the impressible periods of early life. In the school-room teachers read pupils and pupils read teachers almost as much as either read books. "As iron sharpeneth iron, so doth the countenance of man that of his fellow." Thus in the school-room the students all with open face, beholding as in a glass the spirit of their master, are by insensible degrees changed into the same image, by that law which gives one mind power over another and gives the teacher power to teach.

Much more depends upon who teaches than upon what is taught or where it is taught. The lesson may be learned from the book; but the use to be made of it must be learned from the teacher. Men are made by what they think and feel far more than by what they know. Personal association with the worthy and the good is of more benefit than any amount of mere knowledge. Arnold, of Rugby School, did as much toward making the English what they are as, perhaps, any sovereign England ever had; and the teachers of America have done and are now doing as much to determine the destinies of our country as all our Presidents, governors and legislators combined.

Fathers and mothers, in choosing a school, think of the men and women who are to compress the soul of your son or your daughter for all time—perhaps, for all eternity. The best students are sure to get as much from their teachers as from their text-books. The latter store the mind; the former shape the character which determines destiny. Christ's personal presence with his disciples was more impressive and convincing than any mere words could have been. The spirit of the Master lives in his pupils forever.

W. L. C. H.

THE DEAD LINE.—In this country, for a long time, the "dead line" in the ministry has been drawn at fifty years. It has been presumed, that if a man has not arrived at eminence by doing some grand things in the way of preaching and administering the affairs of the churches, by that time he has frittered away his day of gracious opportunities and nothing more can be expected of him than what he has already done. In too many cases particular pains are taken to enlighten him as to the opinion of church officials and laity, and he is given to understand that the best thing for him to do is to quench all aspiration and submit patiently to the inevitable "shelving." Now we notice the same thing beginning to be seen in the political world. The ever-present "monotonous" reporter is already drawing the "dead line" of statesmanship at fifty years. A man past that line is incapacitated for public service, and is by the aforesaid reporter relegated "one to his farm and another to his merchandise." "Whereunto this thing will grow" we do not know; but we are of the firm opinion that it will be a dark day for the country when the men past fifty are dropped out of the councils of the Church and State. The saddest of all questions will be, "The fathers, where are they?"

IN AND OUT.—Some things seem very curious to simple-minded folks. They are like some words; so plain that you can't tell what they mean. Some railroad matters have that sort of dazing plainness. Some men meet together and organize a "syndicate;" then this syndicate organizes itself into "directors." Then the directors hold a meeting and enter into a contract with the syndicate to build a railroad. The syndicate builds the road for so many millions of dollars, and the directors pay over to the syndicate about three times as many millions of dollars in stocks and bonds of the company and issue a first mortgage on the road to secure the money advanced to do the building. All of which is so plain and simple, that its very plainness and simplicity causes a man to believe that somehow his brain is beginning to addle. No wonder it took Congress a whole week to come to the knowledge of the fact that it did not know and could not find out the meaning of "the long haul and short haul clause" in the Interstate Commerce Bill. "Oh ye simple ones, how long will ye love simplicity?"

Sabbath Keeping.

The strength of sentiment in favor of Sabbath keeping is growing in all sections of the country. We call the attention of the publishers of Sunday newspapers to the following announcement of the Springfield (O.) Daily Republic upon the discontinuance of its Sunday edition:

We make this announcement at a time when our Sunday issue is paying better than it has paid at any previous period. It is the most profitable issue of the week; but if it were paying a dozen times as well, it would be suspended. The owners of the paper have had both experience and observation as to the publication of a newspaper on Sunday, and they are thoroughly convinced that it is neither morally nor physically right for them to continue the issue of such a paper. Our experience, as well as the experience of all the gentlemen employed by us, proves that a day of mental and physical rest is required by them each week, and that such a day of rest is an absolute necessity; that six days a week of solid work is as much as any person connected with the Republic can endure. We, and those connected with us, have tested the matter thoroughly, and we speak advisedly and, we think we may say, authoritatively. It is our conviction, also, that Sunday should be observed as a day of worship as well as rest, and we propose to put neither obstacle nor annoyance in the way of those who wish so to observe it.

There are points and facts in the above worthy of the sincere attention and investigation of all Sunday workers of every kind. Sunday work is simply a weary waste of physical energy and mental vigor—to say nothing of spiritual decline and death.

Minutes of Louisiana Conference.

The manuscript minutes are now in the hands of the printer, and will be ready for distribution in two weeks. Those who did not contribute at Conference will please send me at once at rate of two and a half cents per copy to cover cost of postage and mailing.

CHAS. F. EVANS, Sec.

A note from Dr. Abbey, dated February 15, brings the cheering intelligence of a great revival of religion at Bay St. Louis. The meeting has been going on for four weeks under the management of Bros. Bowen and Jones and Abbey, and has resulted in many conversions and about fifty accessions to our church. Those who know the place can but exclaim, "What hath God wrought!" The Doctor's note will appear next week.

Literary Notes.

The following books are announced in England: Runke's History of the Latin and Teutonic Nations, translated by P. A. Ashworth.——Gothe's Correspondence with Zetler, translated by A. D. Coleridge.——Werner's Templars in Cypress, translated by E. A. M. Lewis.——History of India under Victoria, by Col. Lionel J. Trotter.——Folk-Songs of Italy, by Miss R. H. Busk.——Mr. Froude purposes to visit and study what was once the Spanish Empire in this hemisphere, to gather material for a book similar to "Oceana."——Justin McCarthy has nearly completed his "Sketches of Irish History from 1800 to 1886.——An edition of Pickwick Papers is to be issued on the Queen's anniversary, and will contain *facsimiles* of the original drawings.——A new book on some leading character of the eighteenth century will shortly appear. It is entitled, Some Verdicts of History Reviewing, by William Stebbing.——The memoirs of Count Beust, under the title of Three-Quarters of a Century, will appear soon.——Mr. Browning's new volume of poems, entitled, "Parleyings with Certain People of Importance in Their Day," will be published shortly by Houghton, Mifflin & Co.——Another series of the "Best Plays of the Old Dramatists" will be published shortly in England.——The Jubilee Date-Book, containing the reigning years of the kings and queens of England from William the Conqueror to Victoria, by W. D. Selby, will soon make its appearance.——A biography of Samuel Taylor Coleridge, by Ernest Coleridge, is expected early this year.——All the war papers published in the Century are soon to be brought out in book-form.

Personals.

—Rev. Orson Long, a venerable member of the Kentucky Conference, "a faithful, true and noble man, who served his generation well," has gone to his reward.

—Drs. Rush and McCoy are now the publishers and editors of the Alabama Advocate. May their prosperity enlarge and broaden in every direction!

—Rev. George Sim, of the Pacific Conference, died in peace at Colusa, Cal., January 26. It is said of him that "he was the Summerfield of our Methodism on the Pacific Coast."

—Rev. James H. Lumsden, a venerable minister of Virginia, entered upon his rest January 18. He was a native of Edinburgh, Scotland; was seventy-five years of age, and had been in the ministry fifty-six years.

—Seventeen young men in Randolph-Macon College are studying for the ministry, mostly from the Baltimore and Virginia Conferences.

—J. Willoughby Read, an elocutionist well known in many parts of Mississippi and Louisiana, died in Norfolk, Va., a few days ago. He was buried at his home in Wytheville, Va.

—Bishop Hendrix expects to remove to Kansas City in April next, and make that his future home.

—Simpson Harras died in Putnam county, Ind., aged 109. He cast his first vote for Jefferson, and has voted at every presidential election since.

—Rev. G. R. Ellis has been appointed preacher in charge of Covington circuit, Mississippi Conference, in place of Rev. J. W. Tinnin, transferred.

—Theodore Tilton has been living in Paris for three years in a grand old mansion, once the home of Duc de Nemours, just back of Notre Dame.

—Justin McCarthy, the defender of Home Rule for Ireland, was in Chicago last week, filling a lecture engagement under the auspices of the Woman's Christian Temperance Union.

—Rev. William M. Gilbert, of the St. James Methodist Episcopal Church, Philadelphia, announced to his congregation that he withdraws from the ministry because he has lost faith in the truths of Christianity. That is much better than to stay in the ministry and preach against the doctrines of the Bible, and is an example to be commended to some other preachers we hear about.

—Bishop Wilson left China for home December 1. He will return by way of India and Europe.

—Rev. J. W. Wolling, who was appointed missionary to Brazil at the last session of the North Carolina Conference, expects to be at his post in May next.

—The friends of temperance in Alabama are "clearing the decks for action." It is very likely that the proposition to submit the question of prohibition to the people will be agreed to by the Legislature; and then the battle will begin. We suggest to our friends to scatter broadcast Bishop Galloway's Hand-Book of Prohibition, and Dr. Black's Temperance and Teetotalism.

—Next Sunday afternoon Bro. Parker will hold an anniversary meeting in his church, corner of Carrollton avenue and Third street. Bro. Carradine, of Carondelet, will make the address, and everybody is invited to be present.

A Record of Wonderful Success.

The NASHVILLE COLLEGE FOR YOUNG LADIES was organized September 1, 1880. Its surprising growth is exhibited in the subjoined tabulated statement:

Date.	*No. of Pupils.*	*No. Boarders.*
1881	104	17
1882	147	31
1883	203	56
1884	293	78
1885	243	101
1886	250	102
1887 (to date)	205	115

This remarkable result has been attained upon the basis of solid merit. Admirable buildings, ample faculty, extensive course, with Vanderbilt University connections, place the Institution in the front rank.

GEO. W. F. PRICE, Pres.,
Nashville College for Young Ladies.
FEBRUARY 12, 1887.

A good suggestion is made by a Chicago paper for the dispersing of the next mob of anarchists. It is to call out the "fire department" and turn the hose on the crowd. The object of dispersing the mob would be attained without injury to limb or loss of life, and the whole thing break up in a good humor. One stream from an engine would do more execution than the clubs of a hundred policemen.

The Chicago, Burlington, Quincy R. R. Co. has published a pronouncing Dictionary containing 320 pages, 32,000 words and 670 engravings. It teaches everybody how to pronounce correctly. Send sixteen cents in stamps to PAUL MORTON, G. P. and T. A., C. B. & Q. R. R., Chicago, Ill., and get a copy of the Dictionary—the cheapest book issued.

City Notes.

The beauties of our jury system were finely illustrated in the Criminal Court the other day. A man was tried for assault and battery upon his wife. The fact was proven by credible witnesses, the man himself acknowledged that he knocked her down and kicked her while down, and the jury promptly pronounced the prisoner *not guilty*."

The Home for Homeless Women, recently inaugurated, is proving itself not only useful, but a very popular charitable institution. Donations of such things as are needful, coming continually, give proof of universal approval of the scheme. Some of the first ladies of New Orleans are at the head of it.

The report of the superintendent of the Fire Alarm Telegraph shows that during January there were 36 alarms of fire, which destroyed $169,285 worth of property, which was insured for $195,625.

The value of buildings and improvements made during January, this year, is $80,000 less than those made in January, 1886.

The Young Mens' Christian Association celebrated its 34th anniversary recently. Gratifying progress has been made in all departments of their work, and the collections have been in excess of those of former years. Rev. Dr. McKim, rector of Trinity Church, made a fine address, which was appreciated by the large audience.

The new Episcopal Church (Grace) on Rampart street, between Canal and Tulane avenue, is nearing completion.

The City Council appropriated $171,000 for the public schools. The School Board calculated that $285,000 would be needed.

Mississippi Notes.

Meridian is making arrangements for a produce exchange and a cotton mill, and a donation of $100,000 in aid of a railroad to Decatur, Ala.

An iron railway bridge is in construction across the Southower river by the Georgia Pacific railroad.

The United States Senate bill, appropriating $10,000 to build a macadamized road from Corinth, Miss., to the National Cemetery, near that place, has been reported favorably to the House.

Bush & Land, Ocean Springs, have obtained a patent for a car-coupler.

It is said that in thirty days 400 hands will be at work on the Ship Island railroad in Harrison county.

The National House of Representatives has passed the bill appropriating $10,000 for the repair of the road to the National Cemetery at Vicksburg.

The Natchez Compress has, to date, compressed 17,576 bales of cotton. During January 4,735 bales were compressed.

Charles F. Stivers, of New Orleans, was ordained to deacon's orders in the Episcopal Church by Bishop Thompson at Jackson, January 25.

Prof. Johnson, of the United States Survey, has found a vast quantity of ferruginous sandstone and many spots of limonite near Duck Hill.

One of the batteries for the coast defense is to be located at Pass Christian.

The Water Works Company of Vicksburg will have their work completed by May 1.

Meridian is to have a new ice factory and a new union depot, conveniently located.

The Baptist Church at Scranton was burned on the night of the seventh. This is the third church burned in that place in the last three years.

Greenville is to have street cars, and Meridian free delivery of mails.

The Mississippi Mineral and Mining Company has been organized to develop the iron ore mines near Duck Hill.

Summit is to have a new depot building and warehouse.

Durant has gone dry—the last beer license having expired the thirty-first ultimo.

A land and manufacturing company has been organized at Meridian, with a capital of $50,000.

The Democrat-Star says that "in the last two years Gov. Lowry has pardoned eight hundred convicts out of the penitentiary."

Scranton shipped 100,000 pounds of fish in 1886.

It is said that 5,000 laborers have settled in the counties of Issaquena, Washington, Bolivar, Coahoma within the last month.

Real estate in Columbus has advanced, within the past week, thirty per cent.

FAR better than the harsh treatment of medicines which horribly gripe the patient and destroy the coating of the stomach. Dr. J. H. McLean's Chills and Fever Cure, by mild yet effective action will cure. Sold at 50 cents, a bottle.

Louisiana Notes.

Calhoun Fluker, of Clinton, has been appointed Surveyor General of Louisiana.

John S. Capers, of New Orleans, has obtained a patent for an automatic electric signal coupler.

The new town called Crowley, in the new parish of Acadia, is on a big boom. It is in one of the finest regions of the State.

The Episcopal Church in Franklin has been robbed of two silver collection plates. The name of the church and the date, "1858," are engraved upon the plates.

An Interstate Convention of Planters is to meet at Lake Charles, February 22.

Farmer's Unions are being organized in several parishes in the northern part of the State.

Rev. R. S. Crozier, of Sardis, Miss., has accepted the invitation to supply the Presbyterian Church in Monroe.

Mr. Abendroth, of New York, has made a proposition to the City Council of Baton Rouge to establish water works under certain franchises; and the council is considering the proposition.

The railroad route between Hope, Ark., and Shreveport is being surveyed by engineers of the Missouri Pacific road.

According to the Secretary of State of Louisiana there are 222,236 registered voters in this State. Of these, 111,791 are white people and 110,145 are colored people. Of the white voters, 20,196 can not write their names. Of the colored voters, 91,947 can not write their names. There are 112,111 persons holding the elective franchise of Louisiana who can not read the tickets they put in the ballot-box. That is more than one-half of the voters in the State. No wonder some things are as they are.

St. Mary parish is free from debt, and has $14,187 in her treasury.

Jay Gould has purchased 200,000 acres of land in Winn and Vernon parishes.

The Morehouse Clarion suffered the great loss of having its office and outfit burnt last week.

The Monroe Compress Company had received up to February 5, 13,000 bales of cotton, 8,500 of which had been compressed and shipped.

Books and Periodicals.

BOOKS.

NECROPOLIS. By H. M. Ford, D. D., of the Louisville Conference, Southern Methodist Publishing House. Price, ten cents.

This is a most refreshing exposition of Romans vii. 3-6. Anybody in doubt as to the real meaning of that passage should suspend judgment until this little tract is read. If any immersionist is harping on "we are buried with him by baptism," just hand him Dr. Ford's Necropolis. If that don't settle him, you may give him over to "reprobacy of mind."

—We have received from the Passenger Department of the Burlington Route, The Burlington Route Pronouncing Dictionary, containing over 32,000 words and phrases and 670 engravings.

THE SELF-REVELATION OF GOD. By Samuel Harris, D. D., LL.D., professor of systematic theology in Yale College. 1 vol., 8vo, uniform with "The Philosophical Basis of Theism." $3 50.

This work is a restatement of the evidence of the existence of God and of the reality of his revelation of himself, as modified by and in harmony with the legitimate results of recent thought, and meeting skepticism in its present position.

The subject is divided into four parts, the first of which treats of the Revelation of God, in the experience or consciousness of man. The three remaining parts are concerned with the verification of this fundamental fact by the other revelations which God makes of himself, viz: Part II. His Revelation of Himself as the Absolute Being. Part III. His Revelation of Himself as the Personal God in the Constitution and Course of Nature, and in the Constitution and History of Man. Part IV. His Revelation of Himself reconciling the World to Himself in Christ.

SOME PROBLEMS OF PHILOSOPHY. By Archibald Alexander, professor of philosophy in Columbia College. 1 vol., 12mo. $1.

Prof. Alexander states briefly, but comprehensively and clearly, those problems of philosophy which may be regarded as still unsolved, and to understand the nature of which is to understand the present condition and work of philosophy itself. The range of the book may be surmised from such titles as "The Problem of the Ultimate Nature of Matter," "The Relation of Belief to Knowledge," "The Problem of the Human Will," "The Immortality of the Soul," "The Doctrine of a First Cause," "The Doctrine of Cause and Effect," etc.

PERIODICALS.

—The Homiletic Magazine, for January. The various "sections" of this monthly come full of theology, homiletics, exposition and miscellanies, and is good evening reading for any preacher. E. B. Treat, 771 Broadway, New York. Price, thirty cents.

—Scribner's Magazine, February. The first number of this new monthly had "an unprecedented run." This second number lacks nothing of the interest and entertainment which the first contained, as a glance at the table of contents will show. Then the moderate price commends it also. Charles Scribner's Sons, New York. Price, $3.

—The Eclectic Magazine, February. This monthly is freighted with the best goods that foreign literature can afford, and is commended to all lovers of good reading. E. R. Pelton, 25 Bond street, New York. $5 a year.

—The Forum, for February, is on hand, and is up to the level of its predecessors in the discussion of current themes. This monthly already ranks among the first in the land. Forum Publishing Company, 97 Fifth avenue, New York. Price, $5 per annum.

—The Century, for February, needs no commendation from us. It is its own commendation, with its table full and "groaning under" the greatest variety of the best things.

—Southern Methodist Review, for January, February, has the following fine table of contents: Southern Literature, by J. B. Wardlaw, Jr.; How I Learned to Read, by the editor; The Value of Conservatism, by E. A. Yates; The Christ of the Universe, by H. W. Featherstun; Instinct and Reason, by Bishop Hendrix; Peter J. Malone, by J. L. Stokes; The Positive Philosophy, by William Tucker; Editor's Table, Notices of Books, and Notes and Queries. This review makes a handsome appearance, being gotten up in the very best style as to mechanical execution. The articles commend themselves. The review is now fairly under way again, and is worthy of the patronage of the church. The price is a mere nothing compared to the value of such a periodical. Six numbers of 140 pages each for $2 is really too cheap to say anything about. W. P. Harrison, D. D., is editor, and the Southern Methodist Publishing House prints it. Send for it at once and read it carefully, and you will be both pleased and edified.

The chief care of some writers and speakers seems to be, to say nothing that anyone can object to. The honest policy is to speak the truth and risk the consequence, but to speak the truth in love. What good can be accomplished by mere truisms! What opinion can we form of the courage, honesty and usefulness of the man that fights no falsehoods, overcomes no friction, and surmounts no obstacles. God has a debate with the man that never debates with the devil.—Holston Methodist.

Wanted.

A copy of the NEW ORLEANS CHRISTIAN ADVOCATE of August 28, 1884. Liberal exchange will be made for same. HUGH JAMIESON, JR.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. H. Thomson, 34 to 70 South Rampart St., New Orleans.

A bashful printer refused a situation in a printing office where females were employed, saying he never "set up" with a girl in his life.

A copy of the "Storm Chart" for 1887, by the Rev. Irl R. Hicks, and Calendar for 1887, mailed free to any address, on receipt of a two-cent postage stamp. Write plainly your Name, Post Office and State.

THE DR. J. H. McLEAN MEDICINE CO.,
St. Louis, Mo.

The greatest reformer of the age was the inventor of the bustle, which has reformed nearly every woman.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

An advertiser in one of the papers says that he has a cottage to let, containing eight rooms and one acre of land.

P. WEHLEIN.—The great Southern music emporium, 135 Canal street, is to the front with new attractions in the music line; the very latest compositions by well-known authors received, and will be mailed to any address on receipt of price. The fall stock of musical instruments is being received, and surpass anything ever offered to the people of the South. Pianos and organs of superb tone and beautiful finish, at prices lower than ever known and terms unsurpassed by any music house in the United States. Write to Wehlein before purchasing elsewhere. 135 Canal street.

"This is a very painful affair," remarked the man as the sash fell on him.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Epitaph on an editor—Here lies one who never lied before.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

No *Opium* in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract. No matter what form bleeding may assume, whether from the lungs, nose, gums, stomach, bowels, uterus, or piles, its action is equally potent.

MISCELLANEOUS.

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY,

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NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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GREAT LABOR SAVING

SOAPINA!

Has been discovered which will wash in the hardest kind of water as well as ordinary soap in soft water. It is a fine article for washing woolen goods, clothing of Machinists, Printers, etc.

J. H. KELLER,
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Hope Insurance Company,

188 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

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VEGETABLE
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Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

Catarrh, In its most obstinate form, Cold in the Head &c., is conquered by "Pond's Extract Catarrh Cure," specially prepared for most serious cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases. Lumbago, Pains in Back or Side, &c.

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Piles, Blind, Bleeding or Itching, it is the greatest known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples, Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

Female Complaints, In the majority of female diseases the Extract can be used as is well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold in bulk or by measure.*

Sold everywhere. Prices, 50c., $1, $1.75.

Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

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A New Easter Service Arranged by EBEN E. REXFORD, ENTITLED

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Consisting of Interesting and Instructive Responsive Readings Interspersed with new and pretty carols by

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Price, 5 cts. each, or 50 cts. a dozen by mail, postpaid; $4 a hundred by express, charges not prepaid.

We also call attention to the following

BEAUTIFUL SERVICES

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Price of each, same as for "EASTER MORNING."

Send for our complete list of Easter Music of every description. Sent free on application.

THE JOHN CHURCH CO., Cincinnati, O., And 19 East 16th Street, New York City.

THE IMPROVED ACME WASHER and BLEACHER!

Weighs only FIVE lbs., and can be carried in a small valise. $1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. *No rubbing required*; no friction to injure the fabric. To place it in every household the price has been placed at $3, and if not found satisfactory within one month from date of purchase, money refunded, less Express charges. Send for circulars. Agents wanted.

ACME, Pat. April 12, '81.

C. W. DENNIS, 213 Yonge St., Toronto, Ont. N.B.—Machines will be shipped from Rochester, N.Y., thus saving U. S. duty. Please mention this paper.

GERANIUMS ROSES Free by Mail 15 for $1.00

A large stock of the best of the new and old varieties; also, an assortment of SHRUBS, Greenhouse & bedding plants. Prices defy competition. Illustrated catalogue free to all applicants. Address,

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WE WANT YOU! a live energetic man or woman needing profitable employment to represent us in every county. Salary $75 per month and expenses, or a large commission on sales if preferred. Goods staple. Every one buys. Outfit and particulars Free. STANDARD SILVERWARE CO., BOSTON, MASS.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

NEW Sample Book of beautiful cards, 14 Games, 12 tricks in magic, 426 Album verses. All for a 2c. stamp. STAR CARD CO., Station 16, Ohio.

$250 A MONTH. Agents wanted. 90 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

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Finest Grade of Bells,
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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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Are you CONSUMPTIVE.
Have you Cough, Bronchitis, Asthma, Indigestion? Use PARKER'S TONIC without delay. It has cured many of the worst cases and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Cures when everything else fails. Gives new life and strength to the aged and infirm. $1, at Druggists.

HINDERCORNS.
The safest, surest and best cure for Corns, Bunions, &c. Stops all pain. Ensures comfort to the feet. Never fails to cure. 15 cents at Druggists. Hiscox & Co., N. Y.

Our Young People.

HOW TO BE HAPPY.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment,
If anything can—
Do something for somebody, quick!

Are you awfully tired
With play, little girl?
Weary, discouraged, sick?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk like a well-heated brick,
And are earthly affairs
In a terrible whirl—
Do something for somebody, quick!

MR. EDITOR: You were so kind as to publish my last letter, so I thought I would write again. My grandma lives with us, and, I assure you, "Nunnna" is well thought of by us. My uncle is visiting us. He is a member of the Louisiana Conference on trial. He has been out in the western part of the State, in the pine hills, for one year, and the Bishop sent him back to the same circuit. He is a young man, and, Mr. Editor, if you were to see him, you would never think him to be a preacher, unless you know him. He is so very young. Bro. Reneau preached for us once a month all last year. Bro. Patterson also preached for us. He was the preacher in charge. I will answer Mary S. Hodges' question: Paul was cast on the Isle of Crete. She might have had reference to St. John, who was banished to the Isle of Patmos, and while there he wrote the book of Revelation. Now, Mr. Editor, I will give all the little folks a puzzle, and if anybody will work it, I will pay for the ADVOCATE for that one for one year. The puzzle is as follows:

A certain man had twenty-five hogs to kill, and wanted to kill them at four killings, and kill an odd number at every killing. How many would he kill at each killing?

Wishing the ADVOCATE much success, I am,

Your little friend,

ANNIE L. WILSON.

OAK GROVE, Louisiana.

MR. EDITOR: I am a little girl nine years old. As I have never written to your estimable paper before, I thought I would write a short letter. Your paper is a welcome visitor to our house every week. I love to read it very much, especially the little folks' letters. The answer to Mamie Ream's question—"vision of Jacob's ladder"—is found in Genesis xxviii. Ida L. Ellington's: Jesus first appeared to Mary; and is found in St. John xx. We have no Sunday-school. We had a revival at our church (Tranquil) last September. I and brother Willie, two years my senior, joined the church. Bro. T. W. Adams and Bro. Chambers were our preachers. We are sorry Bro. Adams was sent away from our circuit. With good wishes to the ADVOCATE, I remain,

Your little friend,

PEARL BOLT.

VAZOO COUNTY, Mississippi.

MR. EDITOR: I am a little girl ten years old. I go to Sunday-school every Sunday. My papa takes the ADVOCATE. I love to read the children's letters. I have two brothers older than myself, and two younger. My oldest brother is at Centenary College. I joined the church last year under Bro. Johnston. I was baptized when I was a baby by Bro. Robertson. I will answer Currie Floyd's question: "O Lord" is found twenty times in Psalm cxix. I found it myself. I will also answer Ida E.'s question. It was unto Mary that Jesus first appeared. I will close by asking a question: Who was the mother of John the Evangelist? Hoping to see this in print, I remain,

Your little friend,

GUSSIE ROBERTS.

CLEAR CREEK, Louisiana.

MR. EDITOR: I am a little girl ten years old. I live with grandpa. He takes the ADVOCATE, and I like to read the nice little letters in it. I have one brother younger than I, and his name is Noel. Bro. Isbell is our preacher. I like to go to church. My uncle, John C. Caruline, is a preacher. He will stay with us this year. As this is my first letter, I hope to see it in print. I remain as ever,

JOSEPHINE SEWELL.

NATCHITOCHES PARISH, Louisiana.

MR. EDITOR: I am a little boy seven years of age. I am not well enough to go to school to-day, so mother told me I could write to the ADVOCATE. This is my first letter in my life. I have only been going to school four months. I go to Sunday-school every Sunday. Bro. J. M. Boland is our pastor. We all like him very much. I live in Alabama, but my papa went to Meridian, Miss., last year and got me a new mother. Her name was Miss Jennie Petty. I love her ever so much. We have a little missionary society that meets at our house every Saturday evening. We work three Saturdays, and have a programme meeting one Saturday. The girls are all at work on a quilt; but we boys do not do much. Mother says she wishes somebody would tell her some kind of work to put the boys at. This is so badly written I will have to ask mother to copy it. I will be glad to see my letter in print.

Your little friend,

D. L. KIRKLAND, JR.

LIVINGSTON, Alabama.

PERSONS who lead a life of exposure are subject to rheumatism, neuralgia and lumbago and will find a valuable remedy in Dr. J. H. McLean's Volcanic Oil Liniment. It will banish pain and subdue inflammation.

MR. EDITOR: I have never written any letters to the ADVOCATE. My mother takes your valuable paper. I have two sisters and six brothers, and we have all joined the church but one. Bro. Roberts is our circuit rider, and we all like him. I went to Sunday-school last year. There were fifty scholars and four teachers. The answer to Annie L. Brantley's question: Peter was in the dark when the light went out. I will ask the little folks a question: Who was the oldest man that ever lived, who died before his father? With many good wishes to the ADVOCATE, I remain,

Your friend,

LAURA O. KING.

NORTH WILKINSON, Mississippi.

For Cholera, Diarrhœa, Dysentery, Inflammation of the Bowels or Colic.

Take internally from five to ten drops of Darbys Prophylactic Fluid in a tablespoonful of water every hour or two till improvement takes place. There is no danger in taking more of it and more frequently if occasion requires. In chronic cases, or when the stomach refuses to retain anything else, use injections of the Fluid and water. We have never known a case that did not readily yield to such treatment, and it saved the lives of many.

MR. EDITOR: This is my first letter to the dear ADVOCATE, and I hope that it will find its way to the columns of that good paper. I like to read the nice little letters that the little folks write to you. I am going to school, and my teacher's name is Miss Corinne Lindsey. I love her dearly, for she is so good to us. My studies are reading, Eclectic Spelling-Book, arithmetic, writing, geography and composition. I am eleven years old, and have one sister older than myself. My papa takes the ADVOCATE, and we do love to read it. I remain,

Your little friend,

LAURA A. MILES.

PASS CHRISTIAN, Mississippi.

You Can't Read This

without wishing to investigate. If you are wise. Send your address to Hallett & Co., Portland, Maine, and you will receive, free, full information about work that you can do, and live at home, wherever you are located, at which you can earn from $5 to $25 and upwards daily. Some have earned over $50 in a day. Capital not required; you are started free. All is new. Both sexes; all ages. Snug little fortunes await all workers.

MR. EDITOR: As it has been some time since I have written to your valuable paper, I thought I would again address you. I know the little cousins will be sorry for me when I tell them that my papa is very ill, and has been for five weeks. I will answer Carrie Floyd's question: Psalm cxix; "O Lord" is found twenty times. Now, I will ask a question: Where was Moses buried? Wishing the ADVOCATE and its editor abundant success, I am, Yours truly,

AMANDA HOLLINGSWORTH.

VALLEY, Mississippi.

MR. EDITOR: I am a little girl ten years old. I have two brothers and five sisters. I am going to school. Mrs. Alice L. Daniel is our teacher, and we all like her very much. We have a Testament class in our school, and our teacher gives us questions to find in the Bible. I will close my letter by asking the little cousins one question: Where is "mouse" mentioned in the Bible?

Your little friend,

EMMA BEAM.

MCCALL'S CREEK, Mississippi.

Farm and Home.

DEBT.—"Borrowing," says old John Taylor, "is one of the most ordinary ways in which men sacrifice their future to the present." Debt constantly tempts to present ease and indulgence at the expense of future discomfort and deprivation. He who contracts a debt, mortgages his future self. Pay-day steals rapidly along, and generally brings no means of relief. The money earned before it is expended goes further and purchases far more enjoyment than money spent before it is earned. He who builds or enlarges his estates by the steady accretions of industry and economy travels the straight and narrow way of thrift; a future of independence, substantial in its rewards, is directly before him. He who improves or buys with promises to pay, pledging his future labors, and gains, follows the broad and beaten track whose end is dependence and want.

STUDY YOUR ANIMALS.—Some farmers have learned that animals are not alike in every respect, says the Farm Journal. They all have stomachs, but while they are all after the same plan they do not all work alike. This fact accounts for one calf getting the scours, while the rest may do well on the same feed. One calf will constipate, bloat, and have spasms—stiffness of the legs—and perhaps fall down, while others will be all right. The farmer is the only one to study and find out their peculiarities, and manage his animals according to their differences of appetite, digestion, and assimilation. Some animals do not bear confinement, and others can not endure the cold—a chill makes them sick.—Exchange.

THE NEW ORCHARD.—Colman's Rural World says to get any benefit from an orchard, it is not enough that the trees be simply planted. Unless one determines to care for them as they should, it is best not to plant at all, but depend on some one who will for the fruit needed. Thousands on thousands of dollars are wasted each year in putting out fruit stock and then neglecting it! An enthusiasm that lasts only through the planting of fruit is costly. Fruit growing requires constant care in order to produce a paying quantity of satisfactory quality. And if one is growing for the market he must remember that it is the poor and inferior fruit with which the market is glutted, while the choice always brings good prices.—Register.

THE REPAIR SHOP.—It has been well said that every farmer should have a comfortable room where he can mend harness or tools, or do such other "tinkering" as is necessary on days when he can not work out of doors. It will save many a penny, and the having things in good repair next spring will save much time then. Keep things snug and tidy about house and barns, and do not allow five dollars to be lost by neglect of work which should be done there for the sake of earning one dollar in the woods or in some factory. When making a business of farming it is not easy to make much money at other business without losing money on the farm.

SORE THROAT.—Salt and water is used by many as a gargle, but a little alum and honey dissolved in sage tea is better. An application of cloths wrung out of hot water and applied to the neck, changing as often as they begin to cool, has the most potency for removing the inflammation. It should be kept up for a number of hours; during the evening is the usually most convenient time for applying this remedy.

FRUIT AT MEALS.—For those whose stomachic idiosyncracies do not forbid this order of courses, let orange, grapes, bananas—all fruits of their season—precede the weightier matters of the meal. There is amelioration of harsh business, if not refinement of tone, in the manipulation of these. The juices are a grateful assuasive, and a stimulus to digestion.—The American Breakfast.

Cultivate food crops. Cotton and tobacco will do very well for side speculations, but if you would prosper you had better not kneel to them and make them your agricultural idols.—Ex.

Buy a small farm. It costs less, is more easily bought and sold, has less fencing, less taxes, and will be better cultivated.—Farmer's Friend.

Strikes.

We take the following from a work entitled Natural Law in the Business World, by Mr. Henry Wood, of this city, which is to be published soon as a book. The extract is from a chapter devoted to labor combinations and their effect on the laborer:

The question comes to every intelligent workman, Can I afford to surrender my personal liberty, freedom of choice, duties to myself (and perhaps family) and conscience, to any secret and irresponsible tribunal! Can I consent to be ordered "out" or "in," regardless of my personal wishes or interests, in a land where personal liberty of action is the distinguishing characteristic?

The most conservative and moderate estimate of the direct loss to the laboring men of the United States caused by the strikes of the year 1886 would mount high up in the millions; and their indirect results, if their influences could all be traced out, would be found to be even greater. The discharge of a single union man, or the retention of a single non-unionist, has been made the excuse for a strike involving thousands, with all the attendant suffering and expense. All this to vindicate a supposed principle, which really turns out to be only a sentimental "boomerang." Such was the nature of the very extensive and disastrous strike which took place in the spring of 1886, on what is known as the Gould system of railroads, extending from St. Louis to Texas. Thousands of men, many of whom had families dependent upon their daily earnings, were "ordered out" of good situations, which they never afterwards regained. Thousands of others, whose business was more or less directly connected with these men, were also thrown out of employment, and business of all kinds was largely interrupted for weeks, in three or four States, causing great losses to all classes. Much property also was destroyed, and many non-union workers were injured and maltreated. All these, and other ills too numerous to be mentioned in detail, resulted from the ill-advised and cruel orders given to confiding workingmen by labor officials. It seems to be a fact beyond doubt, that, what would have been a great and general resumption of prosperity in the business of the whole country, which had begun to set in strongly in the early spring of 1886, was not only postponed, but almost destroyed by the labor disturbances which came like an epidemic in April and May of that year. And, furthermore, these troubles did not seem to be spontaneous in their character, but they were "ordered," engineered and fomented by agitators who did not belong in the ranks of the workingmen. If things had remained in their normal and peaceful condition, so that the era of general prosperity had really got under way, the increased demand for labor would have caused a *natural* advance in wages, as has always been the case, and general prosperity, so long desired, would have come to remain.

One or two more instances of the effect of strikes will suffice, for they are all very uniform in their results. In July, 1886, a large number of tanners employed in the extensive establishments of Salem and Peabody, Mass., were "ordered out." In the end, most of the men lost their places, and had to remove elsewhere to find work. During several months, assault, intimidation and disorder continued more or less, and the towns were put to large extra expense to protect (as well as possible) those who wished to work. The indirect losses and suffering growing out of this strike can never be estimated. The Peabody Reporter made a very careful estimate of the direct results, on November 10, 1886. A personal canvass of all the shops of Salem and Peabody was made, and every detail carefully ascertained. It gives the result as follows:

"On July 12, 1,500 men left work in forty-three factories, and on November 10 there were employed in those same factories 1,205 men. In the other thirty-one factories, 613 men went out at the same time, and in these factories 509 men are now at work. This makes a total of 2,113 men who quit work July 12, and a total of 1,714 men employed in the same factories to-day. Had these men worked, they would have received $456,408. It is estimated that they have lost, aside from the amount received from the Knights of Labor, $304,272."

As a result of the eight-hour agitation, during the spring and summer of 1886, the pork and beef packers of Chicago gave that system a continued and thorough trial. As competing cities continued on the ten-hour basis, the inevitable result soon became apparent. The business could be done more cheaply at those points, and, as natural law is inexorable, the business rapidly left for the cheaper producing points. The Chicago packers, finding it useless to hold out against the inevitable, notified their help early in November, that they would be obliged to return to the ten-hour system. Rather than accede to this, nearly twenty thousand men were "ordered out." This, just at the beginning of winter, when the great majority had nothing ahead, and thousands of them had families dependent for subsistence on their daily labor. The hostile presence of such a mass made it utterly unsafe and impracticable for any minority to continue at work. The very few that attempted to do so found that their lives and homes were in imminent danger. Plenty of non-union men who wanted to work could only be protected by the use of two regiments of infantry, sent at the expense of the State, in addition to large numbers of private police. It is true that officials of the Knights of Labor discouraged violence, but the difficulty is with the *system*. It is a cruel thing to *order* twenty thousand dependent and unintelligent laborers out of their positions at the beginning of winter. It is folly to expect that they will stand idly by and see their places taken by others. It is easy to say to them, Keep quiet; but these unfortunate men have a terrible pressure on them, forcing them *not* to keep quiet. —Congregationalist.

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Christian Advocate.

Marriages.

ROYLSTON—LEE.—At the residence of Mr. B. C. Lee, January 27, 1887, by Rev. H. A. Davis, Dr. W. A. Boylston to Miss Minnie Lee, all of Red River parish, La.

RUTLAND—RUTLAND.—At the residence of the bride's father, J. W. Rutland, Esq., February 1, 1887, by Rev. A. P. Leech, Mr. C. W. Rutland to Miss S. B. Rutland, all of DeSoto county, Miss.

FORBEE—TACKETT.—At the residence of the bride's father, Dr. John Tackett, in Richland, Miss., January 20, 1887, Mr. S. P. Forsee, of Kansas City, Mo., to Miss Maggie C. Tackett.

RIDDLE—BRANNON.—At the residence of the bride's father, January 20, 1887, by Rev. C. E. McLean, Mr. N. B. Riddle, of West Feliciana, La., to Miss M. A. Brannon, of East Feliciana, La.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

NICHOLSON—"God's children are gathering home." One by one the saints are entering into their rest. Our friend and brother, REV. JOSEPH NICHOLSON, was born in Baltimore, Md., November, 1811. He came of a godly family, and was trained in a household of prayer. But, like many others, he suffered years and many opportunities to pass unimproved, but at last he heeded the voice Divine, which was saying, "Come unto me."

It was not until in his thirtieth year, while residing in the South, that he resolved no longer to resist the call of God. He sought the "one thing needful," and found the joy of the great salvation. He was a ship carpenter, and had before him the prospect of a comfortable home; but he felt that he was called of God, and moved by the Holy Ghost to take upon him the office and work of God in the gospel ministry. He was licensed and recommended as a suitable candidate to be received on trial in the traveling connection. He was received, and in due time admitted into full connection. He continued a member of the Mississippi Annual Conference from 1813 to 1856—forty four years; full forty of these effective work. He traveled various circuits. He was also a presiding elder on three large districts. Most of the work he did was what is called "hard work." Thin lands, sparse populations, the majority of the people living in narrow and uncomfortable circumstances. There were few books and cultured people, and but limited opportunities for mental cultivation. But he was regarded by the Bishops as capable of doing a presiding elder's preaching, as competent to administer the discipline of the church, and be a wholesome example to the ministry and membership of the church.

Bro. Nicholson had in him much of that heroism which has always been characteristic of consecrated itinerants—ready to go anywhere, and do any work assigned him. Rough roads, lonely rides, small salaries (some years, as a married man, receiving only one hundred dollars, and but too often only two hundred) and never a large salary. His life was one of toil, self-denial, and oft afflictions, but he trusted, worked, and waited. He was married before his conversion, and lived with his faithful and devoted wife nearly fifty years, and has left her to the blessing of God and the care of his church. The last few years of his life were years of affliction and suffering. But though his outward man was perishing, his inward man was renewed day by day, and he was continually ripening for heaven. His last sickness lasted nearly forty days. It was my privilege to see him often during his last confinement, to talk of God's goodness, to read precious lessons from his Word, to hymn 'God's praise in holy song, and gather about the throne of grace in prayer. There were no clouds on his evening sky; his sun went down in smiles. If he erred at all in this last sickness, it was in impatience to fly "away and be at rest." He died December 20, 1886, in his own house in Ocean Springs. At his request I buried him. At his request we used the 103d th hymn:

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond my pains
And long to fly away."

All the hymn is beautiful. Let the reader turn to it and read it. Bro. Nicholson is embalmed in grateful recollection in many a heart on earth, and he will meet many spiritual children in heaven.

J. R. WALKER.

EAST—In the city of Natchez, Miss., March 29, 1886, JOSEPH EAST died, aged about fifty-five. He was a native of Copiah county, Miss., where most of his life was spent, and all, save one, of his children were born.

For many years he was in fellowship with the Baptist Church, near which he lived; but while "once in grace always in grace" was a fond theory with him, in practice, he found it to be unsound and untrue. He backslid and fell grievously away. But in September, 1883, at the altar in Wesley Chapel, Natchez, he sought and found peace again with God, and thence forward lived an earnest, humble Christian life. The last ten years of his life abounded in suffering, but he bore it with resignation, and when prone upon his bed and nearing the end, he would fervently exhort all who came near him to turn to the Lord and forsake all else. His faith grew stronger and the way brighter as he entered the valley of the shadow of death, and he feared no evil. His widow and children mourn, not without hope; but firmly believe he is "safe in the arms of Jesus," and look forward to a glad reunion in our Father's house on high.

T. L. MELLEN.

GRINSTEAD—Died at Courtney, Grimes county, Texas, January 29, 1887, Miss L. H. GRINSTEAD, aged seventy-five years. She formerly lived with her father, near Old Bethel Camp Ground, in Wilkinson county, Miss., and with an uncle on Pearl river, in Lawrence county. From them she inherited a valuable estate, and then moved to Jackson, La., to educate her nieces and nephews. And it is there she will be remembered by her friends for her comfortable hospitality, and by the poor for her kindness and charity. Moving to Texas, the reverses of the war left her poor, but unchanged in character. Loss of property only lessened her sphere of usfulness, never weakened it. She had been a Methodist all her life, not a showy Christian, but lived her faith so beautifully that her life has left an impress upon the hearts of those who knew and loved her as lasting as an epic chiseled in marble.

It seems strange to record her as an old maid; so motherly, so fond of children—nothing old-maidish about her but her exquisite neatness and perfect order. If she had a fault, it was over indulgence to those she loved; and that one weakness lead to the one great trouble of her life, which terminated in her crowning blessing. By extravagant indulgence she came near being the ruin of her one favorite nephew, but by her untiring devotion, tears and prayers, she lived to see him walk in a new life, the pride and comfort of her old age. Oh, my darling auntie! we have walked holding to you so long; we totter without your support! Her greatest pleasure since the broken ties of earlier association has been reading the NEW ORLEANS CHRISTIAN ADVOCATE, keeping up through its columns with her old home and friends, and rejoiced when she found one of the old Centenary boys at the helm. Many friends passed away before her, for, frail and delicate as she was, she lived to a good old age, and every moment of her life was useful—useful to others she knew no self. She trod the straight and narrow path, and went repeating, "Jesus, lover of my soul."

HER NIECE.

WILSON—Mrs. MATILDA WILSON, wife of Capt. Thomas A. Wilson, died after a short illness in Port Gibson, Miss., February 3, 1887, aged fifty years. Her maiden name was Carradine. She was born in Jefferson county, Miss., but resided for some years after her marriage in the city of Natchez.

In early life she became a Christian, and was through life remarkable for her kind and generous disposition. She was charitable with both hand and tongue, giving to all who asked or needed aid, and never speaking evil of any. She fed even tramps, lest some worthy person should be turned away empty; and when hardly treated by others, she was still ready to do them good, leaving vengeance to God, to whom vengeance belongeth. Her call from the life below to the life above was very sudden. While attending to the ordinary duties of her home, she said to her daughter, "I feel so bad," and lay down, and became at once insensible. The words were her last. Several physicians were called and did what they could for her relief, but all in vain. Apoplexy and paralysis had suspended the recuperative powers of nature. In about thirty-six hours she ceased to breathe. Hers was a signal illustration of the words, "In the midst of life we are in death." She was an affectionate mother and a devoted and dutiful wife. The poor have lost a constant and generous friend, and the church and community, a useful member. She was a faithful worker in every society where good was to be done. She will be missed by many whom her kindness blessed. "Blessed are the merciful, for they shall obtain mercy." Let those who mourn her departure strive to imitate her virtues, and to reach the heaven she sought.

W. L. C. H.

KNIGHT—REV. JOSEPH KNIGHT, M. D., a local preacher of long standing, and a useful and highly respected citizen, died in this neighborhood last night, and his remains were taken by train to their final resting-place at Pattersonville, Feb. 2. He had attained his seventy-fourth year; was born and had always lived in this country; in his younger days had served as a missionary among the French and Indians of the Attakapas, and up to a recent period had done good service in the church as a local preacher. He survived a wife and fourteen children; one child only, Sister Goodrich, at whose house he died, surviving him. The memory of our departed brother deserves a more extended notice, and it is hoped that some one better acquainted with his life and character will write it.

J. W. MEDLOCK.

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The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital	$300,000 00
Assets, 1st of January, 1887	429,600 30

Fire, River and Marine Insurance on fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

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Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces	$10
Decorated Dinner Sets	from $12 to $35
Colored Band Chamber Sets, new shape	$3
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Stone China Chamber Sets, square shape	2 50
Decorated Chamber Sets, new shape	3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot-Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 50 cents to $2 50 per dozen.

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We have removed to our new location, corner Camp and Common Sts., and invite buyers to look at our New Business Suits, $10 to $20; New Dress Suits, $16 to $28; New Youths' Stylish Suits, $10 to $18; New Stylish Overcoats, $8 to $25; Boys and Children's Suits; $3 up; Dress Shirts, $1 to $1 50; Scarfs; Canton Flannel Drawers, 50c.; Merino and Shaker Underwear; Socks, Collars, Cuffs, Umbrellas and Trunks.

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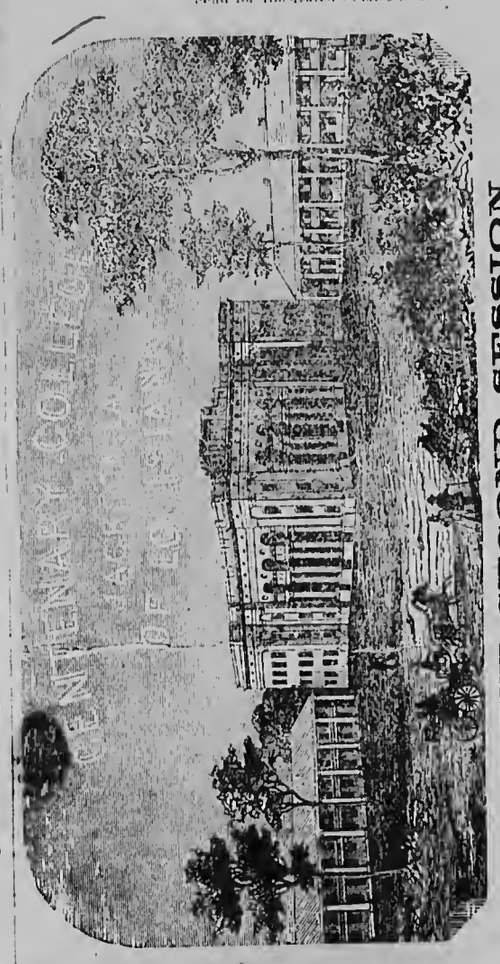

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REV. T. A. S. ADAMS, D. D., PRESIDENT, Jackson, La.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy.* Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms,* and *spasms* are most frequently the result of these hidden sappers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms,* for as surely as they exist, they can be *safely* and *speedily* removed from the most *delicate infant,* by the timely use of B. A Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A.** FAHNESTOCK, and be satisfied with nothing less.

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Yours, &c., J. W. THURMAN, M. D.

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EVERYTHING THAT IS NEW IN SEEDS IS RARE IN PLANTS

is offered and described to our

CATALOGUE No. 248, which this year we send out in an illuminated cover. The Catalogue is replete with new engravings of the choicest flowers and vegetables, many of which can only be obtained from us; and contains, besides, 2 beautiful colored plates, and very full instructions on all garden work. Altogether it is the best ever offered by us, and, we believe, is the most complete publication of its kind ever issued. Mailed on receipt of 10 cents (in stamps), which may be deducted from first order. Please be sure to order Catalogue by the number.

PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.

1887 GREGORY'S SEED CATALOGUE 1887

What Mr. Beyer says: "Please accept my best thanks for the splendid seeds received from your firm. It would be a rather lengthy list if I should name all, but will say that among the 38 first, and 3 second premiums awarded me at our fairs in Northern Indiana and Southern Michigan, 25 first premiums were for vegetables raised from your seeds. What firm can beat this?" ARNOLD BEYER, Sec. Bend, Ind.

Seed of this quality I am now ready to sell to every one who tills a farm or plants a garden, sending them FREE my Vegetable and Flower Seed Catalogue, for 1887. Old customers need not write for it. Catalogue this season the native wild potato. JAS. J. H. GREGORY, Seed Grower, Marblehead, Mass.

The Great Church LIGHT.

PRINK'S Patent Reflectors give the **Most Powerful,** the **Softest, Cheapest** and the **Best** Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. PRINK, 551 Pearl Street, N. Y.

Weekly Market Review.

(For Week Ending February 15, 1887.)

COTTON.

Low ordinary	7	@— —
Ordinary	7 1/2	— —
Good ordinary	8 1/4	— —
Low middling	8 11-16	— —
Middling	9	— —
Good middling	9 3/8	— —
Middling fair	9 7/8	— —
Fair	10 9-16	— —
Galveston middling	8 13-16	— —
Mobile middling	8 7/8	— —
St. Louis middling	8 7/8	— —

SUGAR.

Inferior	2 1/8	3
Common	3 1/4	3 5/8
Good common	3 1/4	3 5/8
Fair	3 3/4	4
Good fair	4 1-16	4 1/8
Fully fair	4 1-16	4 1/8
Prime	4 1/4	4 3/8
Strictly Prime	4 1/4	4 3/8
Choice	4 7-16	—
Seconds	4	4 3/4
Choice yellow	5 7-16	5 1/2
Gray White	— —	— —
Choice whites	— —	5 9-16
Stan. Gran	5 3/4	— —

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	28	30
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	— —	— —
Good	3 1/4	3 3/8
Fair	3	3 1/8
Ordinary	2 7/8	3
Common	2 5/8	2 3/4
No. 2	— —	2 1/8
Rough	2 50	2 90

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	— —	5 12 1/2
Extra fancy	4 50	4 62 1/2
Winter wheat patents	5 12 1/2	5 25
Choice	3 75	3 85
Fancy	4 15	4 25
Extra Fancy	4 30	4 40

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	2 25	— —
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	46	— —
Yellow	46	47
Mixed	— —	46
OATS:		
Western	36 1/2	37
Texas rust-proof	48	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	15 00	15 50
Prime	13 50	14

PROVISIONS.

PORK:		
Mess	14 1/4	— —
Prime Mess	13 50	13 75
Rumps	12 75	13 00
BACON:		
Fancy breakfast	11	— —
Shoulders	6 3/4	7
Sides, long clear	7 7/8	8
Sides, short rib	7 3/8	— —
HAMS:		
Sugar-cured	— —	12 00
DRY SALT MEAT:		
Shoulders	5 80	5 90
Sides, long clear	7 1/4	— —
Sides, short rib	7 3/8	— —

GROCERIES.

COFFEE:		
Prime	— —	16
Fair	— —	15 1/2
Common	— —	13 1/4
BUTTER:		
Western Creamery	27	28
Western Dairy	20	21
Country	— —	— —
LARD:		
Choice	6 1/2	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cotton seed	30	— —
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ head	8	10
POTATOES:		
Louisiana	— —	— —
Western	1 90	2 25
KHOUT:		
Western, ₱ bbl	— —	7 00
ONIONS:		
Louisiana	— —	— —
Western	3 25	3 50

BALING STUFFS.

BAGGING:		
1 3/4 lb, per yd	7 3/4	— —
2 lb	8 1/2	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 00	3 50
Chickens, South'n	2 50	3 00
Young	1 75	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	10	11
Southern	10	11
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10 1/2
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 75	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Belford street, near Dryades. Send for price list.

News Summary.

FEBRUARY 8.

The Italian Cabinet has resigned. ——The Belgian government has introduced a bill into the Chamber of Deputies for extra budget appropriations, amounting to 40,000,000 francs, of which 19,000,000 francs are asked for pressing military purposes.——The French Chamber of Deputies pass the war and naval credits to the amount of 86,000,000 francs for the army, and 30,000,000 francs for the navy.——The Chinese Indemnity Bill passed by the House.——A memorial from certain citizens of Ohio, asking the National Assembly, to negotiate for the acquisition of Canada, was presented to the Senate yesterday.

FEBRUARY 9.

The peace footing of the German army is 425,000; the war footing, 2,762,000 men.——Rumors of dissension in the British Cabinet are rife.——The Pennsylvania House of Representatives has passed a joint resolution providing for the submission of the question of a prohibition amendment to a vote of the people by a vote of 130 to 86.——It is reported that immense and inexhaustible beds of iron ore have been discovered near Greuada, Miss.

FEBRUARY 10.

The Italian Chamber of Deputies has approved the credit for the construction of a cable telegraph from the island of Perim, at the entrance of the Red Sea, to Massowah.——Gov. Beaver, of Pennsylvania, signed the joint resolution for the submission of a prohibitory constitutional amendment to the people.——Hon. Albert Voorhies has been appointed to succeed Lazarus as judge of the Civil District Court, parish of Orleans, by the governor.

FEBRUARY 11.

The Russian Mediterranean fleet has been ordered to Japan, where the Czar intends to assemble a squadron of considerable proportions.——"Boodle" Alderman O'Neill has been sentenced to four and a half years' imprisonment. ——The President has vetoed the Dependent Pension Bill.

FEBRUARY 12.

The German government is assured of a majority in the Reichstag.——Bernard O'Reilly telegraphs to the Sun from Glenganff as follows: Pope Leo's action in Germany secures the peace of Europe; the Emperor William will withhold the warlike manifesto he would otherwise have published.——Cholera has made its appearance at Essagg, Slavonia. The average is eight deaths daily.——Atlanta had a $200,000 fire this evening. ——An act appropriating $500,000 for the South American Mail Service passed by the Senate.

FEBRUARY 13.

Cardinal Gibbons and Taschereau arrived at Rome to-day.——Rioting resumed in Belfast and other points in Ireland.——The National Gazette says that the Emperor of Russia has sent a friendly letter to the Emperor William.——Advices from Vienna state that Emperor William is in a very weak condition.——The Ship Railway Bill comes up in Congress to-day. ——The papers report no further opposition to the Sunday Law.——Bishop Greene, of the Mississippi Diocese, died at Sewanee, Tenn., to-day.

FEBRUARY 14.

In the House of Lords, during the debate on the Irish question, Lord Fitzgerald said that before there could be peace and prosperity in Ireland, the land question must be settled and industries must be encouraged. He reminded members that since the sixteenth century the whole course of legislation had been to repress Irish industries,——Emperor William will issue his manifesto on the nineteenth. ——Diplomatic relations between Portugal and Zanzibar have been ruptured.——The Propaganda gave a banquet to Cardinals Gibbons and Taschereau.——Mr. Gladstone will resume his seat in Parliament on Monday.——Secretary Manning has resigned. His resignation is to take effect on the appointment and qualifications of his successor.

A Great Religious Paper.

The NEW ORLEANS CHRISTIAN ADVOCATE celebrated on Thursday its thirty-sixth anniversary. The paper was started in the interest of the Methodist Episcopal Church, South, in February, 1851, by Rev. H. N. McTyeire, afterward a Bishop, and Mr. John W. Crockett, a partner in the New Orleans Crescent. In order to cheapen the cost of the work only one side of the paper was filled with matter expressly prepared for it. The other side was made up of reading matter transferred while in type from the forms of the Crescent. Dr. McTyeire was its first editor. During the civil war the paper suspended publication, but was revived on the re-establishment of peace between the States. Dr. McTyeire having been made a Bishop, Rev. Dr. J. C. Keener succeeded him as editor. Dr. Keener was made Bishop in 1870, when he was succeeded in the editorial management by Rev. Linus Parker, D. D. Dr. Parker having been made a Bishop, was succeeded by Rev. Dr. C. B. Galloway as editor. Dr. Galloway was made a Bishop in 1886, when he was succeeded by Rev. C. W. Carter, D. D., who is the present incumbent. Four Bishops from the editorial chair of the ADVOCATE is a remarkable record, and it redounds grandly to the honor of journalism, as well as to the credit of the eminent and pious prelates who have illustrated their ability and worth in the high places of the church as well as in the arduous and trying labors of the editorial profession. Bishops McTyeire, Keener and Galloway still survive to give their valuable services to their church, but Bishop Parker has gone to his rest, mourned by millions of his brethren. The last number of the ADVOCATE contains interesting historical reminiscences of the past of the paper by several of its former editors.

The ADVOCATE is ably and intelligently conducted, and can not fail to grow in power and influence as it grows in age.—The Picayune.

A WORD OF COMFORT.—He who shows mercy to another remembers himself. To be pitiful is to be thoughtful. Those who are in the full tide of health can not easily think what it really is to be worn with unrelieved pain and disease. Those in whose happy homes there seem to be the perpetual festival of comfort, and the sweetest friendships, can hardly imagine what it is to have the home broken up, and to be outcast and alone. The infinite comfort which there is in Christ's love and presence and friendship is due in part to the infinite thoughtfulness of his love.

"If it were not so," said Jesus to his disciples, "I would have told you." What is it that he would have so surely told them, "if it were not so!" This, that in God's home, in the home of the Father of our Lord and Savior Jesus Christ, there is abundant room; that there is his own prepared place for each one; and that this home, assured to every disciple, is no mere guest-house for a night or a day, but a home that has the element of permanence, an abiding-place.

The need of that "perpetual vision of a better world," whose light shines through the darkness of the present life, is not a need for a few here and there, but a necessity for every one and everywhere. "If it were not so, I would have told you." The reasons, then, are obvious enough why we, too, should tell of it, that all may know it. "The duty of us all," declared Victor Hugo, "whoever we may be, legislators and bishops, priests, authors, journalists, is to spread abroad, to dispose and lavish in every form the social energy necessary to comfort poverty and suffering, and at the same time bid every face be lifted up to heaven!"

Anarchism is simply applied atheism. Despair is at the bottom of it. What the people, rich and poor alike, need supremely to hear and to heed, is that voice of Jesus that comes to us ringing down the ages: "Let not your heart be troubled; believe in God, believe also in me." The "perpetual vision" of the Father's home is as truly for the disciples now as then.—Congregationalist.

A RARE OPPORTUNITY.

One of the most important of coming events is the grand Convention of Dairymen and Fruit Growers, which will be held at Jackson, Miss., on the 16th, 17th and 18th of the present month. For this meeting the most elaborate preparations have been made. His Excellency Governor Robert Lowry, will welcome visitors in the name of the State of Mississippi, and Hon. John McGill, Mayor of Jackson, will extend greetings in behalf of that progressive, enterprising, interesting and pleasant city.

Liberal butter premiums have been offered by the commission merchants of New Orleans and by the business men of Jackson, for which competition is opened to the world.

Profound interest in the industries of the South has been awakened throughout the Union, and especially as to early vegetables, fine berries, fruits and dairy products. In evidence of this, we cite the fact that at this convention addresses will be delivered by such learned and practical men as W. D. Hoard, Esq., editor of *Hoard's Dairyman*, Fort Atkinson, Wis.; Prof. S. A. Knapp, late president of the Iowa Agricultural College; Col. R. M. Littler, of Chicago, Col. R. P. McCliney, secretary Elgin Board of Trade, and many others, who by years of careful study and experience are qualified to give advice on all matters bearing upon the management of the dairy, as well as upon general farm topics.

Here will be a rare opportunity for our farmers to *show* what they can do, *see* what others are doing, and *hear* from the lips of men who are competent to teach, and whose eloquence and grace enable them to impart their knowledge in a pleasant manner, what can and should be done.

We are gratified to add that the old stand-by—the great Illinois Central Railroad, always the friend of the people, with its usual liberality and public spirit, will not only transport all products intended for exhibition free of charge, but will sell excursion tickets lower than ever before heard of—about one cent a mile, which is cheaper than walking! We call upon our people to make a grand rally at Jackson and by their active co-operation, show that they appreciate the interest taken in the improvement and development of our section.

It is being said that we have in these days too much preaching to the same congregations, and we are not sure that the point is not well taken. If the minister could preach at one place in the morning and in another at night, a larger number of persons might hear the gospel. But that would require more preaching-houses, and in some cities now there is a tendency toward church consolidation, and we are not sure that Protestantism is not in a fair way to "consolidate" itself out of some cities altogether. There must be a restoration of the evangelistic conception of the ministry, and an appreciation of the supreme importance of saving "the people who live within a quarter of a mile." Too many churches are virtually abandoned. We are still to go out into the highways and byways and compel the people to come in.—Western Christian Advocate.

The Labor Conspiracy.

Just now we are in the midst of the greatest strike of organized labor ever known in this city, and one whose baleful effects are not only felt by our commerce, but also fall heavily upon those who are no parties to it, and especially upon the suffering poor. The original strike was a very proper one, emanating as it did from the coal handlers in the employ of a single New Jersey coal company who refused to accept a reduction of wages. The subsequent strikes based upon the one noted were not only irrelevant and unnecessary, but they took the form of conspiracy and intimidation. As we have said, the coal handlers who would not accept a reduction of wages were justified in their refusal to work on those terms.

But by what right did the coal handlers of other cities—Hoboken, Jersey City and all along the Jersey water front—combine and demand a heavy increase of wages, enforcing at the same time other arbitrary conditions?

The reply is—By no right: the new strikers were instigated to this by the Knights of Labor who ordered such strikes, and included the freight 'longshoremen, grain handlers and trimmers, coal-boat men, bag sewers, tugboat men, lightermen and others, with disastrous results—steamers idle at the pier, freights untouched, business stopped and commerce paralyzed.

The conspiracy assumes two forms—that of intimidation and the boycott. It requires no argument to show that both these methods are clearly and wholly wrong in law and common justice. Of course, with the offence comes the remedy. And the first remedy will be organized resistance, with the capital behind it, of which the great St. Louis strikes furnish an example and a warning. As a result labor will suffer, and it ought to suffer. The second remedy will be law. Abuse always provides its own correction, give it time. In the end people become impatient; they demand redress at the hands of the law; at the last the Legislature interferes, passes the requisite law; and as one abuse is thus checked so one form of liberty perishes. It was so with the anarchists; it was so with boycotters now in prison for their offence; it is becoming more and more so with liquor dealers; it is sure to become so with conspiring labor organizations that combine for the purpose of forcing a settlement on their own terms.

The truth is, the public are growing tired of this sort of conspiracy, and they will not long endure it. Business can not be carried on, nor can labor be employed on terms dictated by the Knights, neither will the public allow itself to be imposed upon as they are now being imposed upon by a conspiracy which creates suffering, especially among the poor who are otherwise unable to help themselves. The sooner the Knights find this out the better for their common sense, and the better for their liberties, which will be surely taken away from them if they prove themselves unworthy the sacred trust. It is by excess that liberty is lost; it is by oppression and wrong doing that the Knights may yet be placed outside the law, and their last state be made worse than the first.—Christian at Work.

PURE READING.—The taste for pure reading can not be too early cultivated. The careful selection of books for the young, and a watchful supervision of their reading matter, can not be too strenuously impressed upon parents and teachers. Books are to the young either a savor of life unto life, or death unto death; either contaminating or purifying, or weakening, or strengthening to the mind of the reader.

If the first aim of a public school system is to make men better workers, the second should be to make them thinkers, and to accomplish this, young minds must be brought into correspondence with the thoughts and works of the great men of the past and of to-day.

Nine-tenths of what they have learned, as arithmetic, algebra, geometry and geography, will pass away as the cares of life come upon them. But the taste for pure reading, when acquired, will never pass away; it will be of use every day and almost every hour; they will find it a refuge and a solace in the time of adversity, and be happy when others are sad; it will spread from the father to the third and fourth generations.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Feb. 19, 20
Bayou Boeuff, at Elm Bayou	(Wed.) 23
Evergreen	26, 27
Melville, at Melville	Mar. 5, 6
Trinity, at Bennett's School-house	12, 13
Centreville, at Centreville	19, 20
Columbia, at Columbia	26, 27
Montgomery, at Montgomery	Apr. 2, 3
Ada, at Gray's Creek	9, 10

District stewards' meeting at Alexandria, February 19, 1887.

R. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Vernon circuit, at Oak Ridge	Feb. 19, 20
Ruston, at Ruston	26, 27
Minden circuit, at Minden	Mar. 5, 6
Tulip circuit, at Tulip	12, 13
Haynesville circuit, at Haynesville	19, 20
Homer circuit, at Homer	26, 27
Farmerville circuit, at Farmerville	Apr. 2, 3
Summerfield circuit, at Alabama	9, 10
Downsville circuit, at Downsville	16, 17
Indian Village circuit, at Bethel	23, 24
Ringgold circuit, at Ringgold	30, May 1
Sparta and Saline, at Sparta	7, 8

The district stewards will please meet at the Methodist Church in Ruston, February 26, at three o'clock P. M.

ROBERT RANDLE, P. E.

DELHI DIST.—FIRST ROUND.

West Monroe, at West Monroe	Feb. 19, 20
Lake Providence, at Lake Providence	26, 27
Waterproof, at Waterproof	Mar. 5, 6
Richland	12, 13
Lind Grove, at Bartholomew	19, 20
Oak Ridge, at Good Hope	26, 27
Floyd, at Oak Grove	Apr. 2, 3
Bastrop	9, 10

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Many and Sabine, at New Hope	Feb. 19, 20
Coushatta, at Coushatta	23, —
East Point, at Coushatta Academy	26, 27
Red River, at Campo Bella	Mar. 5, 6
Shreveport, at Shreveport	9
Caddo, at Friendship	12, 13
South Bossier, at Bellevue	16
North Bossier, at Concord	19, 20
Mooringsport, at Pine Hill	26, 27

The district stewards' meeting will be held at Shreveport, on Thursday, March 10, at ten o'clock A. M., in the Methodist Church.

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

LaFayette	Feb. 19, 20
New Iberia	26, 27
Rayne	Mar. 5, 6
Lake Charles	12
German Mission	13, 14
Sulphur Mine	20, 21

S. S. KEENER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

German Charges, at Dryades Street	Feb. 20
Plaquemine and Donaldsville, at Plaq.	26, 27
Algiers and Gretna, at Algiers	Mar. 6
Louisiana Avenue	13
Moreau	20
Carrollton and Parker Ch., at Carrollton	27
Baton Rouge	Apr. 2, 3

JOHN. T. SAWYER, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Amite City, at Amite City	Feb. 18, 19
Springfield, at Ponchatoula	20, 21
Livingston, at Palmetto	(Wed.) 23
East Baton Rouge, at Bethel	(Thu.) 24
Percy's Creek	26, 27
Woodville	27, 28
Woodville circuit	Mar. 2, 3
Bayou Sara, at Bayou Sara	5, 6

J. A. B. JONES, P. E.

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Christian Advocate.

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THE VOYAGE.

BY REV. F. DENISON.

Embarked on life's uncertain deep,
That, tempest-snitten, ceaseless rolls,
We needs must constant vigil keep
To brave the blasts and shun the shoals.

We trace the voyagers passed before
Successful o'er the surging flood,
Safe landed on the peaceful shore,
At home upon the hills of God.

Past rocks and reefs their course was laid,
The Word Divine their chosen chart,
Their eyes on heavenly signals staid,
And faith their compass of the heart.

Above the storms that rose to whelm,
They caught the beam of Bethlehem's star,
And onward, with unswerving helm,
Pressed joyful to the port afar.

Though sirens chanted from the isles
Of pleasure, tempting them to doom,
They heeded more the angel smiles
That beckoned from the heavenly home.

Now, safe from every lure and woe,
From every storm forever free,
They rest beyond the gales that blow
Our perilled barks across the sea.

Heaven grant that we that port may hail—
The haven of eternal calm—
To joyful furl the storm-worn sail
And sing the alleluia psalm.

Journeying to the Mound City.

BY REV. C. G. ANDREWS, D. D.

MR. EDITOR: Letters descriptive of persons and things seen on a journey sometimes interest readers when more elaborate contributions fail. With your permission, therefore, I will tell somewhat of a recent trip to St. Louis, in order to perform a marriage ceremony. As a rule, all marriages ought to be celebrated by the pastor of the lady to be married; ordinarily, it is a breach of ministerial etiquette for one from a distance to take the place of the pastor on these interesting occasions. So ought all judicious ministers to teach by precept and by example. But, as the young lady around whom I was to throw the silken tie was related to me by ties of blood and intimate association, I considered this case an exception to the general rule; especially, as Dr. Messick, upon whose pastorate I was trespassing, sent me a graceful letter, waiving all his rights in the premises, save that of stipulating that I should fill his pulpit on the Sabbath.

Studying the time table as I rode along, I was impressed with the close proximity in which the iron horse brought St. Louis and Jackson. The distance between is put down at 513 miles. That seems formidable; but when you note that the time table obligates the engineer to start his train at St. Louis at 7:35 P. M., and land you, barring accidents, at Jackson the next evening at 3:75, then minutes minnify miles. A little sum in division of compound numbers showed me that on my return I would be transported over the whole distance at the rate of a mile in a little over two minutes, including stoppages and including the ferriage of the entire train over the Ohio river at Cairo. This same time table gives the running time between two stations, which are twenty-three miles apart, as twenty-nine minutes, including three intermediate stops. Allowing two minutes for each stop, this makes the train to speed away at the rate of sixty miles an hour. Remembering recent smash-ups, I found some comfort in the fact that a friend had bought for me an "accident" ticket and forwarded it to my wife. But, thanks to a merciful Providence, the "accident" people got that premium as clear gain.

The weather on the day I left home was clear and as warm as the advanced spring time; but a change to rain, then sleet, then snow, rapidly ensued, so that before we were cleverly out of Mississippi, the tops of passing trains glistened with a covering of white. I began to shiver in anticipation of a thermometer below zero; but was consoled by the thought that I could test the truth of what I had frequently heard, that one did not feel the cold as sensibly in the North as in the South, because up there it is more settled and not so damp. But experience soon proved that St. Louis was subject to as sudden changes as Jackson, and that the air was just as chill and penetrating. The day after my arrival the streets and pavements were frozen slick, furnishing a gala time for the small boy on skates, but causing the walking to be exceedingly ticklish. The next day was one of continuous rain; the next, one of thaw and slush; the next, balmy as spring time—overcoat unnecessary; while still the next was bracing and bright, invigorating to the lungs, and gilding the spires of the great city with an attractive light.

I was prepared to expect much of St. Louis Methodists and St. Louis churches; but actual experience showed that the half had not been told. Venerable St. John's, with everything so elegant, so tasteful, so well-appointed, its auditorium so spacious, yet so easy to speak in, and its audience so appreciative, grand organ, Sunday-school-room, pastor's study, class-rooms, parlors, lunch-room, and even a kitchen with range and culinary vessels all complete, leave nothing unprovided that might be called for in the whole realm of ecclesiastical conveniences.

Cook's Avenue Church has not long been completed, and is a marvel of beauty and appropriateness. Here, too, are all wants provided for. The pastor, in showing me through the department provided for creature comforts, remarked, "We can seat a whole Annual Conference, and yet have room." What pleased me most was, that amid all these admirable arrangements, this outlay of wealth and architectural taste, there are preserved an unostentatious piety and an old-fashioned Methodist heartiness. Think of it, ye pastors and people dying of primness and propriety, the warm-hearted pastor invited his people to come up after service and be introduced to "the brother from the genial Southland, who preached for us;" and we had a hearty handshaking with many a "God bless you," and "Hope to meet you in the better land."

The preachers' meeting on Monday morning was interesting and helpful. The presiding elder in the chair, Bishop Granbery, eight or more of the preachers of the city, two reporters for the daily papers, and the visiting brother, constituted the *personnel*. The reports by each pastor of his labors since last meeting were encouraging. They seek to guard sacredly every interest of Methodism in the city, looking out for new fields and checking movements in the wrong direction, and the Bishop is just at hand to guide all things in a legal way.

I arrived at home just eight days to an hour from the time of my departure, with gratitude for a safe return, with pleasant memories of genial hospitality and Christian communion, and with, I trust, a renewed purpose of consecration to my "loved employ."

"Our Church Colleges."

MR. EDITOR: The article by Bishop Galloway under the above caption, in your number of February 10, is very well calculated to accomplish its avowed end—to provoke thought and discussion. I am glad you have proffered the columns of the ADVOCATE for this latter purpose, and trust that the wise men of our church will not be backward to enter the arena. In the meantime, please permit one who makes no profession of superior wisdom, but has given some thought to the subject of connectional education, to say a word. "Have we too many colleges?" I believe this is the question, and I shall endeavor to stick by it, taking the affirmative under certain conditions, and the negative under certain others.

If then it be true, as suggested, that "we have disintegrated church life and loyalty by the multiplication of institutions designed for higher education," then, I say, let us begin at once to tear down and wipe out all but the fittest (if there be one that has withstood this calamitous trend), and there concentrate our educational strength and pour in our patronage. All loyal Methodists will agree heartily in this. But has this case been correctly diagnosed? Has such a disease as that indicated fastened itself upon the body ecclesiastic, and is the multiplicity of colleges at the root of the ailment, or in any measure the cause thereof? I think no to these queries, separately and collectively. I am more familiar with the facts in the case within the bounds of the Mississippi Conference than elsewhere, and so let us take this by way of illustration. We have within our limits three distinctively church colleges for female education and one for the higher education of males. So you see we have more of the supposed cause (of miasma, if you please), productive of this cancerous malady, than some others; yet, if I mistake not, the Mississippi Conference, as a body, and the membership of our church within these limits, are just as loyal to Methodism and show as evident signs of life as those who are less afflicted in this peculiar way. True, some of our people do not patronize our schools; but does this grow out of the fact that these institutions are numerous? I trow not, but rather out of their own whims, in many cases unaccountable; for I have known some to send their children five hundred or a thousand miles away and get only about half as much as would have been furnished almost at their own doors at half the cost. If these good parents had had higher educational facilities nearer home in their younger days, it is probable they would not now be guilty of such inexcusable folly and apparent disloyalty.

It is the mission of Methodism to spread scriptural holiness over these lands—to carry the gospel in its *fullness of blessing to the people*. Would it not be well then, if higher education be a good thing for our people, to take *that* along at the same time? I have been thinking, sir, that we might justly be charged with delinquency along this line, that we have not yet organized a "Board of College Extension," whose functions shall be to establish and maintain a college wherever youth can be found to educate.

I admit that some colleges, so called, are not what they ought to be—not colleges, in fact; for I have known some whose canvassing agents were the most successful men in their faculties—invading the legitimate territory of others, and capturing and carrying off their unsuspecting victims, simply to be fleeced by smatterers. I admit that others, worthy and well qualified, suffer for money and patronage; but these things are only unfortunate incidentals to a general good, and not arguments against the thing itself; otherwise our pastoral charges had long since been abandoned and the people called by the sound of trumpets to worship at some Gerizim or Jerusalem.

I am not informed as to where that "hapless Niobe of Methodism" is located; but I venture to say she came to grief, not on account of the multiplicity of her offspring, but because some one or more of them were bad children.

As to the endowment of church colleges, I doubt if the present policy is the wisest that could be adopted. The man who makes a favorite and pet of one of his children is sure to neglect and offend the others, however widely they may be separated. If our wealthy laymen feel moved to invest money in this direction, let them endow the cause of education—let their offerings be emptied into the treasury of the "Board of College Extension," and if that body is wisely constituted, they may rest assured that their beneficence will be dispensed according to a godly discretion; nor need they trouble themselves about being "overshadowed by a rival under the fostering care of the same Conference." This I take to be the connectional spirit applied to a great connectional interest, and "a bag with" no "holes" in it.

What shall be done with the colleges? Why, let them continue to be multiplied till one is established and maintained in every pastoral charge. Some adipose child may suffer a reduction of flesh thereby; but it will only be the healthier for that, and the good work of carrying higher education *to the people* will go on. Let the curriculum be brought down as low and advanced to any height that the nature of the case may demand; but let us not advocate that in Church which we reprehend in State.

T. C. BRADFORD.

Letter from Rev. T. B. Holloman.

MR. EDITOR: The morning mail brought me your rich, well-filled birthday copy of the "dear old ADVOCATE." At first glance I did not recognize it in its brand-new dress. I thought some "sample copy" seeking patronage had found its way to my desk; but a few moments only served to disabuse my mind and to disclose the fact that a new dress can change the appearance of a paper as well as a woman. So often have I heard, with a sense of surprise, a neatly-dressed lady plead that her dress was old—not soiled, not worn, not faded, not so much behind the fashion—simply old, and, therefore, she must have a new dress before she could appear in public. The bright, attractive face of the ADVOCATE in its new dress, as it celebrates its thirty-sixth birthday, explains the reason for this anxious longing after a "new dress" by our lady friends. Thirty-six years old! Well, I've seen some faces thirty-six years old that needed a new dress to set them off and secure them a welcome in polite society much worse than the ADVOCATE. But it was not my intention to write a criticism on this issue of the paper. I could wish its birthday might come several times in the year. What a royal feast you gave us this time! In your "Column of Extracts from the First Number," under the division "Write," I find much which I suppose as applicable to-day as when written by Editor McTyeire in 1851. As then, so now, the editor needs the assistance of others in making a thorough, live paper. So I contribute my mite of thoughts and facts which you are at liberty to dispose of as you think best—either to the columns or to Botany Bay. Indeed, so far as the ADVOCATE is concerned, it is ours to propose and yours to dispose, and an hour or two a week spent in writing an article for publication is not wasted even if it never sees the light, save that of the fire. Nothing is truer than that writing makes an exact man, and, therefore, should be indulged in often by those who need to know and appreciate the full meaning of language.

In my last communication to you, "A Word for the Young Men," I was misinterpreted by some to assume the role of a lecturer, when really my object was to speak a word to the laymen in behalf of the preachers. Since then I have met an aged, honored member of our church, who said, "Give us another article on that same line." Whether it was the result of that article I can not tell; but I have lately met a young man who told me that at an early hour (at a certain appointment) he was given possession of a comfortable room with all the needed appliances for spending the time profitably. Another told me that he rarely got an opportunity to look in a book as he went his rounds on a large circuit. How can a man "preach the Word" unless he have time and opportunity to "give attendance to reading"? I don't wonder at the preacher who said "he was glad there were bar-rooms and drunkards, because when other material failed these always gave him abundance to work upon." Good practical sermons are not to be disparaged in the least; but they should always be as much as possible the legitimate outgrowth of the text.

Now, another word for the preachers in the beginning of the year. Now is the time for fixing *allowances* and planning for the finances of the year. Anyone who will examine a copy of the minutes of our Conferences will find that none (among us) are enriched by preaching the gospel. What can the preacher live upon? is the question which determines the assessments, and how few even of these assessments are paid. By pursuing the old law of tax-in-kind, much can be done for the comfort of the pastor and the good of the works. I know a charge of four appointments which makes a good assessment, and in addition thereto each church agrees to furnish in wood, provender for horse, etc., to the amount of $25, and each church furnishes a cow to the parsonage, keeping two in the lot all the time the year round. What a comfort to that preacher's family! On the other hand, I know an appointment of four or more churches which allows the pastor to pay $30 for a cow, and that out of not a very bountiful salary. Which of these is the more thoughtful people, and which the more contented preacher?

FEBRUARY 11, 1887.

Teachers for Indian Schools.

Our church heretofore has confined its missions among the Indians to the Cherokee, Creek, Choctaw, Chickasaw, and Seminole nations. We have now a Conference embracing five presiding elders' districts and a membership of over 7,000, of whom over 5,000 are Indians. The gospel preached by our missionaries has not only proven itself the power of God unto the salvation of the Indian, but has demonstrated itself to be the chief agency that must be employed in civilizing these wards of the nation. This is now clearly recognized by those to whom our government has entrusted its Indian affairs.

Encouraged by the results of our labors among the five nations, our church must extend her work among the tribes of other reservations, especially those within the bounds of the Indian Territory. The field is open, and we must enter and occupy.

In addition to our evangelistic work, the school is an efficient agency in training the children for the Christian life, the duties of home, and the obligations of citizenship. We need teachers for Indian schools. Men of piety and culture who are willing to consecrate themselves to this department of mission work are invited to correspond with either of the undersigned:

C. B. GALLOWAY,
Brookhaven, Miss.
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Current Coins.

(Christian Index.)

Bishop Beveridge says: "A man may be a thief in God's account, by abusing his own estate: (1) when through idleness he does not endeavor lawfully to preserve and increase it; (2) when through prodigality he squanders it away; (3) when through niggardliness he denies himself the enjoyment of it." A startling thought: a man a robber and thief to himself! And if in temporal things, how much more in spiritual! A man *steals from himself* most madly, ruinously, wickedly, when, by rejecting grace, he renounces the favor of God here and forfeits the kingdom of Heaven hereafter.

(Advocate of Missions.)

"England expects every man this day to do his duty." As the eyes of the English sailors read that signal as they were entering battle, everyone felt the soul of a hero burning within his heart. Christ makes a like demand of his church. Each one has his post to fill, and the measure of duty is the utmost limit of his ability. There are times when this call is imperative. Such a time is the present. A debt locks the wheels of our Zion in the mission field. It will require the efforts of each preacher to remove this debt and clear the way for advance. Will anyone fail?

(Central Christian Advocate.)

When the press sets a close watch upon men who receive desirable appointment under the government, to see whether they indulge too freely in intoxicating liquors, it pays an exceedingly high tribute to the temperance sentiment in the United States; for without such sentiment this vigilance would have no meaning. There was a time when the private lives of men in political office received comparatively little attention. But a higher civilization has wrought a wonderful change in this respect. He who is appointed by the President or elected at the polls to represent the American people today is emphatically a marked man, and so great are the facilities we now have to observe the movements of public men that those only are safe whose private and public life is above reproach.

(Southern Churchman.)

Men want to know now, as men wanted to know nineteen hundred years ago, "what we must do to work the works of God." They were thinking of works of the law, tithes, sacrifices, etc. So men now are thinking of what works, ritual or moral, they must do to please God. Christ told his men of one work, one moral act, from which all derive their value—*belief* in him whom God sent to be the Savior and Regenerator of the world. Belief in Christ with the affections and moral powers will bring all good works in its train, and there is no other way. We do not practice good works in order to get faith in Christ, but we get faith in Christ by the Holy Ghost and then practice good works. If we do not this latter, it shows our faith in Christ is no faith, but utter faithlessness. If we have not yet begun, suppose we try this plan: faith in the Lord Jesus, which will prove itself and show itself by righteous acts and deeds.

(Northern Christian Advocate.)

The scriptural standard of brotherly love is very high. "This is my commandment," says our divine Master, "that ye love one another *as I have loved you!*" To look steadfastly into the face of this exceedingly broad command and to study one's feelings and conduct toward one's Christian brethren in its dazzling light startles one's conscience and brings a blush of shame to one's cheeks. Yet there stands that authoritative law of the Christian life. And to enforce it the voice of Paul comes out of the past insisting on the same high standard, and saying: "Walk in love, *as Christ also hath loved us!*" There can, therefore, be no escape from the obligation to love our Christian brethren with a love that is tender, gentle, forbearing, persistent and self-sacrificing like that of our beloved Lord for us. The conscience that recognizes Christ's word as its rule of judgment must respond, "Yes, thy love for me, O my Lord, is the kind of love I ought to cherish for my fellow-disciples."

(Evangelist, N. Y.)

About ninety-five per cent. of children can learn to sing. Music has been implanted in the soul as a germ by the Creator, and that germ should be developed. Where? In the family, of course, where it would brighten household cares and sweeten household life; but especially in the public schools, where it should be developed as a necessary part of the course of study, from the beginning of the pupil's career to the close. Its kindly influence on the minds and hearts of children is beyond dispute, tending to prevent truancy, and giving a relish to all the school-work. It also prepares the pupils to be singing citizens, giving them a higher value for the church in its service of song, and for society in its various calls for vocal pleasures. No question of expense should retard the reform which would make all our public schools nurseries of this delightful art for the children's sake and the nation's sake. Congregational singing-schools ought also to be widely resumed, to give a higher tone to church music, and prepare material for choirs and precentors.

Christian Advocate.

THURSDAY, FEBRUARY 24, 1887.

SURSUM CORDA.

BY ANNA C. H. [illegible]HOWARD.

O, Blessed Christ! lift up my heart!
Lift up my heart to love thee more!
Let me with angels bear a part—
Bow down and worship, and adore.

O! holy, glorious Majesty!
To that bright sphere where angels dwell
In spirit let me rise with thee
Above the powers of death and hell.

Lift up my heart to thine, O Lord!
O patient, tender, loving heart!
Nothing on earth can joy afford,
Except thou dost thy grace impart.

Lift up my heart, O heavenly King,
Above all earthly care or joy,
To that bright land where angels sing—
Where pain nor sin can e'er annoy.

"She Hath Done What She Could."

This motto of our organization (the Woman's Foreign Missionary Society) has become so familiar to our ears that it is hardly accepted in its full import. It is in many instances an old song which passes our lips with no deep conception of its grand force. Let us stop for a moment and travel backward through the centuries to the year 33 A. D. What do we behold? The Savior sitting at a feast in the home of our Simon in Bethany. He had been sojourning in Ephraim, a city of the wilderness, taking refuge from the persecuting Jews who sought his life. From this weary desolation he has come into the genial home where he finds sympathy and devotion. It is the last home gathering which he is to enjoy before his great agony. He is with his friends, and in his honor they have made a supper. They serve him joyfully, and welcoming smiles meet his glance; but these friends are overshadowed by the coming evil which threatens their beloved Master. Lazarus sits at meat with him, and doubtless Martha is at hand, ministering to him in her characteristic over-carefulness. I am certain that somewhere in the shadow of his holy presence Mary listens to his prophetic words and catches the reflection of his sweet, sorrowful eyes. Her heart is burdened with its intense longing to minister in some way so as to lift the gloom from his brow. Oh! if she could only fall at his feet and testify her sympathy in some tangible manner. She was fond of this lowly position as she listened to the words of wisdom which fell from those eloquent lips. She had often been ministered unto in heavenly things; but now, with her heart full to breaking, she desired to minister to the sorrowful guest. He knows that his hour has come, and, with loving eyes, he glances around the circle, yearning to bind these loyal hearts to his in order to keep them steadfast through the approaching trial of their faith. Mary's poor heart catches the heavenly fire, and all her nature responds to the sacred flame. If only she could prove her love! The purest impulse of a deep devotion is to *give something*. The giving is nothing except as proof. Mary can not serve; she is too sad. Alas! what has she to give? Yes, there is her casket of precious ointment—her richest treasure. Happy thought! While they feasted and Martha served, she glides softly behind the reclining Savior and pours the rare spikenard on his dear head. There is no stinted outpouring; she pours it all and throws away the empty casket; the rich oil, fit for the anointing of a hundred kings, bathed his head and garments, and it runs down to his very feet, and Mary kneels and wipes the blessed feet with her long hair. The fragrance fills the whole house, and the guests look on in amazement at the radiant countenance of "the King" and his humble hand-maiden kneeling at his feet. Well might she kneel, for she is about to receive a royal blessing which is to fill up the measure of her yearning heart. "She hath done what she could." The soft, sweet words fall from the Savior's lips, and Mary is blessed for all time and eternity.

We, as humble followers of this same suffering Lord, desire an interest in Mary's blessing, and hence we have appropriated the plaudit. But, my dear sisters of the Woman's Missionary Society, do we deserve it? Even in that sanctified, sweet home circle at Bethany there lurked a traitor. "Why all this waste?" said he; and we hear the same thought repeated often. "Why so much expenditure for the gospel?" "Why so much money for missions?" "Why so much thought and sacrifice for naught?" "Surely the great Omnipotent God can accomplish the conversion of the nations without so much outlay." "Why," say these Iscariots, "is not this precious ointment sold and given to the poor?" I answer: All we can do, the best we can give is a poor expression of the love we bear toward our suffering Lord. The more we love the more we desire to give for his sake. How few of us would be willing to have our love and our blessing measured by our giving! Are we living up to our duty and our privilege in this matter of giving? Do any of us give our all? Do any of us give our best? Alas! do many of us of our abundance give even our mite? Let us take this subject to our hearts and our closets. This is a vital question with us. The Omnipotent God could accomplish the salvation of the world without us; but our blessing—"She hath done what she could"—would be left out altogether, and none of us are willing to have it that way.

I have more to say on this subject of giving; but this paper is already too long. As our sister from Felicity Street Church so forcibly advises, "Thy kingdom come" will be hastened by our earnest prayers and honest giving.

E. J. FULLILOVE,
Pres. W. F. M. S., La. Conf.

To the Members of the Woman's Missionary Society, M. E. Church, South.

BELOVED SISTERS: In the late number (February) of the Woman's Missionary Advocate we find the following, quoted from a letter written by Bishop A. W. Wilson on the spot (in China): "Miss Haygood and Miss Muse are now doing the work that might occupy six ladies. Enlargement of their work, without increase of force, means death to some of them." In view of this plain statement of a fact, what is to be done? How will the Woman's Missionary Society meet this fearful responsibility? Will it not be answerable for the sacrifice of these valuable lives unless it send helpers to them in this hour of dire emergency? Did it send Miss Haygood and Miss Muse to China simply to win for themselves the martyr's crown? May the Holy Spirit reveal to each conscience its personal concern in this momentous question! We who have joined this society are already pledged to the rescue of heathen women and children. Let us then see to it that we pay our vows to the Most High.

1. By each auxiliary adhering closely to its first love, showing its constancy by meeting the requirements of the society which calls for one dollar per year of money, and one hour of time per month for prayer and conference respecting the vital interests committed to its charge.

2. By each individual member realizing as imperative the duty of prayerfully and continually aiming to enlarge the membership and increase the interest.

3. By each member using her influence, even at the cost of personal inconvenience and self-denial, to establish auxiliaries in all the churches where they do not already exist.

4. By giving ourselves to the study of mission literature of both our own and sister churches; also urging others to do the same.

5. By zealously seeking to increase the circulation of the Woman's Missionary Advocate, which for the small sum of fifty cents per year comes monthly to our homes, freighted with valuable information from home and foreign workers.

6. By each auxiliary systematically and uniformly transmitting reports to the Conference corresponding secretary, and funds to the Conference treasurer on or before the dates specified in By-Law 3, Auxiliary Constitution (found in annual report).

These suggestions may seem small and apparently inadequate to the present emergency; but, if followed closely, our work will be placed on a firm basis. Enlarging from within, continually growing from a healthful center, the Woman's Missionary Society will, under the leadership of our Emanuel, achieve glorious results, and in the great day of reckoning, when its sheaves are gathered around the throne, the Lord of the harvest will say to its faithful, toil-worn workers, "Well done, good and faithful servants; enter ye into the joy of your Lord." In reference to the emergency of the present hour, the Lord is undertaking for us. Since sweet Dora Rankin's translation from toil to reward, in answer to the call for helpers, seven or eight consecrated young women, moved by the Holy Spirit, have said to our Woman's Board, "Here am I, send me." How will the Board respond? Can it accept these offers? Large additions to our treasury are essential to send out these new recruits. Who among the lovers of our Lord Jesus will come forward and give liberally of their means to prevent a crisis so lamentable as the one foreshadowed in the quotation from Bishop Wilson which stands at the head of this article?

MRS. JULIANA HAYES,
Pres. W. M. S., M. E. C., S.
925 N. Stricker St., Baltimore.

(We urge upon the good women of our church a prayerful consideration of Mrs. Hayes' paper. There are said to be 300,000 women whose names are on the church roll, and only 30,000 of these belong to the Woman's Missionary Society. Just think of 270,000 women in our church not specially engaged in this work. Dear sisters, wake up to the duty and privilege of this present time. The Master is calling for every one of you, and you never had such an opportunity as the present affords. Take hold of this business and carry it forward to success, for you can do it, and you can do it easily.—ED.)

Church Extension Matters.

MR. EDITOR: The treasurer of the Board of Church Extension of the North Mississippi Conference informs me that there is but fifty-seven dollars in the treasury after making certain appropriations since our last Conference. And he says also that he has on hand applications enough to take all the money we may have for the next two years unless our collections be largely increased. Every appropriation is considered in the order in which it is filed, and all are treated alike. Yet he informs me that some brethren are *demanding* money of him.

One brother writes to me that they lack forty dollars to pay his church out: but they must have one hundred dollars, as they need a bell. Now, the Board does not feel any more authorized to buy bells for churches than they do to buy organs or any other furniture. Another writes that he wants two hundred and fifty dollars; that he has secured a title to the lot, but has no trustees. Now, how can the title to church property be secured without a Board of Trustees appointed, as provided in the Discipline. We have a form for making out applications which has been repeatedly published in our minutes; yet some brethren seem to think that we ought to take their word in the matter when our Constitution says we shall not.

Now, brethren, if you do not get my money this year, this will inform you that it is not the fault of the Board. We have done what we thought best with the small amount of money in our hands. Please try to increase the collections this year. A number of charges paid nothing last year. We are doing a good work for the cause, and the demand upon us is great and increasing.

THOS. Y. RAMSEY,
Pres. Bd. Ch. Ex.

All at It.

MR. EDITOR: It seems that there is something wanting to perfect the practical working of the Woman's Missionary organization, at least in this part of their territory. The Woman's Annual Convention of the Louisiana Conference, of last July, elected their district secretaries, one for each presiding elder's district. Up to the present time, so far as I know, not one of them has moved an inch on their new line of work which was assigned them, except the secretary of the Shreveport district, and she has done but little, not because of any indifference on her part, but because the way has not been opened for her entrance. I have been requested to aid in moving this wheel in the machinery of the Woman's Missionary work, and for this purpose I write.

It is made the duty of these secretaries to travel through the presiding elder's district, hold missionary meetings, organize new societies, stir up the old ones to greater activity, and to disseminate missionary knowledge. These women are willing to work and anxious to work; but the way must be opened to them by a hearty co-operation of the presiding elders and the pastors of the respective circuits. If the pastors will communicate with the secretaries, and inform them of times and places where they can visit and hold meetings, giving them the names of ladies on the circuit who will co-operate with them, and then make it a point to be with them and help them, they will gladly accept such invitations and enter upon the work. In this way we may enlist the women and the children to become active workers in the missionary cause, who hitherto have been silent spectators. This will be an efficient means of giving new life to the church and of promoting all of its benevolent enterprises. Active work is essential to life.

I believe it was Andrew Fuller, a Presbyterian minister, who said he had labored, preached and prayed in order to promote piety and spirituality among his people, but never succeeded till he put them all to work, and found that was the very thing which had been wanting. I have known ministers to occupy the time at the weekly prayer meeting by a long lecture, and not call on their members to pray, because they had rendered the pitiful excuse, "I can't pray in public," and they were let alone, never became noted for piety themselves and never added anything to the spirituality of the church. My experience has been, in the limited sphere in which I have labored, where the Woman's Missionary work was helped to success, it did not hinder, but promoted all the other benevolent enterprises of the church. This, I learn, is the experience of Bishop Duncan, who has traveled extensively through the churches, and whose business is to look after their various interests.

Miss Eliza Logan, of Mansfield is secretary for Shreveport district; Mrs. Hardy, of Minden, for Homer district: Mrs. R. Randle, for Delhi district: Mrs. Hays, Opelousas district, and for the New Orleans district a lady of Baton Rouge, whose name I have forgotten. Perhaps this is the most simple and yet the most successful way of gathering missionary money which has been adopted since Mr. Wesley's penny-a-week. Oh! then why should we hesitate? The work is for God, for eternity and for the salvation of sinners.

Respectfully, A. PIPES.
MANSFIELD, LA., Jan. 31, 1887.

Mississippi Conference Brotherhood.

The third session of the Mississippi Conference Brotherhood was held in Port Gibson during the session of the Mississippi Conference; Dr. T. S. West, vice-president, presiding. The order has the love and interest of its members. Three members had died during the year: Dr. H. F. Johnson, Bro. M. A. Bell and Dr. William Spillman. The fee from honorary membership was changed from $5 to $1 on each assessment. A church also has the right to hold a membership in the Brotherhood. Rev. W. B. Lewis, of Canton, Miss., was elected president instead of Rev. J. M. Weems, resigned, because of pressing duties during Conference. Rev. B. F. Jones, of Woodville, Miss., was appointed assistant secretary.

The fifty dollars given the society by the princely Methodist, Peter James, is kept on hand, and sent on the death of a member to his family for immediate use. The report was circulated at Conference that Dr. W. Spillman expressed himself as not wishing an assessment at his death. This was a mistake. Dr. Spillman left a will, leaving the money due his heirs from our order to his son, Dr. J. W. Spillman, of Columbus, Miss. Ours is an insurance order, and assessments must be paid. There is no option.

Bishop Galloway still keeps his membership, and we feel honored in having him as a member. We wish he would help us to create enthusiasm for our beloved order. I. W. COOPER,
Treasurer.

A Correction.

MR. EDITOR: I write to you a brief note to make a correction of a mistake I find in the minutes of the Mississippi Conference. In the statistical report from Waynesboro and State Line charge, in Meridian district, under the head of "Infants Baptized," I find a blank where I reported 9. Also at the bottom of the page Waynesboro and State Line is credited with one dollar, when it should have been one hundred dollars. Please make the correction, and oblige,

Fraternally,
W. E. BALLARD.

Notice.

The present address of Miss Mamie Vick, who was appointed Conference treasurer of Woman's Department of Church Extension, is Mrs. O. S. Robbins, Vicksburg, Miss. All reports and dues, that are ready, should be sent before the first of March. The Conference secretary and treasurer send reports quarterly by the first of March, June, September and December. Mite box dues should be sent to Conference secretary. All other money should be sent to Conference treasurer. Those wishing to organize societies, who are not already supplied, can obtain Constitution and other leaflets needful by notifying Conference secretary. Our watchword is, "A parsonage in every charge."

MRS. E. D. JONES,
Conf. Sec. Woman's Dep't.
CARLISLE, Mississippi.

P. S.—All who subscribed for Woman's Missionary Advocate during the session of Mississippi Annual Conference, who have not received the paper, will please write and send the proper address to Conference agent.

Our Charleston Churches.

I have received from Winona station, North Mississippi Conference, by hands of Rev. J. M. Wyatt, the sum of seven dollars to be applied to the repair of damages by the earthquake of 1886. I and the brethren here heartily thank our thoughtful friends. While I am acknowledging the contribution of Winona station, I wish to inform the brethren that collections raised by order of Conferences visited or in Conferences we were unable to reach may be sent to me at No. 94 Wentworth street, Charleston, S. C. It is unnecessary to urge brethren who have so kindly helped by their own generous contributions, to give their charges the opportunity of following their example. It will be sufficient to say that we need a great deal more than we have received, and are looking to the collections ordered, or collections taken without order, for what is still required. And may everyone who helps be abundantly rewarded!

JOHN O. WILLSON.

From the Work.

BAY ST. LOUIS, MISS.

MR. EDITOR: I have spent a considerable portion of the last two or three weeks at Bay St. Louis, eight miles from here (Toulme station).

Nearly four weeks ago the Rev. Bowen, of the North Mississippi Conference, who is sojourning temporarily there on account of his wife's health, together with our old friend, Rev. B. Jones, preacher in charge of the church on Seashore circuit, began to protract a meeting here. It has continued uninterruptedly till now, and it is likely to continue through the present week. Such a religious awakening was never before known on this Gulf Coast, save at the Seashore Camp Meeting, and never, without any exception, so far as concerns the inhabitants of the coast and adjacent neighborhoods. A month ago our church at Bay St. Louis numbered about twenty-five, probably less. It now numbers about seventy-five. Bro. Bowen does most of the preaching. This is one of the most thoroughly priest-ridden towns in all American Popedom. A number of Papists and several other of Rome's strong supporters are now converted Christians and in our church. The converts embrace whole families, and include very much of the first and best citizenship of the town.

Bro. Jones will, no doubt, give you a fuller account in due time. I have not seen such a revival for a number of years.

R. ABBEY.
FEBRUARY 15, 1887.

PLAQUEMINE, LA.

MR. EDITOR: In Bishop Duncan's closing remarks at our Annual Conference, he stated that my field of labor for 1887 was Plaquemine and Donaldsonville. After necessary arrangements in Grand Cane, we took the 7:30 train for our destiny. Just as the sun was painting this portion of the planet earth with its "golden hue," our train puffed into Plaquemine. Bro. Denham conducted us to the parsonage—the preacher's home—yes, home. What a grand place! Though they may not be splendid buildings, elegantly furnished, beautifully located, they are great places, simply because they are the preachers' homes. However, we found the parsonage at this place well furnished. In fact, there are very few as well furnished. Our church at Plaquemine is a handsome building. My worthy predecessor, Rev. F. G. Hoeutt, certainly deserves great credit for his pluck and tireless efforts in erecting such a house of worship. I have preached in Plaquemine three times since my arrival; an immense congregation every time. I have visited Donaldsonville once. Our church there was undergoing repair, which ought to have been done years ago. We have suffered great loss by our house being uncomfortable. We hope, however, to have it equally as nice as the one at Plaquemine when completed. Then we will be well equipped to fight the world, the flesh and the devil. And, I assure you, we have battles to fight. We are surrounded by the enemy. He has his war chargers, his fortifications, his hellish artillery; his black banner floats in the breeze. He is defying attack, and we are marshalling our little army for battle. We will attack them. May God help me preach the Word in its simplicity and power!

Mr. Editor, we are praying for a sweeping revival, Holy Ghost revival—one that will shake the "dry bones" and resurrect the dead. And by the help of God, who is a "present help in time of need," we expect to win many souls for Christ. May God help! Pray for us. W. WIMBERLY.

CARROLLTON CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: The first Quarterly Conference of the Carrollton circuit was held last Saturday and Sunday. All the churches were represented, and we had a most delightful time. Bro. Terry was with us and delighted all with his preaching and old-fashioned handshaking and call for penitents. The communion service on Sunday was very good indeed. And let me say that the good people of Carrollton circuit know how to take care of a preacher and his family.

We have in this circuit a set of noble men and women who appreciate the service of their pastor. We have secured a splendid parsonage and have it well furnished since Conference, and let me say that they have not only furnished it with furniture and tableware, but they have been sending in eatables all the time; and, if they hold out at this rate all the year, this preacher and family will do as well on the $600 as others who are paid more and have to live on that exclusively. News from the signal service says that there will be another pork hog at the parsonage soon.

Now, Mr. Editor, I hope to give these good people, by the help of God, good measure for what they have done for me and mine. And may God bless you in your great work, is the prayer of your brother,

R. A. BURROUGHS.

HILLSBORO CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: As reports from the work are in order, I send you a few items. We have been visited by a sanctification preacher—*i. e.*, a man preaching that doctrine especially. He did not claim to belong to any denomination, but was only for his doctrine. I do not think we can get so good but what we ought to be *in* the church. We have also had two Mormon elders in our midst. I guess they met with a cold reception; but still they preached and scattered some of their literature. I don't take it as any compliment to have the Mormons here. They may, however, be scavengers of our society; but certainly not moral reformers. The financial pressure is great here, and nothing has been collected as yet. We expect to get some missionary money next round. The outlook, in a spiritual point of view, is good and very encouraging. We have good help, as we have five local preachers and one exhorter in this charge. Judging from the fertility of the soil and general thrift of the people, this ought to be as good a circuit as there is in this district.

Fraternally,
C. M'DONALD.

Applications for Aid.

Applications for aid to be considered at our annual meeting, April 14–17, must be on file in our office on the fourth of April, 1887. The rule of the Board is inexorable, and the necessity for it palpable; hence we hope all who need blanks will write to us for them and return them in due time properly filled.

DAVID MORTON,
Sec. Bd. Ch. Ex.

Meeting Angels on the Road.

There are some pleasant and cheering thoughts suggested by the vision that was vouchsafed to the patriarch Jacob at Mahanaim. We often recall his midnight revelation of the ladder ascending towards the sky with the celestial spirits ascending and descending upon it. But this other scene is not so stereotyped in sermons or in prayers. Jacob is on his way from the house of Laban to the land of Canaan. Full of apprehensions of a hostile encounter with his offended brother Esau, he reaches the vicinity of the brook Jabbok. Suddenly a group of angelic beings make their appearance to him. Whether visible to other eyes than his, we know not; we are simply told that "Jacob went on his way, and the angels of God met him." How the celestial creatures looked, or what they said, we need not conjecture. To the silences of Scripture, we find no key.

But one thought suggested to us by this pleasant episode in the journey of Jacob, is that we need not go out of the every-day track of life in order to find God's angels. If they come to us at all, they will come to us in the ordinary path of our daily work. We need expect no marvelous apparitions, for our little lives run along a very prosaic level. When we common folks pray, it is not on a Mount Carmel; when our consciences are aroused by the Holy Spirit, it is not amid an earthquake of Philippi; when our faith catches a glimpse of our Lord, no blazing cloud surrounds him as on the peaks of Hermon. Yet as we trudge along the dusty road of duty, the angels often meet us, though our eyes may recognize no celestial visitant with splendor beaming from his wings.

We move amid mysteries at every step. The unseen things encircle us. If celestial spirits attend us and watch us, how carefully ought we to live: if God gives them a charge concerning us, how cheerfully and trustfully we should trudge along life's pathway. When we need them most, they may be at hand. Nay, we should strive in our humble way to imitate the angelic bath in serving and glorifying God, and in deeds of loving kindness to our fellow-men. If Howard was patterning after the angelic in his explorations among the dungeons, and Florence Nightingale in the wards of the hospitals, and Judson in his mission to the heathen, and Mary Lyon in her consecrated career of training girls for Christ, we in our more modest lives may make the same endeavor.—Evangelist, N. Y.

If you suffer, pricking pains on moving the eyes, or can not bear bright light, and find your sight weak and failing, you should promptly use Dr. J. H. McLean's Strengthening Eye Salve. 25 cents a box.

VERIFYING CHRIST'S LAW.—In his Applied Christianity, published by Houghton, Mifflin & Co., Rev. Washington Gladden, D. D., says, referring to the agreement between Christianity and all social science:

"Mr. Herbert Spencer gives us in his Data of Ethics the results of an elaborate investigation into the foundations of morality. This investigation is made, of course, with no regard whatever for the teachings of the New Testament; it is an examination of the facts and laws of human nature, nothing else. And although his reasonings are by no means always to be accepted, yet when he comes to his practical rule of morality he gives us an exact restatement of the Christian law.

"The most distinguished living sociologist, studying human beings in their social relations, and interrogating experience to find the right rule for their guidance, reaches, after much careful study, the very law laid down by Jesus Christ nineteen hundred years ago. It would seem that Mr. Spencer might have recognized this fact a little more distinctly. His grudging admission, at the end of his argument, that the result to which he has come is "a rationalized version of the ethical principles of the current creed," does him small credit. But, however reluctant he may be to concede to the great Teacher the honor that belongs to him, the fact remains that he, by his scientific studies, has simply verified Christ's law."

THERE are many accidents and diseases which affect Stock and cause serious inconvenience and loss to the farmer in his work, which may be quickly remedied by the use of Dr. J. H. McLean's Volcanic Oil Liniment.

Dead Souls.

An old physician remarked lately: "There is no study in human nature so difficult to me as a certain class of young girls. I spent a part of this summer with two specimens of this class. They had the usual amount of capacity for observing, and understanding, and feeling. They had been well educated at much cost to their parents; both were constant attendants at church.

"I saw nothing in their faces, manners, or bearing to argue that they were imbecile. Their mother was an invalid nearing the grave. Nothing could be more touching than the patient, appealing gaze with which her eyes followed them, watching for some signal of affection. But they had eyes and thoughts for nothing but a gown they were making. They were used to her love, her illness, even to the thought of her death.

"I walked out with them through a great forest, under the solemn stars. They saw no beauty, no sublimity in them. They chattered incessantly of the new trimming of their bonnets. They were used to the meaning of the trees and stars. The only thing apparently to which they were not used were the changes in ribbons, puffs, and flounces.

"I went to church with them, and listened to the great 'Te Deum' which has come down to us through many ages, and filled the hearts of countless worshipers of God. They nudged each other while they sang it to look at a beaded cloak in the next pew.

"We physicians now test the temperature of a patient's body, and if we find it below a certain degree, know that death is already in the heart. When I find so low a degree of temperature in the words, actions, and thoughts of a human body, I begin to fear that the soul within is cold and dead beyond recall."

Old John Bunyan taught us the same lesson in his picture of the man with the muck-rake, who incessantly scraped together the foul, perishable stuff, and kept his eye bent on it, while the great world opened around him, and the wind blew, and the sun shone, and God waited for him behind them all.

Do we, too, use this rake, and what is it that we gather!—Baltimorean.

One's Best Is Enough.

Sometimes the lesson is hard to be learned that all which God asks of any one is to do one's very best. We look back upon a given experience whether it has been happy or sorrowful, and, although we are conscious of having made our utmost endeavors, we seem to see how what we felt obliged to leave undone might have been done more skillfully and usefully. There is no pain keener than that which conscientious persons often feel because of the revelations which the present thus occasionally makes concerning the past, and the bitterest element of it is the fact that these better things really might have been accomplished.

But there is no need of remorse, or even of regret. Whether it actually were possible, or not, to act and succeed as it now appears to have been, makes no difference. If we did all which the light which we then possessed revealed to us as involved in our duty, and if what we did was done honestly in the best way open to us, then we did all which we could have done, and may rest in peace. God's best and our best usually are two quite different things, and it is only the latter for doing which he holds us responsible. To allow ourselves to become morbid and miserable for not having attained an impossible ideal of conduct, is a sin.

Nevertheless, two facts must be accepted unquestioningly. We may not be happy, or even content, unless we truly have done our very *best*. Nothing other or less than this, as a sensitive and enlightened conscience decides, can be accepted as a substitute. Nobody must delude himself into playing the hypocrite. Furthermore, our best must grow better continually. We must welcome and use the new light, the fresh knowledge, which comes to us, raising our standard steadily, and using every success, whether complete or partial, as a stepping-stone to something better. Doing our best in this manner is doing enough, for it is doing all in our power, all that God requires.—Congregationalist.

"The Bright Side."

"My work is done," said the Countess of Huntingdon, when eighty-four years old. "I have nothing to do but to go to my Father."

When an aged Christian can echo these words there is no fear of death, only joyful anticipation. The reward is assured if the work has been done. After the cross borne patiently comes the crown to be worn victoriously.

"I am on the bright side of seventy," said an aged man of God; "the bright side because nearer to everlasting glory." J. Pulsford writes: "As ripe fruit is sweeter than green fruit, so is age sweeter than youth, provided the youth were grafted into Christ. As harvest time is a brighter time than seed time, that is, if youth were a seed-time for good; as the completion of a work is more glorious than the beginning, so is age more glorious than youth, that is, if the foundation of the work of God was laid in youth. As sailing into port is a happier thing than the voyage, so is age happier than youth, that is, when the voyage from youth is made with Christ at the helm."

One of the most delightful and comforting thoughts to the aged is that of the "waiting friends on the other shore." Soon after his daughter died an aged, faithful Christian said: "Sailors on a voyage will drink 'Friends astern!' till they are half way over; then, 'Friends ahead!' With me it has been 'Friends ahead!' this long time."

What a precious thought: "Friends ahead!" The dear beloved ones which we have "lost awhile." But old age is not always a time of mere "waiting" with folded hands for the call to come up higher. There are old people whose mental and physical strength keeps them working even unto the very borders of their graves. Socrates at an extreme old age learned to play on musical instruments: Petrarch between seventy and eighty began the study of Latin: Cato at eighty began Greek, and Ludovico at one hundred and fifteen wrote the memoirs of his own time.—Christian at Work.

In every human life there is more or less of struggle and burden-bearing and homesickness and pain and separation from those we love, but, under the operation of the grace of God, these things are all good for us. They are exercises of mind and heart that are calculated to drive us closer to Christ: and, if we but let them, they will make us like him through whose voluntary poverty we are made rich with the hope of heaven.

Deep Sea Wonders

exist in thousands of forms, but are surpassed by the marvels of invention. Those who are in need of profitable work that can be done while living at home should at once send their address to Hallett & Co., Portland, Maine, and receive free, full information how either sex, of all ages, can earn from $5 to $25 per day and upwards wherever they live. You are started free. Capital not required. Some have made over $50 in a single day at this work. All succeed.

Believing is like breathing. As soon as you stop to see whether you are breathing, or whether you really have any breath, instantly the act of breathing becomes hard. Breathe right on! Drink in the fresh air! Don't bother about how you breathe! Only be sure you are breathing the right kind of an atmosphere.

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Trains South B'd. Read down	Stations marked thus †	Trains South B'd. Read Up.	
No. 2.	No. 6.	No. 1.	No. 5
10 00am	5 00pm Lv N Orleans ar	3 05pm	7 35am
1 45 "	9 00pm ...Slidell...	2 30pm	6 25am
2 57 "	10 13 " Pearl River †	1 20pm	5 06am
3 40 "	11 00 " ...Nicholson...	1 32pm	5 57am
4 12pm	11 30 " ...Mitchell... †	12 50pm	5 40am
4 50 "	12 00pm ...Big Island...	12 12pm	5 32am
5 07pm	12 17pm ...Pearlington...	11 54am	5 15am
6 05pm	10 45am ...Hillsdale... †	12 17pm	4 46am
6 40pm	1 15pm ...Perkins... †	2 01pm	4 30am
7 15 "	1 45pm ...Talowah... †	11 30am	4 12pm
7 45 "	2 15pm ...Purvis...	11 00am	4 00pm
8 13pm	11 55am † ...Oakshula...	11 27am	4 00pm
8 25 "	12 37pm † ...apiter... †	11 16am	3 48pm
8 40 "	1 50pm Hattiesburg...	11 00am	3 35pm
9 55pm	3 05 " † Leaf River... †	10 16am	2 50pm
8 45pm	1 21 pm † ...Tuscumbia...	9 56am	2 30pm
10 10 "	1 45 " ...Ellisville...	10 17am	2 52am
10 — "	2 57 pm ...Laurel...	10 03am	2 37am
11 17 "	3 15 am † Soso Crossing †	9 45am	2 21am
11 33pm	3 30 " ...Gitchelberg...	9 29am	2 05am
11 42pm	3 37am ...Vossburg...	9 22am	1 59am
11 50pm	3 48am † ...Barnett... †	9 14am	1 49am
12 00pm	3 58am † ...Pargoud... †	9 03am	1 39am
12 20am	4 18am † ...Enterprise...	8 43am	1 19am
12 38am	...Carl...	8 27am	.....
12 46pm	4 34am ...Meridian...	8 10am	12 40pm
1 20pm	5 08am ...Tuscaloosa...	7 47am	8 50am
1 — "	6 00pm ...Birmingham...	7 00am	8 35pm
2 — "	7 15 am ...Attala...	10 30pm	2 15pm
2 50am	3 55 " ...Chattanooga...	6 00pm	9 15am
1 50am	1 45am ...Stone Fort...	12 10pm	2 25am
3 40am	2 40am ...Junction City...	11 35am	12 55pm
4 18pm	3 40pm ...Lexington...	10 22am	11 26am
6 42pm	6 40pm ar Cincinnati lv	7 55am	8 00pm

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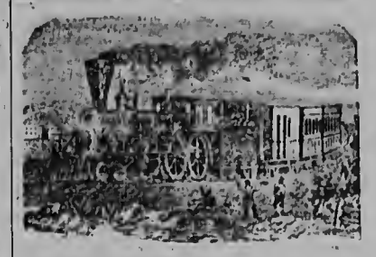

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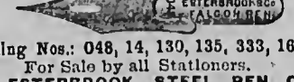

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Christian Advocate.

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C. W. CARTER, D. D., *Editor.*

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT.

THURSDAY, FEBRUARY 24, 1887.

Briefs.

The Methodist Episcopal Church has a "Training-school for City, Home and Foreign Missions," located at Chicago. It has been in operation since October, 1885, and has pupils from all sections of the Union. Twenty-five young ladies have been received in the school this year, some of whom are preparing for the foreign work. The system of training embraces all the parts of a practical education. This is the first institution of the kind in the Methodist Church, and its friends are much gratified with the success it has attained. The cost of the institution has been $25,000.

We commend to all our readers, especially the preachers, the following paragraph from the Holston Methodist in relation to the revised version of the Scriptures. Whatever may be the criticism as to its worthiness to take the place of King James' Version, our experience is that it is exceedingly valuable as a book of reference. Bro. Glenn says:

Preachers make a great mistake who fail to use the Revised Version in their personal Bible study. Some affect a sort of contempt for this version, whereas it is one of the best commentaries you can secure on the Word of God.

The collection that ought to lie near the heart of every preacher and every member of the church is the collection for the superannuates and widows and orphans of the Conference. These have been left to the care of the church, and our care of them is the measure of our appreciation of the trust committed. Let every member take an interest in raising of this fund, and take that interest now, and keep the interest up until every cent is the raised. In regard to this sacred trust, Rev. B. W. Bond, in the Episcopal Methodist, says:

The only safety is for each and every charge to resolve to pay its assessment in full. It will not do to depend on a few large stations or circuits, and suppose that our little deficiencies here, there, and almost everywhere, will make but little difference, and that the amount will somehow be made up. It will not, we may rest assured. Everyone must do their part, or there will be a very large deficiency. "Many mickles make a muckle."

SIGNIFICANT.—Michael Davitt, in a speech recently in New York City, was outspoken in his denunciation of Cardinal Simeoni for meddling in British affairs, and was wildly cheered by an assemblage of six or seven thousand Roman Catholics. Dr. McGlynn firmly maintains his opposition and rebellion against the authorities of his church. And now Dr. Windthorst, the leader of the Roman Catholic party in the German Reichstag, is withstanding the Pope's wish in the matter of the Septenate Bill. The little German Doctor, who seems to have been more than a match for the Great Chancellor, has the temerity to say that the Pope's advocacy of the Septenate "was independent of its merits and arose from reasons of expediency and from political considerations." He plainly says that he will not be bound by the bargain between Bismarck and the Pope. All of which coming upon the Holy Father at one and the same time, he may well exclaim, like one of old: "All these things are against me!"

The Brightening Sky.

It is just two months since we celebrated the Christmas festival, and yet in that short time have occurred things in Church and State which are prophecies that this year of grace 1887 will be indeed most remarkable for the advance of the kingdom of our Lord along the great lines of conquest. In this short time there have been great anxieties produced in this country and in Europe, growing out of the conflict between labor and capital. The results of the great strikes reacted disastrously upon the strikers, and this to such an extent that many are leaving the Knights of Labor, rather than be pushed over the precipice of financial ruin by the hard-headedness of a few self-important dictators. A goodly number of people are beginning to see the absurdity of that sort of liberty which denies a man the privilege of working, when he wants to work and when there is work in plenty waiting to be done. This straw shows that the dark cloud, which overhung us during the whole of 1886, is breaking up, and patches of blue sky are seen here and there, and the light is getting clearer and broader.

Again, some of the most important legislation that has ever been enacted in this country has been done since the year came in. A spell of wisdom seems to have, all of a sudden, come upon our National and State legislators. Laws, important and far-reaching in their consequences, have already been placed upon our statute books. In the most instances where unwise laws have been passed, they have been killed by the executive prerogative before harm has been done. In many sections the people have spoken so firmly and courageously upon the great subject of temperance, that the legislators have been compelled to submit to the popular will and leave the question of prohibition to be determined at the ballot-box. Many States will vote on the question early in the year, and the skies are brightening all around, and "these brightening skies are broadening" every day.

Again, in the church there was never so much diligence displayed in preparation for a year's work as has been seen during the past two months. The people of God, led by godly pastors, are devising most liberal things, and earnest workers, with increased earnestness, have entered the field with the determination to do the best year's work they have ever done. The officials generally have made liberal provisions for the support of the church, and the pastors, with new heart, have reconsecrated their powers to the preaching of the gospel in faithfulness and to the administration of church affairs in wisdom. Already the Spirit of God is beginning to respond to these evidences of consecration by "showers of blessing" falling in various and unexpected quarters. The giving to the benevolences of the church has started in a larger stream than ever before, and it started earlier than ever before, and this is a prophecy of grander and more numerous gifts for the Lord's cause this year than we ever dreamed would be offered.

Again, but not least, is the joyous fact—joyous because it insures greater victories than the church has ever achieved—that Christian people of different sects are closing ranks together to fight the common enemy. A united army, in whose souls throbs a pure love for their Lord, is invincible when attacked and irresistible when attacking a foe. And so we think the sky is brightening in every direction, and hope stands tiptoeing to catch the sunrise "o'er the gloomy hills of darkness." Looking at these hopeful signs that overhang our entrance upon the work of the year, we think, that above everything else, the church, the whole church, needs *wise leaders*, "men of Issachar, who have understanding of the times, to know what Israel ought to do," and we believe that with *such* leaders "all their brethren will be at their commandment."

Bishop Galloway's "Suggestion."

BY T. A. S. ADAMS, D. D.

MR. EDITOR: At the risk of appearing to some in an unfavorable light, I venture something by way of exhortation.

It may be tolerated in me to say that I have an experience in both Church and State education in the character of both student and teacher. I regret neither, and were I to live over the life of the last thirty years, I would, perhaps, follow the same road. It may have failed in concentration of power and influence in a given direction, but it has been wonderfully full of experience. State education is a necessity to the State. There is no debate upon that point. There is no debate upon the question of appropriating part of the public domain or public surplus to education under the State. The State ought to educate for its citizens. The only question upon any feature of State education is that of free tuition against tuition fees. Whether the State ought to give a university education free, thus throttling unendowed church colleges, has been decided adversely to the State in South Carolina, thanks to Bishops McTyeire and Duncan and their coadjutors. But of the merits of that question I do not now wish to speak.

The matter is, however, not one of money when reduced to last analysis. After carefully gathering up facts in the case, I find that costliness of education does not depend upon tuition fees. A rule approximately correct is that the cost of attending a college is inversely as the endowment. Our people who send to college love to tell how much they spend on their boys at college. They think every dollar spent at college is transmuted into brains. Therefore, if a boy spends five hundred dollars a year, he has five hundred dollars' worth of ideas. Why, then, not as willingly pay the tuition fee? Simply because the boy ought to have all the professors can teach him and the other besides. Professors have nothing to do but to teach anyhow. That is their calling. But, however much disposed to satire, let us seriously say: Given that unendowed schools are cheapest, why are they least patronized? The answer is largely the above and a species of snobbery accompanying it, viz: That certain social advantages grow out of attendance upon the endowed schools. Money may not dominate in the lecture-room, but the *claqueurs* of the society element never recognize intellect pure and simple. Many a parent or young man, knowing this, and preferring social caste to a real mental training, sends or goes to a college where twice the money is necessary to keep in society.

As a rule, people buy what they want and manage to pay for it. I never saw times so hard or a negro (or a white man either) so poor that he could not get a dollar cash about the morning of the circus. I have sometimes asked, did the circus bring every poor Methodist a dollar for himself and fifty cents round for the children. At any rate they generally had the money that morning.

I think the Bishop in error as to the number of our colleges being too great. Counting all that I now can call up, without the actual table before me, I make out seventeen male colleges under the Methodist Episcopal Church, South. Now, there are one million Southern Methodists. It is safe to say that fifty thousand of the million are boys of the educable age. Three hundred students to each college would be a boom such that we all would open our mouths and sing the Doxology, and be dismissed with a shout. But what of the forty-five thousand boys for whom no college is provided? Must they be shut out? Equip one hundred academies and put one hundred boys in each. Ten thousand boys! Hurrah! But what for the thirty-five thousand unprovided for? Echo—*What?* Further, the Southern Methodists can endow a college whenever they want to. The patronage of three hundred to each college, at fifty dollars a year, would give a revenue of fifteen thousand a year. Economy in administration would give a surplus of three thousand annually. But if it all went for expenses of administration, who will say that a million Methodists could not endow one college annually if they would? Only ten cents a member would give one hundred thousand.

Again, are there not more than five thousand Methodist boys going to college? Yes. Then, where are they? Some answer by saying, "Your Methodist schools are not so good." We ask, "Why not?" If our schools are poor, why don't you make them better? We are your servants for Christ's sake. If we don't know our business, discharge us. If we are derelict, publish us by condemning us regularly. The truth is, we have formed the habit of *talking down* our own and *working up* others. Our good Bishop says not to utter our complaints. Hold still; it will do no good to wince or kick. In reply, we say we have tried the hold-still policy until we are ready to kick and die; but we will kick once at any rate.

"Let Zion's watchmen all awake
And take the alarm they give."

I second the Bishop's motion as to college federation. But federation implies delegation from colleges to a convention. This implies right to sit as delegates, and this involves a distinction in college standing. Some *may* be refused who will feel greatly grieved. It is plain, a self-styled and constituted convention could do only one thing, viz: Admit every representative claiming membership. This *might* involve the church and the Conferences in some awkward dilemmas. Would it not, therefore, be best for the Bishops to call this convention, naming the delegates and the colleges entitled to representation? I am prepared to allow that there are grave difficulties connected with even this plan; but fewer, perhaps, than any other. I will not now name any work for this convention to do; but, as the Bishop suggests, it would have the opportunity of indicating an educational policy for the whole church.

The Bishop quotes a "sagacious layman" as saying, "No man wants to put money in an institution that has no promise of permanency." Now, I question the sagacity of our brother on that point. I am not ready to admit that colleges that have died were money thrown away. Bishop Paine said one day to me, when I was despondent and wished to seek the pastorate on account of the lack of appreciation of the church for the services of the teacher: "I regard the years spent at Lagrange as the most useful of my life. Don't, my brother, despair. You will see from another point of observation before you are as old as I." Yet Lagrange died long before the Bishop uttered these words. Moreover, it is not a mere question of so many dollars in a permanency. Sometimes we are called upon to break alabaster boxes over the heads of the departing. We must anoint our beloved "to their funerals." Who would spare the medicine or the money spent to protract the life of our heart's idol for a day or an hour? Our "sagacious brother" is a tender father. He has a lovely daughter, the child and jewel of prayers and agonies. But wan death blanches her cheek. She says, "Papa, let me go to the sea or traverse the prairies." That "sagacious" father does not ask then, "Child, do you think it will permanently benefit you?" He does not reason that way about anything that he loves. After all, our "sagacious laymen" all would not spend their time badly asking their own hearts the question, "Do I love my church institutions?"

Lastly, the people can make colleges perfect if they want to. There will be no abandonment of a college until the people have abandoned it. If its management or its instruction is bad, they are competent to correct; but abandonment is not the crime of those who are put at the post to work. They may be guilty of other faults or crimes; but let the people who are omnipotent make out a good case as to why they leave their institutions, and then put them where they want them. But if they want an itinerating college, let them put Monteagle or DeFuniak upon a train of Mann Boudoirs, and call it The Mann Boudoir University.

Paying and Praying for Missions.

While the church lives, her foreign missions must live: if they decrease, she will begin to die. The outermost branches never begin to perish till decay has set in at the root of the tree. A revival of interest in the great subject of foreign missions will lead to a revival in all that constitutes the life of the church at home. Nothing but the indifference and selfishness of Christendom impedes the conversion of the heathen to Christ. The Master says to those who would proclaim his word, "Go;" but the church says, "No, we can not afford to send you." As no man goeth a warfare at his own charges, those whom God has called to be missionaries must wait till the church is ready to send them. Have we learned that a missionary is one sent, and that the church sends him? Is the heart of the church in the great work of missions? Is not a large part of our money for missions paid only because it is asked for, and without any heartfelt interest in the salvation of the heathen? Yet, while this is sadly true of a large part of her membership, our church has never faltered in her determination to bear her part in the evangelization of the world. She has sent to China, Jenkins and Wood and Taylor and Kelley and Cunnyngham and Lambuth and Allen, and a score of others. She has lifted up the standard of the cross in South America, in Mexico and among the Indians of our own country; and now she stretches out her hand to draw Japan into the family of Christian nations.

Among all these nations our church labors at a very great disadvantage, because she is to them a foreigner. She has to travel over long and expensive journeys to get to them, learn difficult and embarrassing languages before she can speak to them, and labor forever against those prejudices which natives always feel toward foreigners who would teach them. Besides this, the climate and the modes of living in those countries are apt to be unfavorable to the health of the missionaries. Many sicken and some die. Under these circumstances, what we need is, not less giving, but more, accompanied by the universal prayer of the church that God would raise up more native workers in all our foreign fields. Let our ever-increasing gifts be made effectual by more earnest prayers for immediate results. Let the heart of the church go with her offerings. Surely after thirty years of constant toil in China it can not be unreasonable to expect God to call and qualify some of the natives who shall mightily convince their countrymen that Jesus is the only Savior of men. How long, O Lord, how long shall thy glorious work be retarded? May the news speedily come of a mighty awakening among the natives in China, Japan and elsewhere! The number of places left to be supplied in the recently published appointments of our China Mission Conference shows the great lack of native preachers there. It seems neither practicable nor desirable to supply all those places with foreigners. May the kingdom of Heaven in China be as a grain of mustard seed, rapidly and powerfully developing until it shall fill the vast empire with the purifying energies of the doctrines of Christ.

Meantime let us, in compliance with the resolutions of our Conferences and the request of the Board of Missions, take up our foreign missionary collections at once, that interest may be stopped, the missionaries paid, and our other collections not be injured by crowding in the latter part of the year. Everything in its time: now is the time for our foreign missionary collections. Never be satisfied till the assessment is reached, and rejoice in all the excess which the people shall pour into the treasury of the Lord. Let this be the great missionary year of the church.

Since the above was written I find the following in the Nashville Advocate, from the pen of Bishop Hargrove, and, as it strengthens my argument, I quote it:

I believe in that plan of missionary operation that utilizes to the largest possible degree the native worker. It is this peculiar aspect of the Mexican missions that has most commended them, and is the best prophecy of their future progress. Native preachers have offered themselves in larger numbers than is usual in mission fields, which largely accounts for the rapid growth and development of the church.

The wisdom of this world never comprehended fully the philosophy on which Christ selected his apostles. For great reformers few would have looked to the classes from which mainly he made his selection.

Whatever our principles were involved this was not overlooked, that they were to be of the classes to be reached and influenced. To this divine idea Providence and the timely admonitions of his great mother finally opened the eyes of John Wesley. And he admitted into his ministry men in sympathy with the multitudes to whom he had access, and from that time Methodism was fully on the path of its marvelous progress. Race prejudices, national prejudices, educational prejudices, social affinities, industrial affinities, are forces to be considered in the selection of agencies for the control of men; and the Holy Ghost moves along the line of least resistance. Leverage and a fulcrum, indispensable as physical appliances, Almighty love knows how to employ when a great moral and spiritual upheaval is to be accomplished among a people. Whether a Mexican *sombrero* or a Broadway beaver, a cloak or a *sarape*, are to be worn, depends on the people you are to encounter, conciliate, and control. Peoples of all lands are sensitive of national customs and peculiarities. A mere question of personal comfort, satisfaction with a cot and a *petate*, or a relish for *tortillas* and *frijoles*, may turn the scales of ministerial usefulness. The popular heart is the grand avenue along which the Spirit marches to great conquests.

W. L. C. H.

The Preachers' Meeting on Monday was unusually interesting, and the subject of the public reading of the Scriptures was discussed by Rev. J. B. A. Ahrens, D. D., and others, with much animation and thoroughness. The meetings of the brethren are growing in interest and practical results each week. The subject of public prayer will engage the attention of the pastors on next Monday.

To the Methodists of New Orleans.

There is need for more organized and earnest effort to win for Christ the multitudes of people in New Orleans who never come to our churches and who doubtless worship nowhere. We are not to wait for them to come to us, but we are under obligation to God and them to go to them. We can not afford longer to delay in carrying to the perishing ones "the glorious gospel of the blessed God."

I wish to meet all the workers from all our churches; and to this end, that mission work may be organized and energetically pushed to the glory of God and the saving of souls. Let the Methodist workers meet me for this purpose in Felicity Street basement at 7 P. M., Tuesday, March 1, 1887.

JOHN T. SAWYER, P. E.

Notes.

The chaplain of the United States Senate has been making the opening prayer when very few were present, and a resolution has been introduced to amend the rules, so as to require a quorum to be in attendance upon "prayers."

It is stated that more than two hundred petitions from different parts of the country have been presented to the Senate, protesting against the Sunday mail trains.

It is claimed that Georgia has the largest peach orchard in the world. It contains 81,000 trees on 790 acres of ground. The South is ahead yet!

It is a very significant fact, and a very encouraging one, that thirty-eight new temperance papers were started in 1886. Bring a thousand more guns to bear upon the monster in 1887.

The smallest check ever drawn was by a Western official on the Treasury of the United States. It was a check for one cent, and excited more remark than a check for a million dollars did.

The Pope seems to be taking a considerable interest in German politics, and that interest is manifested in his manipulation of a certain party in favor of Bismarck's Septenate, and yet Dr. McGlynn must not meddle with the politics of this country; and if he does, off with his head."

The General Assembly of Alabama have memorialized Congress to pass the Blair Educational Bill. The Mobile Register declares, "This is the voice of the people of this great State."

The New York Commission, appointed to consider the question of capital punishment, has brought in a report to the Legislature recommending that the "gallows" be abolished, and that an electrical apparatus be substituted by which to put criminals to death.

There is a growing dissatisfaction with the method of electing United States Senators. State Legislatures can be bribed, and no doubt have been bribed, in these elections. Now a proposition is made to have Senators elected directly by the people.

President Cleveland has again earned the respect of all the reasonable and decent people of the country by his veto of the sweeping pension bill recently passed by Congress. Though we have millions in the Treasury, it is a good thing to have a stalwart sentinel at the door.

We are accustomed to think that most of the crime committed in this country is committed by the foreign population in our midst. If so, they have taken a long jump in the last six years; for according to the tenth census there were, on the first day of June, 1880, in prison, 30,623 persons, convicted of crime or awaiting trial, of whom 24,731 were native-born and 5,892 were foreign-born.

The decrease in the public debt during January was $9,515,686. The cash on hand is $450,826,420. The amount of the debt to-day is $1,731,183,783.

The annual meeting of the New Orleans District Sunday-School Union, of the Methodist Episcopal Church, South, will be held at Carondelet Street Church, on Tuesday, March 1, 1887, at half-past seven o'clock. As there will be election of officers and other business of importance, a full attendance is requested.

By order of the president.

A. F. GODAT,
Secretary *pro tem.*

FEBRUARY 22, 1887.

Winchester's Hypophosphate of Lime and Soda, for the relief of Consumptives in every stage of the disease, is coming rapidly into favor, and is recognized as a specific remedy in throat and lung troubles. See that you get Winchester's.

Personals.

Mr. Moody was fifty years old February 5, and Mr. Spurgeon is fifty-three.

Major Cole began a meeting in Sedalia, Mo., January 2, and up to February 5 there had been 1,253 conversions, and the interest unabated.

Mr. Habberton has one book that appears to be extensively read. It is stated that the two-hundredth edition of "Helen's Babies" has just been brought out by the Petersons.

Henry George seems to have let the land business go, and has taken hold of the Catholic Church with the vim of a first-class tussler.

Among the Yale graduates of 1837 were these five eminent men: Samuel J. Tilden, Morrison R. Waite, Edwards Pierrepont, Benjamin Silliman and William M. Evarts.

Mr. Joseph Cook began his Monday Lectures-in Tremont Temple recently with undiminished evidence of public interest. The opening prayer was made by Sam Jones.

Secretary Manning will be president of the Western National Bank, New York, and United States Treasurer C. N. Jordan will be cashier. The bank will begin business May 1 with a capital of $3,000,000.

Rev. W. G. Miller, of Little Rock, Ark., will make a trip to Europe, accompanied by his son and daughter.

The Pacific Methodist comes to us in a new form this week. It is much handsomer for the change, and we wish the bright paper a bright future, growing brighter continually.

Bishop W. M. Green, of the diocese of Mississippi, died at Suwanee, Tenn., February 13. He was eighty-nine years old, and had been in the episcopal office over forty years.

The Baltimore and Ohio Railway Company, in paying off employees recently, compelled each one to sign a total abstinence pledge before he received his pay. Is not that a kind of compulsory temperance legislation? Who can object to it if it is compulsory?

In Durant, Miss., the last license expired January 31, and now no kind of liquor can be sold within five miles of the town.

With reference to Bishop Galloway's "Hand-Book of Prohibition," the Central Methodist says: "This is by far the best work of the kind that has come under our notice. It is packed full of facts and figures, and carries with it a force that is simply irresistible. Temperance workers who want a telling work on prohibition will do well to scatter this book broadcast." We endorse all that is said in favor of the Bishop's little book. It can be ordered from the Bishop himself at Brookhaven, Miss., or from H. Jamieson, Jr., 112 Camp street, New Orleans. Price, twenty-five cents a copy.

The anniversary of the Carrollton Methodist Episcopal Church, South, was held last Sunday afternoon. After the rendition of some fine selections by the choir, and a few remarks by the wide-awake pastor, Rev. Fitzgerald S. Parker, a very appropriate and eloquent address was delivered by Rev. Beverly Carradine. Then, nothing daunted by the small audience (it had rained all along through the day), Bro. Parker had a collection taken, putting that pleasing task upon the new presiding elder. The audience did their duty nobly, and some $517 was subscribed. Bro. Parker feels confident that his beautiful church will be fully released from debt this year. We do trust that at his fourth Quarterly Conference, if not before, he may be able to report—"Not a nickle owing." The Methodists of New Orleans should see that the debt is promptly paid.

A Record of Wonderful Success.

The NASHVILLE COLLEGE FOR YOUNG LADIES was organized September 1, 1880. Its surprising growth is exhibited in the subjoined tabulated statement:

Date.	*No. of Pupils.*	*No. Boarders.*
1881	104	17
1882	147	31
1883	203	56
1884	209	76
1885	243	101
1886	250	102
1887 (to date)	265	115

This remarkable result has been attained upon the basis of solid merit. Admirable buildings, ample faculty, extensive course, with Vanderbilt University connections, place the Institution in the front rank.

GEO. W. F. PRICE, Pres.,
Nashville College for Young Ladies.
FEBRUARY 12, 1887.

Among the many substitutes lately introduced to supersede corsets none are more highly recommended than the "Bates' Waist." In the war inaugurated against the corsets the Bates will be an important factor. For description, etc., address The Sanitary Publishing Co., Chicago, Ill.

Items of Interest.

The Jews are moving in the matter of establishing a theological seminary in New York City.

Of a hundred messages and letters of condolence received by Mrs. Gen. Logan, only *two* contained any allusion to God or the consolations of religion. That has a bad look.

The Boston Index, a free religion and agnostic journal, has died. "The foolish shall not stand in thy sight."

Dr. Strong, in "Our Country," says: "From 1790 to 1880 our entire population increased thirteen times, while the city population increased eighty-six times. In 1800 we had only six cities with a population above 8,000. In 1880 we had 286."

The Berlin City Mission Society sells or distributes 115,500 short evangelical sermons each week. Five years ago they sold or distributed 500 weekly.

During the past year twenty-six churches and chapels were dedicated in Philadelphia.

Cornell University is soon to receive a gift of $250,000 from Hiram Sibley, of Rochester, N. Y.

A firm in Kansas City proposes to furnish sermons to ministers at the "low rate of seventy-five cents per week." "English, you know."

The Interior says "that for whipping up a discordant or balky choir there is no instrument comparable to a fiddle." Bothered pastors will make a *note* of this.

Our country keeps growing. It is now said that we have 3,000,000 square miles and China has only 2,000,000. When our miles are as thickly populated as China's, we will be a huge host.

Forty thousand doctors have been turned loose in this country in the last ten years. What a vision of pills, plasters and paregoric that statement suggests!

The anti-prohibitionists are very happy in lighting upon significant phrases to help their cause; but somehow the phrases are sharp at both ends. The latest argument is that it "stagnates industry." Just so; but what "industry"?

The lawyers' "briefs" in the Bell Telephone case fill 1,800 pages.

The St. Louis Evangelical Alliance has presented a petition to the Missouri Legislature asking it to submit to the people an amendment to the Constitution prohibiting the manufacture and sale of liquors.

Four hundred churches in Philadelphia, open every night in the week, is the way they are working out the problem of reaching the masses.

One Boston man affirms that Sam Jones has stirred the consciences of people there as they have not been stirred in fifteen years.

Harvard College has an invested endowment of $5,490,772. The income from all sources is $388,218, and the expenses $326,899.

There are 142 theological seminaries in this country. Of these, 111 have been founded in the last fifty years.

Within the territory of the United States there are sixty-six tribes of Indians, numbering 58,000 persons, who are without a Christian missionary.

The Alabama House of Representatives has passed a bill making the keeping of a gambling-house a felony, punishable by imprisonment in the penitentiary.

AN APPEAL.

The Methodist College of Belle Plaine, Texas, located in the center of the great drought-stricken district, calls upon the people of the United States, and particularly the Methodists and friends of higher education of our great country, for aid in a pressing extremity.

The college building has been erected at a cost of $12,000; a small indebtedness of a few thousand dollars remains, which can not be met, and unless liquidated, the building will have to be sacrificed to meet a lien upon it.

The grounds and buildings have been paid for, with the exception of the balance referred to, by liberal donors in this section of country, and but for the great drought, which has prostrated, financially, all this section, the entire amount due would have been paid by the liberality of local parties. This is the only college for higher education in all this section of country, and it belongs to the Methodist Church, and is under its supervision and control.

The management is utterly unable to meet this very pressing claim, and to save this valuable property and growing institution for our church frontier without extraneous aid; and as it is church property, they do not hesitate to appeal to the generous public for the means and assistance in these times when the drought renders it impossible for our own people to respond any further.

All donations, however small, will be duly acknowledged for the College by the First National Bank of Baird, Texas, and the funds promptly turned over to College Treasurer.

REV. J. T. L. ANNIS,
President Board of Trustees.

References: Rev. Bishop H. N. McTyeire, D. D., LL. D.; Rev. Bishop Jos. S. Key, D. D.; Rev. A. G. Haygood, D. D., LL. D.; Rev. Sam Jones; Gov. S. L. Ross, of Texas; Lieut.-Gov. T. R. Wheeler, of Texas; Hon. S. W. T. Lanham, House of Representatives; Ex-Gov. John Ireland, Seguin, Texas.

Louisiana Notes.

Commodore Gherardi, in command of the Navy Yard at Brooklyn, N. Y., is a native of East Feliciana parish.

No further opposition to the enforcement of the Sunday law.

The banks at Elton, East Carroll, are reported caving rapidly.

Fully 2,000 men will be placed at work on the Texas and Pacific within the next few weeks.

The entire road-bed of the V. & S. railroad between Delta and Vicksburg has been raised above the high-water mark of 1882.

The crop prospects around Jeanerette are very flattering. Corn is up in some localities and doing well.

The Pleasume's correspondent at Lake Providence says, "Your correspondent feels justified in saying that prompt, very prompt action is needed to save almost the entire parish of East Carroll from inundation."

The Northwest Louisiana Land Company has been organized with headquarters at Shreveport.

At a Baptist district meeting at Coushatta a committee of three was appointed to answer the question: "Can the heathen be saved without the gospel?" Two answered No. One answerd, Yes.

New Iberia has voted against the special tax of five mills to pay for two new steam fire engines.

The Lake Charles Echo says: "A large manufacturer in Tennessee writes to a gentleman here to know the prospects for starting a furniture manufactory in Lake Charles—one that will manufacture for the wholesale trade. There is no better point in the South for such a factory than here, as our lands are timbered with various kinds of wood just suitable for making furniture."

The railroad surveyors are now making a preliminary survey of the route from Gibsland to Homer, and will reach Homer this week.

A movement is on foot to organize an industrial school at New Iberia. The movers in this matter met this week and drew up a plan of action, and made an estimate of probable cost. It is hoped that they will continue their good work, and that they will shortly announce to the public that they are prepared for active operation.

The agitators of the railway question, to connect the growing towns of Jeanerette and Abbeville, are earnestly at work pushing the enterprise to success.

Writs of attachment were issued today, February 16, against the funds belonging to the Shreveport Charity Hospital. Should the claimants prevail, the hospital will close for lack of funds.

How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion with Hypophosphites. It is as palatable as milk, and easily digested. The rapidity with which delicate people improve with its use is wonderful. Use it and try your weight. As a remedy for Consumption, Throat affections and Bronchitis, it is unequaled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."—THO. PRIM, M. D., Alabama.

Mississippi Notes.

Rev. L. S. Foster withdraws from the editorial staff of the Baptist Record to take charge of the pastorate at Carrollton and Winona. Rev. J. B. Gambrell assumes entire control of the Record.

A joint stock company has been organized, and the stock all taken to build a creamery at Madison.

A proposition is on foot to build a new Methodist Church in the south end of Vicksburg. The city is growing rapidly southward, and the Methodists want to keep pace with its growth.

Property at Duck Hill has doubled in value, and the bustle and business astonishes the staid citizens.

Grenada is showing unusual activity. There were more changes in real estate in two days last week than in the twelve months preceding.

Iron and lead mines have been discovered in the vicinity of Vicksburg.

The steam gin of Mr. Beny Prince, on the Yazoo River, near Sardon, was fired on the ninth, and was totally destroyed. Thirty-five bales of cotton were also burned. This is the second gin burned for Mr. Prince this season.

A company known as "The Mississippi Immigration and Real Estate Company" has been organized at Meridian.

The whole debt of Natchez is $18,400, and only $11,000 bears interest.

S. H. Stackhouse, a prominent citizen of Crystal Springs, is dead.

Yazoo has shipped 22,000 bales of cotton and has 6,000 on hand. The contract for the 87,500 new Presbyterian Church for that place will be let on the first of March. The rise in the up rivers is causing some alarm of an overflow this spring.

About $15,000 worth of property changed hands in and around Grenada the fifteenth instant.

As an instance of the remarkable increase in the value of Duck Hill real estate the following is copied from the Picayune's special from that place: "A certain lot sold two days ago for $300, and to-day one-half was sold for $600, while the other can not be bought, so rapidly have prices advanced."

Mr. Charles H. Corke, who has been proctor of the Industrial College, has resigned, and Mr. J. A. Neilson has been appointed in his stead.

The compress at Greenville has received so far over 30,000 bales of cotton, and good shipments are received daily.

An open switch on the V. and M. railroad caused a collision and smash up, and the injury to the fireman and engineer of the train.

Greenville, Miss.

MR. EDITOR: We have had a good time in Greenville. Bishop Galloway was with us yesterday, and addressed the people of Greenville at eleven A. M. on the subject of church extension, and preached a very excellent sermon at night. His address at eleven A. M. was a grand success, and the collection in the interest of the Paine Loan Fund amounted to $1,257, notwithstanding the weather here was quite inclement and the congregation small. Greenville is on a boom, and the whole district is looking up.

Yours fraternally,

J. W. HONNOLL.
FEBRUARY 16, 1887.

Notice.

The time for holding the Brookhaven District Conference has been changed to April 7 to 10.

J. M. WEEMS, P. E.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. B. Thomson, 61 to 70 South Rampart St., New Orleans.

When a man sings "A Hundred Fathoms Deep" he has to go down to the C to do it.

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Phillip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

Motto of a wood-sawyer—I came, I sawed, I corded.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Man wants but little here below—zero.

In this issue of the ADVOCATE will be found the advertisement of the Louisiana Wire and Iron Manufacturing Co. This is a home institution, and should receive the patronage of those desiring goods of this description. For circulars, etc., address the manager.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, which substitutes ease and comfort for pain and suffering, is one of the most potent curative agents known.

MISCELLANEOUS.

COLGATE'S CASHMERE BOUQUET Toilet Soap

Established over 80 years. The largest and oldest manufacturers of Toilet Soaps in America. Our Toilet Soaps of all kinds are acknowledged to be the most reliable, being absolutely pure, of high uniform standard, and exquisite delicacy of perfume. THE BEST for chapped hands and delicate skins. Sold everywhere.
COLGATE & CO., NEW YORK.

GREAT LABOR SAVING
SOAPINA!
Has been discovered which will wash in the hardest kind of water as well as ordinary soap in soft water. It is a fine article for washing woollen goods, clothing of Machinists, Printers, etc.
J. H. KELLER,
NEW ORLEANS.

FIRE INSURANCE.

Hope Insurance Company,
188 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00
ASSETS, JAN'Y, 1887.....$401,982 17

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40 CARONDELET STREET.

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Assets in the United States.....$6,148,383 36
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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *options* are most frequently the result of these hidden vippers and unloves. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A.** FAHNESTOCK, and be satisfied with nothing else.

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Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your Vermifuge can not safely be dispensed with in any family.
Yours, &c., J. W. HUBBARD, M. D.

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Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

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Our Young People.

HAPPY ORPHANS.

BY CORA A. D. WYCKOFF.

A hundred little chicks or more,
Downy, soft and yellow,
Were piping out their discontent
In voices far from mellow.
I looked around in wonderment;
No mothers were at hand
To gather 'neath their outstretched wings
The doleful little band.

And, as I gazed, a small wee voice
From one chick seemed to say:
"Perhaps you think we like it—
This fine new-fangled way;
But it's very disagreeable,
For, strange as it may seem,
We never had a mother—
They hatched us out by steam;

"And they call us 'happy orphans,'
When we're ready all to weep,
For no answering clurk comes back to us,
Though we peep, and peep, and peep.
They say it's scientific,
And I've no doubt it's true;
But I'd rather have a mother—
Now, really, wouldn't you?"
—Harper's Young People.

MR. EDITOR: As it has been some time since I have written to the dear ADVOCATE, I thought I would write again; and, as the very good editor was so kind as to publish my last, I know he will give space in his excellent paper for this one. I want my dear Uncle Blackshier, who is now going to school at Centenary College, to see and read my letter. Oh, how I long for next summer, for then he will be with us! We have heard from Conference, and our good preachers, Bros. Blocker and Johns, were sent back to us. How kind the Bishop was to send them back! I do think so much of Bro. Johns, but I am afraid some "big girl" will take him before I am old enough to claim him. I must tell the cousins about Santa Claus. I had a Christmas tree all to myself, and the dear old "saint" filled it with so many nice things. Last, but not least, I must speak of our Sabbath-school. My teacher (mamma) offered a prize to the best pupil; so one of my class and I tied. We had to draw straws to decide the matter. Anxiously we waited for the superintendent (my grandpa) to fix the straws; then we drew, and to my joy I won the prize. With much love, I am, Your little friend,

LESLIE MAGEE.
BOYLINE, Louisiana.

MR. EDITOR: As I have not seen any letters from this part of country, I thought I would write one. Papa takes your valuable paper. We all like it very much. I love to read the little children's letters. I am a country girl thirteen years of age. I am not going to school now. I study at home. I have six studies. Bro. Parker is our pastor this year. Bro. T. W. Adams was our pastor last year. We all liked him very much, and were sorry that he was not sent here for another year. We have no Sunday-school now, but will organize one just as soon as spring opens. I will answer Ida L. Ellington's question: Jesus first appeared unto Mary Magdalene. I will close by asking some questions: How many times in the Bible does the word "Lord" occur? Where in the Bible is the word "schoolmaster" found? Your little friend,

ANNIE H. MIDDLETON.
BENTON, Mississippi.

MR. EDITOR: As it has been some time since I have written a letter to the little folks, I thought I would do so. We are very pleasantly situated in the parsonage at Mechanicsburg. My papa has a very large work, consequently he is at home very little, and I have to be mamma's "protector" and help, too. I have two sisters and one brother. My oldest sister, Allie, and myself go to school. We have no Sunday-school now, but it will begin again in the spring. I will now answer my friend's, Felix Thompson's, question: The three names beginning with "F" are Felix, Festus and Fortunatus. I will also ask a question: Where is "singing" first mentioned in the Bible?

TOMMIE COTTON.
MECHANICSBURG, Mississippi.

MR. EDITOR: I am little girl nine years old. I never did write to my paper; but I see so many letters from the children that I will write a short letter to your good paper. My papa takes the ADVOCATE. I go to Sunday-school every Sunday if I can get there. I love my teacher very much. I got the prize for good lessons. I went to school to our pastor this year. The children like him. If this does not fall in the waste-basket, I will write again in the future.
Your little friend,

IRIS GRIFFING.
OAK GROVE, Mississippi.

MR. EDITOR: You are very kind to the little folks to publish their letters for them. I will take advantage of your good nature and get my name in print. I am a little boy living one-half mile from Oak Grove, La. My papa is a farmer; and, I tell you, Mr. Editor, it is so nice to enjoy what is raised on the farm. We have vegetables in the spring; fruits in the summer and autumn months. Winter is the hardest time for the farmer. But it need not be dreary to us, for we can gather pecans, walnuts, hickorynuts and hazelnuts right here in the country, to feast on in the winter, to say nothing of the popcorn, goobers, etc., that we raise at home. Bro. Patterson was our preacher last year, and we all loved him so much; but good Bishop Duncan thought a change was best, so he sent us Bro. Munholland. We have not seen him yet, but we love him, for he is a minister. We love all ministers of the gospel.
Yours truly,

CARROLL WILSON.

GERMAN BOYS.—Prof. John K. Lord, of Dartmouth College, says in an article in Education, for December: "German boys never play; they have no games, no sports. Life is to them a serious business. During a year's residence in a German town—where were a university, a gymnasium, a *real-schule*, people's schools, and various private schools, and where, having two boys of my own in school, I had good opportunity to learn of boys' life—I never saw or heard, with the exception of one game of hide-and-seek, a single game. Once, in crossing a large court, I saw a company of boys choosing sides for a game of ball. I watched with interest a spectacle so unusual, wishing to see how a German boy would look when actually engaged in a game; but I was disappointed, as the company soon broke up in a fight. I was not surprised; for fighting, not in anger or hot blood, but easily and naturally, is the amusement of the German boy. Not that he is more pugnacious than other boys, but the military discipline that curbs him in school, and the sight of soldiers whenever he steps into the street, keep constantly before him the idea, and almost the necessity, of fighting. This lack of healthful sport seriously affects the boy, depriving him of much enjoyment, and making him old before he is mature."

Chills and Fever. Malaria.

"Many cases of fever and ague, dumb ague and congestive chills were promptly arrested and entirely banished by the use of Simmons Liver Regulator. You don't say half enough in regard to the efficacy of this valuable medicine in cases of ague, intermittent fevers, etc. Every case has been arrested immediately. I was a sufferer for years with the liver disease, and only found relief by using the Regulator."—ROBERT J. WEEKS, Batavia, Kane Co., Ill.

CURIOUS CUSTOMS AMONG THE CHINESE.—When boys fall sick there are two very curious customs. Sometimes the little fellow is made a priest, and dressed in priest's clothes. His parents think the gods will not make him die when he is dedicated to their service. But they may not want him to be a priest, as he would have to change his name and leave his family. After a time they take him to a temple and get the priests to burn incense to the idols and chant prayers. When he has finished he takes a besom and chases the boy out of the temple, who comes home and puts on ordinary clothes. Others try to cheat the gods. They put a silver wire round the boy's neck, and leave off mentioning his name, calling him a pig or dog. They imagine the god, who is looking for a boy, will not search their house for one when he hears them speaking only to a dog. All the children have old coins and charms tied to their clothes to keep off the evil eye and drive away wicked spirits.—Church of Scotland Mission Record.

Young man, what are you trying to make of yourself? We do not ask what pursuit you are to follow, or what your hands are to do, but what kind of a man are you intending to be? Have you settled the question of your future character? Will it be lofty and pure, or low and bad? Will it be distinguished by allegiance to God or subjection to Satan? Now is the time to decide. If you want God to help you by his Spirit to lead an upright and pure life, give him your heart. If you want God on your side, get on his side.

Farm and Home.

Sunday Meals.

Probably many a housekeeper will be glad to avail herself of this experience related by a writer in Good Housekeeping:

I believe in a good dinner on Sunday, the only day in the week when the gudeman of my house has his dinner with his family. I also believe in making Sunday a day of rest and gladness for my faithful hard-worked Chloe. How to combine these two things has long been a problem, which at last we have solved, to the entire satisfaction of all concerned.

We have dinner at half-past one, when we come from Sunday-school. The table is laid with snowy cloth and the best china always, and generally for one guest. We like to bring home with us some home-sick student or pale-faced teacher, who only boards, not lives, or a friend who loves a Sunday "sing," and can help with fingers or voice. Chloe, in a fresh calico and white apron, comes in to wait on us, when her dinner, nicely served and garnished, is ready. In summer we give up soup, and have a lettuce or tomato salad between the meat course and dessert, and there is always coffee or tea last. The dinner is the pleasantest and most leisurely of the week, as well as the nicest. As much as possible is prepared on Saturday. By four o'clock Chloe has everything cleared away, her breakfast table neatly set, and goes smiling out of the side door in her best array, not to return until ten o'clock. On a side table in the dining-room she has set out a waiter, with a plate of thin bread and butter nicely piled, a basket of cakes, a pitcher of ice-water, another of milk, a dish of baked apples or fruit, over all a napkin. There is also the little Japanese tray and tea things, with which the tea is always made, on the table, instead of being boiled and spoiled in the kitchen. If it is winter, she leaves the tea-kettle ready to boil at a minute's notice. In summer I boil the water in a saucepan over the kitchen gas. It takes five minutes, and that is all the work to be done for our Sunday night teas. The meal is made perfectly informal. If we are going to evening service, my husband and I sometimes take ours when we come home, and let the rest of the family have theirs when they choose.

Sometimes we have happy Sunday evenings at home, all together. These are the best, and will have a hold on the children, I am sure, while they live. There are long, quiet chats, with "papa" in the middle of the sofa, the little heads on each side nestled close; or our favorite game, each repeating a line of poetry, beginning with A, and so going through the alphabet; or singing out of our beautiful Sunday-School Hymnal, which is so much underrated by people in general. On these evenings our tea becomes a real pleasure. I bring the waiter into the library, and put it on a little round table before the open fire. While the Souchong is brewing in the little blue china teapot, the children pass the bread and butter, or everybody helps himself in picnic fashion, without ceremony. In summer the little table is wheeled out on the piazza, and we have our tea there, with the shadows of the vine leaves dancing over us while we watch the sinking sun. Ten minutes is more than enough to gather up the few dishes afterward. The children, happy in anything out of week-day routine, say, "How lovely Sunday is!" And we elders think, How good God is who gave us our home!

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FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from all poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved and beautified by CUTICURA MEDICATED SOAP.

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Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises, It is cooling, cleansing and healing.

Catarrh, If is most efficacious for this disease, Cold in the Head, &c. "Pond's Extract Catarrh Cure," specially prepared to meet serious cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia, No other preparation has cured more cases of these distressing complaints than the Extract, Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching, It is the greatest known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples, Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

Female Complaints, In the majority of *female* diseases the Extract can be used as well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.
Pond's Extract has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None others genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold in bulk or by the quantity.*
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EBEN E. REXFORD,
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Price, 5 cts. each, or 50 cts. a dozen by mail, postpaid; $4 a hundred by express, charges not prepaid.

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Price of each, same as for "EASTER MORNING."
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WASHER and BLEACHER!
Weighs only Five lbs., and can be carried in a small valise. $1,000 Reward for its Superior. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. *No rubbing required*; no friction to injure the fabric. To place it in every household the price has been placed at $3, and if not found satisfactory within one month from date of purchase, money refunded, less Express charges.
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Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

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Christian Advocate.

Marriages.

McKINNEY—SADLER.—At the residence of the bride's father, February 10, 1887, by Rev. J. N. Tucker, Mr. J. C. H. McKinney, of Anguilla, Miss., to Miss Alice C. Sadler, of Pearl River Station, La.

PRUETT—THOMPSON.—At the residence of the bride's brother-in-law, near Sylvarena, Miss., December 22, 1887, by the Rev. J. H. Evans, Mr. W. A. Pruett, of Moss Hill, Jasper county, Miss., to Miss L. M. Thompson, of Sylvarena, Smith county, Miss.

McLARIN—EVANS.—At the residence of Dr. Polk Watkins, in Raleigh, Miss., February 9, 1887, by Rev. R. A. Selby, Dr. A. G. McLaurin to Miss Cordie Evans, all of Smith county, Miss.

McMASTER—POWELL.—At the residence of the bride's father, in Hinds county, Miss., February 8, by Rev. W. E. Ballard, Mr. J. A. McMaster and Miss Minnie L. Powell, all of Hinds county, Miss.

IRELAND—HOLLINGSWORTH.—At the residence of the bride's parents, Mr. and Mrs. J. B. Hollingsworth, Valley, Miss., February 10, inst., by Rev. S. J. Colton, Mr. T. J. Ireland to Miss Lizzie Hollingsworth.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

FORD—On January 28, 1887, at Quitman's Landing, twelve miles above Natchez, Miss., Mrs. J. C. FORD, the beloved wife of Bro. William H. Ford, departed this life, and now "rests under the shade of the trees." Sister Ford was a native of Adams county, being born March 1, 1847, near Elis' Cliff, about eighteen miles below Natchez. Her father, Bro. L. F. Austin, moved to Pleasant Grove, Franklin county, Miss., while she was a young girl. At the age of sixteen she united herself with the Baptist Church at Union Church, Franklin county. Two years later (1865) she married Bro. William H. Ford, with whom she lived to her death, proving herself a devoted wife and loving mother. She was the mother of eight children: four had gone to rest during her life, and four she leaves with the bereaved husband and father. In 1873 they moved to Jefferson county, Miss., near Church Hill. She joined the Methodist Church at Linwood, in A. D. 1879, under the pastoral charge of Rev. J. P. Drake, and there remained until she removed her membership to our new church, Locust Grove. In 1886, She lived to see her husband and all her children received into the church, save the youngest, a boy of two years.

The present pastor talked with Sister Ford, prior to her sickness, on the subject of religion. She said she loved the church and Christian people everywhere, and expressed a desire that all of her family might become members of the church and lead a Christian life. She requested that there should be no funeral sermon over her remains, proving thereby that she wished to make no display, but that she was a woman of an humble spirit. We deposited her remains at Pine Ridge Church, seven miles northeast of Natchez, where she awaits the resurrection morn. She can not return to bereaved friends, but they, if faithful, may go to her.

A. C. FLOWERS.

KELLER—SISTER KELLER was born in Germany, February, 1827. Her parents came to America when she was an infant, and settled in Louisville, Ky. She came to New Orleans, La., in youth, where she resided to the day of her death. In January, 1851, she was happily married to Bro. J. H. Keller. They were successful in the pursuit of life, and reared a very interesting family which would do credit to any mother. She leaves a husband, two sons and four daughters to mourn their loss, while she has gone to join the other loved one.

Sister Keller was a loving, kind wife, wise in counsel, a devoted mother and a warm-hearted friend. She was frank, open and always the same. She joined the Methodist Church in her seventeenth year, where she lived and worked, and which she loved next to her Savior. She was happy when it prospered, and sad when it declined. Her home was ever open to the preachers, whom she was glad to receive and entertain. She was liberal in giving of her substance to support the church. In the last years of her life she had much trouble. These trials confirmed her in her Christian faith; and in those dark days she drew nearer to Christ. Her Bible and hymn book were her constant comfort. During her illness, she said, "It is better to be absent from the body, and to be present with the Lord." When she came to close this life, she was calm as the closing day, and seemed absorbed in her communion, as though she was already with Christ and the loved ones, and passed out at eleven P. M., Friday night, January 28, 1887, seemingly without a sigh or fear or pain. Thank God for a religion that can enable our friends thus to die! Our loss is her gain. Let us work on and improve the godly example she has left us. The family has my sympathy and prayers. Her funeral was largely attended, and the services were conducted by Bishop Keener.

F. G. HOCUTT.

MAGEE—PHILIP MAGEE was born in St. Tammany parish, La., October 25, 1828, and died at Hattiesburg, Perry county, Miss., January 24, 1887. For eight or nine years he had been a sufferer from dyspepsia. Bro. Magee was a member of the Methodist Church and a consistent Christian for the last fifteen years of his life; was patient and hopeful through all his years of suffering, and in death was fully resigned. He leaves one son and one daughter and several grandchildren to mourn their loss. The son is in Mexico. The daughter is the wife of Mr. J. Toomer, of Hattiesburg, under whose roof the honored and lamented father breathed his last.

H. J. HARRIS.

FERGUSSON—Four summers and a few months had passed lightly over the head of little "LOTTIE LEE" FERGUSSON, leaving her yet in the budding beauty of childhood. She was a bright, beautiful and loving child. Her gentle spirit, sweet, bird-like voice, and winsome ways, made for her many friends. "Lottie Lee" was one of the little pets of our town, beloved by all who knew her. She died about six o'clock, Monday evening, January 17, 1887. As the stars were coming out to shine above us, her beautiful spirit was borne upward to shine and dwell in the home of the angels. It is hard to realize that our little friend is no longer of earth. Her child form, her sweet face, her friendly greeting, her welcome visits to our home, seem as a loving vision gone.

But, though the beautiful vision has passed away, it will be still treasured in memory as a joy forever. She was beautiful still in the calm repose of death as we stood with sorrowing ones, the stricken mother and father, and, with tear-dimmed eyes, looked for the last time upon the little form and face. The blessed Healer, I thought, is always present amid scenes of sorrow like this with balm for aching hearts. With melting heart and gentle words, he says: "Suffer the little children to come unto me, for of such is the kingdom of heaven." There is consolation, bereaved and stricken ones, in the thought that your "little treasure," Lottie Lee, is "safe in the arms of Jesus."

T. WEIR.

MOSELEY—LINDSLEY E. MOSELEY was born August 30, 1855, in Newton county, Ga., and died at the residence of his step-father, J. L. Brown, near Haynesville, Claiborne parish, La., on August 1, 1886. He professed religion and joined the Methodist Episcopal church, South, in Haynesville, La., when about fifteen years of age. On the twenty-ninth of May, 1885, while engaged as conductor on the Georgia Pacific railroad, he was attacked with a severe hemorrhage as he was taking his train into Atlanta, Ga., and for the next eight days he had a hemorrhage, which prostrated him so much as to render him so helpless that it was necessary for him to send for his mother, Mrs. J. L. Brown, to go to his relief, which she did and remained with him the space of five months, at the expiration of which time they started for their home in Claiborne parish, La. While at home for the space of several months, his suffering was intense. The night before he died he had another hemorrhage, which terminated his life in this world. Lindsley was a good boy, kind and affectionate to his mother, had many friends in the neighborhood where he was raised, and many friends where he labored in the interest of the railroad. I visited him, read the Scriptures and prayed with him and for him, and found him resigned to the will of God.

C. R. GODFREY.

NORTON—Another aged and well-rounded Christian has finished her work and suffering on earth and gone to her eternal rest and reward. Mrs. LUCINDA NORTON was born April 30, 1811, in Pendleton, S. C. She was married to D. A. Norton, November 30, 1834. She professed religion and joined the Methodist Church in 1838, and died, near Arcadia, La., after a protracted illness, January 30, 1887.

Sister Norton's Christian life was not demonstrative, but quiet, positive and always consistent. She governed her house after the Bible standard; and her children are endeavoring to emulate her Christian virtues. The mother and wife is gone, and the household is bowed with grief; yet they "sweep not as those who have no hope." They are looking for a family reunion beyond the river.

JNO. A. MILLER.

STROUD—JAMES HARVEY, son of J. M. and Alice Stroud, was born in Franklin county, Miss., July 12, 1883, and given to the Lord in holy baptism in the same year, and died January 15, 1887, aged three years, six months and three days. He was sick a very short time. His loving father and mother stood by and anxiously desired his recovery, but had to bow in submission to the will of him that doeth all things well. We buried him on January 16. A father and mother and four brothers and sisters survive to mourn; but he is resting in the bosom of him who shed his blood to redeem the world. May God bless Bro. and Sister Stroud, and finally bring the family all to meet little Harvey in heaven!

WM. M. SULLIVAN.

MISCELLANEOUS.

WILLISTON, FLORIDA, Sept. 7th, 1886.

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HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(*For Week Ending February 22, 1887.*)

COTTON.

Low ordinary	7 1-16	(a — —
Ordinary	7 9-16	— —
Good ordinary	8 5-16	— —
Low middling	8¾	— —
Middling	9 1-16	— —
Good middling	9 7-16	— —
Middling fair	9 15-16	— —
Fair	10⅝	— —
Galveston middling	8⅞	— —
Mobile middling	8 15-16	— —
St. Louis middling	9	— —

SUGAR.

Inferior	2½	3⅛
Common	3¼	3⅝
Good common	3¾	4
Fair	3¾	4
Good fair	4 1-16	4⅛
Fully fair	4 1-16	4⅛
Prime	4 3-16	4¼
Strictly Prime	4 3-16	4¼
Choice	4 5-16	4⅜
Seconds	3¾	4¾
Choice yellow	5 7-16	— —
Gray White	— —	— —
Choice whites	— —	5½
Stan. Gran	5 11-16	— —

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	28	30
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	3¾	4
Good	3¼	3⅜
Fair	3	3⅛
Ordinary	2⅞	3
Common	2⅝	2¾
No. 2	— —	2⅛
Rough	2 30	2 90

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	— —	5 12½
Extra fancy	4 50	4 62½
Winter wheat patents	5 12½	5 25
Choice	3 70	3 75
Fancy	4 00	4 10
Extra Fancy	4 30	4 35

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	2 25	2 30
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	45	45½
Yellow	45½	46
Mixed	45	45½
OATS:		
Western	37½	38
Texas rust-proof	42½	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	15 00	15 50
Prime	13 50	14

PROVISIONS.

PORK:		
Mess	15	— —
Prime Mess	13 50	13 75
Rumps	12 75	13 00
BACON:		
Fancy breakfast	11	— —
Shoulders	6½	— —
Sides, long clear	7¾	8
Sides, short rib	7¾	— —
HAMS:		
Sugar-cured	11½	12 00
DRY SALT MEAT:		
Shoulders	6⅛	— —
Sides, long clear	7¾	— —
Sides, short rib	7¾	— —

GROCERIES.

COFFEE:		
Prime	— —	15¼
Fair	— —	14¾
Common	— —	12½
BUTTER:		
Western Creamery	27	28
Western Dairy	19	20
Country	— —	— —
LARD:		
Choice	6¾	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	36	— —
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ head	8	10
POTATOES:		
Louisiana	— —	— —
Western	1 50	1 75
KROUT:		
Western, ₱ bbl	— —	7 00
ONIONS:		
Louisiana	— —	— —
Western	3 00	3 25

BALING STUFFS.

BAGGING:		
1¾ lb, per yd	7¾	— —
2 lb	8½	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	3 00	3 50
Chickens, South'n	2 50	3 00
Young	1 75	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	— —	11
Southern	— —	11
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10½
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 75	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

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News Summary.

FEBRUARY 15.

The Hungarian Diet approved the bill appropriating 7,640,000 florins for national defense.——The Austrian government has introduced a bill in the Reichstag, appropriating 2,000,000 florins for the equipment of the landwehr and the landsturm.——Twenty-five hundred of the 72,000 prisoners confined in the jails throughout India will be released as an act of clemency commemorative of the jubilee of Queen Victoria.——The Bundesrath has approved the act, the government declaring Stettin in a minor state of siege.——Capt. A. W. Greely has been appointed Chief of Signal Service, vice Hazen, deceased.——The Senate increased the River and Harbor Bill, appropriating $4,000,000.

FEBRUARY 16.

A serious riot at Dingle, county Kerry, Ireland. A number of men and women injured.——Sixty British members of the House of Commons requested an inquiry into the Irish jury system.——Prince Hohenlohe said to-day, in his election manifesto, that the government asked for the passage of the Septenate Bill because it is persuaded that Germany will be threatened with danger of war as soon as that part of the French nation which long for war regards the military strength of France superior to that of Germany.——Emperor William is confined to his apartments with a cold and hoarseness.——An extraordinary and novel strike is threatened in Greenville, S. C. The U. S. Circuit Court is in session. It appears that there are no funds available at present to pay witnesses and jurors, and the former threaten to strike against the government if the money is not forthcoming.——The President has vetoed the bill for the distribution of seed in Texas.

FEBRUARY 17.

At Liverpool yesterday the steamship Great Eastern was sold for $130,000.——Parnell's amendment defeated in the House of Commons.——The Servian Chamber of Deputies has voted the extra military credit of £1,200,000 to defend the neutrality of the country.——Bismarck has informed the Vatican that he is sure of a majority in the new Reichstag.——Inter Ocean's special from St. Paul says: Cattle on the ranges are dying by the thousands.——The West Virginia Legislature has decided to submit the prohibitory question to a vote of the people.

FEBRUARY 18.

It is announced in Russian government circles that the conviction is gaining ground that war between France and Germany is inevitable.——The North German Gazette says that the Reichstag will be again dissolved unless the government secures a majority in the coming election.——The Anti-Polygamy Bill is ready for the President's signature.——The heavy storms that have prevailed in the Northwest for the last three weeks have destroyed almost the entire telegraph system of the Western Union in that vicinity. Only one wire remains between Chicago and San Francisco.——The Northwest Louisiana Land Company was organized in Shreveport last night.

FEBRUARY 19.

The lower House of the Hungarian Diet, by an unanimous vote, passed the extra credit of $3,110,000 for the equipment of the landwehr.——The Costa Rican government has forbidden the landing of Chinamen.——The negotiations between Spain and the United States for a new commercial treaty have been suspended by Spain until the American Congress shall have taken some action in regard to the tobacco and sugar duties.——The Senate Committee on Printing have concluded to report adversely on the nomination of Public Printer Benedict.——A fire on the American cotton docks, at Tompkinsville, S. I., caused by lightning, destroyed $2,500,000 worth of cotton and $50,000 worth of buildings.——The bill retiring the trade dollar passed, and ready for the President's signature.

FEBRUARY 20.

An extensive plot has been discovered for a Polish rising in the event of a Russo-German war.——Council of war met again at Vienna. The officers of the reserves are forbidden to leave the country.——The Grand Army posts are bringing all the pressure to bear on Congressmen by petitions in order to secure the passage of the big pension steal over the President's veto.

FEBRUARY 21.

The elections in the city of Berlin resulted unfavorably for all the government candidates.——The Queen has asked Lord Dufferin, Viceroy of India, to convey to the people her warmest thanks and deep appreciation of their loyalty to herself, as shown by their manifestation commemorative of her jubilee.——It is reported that the President has offered the treasury portfolio to Speaker Carlisle.——The Senate passed the bill incorporating the Maritime Canal Company, of Nicaragua, with principal office in New York City.

Central Mexican Conference shows the following statistics:

Number of local preachers, 11; number of members of church, 1,774; adults baptized, 90; Sunday-schools, 49; Sunday-school teachers, 66; Sunday-school scholars, 1,009; contributed for foreign missions, $216—$16 above their assessment; contributed to church extension, $357 30. Church edifices, 21; value of church edifices, $51,931 51. Parsonages, 6; value of parsonages, $10,839 35. Day-schools, 19; pupils in day-schools, 623. Next session of Conference at Puebla.

Books and Periodicals.

BOOKS.

THE TEACHING OF THE SACRED SCRIPTURES CONCERNING WINE AND OTHER LIQUORS: By H. N. Davis, of the Illinois Conference. Cranston & Stowe, Cincinnati. Price, fifteen cents.

The writer shows the use of wine among the Jews by many quotations. Indeed, we have not seen so much Scripture put in such a clear and compact form as is put together on the wine question in this little pamphlet of forty-eight pages. We commend it heartily.

NO. 8. THE EUREKA COLLECTIONS OF RECITATIONS AND READINGS. J. S. Ogilvie, 31 Rose street, New York.

This is a little book of prose and rhyme designed for private and public entertainments.

THE RED DRAGON: OR, TEMPERANCE CATECHISM. By H. T. Hudson, D. D. Babbington, Roberts & Co., Shelby, N. C.

This catechism is designed for Sunday-schools, families and individuals. This is one of the best lines upon which to project and carry forward the temperance campaign. Indoctrinate the young people with the teachings of the Bible on this subject. Dr. Hudson has done a good work in writing and publishing this little work. The appeal at the end has the clear ring of a clarion.

PERIODICALS.

—Babyhood, February. There is nothing equal to this magazine. If the people who have young children do not read this monthly, they are doing a great injustice to those young children. Babyhood Publishing Company, 5, Beekman street, New York. Price, $1 50.

—Wide Awake is as bright and beautiful as ever, scattering an unusual amount of sunshine through the February days. D. Lothrop & Co., Boston.

—The Cosmopolitan is on hand with a full table. Schlicht and Field Company, Rochester, New York.

—Sidereal Messenger has all about the heavens and how to study them. Northfield, Minn.

—The Book-Buyer has a summary of American and foreign literature. Charles Scribner's Sons, New York City.

—Christian Thought, for February, is filled with articles on the various phases of the labor question; and everything is first-class. It is published by W. B. Ketcham, 71 Bible House, New York.

—The Brooklyn Magazine is on hand in good time with its usual bill of fare.

—The Studio, for January, has some good etchings and good reading matter to match.

—Received, Common School Education, by William A. Mowry. 50 Bromfield street, Boston.

—Journal of Education. New Orleans, La.

—Littell's Living Age. No. 2225. Littell & Co., Boston.

—Freeman's Monthly Magazine. Passaic City, N. J.

—Musical Herald. Franklin Squre, Boston.

—The Gospel in All Lands. 805 Broadway, New York.

THE TRUE STRENGTH OF METHODISM.—The epithet Arminian as applied to Methodist theology is, after all, very like a misnomer. It is Arminian only in the sense that it is anti-Calvinistic. The name of the amiable and accomplished Dutch professor has become the symbol of the opposition to the predestinarianism of the Genevan reformer; but while the Arminianism of the Low Countries developed early into a flaccid and only half Protestant Broad Churchism, Methodism has preserved undiminished and even intensified the dogmatic orthodoxy of the Puritans, as well as their hatred of everything that savors of Roman Catholicism. Protestantism is often stigmatized as a mere negation—the watchword of an insurrection; and the same charge might be brought up against Arminianism; but it would be as unjust in the one case as in the other. Protestanism is the negation of Romanism, just as the teaching of St. Paul was the negation of the tenets of the Ebionites, or rather of their predecessors, the myriads of Palestinian believers who were all zealous of the law. The Reformation was the reassertion of fundamental Christian truths which the Church of Rome had for the most part not rejected, but made inoperative by the huge superstructure under which it had buried them. The Evangelical Arminianism of the eighteenth century was in like manner the reassertion of truths which were for the most part imbedded in the theology of the Reformed Churches, but which were made of none effect by the philosophical system so strangely engrafted upon that theology. It is not in its negation of Calvinistic dogmas, but in its vindication and proclamation of the antagonistic truths that the strength of Methodism lies. One thing may be regarded as established by its past history; that is, that its Arminianism involves no tendency towards laxity of dogmatic teaching. Compared with those churches which still retain more or less of their original Calvinism, Methodism has proved itself not less but better fitted to resist the disintegrating atmosphere of the nineteenth century. —Exchange.

THE RESISTANCE OF THE ATMOSPHERE.—From Professor Langley's illustrated paper on "Comets and Meteors," in the January Century, we quote as follows: "Everybody has noticed that if we move a fan gently, the air parts before it with little effort, while, when we try to fan violently, the same air is felt to react; yet if we go on to say that if the motion is still more violent, the atmosphere will resist like a solid, against which the fan, if made of iron, would break in pieces, this may seem to some an unexpected property of the "nimble" air through which we move daily. Yet this is the case, and if the motion is only so quick that the air can not get out of the way, a body hurled against it will rise in temperature like a shot striking an armor-plate. It is all a question of speed, and that of the meteorite is known to be immense. One has been seen to fly over this country from the Mississippi to the Atlantic in an unappreciably short time, probably in less than two minutes; and though at a presumable height of over fifty miles, the velocity with which it shot by gave everyone the impression that it went just above his head, and some witnesses of the unexpected apparition looked the next day to see if it had struck their chimneys. The heat developed by arrested motion in the case of a mass of iron moving twenty miles a second can be calculated, and is found to be much more than enough, not only to melt it, but to turn it into vapor; though what probably does happen is, according to Professor Newton, that the melted surface-portions are wiped away by the pressure of the air and volatilized to form the luminous train, the interior remaining cold, until the difference of temperature causes a fracture, when the stone breaks and pieces fall—some of them at red-hot heat, some of them, possibly, at the temperature of outer space, or far below that of freezing mercury.

"Where do these stones come from? What made them? The answer is not yet complete, but if a part of the riddle is already yielding to patience, it is worthy of note, as an instance of the connection of the sciences, that the first help to the solution of this astronomical enigma came from the chemists and the geologists."

The country boy or girl is face to face with practical realities. He sees how slowly money is made on the farm; he is taught from youth up the need of economy; he has the nature of saving first explained to him every day in the week; he is not exposed to the temptation of the saloon or ball-room, and he is not so much of a lady's man before he has occasion to use a razor on his downy cheek. He may be a trifle rude; he may not feel easy in company, but in the long, closely contested race of life, it is the chap that trudges to school barefooted in summer and in stogas in winter, whose mother cuts his hair with the sheep-shears, who leads the chap that goes to the city school with starched shirt-front and fancy slippers, and whose head is shaved with a lawn-mower at the barber shop.

The Christian life is full of trials, unpleasant duties, weighty responsibilities; duties are to be met, crosses are to be borne, trials endured, responsibilities shouldered. These demand courage and test its metal. The heroes of faith, patriarchs, prophets, apostles, martyrs illustrate the necessity and triumph of holy courage. Paul, Luther and Wesley were men of unflinching courage. They would not be honored as the chief apostle, the leader of the Reformation, the father of Methodism, were it not for their courage; without this their names would never have been on the roll of God's elect and honored ones. Cowardice would have damned them in this world and in the world to come.—St. Louis Christian Advocate.

If God is entering more and more into your thoughts, if you are loving to talk with him in prayer, if in your home, your business and your pleasures you are seeking to do his will that whatever you do you may glorify him, then you have daily witness that you are a citizen of heaven—that your white robe is being woven by your words and acts of every day.—Rev. E. A. Kittredge.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Evergreen	Feb. 26, 27
Melville, at Melville	Mar. 5, 6
Trinity, at Bennett's School-house	12, 13
Centreville, at Centreville	19, 20
Columbia, at Columbia	26, 27
Montgomery, at Montgomery	Apr. 2, 3
Ada, at Gray's Creek	9, 10

District stewards' meeting at Alexandria, February 19, 1887.

B. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Ruston, at Ruston	Feb. 26, 27
Minden circuit, at Minden	Mar. 5, 6
Tulip circuit, at Tulip	12, 13
Haynesville circuit, at Haynesville	19, 20
Homer circuit, at Homer	26, 27
Farmerville circuit, at Farmerville	Apr. 2, 3
Summerfield circuit, at Alabama	9, 10
Downsville circuit, at Downsville	16, 17
Indian Village circuit, at Bethel	23, 24
Ringgold circuit, at Ringgold	30, May 1
Sparta and Saline, at Sparta	7, 8

The district stewards will please meet at the Methodist Church in Ruston, February 26, at three o'clock P. M.

ROBERT HANDLE, P. E.

DELHI DIST.—FIRST ROUND.

Lake Providence, at Lake Providence	Feb. 28, 27
Waterproof, at Waterproof	Mar. 5, 6
Richland	12, 13
Lind Grove, at Bartholomew	18, 20
Oak Ridge, at Good Hope	26, 27
Floyd, at Oak Grove	Apr. 2, 3
Bastrop	9, 10

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

East Point, at Coushatta Academy	Feb. 26, 27
Red River, at Campo Bella	Mar. 5, 6
Shreveport, at Shreveport	9
Caddo, at Friendship	12, 13
South Bossier, at Bellevue	16
North Bossier, at Concord	19, 20
Mooringsport, at Pine Hill	26, 27

The district stewards' meeting will be held at Shreveport, on Thursday, March 10, at ten o'clock A. M., in the Methodist Church.

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Feb. 26, 27
Rayne	Mar. 5, 6
Lake Charles	12
German Mission	13, 14
Sulphur Mine	20, 21

S. S. KEENER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Plaquemine and Donaldsville, at Plaq.	Feb. 26, 27
Algiers and Gretna, at Algiers	Mar. 6
Louisiana Avenue	13
Moreau	20
Carrollton and Parker Ch., at Carrollton	27
Baton Rouge	Apr. 2, 3

JOHN T. SAWYER, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

East Baton Rouge, at Bethel (Thu.)	Feb. 24
Perry's Creek	26, 27
Woodville	27, 28
Woodville circuit	Mar. 2, 3
Bayou Sara, at Bayou Sara	5, 6

A. A. H. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Cane Ridge	Feb. 26, 27
Anguilla	Mar. 5, 6
Meyersville	12, 13
Nolan	19, 20
Roxie	21, 22

W. L. C. BENNETT, P. E.

LAUGHTER.—Do we, as a rule, laugh enough? Is there not too much beefsteak and too little gravy for salutary digestion in the every-day consumption of brain food! Is there spice enough to season the standing dish of drudgery? There is a service to a chaste laugh, and its relation to physical comfort is noteworthy. Our emotions are the plaything of our surroundings, and the graces we would cultivate can never be perfected in an atmosphere that is not cordial. The nightmare of disaster is ever disturbing new endeavors and cherished ventures, and if it is to be dispelled the handiest helper is the sunshine of mirth. To one who is in the maelstrom of cares, or who is a galley slave in the struggle to exist, or on whose cast of dice is staked the gain or loss by living, there is no force that can sustain as broad humor. Music has a power to lighten loads, relax bows, but a side-shaker seems to be quite as salutary to the weary ones in the market place. A ditty travels to the springs of the feelings, but a neatly perpetrated pun makes the man of care take cheer as he toils. The mind that is lost to every appeal save the requisitions of his vocation needs to be switched off, and a handy way to do it is to tickle him. It is said of Lincoln that his indulgence in laughing and dry satirizing was a physical necessity—that the responsibilities of his policy during the war would have chafed him to despair had he not repeatedly laughed away his fears or stilled his forebodings with funny exuberances.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or for worse, as his portion; that, though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till.—Ralph Waldo Emerson.

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F. M. GRACE, Pres.
E. J. DAVIES, Vice-Pres.

Christian Advocate.

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WRECKED IN PORT.

BY JAMES BUCKHAM.

Through wild, tempestuous seas, through fog and night,
A noble ship had sailed; and now, at last,
The dangers of the awful deep were past,
And the green shores of home had come in sight.

By beach and cliff the ship sailed bravely on,
Past white-walled towns and fields of golden grain;
And eyes were wet with happy tears again,
To hear the church bells as the sun went down.

One more brief night upon the ocean's breast—
Then welcome to the land, to friends and home.
Oh, it was worth a thousand leagues to come,
To at the journey's end lay home and rest!

So came the night, the fog's low, misty bank;
At dawn no pilot, but they could not wait.
Alas! and who shall tell the good ship's fate?
Almost in port, she struck a rock, and sank!

O human soul! O nobler ship! If thou
Hast crossed the ocean of this life alone,
And seest at last the blessed shores of home,
Lay by! lay by! thou needst a pilot now!

Hints and Helps to the Study of God's Word.

The Bible is "the Book of Books," and is full of the most valuable information on the most important subjects, and from the highest and purest source.

It should be searched, therefore, "as for hid treasure." (Prov. ii, 6.) The ground of all correct knowledge in religion, and of all correct conduct, is laid in just views of God. Some remarks, therefore, are necessary upon those passages of Scriptures which speak of God.

It should never be forgotten that from the Scriptures alone we derive correct views of God—such views of him as are calculated to make us wise unto salvation—and that this object is pursued there in a manner suited to the capacities of mankind at large.

God condescends to the feebleness of our minds in the use of such representations of himself as are borrowed chiefly from *our nature and manner of acting*. Instance—Jer. vii, 13: "I spake unto you, rising up early and speaking."

This figurative language indicated that God placed great importance upon, and felt great interest in, the matter which then engaged him; because men usually rise up early, to prosecute earnestly matters of importance and interest. (Gen. viii, 21.) God is said to "smell a sweet savour." Paul uses the same figure—"We are unto God a sweet savour of Christ in them that are saved, and in them that perish." This is a Hebrew phrase drawn from the law of sacrifices, and employed to express God's acceptance of the service of his sincere worshipers.

The Scriptures in speaking of God sometimes ascribe hands, feet, eyes to him, not that he has any of these members—for "God is a spirit," "without body or parts." We are taught by such language that he has power to do those things indicated by these members. So we read of the "arm of the Lord," expression of power, because in man power is chiefly shown by the arm. Hebrews i, 13: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." This means that God's nature is so pure and holy that it is at infinite distance from, and at infinite contrariety to sin; that it is the only thing to which he is irreconcilably antagonistic. So when men hate a thing, to the highest degree, they turn away their eyes and refuse to look upon it—can not endure the sight of it. (See Psalms v, 3; II Cor. vi, 14, 15.) Again the Scriptures ascribe human affections and feelings to God. Zech. iii, 17: "The Lord thy God will joy over thee with singing." These expressions are taken from the manner of men in their manifestations of affection for loved ones. "It repented the Lord that he had made man: * * * it grieved him," etc. (Gen. vi, 6.) Thus we are taught the evil of sin; it separates God from man, and man from God, and gives displeasure to God in the work of his own hands. But we must not forget the nature of God and think him disappointed in the sin and fall of man. "Known unto God are all his works from the beginning." (Acts xv, 18; Prov. xvi, 4.) Again, "God doeth according to his will," etc. "Hath not the potter power over the clay?" The instruction intended here is that his will is to be the law of ours, and that entire subjection to and complete acquiescence in what he wills and does to us or others is required.

But we are not to understand that God acts as arbitrary men act when in power. No; his actions are the results of the harmonized and infinite perfections of his nature. "His tender mercies are over all his works." (Psalms cxlv, 9.) "I will go down and see." (Gen. xviii, 21.) The justice and nobleness of God's nature illustrated him. He never condemns nor executes until thorough examination has been made. God is said, in Scripture, often, to do those things, which he foresees will be, in fact, the results of man's corrupt nature under temptation, notwithstanding the freedom of their wills. (II Samuel xii, 11, 12, 24; I Kings xxii, 24; Matt. xi, 25.)

So in the book of Exodus, God is said to have hardened Pharaoh's heart. But it was Pharaoh's corrupt heart yielding to temptation which hardened it. The diverse effects of heat upon clay and wax—hardening one and softening the other—are results from diverse qualities in the objects upon which the heat acts. So of temptations on human hearts. Abraham's temptation confirmed his faith. Pharaoh's temptation confirmed his impiety. (Gen. xxii; Ex. iv, 21, and ix, 12.) We should be very careful not to place one part of God's character in antagonism to another; but understand the different phases of character as calling us to distinct and different duties—submission, confidence, love, fear, etc., all of which are necessary to complete Christian character. Just as all the different phases of God's character presented in the Bible bring it out to human conception in full-orbed splendor. "Is the Savior infinite in mercy? He is also a just God, and a Savior perfectly holy." Compare I John iv, 8, and Heb. xii, 29.

H.

Letter from South Carolina.

MR. EDITOR: Kindly greetings to the ADVOCATE in her new attire. In this day of enterprise, especially in journalism, it is gratifying to see the religious press making bold efforts to keep pace with the popular demands. The time has past, if it ever existed, for appeals to be made to our people to rally to the support of their official organ, just simply because it is an organ. The organ must not be a mere mouthpiece, out-o'-tune, playing hackneyed songs with discordant notes: The pipe organ, with steam power, and a paid choir will set aside the old-time diminutive affair. The true principle, as well as policy, is to give the people a first-class journal, elegantly printed on good paper, ably edited, with reading matter suited to every member of the household, and then demand cash in advance. Some may not fancy the idea of the ADVOCATE ceasing to make its weekly visits simply because the money is not forthcoming; but these same fanciful persons know at the same time that the great dailies and literary weekly and monthly journals will not be read in their homes unless paid for in advance. Verily the children of this world are wiser in their day than the children of light. You have an illustrious line of predecessors, Mr. Editor; and in their day they measured up to the requirements of the church. But you are also, my dear Doctor, nobly meeting the issues of this hour, and you are not one whit behind in the succession: You grace your robes finely. To meet the requirements of this decade may not call for labored homilies on great theological discussions, and splitting hairs on tweedle-dum and tweedle-dee. This is an intensely practical hour, wherein every man must be supposed to know what Israel ought to *do*. We have passed the theorizing threshold, and are thrust out into the broad arena of hand-to-hand conflict with the powers of darkness.

The old South Carolina Conference, in all her operations, was never more prosperous than now. The past year showed a net increase of over seven thousand persons brought into our church. The ministry is better supported, and nearly every charge has a furnished parsonage; so when the great ecclesiastical catapult hurls a preacher from one extreme of Conference boundary to another, it is merely a matter of packing trunks and books; and a day's travel will transfer the family, bag and baggage to the new work. And so perfect is the new arrangement that in many instances the fires never go out, the new preacher moving in the day his predecessor goes out. Our Conference almost unanimously voted an assessment, for the coming year, for our worn-out preachers, widows and orphans of $11,000—an increase of $4,000 over former figures. The other collections have been increased, and we have a larger list of veterans and helpless women and children. Bishop Granbery delighted all hearts, and we wish for his return. He has promised to hold the Charleston and other District Conferences this spring.

Rev. J. W. Wolling, of our Conference, has been appointed missionary to Brazil, to take the place of our lamented Koger, and will sail early in March. He is a thoroughly consecrated man, and has made a fine record in his own Conference, and leaves us only because he believes the hand of God specially indicates a more needy field.

A devoted Christian woman of our Conference has recently offered herself to the Woman's Board, and it is likely that she, too, will soon sail for a foreign field. Thank God the consecrated men and women of our land are gladly responding to the call of those who sit in darkness and in the shadow of death!

We have had no recent shocks from the earthquake, and our people are settling down to hard work to restore the waste places of our stricken city. Business is increasing, new railroads are being enterprised; Uncle Sam is at work deepening our bar, and we confidently expect to see the quaint old "City-by-the-sea" take a conspicuous place on the commercial map of the world.

Our own Bishop Duncan has returned from his Western tour of Conferences, and is filling engagements in our bounds. He preached at Summerfield last Sunday, and came down and met with our Preachers' Meeting on Monday, giving us wise counsel as we canvassed the condition of our church property so seriously damaged by the great earthquake. He preached for me at Cumberland Church, Monday night, to the great profit of our people in the revival services now in progress.

Let me say to our friends in your Conferences that our Methodist people here appreciate in a profound sense their timely aid in sending money to assist in restoring our shattered church property. Our people are doing all in their power to help themselves. Spring Street Church, last Sunday night, raised over four hundred dollars to further the work of restoring their two-story brick edifice. That church and Cumberland are "up town," and are doing "frontier" work, and are not able to rise up and build without help. The treasurer of our general fund has not near enough for the four churches yet. Will not our friends yet send us any amounts their hearts may be free to? We certainly thank you, dear Doctor, for your kindly interest and co-operation all the while.

H. BASCOM BROWNE.

CHARLESTON, South Carolina.

Missionaries for China and Brazil.

WOMAN'S BOARD OF MISSIONS.

Christ said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." We have prayed; the answer has come; the missionaries are accepted and waiting to go—ay, *must* go. Are we ready to send them?

Bishop Wilson writes from the field in China: "All your ladies have too much to do, and it means death to some of them." Dr. Allen, in a letter of late date, referring to the death of Miss Dora Rankin, says: "Unless re-enforcements come speedily, *disaster will follow disaster*."

Brethren, the overburdened women, standing so bravely by their posts, looking hopefully, trustfully, to the home church from whence must come their help, are your sisters in the gospel; and you will surely open your hearts and purses, to "bring forward on their journey after a godly sort" the ladies who have recently been appointed to foreign fields to share with the tried-worn veterans the labors of their ever-widening work.

Sisters in the fellowship of Christ, and members of the Woman's Missionary Society, these girls who have answered the urgent call, and have laid all they had to give—their lives—on the altar of God, are *your daughters*, peculiarly yours; they stand before you to-day, pleading with eloquent tears for you to help them to go to work, and die, if need be, in the service of their King.

Shall we in this crisis turn aside unheeding? Shall we do less for our Redeemer's cause than the "willing-hearted" women of Israel who stripped themselves of their ornaments of gold and jewels to furnish the Tabernacle in the wilderness? Rather let it be said of us as of them, "The women whose hearts stirred them up in wisdom" bring free offerings "much more than enough for the service of the work which the Lord commanded."

O Father, stir the hearts of the wives, mothers, and daughters, who sit in their well-appointed homes, and the luxury of wealth, and the light of gospel truth, to give cheerfully of their fullness; and those whose "deep poverty abounded unto the riches of their liberality" to bring their acceptable gifts, that the waiting missionaries may go on their way rejoicing, and that the strain on the noble women over the seas may be removed, and their hearts and hands strengthened.

Six ladies are under appointment, and two more before the Woman's Board awaiting acceptance.

With the same faith that inspired the appeal for more laborers, we now make *this appeal* for money to send them.

MRS. D. H. M'GAVOCK,
Cor. Sec. W. B. M.

Miss Dora Rankin.

The following resolutions were adopted by the Carrollton (Miss.) Auxiliary of the Woman's Missionary Society, Methodist Episcopal Church, South:

Whereas, In the wisdom of our heavenly Father, Miss Dora Rankin, the second missionary sent to a foreign field by the Woman's Board of Missions, Methodist Episcopal Church, South, who went to China in 1879, in the prime of young womanhood, has been called from her successful labors to a bright reward; and, *whereas*, This great affliction will be sorely felt upon our mission work at home, as well as in foreign fields; therefore, be it

Resolved, That the missionary work in China, and the church at large, have lost one of their most efficient workers.

Resolved, That while we deeply deplore the death of Dora Rankin, we feel assured that our loss is her eternal gain.

Resolved, That we deeply sympathize with her lonely sister and bereaved mother, and commend them to the God of comfort.

Resolved, That we recognize the urgent need of more labors for our foreign work, and will pray that our heavenly Father may call more laborers into the field.

Resolved, That these resolutions be spread upon our minutes, and a copy of them be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

ANNIE BURROUGHS,
EVA R. BINGHAM,
Committee.

Revival in the Church.

We ask our pastors to read carefully the item which follows. It is from the Independent, and is well worth pondering prayerfully. In the greatest and most successful meeting we have ever read of, the *whole* church had been thoroughly *filled* with the Holy Ghost. Says the Independent:

"Too much stress is laid upon the conversion of sinners. We speak in view of the generally unready condition of the church. The burden of desire seems to be to 'see souls saved.' Far be it from us to say that such a desire is not a lawful one; but our impression is that special effort is too quickly directed to the work of 'soul saying' in the average so-called revival meetings. The church needs, for the most part, a thorough awakening to its own spiritual condition. In fact, there must be a revival of religion in the church, before there can be a reasonable hope of an ingathering of souls from the world. It is a mistake to suppose that God can or will work through a cold, unconsecrated and worldly church. It is very difficult for the minister or the evangelist to reach sinners over the heads and through the hearts of a cold and unsympathetic church: and in case sinners are convicted and converted, it is equally difficult to drag them into the kingdom over the heads and through the cold hearts of unsympathetic church members. It is an egregious blunder to suppose that any pastor or evangelist can accomplish a revival of religion without the spiritual sympathy and co-operation of the people of God with whom he works."

The May Meetings.

In accordance with the action of the Episcopal College the three sections of the Committee of Nine on the Hymn Book will meet in joint session in Nashville, Tenn., Wednesday, April 27.

The Bishops will meet in annual session, Monday, May 2.

I am also requested to say that the Book Committee will meet in annual session, Wednesday, May 4; and the Board of Missions, Friday, May 7.

R. K. HARGROVE,
Sec. Epis. Col.

Current Coins.

(Churchman.)

In old Jewish *Mishna* we read how Rabbi Jacob said: "This world is, as it were, the ante-room of the world to come. Prepare thyself in the ante-room, so that thou mayest be fit to enter the banquet room." It was lack of this preparation in the ante-room that the man got into the feast without the wedding garment; had he only robed himself first! Day by day, year after year, by this providence and by that grace, opportunities are given to get the robe and to put it on. If we care little for it, care more for the homespun and the metals, little by little opportunities pass away, and all of a sudden we are summoned into the presence of the King—to be forced to enter and no clothing fit! Not too late now, if we will but make the preparation. Why not? And why not *now*?

(Congregationalist.)

It is not creditable to so strong a government as ours that public business is allowed to go on accumulating in some of the departments, notwithstanding the best efforts of the overworked officials. This has been especially true of the Pension Bureau and of the Supreme Court. In the former department matters are now rapidly improving, and in a few months it is thought that the business will be well in hand. But the Supreme Court is heavily burdened. Its business is three years in arrears, and constantly accumulating. The question of its relief is an important one, and has already received large attention. The matters coming before this tribunal are often of the gravest import, and the long delays sometimes work great injury and suffering. Certainly there must be some way of relief, and it ought to be found without delay.

(Watchman.)

The truth of Christ must lock horns with error and superstition wherever it is met with. The old conflict of the woman's offspring with the serpent is to be renewed in every clime. The Huguenots, driven out of France, formed regiments under William of Orange, and freed the old persecutors at the battle of the Boyne, in a land remote from their home. Jean Cavalier, the young hero of the war in the Cevennes against persecution, afterward served in the British army, and fought in Spain, at Almanza, against some of the brutal dragoons who had fled before him in Southern France. These historic facts are but symbols of a spiritual combat, a war without cartel, to be renewed "at sight." To all hypocritical overtures of peace, the answer should be that of Jehu: "What, peace so long as the sins of thy mother Jezebel and her witchcrafts are so many?"

(Irish Christian Advocate.)

But now the outlook is somewhat different as compared with the times of the Wesleys; the churches are more active, the religious press is contributing largely towards the evangelization of the world by the dissemination of a healthy literature, the pulpit is more evangelical, the people are more enlightened, and spiritual religion is more widely experienced and more highly esteemed. But nevertheless there is a great work to be done yet; when we look at the formalism, the intemperance, the religious error, the unbelief, the secret and open ungodliness that prevails under the very shadow of the churches, we may well say that there is a great work to be done. If Methodism would be true to her ancient traditions, if she would emulate the glorious past in winning souls for Christ, if she would take her full share of the work to be done all around, and be successful in fulfilling her Divine mission in a measure at all commensurate to her position, opportunities, and facilities for carrying on her operations, the zeal that burned as a fire in the hearts of the true followers of the Wesleys in the past must with renewed energy actuate their successors of the present. The holiness which many of them experienced, and which they delighted to spread throughout the land, must be now and ever the grand distinguishing feature of Methodism.

(Intelligencer.)

Obedience is knowledge applied: it is belief in motion. To obedience Jesus looks to find the true test of friendship and love to him. "Ye are my friends if ye do whatsoever I command you." "He that hath my commandments and keepeth them, he it is that loveth me." His disciples, therefore, need to do more than to look into their minds to see if they have knowledge of Christ, and into their hearts to see if they have the love of Christ; they need to look to their feet to see if they run in the way of Christ's commands, to ascertain whether their obedience is in accordance with their knowledge and professed belief. Jesus obeyed the law perfectly. "Though he was a Son, yet learned he obedience by the things which he suffered, and having been made perfect, he became unto all them that obey him the author of eternal salvation." And to his disciples he said: "I have given you an example." Therefore no believer is justified in becoming so engrossed in his contemplation of Christ's cross of atonement as to allow it to obscure Christ's life of satisfying obedience, and in his rapture at the view of Calvary to think that he has nothing to do but to stand, clap his hands, and shout: "Hallelujah, 'tis done! I believe on the Son; I am saved by the blood of the crucified One."

Christian Advocate.

THURSDAY, MARCH 3, 1887.

A NIGHT-BLOOMING CEREUS.

BY MRS. I. M. CONKLIN.

To what shall we liken this marvelous thing,
This waxen white wonder of beauty and bloom?
This vision more fair than the dream spirits bring?
This satiny whiteness, and breath of perfume?
This vase alabastrine—garners it here,
The lover and the graces that make a home sweet,
To open among us as vespers draw near,
And pour its libation at Jesus' feet?

Or, is it a model in gold and in pearl,
The holy of holies—the mystical shrine?
These luminous petals the white wings that furl:
This central white star for the Presence Divine?
Or, is it a figure, less fair than the fact
To show us how stainless the ransomed ones stand?
Bowed humbly because of the worthiness lacked
Yet clothed with Christ's righteousness at his right hand.

An undine perchance, like the fabulous sprite
Made mortal by love, an immortal to be?
A Lia without her wee lambkins so white!
A Venus new sprung from the foam of the sea?
All whiteness, all brightness, all beauties that are.
We call for comparison, always in vain!
Itself its own emblem, a flower, a star,
A queen for a night who unrivalled shall reign!

Minutes of the North Mississippi Conference.

The presiding elder of the Columbus district and the preacher in charge of Starkville station were appointed a committee to edit and publish the minutes of the last session of the North Mississippi Conference. The contract for printing the minutes had been made with a printing office in Starkville by the former presiding elder and preacher in charge. The manuscript, all but one short report, was in the hands of the printer before Christmas. There has not been one minnie's delay so far as the committee is concerned. This much I say in answer to numerous enquiries in regard to the delay of the minutes.

In a general way, I may say that it is a mistake to attempt to have the minutes of an Annual Conference printed at the average inland country printing offices. It is too big a job for an ordinary printing office. In the first place, these offices can not afford to keep extra hands enough to do this kind of work, and then they do not keep on hand type enough to set up the whole job at once. They set up about two pages at a time and run them off on a small job press; then distribute the type and set up two pages more, and so on to the end. Other work comes in, and the minutes have to wait on more important—rather, more imperative—work. They are on hand, started, and can't well be recalled: so they have to wait on everything and everybody. This is the reason why our minutes are so late coming out this year. Some good brethren seem to think the Publishing Committee are to blame for the delay; but they are not. We are not printers. We do not know how to set type and work off jobs; and if we did, we have no type or press at our command.

Methodist minutes should, as a general rule, be printed at a Methodist house, where our abbreviations and our terminology are understood. The printer, compositor, who sets up the type may be of some other faith or order, or of no faith and no order. In this case, "sup." for "supernumerary" in one place, and for "supply" in another, puzzles him beyond measure. These things, and many others of the same character, would be readily understood by Methodist printers. The copy furnished the printer, usually the original draft of the minutes in pencil, with abundant interlining, is often hard to unravel and would puzzle anyone but a Methodist preacher; and this committee will not be confident they have it right every time. Some of the reports, written often on scraps of poor paper with a soft pencil, are harder to unravel than a tangled skein of silk.

Brethren should be merciful to the printer and have some compassion on the proof reader. In this particular case, owing to changes made since Conference, one of the committee has had all the publishing work to do—all of which could have been done in two days if the matter, the proof, had been ready. Some of the reports had to be rewritten entire, as best they could be deciphered. Your correspondent is not an adept in Egyptian hieroglyphics. The contract for printing was limited to a certain number of pages—less, if possible, but certainly no more. This required the cutting down of some admirably written reports. The minutes will be ready pretty soon, and the printing, I am sure, will be well done; but the editing, I fear, will not be satisfactory. This job, like the forbidden fruit, makes one wise—at least, wiser than before.

The secretary of an Annual Conference ought to be paid a reasonable compensation for his onerous work, and the money should be furnished him to pay for the work, and the publication should be committed to his hands. Our minutes will not be as accurate nor as reliable as they should be until this is done. "It would puzzle a Philadelphia lawyer"—as the old saying is—to make out the roll of a Conference and get all the addresses of the preachers as they should be. It is simply impossible for one man to guess correctly at the postoffice address of one hundred and forty preachers. I have thought, perhaps, a few desultory remarks along this line would throw some light on what seems to be a small matter to some good men and, at the same time, prevent too much electioneering for the position of publisher of the Conference minutes next fall.

In conclusion, I may say I do not think there has been any needless delay on the part of the printers here. I am confident they have done the best they could under the circumstances.

Yours, GILDEROY.

STARKVILLE, Miss., Feb. 21, 1887.

A Call to the Ministry.

MR. EDITOR: A writer in one of our Advocates calls attention to the fact that our presiding elders and preachers of long experience do not preach sermons on the subject of *a call to the ministry* of late years as was the custom in years gone by, and, as a consequence, fewer in proportion of the number of converts enter the ministry. Then at our camp meetings and other occasions, where people congregated in large numbers, this subject was made a *specialty*. The writer was forcibly reminded of his own experience. In October, 1831, I was happily converted to God as I then thought and have ever since believed. I was then nineteen years old. Not long after my conversion I was impressed (no doubt, by the Holy Spirit) that it was my duty to preach the gospel. As I was afterwards appointed and served for several years as class leader, I endeavored to ease my conscience on the subject of a call to the ministry with the notion of a want of qualification for this high and holy calling, and that I could be useful in the sphere in which I was acting. The impression that I ought to abandon secular pursuits and call sinners to repentance followed me night and day. Some of our preachers would tell me that they believed I ought to enter the ministry. Being of a timid disposition, and regarding the ministry the highest and most responsible vocation in which one could embark, I was tempted to decline the undertaking.

In the summer of 1836 I left Talbotton, Ga., and wended my way towards the setting sun. In the (then new and fertile) county of Madison, Miss., I stopped, making it my objective point. The Sabbath following there was a quarterly meeting held at Ofahoma. Bro. John G. Jones was the presiding elder, and Ehjah Steele the preacher in charge of the Seniasha mission. I attended this meeting on Sabbath, a stranger to all present. At eleven A. M. Bro. Jones preached on the subject of "A Call to the Ministry." Had he been familiar with my history from the time of my conversion, how I had been striving against my honest convictions, he could not have described my case better than he did. As I sat with subdued feelings and tearful eyes, listening to the man of God as he pressed his subject upon my heart and conscience, I secretly resolved that at no distant day, if life was spared, I would yield to Divine impressions. Bro. Steele, who was watching the effects of the sermon, noticed that a strange young man in the audience was deeply affected. He learned from inquiry where I was stopping. The next day he rode four miles to pay me a visit. On being introduced, he held me by the hand, and asked, "My brother, are you not a Jonah running from the Lord?" I may have given him an evasive answer. Not satisfied with this, he invited me to walk with him to the woods, where in a more private manner he interviewed me on the subject of a call to the ministry, after which he advised me to lay down the *yard-stick* and *scissors*, and take the Bible, hymn book and Discipline and enter as a laborer the vineyard of the Lord. Better, far better would it have been for me had I taken the advice of that devoted, talented and lovable young Steele, than whom no purer man ever entered the ministry.

In September, 1841, while at a camp meeting held at Pleasant Grove, in Madison county, Miss., the sad news of the death of Bro. Steele was announced from the pulpit by Dr. C. K. Marshall, with an accompanying eulogy, delivered with tearful eloquence, equal to the best efforts of that distinguished divine. Then and there I obtained my full consent (if the church would grant me the privilege) to resist no longer the impressions which had occupied my most serious thoughts for ten eventful years. Rev. Elijah Steele fell triumphantly at his post in New Orleans, September 15, 1841, as all know who have read that interesting sketch of his life by Rev. B. M. Drake, while his first presiding elder, Rev. J. G. Jones, lives—an octogenarian—to edify the readers of the ADVOCATE with occasional, well-timed and sensible articles. The writer was licensed to preach in 1842, was local three years, and has been in the itinerancy since 1845. If the foregoing sketch should be read by any young man who is *resisting* or *delaying* his call to the ministry, and cause him to obey at once the heavenly mandate, your correspondent would feel amply rewarded for relating this much of his personal experience.

DANIEL MORSE.

MARSHALL, Texas.

Objections to Church Suppers.

Financially, they are not really profitable. Should an exact calculation be made of the cost of all the materials necessary to the success of these suppers, the bill would be found greatly to exceed the money actually cleared by them. In addition to this, in town the churches are dependent on each other for contribution of materials and for purchasing the refreshments they furnish. The suppers must be attended and help given by each church, or the result is—if you won't help by attending my supper, I will withdraw my influence from yours. Where the family is large, the father or husband is heavily taxed; and whether he does or not, has *more reason* to groan at expenses than if the money came directly from his pocketbook. It may not be forgotten that in many instances a public room has to be rented at eight or ten dollars a night. Let those who are expert at figures cast up the account, and the deceptive mirage of financial profit will vanish. The appointed time must be met or great loss is suffered.

The health is risked at times by bad weather, the fatigue of those who prepare for and bring things to order after these suppers, and by late hours.

Religiously, a wrong principle is cultivated. Christians should give conscientiously and cheerfully as of the ability which God giveth, for he loveth a cheerful giver, and to those is the promise given, hoping for nothing. Again, so common has it become for ministers to encourage, wink at, or be silent on the subject that it is not surprising if some of our best members think they are doing God service in such work, while they so guard their arrangements that they run not to excess.

It is *apparent* that most who attend go for the entertainment—the social and sensual enjoyment, instead of the religious motive. Giving for an equivalent is *trade*, *not* duty to God. It was said by a Bishop to a preacher, whose assessment was supplemented in this way, "And so they fed themselves, that they might get the means of feeding you." When held in a church, it is in express disobedience to the command of the Savior, "Make *not* my Father's house a house of merchandise."

Are not these things like the new moons and appointed feast of the Jews which the Lord was weary to bear? *All* the rooms of a church should be dedicated to religious uses, or the scenes of the last entertainment supplant the sacredness which should attach to the house of God and the devotional feelings with which we should enter it. Right and wrong or anything is best determined by its results. I don't think it wrong, does not prove it right. Our inclinations may deceive us. The best-conducted church suppers are a preparation of the conscience for more objectionable entertainments; the germ from which spring raffling, banqueting, revelling, dancing, etc., and sometimes such midnight orgies as terminate in drunkenness and death.

In *that day*, when the judgment is set and the books opened, more than morality will be required. The *spirit* as well as the letter of God's Word will try of what sort every man's work is. "We can't get money otherwise," is because these means have taken the place of the teachings of God's Word which should be emphasized. It would not do to run that principle to its full length. May God preserve his people from being blinded by the god of this world! S.

Bishop Galloway on Church Colleges.

Bishop Galloway has written a noble article on church colleges, and I want "to exhort after him." The Bishop wisely calls attention to the "unwisdom" of the church in having no educational policy, most manifest in the absence of anything like correlation between our institutions of learning, and the consequent presence of conflict. I wish to add that another fruitful cause of partial failure in our church schools has been the failure on the part of our schools to adjust themselves to the changed condition of affairs. Times change; the demands of to-day will not be the demands of half a century hence. *Ante-bellum* rates and methods will not meet the demands of to-day. Many of our once prosperous colleges, with a stately dignity worthy a princely old Southern gentleman, have declined to modify methods and rates demanded by the times, until rival schools, less venerable, have compelled them to yield. When a boy, in 1870, I rode one day thirty-six miles to talk with a traveling agent of one of these stately old colleges. My means were limited. I wanted something different from the *ante-bellum* style. I could not get it from his college; so, being compelled to have it, I went two hundred and fifty miles in an opposite direction and got what I sought from a private school.

Bishop Galloway is an *alumnus* of a State school within two hundred miles of grand old Centenary. The Bishop and I ought to have gone to Centenary. But we did not; and why? The great law of sociology is the law of supply and demand—these two will correlate. If our church schools fail to meet the demands of the times, other institutions will spring up in obedience to these demands; and these other schools would not—aye, could not—successfully arise were there no demand for them. It may sound very well for high church officials and prominent laymen under the shadows of venerable colleges to talk about there being no real demand for some young and rather impertinent-looking State or privately owned college; but let him get out among the plow-boys and milking girls who are thirsting for knowledge, and for that knowledge they can get nowhere beyond the walls of such *ex-cathedra* colleges, and they will see a side of this question not seen before.

Some of our preachers have founded some of these *ex-cathedra* schools; and why? When the church fails to do some needed piece of work, it often happens that God lays his ordaining hand upon some individual and puts him at it. I know one of these men who honestly feels as much called of God to this peculiar work as he or any other preacher ever felt called of God to preach. Who will dare to say that he should not yield to such an impulse?

Bishop Galloway has written wisely, and has done a wise thing in writing about this question. Let us keep the matter agitated until good shall come out of it. S. M.

A Book Worth Reading.

MR. EDITOR: Bishop Duncan, in his sermon at the North Mississippi Conference, in a highly commendatory way referred to the "Paraclete," by Dr. J. Parker, of London, and wisely advised its perusal. Soon thereafter, from our Publishing House, it lay upon my table. It is certainly an excellent work, as is everything from its author. In its nineteen chapters and epilogue of four hundred pages some intrinsic, valuable, precious lessons are offered. It is cheap; binding, substantial and neat; print, clear. No preacher (nor reading layman) should fail to buy it and carefully study it.

W.

Church Registers.

MR. EDITOR: Permit me to commend to the brethren the church register published by our own Publishing House, as just the book needed to keep the register or roll of members in strict accordance with the disciplinary requirements. The price is only $1, and the book properly kept will last for years. There should be one for each society. A circuit with four societies will require four registers. Let the brethren study Bro. Palmer's "introduction" to this register, consult their Discipline, and they will avoid confusion and save much vexatious trouble. The writer has noted the failure of brethren to register the names of infants or of adults baptized; the failure to register the marriages of members, and other failures which rendered the registers very imperfect and very bothersome. It would have been different had the Discipline been consulted and the plain suggestions of Bro. Palmer complied with.

LAW AND ORDER.

FEBRUARY 19, 1887.

From the Work.

COUSHATTA, LA.

MR. EDITOR: Arriving here with my family on January 19, 1887, and meeting with such kind and generous hospitality, I feel that a word from this place would not be out of order. In a former paper I noticed an article about a preacher being pounded. We have felt as if we were pounded ever since our arrival (January 19), for the very next day there came packages of several pounds' weight from different parties for the pastor and family. Almost every day since there has been "here a little and there a little," including provisions of various kinds. "On they came," *i. e.*—the good things, the necessities of table enjoyments, until on last Tuesday evening, February 15, it became a regular cyclone or hurricane of eatables and supplies in the shape of a general pounding to this pastor and family, from a barrel of flour to a pound of candy for the little ones, including pickles, flour, starch, potatoes, soap, rice, grits, and many other nice things too numerous to mention. Besides, a steward paid in cash $20, and one young gentlemen from your city pounded us with a five-dollar bill, accompanied with the very appropriate words, "The Lord is my shepherd, I shall not want."

Now, Mr. Editor, do you "wonder" (as Bro. Parvin says) that the happy recipient of such nice and valuable things feels like laboring faithfully and earnestly among such clever, good people? The donations were not confined to the members of our own church; but every denomination participated in the good work. Yea, among those who joined the ranks and pounded the preacher were our Jewish friends. To all of whom we feel under many obligations, and pray that the blessings of the Great All-sufficient may rest upon them both now and evermore.

Last, but not least, I am rejoiced to say, our congregations are increasing, prayer meeting better attended, and, I trust, our prospects, religiously, are brightening. Pray for us that this year may be a great success; also that a gracious revival may continue with this dear people. A cordial invitation is extended to the editor to visit us during the year.

Yours in Christ,

R. A. DAVIS.

MADISON CIRCUIT, MISS.

MR. EDITOR: As I have fully entered upon my second year on the Madison circuit, I wish to state a few items concerning both, last year and this, which may interest and profit some of your readers. Both years we were received kindly, especially this year. We have had no storms nor poundings; but we have had what, in our estimation, is more pleasant and profitable—gentle and invigorating breezes, both summer and winter. Considering the paucity of our members—only 106—our stewards devised liberal things for us. Their financial plan last year, which succeeded well, was for two of our churches to furnish each a cow for six months, and the other two to furnish two for the next six months; besides each church was to give five cords of wood and twenty-five dollars' worth of provisions, and all the churches cash for preacher in charge, $425, and $75 for presiding elder. This plan seems so practicable for circuits, that several preachers and stewards who know of it have urged me to send it for publication in the ADVOCATE. Therefore, if you think it will be the means of prompting to action in the direction indicated, you will publish.

Our present religious condition is good, and prospects encouraging for a prosperous year. Our people are generally intelligent, pious and disposed to work for God. We are pleased with the new dress of the ADVOCATE, and believe that its efficiency in promoting the true, the good and the beautiful will, under the present management, increase more and more. A. L. FORSYTHE.

FEBRUARY 21, 1887.

PONTOTOC, MISS.

MR. EDITOR: While others are writing of house warmings and parsonage storms, etc., I wish to say that on the night of the eighth instant a storm struck the parsonage at Pontotoc, Miss., and, unlike most storms, left us in much better condition than we were before it came. We had just moved into our new home (not a parsonage belonging to the circuit, but a new house we have rented), and were not apprised of the fact until the storm was upon us. It was raining; but the good people came laden with good things for the preacher and his family. How these tokens of kindness and affection cheer our hearts! Besides the real value of the articles received, there is a principle underlying the motive that prompted the donation which makes the heart of the preacher and family almost wild with delight. We are all human beings, and we want to know that we are affectionately remembered. Well, the storm is over, and a happier party you have seldom seen. They signify it is time to return. We read a chapter and have prayers: then comes the handshaking and affectionate "good-night." We look about us to see what the storm has wrought. Here are the substantials and the delicacies greeting us from every direction. God bless the good people of Pontotoc!

J. R. ROBERSON.

FEBRUARY 15, 1887.

CHULEHOMA CIRCUIT, MISS.

MR. EDITOR: Probably some of your readers would like to hear from Chulehoma circuit. I will, therefore, give you a brief report.

In the first place, I would say that the preacher and his family were very kindly received when they came to the work. A beautiful and commodious house had been secured by that enterprising and generous layman, Dr. Sharp, in the village of Wall Hill. Our household goods were moved in to it from the railway depot without cost or trouble to us. Then things necessary to our physical well-being came in from every direction. The wood pile and barn and pantry all received generous supplies. Besides quite a large number of chickens were given us from which to raise for home consumption. These things came in without any great stir or storm, and have much endeared this people to their preacher and his family. May the blessings of God rest abundantly upon the Chulehoma circuit during this year! Our first quarterly meeting embraced last Saturday and Sunday, and was quite a success. Rev. J. H. Brooks has been quite sick, but is now said to be convalescent. May his pure and useful life be prolonged, is the prayer of his many friends.

Yours truly,

J. M. HUGGIN.

WESSON, MISS.

MR. EDITOR: Last Sunday we "cleared the decks," and Wesson falls into line ready for action. It was done so quickly and pleasantly that the good people sang the Doxology with unusual vim. That morning there was one accession by certificate, and that night three applicants for church membership. We have the best attendance at prayer meetings I have ever seen anywhere, and a number of members who will pray in public. There are some "timid" brethren; but they will outgrow their timidity soon. The outlook is very encouraging in all directions.

T. L. MELLEN.

FEBRUARY 12, 1887.

Dr. James Wakley, late editor of the Lancet, specially requested that in case any notice of his life be made it should contain this personal testimony: "Feeling my deep responsibility to God for the position in which, in his providence, he has placed me, I desire to testify to the comfort derived during my sickness from a lively faith in our Lord Jesus Christ, and that I die in the sure hope of a glorious resurrection."

Morbid Conscientiousness.

Undoubtedly there is a wide difference in the degrees of moral martyrdom endured by good men and women. No good man wholly escapes it; no man can rise from the life of self into the life of God without fierce struggles with himself, any more than the lark can soar in the face of a strong wind from its nest in the meadow into the upper regions of the air without a vigorous use of its wings. But the measure of each disciple's strife is largely determined by his temperament, by his knowledge of Divine truth, by his religious training, by the keenness of his moral sensibilities, and by the social forces which surround him. A man whose temperament is sanguine, for example, will never feel so deeply as one who is melancholic, nor become persistent in duty with the same ease as a phlegmatic man. One's perception of truth also greatly modifies one's struggles after God-likeness, since he who sees God to be yearning with infinite desire to win his affections will find it easier to trust and obey them implicitly than he to whom God appears an embodiment of an awful purity unmellowed by tender affection.

There is also wide and perplexing diversity in the consciences of men. In one the moral sense is acute and quick, in another dull and slow. Some men have intelligent, and others more or less unenlightened, consciences. The excessively acute conscience, if misled by false conceptions of duty, will become morbidly sensitive, especially in one whose temperament is melancholic. It will condemn him for doing things which God has not forbidden, and move him to do what God has not required, thereby becoming to him the occasion of positive torment—of much unnecessary suffering. There is probably in most cases of prolonged intense suffering from religious causes a measure of this morbidity. Such sufferers usually mistake the office of conscience. They put it in the place and give it the authority of God's Word, forgetting that it is intended to be, not the absolute teacher of duty, but only the approver of him who does what he understands to be God's will, and the accuser of him who refuses to act up to the height of his convictions. Would he who is tormented by a morbid conscience study his duty in the light of revealed truth, with a steadfast purpose to perform it without reservation, his conscience, recognizing its Divine authority, would adjust itself to the claims of the Word. His mind would find repose in Christ. —Christian Advocate, N. Y.

Diphtheria.

"I am living in a neighborhood surrounded with Diphtheria and was attacked with Ulcerated Sore Throat. I at once commenced to use Darbys Prophylactic Fluid, diluted about one half, as a gargle, when great clots of hard membrane and mucous came from my throat, and the attack passed off. I am satisfied of its efficacy as a preventive and cure for Diphtheria."—W. P. Woodward, Frankford, Pa.

Mental Loafing.—It is considered a disgrace to be lazy. He who is too indolent to work for his own living becomes a byword and a reproach. But there is a very common form of laziness which is not always noticed: it is that of the mind. We first become conscious of it in our young days when we "don't feel like study." We dawdle over the book with our thoughts half asleep, and as a result give a tine exhibition of stupidity in the recitation-room. This sort of indolence in youth is very dangerous, for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best.

On the heels of this form of laziness comes another bad habit —that of intellectual loafing. What loating is in the common sense we all know; it is hanging about with no definite aim or purpose, idling away the time without method and without profit. Well, there is mental loafing as well, and it is known in the dictionary as "reverie." It is a dreamy state of the mind, when the thoughts go wool-gathering. This habit, so common to young people, is fatal to mental growth; many a promising youth is ruined by over-indulgence in it. It wastes time and enfeebles the mental powers. It is really a form of laziness, and it should be sternly corrected at the very outset. The action of the mind should be kept under control. When the thoughts begin to wander, it is time to whip them into order. A resolute will will do it.

A Tonic for the Tired.

Watch the faces as they go by you on a crowded street, and just notice what a tired look many of them wear. If we could read all the hearts around us, we would find multitudes who are weary in spirit, and sometimes sigh for a pillow in the grave. Some are tired out with life's hard struggles, with bearing the heat and burden of the day. Others persist in piling up anxieties as high as an old-fashioned peddler's pack. They carry a huge load of care as to how they shall make both ends meet, and how they shall "foot the bills" that accumulate, and how they shall provide for all the hungry mouths and scanty wardrobes. One is tired from trying to do much, and another of waiting for something to do. A grievous burden of spiritual despondency makes Bro. Smallfaith's heart ache, and puts an extra wrinkle in Sister Weakback's countenance. Here is a disciple who is tired of waiting for success, and there is another tired of waiting for answers to prayer.

Do you suppose that the dear Master does not see all these tired bodies and exhausted nerves and weary hearts? To those who are honestly run down with honest toil, he says: "Come ye apart into a quiet place, and rest awhile." God puts a night of sleep after every day of work for this very purpose of recruiting lost force. To Christians with small purses he kindly says: "Your life consisteth not in the abundance of things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. My grace is sufficient for thee; at my right hand are treasures forever more." There is not really money enough in this land to give everybody a fortune; but there are promises enough in the Bible and grace enough in Christ Jesus to make everybody rich to all eternity. Just think what a millionaire a man is who has a clean conscience here and a clear hope of heaven hereafter.

To poor Bro. Smallfaith and sorrowful Mrs. Weakback he gives a wonderful lift in these words: "Lo! I am with you always. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."—Dr. T. L. Cuyler.

Gold Mines

are very uncertain property; for every paying mine a hundred exist that do not pay. But if you write to Hallett & Co., Portland, Maine, you will receive, free, full particulars about their new business, and learn how some have made over $50 in a single day at it. You can live at home, and earn from $5 to $25 and upwards per day wherever you are located. Both sexes; all ages. Capital not required; you are started free. Send your address, and all will be proved to you.

The Swiss Republic.

The feature of the Swiss Republic which most strikes an American is the absence of an Executive Chief. The executive power is lodged with seven men, called the Federal Council. These seven men, chosen by the Federal Assembly of the two houses united, divide the executive departments between them, one serving as Secretary of War, another as Secretary of State, and so on. Each year they select one of their number to serve as their president; but he has no more power than any other member of the council, except that he presides, receives ambassadors and signs the decrees of the Council. It is precisely as if our Cabinet at Washington should be charged with the duties and powers of the President, except the veto power. By this arrangement Switzerland is saved the costly elections and the fierce party strifes which the filling of the high and almost monarchic office of President excites among us. No national election ever occurs here. No national conventions ever assemble to divide the republic into hostile camps under the lead of great party chiefs. No Presidency with regal honors and powers solicits the ambition and corrupts the integrity of their great statesmen; and no necessities of a coming Presidential campaign chains the action of their national legislature to the behests of party policy. Each canton elects its own members of the federal congress, and there the elections end. Each member so elected finds it to his advantage to consult the wishes and interests of his own canton and constituents. Politics have little place in the national legislation; the executive work is done without party dictation, and without party aims. The civil service knows no party corruption, and needs no reform.—J. M. Gregory, LL.D.

Idolatry of Friends.

These loved and loving ones who are inseparable from a home should be fondly cherished as choice heart-treasures. They are legitimate objects on which to place the affections. But not supremely should they be loved. They are not to come before God, so as to deprive him of the first place in our hearts. To no creature must be given the love which is due only to the Creator. Here is our danger. Concerning those endeared to us by the tenderest heart-ties, we need the reminder of the inspired injunction, "Keep yourselves from idols." We are more prone to this idolatry than we often realize. Little does the mother when she fondly looks into the eyes of her innocent babe consider the danger there is of idolizing that form of loveliness, which daily and hourly steals away more and more of her heart, in a devoted love that is liable to grow into actual idolatry. Parental, filial, fraternal, and conjugal affection must be recognized as affording some of the fairest ornaments of human nature, and God forbid that they ever, with any of us, should become idolatrous. We may love, and ardently love, our household connections in these various relations; but to idolize them is another thing, and the evil of so doing should be carefully guarded against so that it may be avoided. Unsuspectingly there may be occasion to pray with Mrs. Hemans:

"Hear, Father! hear and aid!
If I have loved too well, if I have shed,
In my vain fondness, o'er a mortal head
Gifts, on thy shrine, my God, more fitly laid;
If I have sought to live
But in one light, and made a mortal eye
The lonely star of my idolatry,
Thou that art Love, oh! pity and forgive!"
—Watchman.

When you are constipated, with loss of appetite, headache, take one of Dr. J. H. McLean's Little Liver and Kidney Pellets. They are pleasant to take and will cure you. 25 cents a vial.

The Silence of God.—There are times when men wonder at the silence of God. They cry out in agony of spirit for his aid, but he remains silent. They may blaspheme his worthy name and he speaks no word. He seems at times to be unconcerned, giving no sign of his presence, and speaks no word that our ears can hear. If he would only make himself known to us, we say; if he would only speak to us. But these desires are not only vain, they are unwise, if for no other reason, the proximity of overwhelming power would crush our freedom and reason. Men are not free or rational beings while earthquakes overturn their cities, or cyclones hurl them to the ground; men get paralyzed with fear and are like beasts that perish. If God were to manifest his presence to our eyes, or our ears were to hear the sound of his voice, as St. John did on Patmos, we would fall prone upon the ground and no life be left in us. If we are to have our reason and freedom, it can only be in the situation in which we find ourselves now—God revealing himself in nature, in conscience, in the Bible, but not forcing himself upon us, and not overpowering us by the majesty of his presence. In the situation in which we find ourselves now we may know God if we desire his knowledge, may know Christ if we want his aid; but he will not force himself upon us, nor overpower our moral nature by such exhibitions of his presence as would leave us only as trembling brutes before him.—Southern Churchman.

ADVERTISEMENTS.

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Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of sedentary habits are subject to Headache, Defective Digestion, Loss of Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits one's sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and neither exercise as well in achieving this reform as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect health is the result.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the Liver does not do its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

Tutt's Liver Pills

STIR UP THE TORPID LIVER.

SOLD BY ALL DRUGGISTS, 25c.

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Time Table in Effect December 31st, 1887.

Trains North B'd. Read Down		Flag Stations marked thus †	Trains South B'd. Read Up	
No. 2.	No. 6.		No 1.	No 5
10 00am	8 00pm	Lv N Orleans Ar	3 00pm	7 35am
11 42am	9 16pm	....Slidell....	2 00pm	6 28am
11 57am	† 9 25pm	Pearl River †	1 43pm	6 14am
12 14pm	† 9 40pm	...Nicholson...	1 32pm	† 5 57am
12 27pm	† 9 50pm	†....Michel....†	1 2 pm	† 5 46am
12 30pm	† 9 53pm	.... Bigtland	1 12pm	† 5 37am
1 07pm	10 6 pm	....Pearlsville....	12 31pm	5 00am
1 24pm	† 10 51pm	....Hillsdale.... †	12 17pm	† 4 45am
1 31pm	† 11 05pm	....Plotona.... †	12 0 pm	† 4 30am
1 49pm	† 11 40pm	...Talowah... †	11 52am	† 4 21am
2 02pm	11 25pm	..... Purvis	11 38am	4 09am
2 13pm	11 35pm	.. Okahola	11 27am	† 4 00am
2 23pm	† 11 45pm	.. arter... †	11 16am	† 3 48am
3 00pm	11 59pm	. Hattiesburg...	11 0am	3 35am
3 16pm	† 12 14am	†..Estabuchee..†	10 48am	† 3 20am
3 15pm	12 24 am	†...Tuscanola....	10 36am	† 3 09am
3 46pm	12 42am	....Ellisville....	10 17am	2 53am
4 01pm	12 57am	.....Laurel.....	10 03am	2 37am
4 17pm	† 1 15am	† Sandersville †	9 48am	† 2 21am
4 33pm	1 30am	....Heidelberg....	9 29am	2 06am
4 42pm	1 37am	.....Vossburg.....	9 22am	1 59am
4 54pm	† 1 48am	†....Barnett ....†	9 11am	† 1 48am
5 00pm	1 56am	†....Pachuta ...†	9 03am	† 1 39 m
5 20pm	2 18am	... Enterprise.	8 43am	1 19am
5 38pm	.....	... Cuba ...	8 27am	.....
6 00pm	3 03am	.... Meridian	8 00am	12 40am
10 30pm	7 45pm	... Tuscaloosa....	3 47am	8 56m
12 40am	10 00pm	...Birmingham...	1 40am	5 25pm
3 32am	1 05pm	..... Attala.....	10 31pm	2 16pm
7 50am	5 55pm	...Chattanooga...	6 0pm	8 15am
1 28pm	1 15am	.....Somerset.....	12 00pm	2 27am
2 47pm	2 40am	.....Junction City.	11 35am	12 55pm
4 15pm	4 00am	....Lexington	10 22am	11 26 m
6 42pm	6 40am	ar Cincinnati lv	7 55am	8 00pm

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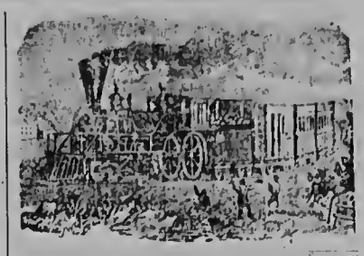

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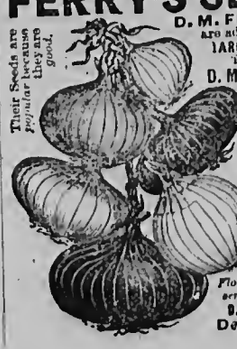

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. BENNETT.

THURSDAY, MARCH 3, 1887.

Briefs.

From a letter of Bishop Hendrix, in the Nashville Christian Advocate, we gather these interesting items: The gain of membership in the six Conferences held by the Bishop was 14,000. There are 747 effective preachers in those Conferences. There were 5,977 infant baptisms and 15,393 adult baptisms. There were admitted on trial 61 preachers. The Bishop ordained 59 deacons and 26 elders. Of 800 preachers appointed to different works only 8 expressed any dissatisfaction with their appointments.

The second section of the Hymn Book Revision Committee met in Nashville, February 18. Three days were entirely consumed in earnest work, and very gratifying progress was made. The writer records the fact, that Dr. Fitzgerald and Prof. Tillett know exactly how to get at their work and to get out of another all that is in him. From 9 A. M. to 10 P. M., with only a brief intermission for dinner, would have hopelessly crippled us, but for the fact that that brief intermission supplied a most generous and nourishing bill of fare. The committee felt its responsibility and worked as in the sight of God for the good of the church.

A brother who is always on the watch to discover something good sends us the following which shows progress on a certain line:

In our description of the new steamer "Teche," we omitted to mention the important fact that Capt. Belt determined she should have no bar, but in the usual place for it he has a beautiful wash room, and next that a locker where they place small freight parcels. Every good citizen will commend this act of Capt. Belt, and in consequence thereof, the steamer "Teche" will become a popular passenger craft, especially with the ladies.

A contemporary gives the following interesting information: A gentleman who has investigated the subject, gives us some figures relative to the religious complexion of the present Congress, which he says are reliable. Of the 408 Senators, members, and Territorial delegates who compose Congress, 72 are Methodists, 63 Baptists, 41 Episcopalians, 37 Presbyterians, 36 Catholics, 15 Unitarians, 8 Lutherans, 10 Christian (Campbellite), and 2 Quakers, making a total of 283 who are actively connected with some church organization. This leaves 125 who either never belonged to any church or have drifted out of such associations.

Joseph Cook, in his lecture in Boston, the other day, gave an utterance which seems to us to open the widest door for the students of philosophy. He said: "The mistake of philosophy had been a neglect to study human nature in the perfect model of humanity—Christ. Separate entirely from everything in which he exceeds man, in him are the perfect qualities of perfect manhood. To know what human nature is, in the fullness of possible being, in the perfection of its faculties and powers, there is but one to whom we can look and find what we want—to Christ." This is the solution of the whole question. Christ not only satisfies the deep yearnings of the soul, the longings of the heart, but he satisfies all intellectual speculations which arise in the sphere of philosophy, and all mental activities find repose in him. In the very nature of things this must be so.

Ministers to One Another.

There are many plain truths of Scripture which we hold with convictions so weak, that, as far as our life and work are concerned, they really amount to nothing. Not only our speech, but our work, and our faithfulness in work and speech, depend upon the intensity of our convictions of duty. In regard to speech, David and Paul are agreed: "I believed, therefore have I spoken," is the sentiment of each. In regard to work, which is simply stewardship in its executive form, the Apostle Peter puts forth a thought which every Christian may study to advantage: "As everyone hath received the gift, even so minister the same, one to another as good stewards of the manifold grace of God." We make a common mistake in applying the idea of stewardship almost exclusively to financial matters. The poor have come to the conclusion that *they* are not stewards, because they have no money to dispense as stewards. The rich Christian people are looked upon as about the only stewards the Lord has in the church, and they are about the only ones upon whom the responsibilities of stewardship rest. The apostle's teaching contradicts all this, and is a clear-cut statement "that everyone" is a steward of God's gifts. "*As everyone hath received the gift.*" No words can be plainer. Grace itself is a talent for use among our fellows, and it is the bestowment of it that brings responsibility. If we could find a graceless man, we would discover a man without responsibility.

It is in this matter of the ordinary grace, which God bestows upon us, that our convictions as to its use are weak. The proper use of these ordinary gifts brings us down to a level with the lowest, and this debasement from the "lofty pinnacle of our pride" may be the reason of the weakness of our convictions as to duty. But no Christian, no matter what his intelligence and attainments are—no matter what ordinary or extraordinary gifts from God have been bestowed—will ever build up a symmetrical Christian character or reach a position of efficiency for good in the world until the conviction is inwrought into every fiber of his moral and intellectual nature, that his true place is the place of a servant of men for Jesus' sake. The devil makes us believe that the service of Christ is a very different thing from the service of men. Our Lord says they are the same. His words are: "As the Father hath sent me into the world, so I send you into the world." We are his representatives to "minister his grace one to another." Paul said: "We preach ourselves your servants for Jesus' sake." The minister of the gospel is generally looked upon as the only servant in the church; but the Bible teaching is that the only people who are honored of God are those who are the faithful *servants of all*.

In illustrating our stewardship in the matter of ministering spiritual gifts, the apostle presents the human body as an apt illustration. Each member is a servant to all the other members, and not one can dispense with the service of the others. Applying this to the church, he says; "Now ye are the body of Christ and members in particular." Unfortunately our faith begins to weaken at the point where we appear to "level down" to the "less honorable" among the members. It is such a grand thing to be an apostle or a prophet, but too low a stoop to take the place of a simple helper! If we could be always among "the comely parts," all would be satisfactory; but to be known as belonging to "the uncomely parts" is grievous to our pride. Alas! the old man is hard to be dislodged from the citadel of our hearts. At this point Christ is our only example. "He humbled himself" to become the servant of men. That point of humiliation was the pinnacle of his highest glory. And Paul speaks of certain "servants of the churches" as "the glory of Christ." When any man or any woman stoops to communicate some spiritual gift to a perishing sinner, that act touches the spring that opens the gates of glory. Whatever grace we have we are to use it in "ministering one to another," and thus "edify the body of Christ."

Our Relations to Education.

SCHOOLS—COLLEGES—A COLLEGE CONFERENCE.

Bishop Galloway's able and timely article on "Our Church Colleges," published in a recent number of this paper, calls attention to a subject that demands both consideration and action on the part of the church. He thinks we need more training-schools and fewer colleges. The lack of good high schools adapted to preparing boys for business or for college is certainly a great deficiency in our educational system. Our public schools fall short in almost every desirable quality, and utterly fail to meet the wants of our people, except in the cities. They are largely delusive as to results, and are in many respects an unprofitable burden to the country. Our people would do well to study the admirable achievements of the voters of South Carolina throwing off the burden of oppressive taxation for public education. As Methodists, we need everywhere schools for the teaching of children and youth under our own control. Every church ought to have its school as a part of its appliances for the Christian nurture and edification of the people. Why should every pastor among us not be expected to establish day-schools as well as Sunday-schools? If Christian influences are good for the young on Sunday, they are good all the week, and the church ought to provide them. It is a grave oversight to insist, as we do, that the higher education of the few be sanctified, while we neglect to sanctify the primary education of the vast multitude of the young.

The Bishop says we have too many colleges. Perhaps so. Indeed, it seems lamentably true if we determine the number of colleges needed by the support we have given them. Pecuniarily, the divisor has been too large, and the quotient consequently too small, in the money drawer of most of our colleges. Several of them have languished for years for lack of support. Yet what shall we do about the number of them? Regretting the number of our colleges is a little like a parent's lamenting the number of his children. We can't kill any of them outright if we would; and, I reckon, we wouldn't if we could. Nor are we willing to give any of them away. The best thing to do is to reinforce our resolutions, summon our resources and rally to their support. We have not nearly done our best yet. We can support our colleges and endow them, too, if we will, and I think we will.

The fact is, the Methodist Church, like a sleeping giant, growing in his sleep, was long unaware of her own strength, till during the late centennial year, while reviewing her history, estimating her possessions and summing her resources, she began to be conscious of her real greatness. If I mistake not, an appeal now to our people to support their own colleges would be more effectual than heretofore. Ours has, I suppose, been the most non-conservative church in Christendom. With self-destructive latitudinarianism we have not only supplied other churches with many members, but have contributed to the support of literary institutions belonging to others amounts which would have made our own colleges almost rich. We have violated the primary law of self-preservation; and, if I should say, we have been lacking in self-respect, I should, in part, account for our strange disposition to squander our resources upon the institutions of others instead of sustaining our own. Let this be a thing of the past, and let the church cultivate her own fields, and replenish the fountains of her own strength. I verily believe that were all the patronage of Methodists given to their own colleges, everyone that receives the sanction of an Annual Conference, as a college, might support a faculty almost as good as that of Vanderbilt University.

After all, this is very much a question of names. If so many institutions had not been called colleges, then the few might have had a better share and a nobler name. Are we sure of this? Suppose we should abolish half our colleges, would the remainder get the patronage now given to all? Not with any certainty. True, several colleges might well enquire—

"And shall we then forever live.
At this poor dying rate?"

Yet, is it not better for them to have lived as they have than not to have lived at all? Have not thousands received a high education, though not the highest, who would have remained uneducated but for these colleges? Half the students who go to a college that's near would never go to one far away. So the number of colleges makes the educational fabric somewhat lower, but broader. But they ought not to be called colleges. Well, the world runs after big names, and so do the college-makers; and it is hard to take a pretty thing away from a child when once he has it.

Moreover, if I were the president of a college, I would propose a convention of the presidents of colleges and of college trustees to form a college federation, or union, or conference, to regulate by agreement all matters pertaining to the common interests and rights of higher institutions of learning, and to define the relations of colleges to each other and to other schools, specifying what shall constitute a college, and providing against the too great multiplication of colleges.

W. L. C.-H.

Too Heavy.

It happens sometimes that a man put in charge of a station or circuit, with a membership of three hundred, finds the assessment upon his charge to be one hundred and fifty dollars for foreign missions, or fifty cents per head. He, in dolorous concert with his officials, makes complaint that one hundred and fifty dollars is too much for his people to pay for that cause. Alas! what a shame that any pastor or people should consider even a dollar per head assessment too much for them to give annually for the conversion of the world! Spurred thereto by the Conference resolution to that effect, this pastor at an early day, feeling the awful burden and his people groaning under the same, and because he must, and most likely in an apologetic way, proceeds to raise the ruinous amount. He talks a little, sends round the cards and baskets and, getting through with it as speedily as he decently can, he sums up in all some fifty dollars. He considers that his overtaxed people have done well, and he hopes to meet his assessment by the amounts the Woman's Missionary Society of his charge and his Sunday-schools may raise during the year.

The fact is, however, that the Discipline does not contemplate that any pastor or people who have raised less for missions than the amount assessed upon the church should make up their deficiency from the amounts raised by the women and the children. The amount needed for our foreign work is apportioned to the various Annual Conferences, whose Mission Boards divide out the same among the districts, and then the district stewards apportion this last amount among the charges of the district. These assessments are to be *raised by the churches*. The Discipline, in addition to these regular assessments on the charges, has made special provision for the organization of Women's Missionary Societies and Juvenile Missionary Societies. What the sisters and the boys and girls raise for missions should never be counted in to help out a deficit in the church collection. We never yet saw, nor did we ever read, of a church actually over-assessed, and surely there can be no imminent danger with us of such a happening when our church of one million members is asked for so small a sum in lieu of the solid million she ought to raise this very year.

What a mighty struggling in prayer to be rid of our dreadful sordidness and what a thorough consecration of our all to God is needed, that we Southern Methodists may take position where God would have us—among the foremost in giving and working for the saving of the world! Let the churches all pay their assessments in full, for *they are well able;* and, *in addition*, let the women raise all they can through their organizations, and the little folks and Sabbath-schools throughout the connection swell the total by some thousands of dollars. Let there be more sermons preached on the subject, and, besides so preaching, let all our pastors (and they will succeed in it, if they half try) put the Church Advocates and the Missionary Advocates into every family in their charges. This done, light let in, more effort and more praying had, we shall all get on fire of the spirit of missions, and the "heavy assessments" will most easily be met and vast sums will come in as surplusage from the dimes and nickels of our women and children. Why should Dr. Kelley have to call in vain every year for the small sum of $500,000? Let each ask himself the question, and answer it in the fear of God.

J. T. S.

Georgia Correspondence.

Your birthday issue gave me as much pleasure as I ever received from one religious newspaper. Its new dress was a delight to the eye, while the exquisite touches of some of its articles, and the breadth and strength of others, stirred profoundly both the mind and heart. Your goodly craft began her voyage just a few weeks before I opened my eyes upon the light of this world and started out across the sea of life.

Thirty-six years! It is hard to realize that my little bark has been buffetting the waves so long. A newspaper, however, is the one thing that is always proud of its age, and continually rejoices that it is growing old. Yours has, indeed, been a wonderful life, and into the current of its success has flowed the wisdom, consecration and service of many of the ablest minds in the church during these eventful years. What a transformation has come to our Methodism since Dr. Ahrens' "old tar" shipped port under command of the young, vigorous and gifted McTyeire! Not a fine church or organ in all our connection, and the men and women sitting apart in all our congregations. Simplicity of service was in all our borders, and the early features of Wesley and Asbury largely maintained. But the world has moved on, and we have gone with it. Adaptation to a growing and prosperous people has gradually brought us to cathedral churches with their elegant and luxurious equipments, magnificent organs, and everything that can delight the esthetic nature. But who is wise enough to say that Methodism has not been as truly called to give the gospel to the rich, as were the intellectual and cultivated Wesleys to the poor and neglected classes of England! One proof is found in the fact that it is still the church of the poor. Hundreds of our humblest people occupy the elegant pews of our finest churches, while more modest houses and chapels reach to the suburbs of our cities. The gospel is world-wide in its adaptation, and we can have no higher evidence of the divinity of our mission than that we are striving to carry it to all men.

It is true that worldliness has come in upon us as we have grown to be the largest Protestant Church in America; but I am not sure that the odds are against our wealthiest and most cultivated people. Poverty can never be made to stand, even in Methodist nomenclature, as a synonym for piety. I am aware that such an idea prevails in many directions; but it may turn out to be one of the delusions that is born of prejudice and envy. I do not see that one class of our people is more worldly than another, though the manifestation is vastly different. We need a mighty revival of righteousness throughout all our borders, and then, indeed, we might rejoice that God had given to us a million souls. But even with the acknowledgement of vast numbers among us who neither know nor follow Christ, Methodism still holds fast to that spirituality by which it came into existence. Its preachers are devout and holy men, with the Divine unction resting upon them. They are standing up for God and righteousness with brave hearts and burning words. The message of life enters in the hearts and consciences of thousands. The pulpit was never so potential a factor in the formation of public sentiment as today. The church was never so united and determined upon the great moral questions of the times, nor so strong in its influence upon the world for good.

Through all these eventful years of change—a source of grief and complaint to many—our Zion has come bearing the banner of triumph. Who can tell what another thirty-six years will bring forth? Amid what scenes will the ADVOCATE celebrate its anniversary which marks the allotted years of man? With the downfall of the liquor power, and the removal of its corrupting influence upon the politics and legislation of the country, as well as upon the souls of men, who shall say that the dross of the church will not pass away under the "refiner's fire" of a faithful gospel, and every home in this broad land be redeemed and brought to Christ?

I did not intend when I began to thus fill all my space; but these things have of late been burning in my heart, and your coming to-day has started the tide of expression.

Many items of church interest I must pass for this time. The indications are good for a great revival both in the salvation of souls and in foreign missionary zeal. The preachers' meeting yesterday morning was largely attended, and the hearts of the brethren flowed together in a glorious religious service. It was one of our feast-days, full of inspiration and power. Three new churches are projected in the city, and doubtless will be begun in the early spring. A memorial service in honor of Miss Dora Rankin was held at First Church on Sunday night. The audience was very large, and the occasion one of great profit.

W. W. WADSWORTH.

ATLANTA, GA., Feb. 15, 1887.

Personals.

The Meharry Medical College at Nashville, Tenn., turned out thirteen colored graduates last week; ten in medicine and three in dentistry.

Dr. Windthorst, the man who beat Bismarck in the Reichstag, is described as a little man, very ugly to look at, with eyes like a frog's and mouth reaching from ear to ear.

Joseph Cook, in his first lecture in Tremont Temple, Boston, reaffirmed his convictions that the "new dogma of future probation must tend to undermine the Bible and to cut the nerve of missions."

There are in the United States Senate twenty-one members worth from three-quarters of a million to fifty millions each. Are senatorships bought?

Of the meeting of Jones and Small in Boston, a correspondent of The Christian at Work says, "We never knew such a widespread interest in religion in this city as is now sweeping over it."

Francis Murphy began a two-months' temperance campaign in Chicago, February 8. He was introduced by Mr. Moody.

Dr. Stall, of Lancaster, Penn., must be an "out-and-out" temperance man. While marrying a couple, he detected the smell of liquor on the groom and refused to proceed with the ceremony, saying that he "had resolved never to marry a man under the influence of ardent spirits."

Ninety-four thousand four hundred and fifty-three persons, each paying fifty cents, visited Munkacsay's picture, "Christ Before Pilate," in sixty-nine days.

The Watchman says that from fifteen to twenty thousand persons attended the last service of Jones and Small in Boston.

Capt. William McMickan, of the Cunard Line, has been in that service twenty years, and never lost a life or seriously damaged a vessel committed to his care.

Dr. Munhall's revival services in Talmage's Tabernacle resulted in 2,000 conversions and 500 additions to Dr. Talmage's Church.

Rev. John Telford, of the Wesleyans, England, has lately brought out a "Life of Charles Wesley." His "Life of John Wesley" is said to be the best yet published, and this one of Charles Wesley is of equal merit. It seems strange that John Wesley should have had thirty-three biographers and Charles Wesley only two!

Bishop Galloway passed through our city last week on his way to meet an engagement at the Southern Chautauqua at DeFuniak Springs, Fla. The Bishop is in fine health, and was never in better working trim.

"Gilderoy" has a sentence in this paper we commend to some of our correspondents: "Some of the reports, written on scraps of *poor* paper with a soft pencil, are harder to unravel than a tangled skein of silk." Exactly so.

Bishop Keener left the city early last week for Baltimore. The Baltimore Conference, which he holds this year, will convene in Leesburg, Va., March 9.

Rev. W. G. Millsaps, of the Mississippi Conference, died a few days ago.

Rev. J. J. Billingsley, of the Louisiana Conference, has offered himself to the Mission Board for our work in Japan. What a step forward it would be if we had a foreign missionary from each Annual Conference!

Centenary College.

NOTICE.

MR. EDITOR: Please give notice to the Mississippi brethren of the Ministerial Educational Association that help is wanted for the young men who are with us. We do not wish to have them up and let them go home. It is not true economy for any of the three parties to the movement. The Louisiana brethren need no reminder upon this point, thanks to their most prompt action at Ruston.

There are eight young men who are expecting to enter the ministry now at Centenary from the Mississippi Conference. Brethren, help them and they will help you.

T. A. S. ADAMS,
Treasurer.

Notice.

The annual meeting of the New Orleans District Sunday-School Union is postponed until Thursday, March 3, at half-past seven P. M., at the Carondelet Street Church. A full attendance is very urgently requested. By order of W. H. Foster, President.

A. F. GODAT,
Secretary *pro tem.*

Items of Interest.

The New York Postoffice brought a net revenue to the government of nearly $3,000,000 during 1886.

"Evelyn College" is to be the name of the woman's "annex" to Princeton University, and Dr. J. H. McIlvaine is to be its president. So says the Evangelist, of New York.

It has long been a custom in Massachusetts for the Governor to pardon out of the State Prison one convict on Thanksgiving Day.

The thimble was invented by a Dutch goldsmith in 1684, to protect his sweetheart's thumb-tops while she was engaged with needle and cotton. It was called "thumb-bell," which in time passed into "thimble."

There are 130,000 miles of railroad in this country. That means a giant in power and possibilities, and the Interstate Commerce Bill means that the government takes control of this giant in order that the rights of the people may be protected against his graspings.

Chemistry may yet solve the problem of universal peace. The French have discovered an explosive which is demonstrated to have ten times the force of nitro-glycerine and one hundred times the force of gunpowder. It is called *melinite*.

In Washington Territory, at the last election, 48,000 votes were cast, of which 15,000 were cast by women.

The works of art in one drinking-saloon in New York are estimated at $90,000. In another is a picture which cost $40,000. Another has been fitted up at a cost of $50,000. The devil decorates his temples with a lavish purse. Such would be considered a wicked waste if bestowed in decorations on churches or colleges!

The assessed valuation of real estate in New York City is fifty millions more this year than last, being twelve hundred and fifty millions of dollars.

There are twenty-four steamship companies doing business between New York and Europe. Last year they made 906 trips, and landed in New York 369,660 passengers.

Charles Wesley published during his life 4,100 hymns, and at his death left over 1,000 in manuscript.

The brethren in Texas have resolved to build a $10,000 episcopal parsonage at the place where the Bishop who elects to reside in Texas shall choose.

The Texas Christian Advocate is to be removed to Dallas at an early date.

Notes.

A bill has passed the Senate and is now before the House changing the date of the day for the inauguration of the President from March 4 to the last Tuesday in April.

The Senate has passed two appropriation bills, aggregating twenty-one million dollars, to provide for our coast defense.

The Legislature of Pennsylvania has passed a bill to allow the people to vote on the question of prohibition; and so has the Tennessee Legislature. Thus the wheel keeps turning.

Congress has appropriated $147,750 to indemnify the Chinese sufferers by the Rock Springs riot.

The Commercial Advertiser, of New York, a clean and able paper, has reached its ninetieth year.

The total immigration to this country in 1886 was 386,755, against 326,151 in the previous year.

Since the prohibitory law went into effect in Rhode Island, drunkenness and crime have decreased nearly one-half. Such is the testimony of the officers of the law.

Denver is the highest city in this country, being 5,175 feet above the level of the sea; and Annapolis, Md., is the lowest, being only four feet above the sea level.

The Illinois Legislature has under consideration a measure providing for temperance instruction in all the public schools of the State.

A new political party, with a full-fledged platform, has been started in Cincinnati, and its name is Union Labor.

Wonders will never cease. It is said that $204,000 worth of soot was taken from London chimneys last year. It is valuable as a fertilizer.

If you look at the moon with the naked eye, it is 240,000 miles away. If you look at it through the best telescope, it is brought within 120 miles of you.

New Orleans District Conference.

The New Orleans District Conference, Bishop W. W. Duncan presiding, will convene at Carondelet Street Church, in New Orleans, at nine A. M., April 7, 1887. Rev. William Winberly, of Plaquemine, is to preach the opening sermon at eleven A. M., of Thursday. Let every preacher and delegate be present.

JOHN T. SAWYER, P. E.

Mississippi Notes.

Congress has passed a bill establishing a new United States judicial district embracing the counties of Hancock, Harrison, Jackson, Marion, Perry and Greene, with headquarters at Mississippi City. It is an excellent arrangement, due greatly to the exertions of Congressman Van Eaton.

The caving of the river bank at Leota, February 23, caused the loss of the warehouse and all its contents.

At Crystal Springs a land agency company has been organized for the purpose of attracting public attention to the lands, climate and other advantages of that section.

A postoffice has been established at Red Tap, Marion county.

The City Council at Greenville has decided to advertise for bids for building waterworks as well as supplying the city with water.

A private letter from Duck Hill says, "We have a red-hot boom up here; two hundred and thirty-eight thousand dollars have changed hands in a week's time. Five thousand acres of iron ore land sold yesterday, nineteenth instant, besides a good many town lots."—Jackson Clarion.

Coal or iron has been discovered in the following localities in Mississippi: Winona, Duck Hill, Durant, Corinth, Grenada, Bolton, Beauregard, and in Madison county.

The Courier is the name of a new paper started at Hattiesburg by Rev. H. J. Harris.

The Yocona Mills earned seventeen per cent. on their capital stock last year. They are receiving orders for their yarn, which they can not fill, owing to their being sold ahead for six months.

The Brookhaven News is the name of a new seven-column weekly paper which made its appearance on the twenty-fourth, with V. R. Byrd as publisher.

Genuine stone coal is claimed to have been discovered near Duck Hill.

A $20,000 tannery, to be operated under the new system of tanning, known as the Rhyne Paragon Process, is about to go into operation at Water Valley.

There is said to be within thirty miles of Natchez a bed of marble of the finest quality and of sufficient quantity to supply the demand for years.

Vicksburg has erected a $5,000 school-house for colored children.

Meridian will have a $35,000 Union Depot.

Yazoo City can compress one hundred bales of cotton per hour.

The streets of Jackson are being numbered for the free delivery system.

A postoffice has been established at Bee Lake, Holmes county.

Clergymen and their wives are cordially invited to read the liberal offer in Dr. Scott's advertisement in this issue. It enables them to secure one of his beautiful Corsets or other appliances, and also the agency for the same in their community. Do not fail to take advantage of it.

TEMPERANCE ITEM.—Tuesday, February 22, the State Prohibition Executive Committee met in this city in response to the call of their chairman, Rev. John T. Sawyer. The representation was large and the report of prohibition prospects was encouraging from all over the State. A live paper, as organ of the committee, will soon be started in New Orleans. Three conventions are to be held: one in April in New Orleans, one in May in Arcadia, and the State Convention in July in Alexandria. Rev. S. H. Werlein is chairman of the committee to get up the New Orleans Convention, and we are assured that we shall witness a rousing meeting under his manipulating hand. All the South Louisiana parishes are to be represented. The State Committee hope soon to have a State Lecturer in the field. Louisiana is coming rapidly into line.

Those who are suffering with diseases of the Head, Throat or Lungs, are advised to get a pamphlet, free, from Dr. M. W. Case, of 809 North Broad St., Philadelphia, Pa.

A GOOD PICTURE.—We have received from the artist, R. I. Hawell, of Port Gibson, Miss., a beautiful picture of the Mississippi Conference. This is one of the best pictures we have seen. The likenesses are very good, and, with Bishop Duncan in the center of the group and the brethren surrounding him, we have a picture that ought to grace every Methodist parlor in the Mississippi Conference.

Louisiana Notes.

The total number of lots sold at Crowley during three days is 619, and the price realized, over $30,000.

The Jackson Times says, as a result of prohibition in Jackson parish, for the past thirteen months, that fewer crimes have been committed than at any time since the war, and that the cost in committal trials and maintaining prisoners in jail has for the last year been less than one hundred and twenty-five dollars.

Baton Rouge has contracted for water works to be finished in eight months.

On March 12 the people of Jeanerette will vote on a proposed five-mill tax for ten years to aid the proposed railroad to Abbeville.

The Chopin Lumber Company—capital, $40,000—has been organized at Chopin, with C. L. Hale as secretary.

16,556 bales of cotton had been shipped from the Minden depot up to February 15.

The Southwestern Land Company propose to deposit $5,000 with the president of the police jury of Acadia parish to be used for the construction of a court-house at Crowley, if the popular vote of the people should locate the parish-seat at that place.

The Senate has passed Mr. Blanchard's House Bill authorizing the Louisiana North and South Railway Company to erect a bridge over Red river at Alexandria, with an amendment requiring that the bridge shall be commenced in two and finished in four years.

Carpenter, Ely & Co., of Plaquemine, will ship in a few days, by barge, to Chicago, 1,500,000 shingles, the first installment of 15,000,000 contracted for by Joseph Rathborne & Co., of that city.

Lake Charles has thirteen saw-mills in operation at the present time.

A movement is on foot in Tensas parish to organize a land company for the purpose of advertising the lands in that section and securing their cultivation.

Hon. Max Feazel, a prominent lawyer and politician of Lincoln parish, died last week.

How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion with Hypophosphites. It is as palatable as milk, and easily digested. The rapidity with which delicate people improve with its use is wonderful. Use it and try your weight. As a remedy for Consumption, Throat affections and Bronchitis, it is unequaled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."—THOS. PRIM, M. D., Alabama.

UNDECIDED.—Our Lord said, "I come not to send peace, but a sword." The battle is raging everywhere. There is a fierce conflict going on in every State and in every city and in every community and in every family and in every soul. The conflict is between two of the grandest forces known, and it is raging with a fierceness that seems to grow fiercer with the lapse of time. The contest is between right and wrong. Every individual can choose his side, but he can not be neutral. The nature of the fight necessitates his enrollment with one side or the other. The *desire* for neutrality smacks of treachery. The *position* of neutrality exposes one to the raking cross-fire of both sides. This contest is "God's quarrel," and our Lord said, "He that is not with me is against me." Robert Hall said, "He is a godless soul that is not concerned with God's quarrel." God says, "Come out from among them and be separate." There is no alternative with God's servants—they must fight. There is nothing else to do. Indecision is disloyalty and disgrace. The fiercest malediction that burns upon the sacred page was uttered against those who were undecided when God was engaged in a great controversy: "Curse ye Meroz bitterly, because they came not to the help of the Lord against the mighty." To be undecided in this great battle is to invite the same curse.

MR. EDITOR: Bro. Weems urges me to report results. At Beauregard, the twentieth instant, we cleared the decks in handsome style. This was done at Wesson on the sixth instant. Every assessment met in full, pressed down, running over.

T. L. MELLEN, P. C.
WESSON, MISS., Feb. 22, 1887.

IN THE MATTER OF GIVING.—In some circumstances it requires a good deal of courage to give. When the pastor is taking his collections, and people around you are giving fifties and hundreds, and you know you are not able to give so much; a sort of cowardly feeling begins to creep into your heart about the *five* that you *are* able to give. That feeling makes you think that it will be a needless exposure of your inability and bring you into a company in which the comparison will set you off in an unfavorable way! That feeling is nothing less than downright cowardice. You are afraid of men, and have not enough manly courage to do what you *can* do for fear of exciting remark. That feeling that causes you to withhold the five dollars or the five cents which you *can* give, and *ought* to give, will surely keep you out of the kingdom unless you get rid of it. It requires the best kind of courage to give according to our means. And there is a line where this matter is divided into the very opposites. The rich have not the courage to give according to their riches, nor do the poor have the courage to give according to their poverty. This is the rule for both, and both are lacking in courage.

Change of Time.

At the instance of Bishop Galloway, who is to hold the Jackson (Miss.) District Conference, the time is changed from April 7-10 to March 31-April 3.

JOHN A. ELLIS, P. E.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. B. Thomson, 64 to 70 South Rampart St., New Orleans.

An eminent artist—English, you know—lately painted a snow storm so naturally, that he caught a bad cold by sitting near it with his coat off.

The beautiful little parlor of Mr. J. Morgan Jenkins, in front of his ware-rooms at 166 Camp street, shows him to be an expert in manipulating wall paper both for service and ornamentation. The bright and lovely patterns used are selected from his large stock of goods of the very latest designs, and from first-class manufactories. Mr. Jenkins is ready to guarantee that his prices are the lowest in the South, and what was a short time since a luxury is now within the reach of all. Parties in the country can rest assured that in sending orders to Mr. Jenkins they will receive goods exactly as samples. Our enterprising townsman is a native of New Orleans, and should be well patronized.

"Yes," observed Mrs. Grap, "we kinder got tired of gas, and now we're goin' to have the house lit with clandestine electric lights."

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

At the mint is where you see the silver heads among the gold.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

No *Opium* in Piso's Cure for Consumption. Cures where other remedies fail. 25c

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pomil's Extract, for Inflammations, Congestions and Ulcerations. Its remedial and healing properties are wonderful. Try it!

MISCELLANEOUS.

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

A MAN OF A THOUSAND,

A CONSUMPTIVE CURED.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcidia, he accidently made a preparation of *Indian Hemp* which cured his only child of CONSUMPTION. His child is now in this country, and enjoying the best of health. He has proved to the world that CONSUMPTION can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & Co., 1,032 RACE STREET, PHILADELPHIA, naming this paper.

FIRE INSURANCE.

Hope Insurance Company,

188 GRAVIER STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00
ASSETS, JAN. 1, 1887.....$104,982 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

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MECHANICS and TRADERS' INSURANCE COMPANY,

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Solicits Fire, River and Marine Risks at lowest tariff rates.

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(Late Sec. Union Ins. Co.)
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Chas. Holloway,	J. M. Walsh,
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Factors' and Traders' INSURANCE COMPANY,

49 CARONDELET STREET.

PAID UP CAPITAL.....$1,000,000

ED. A. PALFREY, President.
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ISSUES POLICIES COVERING FIRE, RIVER AND MARINE RISKS AT THE LOWEST TARIFF RATES.

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John I. Noble,	John Chaffe,
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Wm. Hartwell,	C. J. Leeds,
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Wm. Cunningham,	John I. Adams,
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Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1869.

CASH CAPITAL.....$400,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies Issued on Desirable Fire Business.

W. R. LYMAN, President.
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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Liverpool and London and Globe INSURANCE COMPANY,

OFFICE: Cor. Carondelet and Gravier Streets.

DIRECTORS IN NEW ORLEANS:
J. F. SCHRODER, Chairman,
NEWTON BUCKNER,
A. DELVAILLE,
ED. DOLHIE WOESTE.

Assets in the United States.....$6,148,383 36
Surplus over all liabilities.....2,798,129 13

HENRY V. OGDEN, Resident Secretary.
CLARENCE F. LOW, Ass't Resident Sec'y.

MISCELLANEOUS.

H. P. BUCKLEY,

8 - - - - Camp Street - - - 8

Watchmaker,

—DEALER IN—

WATCHES, DIAMONDS, JEWELRY,

—AND—

SILVERWARE.

A Full Line of Spectacles.
Repairing of Every Description.

MISCELLANEOUS.

W. G. WHEELER,

Clothing and Furnishing Goods,

Successor to Wholesale

—TO—

WHEELER & PIERSON,

No. 86 CANAL STREET,

New Orleans.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital.....$300,000 00
Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

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John T. Moore, Jr. M. Schwabacher, J. H. Menge, T. J. Woodward, F. G. Ernst.

W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10 | American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35 | Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3 | Decorated Chamber Sets, new shape..... 3 50

Handsomely dappened Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

New Goods! New Store!

We have removed to our new location, corner Camp and Common Sts., and invite buyers to look at our New Business Suits, $10 to $20; New Dress Suits, $16 to $28; New Youths' Stylish Suits, $10 to $18; New Stylish Overcoats, $8 to $25; Boys and Children's Suits; $3 up; Dress Shirts, $1 to $1 50; Scarfs; Canton Flannel Drawers, 50c.; Merino and Shaker Underwear, Socks, Collars, Cuffs, Umbrellas and Trunks.

Lowest prices and best goods at

W. H. PIERSON'S, 20 and 22 CAMP STREET.

FURNITURE!

FINLEY & GRANT, 50 and 52 Baronne Street.

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden sappers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A.** FAHNESTOCK, and be satisfied with nothing else.

NEW FRANKLIN, HOWARD CO., MO.

Messrs. J. E. Schwartz & Co., Pittsburg, Pa.

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed.

THOS. H. HANDY, M. D.

SUCCESSORS TO
J. E. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

SEDGWICK WOVEN STEEL WIRE FENCE AND GATES.

The best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates. Perfect Automatic Gate. Cheapest and Neatest Iron Fences. Iron and Wire Summer Houses, Lawn Furniture, and other wire work. Best Wire Stretcher and Pliers. Ask dealers in hardware, or address

SEDGWICK BROS., Richmond, Ind.

EVERYTHING THAT IS NEW IN SEEDS

RARE IN PLANTS

is offered and described in our CATALOGUE No. 248, which this year we send out in an illuminated cover. The Catalogue is replete with new engravings of the choicest flowers and vegetables, many of which can only be obtained from us; and contains, besides, 2 beautiful colored plates, and very full instructions on all garden work. Altogether it is the best ever offered by us, and, we believe, is the most complete publication of its kind ever issued. Mailed on receipt of 10 cents (in stamps), which may be deducted from first order. Please be sure to order Catalogue by the number.

PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.

1887. GREGORY'S SEED CATALOGUE. 1887.

What Mr. Beyer says: "Please accept my best thanks for the splendid seeds received from your firm. It would be a rather lengthy list if I should name all, but will say that amongst 38 first, and 3 second premiums awarded me at our fairs in Northern Indiana and Southern Michigan, 28 first premiums were for vegetables raised from your seeds. What firm can beat this?"

August Beyer, So. Bend, Ind.

Send of this quality I am now ready to sell to every one who tills a farm or plants a garden, sending them FREE my Vegetable and Flower Seed Catalogue, for 1887. Old customers need not write for it. I catalogue this season the native wild potato. JAS. J. H. GREGORY, Seed Grower, Marblehead, Mass

SCOTT'S FLOWERS

38 Years' Experience in growing our strong and reliable **ROSES,** Grand Specialties in PLANTS, BULBS & FLOWER SEEDS of extra choice quality. Rare Novelties of great beauty. Handsomely illustrated Catalogue for 1887 with a lovely Colored Plate of Scott's Mammoth Panales sent FREE to any address. Send for it now. **ROBERT SCOTT & SON, Philadelphia, Pa.**

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

Our Young People.

THE SWEETEST BABY IN THE LAND.

BY J. I. N. JOHNSTON.

"Sweetest baby in the land;
Sweeter none could ever be—
Mamma thinks it, mamma knows it!"
Who's a better judge than she?

"Little footies soft as down,
Rose and snow in them I see,
Lumps of sweetness, mamma knows it."
Who's a better judge than she?

"Eyes of blue and bright as stars
Looking up with wond'ring glee—
None so bright, and mamma knows it."
Who's a better judge than she?

"Little lipples, dewy tender,
How they strive to talk to me!
Angels teach them, mamma knows it."
Who's a better judge than she?

"Old St. Peter says my baby
Ran away and came to me;
He is right, and mamma knows it."
Who's a better judge than she?

"All sweet babies in creation
Are not half so sweet to see;
Mamma thinks it, mamma knows it."
Who's a better judge than she?

—Detroit Free Press.

MR. EDITOR: I take the present opportunity of writing a short letter to the dear ADVOCATE, as I have never seen one from this part of the country in your paper. I live in South Mississippi, fifteen miles from Pass Christian, and thirteen miles from the Lonisville and Nashville railroad at the nearest point. I am a Methodist, and live nearly in sight of Whitington Church, and go to Sunday-school every Sunday. I study the Intermediate Quarterly. Mr. N. B. Eldrige is my teacher. I like him very much. I am going to school at Whitington. Miss Corinne Lindsey is my teacher, and I love to go to her. Rev. A. P. Cox is our preacher, and is liked very much by all. I remain, Your true friend,

SALLIE C. MILES.

PASS CHRISTIAN, Mississippi.

Mr. EDITOR: I am a little girl nine years old. I see so many letters in papa's paper written by little girls, I thought I would write you one. I go to Sunday-school every Sunday. Mr. Charlie Sherburne is our superintendent. We have a nice Sunday-school at Hardscrabble. Sister Nina and myself have received a nice Bible, as reward for having commited to memory the whole of the Westminster Assembly's Shorter Catechism. Hoping this may not find its way into the waste-basket, I will close by asking Carrie Floyd to tell us where we will find that Mary is David's mother.

HATTIE REAMES.

ZACHARY, Louisiana.

MR. EDITOR: I am a little girl thirteen years old. I thought I would write to the young folks' column. My father died four years ago this March. I have two brothers and two sisters; two younger and two older than myself. I like to read the letters from the little cousins. I will ask them a question: Who made iron swim, and where in the Bible is it to be found? I will close for fear my letter will find the way to the waste-basket. If I see this in print, I will write again. Many kind wishes to the dear ADVOCATE and the little cousins. Your little friend,

ELLA L. RAGSDALE.

CHAPMAN, Mississippi.

If your kidneys are inactive, you will feel and look wretched, even in the most cheerful society, and melancholy on the jolliest occasions. Dr. J. H. McLean's Liver and Kidney Balm will set you right again. $1.00 per bottle.

How We Got a Piano.

It was not drawn in a lottery, nor by getting subscribers for a popular paper, though my sister and myself had seriously discussed the latter method of seenring one. Living as we do, however, in a sparsely populated Minnesota county, the idea seemed hardly practicable, and we had about concluded that our best way was to start a flower-farm and manufacture perfumes by a new process of which we had latterly read, when fate seemed to interpose in the strange manner which I shall briefly relate.

On the afternoon of April 14, at about four o'clock, mother, sister and I were busily engaged putting down our little parlor carpet, which had been up for spring house-cleaning. Mother and sister were stretching it, and I was driving the tacks.

Quite suddenly it grew dark, so dark that I could not see well in the corner of the room, and I repeatedly pounded my fingers with a tack hammer.

"Is there a shower coming, or what is the matter?" I exclaimed.

Sister got up off her knees and went to the door; but she had scarcely reached it, when father, who, with my brother Hanson, had been out in the field, ploughing, rushed in.

"Sarah! girls! all of you!" he panted. "Quick, for your lives! To the cyclone cellar!"

Alas! we all knew only too well what such a warning as that means.

Without waiting to take anything (though mother did get father's deed-box), we dropped everything and ran out of doors and across the yard to the covered pit. Hanson had just got there and lifted the trap-door. We sprang in, all five of us, and Hanson pulled down the door. I had but time to catch one glimpse of the sky.

Off across the prairie, to northward, a mass of black and lurid vapors, with yellow clouds of dust, was rolling down towards us—an awful sight! We were no more than fairly inside the cellar, crouching on the bottom, in the darkness, when a terrible roaring noise burst on our ears, like that of some mighty conflagration in a forest.

A strange, half-sighing, half-whistling sound, too, seemed to rise from the ground under us. The earth and the trap-door over our heads shook and clattered. Then, with a rumble like a thunder-peal, we felt the frightful blast pass over us.

Crash! timbers and boards breaking to pieces.

"There goes the barn!" father muttered. He and Hanse were holding the trap-door down. Mother was praying, sister screaming, and I—well, I don't recollect what I did. Once I tried to stop my ears.

It passed in a few minutes.

Hanse then tried to open the trap-door, but a timber from the barn and a large stone had fallen partly on it. They had to push for some time to get the door up.

Such a scene as met our eyes! the ground strewn with timbers and broken boards; the fences, fruit trees, the garden all blown away; the barn gone, and with it the sheds and other outbuildings. One would hardly have recognized it as the same farm.

But the house, which father had purposely built low and very strong, still stood in its place, though the cyclone had twisted it partly around, and the top of the chimney was carried off.

Nearly every pane of glass was broken, many of the weather-boards were ripped off, and in more than a dozen places great splinters of timber, or planks, had struck the walls, and piercing them, stuck out at all angles.

Through the roof there was a great hole as big as a grave. Mother gave one look at her house, and burst out crying.

But it was raining now considerably, and bad as our house looked, we were glad to run to it for shelter, and were glad that we had any kind of a house left us.

It was difficult getting the door open, the house had experienced such a twist. As we were trying to force an entrance, a strange object in our yard attracted our attention. It seemed to be a huge box on legs.

"It is a piano," said father.

I ran to it in the rain, and exclaimed—

"Yes, surely it is a piano. But the wind could have hardly blown away a piano."

Its legs were broken, and it was somewhat scarred; nevertheless it was a piano.

In an hour we tugged the piano into the house, and set it up, and I played a tune on it. It was, in very truth, a *windfall*. Where it had come from, we had not the slightest idea. None of our near neighbors owned a piano.

About the place where we found the piano was the partial wreck of a house. The instrument had evidently been blown away with the house. It now seems likely that it was the property of a young man and his wife who lived at a little place more than a mile away. This couple's house was demolished completely. They were recent comers, and they both left the place on the day after the cyclone. They were known to have a piano, and we conjecture that this was the one, since their place and our own were in the direct line of the tornado.

Thus far the unfortunate young couple have not appeared to claim the piano. So we are keeping it as a "treasure trove" and a souvenir of the cyclone. The family's name was Blair, and they came from the East, and it is known that they purchased tickets for Chicago, and they probably returned to friends in the East, never doubting the total destruction of all their household effects.—Youth's Companion.

Farm and Home.

FARMERS' WIVES.—No class of men are more in debt to their wives for the success that comes to them than are farmers. The wife and the mother who has the courage to go out with the husband of her choice and commence the struggle of life with him on the prairie, or on a new farm, with but little capital except of head and heart, is worthy to stand by the Spartan women on whom the poets have exhausted their words of praise. Upon her falls the brunt of the strife, no matter how hard the husband may toil; his work closes with the day, but hers continues long after, and, with her children and the small chores that many of the beginners look after, her lot is not one to be envied. And when, after years of struggle, success, with reluctant feet, comes to crown the husband with honor, the biggest wreath should adorn the noble wife who was the stay and anchor, the comfort and the source of all hope in the stormy days of trial. The wealth should crown her queen.

We hear much of the men. We hear that so-and-so is making money, and he gets the credit of being a forehanded man; but it is quite as often that the noble little woman, who has toiled and complained not, who has pinched and saved and murmured not, is the one to whom the State and nation is most indebted. These are the women who lead men up to higher manhood, to that shrine where, like knights of old, they bend the knee of homage, not to beauty, but to worth and royal womanhood.

STEAMING OATMEAL.—For the benefit of those who are "trying to learn to like" oatmeal when prepared in the ordinary way, by stirring it into a paste, and not succeeding as well, perhaps, as they would like, I desire to give my method of preparing it. I use the oatmeal which is in the kernels—not the rolled variety—and for our family of three grown people I take a teacupful and a half. I put that quantity in a basin in the evening, and add a pinch of salt and pour on just enough cold water to cover it. By morning the oatmeal has absorbed the water entirely. I then put the basin in a steamer, and cook for about half an hour. I try it by thrusting in a spoon, and when the grains of oatmeal fall apart dry and nice it is done. Do not stir it at all; the oatmeal should come to the table with the grains as whole and perfect as when they were put into the steamer. Eat with cream and sugar.

A QUICKLY MADE VEGETABLE SOUP.—Boil turnips, onions, carrots, cabbage and celery, chopped fine, in quantity desired, in two quarts of water, with a piece of butter the size of a large walnut, and a little salt. A few minutes before dinner, add a quarter of a forty-cent jar of extract of beef, stirring it until dissolved, and add salt and pepper to suit. Those who like rice in the soup with vegetables should add two or three tablespoonfuls, when the vegetables are half cooked. This quantity is enough for six or eight persons, but should, unexpectedly, more be needed, some more boiling water and a little beef extract added, will, in a moment, make all the soup required without changing its quality in the least.

To prevent smoke from a lamp, soak the wick in strong vinegar, and dry it thoroughly before using. It will then burn both sweet and pleasant, and will give a great deal of satisfaction for the trifling work in preparing.

ADVERTISEMENTS.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of disease-sustaining elements, and thus removes the *cause*.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

☞ Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

POND'S EXTRACT

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Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

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Christian Advocate.

Marriages.

DANIEL—BURDICK.—At the residence of Mrs. Barrow, the bride's sister, in Shreveport, La., February 14, 1887, by Rev. John H. Scruggs, Mr. L. D. Daniel, of Arcadia, La., to Mrs. Mary F. Burdick.

COMFORT—GARRIGUS.—At the residence of the bride's father, Dr. Garrigus, of Winston county, Miss., January 20, 1887, by the Rev. J. A. Leech, Mr. J. D. Comfort, of Kosciusko, Miss., to Miss Nannie Garrigus, of Winston county, Miss.

LANGLY—HIGHT.—At the residence of the bride's father, February 13, 1887, by the Rev. J. A. Leech, Mr. Y. K. Langly and Miss Mollie Hight, all of Louisville, Winston county, Miss.

BARNES—LONG.—Near Miles Station, Miss., February 16, 1887, by Rev. T. B. Holloman, Mr. Willis Barnes, of Crystal Springs, and Miss Kate Long, of Miles Station, Miss., all of Copiah county.

EDWARDS—MOSELEY.—At the residence of W. W. Scott, Esq., at Hollandale, February 3, 1887, by Rev. H. H. Scruggs, Mr. F. C. Edwards to Miss Ella Moseley, all of Hollandale, Miss.

GOLDEN—CLEATON.—At the residence of Major Ferris, Washington county, Miss., February 9, 1887, by Rev. H. H. Scruggs, Mr. A. R. Golden to Miss Mollie Cleaton, all of Washington county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

ELLIOTT—GEORGE W. ELLIOTT was born in Marshall county, Tenn., December 16, 1826, and died in Claiborne county, Miss., December 17, 1886. He was educated principally at Lebanon, Tenn., and though he never graduated, his literary attainments were of such a character as to cause him to be elected to a professorship in Lebanon College. He was appointed to a cadetship in West Point, and spent two years in that institution; but excessive study caused his health to fail, and he was obliged to return to his home. Soon after leaving college he came to Hinds county, Miss., and, having qualified himself for the business, opened a drug store in Raymond. Just after locating here he enlisted in the United States Army for service in the Mexican War, and served with distinguished gallantry to its close. A year prior to the late war he had begun the practice of law in Raymond. When the war began he was among the first to volunteer for service, and was elected captain of the Hinds County Light Guards. Toward the close of the war he commanded a cavalry company, and upon some field of battle was made a colonel to take the place of an officer who had just been killed. After the war Col. Elliott taught school in Raymond until able to resume business as a druggist. On November 10, 1874, he was married to Mrs. Mary Griffing, a daughter of Mr. John Herlrick, of Claiborne county. On August 25, 1885, he joined the Methodist Church, and from this time, though he was never pretentious in his professions, his life was one of irreproachable Christian integrity.

Col. Elliott was a very attractive man. An extensive reader and ripe scholar, a fluent talker and a polished and courtly gentleman, he combined these attractions with the gentler charms of a heart as guileless as that of a child. He was modest, amiable and affectionate. As a husband and father, he was unselfish, indulgent and devoted; as a friend, steadfast and true; as a neighbor, kind and affectionate. It was a source of regret to him and those who loved him that he remained out of the church so long. By it was hindered the development of that robust and active type of purity so often seen in those who gave themselves to Christ in early life, and so rarely seen in those who come into the church in advanced life. But his dedication of himself to God was full and unreserved. He was careful in the discharge of his religious duties, and spoke with humble assurance of salvation through the blood of Christ. To know this good man was to love him; and now his memory is a blessing.

A. F. WATKINS.

NEWCOMB—Died May 1, 1886, FRANCIS ASBURY NEWCOMB, at the advanced age of eighty-five, after a lingering disease superinduced by protracted years. This octogenarian was born in Milford, Del., in 1801. He was of an old English family that had intermarried with the Russel family, of which Lord John Russel was so distinguished a member. He came to Natchez, Miss., in 1823, and was married in 1830 to Miss Eliza L. Morehouse, of one of the best families of the country. He continued living in Natchez and vicinity over forty years. Theirs was the home of hospitality, and no one ever entered its portals without realizing that they were welcome guests, who gave as much pleasure as they received in enjoying its hospitalities. Among the guests were numbered Drs. Drake and Whans and many other ministers, who ever felt that this was a delightful retreat of a Christian home.

Bro. Newcomb was one of the most cheerful, happy and hopeful Christians ever knew. In all the reverses of life he maintained an uninterrupted equality of spirits unmarred by depression, surpassing anyone I ever knew in exuberance of hope and joy in adversity. No calamity could jostle his trust in God in hopefulness for the future. He lived a happy, hopeful life, both in his first and second marriage. The last, as the first, being a most excellent lady, that sought the happiness of others. He died as he lived, a happy, hopeful Christian, in perfect peace, in the family of his son-in-law, Dr. S. M. Angell, surrounded by his loving and attentive children and grandchildren. Dr. Angell ministered with unwearying kindness and devotion at the bedside of the dying, triumphant saint. The writer had sincerely hoped in his last visit to New Orleans to see once more the face of his old friend and relative, radiant with the beams of a loving heart, and all aglow with the kindly emotions of friendship; but God has taken him to the rest of heaven, after life's fitful dream is over, to mingle his songs of triumph with those of his blessed, loved ones gone before. *Requiescat in pace*, beloved friend.

HORACE M. BOOTH.

Texas Advocate will please copy.

FLETCHER—AMANDA D. FLETCHER, eldest daughter of Roley Mardis, was born at Louisville, Ky., October 10, 1805, and departed this life after a long and serious illness, Monday, January 24, 1887, at half-past nine A. M., aged eighty-one years and four months, near Church Hill, Miss. Sister Fletcher moved to Washington, Miss., A. D. 1822, and in the fall of same year was married to Mr. Glasscock, of Claiborne county, Miss. The following year (1823) she was bereaved of husband, father and step-mother, which was occasioned by yellow fever. In the fall of 1824 she was married to Mr. Abraham Cubler, with whom she lived seven years. On June 10, 1833, she was again united in holy wedlock with Mr. F. F. Fletcher, with whom she lived fifty-three years, surviving him only eight months. Sister Fletcher joined the Methodist Church at Washington in 1837, at which place she held her membership for fifty years. She moved to Church Hill during the late Civil War, in A. D. 1864. She was the mother of seven children; four of whom she leaves to mourn the loss of a fond parent and loving mother. We condole with the bereaved connection and friends of Sister Fletcher. She can not return to them, but they may go to her after awhile if faithful. A. C. FLOWERS, P. C.

ROWELL—BRO. JOHN V. ROWELL died at his home in Jasper county, Miss., February 1, 1887, aged thirty-seven years, eleven months and eighteen days.

Whereas, It has pleased God to call from our midst our beloved teacher and associate, Bro. Rowell, who left with us the hope of a blissful reunion: therefore, be it

Resolved, That while we mourn his departure, we bow in humble submission to him who works for our eternal good.

Resolved, That we extend to the widow and orphans of the deceased our deepest sympathies in their sad bereavement, and that we commend them to him who has promised to be a husband to the widow and a father to the orphans.

Resolved, That a copy of these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE, and likewise a copy of same sent to the family and Sunday-school.

MRS. BETHA, for Com.

WOOTAN—MISS ANNIE, the daughter of W. W. and M. A. Wootan, was born in Carroll county, Miss., March 19, 1871, and departed this life to live with Christ and the angels January 30, 1887. She was converted under the ministry of Rev. J. S. Oakley, and from thence until her death she was an acceptable member of the Methodist Church.

Miss Annie was kind, gentle and obedient, and all who knew her loved her for the gentle and beautiful Christian spirit which was always prominent in her life. During her illness she never was heard to utter a word of complaint, but was patient and perfectly resigned. Thus she passed out of existence, one of the purest souls, and we are left to mourn her loss; but thank God we do not mourn as those who have no hope. She is silent in death, and her voice is hushed forever on earth; but in heaven her voice is heard among redeemed spirits and the saints of God. J. M. H.

HOFFPAUIR—SISTER FRANCES D. HOFFPAUIR (*nee* Smith), daughter of Edmund and Hulda Smith, was born in Smith county, Miss., July 5, 1855, and moved to Louisiana in 1860. She was married to Erass Hoffpauir in 1881, and died February 5, 1887, after a short, but very painful illness. She was converted when quite young, but afterward wandered from the way. In 1879, under the influence of Bro. Wynn as her pastor, she was reclaimed, and from that time until her death she was an earnest, devout Christian. She leaves one little boy and her husband, besides an aged mother, five brothers and two sisters that mourn for her, but not as others that have no hope. She was perfectly willing to die. Among the last words that she spoke was to her mother. She said that it was probable she would never get well, but that she was ready to submit to the will of God. Thus "God's children are gathering home."

HER PASTOR.

MISCELLANEOUS.

The price of Shallenberger's Antidote for Malaria, one dollar a bottle, is sometimes in the way of larger sales; but if it will remove every trace of malaria after a few doses, and leave you well, is it not far cheaper than a continuous use of quinine and tonics at any price, which only strengthen the system against the poison, allowing it to remain and renew its attacks indefinitely?

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Prof. JOHN M. CARNOCHAN, M. D., LL.D.,
Professor of Surgery, New York Medical College; Commissioner Board of Health, New York City; ex-Health Officer Port of New York, Surgeon in Chief New York State Hospitals, &c., &c.,

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Corsets, $1.00, $1.50, $2.00, $3.00. Belts $3.00. Nursing Corset Price, $1.50. Abdominal Corset, Price, $3.00.
Probably, never since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. Over three thousand families in the City of New York alone are now wearing them daily. Every Man and Woman, well or ill, should daily wear either the Corset or Belt.

OUR CORSETS ARE DOUBLE STITCHED AND WILL NOT RIP.

If you have any pain, ache, or ill-feeling from any cause, if you feel "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you to at once try these remarkable curatives. They cannot and do not injure like medicine. Always doing good, never harm. There is no shock or sensation felt in wearing them. There is no waiting a long time for results; electric magnetism acts quickly; generally the first week, more frequently the first day, and often even during the first hour they are worn, their wonderful curative powers are felt. *Every mail brings us letters like the following.*

The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good feeling come back. They are constructed on scientific principles, imparting an exhilarating, health-giving current to the whole system. Professional men assert that there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you.

THE CELEBRATED DR. W. A. HAMMOND, of New York, formerly Surgeon General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time many remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn; we substitute our flat steel magnetics in place of the ordinary cord steels. These Corsets are nearly all equally charged; differing chiefly in quality and design. They are elegant in shape and finish, made after the best French pattern, and warranted satisfactory in every respect. Gen'ine Scott's goods and ladies are the genuine Dr. Scott's, and are reliable.

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I have an Invalid sister who had not been dressed for a year. Since I got Dr. Scott's Electric Corsets for her she is now able to be dressed and sit up most of the time. MELVA L. DOE.

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Dr. Scott's Electric Corsets have cured me of acute Catarrh, from which I had suffered for eight years. The Electric Hair Brush is amusing for dandruff every time. Mrs. W. H. FRAK.

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Your Corsets have accomplished wonders in my case. I was persuaded to get one, and could not be induced to take it off. I was down for two weeks, and I am able to keep my household helping to do their own work, etc. My friends are indeed few. With many thanks, etc. JULIA J. MCFARLAND.

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The attention of Dealers, Housekeepers and others is respectfully invited to the above Baking Powder. It is POSITIVELY PURE, EXCELLENT and HEALTHFUL. There is not a PARTICLE OF ALUM in it. Its acid is the BEST GRAPE CREAM TARTAR. It has no superior in the market. Endorsed as a PURE AND HEALTHFUL ARTICLE by Doctors Wm. G. Austin, C. J. Bickham, J. J. Lyons, Jos. Jones and other eminent physicians of this city. Keeps for years in any climate. OUR CHEMISTS SAY IT IS ABSOLUTELY PURE.
Orders solicited and satisfaction guaranteed. Manufactured and for sale by
Mrs. P. M. GOODWYN,
224 Josephine Street, New Orleans, La.
Handled by all our Leading Grocers.

ARTIFICIAL EYES
Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.
It enables the eyelids to move as freely as ever.
It restores the functions of the tear passages.
It prevents the eyelashes from turning within, causing inflammation.
It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.
Mr. W. Bohne, our Optician, has made a specialty of selecting and inserting them.
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In all grades. FINE DECORATIONS a specialty
WINDOW SHADES AND CORNICES,
WIRE SCREENS AND WEATHER STRIPS,
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Framing Neatly Done.
PICTURE AND ROOM MOULDINGS,
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EDWARD HEATH,
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Guaranteed Highest Grade and Most Reliable Fertilizer to be had.
AMMONIATED RAW BONE SUPERPHOSPHATE.
PURE GROUND BONE.
200 Pounds to the Acre will Double the Yield.
"Gold Medal" was awarded us at World's Exposition and at American Exposition for best Cotton, Sugar, Cabbage and Orange Fertilizers.
Write for Agricultural Handbook.
Sterns's Fertilizing and Chemical M'f'g Co.,
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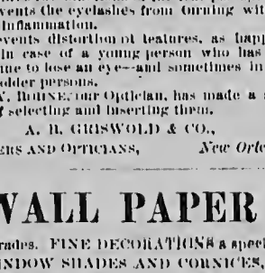

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator,	$3 50	$2 75
American Agriculturist,	3 50	2 75
Daily Picayune—12 mos,	14 00	12 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
" Bazar,	6 00	4 75
" Young People,	4 00	3 00
Demorest's Magazine,	4 00	3 25

Send cash in full with all orders.
No attention paid to orders without cash.
Hugh Jamieson, Jr.

AN AGREEABLE APERIENT.
ROGERS'
DRY CITRATE OF MAGNESIA.
This Well-Known Preparation is
HIGHLY RECOMMENDED
—FOR—
Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fever.
It cools the blood and regulates the bowels. It is a favorite medicine for children.
Prepared by
A. ROGERS' SONS, Chemists,
281 Bleecker Street, New York.
Superior to Mineral Waters, Seltlitz Powders, etc.
FOR SALE BY ALL DRUGGISTS.

EDUCATIONAL.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils occupying a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

F. M. GRACE, Pres.
S. J. DAVIES, Vice-Pres.

Weekly Market Review.

(For Week Ending March 1, 1887.)

COTTON.		
Low ordinary	7 1/8	@ — —
Ordinary	7 5/8	— —
Good ordinary	8 3/8	— —
Low middling	8 13-16	— —
Middling	9 1/8	— —
Good middling	9 1/2	— —
Middling fair	10	— —
Fair	10 11-16	— —
Galveston middling	8 15-16	— —
Mobile middling	9	— —
St. Louis middling	9 1-16	— —
SUGAR.		
Inferior	2 1/2	3 1/8
Common	3 1/4	3 5/8
Good common	3 3/4	4
Fair	3 3/4	4
Good fair	4 1-16	4 1/8
Fully fair	4 1-16	4 1/8
Prime	4 1/4	4 5-16
Strictly Prime	4 1/4	4 5-16
Choice	4 7-16	— —
Seconds	3 3/4	4 3/4
Choice yellow	5 3/8	5 7-16
Gray White	— —	— —
Choice whites	5 9-16	5 1/2
Stan. Gran	5 11-16	— —
MOLASSES.		
Syrup, Open Kettle	— —	— —
Fair	28	30
Strictly Prime	— —	— —
Choice	— —	— —
RICE.		
Fancy	— —	— —
Choice	— —	— —
Prime	3 3/4	4
Good	3 1/4	3 3/8
Fair	3	3 1/8
Ordinary	2 7/8	3
Common	2 5/8	2 3/4
No. 2	— —	2 1/8
Rough	2 30	2 90
FLOUR.		
Minnesota bakers	4 62 1/2	— —
Minnesota patents	— —	5 12 1/2
Extra fancy	4 50	4 62 1/2
Winter wheat patents	5 12 1/2	5 25
Choice	3 70	3 75
Fancy	4 00	4 10
Extra Fancy	4 30	4 40
CORN PRODUCTS.		
Cream meal	— —	2 50
Corn meal	— —	2 30
Grits	2 60	— —
Hominy	2 75	— —
GRAIN, ETC.		
CORN:		
White	47	— —
Yellow	47	— —
Mixed	47	— —
OATS:		
Western	37 1/2	38
Texas rust-proof	40	41
BRAN:		
₱ cwt	5	8
HAY:		
Choice	15 00	15 50
Prime	13 50	14
PROVISIONS.		
PORK:		
Mess	16 1/2	16 3/4
Prime Mess	14 50	— —
Rumps	13 50	— —
BACON:		
Fancy breakfast	11	— —
Shoulders	7 1/4	— —
Sides, long clear	8 3/4	— —
Sides, short rib	8 3/4	8 7/8
HAMS:		
Sugar-cured	— —	12 00
DRY SALT MEAT:		
Shoulders	6 3/8	— —
Sides, long clear	8 1/8	8 1/4
Sides, short rib	8 1/4	8 3/8
GROCERIES.		
COFFEE:		
Prime	— —	15 1/4
Fair	— —	14 3/4
Common	— —	12 3/4
BUTTER:		
Western Creamery	29	30
Western Dairy	20	21
Country	— —	— —
LARD:		
Choice	6 7/8	7
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cotton seed	36	— —
Lard	— —	60
VEGETABLES.		
CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ head	8	10
POTATOES:		
Louisiana	— —	— —
Western	1 50	1 75
KROUT:		
Western, ₱ bbl	— —	7 00
ONIONS:		
Louisiana	— —	— —
Western	3 00	3 25
BALING STUFFS.		
BAGGING:		
1 3/4 lb. per yd	7 3/4	— —
2 lb	8 1/2	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	3 00	3 50
Chickens, South'n	2 50	3 00
Young	1 75	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	12	13
Southern	— —	14
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10 1/2
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 75	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. IGGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

FEBRUARY 22.

The government was successful in the elections of the Reichstag.——It is rumored that Lord Randolph Churchill will rejoin the government after the adoption of the budget.——Minister Manning laid the corner-stone of an American hospital in the City of Mexico.——Dr. E. Schmitt Von Taverna has been appointed Minister at Washington, vice Baron Von Schaffer.——The Senate confirmed the nomination of Judge Manning as Minister to Mexico.——Tampa, Fla., has been made a port of entry.——Mrs. Gen. Joseph E. Johnston died, of paralysis, in Washington this morning.

FEBRUARY 23.

The Portuguese have bombarded Tungi in the Friendly Islands.——French and German government agents are visiting all fairs in North England, buying horses suitable for military purposes.——Signor Depretis has failed to form a Cabinet, and has resigned his commission.——Terrific earthquake in France and Italy; about 300 lives lost.——The Senate passed a bill creating the Department of Agriculture and Labor, with a secretary and assistant secretary to be appointed by the President, and with the advice and consent of the Senate. The secretary to receive the same salary as the heads of the other Departments, and the assistant secretary to receive the same as the Assistant Secretary of the Interior.——The Bureau of Labor and the weather service of the Signal Service Bureau are to be transferred to the Department of Agriculture.

FEBRUARY 24.

The trial of Dillon, O'Brien and Redmond for their connection with the "plan campaign" resulted in a mistrial.——Deposed Prince Alexander is ill with the small-pox.——King Humbert wants a Cabinet that will maintain a close alliance with Austria and Germany.——The House sustained the President's veto of the dependent pension bill.——The ocean mail subsidy defeated in the House.——The Senate to-day passed Mr. Van Eaton's House bill establishing a United States Court at Mississippi City.

FEBRUARY 25.

Dillon and his associates in the conspiracy case will be tried again in April.——Mr. Phelps, American Minister, has gone to the south of France.——Gladstone has made a permanent reduction in the rents of larger farms at Hawarden.——France has sent a confidential note to the Vatican on the ecclesiastical question.——Cardinal Jacobini is reported dying.——The President has approved the act to indemnify certain subjects of the Chinese Empire for losses sustained by the violence of a mob at Rock Springs, W. T., in September, 1885.——M. Goblet, Prime Minister, has sent the Prefect at Nice 10,000 francs for the relief of the sufferers.——The Queen of Wertenburg has given £200 for the relief of the sufferers, and the King and government of Italy have subscribed £10,000.

FEBRUARY 26.

The Upper Houses of the Austrian Reichsrath and Hungarian Diet have passed the extra credit asked by the government for the equipment of the army and landwehr.——King Theobaw, of Burmah, has been deposed.——A well of fine petroleum has been discovered in Belgium.——Cardinal Jacobini died at one o'clock this afternoon.——It is rumored that a revolution is in progress at Sofia.——Earthquake shock felt at Columbia, S. C.——Senator Ingalls, of Kansas, chosen president *pro tem.* of the Senate.

FEBRUARY 27.

A bill will be introduced in the Italian Parliament for a credit of $1,000,000 for the relief of the sufferers of the earthquake.——A fire in Wellington, New Zealand, destroyed $750,000 of property.——Prince Alexander is recovering slowly from an attack of variolaid.——It is reported that the President will not call an extra session of Congress, as has been announced.——The New Orleans and Alabama Coal and Coke Co., with a capital of $1,000,000, has been organized at Birmingham.

AN APPEAL.

The Methodist College of Belle Plaine, Texas, located in the center of the great drought-stricken district, calls upon the people of the United States, and particularly the Methodists and friends of higher education of our great country, for aid in a pressing extremity.

The college building has been erected at a cost of $12,000; a small indebtedness of a few thousand dollars remains, which can not be met, and unless liquidated, the building will have to be sacrificed to meet a lien upon it.

The grounds and buildings have been paid for, with the exception of the balance referred to, by liberal donors in this section of country, and but for the great drought, which has prostrated, financially, all this section, the entire amount due would have been paid by the liberality of local parties. This is the only college for higher education in all this section of country, and it belongs to the Methodist Church, and is under its supervision and control.

The management is utterly unable to meet this very pressing claim, and to save this valuable property and growing institution for our church frontier without extraneous aid; and as it is church property, they do not hesitate to appeal to the generous public for the means and assistance in these times when the drought renders it impossible for our own people to respond any further.

All donations, however small, will be duly acknowledged for the College by the First National Bank of Baird, Texas, and the funds promptly turned over to College Treasurer.

REV. J. T. L. ANNIS,
President Board of Trustees.

References: Rev. Bishop H. N. McTyeire, D. D., LL. D.; Rev. Bishop Jos. S. Key, D. D.; Rev. A. G. Haygood, D. D., LL. D.; Rev. Sam Jones; Gov. S. L. Ross, of Texas; Lieut.-Gov. T. B. Wheeler, of Texas; Hon. S. W. T. Lanham, House of Representatives; Ex-Gov. John Ireland, Seguin, Texas.

Books and Periodicals.

BOOKS.

—The Bethlehemites, by Julia Sutter, is a delightful little story of Bethlehem at the time of the incarnation, and is published in good style by Potter & Coats, Philadelphia.

HOW TO BECOME A PUBLIC SPEAKER. By William Pittenger. Price, fifty cents.

This is a publication of The National School of Elocution and Oratory, Philadelphia, and discusses in nineteen brief chapters the various points in the subject. It is commended to young orators.

—From the same publishers we have Choice Dialogues for School and Social Entertainment, by Mrs. J. W. Shoemaker. Price, fifty cents.

SAN MARCOS SUNDAY-SCHOOL ASSEMBLY. Normal course. Text-book A. Teacher's manual.

This is a valuable little book prepared by Rev. H. M. DuBose, superintendent.

CIVITAS: THE ROMANCE OF OTTO NATION'S LIFE. By Walter L. Campbell. Publishers, G. P. Putnam's Sons, New York. Price, $1.

This is a pleasing story in rhyme, representing the State as passing through the perils of temptation from anarchy and plutocracy, not without falling, and eventually, being wedded to liberty, triumphing over all foes. There are passages of real power in this little book.

THE AMERICAN SETTLER'S GUIDE. By Henry N. Copp. Washington City.

This is a good book for all who are interested in public lands. It tells everything about the subject, and can be had for twenty-five cents.

PERIODICALS.

—The Swiss Cross, for February, is full of interesting matter, and this second number gives promise of good things yet to come in the study of nature. N. D. C. Hodges, 47 Lafayette Place, New York. Price, $1 50.

—No. 87 of Humboldt Library contains "The Morphine Habit," by Prof. B. Ball, of the Paris Faculty of Medicine. J. Fitzgerald, 108 Chambers street, New York.

—The New South, for February, has 50,000 copies out, of a specially fine order, and is growing in interest with each number. Birmingham, Ala. Price, $1.

—Cassell's Family Magazine and The Quiver, for March, have their usual good table of contents. Cassell & Co., 739-741 Broadway, N. Y. $1 50 each.

—American Art, for February, keeps up its reputation for beauty and interest. American Art Magazine Company, 110 Tremont street, Boston. Price, $2 50.

—Monthly Magazine of Young Men's Christian Association, Birmingham, Ala. Price, fifty cents.

—St. Nicholas, for March, is bright and beautiful, and as the spring opens on the outer world, this number will open the spring in many young minds. Century Company, Union Square, New York. Price, $3.

—The Magazine of Art, for March, is one of the best. It is simply superb. Cassell & Co., New York. Price, $3 50.

BEWARE!—Beware of evil thoughts! They have done a great deal of mischief in the world. They prepare the way for evil words and deeds, and for utter ruin.

Beware of evil books! They beget evil thoughts, and thus commence the process of ruin. A ruined man once said, "It was that ten minutes on the street corner, reading a bad book, that destroyed my whole life."

Beware of evil deeds! They may be small acts of evil, but they are none the less dangerous for that. "It was that penny I stole when I was a small boy," said an old man, "that sent me four times to prison, and confined me there twenty-eight years out of sixty of my life, and all for stealing less than thirty-eight dollars."

Beware of evil associates, for they have ruined thousands. You may depend upon it that he is a good man whose friends are all good, and whose enemies are all characters decidedly bad.

When our Lord promised the Comforter or the Advocate (we read of it in St. John's Gospel xiv, 16, 17), there are three prepositions used by which peculiarities of meaning are brought out. He is with us (*meta*) for fellowship; he abides by our side to defend us (*para*); he is in us (*en*) as a source of strength to each. We see how intimate this fellowship is; how he is never away from the people of Christ; how with him and his abiding presence there is no cause for fear. To be sure we may grieve him, but let us not, and he abides in us and with us and by our side forever. Wonderful the privilege of the man who trusts in Christ; God is in him and he is in God. This is the state in which every Christian exists.—Southern Advocate.

"You never get to the end of Christ's words," said Dean Stanley. "There is something in them always behind. They pass into proverbs, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted."

A Shy Nymph.

That was what President Nott called happiness. In his wise old age he took a newly married pair aside, and said: "I want to give you this advice, my children—don't *try* to be happy. Happiness is a shy nymph, and if you chase her you will never catch her. But just go quietly on and do your duty and she will come to you."

We see and hear constantly of people acting contrary to this sage advice. They chase the "shy nymph" even to the borders of the grave, and topple into it finally without having found her. She is a will-o'-the-wisp, forever elusive when you seek her, a mirage when you forget duty to look with longing at her in the distance—her lovely turrets, her castles in the air you can never reach.

The French have an ideal happy land called Cocaegrie. It is full of men and women who are always happy. It is always day, there are no storms of rain or snow, no extremes of heat or cold; no dangers from lightning or whirlwind, no quarreling or war, no sickness or death. There is a fair abbey with white monks and gray nuns. The cloister is built of gems and spices. All about are birds merrily singing, ready roasted, flying into the hungry months, among them buttered larks. All down the streets go roasted geese. There is a river of wine. The ladies are all fair; every month one has new clothes. There bubbles up the fountain of perpetual youth, which will restore to bloom and vigor all who bathe in it, be they ever so ugly or old. But although this description may sound very delightful to some people, we know that this happy land (so called) lies only in the imagination. In the real world there is and always has been sin and sorrow, sickness and death, wars and rumors of wars. Perfect happiness is not obtainable in this world; no one's wealth or power, however great, can grasp it, and yet there is a near approach to the delectable state granted to those who implicitly trust the Lord. No one can climb up to it by a thread of their own weaving.

Happiness, though infinitely desirable, is non-essential to the upbuilding of Christian character. "If it come," Froude says, "life will be sweet; if it does not come, life will be bitter—bitter, not sweet, and yet to be borne."

I would add not only borne, but borne bravely, helpfully, progressively, even for Christ's sake.

There is a something called by some happiness, but which has not the true ring—gives only a perishable joy. It suggests to us the enchanted egg. Oromayes had an enchanted egg, in which he boasted that he had enclosed all the happiness of the world. When the egg was broken it was found to contain nothing but wind.—Christian at Work.

BALANCE AMONG THE PHYSICAL FUNCTIONS.—Dr. H. C. Wood, of Philadelphia, maintains that, to make it possible to live to a good old age, the several vital organs must be approximately equal in strength. The man of ordinary physique, who possesses this fortunate balance of power, will in all probability outlive an athlete whose development has been unequal. Excessive strength in one part is, in fact, a source of danger. An over-developed muscular system invites dissolution, because it is a constant strain upon the less powerful organs, and finally wears them out. Death, in the majority of cases, is the result of local weakness. It often happens that a vital organ has been endowed with an original longevity less than that of the rest of the organism, and its failure to act brings death to other portions of the system, which in themselves possessed the capabilities of long life. The fact of having succeeded in life, with the satisfaction and comfort it brings, contributes to the prolongation of existence, while failure, with its reluctant regrets, tends to shorten it. In old age, the organs possess less elasticity to meet and overcome such strains as can be invited with impunity in youth. Hence the old should be spared the strains. It is also desirable that, as their years advance, they should make their personal habits the subject of careful study, and, with the help of some wise counselor, regulate their daily life in accordance with the changed conditions of their animal economy. This is particularly the case with reference to diet.—Popular Science.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Melville, at Melville	Mar. 5, 6
Trinity, at Bennett's School-house	12, 13
Centreville, at Centreville	19, 20
Columbia, at Columbia	26, 27
Montgomery, at Montgomery	Apr. 2, 3
Alta, at Gray's Creek	9, 10

R. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Minden circuit, at Minden	Mar. 5, 6
Tulip circuit, at Tulip	12, 13
Haynesville circuit, at Haynesville	19, 20
Homer circuit, at Homer	26, 27
Farmerville circuit, at Farmerville	Apr. 2, 3
Summerfield circuit, at Alabama	9, 10
Mawsville circuit, at Downesville	16, 17
Indian Village circuit, at Bethel	23, 24
Huggold circuit, at Huggold	30, May 1
Sparta and Saline, at Sparta	7, 8

ROBERT HANDLE, P. E.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Mar. 5, 6
Richland	12, 13
Lind Grove, at Bartholomew	19, 20
Oak Ridge, at Good Hope	26, 27
Floyd, at Oak Grove	Apr. 2, 3
Bastrop	9, 10

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Red River, at Campo Bella	Mar. 5, 6
Shreveport, at Shreveport	9
Caddo, at Friendship	12, 13
South Bossier, at Bellevue	16
North Bossier, at Concord	19, 20
Mooringsport, at Pine Hill	26, 27

The district stewards' meeting will be held at Shreveport, on Thursday, March 10, at ten o'clock A. M., in the Methodist Church.

J. H. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Hayne	Mar. 5, 6
Lake Charles	12
German Mission	13, 14
Sulphur Mine	20, 21

S. S. KEENER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers and Gretna, at Algiers	Mar. 6
Louisiana Avenue	13
Moreau	20
Carroll'n and Parker Ch., at Carrollton	27
Baton Rouge	Apr. 2, 3

JOHN T. SAWYER, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Woodville circuit	Mar. 2, 3
Bayou Sara, at Bayou Sara	5, 6

J. A. B. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Angulla	Mar. 5, 6
Meyersville	12, 13
Nebo	19, 20
Roxie	21, 22

W. L. C. MONSCOTT, P. E.

A marble-cutter, with his chisel and hammer, was changing a stone into a statue. The minister, looking on, said, "I wish I could deal such changing blows on stony hearts." What wiser answer could have been given than that with which the smiling workman made answer, "Maybe you could, if you worked more like me, upon my knees." Perhaps he answered better than he knew—although we have known too many workmen of most solid sense to ever call the bits of wisdom which flash from them in question—but certainly he made an answer which strikes a solemn response in the depths of every man's soul who longs to mold human lives, and lead souls upward to God.—Congregationalist.

Whatever tends to make us think much of our poor selves also destroys the spirituality of our mind. You can not serve God and self too. Choose you this day, therefore, in whose service you will employ your energies and devote your life. If to self, the devil will keep you; if to Christ, your reward shall be righteousness and peace.

MISCELLANEOUS.

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

KNABE PIANOFORTES.

UNEQUALLED IN

Tone, Touch, Workmanship and Durability

WILLIAM KNABE & CO.

Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.

NEW ADVERTISEMENTS.

A MEDICINE, NOT A DRINK.

High Authority.

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold, for use, except to persons desirous of obtaining medicinal bitters.

GREEN B. RAUM,
U. S. Com'r Internal Rev.

Washington, D. C., Sept. 24, 1884.

Dear Sir—Why don't you get a certificate from Col. W. H. W., of Baltimore, showing how he cured himself of drunkenness by the help of Hop Bitters? His is a wonderful case. He is well known in Rochester, N. Y., by all the drinking people there. He is known in this city, Cincinnati, New Orleans, New York; in fact all over the country, as he has spent thousands of dollars for rum. I honestly believe his card would be worth thousands of dollars to you in this city and Baltimore alone, and make thousands of sober men by inducing the use of your bitters. J. A. W.

Prejudice Kills.

"Eleven years our daughter suffered on a bed of misery under the care of several of the best physicians, who gave her disease various names but no relief, and now she is restored to us in good health by Hop Bitters, that we had pooched at two years before using it. We earnestly hope and pray that no one else will let their sick suffer as we did, on account of prejudice against so good a medicine as Hop Bitters." *The Parents—Good Templars.*

Milton, Del., Feb. 10, 1886.

Having used Hop Bitters, the noted remedy for debility, nervousness, indigestion, etc., I have no hesitation in saying that it is indeed an excellent medicine and recommend it to anyone as a truly tonic bitters.

Respectfully,
REV. MRS. J. H. ELLGOOD.

Scipio, N. Y., Dec. 1, 1884.

I am the pastor of the Baptist Church here and an educated physician. I am not in practice, but am my wife's family physician, and advise in chronic cases. Over a year ago I recommended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians, seven years. She has been greatly benefited and still uses the medicine. I believe she will become thoroughly cured of her various complicated diseases by their use. We both recommend them to our friends, many of whom have also been cured of their various ailments by them.

REV. E. R. WARREN.

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Christian Advocate.

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RECOMPENSE.

BY MARION MANVILLE.

There is no day but has its share of light,
And sometimes in the dark there shines a star at night.
There is no cloud, however black and grim,
That does not touch the sunlight with its outmost rim.

There is no sorrow born without its gain,
No perfect joy that was not ushered in with pain;
There is no woe that can outlast the years,
No smile so sweet in life as that which follows tears.

We learn to do without our own because
There is some recompense in all of nature's laws;
No sun can rise until the sun has set;
No life be lived that has not somewhere known regret.

This thought, my friend, take with thee for the days;
God were not God if man could fathom all his ways.
And as thy day goes down the western slope,
Know, next to faith, his greatest gift to thee is hope.

A Kentucky Letter.

BY W. H. ANDERSON, D. D.

The ADVOCATE, always welcome, was doubly so when the issue of February 10 reached us to-day. We greet its rejuvenated appearance, its new, attractive dress, its rich freight of food for mind and heart. It is very pleasant to see that most of the Advocates and all of the Methodists are out in new suits. It indicates prosperity in the pockets of publishers and editors, a larger circulation and a reception of wider appreciation of excellence by the thousands of readers. Yet it is a shame, a disgrace, that so small a per cent. of our membership—numbering now near a million—take a church paper. Without a church paper there is willful or unfortunate divorce from church intelligence, church purpose, effort and success—a deprivation of the sweet pleasure of knowing how Christ's kingdom is progressing in the world; a loss of the consciousness of holy honor of being associated with heroic labors and triumphant success. How diminutive and pigmy the ideas of the privilege of living in the nineteenth century, when heathendom is opening its doors and inviting Christianity to become a resident citizen, to the man who does not receive the weekly light and joy of a church paper. Pharaoh's lean kine are excellent representatives of the religious education and training of the household to understand and love the paternal religious doctrines, usages and polity—the very name and history of the church of their parents. How can Christian faith and love pulsate in harmony with grand designs, large sacrifices, munificent donations, and splendid conquests, when ignorance or vague, stupid prejudice, or hereditary opinion is unvisited, elevated, directed by regular, reliable church intelligence? What a sad neglect of the character and efficiency of the church of the future! What an inexcusable disregard of parental obligation and of Christian responsibility! Parents can blame no one, usually, but themselves, when the children stray from the religious home of their fathers, when the ready, easy, familiar, attractive church educator in the ADVOCATE has not been introduced into the family. It is sadly true that, yearly, thousands stray away from our religious altars and find homes in other denominations.

"Christian Advocate" stands out on your sheet in attractive letters. The eyes of many will bless you for the large, clear type and white paper. Reading made easy is a great blessing in these times of haste. We admire the fact that the poetry is still kept in small print—condensed sweetness—or a modest veil over the young muse not yet matured. It may be a mild rebuke to the verse-makers, young and old. The writer in a rhyme infliction on "Go Forward," in trying to read the printed piece, found great difficulty in carrying out the motto.

We were struck with the modesty and grace of the editor in giving so large a space of his own to episcopal pens. We were much gratified and profited to read the letters of three of our Bishops, side by side in the ADVOCATE. It was a fine idea of arrangement. In our far-off Kentucky home we send our cordial congratulations on the thirty-sixth birthday of your excellent paper. May it prosper and grow with each returning natal festivity. Well may you place three Bishops in their successive positions as editors of your paper, and then—the episcopacy.

Kentucky Methodism is stirring with some kindled revival fires. The missionary spirit is becoming more intelligent, interested and liberal. Our schools are doing well. Dr. Poynter, at Shelbyville, is sustaining the former educational prestige of Science Hill under that noble woman, Mrs. Tevis, who educated so many thousands of ladies in the South, and has gone to her reward. Dr. Poynter has no shams in himself, his religion, his education of females. Kentucky Wesleyan College is doing as well as possible, in its struggle with many scholarships, insufficient endowment, and rival, better endowed institutions. Dr. Pope has a large success in the female college. He has almost a certain guarantee, besides himself, in Mrs. Trueheart, so well and widely known as a model instructor of young women. Dr. Evans, at Lancaster, is meeting with success in his female school.

The spirit of "the builders" is abroad in the land. The idea is prevalent that the gospel and those who preach it should have homes worthy of the blessings our holy religion confers. Parsonages for the pastors and the presiding elders are becoming to be considered a necessary requirement and comfort of the toils and cares of the itinerancy. Still some few of our oldest charges, and our strongest, too, are without parsonages. The pastors are Pauline in one respect at least—they live in their "own hired house."

Our church is looking with some special interest to the revision of our hymn book. In almost all of our charges "The Gospel Songs" is the book used, and our own vastly superior hymnal is neglected. Force of custom is mightier than theory or even directions in the Discipline. When the new hymn book is issued the pastors, by universal movement, should recognize it and use it in their congregations.

It seems that our Southern preachers are catching the epidemic and going to visit the Holy Land. We enjoy their letters without paying any tribute to Neptune, or any exposure to the stormy deep, or the tireless demand for "backsheesh" from the Oriental beggars of every hue and size. Dr. Lafferty gets off a good one, as he usually does, on this pious desire to visit Jerusalem. He intimates rather slyly, that though one voyager round the world was made Bishop, there are other qualifications necessary to constitute qualifications for the episcopacy. He must use a gold pen—and with no blunt point to it.

We close our rambling letter with the sincere hope that neither editor, printer nor proof reader may utter any benediction (?) on the chirography of the writer.

Facts on Prohibition.

BY REV. T. B. HOLLOMAN.

MR. EDITOR: When we shall have come to the first day of May, 1887, we will have been just two years on the side of prohibition. What has been the effect of this movement upon our town will be seen by the facts given below.

Beginning with 1882, when the whisky business had narrowed down to two or three saloons, and a few who sold by the gallon, I gather from the town clerk's books the following figures: Of the $2,500 collected from all sources, $500 was received from liquor license. These are about the figures for the next two years, making for the three years $1,500 collected from the liquor business. During the same three years $314 were collected as fines for violation of the laws. During the same time the town employed a marshal at $480 per year, and the mayor received $35 per month. During the year 1885, the year in which prohibition began (May 1), the marshal and mayor received salaries as in the previous years; but the amount of collections from fines reduced to $29 50. At the beginning of 1886 the mayor's salary was reduced to $15, and the marshal's to $35 per month. During the entire year the *enormous* sum of $3 50 was collected (by the mayor) as fines for disturbing the peace. At the first meeting of the Board of Town Council for 1887, it was decided that two officers were unnecessary, and the duties of the marshal were placed in the hands of the mayor at a salary of $35 per month. Those who oppose the prohibition move will, no doubt, pronounce this reduction the force of necessity to meet expenses. Such are not the facts. Our town is out of debt, having to-day $236 surplus in the treasury. Our streets are in better condition than ever before. Our mayor spends his time on the streets supervising the general interests of the town. Our calaboose serves as an advertising board for "John Bull's Durham Tobacco"—picture and all; and, best of all, our peace is undisturbed. Property in our town and community will compare favorably with any town of like size in the State in value. Indeed, some think it high, and yet there is demand and sale.

A prominent citizen told me to-day that there had not been a single arrest for disorderly conduct on the streets since prohibition began. Boisterousness and profanity, quarreling and shooting on our streets are unheard. Our ladies do not hesitate to go out at any time—not even when the usual *Saturday* crowd is in town.

Again, Mr. Editor, we are told that prohibition is inoperative because of the *jug system*. We do not deny that this plan has been resorted to in our community. The significant jug is not uncommon. But I refer your readers to another set of facts. One who was engaged in the sale of whisky tells me that the aggregate of whisky sold *annually* before prohibition was 200 barrels, averaging forty-four gallons, making 8,800 gallons per year, or more than ten gallons per inhabitant, young and old, black and white. Now the express agent (who, by the way, handles nine-tenths of all brought to this place) tells me that the jugs scarcely average a gallon per day, and yet you can hear from abroad that Crystal Springs drinks as much whisky now as when the saloons did a business of twenty-five gallons per day.

On the two days preceding Christmas, of 1886, jugs to the amount of forty gallons were put off at our depot. On December 24, 1882 or 1883 (before prohibition began), one train put off twenty-two barrels for Christmas purposes, and which contained more than 900 gallons.

Now, Mr. Editor, I blush to acknowledge that we yet have those who will violate the laws, and thus bring trouble to the hearts of many. Still I wish to present the case in all fairness, and let those who read your papers see that though the law may be violated by a few, to the many, and the community at large it is a blessing beyond comprehension until tried. One more fact: While scarcely a town has escaped during this hard winter, financially, not a merchant has made an assignment, and all are cheerful and hopeful for another year's business.

Letter from Japan.

MR. EDITOR: In this letter I will give you an account of the conversion of an infidel leader, which was sent to me.

At the close of the first general assembly of the united churches in Japan, in November, 1883, there was a series of lectures of a popular character to give instruction in the doctrines of Christianity, and also to refute the errors most prevalent in the Japanese minds. One of the speakers took occasion to oppose and refute the teachings of Mill and Spencer, and the result of his remarks was such a storm of dissent and confusion that it was impossible to proceed. It came from a band of skeptical students who were imbued with such views, and had evidently come for the purpose of making a disturbance and, if possible, breaking up the meeting. The leader of this band rose to his feet and asked to have a chance to speak in opposition to what had been said. He was told by the speaker that he could make a reply at the close of the address. This produced quiet for awhile. When the time came the young man sprang upon the platform and was about to commence, but was informed by the chairman that, as other speakers were waiting, and the audience had not come together to hear the discussion of infidel views, he could not occupy the time. This led to such an uproar on the part of the students that the meeting was closed, and those who had caused the disturbance were asked to meet the foreign speaker at some other time, and the whole subject could be discussed.

The leader of the tumult and the young man who came to the front was named Sokuma Kichitare. He belonged to a good family in the province of Boshu, and was a superior Chinese scholar. At the school of Mr. Fukazawa he became imbued with the doctrine of Mill and Spencer, and was a warm advocate of their views. On leaving school he joined the liberal party, and was actively associated with many of the most prominent men of that part of the country. In his zeal for the propagation of liberal views, he spent a large part of his patrimony in the firm belief that it was his duty to sacrifice his property, family, and even life itself, in behalf of his country. One of the leading liberals in a neighboring province, being incensed by some act of oppression on the part of the local police, very foolishly agreed with some of his companions upon the destruction of the police office or headquarters. To accomplish their scheme dynamite was employed, and it resulted in the destruction of life. This leader fled to Boshu, and sought refuge among his party. Sokuma received him into his own house at first, and afterward secreted him in the woods and supplied him with food. He endeavored to have the man give himself up to the authorities; but the offender, knowing that his life would be forfeited, hesitated to do so. He afterwards fled, and when arrested disclosed all the places of refuge and those who had befriended and shielded him. Sokuma was then arrested and lodged in jail for a time, but released on parole until the nature of his offense and the punishment should be determined. During his confinement in jail a Christian policeman loaned him a copy of Dr. Martin's "Evidences of Christianity." He read the book eagerly, and was convinced that there was something better than a mere negative philosophy to comfort the soul in times of trouble. He began to realize the errors of his past life and to seek the salvation which is only found in the gospel of Jesus Christ.

It so happened that a brother of Sokuma, living in Tokio, had just been converted, and he persuaded his teacher to go and instruct Sokuma in regard to the way of life and peace. The result was that Sokuma gave himself at once wholly to Christ and began to labor for the salvation of others. He opened his house as a preaching-place, made it the house of the preacher, and in little over one year there were some twenty-five or thirty believers. Among them was his wife, who was an educated woman and a strong character, his aged grandmother and a doctor's wife. His father has been very deeply impressed at times, but is kept back by intemperate habits. A second brother and many of his relatives have also become Christians, and some of them are remarkable examples of the power of Divine grace in lending persons to abandon their drinking habits and the worship of idols. Their piety is deep and earnest, and their prayers simple and spiritual.

I will continue this account in my next letter.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, JAPAN, Jan. 20, 1887.

Evolution.

It may be well to let Darwin, Ingersoll, and other's views, as to the origin of man, alone, since strictly human beings are not likely to be misled. As all men draw from their own natures and experiences on the subject of humanity, and as it is a fact that nature is very much affected by sight contact, as in the case of Jacob's ring-streaked cattle, or in the case of fright to the mother at a certain time, no one knows but that some misfortune of that kind has happened to those advocates of animal origin; and, therefore, their utterances may be the voice of a sadly mixed breed, and should be passed by as the howling of any other animal. But human beings should rest quietly and *proudly* in the statement of inspiration: "All flesh is not the *same* flesh; but there is one kind of flesh of *men*, another flesh of *beasts*, another of *fishes*, and another of *birds*." Man is in no sense an animal, nor should he ever be spoken of as an animal. To do so is alike an injustice to humanity and a reflection upon the animal creation. As far as is known, the animal kingdom has kept its first estate, except in such cases as an inoculation of some deadly virus, when they have become mad. Observation proves to us all that "the ox knoweth his owner, and the ass his master's crib;" but this good thing can not be said of these hybrids. Let human beings think more highly of themselves, and then they will not be likely to descend to such indignities to nature as are supposed to be the legitimate out-croppings of a nature partly animal and partly human. "The fool hath said in his heart there is no God." "When the ravens cry" of hunger, "the Lord feedeth them."

Let Ingersoll howl on. Mankind has been placed above and over all animals to "have dominion over them." We will not envy them their estate and position. The judgment day will reveal all truth. It will be too late for the evolutionists. Man was "made in the likeness and image of God," and, notwithstanding the misfortune of the fall, will be regenerated through Christ, by the omnipotent hand of the all-wise Creator.

J. W. ELLISON.

Current Coins.

(Raleigh Christian Advocate.)

This is suggestive to preachers: When you are making your sermons, do not leave out the harpoon or pinch. It is well to drive the nail of a strong argument, but do not forget to clinch it on the conscience. The effectiveness of a sermon will depend very much on its *application*. Many preachers study the argument and leave the application as something to be snatched up as they close. Above all seek the unction of the Holy One in preaching. Without this the most simple or eloquent sermon avails nothing in the best sense.

(Alabama Christian Advocate.)

Many a man who has won distinction and honor among his fellows has said, in the days of his maturity, it was good that he was born in poverty and brought up to hard labor. There is no blessing in poverty, *per se*, nor in hunger and cold. But the solid virtues of character are fostered by such conditions. Prudence, patience, frugality, industry, self-denial, politeness, punctuality, in fact, every virtue that combines to make the strength of a great character and give it sufficient momentum to move men and manage things—these the poor boy finds he must have, to secure a position, and to keep it when obtained.

(Episcopal Methodist.)

We are to aim at the best results, and through grace secure increasing likeness to our Lord; but while always advancing, we shall not here attain our ultimate possibility of life. The perfect ideal is only beyond. The conditions to secure it are abundant in that bright world, which revelation puts before our gaze. We shall there attain to perfect freedom from trouble and care, sorrow and pain. We shall there have a soul sufficient and satisfying portion, so that rest and contentment will forever be ours. And there alone can we measure up to the full capacities and possibilities of glorified humanity. Let us place our affections there, since our real treasures are all there.

(Christian Guardian.)

This is emphatically the age of Christian work. We have all kinds of associations for all kinds of work. This is all right. They are all needed. But is there not ground to believe that, amid the intense activity in secular and religious work, there are less prayer and communion with God than there ought to be? Only by communion with God in prayer can the heart be kept right in its sympathies and affections. Through prayer the powers of the world to come, come down upon our souls, and the influence of eternal things invests the work of life with a grander and profounder interest than it would otherwise have. True prayer strengthens faith, purifies and enlightens the soul's visions, and quickens love into greater power. More earnest, frequent, fervent prayer will strengthen every Christian grace.

(Words and Weapons.)

It is a mistake to suppose that even little children are too young to understand. The quality of a child's mind is just the quality of mind that our Savior has taught us that adults must acquire before they will receive the truth. But we do not give children credit for the acuteness of mind which they possess. Nothing could be a greater mistake than to suppose that the only way children can be interested is by telling them stories. And yet this is one of the blunders that many good men fall into when they speak to children; and the stories are usually of a kind calculated rather to amuse than instruct. We believe that no simpler teaching can be found than that which our Lord himself has given us. If we err at all in preaching to adults, it is in the direction of obscuring the simple teaching of our Lord with our profound verbosities and subtle philosophies.

(St. Louis Christian Advocate.)

The first and almost sole factor in reaching the masses is a Christly ministry. Christ reached them, and a ministry breathing his lofty, unselfish spirit; a ministry imitating his example and zeal, of self-denial, of singleness of aim, of humility; a ministry in sympathy with humanity, with no stain of the world, no touch of self, sweet, tender, aggressive, fearless and strong; a ministry not allured, softened, subsidized nor debauched by money, society, reputation; a preacher who obeys no law but that of love; who has no inspiration but the cross, its victim, his love and his ransomed; who is inflexibly loyal to God, compassionately tender to man, bound to humanity in every shape and form, specially in its afflicted forms, instructing its ignorance, relieving its distresses, consumed by zeal for God's house; whose heart is broken in pity over man's ruin and woe; such a God-commissioned, God-anointed preacher can not fail to reach the masses.

Christian Advocate.

THURSDAY, MARCH 10, 1887.

AT LAST

BY JOHN GREENLEAF WHITTIER.

When on my day of life the night is falling,
And, in the winds from unseen spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is drifting,
Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, O Father! Let thy Spirit
Be with me then to comfort and uphold!
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's great expansions
The river of thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath the trees of healing
The life for which I long.

Our Valley of Dry Bones.

BY MARY HELM.

"And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest." * * * "And the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." (Ezekiel XXXVII, 3, 10.

The following note was read with pain:

"I learn from the pastor and ladies at A—— that the Woman's Missionary Society there is dead, beyond hope of revival."

The pain was increased with the thought that many auxiliaries had a similar history. That I might know how many I turned to the record books of the Woman's Missionary Society and found that since its first organization 3,915 auxiliaries, adult and juvenile, had been reported. Last quarter's report stated the present number as 1,884, giving us 2,031 dead auxiliaries! I can not say how many dead members are thus indicated, but, taking ten to be their average membership, (a small number), we have a death-roll of 20,310 members! Truly no tragic poem ever told a sadder, more thrilling story than these figures. I look at them appalled, knowing the full meaning of that story of women, maidens and children, who once alive to duty, have been slain by discouragement or selfishness or indifference—disobedient children who said, "I go, sir, and went not;" deserters from the army of the Lord who cared not to follow the suffering Captain of their salvation. Heaviness and sorrow fall upon my spirit. Like the prophet of old, I am "set down in a valley of bones," and "they are very dry." In the midst of the desolation I cry unto the Lord: O God of power and love, stir up these dry bones; give unto them "hearts and flesh," and cause them to beat with thy Divine love; open the dull ears to hear thy word of command; give to the dumb tongues words of praise; put energy into "the hands that hang down;" let the breath of thy Spirit quicken "these slain that they may live" and "stand upon their feet an exceeding great army."

Oh! daughters of Israel, arise! put on your beautiful garments of consecrated love and faithful service. It is the *Master* that calleth for thee. Did your faith fail and discouragement slay you? Have faith in him "whose promise hath ne'er been broken," and take up your work once more, knowing "it shall not be in vain." Did you "grow weary in well doing?" Remember the tired feet that trod the plains of Judea and were afterward nailed to the cross for you—nay, for the whole world—and, with shame for your fainting spirit, go on with your ministry of love.

Pastors who have dead auxiliaries in your charges, "prophesy upon these dry bones, and say unto them, O ye dry bones, hear the word of the Lord." * * * "Behold, I will cause breath to enter into you, and ye shall live." Call the women and children of your churches together and reorganize them. Enlist them again, and this time make them understand "there is no discharge in that war."

My sisters who are alive and at work, unite your prayer for those who are dead, "that the slain may live," and at the same time put forth your hands to help them upon their feet.

Officers of the Conference Societies, we have all dead or dying auxiliaries within our bounds. Let not the reproach go out against us that we are "watchmen who are blind and dumb:" but "cry aloud and spare not, lift up the voice like a trumpet," that such "a noise" may be heard as will arouse the deaf and quicken the living to new zeal. Let them know that this is not the time to go back from following the Lord, or to loiter by the way. We are in the heat of the battle, and "Forward" is the word of command. The need of the work has been voiced in an appeal for more laborers. The Lord of the harvest has heard our prayer, and the missionaries are ready to go. Another appeal has gone forth for money to send them. *The money must come*, and every auxiliary, every woman and child, must do their duty and see that it does come. Let no one of them take time to be discouraged or to think about being tired, much less to lie down to slumber—and to die.

"Speak to us, Lord, that we may speak
In living echoes of thy tone."

Railroad Men and the Sabbath.

The trains run and other work carried on upon the railroads of the land violates the sanctity of the Sabbath upon a scale which ought to be appalling to the Christian sentiment of the country. It seems to be a foregone conclusion by railroad companies, and largely by the public—even many hundreds of professing Christians have given in to it—that they are at perfect liberty to use the day for secular purposes which was so sacredly set apart for holy uses. Railroad men claim for themselves, and it is too far conceded, that the demands of trade and the commerce of the world demand the running of trains and the moving of freights on the Lord's day. The doctrine is clearly assumed, but remains to be proven, and until it is demonstrated that this species of secular labor, in all the various features of industry, is excepted in the law of God, the very daringness of the presumption makes it a sin against God and the people of the land. The mechanic, the manufacturer, the artisan and the farmer can plead with equal, if not greater, force that the production of their wares and the produce of their farms is essential to business and trade. Trade has been and may be carried on without the railroad—indeed, if the manufacturer was to close his shops and the farmer cease to till his fields, trucks would turn to lumps of rust on their tracks for the want of freights to haul. I think the argument is stronger for the producer than for the carrier; but under the positive command of God, "Remember the Sabbath day to keep it holy," all such reasoning is "ground to powder."

The teaching that "the Sabbath was made for man, and not man for the Sabbath," gives us to know that we are not wholly bound and cramped, and must endure the day. This, taken in connection with all other sacred teaching and practice, permits us to relieve suffering, the thirsty ass in the stall, the suffering ox in the ditch, the hunger of the unfed or the pain of the sick man. It is a day of "rest" given to rest weary man and beast from the toils and labors of the other six. "Servile work," or profitable work and labor, is what is forbidden; to relieve necessity and suffering can not be maintained. If it was ascertained beyond a question that real loss was sustained on every Sabbath upon which trains are run, nothing is more certain than that not another engine would be fired up nor another train moved on Sunday. It is the profit to the railroad companies, the "*servile*," or serviceable, labors which moves the rolling stock and drives their laborers, and not the suffering of commerce nor the necessities of trade.

The institution of the Sabbath seems to have been a part of creation. "And on the seventh day God *ended* his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because he rested in it from all his work." This rest and sanctification is clearly a part of what had gone before. When he thus connected this institution with his work of creation and sanctified it he knew as well that some six thousand years afterwards there would be steamboats and railroads as he does now. Twenty-five hundred years afterwards he gave it to Moses, in written character, emphasizing in that a man must restrain his servant, must not work his cattle or his ass, nor must he allow the stranger stopping with him for the time to do any manner of work. God knew as well then as he does to-day what man would develop in "seeking out many inventions." The first successful trip of the locomotive on its tramway, while it electrified the world, was no surprise to God, and yet he makes no provision for the demands of commerce nor the necessities of trade and travel, as is now contended for.

Another reason for railroading on Sunday, but which applies only to a very small proportion of the trains moved on that day, is the carrying the United States mail. Let it be remembered that this is a contract voluntarily entered into for the money that is in it. "Servile" labor is rendered while gain, and not necessity, is the motive power. The government does not force its mail carriers over their post routes at the point of the bayonet. Such a measure would outrage the moral sense of the land and evoke such a feeling of indignation from our liberty-loving public that such compulsion could not be repeated. The government proposes contracts for carrying, and is a party to the violation of the Sabbath; but the carrier volunteers his part.

DUCKWORTH.

Sunday Traveling.

Resolved, That the ministers and laity of this Conference are hereby requested to be as zealous upon the subject of the observance of the Sabbath as they have been upon that of temperance.

Resolved, That our ministers and laity be urged not to make use of public conveyances on the Sabbath.

I could have reached Nashville a day sooner by getting on the train Sunday night. But I concluded that even the busiest editor had better be delayed twelve hours than tread so near the perilous edge of Sabbath breaking. In these times of general Sabbath desecration * * * Christian teachers should avoid this evil and even the appearance of it.—Nashville Advocate.

The preacher who travels on Sunday to reach the city where he thunders against Sabbath breaking will do well to preach on something else or travel on some other day.—Nashville Advocate.

MR. EDITOR: I send the above resolutions, which were adopted by the Mississippi Annual Conference, and also two paragraphs from the Nashville Advocate, with the request that you publish them in the NEW ORLEANS CHRISTIAN ADVOCATE.

I am glad the above resolutions were adopted, and that Dr. Fitzgeral saw proper to pen the above lines bearing upon the same subject, and would be pleased to hear from others. It is a fact to be regretted that some of our laity and prominent ministers are habitually violating the Fourth Commandment, and thereby destroying their influence and usefulness as teachers, and causing the kingdom of Christ to suffer. No one can knowingly violate one of God's laws without losing his usefulness, and now, that the alarm has been given, let us continue until the trains shall cease to run on the Sabbath, and instead of the whistle shall be heard the church bell calling railroad men to the house of God. This time would soon come if professors of religion would cease to travel on public conveyances on the Sabbath. We want and need preaching; but let us do without it rather than have our preachers travel on public conveyances on the Sabbath.

S. S. COPE.

PAULDING, MISS., Feb. 24, 1887.

An Important Matter.

At our late Conference, at Port Gibson, the following committee was appointed to consider the matter of increasing the collection for the support of the superannuates, widows and orphans, and of securing an endowment for the Conference fund, and to report their plan to the next session of Conference:

Clerical—F. M. Featherstun, R. S. Woodward, P. A. Johnston, C. G. Andrews, T. B. Holloman, L. Carley, J. P. Drake; lay—A. G. Mayers, E. S. Drake, George T. McGehee, W. L. Nugent, L. T. Fitzhugh, J. C. Calvitt, C. H. Wood.

Please, brethren, study up some good plan, and write to me at Brandon. We want the best thoughts on this subject from everyone of the committee. This is an important work that we are appointed to do.

F. M. FEATHERSTUN.

Miss Addie F. Gordon.

ONE OF OUR NEW MISSIONARIES.

MR. EDITOR: I trust you will allow me space for a brief sketch of this beautiful character. The following, from the Nashville Advocate, I promise, is well merited by the entire class whose services were recently accepted; but I speak from personal knowledge when I say I know it to be eminently true of Miss Addie:

"They are women who represent all that is best in our Christian womanhood—consecrated, cultured, mature, prudent, burning with unquenchable zeal for the work of saving souls."

Miss Addie is a native of Connecticut, but was adopted some years ago by her uncle, Mr. J. H. Gordon, of Port Gibson, Miss., and became at once a member of his household, loving and loved as an own child. She was graduated to the degree of M. E. L. from Port Gibson Female College, in June, 1884, with marked distinction, and, after the inauguration of the Industrial Institute and College at Columbus, was sent there for a course in the normal department of that school. She was always among the first where there was a lesson to be prepared, a good word to be spoken or a noble deed to be done; so we were not surprised to learn that she at once took high rank in her classes, and was soon instrumental in organizing a "Young Woman's Christian Association," of which she was made president. All this was perfectly congenial to that taste and spirit which she had diligently cultivated from childhood. Soundly converted and thoroughly religious, she has become accustomed to regard the duty at hand as the Master's work, and to perform it according to his command and in his spirit.

Since she has offered herself for a foreign field, we who know her are assured in this fact, without further evidence, that she feels a Divine call to the work, and must "go or die." In leaving her beautiful home in the town of Port Gibson, and her many friends and loved ones here, she will be leaving what is very much to be desired in this life; but her service, I know, will be a "*living* sacrifice," for her hands and thought and heart will be in it. May God's blessing go with her when and where she goes is the prayer of many others beside

T. C. BRADFORD.

PORT GIBSON, Mississippi.

Grenada Collegiate Institute.

MR. EDITOR: Will you allow me a word for the Grenada Collegiate Institute. If so, I will say we have here the best single piece of school property in the Southwest. Built years ago, at a cost of forty-seven thousand dollars, by a Baptist State Convention, and, after it by some misfortune had failed to sustain the property, it fell into the hands of stockholders in Grenada, and thus it changed from one to another until the very valuable property was tendered the North Mississippi Conference, of the Methodist Episcopal Church, South, for the nominal consideration of four thousand dollars, which proposition the Conference, as a sensible body, accepted.

Now, sir, permit me further to say that we had some repairs to make and the building to furnish, which by the persistent labors of our president, Rev. Thomas J. Newell, A. M., and the generous donations of the citizens of Grenada has been accomplished. Further still, by the generous and liberal contributions of our people from different points of the Conference, we have kept the interest paid and established a flourishing institution now more than self-sustaining; and it is doing solid, thorough work in Christian education. So we are now ready to place every dollar of funds raised to the liquidation of the debt. Sensible men will see at once that we do well to be alive, saying nothing of our flourishing condition. In behalf of the people of Grenada, they have paid thousands and are still paying. Just let me say, once for all, that this is a church institution, and not Grenada's, and equal obligations rests upon every Methodist of this Conference to support it.

Brethren, may the Spirit of God impress this on your consciences. Listen! I propose to be one of forty men of the North Mississippi Conference (or any other) who will walk up, with that moral courage and Christian fidelity that we owe, and pay one hundred dollars, thereby wiping out the last cent clean and clear, and set the grand institution down in unfettered freedom and in fee simple to the church. Brethren, we ought to do it. Reproach will come upon our Methodism the very day we let that property worth forty thousand slip for a consideration of four thousand. Speak, brethren; speak now. Let's do this necessary work, and done with it. Who will speak for Christian education, the church and Christ. Forty men with one hundred dollars to the front. Walk out, brethren, and respond, and I will give to the organs of our church names and amounts of every such brave, noble character. Let me say: In the name of the church, in the name of Christian education, in the name of Christ, I ask it. All contributions to be sent to

G. H. HODGE, Agt.

GRENADA, Mississippi.

From the "Hill Country."

MR. EDITOR: For a month we have been quartered with our good friends, Bro. and Sister S. D. Pearce, the latter being the editor and proprietor of that sterling weekly, The Ruston Caligraph. Now, however, we are at the parsonage—a hastily, but cosily constructed little residence of four rooms, neatly furnished by the women of the church. I never have, in twenty-six years of itinerating, refused to go to a work to which I had been assigned by one of our Bishops; but if ever I am "sent" to a church which has no women in its membership, *I will not go*.

The parsonage has gone up like everything else in Ruston. Four weeks ago we had here only the *skin* of a shanty; but now, as before stated, we have a comfortable house (though somewhat crowded because not yet completed), well, garden, etc.—all on the corner opposite the church. This work, however, has hindered my pastoral work very greatly so far; but I trust the crisis is passed, and we can now move out on the proper line. At twelve sessions of the Louisiana Conference I have received five appointments, or, rather, different charges. On the first I had a church to build (at Homer); on the third, a parsonage (at Minden); on the fourth, a church to finish (at Bastrop), and on the fifth, a parsonage to build (at Ruston). But since somebody has these things to do, it might as well be myself as anyone else. Still I look forward to the time when I can enter at once on my proper pastoral work, not stopping to attend to these other matters. Really, as Conference begins to "draw near," I begin to cast my eye over the field to see where this kind of work is needed, and at once make up my mind to go and do the best I can, because I realize that, "after I have done all I can, I am an unprofitable servant." Herewith I send you a new subscriber to the ADVOCATE, and a marriage notice.

There is always something sad in a change of pastoral relationships. We are among good people, and people whom we love—people whom we are delighted to serve; yet to me, personally, there is always a lingering affection for those from whom I have been sent away, and especially for those whom I recognize as my spiritual children. Of this sort I left many in my former work; but I know my successor, Bro. Billingsley, and feel that in his hands they are safe if only they will follow his pastoral guidance. Still *each one* holds a prominent place in my thoughts and in my prayers. J. A. P.

From the Work.

EDWARDS, MISS.

MR. EDITOR: I take great pleasure in stating the work of the Christian church seems to be on the upward grade in our midst. Though we have lost, as resident pastor, Rev. J. L. Brownlee, of the Presbyterian Church, now gone to Birmingham, Ala.—a loss deeply regretted by all; yet he and the Methodist ministers had worked together so harmoniously here for years that even his departure does not intercept the healthful current of that Christian harmony, and in all good enterprises the members of the different churches work "side by side and shoulder to shoulder." Thus the perfume of the breaking of the "alabaster box of very precious ointment" of brotherly love still remains, though one of the chief actors in the scene is far away; and we doubt not the aroma of remembrance of it will ofttimes cheer his heart amid new scenes and labors in the Master's vineyard.

Col. Cheves, of Kentucky, has just delivered two very able lectures on "Temperance," and organized a lodge of Good Templars here. Both addresses were forcible, logical and conclusive, while by a sally of wit he occasionally fixed some great truth in minds too firmly, we hope, to be eradicated. His remarks on our weekly prayer meeting, in reference to the efficacy of prayer combined with the efficacy of work, were very grateful to Christian hearts, and we could but think, as he uttered them, if all temperance speakers sent out by the Lecture Bureau "know" as well as he "what they're talking about," prohibition must succeed and America soon become a nation of sober, able men instead of a nation of dram sellers and dram drinkers.

We are anticipating great pleasure and profit from the approaching District Conference, to meet at this place in March, when many ministers, laymen and Bishop Galloway are expected.

Many negroes have gone; yet people are preparing for spring work as though Sambo still remained in all his pristine glory among us. Some even argue that the country will be better off for "the exodus." Time will prove how this will be. This is an "old town;" yet may we not hope it has reached that happy stage in existence when the fervor of youth is but tempered by the experience of years, and that a happy and prosperous "green old age" awaits it?

How true are Rev. Dr. Hunnicutt's views of the personal influence of teachers! No wonder St. Paul places them next to prophets and before miracle workers, etc. (1 Cor. xii, 28.) Eternity will show the grand and noble work for humanity that good teachers have done, are doing and will yet do in the world, for only eternity can reveal it.

E. E. H.

SUMMIT, MISS.

MR. EDITOR: The Summit charge has "cleared the decks." The work consists of three appointments, with only about two hundred members, and yet the collections ordered by the Conference for this work amounts to $155. We have raised by cash and subscriptions between $160 and $170. Every church has met its assessment with a surplus. There has been a forward movement in other particulars. Three family altars have been reared in homes where heretofore they were unknown, and the prospects are very favorable for "more to follow." On entering a house, not long ago, where a family altar had recently been erected, a little child, who could barely speak distinctly enough to be understood, clambered upon my knee, and said, "Bro. Lewis, we have prayers *all the time* now." How the little fellows enjoy religion in the home circle!

In addition to all this, long-neglected religious duties are being resumed, and with the return of spring there seems to be a returning of spiritual vigor.

B. F. LEWIS.

SPARTA, LA.

MR. EDITOR: I feel devoutly thankful that it has been my lot to find so many warm-hearted friends on this (Sparta) work. I, therefore, ask this space to express my gratitude to God and them for the kindness of my brethren which they have shown towards me. As I have gone around this work the Lord has been with us and has blessed all our efforts to do his services. The good people have bought a parsonage here, and we are at home for this Conference year. May God bless the people of this charge with a great revival of religion this year!

PHILIP BURKETT, P. C.

RINGGOLD, LA.

MR. EDITOR: As I have the names of several subscribers to send, allow me to inform the brethren that we arrived at Ringgold safe, and the lines have fallen in pleasant places.

Brethren, the harvest is great here, and we are praying for and expecting, by the grace of God, to reap it for the Master. He has promised to be with us; and, glory be to his name! we realize that he is with us—yea, the fire is already started. Pray for us; our needs are great.

Yours in Christ,

HARRY W. MAY.

A spiritual mind has something of the nature of the sensitive-plant. "I shall smart if I touch this or that." There is a holy shrinking from evil.—Cecil.

The Pastor in His Study.

It is a temptation to which a young minister is very liable, to *study* only for his next preaching service. He may read more or less, in a desultory way, but his hours of genuine study are all given to the preparation of his sermons. This is a very improvident method. A man who labors in this way fills his mind during six days, and empties it on the seventh. He lives from hand to mouth, gathering every week materials only for the week's sermon or sermons, and with but slight accumulations of knowledge. The mind receives little nourishment, and makes little growth. Even the sermons improve far less than such incessant labor upon them might be thought to promise. The result is likely to be the production of discourses which are commended as good, in various degrees of excellence, but are not very effective, and a ministry liable to an early decay of power and influence. Hence the wonder sometimes expressed, that "so superior a preacher" is not more in demand.

Every pastor is called upon, for the highest interests of his ministry, to grow, not only in grace, but in knowledge. To this end he must study, and study systematically. Over and above the investigations required by his sermons, there should be, in regular progress, some study upon a line determined and pursued with perseverance. There should be biblical study, not merely of texts and contexts, but of books; theological study, not merely of "points" for the next sermon or two, but of topics; historical study—biblical history, ecclesiastical and missionary history, including biographies of the great and good, and general, especially ancient, history—verifying the truth that all history is the record of God's providence.

As for the time required to pursue the studies indicated, it is coming to be a truism that we have all the time there is, and that it is for each man to decide for himself how he will spend it. A veteran theological teacher recommends to his students, when they are settled in the pastorate, to spend the *first* hour in the study each day in studying the general subject proposed. This is on the principle that the immediate pressure of sermon preparation, if yielded to at first, will crowd everything else to the wall. Secure one hour each day for the something else, and the sermon will still make room for itself. And yet more, if the something else is a well-chosen study, the time left for the sermon will be worth more, in proportion as the mind is better trained and better furnished for sermon work.

We are aware that, in the urgency of practical life, ministers as well as others are liable to the impression that their work must all be done under pressure, sacrificing everything else to immediate effect. But the better trained and furnished mind will bear more pressure and will accomplish larger results. It is economy of time to secure the hour for the larger study before concentrating the mind upon the week's special task. It may require special strength and tenacity of purpose to form and adhere to such a plan; but, if formed, and adhered to long enough to make it a habit and a matter of course, it will, by that time, have proved its value by a satisfactory experience of labor and achievement.—Watchman.

SING HALLELUJAHS.—Dr. John Hall believes in rehearsing beforehand our celestial songs of praise. This is his exhortation, especially to aged saints:

Have a rocking chair in some large room at the top of the house, all cozy, quiet and clean, and in some of the old familiar tunes of the village church of your childhood, sing by the hour, with an open mouth and a loud voice—not on a penny-whistle pitch—the psalms and hymns and spiritual songs of Wesley and Watts, of David or Moses.

Sing away, and rock away, and don't be afraid if your neighbors do think you are a Methodist; for, if you are a live one, the angels won't be ashamed of you; but while you are singing, think what the words mean, and let your heart go out in that meaning; think, too, of the many who used to sing these same songs with you, but who can sing them no more now, for their lips are still in death, and their sweet voices are hushed in the churchyard grave, to be heard no more until you join together in singing the hallelujahs of the skies.

Evangelism.

Since the number of successful evangelists is small, and the demands upon them are so numerous, it is not possible to meet the needs of the church in this way. Thousands of communities can not secure the services of Moody or Pentecost or Mills, or any other of the noted evangelists of our day. Shall they, therefore, fold their hands demurely and wait their turn? The Word of the Lord says "No." It provides for just such an emergency when it says to every commissioned preacher of the Word, "Do the work of an evangelist." What is the distinctive work of an evangelist? The bearing of good tidings of salvation through Christ to the lost. This is not merely to the lost souls that attend the house of God regularly, but rather to those outside the regular lines of church influence. Within the sound of the church bell, in every community, there are hundreds of souls that never respond to its call. They need the gospel of Christ. They will not come and get it—the evangelist must go and get them. His chief work is to reach them outside of regular church influence. In most of our churches the pastor confines himself to the flock committed to him, the sheep in the fold, but he knows very little about the "other sheep" as yet unbrought. To do the work of an evangelist he must seek to save this element. He has been fishing near the shore of his own congregation, and has caught little. It is always hard to catch fish in streams nearly fished out. The few that are left are proof against the ordinary tactics of the angler. The evangelist "launches out into the deep." He works a new stream. To do the work of an evangelist requires something more than this. It requires special methods. The law of adaptation must be followed. There must be adaptation in the character and time of the services. The prayers, the singing, the preaching, must all be fitted to produce the one result, viz: acceptance of the gospel message. "This one thing I do" must dominate the meeting. Evangelistic work is successful in proportion as it is followed up. The inquiry meeting is the backbone of evangelistic effort. The personal dealing with souls under conviction is the secret of large ingatherings. The preaching in the demonstration of the Spirit, and with power, expects results. The meetings must be held with sufficient frequency to hold attention to the one supreme object—the conversion of souls. If these meetings tax the strength of the pastor, let him call in his brethren if they are not likewise engaged; if they are, let him keep on in the strength of the Lord. "Death from too much evangelistic work" is very rare. Evangelistic work demands much prayer for the Spirit and much work in the Spirit. It demands united prayer and effort on the part of God's children. Without this combined effort the work of the greatest evangelist is in vain. Who of God's children will help their pastor "to do the work of an evangelist" in the community in which they live? What pastor will obey the injunction of Paul "about to be offered" to his beloved Timothy, "Do the work of an evangelist"?—Intelligencer.

OLD people suffer much from disorders of the urinary organs, and are always gratified at the wonderful effects of Dr. J. H. McLean's Liver and Kidney Balm in banishing their troubles. $1.00 per bottle.

Sowing Wild Oats.

What Dr. Crosby says in The Church Union is worth printing in letters of gold:

"A phrase has long been in common use which has wrought great evil. It is that of 'sowing wild oats.' It implies that youth must have a time of wickedness, the defying of authority and the abuse of opportunity, after which all will come right. Never was there a more diabolical lie. That which you sow you shall reap; if you sow wild oats, you shall reap wild oats. Not one instance can be found in all humanity where the evils indulged in in youth did not mar and scar the soul through life.

"There's a penetrability and permanency in the virus of indulgence that defies every remedy for removal while we are in the flesh. The indulgence in sin is directly contrary to the aspiration for manliness which is so conspicuous in youth, and which we desire to make enduring; and hence, in order to meet this difficulty, we are apt in our youth to modify our notion of manliness, to eliminate from its definition many of its most important elements, and so to reduce it that it will allow the otherwise prohibited indulgences. We hold on, for example, to the doctrine that manliness forbids lying—it would be a disgrace to us to be found stating what was not so—but we permit the look or the silence that is the same as a lie. We hold on to the doctrine that it is unmanly to harm the honor of woman, but we permit the low jest and the vile story to be circulated in our company. We hold on to the doctrine that every man's person is sacred, but we count it manly to strike the blow of revenge, or to varnish over the vengeance by a challenge to mortal combat; and so we narrow more and more our definition of manliness, until at length we get it so narrow that it will not be in our way when a temptation to sin calls us."

SYNONYMS FOR SATAN.—A remarkable special study has been made recently of Milton's "Paradise Lost," by Mr. Charles Jacobus, of New Brunswick, N. J. From the first six books of that great work he has collected the many and various titles given to the Prince of Darkness, illustrating thus, not only the copious and felicitous vocabulary of the poet, but also the many-sided character for evil of the arch-enemy, which admits the application to him of so many "hard names" with entire truthfulness. The list appears in the National Journal of Education, and is as follows, in the order of occurrence in the books:

"The apostate angel, chief of many throned powers, arch-fiend, lost archangel, great sultan, mighty chief, dread commander, the archangel, superior fiend, their matchless chief, their mighty paramount, antagonist of heaven, adversary of God and man, the undaunted fiend, the traitor angel, the monarch, mighty leading angel, the fiend, the spirit malign, the devil, the false dissembler, the fraudulent impostor foul, the spirit impure, the tempter, the first that practiced falsehood, artificer of fraud, the arch-felon, the first grand thief, the grisly king, revolted spirit, the prince of hell, courageous thief, sly hypocrite, the false archangel, alienate from God, spirit accursed, the envier of his (God's) state, the proud aspirer, the apostate, the arch-foe, author of evil, adversary."

No doubt interesting additions could be made to this catalogue by pushing the search through the remaining books. Who will read them anew for this purpose?

Merchants, Read This.

To those subject to the vexations of business life, dyspepsia and a feeling of debility, irritability and despondency, we say, take Simmons Liver Regulator. The Regulator is free from any injurious mineral substance; not disagreeable; can be taken at any time without interfering with business or pleasure. It is gentle, safe, and a good digestor. It is unequalled in the cure of piles, constipation, bad breath, sick headache and bilious complaints.

Sing in fine weather! Any bird can do that. Praising God when all goes well is commonplace work. Everybody marks the nightingale above all other birds because she singeth when the other minstrels of the wood are silent and asleep; and thus doth faith praise God under the cloud. Songs in the day are from man, but God himself giveth songs in the night.—Spurgeon.

Take the hours of reflection or recreation after business, and never before it.—Sir W. Scott.

ADVERTISEMENTS.

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REGULATE THE BOWELS.

Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of a costive habit are subject to Headache, Defective Memory, Gloomy Foreboadings, Nervousness, Fevers, Dizziness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this end as Tutt's Pills. By their use not only is the system renovated, but in consequence of the miraculous changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver refuses to act its part. It is the driving wheel in the machinery of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

Tutt's Liver Pills

STIR UP THE TORPID LIVER.

SOLD BY ALL DRUGGISTS, 25c.

MISCELLANEOUS.

Stop coughing, or it may kill you!!! Nothing is so wearing upon the system as these hard, dry, hacking coughs.

LOCOCK'S COUGH ELIXIR will ease and cure all kinds of coughs and colds.

It is a wonderful expectorant, perfectly safe and pleasant to take. Its effect in Whooping Cough or Croup is almost magical.

For sale by all Druggists.

Bradfield's

A Specific for all diseases peculiar to women, such as Painful, Suppressed, or Irregular Menstruation, Leucorrhœa or Whites, etc.

Female

It taken during the CHANGE OF LIFE, great suffering and danger will be avoided.

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Send for our book, "Message to Woman," mailed free.

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A Permanent Cure

For KIDNEY DISEASES

PROVIDED BY NATURE

IN THAT GREAT REMEDY,

KIDNEY-WORT

When the Kidneys become clogged or torpid, disease quickly gains foothold, because these organs are nature's sluiceway through which all poisonous humors are washed out of the system. MANY DISEASES affecting other organs are also caused by these humors being forced into the blood, causing terrible suffering. LIVER COMPLAINT, PILES, CONSTIPATION, RHEUMATISM, etc., may all be brought about in this way.

If you are sick, or feel tired out or low-spirited, and need a tonic, cathartic, or blood purifier, nothing will do you so much good as KIDNEY-WORT.

LIQUID OR DRY. SOLD EVERYWHERE. $1.

Dry sent, postpaid, by sole Proprietors,

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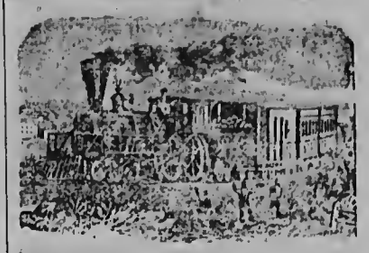

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER. REV. W. L. C. HUNNICUTT.

THURSDAY, MARCH 10, 1887.

Briefs.

John Wesley was a remarkable man in one peculiar respect. If ever a man had a good reason for writing a long obituary, it was on the occasion of the death of his remarkable brother, Charles. And yet, according to his biographer, Rev. John Telford, this is the obituary he sent forth to the world:

Mr. Charles Wesley, who, after spending fourscore years with much sorrow and pain, quietly retired into Abraham's bosom. He had no disease; but, after a gradual decay of some months,

"The weary wheels of life stood still at last."

His least praise was his talent for poetry, although Dr. Watts did not scruple to say that that single poem, "Wrestling Jacob," was worth all the verses he himself had written.

Brad-street's Weekly has this to say in regard to commercial gambling:

It is time that something was done to check the growing evil of gambling, pure and simple, in produce, cotton, petroleum and railway share quotations. A beginning has been made, but the movement has not gone far enough. The marvelous growth in wealth and power of such institutions, as the New York Produce and Stock and Cotton Exchanges and the Chicago Board of Trade has naturally developed a train of what once were minor evils. These excrescences have multiplied rapidly, and so dangerously near do they come to being popular among certain classes that the mercantile community owe it to themselves to apply the knife at once.

Some facts culled from the report of the Board of Church Extension of the Northern brethren may be encouraging to our own people working on the same line:

Since the Board began its work, in the year 1865, it has helped to build 5,805 churches—more than half of the entire increase of Methodism since this work began. It has collected and disbursed nearly $3,000,000. It has built up a permanent loan fund of $550,000. Out of this fund it has loaned $954,792—aiding by loans 1,763 churches worth $6,918,950, with sittings for 507,515 persons; and if we average the 5,805 churches aided by both grants and loans as having a seating capacity of 300 for each church, the Board of Church Extension has helped to furnish a place to hear the gospel of Jesus Christ to 1,741,500 persons.

This shows what can be done. Now let everyone help on the work of church extension.

The Methodist Times (London) estimates that to place Methodism in London on a numerical equality with Methodism in the provinces, 450 new chapels, each to accommodate a thousand persons, should be at once erected, involving an expenditure of between four and five millions sterling.

Something like this inequality of numbers between country and city Methodism obtains here. The population of our city equals, at least, one-fourth the population of the State. The Methodists of the city are about one-seventh of the Methodists of the State, not counting eight parishes which are included in the Mississippi Conference. Excluding these eight parishes, the Methodists of South Louisiana only equal about one-fourth those of the whole State; and yet the population of that Southern section is about one-half the population of the State. There are many parishes in Southern Louisiana where there is no preaching or church work done by any Protestant denomination.

Church Membership.

Our Lord has told us that one of the essentials of true discipleship is a public attestation of our approbation and acceptance of him. We take it that this open profession of Christ is the meaning of our church membership as regards the world. "Ye are my witnesses." Secrecy is entirely foreign to the nature and intent of testimony. A secret witness can hardly be considered a faithful witness. The church is that organization, effected by the Lord and inhabited by the Holy Spirit, through whose ordinances and means of grace the followers of Christ work for the glory of the Master in the salvation of souls. If this is a true statement of the purpose of a church in the world, it is plain that every person seeking to serve God in the most efficient way must make an open profession of him by joining that organization which he has established for the carrying out his purposes among men.

Church membership is also the best testimony we can give of our approval of the instruments and agencies Christ is using by his Spirit to accomplish the salvation of souls. When we join the church, we say that what Christ has done and is now doing through the church has our approbation, and that we desire to become co-workers with him in this great work. It is a recommendation of the effectiveness of his methods. It is a scenic representation to outside people of the invitation, "Come thou with us and we will do thee good." The effectiveness of this recommendation to others, however, by an open church membership, is largely influenced by the degree of heartiness which characterizes our entrance into the church and our prosecution of church work. If we are dragged into the church like a galley-slave to his oar, no sensible man sees anything in that to recommend the church to him, and our church work under that condition will be anything else than hearty. If we come into the church with the feeling that we are entering a hospital, whose wards are filled with the diseased, and whose atmosphere is saturated with the miasm of death, there is little in that profession to attract others, and our church work will be as sickly as our church. But if we get the true idea, and with open eyes and beating hearts and strong hands and restless feet and the desire to do something good flaming up into the master passion of the soul, we come into the church as God's great workshop, whose different departments are full of earnest men and busy women, planning and scheming and devising and executing for the purpose of reconstructing the mighty ruins of humanity into a temple that shall be a fit residence for the Lord of glory; then we display a heartiness which attracts everybody, and church work, stimulated by the emulation of hearty co-workers, becomes the chief joy of the soul. In that case, all we have to do is to cry to the Spirit of wisdom to interpret to our consciences the doctrines and precepts and facts of the divine Word. When we take these facts and precepts and doctrines as interpreted to us by the Spirit, and translate them to others in the universally understood language of earnest deeds, we have made the profession that most honors the Master and prove our claim to the only church membership that is worth anything.

The Richmond Christian Advocate has a scathing article on the hypocrisy of the world: this hypocrisy being demonstrated by the inequality with which it administers justice, by its opposition to all efforts directed against vice, by its aversion to Christianity which is man's only hope for social progress. All these show the world to be the greatest hypocrite in human history. "Love not the world."

Public Prayer.

BY J. B. A. AHRENS, D. D.

It would seem that intimate converse with God, true prayer, belongs to the closet. Thither, too, our Lord directs us. The heart shrinks from publicity when its lamentable confessions, its longings and desires are expressed in prayer to God. Nevertheless, public prayer has scriptural authorization. The prayer which Christ taught his disciples is a public prayer, directing them to say, "Our Father"—the plural being maintained throughout. The Psalmist desired to praise the Lord in the "great congregation;" and reverently avows, "Thou hast been *our* dwelling-place in all generations." The prophets prayed publicly; and in the Jewish ritual public prayer constituted an important part.

Public prayer is respresentative prayer. The conductor of a religious meeting properly precedes his prayer with remarking, "Let *us* pray." Calling upon another to pray, the party called upon is requested to *lead* in prayer. Leading presupposes following. The one praying becomes the spokesman of the entire assembly.

Without gainsaying, public prayer is very difficult. Many pious Christians succeed poorly in public prayer. Disgusting platitudes, nauseating commonplace and stereotyped iterations alternate. On the one hand, we have often an abundance of vague and even meaningless generalities; on the other hand, an exuberance of egotistic specialties. Successful public prayer requires, that we, for the time being, think, feel, hear, hope, yearn and pray, weep and entreat representatively. With more preciseness and rapidity than with photographic apparatus the situation, circumstances, sentiments, wants, desires of those assembled are portrayed to the mind. The imagination enables the spiritual representation. Our identity is, so to speak, temporarily absorbed by that of others; the souls of others are blended with ours. We lament or exult for others, in behalf of others. Being in thoroughly sympathetic accord with others, our prayer becomes the prayer of those praying with us. True public prayer succeeds in enlisting in prayer all attendants, even as the performer on a piano employs all the keys in reciting one of the musical masterpieces. The congregation is, as it were, the stringed instrument. The one leading in true public prayer touches all the strings in due order, bringing about celestial melody.

One of the greatest evils besetting public prayer is its degeneracy into a pious harangue, intended for the delectation or edification of the hearers, with God in the background for purposes of occasional reference and rounding of otherwise rugged sentences. Have often been horrified when in so-called public prayer God is not directly addressed, but is made mention of in the third person. This is really sacrilegious. Who has not heard the brother praying, after you had preached, endeavoring to explain your text more fully? Who has not been filled with sadness when a brother availed himself of the opportunity which public prayer afforded to punish his enemies by hitting right and left? Who was not mortified when the pretended public prayer was flowing over with toadyism and sycophantic palaver?

In conclusion, a few practical hints. 1. Speak audibly when leading in prayer. Keep your head erect. Why should you hide it behind the pulpit or bench? Burying our face in our hands when publicly praying is an abomination. 2. Employ chaste, classic language. The street slang would offend, the technical terms of scientists would bewilder many. 3. Be short. Discard the erudite, ornate exordium. *Interres.* Praise, pray, stop. Grandiloquent perorations are a nuisance. The peroration to the Lord's Prayer is not of Divine origin. 4. Pray—yes, pray; by all means *pray* when you publicly pray.

Bishop Galloway's Article Endorsed.

BY "GILDERDY."

Bishop Galloway is right in "A Suggestion" as to "Our Church Colleges" in your issue of February 10. We have lost much along this line by scattering our forces. We have dissipated our school interest—dissipated our money and our patronage. This waste should be stopped at once. A wiser policy ought to prevail. A college for three or four Conferences is enough; one for each Conference, too many. Perhaps one university is enough for the whole Southern Methodist Church. The colleges ought to be the feeders of the university; and good high schools, the feeders of the colleges. Our schools should grade upward in this way. We can not support a college in every town nor a high school in every village. Local interests and connectional enterprise are in antagonism. If Methodism is anything, it is connectional. The location of our houses of worship, the plans of our circuits and districts—all look to the general good. Every man can not have a church at his own door, nor can each Conference have a college worthy of the name. We have wasted our strength and our money by diffusion.

We ought to concentrate upon some school, centrally located, and bend all our energies and send our patronage that way for many years until we build up a school of far-reaching power. Colleges grow; they are not made and handed down complete. A charter from the Legislature will not make a college. The adoption and approval of an Annual Conference will not make one. Legislatures are, as a general rule, only too ready to charter almost anything that asks for a charter. Most Annual Conferences are all too ready to take anything under their wing that asks for protection. Some of them spread over this, that and the other local interest until they most kill themselves spreading. The compliment implied in asking protection must be rewarded by granting whatever is asked for. This thing has come to be a reproach in many places. So many little things endorsed and approved by an Annual Conference have failed, or had not begun, that the approval of a Conference has come to be a sure sign of failure. Our Conferences ought to be more saving of smiles—too many have been wasted on nothing.

I have thought it might be well to take the grist mills and saw mills under the patronage of the Conference. They could offer to grind and saw for the preachers at half price or at reduced rates. As a rule, in many places this would be inducement enough to secure the endowment of the Conference and some free advertising for a few years. The patronage of a Conference ought to mean something, ought to be worth something; but many of our Conferences have patronized nothing but foregone failures.

For one, I am heartily in favor of putting my foot down on this whole thing so far as my own Conference is concerned. With, perhaps, two exceptions, this Conference has endorsed dead schools only or else it has killed all it endorsed. We have wasted a world of good wind and have done nothing. Let's halt.

In the North India Conference, of the Methodist Episcopal Church, last year there were 1,700 baptisms, 22,000 in the Sunday-schools, and 10,000 nominal Christians connected with the mission.

Grammatical and Critical.

Two verses in the sixth chapter of Luke present a very singular instance of grammatical deficiency. They are as follows:

"And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed." (Vs. 17, 18.)

The question, grammatical, is, How to parse the words "company" and "multitude." The question, logical, is, What is said about the company and the multitude? Nothing in our English version would forbid us to govern these words by one of the prepositions "with" and "in" found in the preceding clauses; but the Greek forbids this, both the nouns being in the nominative case in the Greek. I was disappointed at finding the sentence as incomplete in the Greek as in the English, and still more disappointed in referring to the New Version to find that those learned men, though changing the translation of the passage somewhat, give us no relief on this point.

Three of the best ancient MSS.—the Alexandrian, the Vatican and the Sinaitic—authorize the eighteenth verse to be translated, "And they that were vexed with unclean spirits were healed:" so that no help can be derived from the verse in determining the relations of the words under consideration. The seventeenth verse must then supply or suggest the means of solving its own difficulties. We may conjecture the word "stood" as intended to be supplied by the mind of the reader, though the word "stood" in the preceding clause is the translation of a singular verb in the Greek, which refers to Jesus only. The meaning would then be, "The multitude and company stood in the plain." Or, we may suppose "*hoi*" to be omitted from the Greek, and "which" from the English: the meaning would then be, "The company and the multitude came to hear him."

Perhaps the editor of this Advocate, or the Book Editor at Nashville, or some other scholar, can give us a better solution of this question. W. L. C. H.

A Good Move.—A meeting of the pastors of the Methodist Churches in this city and one representative layman from each church was held in the Advocate office, March 4, for the purpose of organizing the special mission work in destitute portions of the city. An organization was effected, and the zeal of those present gives promise of much enlargement of Methodism in our midst. The problem of saving the world is becoming more and more the problem of saving the cities. We are satisfied that our holy Christianity is equal to any demand that is made upon it. All that our Lord requires of us is loyalty to him in all respects and devotion to his cause in all circumstances.

Henry Ward Beecher.—This distinguished preacher and lecturer died Tuesday morning last, at half-past nine o'clock, from paralysis received last Saturday. Mr. Beecher has been a prominent man in this country for more than a generation. As a preacher and lecturer, has had very few equals, and has made a fame as wide as the language which he used so beautifully. But "one event happeneth to all," and Henry Ward Beecher, too, has passed away. He lived out his three-score years and ten.

The liquor dealers now say "they are trying to improve and elevate" their business. Their plan for making drunkards and broken-hearted women and ragged, starving children seems to us can hardly be improved, and as for elevation with them, it is invariably downwards.

Notes.

Frequently of late we have noticed dispatches in regard to Mormon missionaries operating in the South. Two hundred converts to this diabolism left Chattanooga last week for Utah. They are said to have been from every Southern State. Ought that sort of missionary work to be permitted?

The White Cross Army, a movement begun by the Bishop of Durham in 1883, is spreading extensively through England and the United States. It is an organized effort to promote personal purity. The pledge is, "to treat all women with respect, to try to put down all indecent language, to maintain the law of purity as equally binding upon men and women, and to spread these principles." The movement, we are glad to state, is growing among our young men in this city.

The Raleigh Christian Advocate gives some fine points on "Effective Preaching." We commend them to all our preachers. Simplicity of language! If you want your ideas to be seen, set them in a clear atmosphere. Moral courage! If you want God's help, show yourself as worthy of it. Persistency! These make up effective preaching.

A writer in the Catholic World, for March, thinks "the chief hope of success for the church among our brethren in black is to educate young colored men for the priesthood for labor among their own people." After Columbus showed the doubting courtiers how to make an egg stand on its end, the thing was plain to *nearly* everybody!

Zion's Herald, in reference to the Chattanooga question, which is so stirring the Methodist Episcopal Church, said last week: "The church does not *force* social relations, but she *forbids* exclusive religious or educational institutions." Forbidding exclusiveness in religion and education, and yet not forcing social relations—well, it seems to us that somebody is in that precise condition of which it is said, "He will catch at a straw."

The St. Louis Christian Advocate has an admirable article on the much-asked question, "How to reach the masses?" First, a Christly ministry; second, a Christly church; third, "chapels, chapels, chapels;" fourth, every man to the work. Men, women and children to the front. Every church member in alliance with God, filled with his Spirit and armed with his power." Then the masses will be reached and saved.

A saloon keeper in Philadelphia, who had not been to church in twenty-four years, gave as a reason, that he thought saloon keeping and religion incompatible. This is a sharp thrust at those members of the church who are saloon keepers by the barrel, and yet are regular attendants upon the house of the Lord. Their consciences must be hard indeed not to recognize the incompatibility and the inconsistency of their position.

An exchange proposes that a new society be inaugurated. It is to be known to the world as the S. A. P. N. N.—the Society for the Abatement of the Pulpit Notice Nuisance. When a useful pastor is objected to as not being good at reading notices, it is time for something to be done. We favor the S. A. P. N. N.

Thomas W. Knox, in an article on "Standing Room Only," in the Forum, for March, discussing the rapid increase of population all over the world, seems to come to the conclusion, that if all the armies in the world were disbanded and uninterrupted peace should prevail, it would not be a great while before there would be a universal famine. He grounds this idea upon the teaching of those social philosophers who hold that "population, unchecked, increases in geometrical ratio, while food can only be made to increase in arithmetical ratio." Wars and pestilences and famines and floods and earthquakes and other disasters by which human lives are destroyed are not, then, unmixed evils! Abs, for human speculations!

Sam Jones had to go to Boston before our Wesleyan brethren across the water could hear of him. Suddenly they have waked up to the fact of his real existence. The Methodist Times, of London, of February 17, begins a column of notes on him with this tremendous sentence: "It is probable that the most extraordinary and significant fact in the Christian world just now is the evangelistic work of Sam Jones." After speaking in very commendatory words of Sam Jones' opinion regarding repentance, the Times closes its article thus: "As soon as a powerful minority of Englishmen are of Sam Jones' opinion, Ireland will be reconciled, pauperism will cease, the military estimates will give no occasion for discussion and gentlemen who have shares in breweries will be anxious to sell them." If Sam Jones don't make a visit to England now, he will lose a wonderful opportunity!

A Little Trip.

We had the pleasure of a two days' visit to Brookhaven, Miss., during the past week. A trip to the country and country towns always revives in us the old home-sickness, and we feel that one square mile of country is worth a dozen cities. Being the guest of President Fitzhugh, of Whitworth, gave the opportunity of going through and examining the college in all its departments of work. The grounds and buildings are most commodious, and "beautiful for situation." The appliances for work in the different departments are many and varied. Indeed, the whole equipment is of the best kind, and good work is being done by the president and his corps of able teachers. The coming commencement promises to be a brilliant affair. In looking about the premises, we discovered only one thing that was needed. There is a vacant lot between the school building and Margaret Hall that needs to be occupied by a magnificent center building. Let the brother who desires to do an untold good to the future women of the land and, through them, to the coming generations, see to it that that space is filled with the right kind of a building before he goes hence. There is a great risk in wills. What the Louisiana law calls "*donation inter vivos*" is the thing for these times. Then the donor has the satisfaction of seeing his money in the work of well-doing.

We had the pleasure of preaching to large and interesting congregations in the Methodist Church and forming new acquaintances whose kind words were quite encouraging. An hour with Bishop Galloway and family was not the least of the pleasures afforded by the trip. We returned home, feeling more than ever assured of the truth, "God made the country, but man made the city."

Note from Dr. Adams.

MR. EDITOR: I wish to ask all who were ever students at Centenary College, whether graduates or not, to give me information relative to themselves, their whereabouts, occupation, condition, etc. The friends of such as are dead will do their friends and myself a kindness to give me the desired items. My purpose is to publish a catalogue of Centenary, with register as nearly complete as possible.

The ministerial students have organized a Centenary College Association. It will be a brace to both that department of the college and to the Conferences.

The Ministerial Educational Aid Society of the Mississippi Conference is taking on new lease of life. Let the brethren continue their work, and a new era will dawn on Centenary.

The Young Men's Christian Association is an arm of the service which has already accomplished good, materially and morally. They have a nice hall fitted up in the college.

The literary societies and one secret are fitting up their halls. A lack of funds is all that prevents your correspondent from like enterprise.

Health of college, splendid. *Esprit de corps*, all right. With a sporadic exception here and there, all are progressing finely.

Brother Hunnicutt strikes the key-note on the college question. He writes: "Yes, you may kick, but not die yet with my consent. The thirty dollars enclosed are at your disposal. As the equivalent of a five-hundred-dollar endowment note at six per cent., I hope that coming years may see it often repeated and largely increased."

Now, that is the sort of articles that if you print, Mr. Editor, will soon settle the question. O for a score of presiding elders of that size and specific gravity!

T. A. S. ADAMS.

Personals.

Commodore William T. Truxton, United States Navy (retired), died at Norfolk, Va., February 25.

Carlisle, Fairchild and Mitchell are all spoken of as probable successors of Mr. Manning.

Mr. Moody has succeeded in raising $250,000 for his training-school for Christian workers in Chicago.

Rev. T. A. Stone, of the North Carolina Conference, died February 12. He was a young minister "full of promise and usefulness to the church."

Dr. Jefferson Hascall, the author of the song, "My Latest Sun Is Sinking Fast," died last month. His funeral was attended by Bishops Walden and Foster.

Dr. J. B. McFerrin, of Nashville, is in such a weak state of health that his many friends feel great uneasiness about him.

Ex-President Mark Hopkins is eighty-five years old, and is still the professor of theology in Williams College, and is performing his daily college duties with faculties unimpaired.

Dr. Horatius Bonar, the hymn-writer and preacher, is about to retire from the active service of the ministry.

Sam Small delivered his lecture, "From Bar-Room to Pulpit," in Cooper Institute, New York City, March 7, for the "benefit of two needy Methodist Churches."

Mrs. Van Cott, the female Methodist evangelist, completed twenty years of evangelistic work February 18.

The fund being raised for the widow of Gen. Logan now amounts to $61,000.

In India, 25,000 prisoners were liberated February 16, as an act of clemency, to commemorate the Queen's Jubilee.

Two young women, Misses Price, of San Francisco, have been engaged by the Japanese government to teach in the Girls' High School at Tokio.

The new Senator from Florida, Gen. J. J. Finley, is seventy-five years old.

Rev. G. W. Bachman, the colporteur of the North Mississippi Conference and special agent of this ADVOCATE, is doing a good work in his line, as appears by his report published in this week's paper.

Some of the papers complain that Sam Jones received $10,000 for his month's work in Boston; but none of them complain that Booth received $20,000 for two weeks' acting in Chicago.

Rev. E. G. Kilgore, of North Mississippi Conference, who on account of ill health was at the last session of that body placed upon the supernumerary list, is living at Hernando among a kind and generous people whose Christian thoughtfulness does not permit him to lack.

Charles L. Tiffany, the head of the firm of Tiffany & Co., New York, is seventy-five years old, but still takes an active part in the management of the business, being seldom out of his office during business hours.

The Zenana Medical College of England, in the six years of its history, has sent out to mission fields seventy ladies as practitioners.

Capt. Greely, the Arctic explorer, has been appointed Chief of the Signal Service with the rank of brigadier general.

It would be a good thing for all our pastors to see to it that all the pews in their churches be supplied with Bibles for the use of the worshipers. Bibles are very cheap; and to accustom the congregation to follow the reading of the Scriptures would be an advance upon the listless hearer. We once heard a preacher say that he was converted while looking at the word "Jesus" in the New Testament. Give the Holy Spirit the Word to work with, and the possibilities broaden into wonderful achievement.

Colportage Work in the North Mississippi Conference.

At the close of the first quarter of our Conference year, I beg leave to submit the following report: Miles traveled, 450; pastoral charges visited, 14; amount collected for church papers, (old and new subscriptions,) $148 50; for other religious papers, $11; value of books sold, $298 40. Kosciusko, $58 60; Durant, $28 85; Lexington, $7 10; Pickens, $23 60; Vaiden, $10 70; Winona, $10 30; Grenada, $40 45; Courtland, $10 80; Sardis, $12 60; Como, $5 05; Senatobia, $17 15; Coldwater, $10 60; Hernando, $8 40; Love's Station, $18; Water Valley, $8 70; miscellaneous, $28 10.

By the co-operation of the brethren and friends, and the blessing of God, I hope to make a better showing next quarter.

G. W. BACHMAN,
Colporteur and Book Agent.
KOSCIUSKO, Mississippi.

Items of Interest.

The largest Sunday-school in the world is said to be the Central Mission Sunday-school, of Chicago, which has on its roll over 4,500 names. The average attendance is 3,000. They are all in one class.

The Western Christian Advocate, of February 23, reported 6,000 conversions and over 6,000 accessions to the church.

The statistician is at the front again with the statement that there are annually 28,000 divorces granted in this country. That is one divorce to every sixteen marriages.

An exchange says there are 700 students in American colleges who are known to be preparing for the foreign mission field. The Lord of the harvest is sending forth laborers into his harvest.

A good move has been made by Archbishop Ryan, of Philadelphia, in instructing his priests to require their choirs to cease the use of secular music in the church services.

There are 302,615 Baptists in Great Britain, with 2,742 churches. In the whole Empire there are 469,123 members, with 4,638 churches.

It is said that there is a larger number of Jews in Palestine than at any period since the days of our Lord.

The London Methodist Times is in favor of a revision and republication of Powell on Apostolical Succession. The editor says the publication "would be timely and would sell by thousands."

Ninety-nine men and women have gone as missionaries to foreign fields from the United States during the last three months.

A Chicago judge has decided that while it may be impolite, it is not illegal to call a man a "crank." Now, having the right of free speech, we can breathe free.

The traveling theatres and circuses are up in arms against the "Interstate Commerce Bill." The idea of having to pay full fare, freight, baggage and express charges for eighty or one hundred people is rather horrifying to the managers.

Trinity Church, in New York, is assessed at $3,000,000; and the Roman Catholic Cathedral, on Fifth Avenue, at $2,000,000; three Fifth Avenue churches, at $750,000 each.

The largest artesian well in the world is said to be at Jacksonville, Fla. It pours out the enormous stream of 7,000,000 gallons in twenty-four hours.

The Christian at Work makes the statement that each law passed by the New York Legislature last year cost exactly $731.

The General Assembly of New York has passed a bill prohibiting the sale of liquor in any building owned by the State.

A bill has been introduced in the Connecticut Legislature to prohibit the running of Sunday trains.

On April 4 the people will vote on prohibiting liquor by constitutional amendment in the State of Michigan.

Appointments of Mrs. Mary Read Goodale in Alabama.

A note from Mrs. Mary Read Goodale, national organizer of the Woman's Christian Temperance Union, informs us that she will soon start on a tour of work through Alabama. She expects to visit, in the interest of her organization, the following places: Mobile, Evergreen, Montgomery, Troy, Lively, Opelika, Tuskegee, Verbena, Clanton, Calera, Talladega, Tuscaloosa, Eutaw, Livingston, Uniontown, Greensboro, Birmingham, Attalla, Gadsden, Collinsville, Huntsville, Decatur, Athens, Hartselle, Tuscumbia, Florence and Scottsboro. Mrs. Goodale is a native of Louisiana; daughter of Mrs. M. W. Read, of Baton Rouge, who for a long series of years has been widely known among the educators of the South. Her husband is Hon. Wilmot H. Goodale, a lawyer of prominence at our State capital. Mrs. Goodale is an earnest Christian worker in the cause of temperance, and we are glad that she proposes to assist the workers in Alabama in their pending struggle to free themselves from the liquor traffic and influence. We commend her most heartily to our friends over there.

S. C. Y. L.

These initials represent the Nashville College for Young Ladies, which is located in Nashville, Tenn., and which, in its connections with Vanderbilt University, presents the highest advantages for the education of girls. Send to Dr. Geo. W. F. Price for catalogue.

Mississippi Notes.

The brethren of the Sardis district, North Mississippi Conference, have purchased a district parsonage at Sardis.

The parsonage at Coldwater has been added to and repaired, and is now a commodious and comfortable preacher's home.

Summit has also gone on a boom. New brick buildings are going up, and there are more to follow.

Dr. C. G. Andrews, of Jackson, delivered a lecture on "What I Have in My Shop," in Wilson, La., March 2. The Wilson Sun says, "The subject was well handled and appropriate." As a matter of course, it was.

Columbus is to have a street railway soon. All the stock necessary to build the road has been subscribed.

The ladies of Jackson are taking great interest in the proposition to erect a Confederate monument there.

The election in Leake county, to decide if that county should subscribe $50,000 to the capital stock of the Gulf and Ship Island railroad, was carried by a vote of 1,673 to 627.

Hon. J. W. Buchanan, circuit judge of Mississippi, has resigned and accepted the general solicitorship of the Memphis and Kansas City Railroad Company.

Hon. Lauch McLaurin, of Port Gibson, chancellor of the Tenth Judicial District for the past four years, and whose term will expire on March 3 next, has been reappointed by the governor.

Gov. Lowry appointed Hon. Luck E. Houston, of Aberdeen, circuit judge First Judicial District, vice Judge J. W. Buchanan resigned.

Sailsbury is the name of a new post-office established in Lawrence county; Ben M. Sails, postmaster.

The stockholders of the Columbus Cotton Factory have organized. The city will exempt them from taxation for some years. Grounds have been donated for the building, and several bids have been received for furnishing the machinery.

New discoveries are being made at Duck Hill daily. On the first instant a bed of mica was discovered at the depth of thirty feet, extending about four feet.

Biloxi has a school enrollment of two hundred pupils.

The Ashland Chronicle has been added to the list of Mississippi newspapers.

A citizen of Greenville, writing to the Clarion, says that the statement that the river banks are caving at that place is a mistake. The river is nearly bank full and still rising slowly, but not caving yet.

The proposed South Mississippi Agricultural, Horticultural and Mechanical Fair Association, to be held in Summit, promises to be a great success.

A piece of ore, said to contain ninety per cent. pure iron, was picked up near Terry on the second.

Gov. Taylor, of Tennessee, will deliver the annual address at Whitworth Female College at the commencement on June 22.

The citizens of Waynesborro have petitioned for a local option election.

Louisiana Notes.

Crowley has been selected as the parish-seat of Acadia parish.

The late frosts did not injure the fruits at Amite. Shipments of strawberries will begin soon.

The Police Jury of Ascension has passed an ordinance prohibiting the snaring and trapping of song birds and those of brilliant plumage.

Hon. Warren Easton, State superintendent public education, will hold eleven teachers' institutes this year, beginning on the first Monday in May.

The Youth's Adviser is the title of a paper published at Bastrop, devoted to the mental, moral and industrial development of the colored youth.

Shreveport houses are being numbered in anticipation of free mail delivery.

A woodenware factory will be built in Shreveport soon.

Residents of Louisiana will receive $350,000 from the act granting pensions to soldiers of the Mexican War.

A company, known as "The Cypress Shingle and Lumber Company," with a capital stock of $30,000, has been organized at Plaquemine.

The largest producing farm in the world lies in the southwest corner of Louisiana. It is owned by a Northern syndicate. It runs one hundred miles north and south. The fencing alone cost near $50,000.—Acadia Sentinel.

It is said that a new town, to be called Hutchinson, is to be started. It will be situated four miles from Rayne Station, in Acadia parish.

A homestead association has been organized in Donaldsonville, including in its scope the parishes of Ascension, Assumption, St. James and Iberville.

Notice to Local Preachers.

The next regular session of the local preachers of Mississippi will take place at Brookhaven, Miss., on April 8, it being the second day of the Brookhaven District Conference. All local preachers and exhorters who will co-operate with us in planning for greater efficiency and usefulness by aiding our beloved pastors in preaching the glorious gospel of our common Lord, and to build up our Zion, are earnestly requested to meet with us. Give us your presence and counsel, and let us work together.

Yours, etc., J. B. BOWEN,
President.

New Orleans District Conference.

The New Orleans District Conference, Bishop W. W. Duncan presiding, will convene at Carondelet Street Church, in New Orleans, at nine A. M., April 7, 1887. Rev. William Wimberly, of Plaquemine, is to preach the opening sermon at eleven A. M., of Thursday. Let every preacher and delegate be present.

JOHN T. SAWYER, P. E.

Notice.

If any of the children of Mrs. M. E. Sexton are living—who was a sister to the undersigned—they will find it to their interest to correspond with him at La-Fayette, Ala.; or any information from any of the preachers of the Louisiana Conference will be thankfully received.

L. M. WILSON.

Change of Time.

At the instance of Bishop Galloway, who is to hold the Jackson (Miss.) District Conference, the time is changed from April 7–10 to March 31–April 3.

JOHN A. ELLIS, P. E.

Notice.

The time for holding the Brookhaven District Conference has been changed to April 7–10.

J. M. WEEMS, P. E.

Over $800 has been subscribed for the building of the Young Men's Christian Association at Minden.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 55 for sale. W. B. Thomson, 61 to 70 South Rampart St., New Orleans.

A party question—What time do you think they will have supper?

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

A bent pin can't pull very much, but, Great Scott! how it can push.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50cts.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract for over forty years has been recognized in medical writings as the great specific for Pain, Congestions, Piles or any Soreness.

NEW ADVERTISEMENTS.

A MEDICINE, NOT A DRINK.

High Authority.

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold, for use, except to persons desirous of obtaining medicinal bitters.

GREEN B. RAUM,
U. S. Com'r Internal Rev.

Washington, D. C., Sept. 24, 1881.

Dear Sir—Why don't you get a certificate from Withington, W. H. W., of Baltimore, showing how he cured himself of drunkenness, by the help of Hop Bitters? His is a wonderful case. He is well known in Rochester, N. Y., by all the drinking people there. He is known in this city, Cincinnati, New Orleans, New York; in fact all over the country, as he has spent thousands of dollars for rum. I honestly believe his card would be worth thousands of dollars to you in this city and Baltimore alone, and make thousands of sober men by inducing the use of your bitters. J. A. W.

Prejudice Kills.

"Eleven years our daughter suffered on a bed of misery under the care of several of the best physicians, who gave her disease various names but no relief, and now she is restored to us in good health by Hop Bitters, that we had poohed at two years before using it. We earnestly hope and pray that no one else will let their sick suffer as we did, on account of prejudice against so good a medicine as Hop Bitters."—*The Parents' Good Templars.*

Milton, Del., Feb. 10, 1886.

Having used Hop Bitters, the noted remedy for debility, nervousness, indigestion, etc., I have no hesitation in saying that it is indeed an excellent medicine and recommend it to anyone as a truly tonic bitters.

Respectfully,
REV. MRS. A. H. ELLGOOD.

Scipio, N. Y., Dec. 1, 1881.

I am the pastor of the Baptist Church here and an educated physician. I am not in practice, but am my sole family physician, and advise in chronic cases. Over a year ago I recommended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. She has been greatly benefited and still uses the medicine. I believe she will become thoroughly cured of her various complicated diseases by their use. We both recommend them to our friends, many of whom have also been cured of their various ailments by them.

REV. E. R. WARREN.

Cured of Drinking.

"A young friend of mine was cured of an insatiable thirst for liquor that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor; made his nerves steady; and he has remained a steady and sober man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it."—From a leading R. R. Official, Chicago, Ill.

RELIGIOUS BOOK DEPOSITORY,

94 Camp Street.

$2.50, $2.75, $3.00, and upward, for the latest Family Bible, printed on good paper in large type, containing References, Family Record, Full-page Pictures, Index, Concordance, Psalms in metre, and many tables and maps and helps to the intelligent study of the Scriptures.

GOSPEL HYMNS, 1-4, CONSOLIDATED, from 5 cents to $6.75.

TRACTS, 15, 20 or 25 cents a package.

SCRIPTURE TEXTS, CHROMO CARDS, 15, 25, or 10 cents a package.

PRAYER AND PRAISE, and all Methodist books supplied at publisher's prices.

E. S. UPTON,
94 CAMP ST., New Orleans.

WALL PAPER

AND WINDOW SHADES.

Cheapest House in New Orleans.

J. MORGAN JENKINS, 136 CAMP STREET.

Write for prices. Samples sent to country free.

GOLD WATCHES

Free to All!

We have the prettiest lot of **Sunday School, Reward, Easter, Birthday, Fringed and Visiting Cards and Scrap Pictures** of any house in the trade. To introduce samples at once we make this **Liberal offer:** The person telling us the longest verse in the Bible before **May 1st,** will receive a **Lady's Watch worth $75.00, Solid Gold,** Hunting Case, Stem Winding. If there be more than one correct answer, the second will receive a Gentleman's **Gold Watch,** Hunting Case, Stem Winding, worth $65; the third a **Solid Silver Watch** worth $25; the fourth a **Gold finished Watch;** each of the next ten, an Open Face Nickel Watch. **Enclose 15 2-cent** stamps (24c.) with your answer, for which we will send you a pack of Samples of our lovely Cards and Scrap Pictures, a plain **Gold Ring** made from heavy **18K. pure rolled gold** plate, warranted 5 years. Name this paper and address

18 K.

Franklin Publish'g Co., New Haven, Conn.

EDUCATIONAL.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

F. M. GRACE, Pres.
S. J. DAVIS, Vice-Pres.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$3 50	$2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 00
Demorest's Magazine	4 00	3 25

Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

MISCELLANEOUS.

POND'S EXTRACT
VEGETABLE PAIN DESTROYER

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and **Healing.**

Catarrh, It is most efficacious for this disease. Cold in the Head, &c. "**Pond's Extract Catarrh Cure,**" specially prepared to meet serious cases, should be applied with **Pond's Extract Nasal Syringe.**

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the **Extract. Pond's Extract Plaster** is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the **Extract** promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed. **Pond's Extract Ointment** is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples, Mothers who have once used **The Extract** will never be without it. **Pond's Extract Ointment** is the best emollient that can be applied.

Female Complaints. In the majority of *female* diseases the **Extract** can be used, as is well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract Has been imitated. The genuine has the words "**Pond's Extract**" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having **Pond's Extract.** Take no other preparation. *It is never sold in bulk or by measure.*

Sold everywhere. Prices, 50c., $1, $1.75.

Prepared only by **POND'S EXTRACT CO.,** NEW YORK AND LONDON.

The Southern Insurance Company

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Cash Capital $300,000 00
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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slop Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

New Store! New Goods!

We have removed to our new location, corner Camp and Common Sts., and invite buyers to look at our New Business Suits, $10 to $20; New Dress Suits, $16 to $28; New Youths' Stylish Suits, $10 to $18; New Stylish Overcoats, $8 to $25; Boys and Children's Suits; $3 up; Dress Shirts, $1 to $1 50; Scarfs; Canton Flannel Drawers, 50c.; Merino and Shaker Underwear, Socks, Collars, Cuffs, Umbrellas and Trunks.

Lowest prices and best goods at

W. H. PIERSON'S, 20 and 22 CAMP STREET.

FURNITURE!

FINLEY & GRANT, 50 and 52 Baronne Street

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy.* Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and D. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms,* and *spasms* are most frequently the result of these hidden suppers and misers. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms,* for so surely as they exist, they can be *safely* and *speedily* removed from the most *delicate infant,* by the timely use of D. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in the sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A.** FAHNESTOCK, and be satisfied with nothing else.

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CAMARIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

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Our Young People.

"WHAT CONTRARY MARY SAW."

BY GEORGE COOPER.

Old Mother Hubbard came home one day,
To give her poodle a bone:
While Little Miss Muffet, just over the way,
Sat down by her dog all alone.

Poor Cinderella was going to wed
The piper's son Tom, down the street;
The dish ran away with the cow in bed
Of the spoon—a remarkable feat!

Little Boy Blue was exploring a pie
That looked very luscious and deep;
While artful Jack Horner did coolly lie
Under a hay-stack asleep.

Little Bo-Peep had found her sheep
All browsing on bread and honey;
Tearful Tom Tucker had ceased to weep,
And counted up heaps of money.

Old King Cole and his fiddlers all
In a bowl had gone to sea;
And Jack on the Giant had made a call
And was pleasantly asked to tea.

This was a dream that came to pass;
I'll tell you the reason why:
'Twas said little Mary, so very contrary,
Had eaten too much blackbird pie!

—Independent.

To Our Little Cousins.

Our little cousins must learn to cultivate patience in waiting for the printing of their letters, just as our older correspondents have learned in regard to their communications. We have so many letters on hand now that it will be a long time before some of them can appear in the paper. So be patient, "little chicks," and let your pens rest until the printer can catch up with you.—ED.

MR. EDITOR: The vision of Jacob's ladder is found in Genesis xxviii, 12. Miss Hattie, Isaac had no whole brother. Pa says that Isaac's mother, Sarah, would not recognize Abraham as her husband after he went to make an offering of Isaac. What say you little folks about it? Miss Ida Ellington, Mathew says that Mary Magdalene and the other Mary was the ones that Jesus appeared to first when risen from the grave. Mark says Mary Magdalene. From the reading of the seventeen chapter and first verse it appears that Mary, the mother of James and Salome, were there. Luke says Mary Magdalene and Joanna and Mary, the mother of James, and other women that were with them went to the grave on the first day of the week, very early in the morning, but failed to say that they saw Jesus. John mentions only Mary Magdalene. Were the four writers of the gospel disciples of Christ? Now, Mr. Editor, pa has had me at work on this for some time. I have tried to condense. I hope I may be admitted.

Your little friend,

WHEAT A. HOOVER.

MR. EDITOR: It has been some time since I wrote to the ADVOCATE, so I thought I would write again. Our preacher for this year is Rev. J. N. Tucker, and we all like him very much. I will try to answer Annie L. Wilson's puzzle, and if I am correct in my answer and the ADVOCATE is awarded to me, I will tell you in a private note what to do with it. The man had four hog-killing days. As she did not say how he was to kill them, I suppose he either shot, cut their throats or knocked them in the head; so he killed one at a time until he killed as many as he wanted to kill each day. In that way he killed an odd number each time until he had as many as he wished to kill each day. I hope my answer is right, as I have worked the puzzle by figures, and could not make sense any other way. With many good wishes for the ADVOCATE, I am,

Your little friend,

MARTHA E. WELSH.

HALLO, Louisiana.

MR. EDITOR: I have been thinking for some time I would write to your good paper, and have concluded to write and answer Annie Wilson's puzzle. I do not think that the man succeeded in killing twenty-five hogs at four killings; killing an odd number of hogs at each time. He only wanted to do so. I will say to Annie that we enjoyed working over her puzzle, and occasionally thinking we had worked it out by number; but when we would begin to explain how we had obtained the result, we would find that we were mistaken about having it. I went to a preaching at Hebron last Sunday evening. Bro. Featherstun preached one of the best sermons on temperance that I ever heard. We are going to organize a temperance club there next Saturday. With best wishes, I am,

Your friend,

ORA ROBINSON.

BRANDON, Mississippi.

MR. EDITOR: As I have not seen any letters from around here, I thought I would write one. I am going to school. Miss M. A. Hicks is my teacher. I like her very much. I study arithmetic, grammar, geography, history, philosophy and spelling. My father is a steward in Union Church, and takes your valuable paper. I like to read the young folks' column very much. Bro. Morse is our pastor. We all like him very much, and we think it a treat to have his family with us. Being this is my first attempt to the dear ADVOCATE, I will not write too long. If I see this in print, I will write again. I will ask a question: How many anchors were cast out when St. Paul was shipwrecked? I will close. Your friend,

RHODA C. BUSH.

MELVIN, Alabama.

MR. EDITOR: I am a little girl thirteen years old. As I have never written to any paper, I thought I would write to the good old ADVOCATE. Papa takes it, and I like the little folks' letters so well. I think it is so kind in you to give them a space in your paper. I am not going to school now. I have to stay at home to help mamma. She has been sick over a year. Mr. Raynor is our preacher this year. He will preach for us next Sunday. I will close by answering Kate L. Risher's question: Moses was found in the bullrushes, and was 120 years old when he died. I will ask a question: Who sowed the city with salt? I remain,

Your little friend,

CAMMIE M. HORNTON.

HEIDELBERG, Mississippi.

MR. EDITOR: As you published my first letter I wrote to the dear old ADVOCATE, I thought I would write again. I am fourteen years old. I have four brothers and one sister living, and one brother dead. I go to Sunday-school every Sunday. Bro. J. W. McLaurin is our pastor, and Mr. S. P. Lewis is my teacher. Now, I will answer several questions. Mira Cook, Shem is the oldest of Noah's sons, and Japheth is the youngest. Jennie Beall, Josiah was eight years old when he began to reign, and he reigned thirty-one years. Hattie Dean, Abraham and Jacob were the brothers of Isaac. I will close for this time.

From your friend,

ROSA N. M'EWEN.

MCCOMB CITY, Mississippi.

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if you have a sufficiency of this world's goods, but if you have not, write to Hallett & Co., Portland, Maine, and receive, free, full particulars about work that you can do, and live at home, wherever you are located, at a profit of from $5 to $25 per day, and upwards. All succeed; both sexes; all ages. All is new. Capital not required; Hallett & Co. will start you. Don't delay; investigate at once, and grand success will attend you.

MR. EDITOR: I am a little girl twelve years old, and have one sister and two little brothers younger than myself; and we are devoted to each other. We have a dear good papa and mamma. I am going to school to Miss Corinne Lindsey, and I love her very much. She teaches at Whitington Chapel. My studies are reading, spelling, writing, arithmetic, history, geography and composition; and we are all learning fast. We have a nice Sabbath-school, and I do love to go and recite good lessons. As this is my first letter to you, I will be brief, but at some future time will tell you more about this country.

Your well-wishing friend,

MARY A. REEVES.

HANDSBORO, Mississippi.

Crotty suffocations, night coughs and all the common affections of the throat and lungs quickly relieved by Dr. J. H. McLean's Tar Wine Lung Balm.

MR. EDITOR: As I have never seen one of my letters in print, I thought I would write. I am a little girl eleven years old. I have two brothers and two sisters going to school. I am not going myself on account of ill health. We can not attend Sunday-school on account of its being so far. Bro. Foust is the pastor of our church. We like him very much. I have no pets except nine little chickens. I will close by answering Annie Brock's question: Joseph buried Jesus. Hoping to see this in print, I remain,

SALLIE GEE.

WINONA, Mississippi.

MR. EDITOR: Please ask the little cousins to answer my questions: Which is the shortest verse in the Bible? In what country did Cain live after he left Eden?

CHARLIE M'GEHEE.

WILKINSON COUNTY, Mississippi.

Farm and Home.

GARDEN HINTS.—An experience of more than a quarter of a century in garden management has taught me some things which I should have found it profitable to have known as a beginner, and in the hope of helping others I will refer to some points of importance.

All quick maturing crops require much richer soil and better cultivation than those that are longer in maturing. Late peas, like Champion of England, or Marrowfat, will yield a profitable crop on moderately rich land without manure, but the kinds that mature early in May must be furnished an abundance of plant food in such a form as to be at once available. The same is true of most, if not all, crops; the shorter the time in which they mature, the better chance they should have.

In all crops that come up thick and require to be thinned, every day's neglect after the plants are large enough to be thinned, reduces the yield of the crop. Beets, carrots, radishes, lettuce, parsnip, and all such crops, should be thinned as soon as you can get hold of them with thumb and finger. In planting early potatoes some days may be gained by cutting the seed and spreading it in a warm room until it callouses and the buds begin to start, and to avoid danger of freezing the seed should be crowded down into the bottom of the furrow by stepping on it, and covered with two inches of partly rotted manure before the earth is put on. Planted in this way the mercury may fall ten degrees for a single night without injuring them.—W. F. B., in Vick's Magazine, for March.

GOOD HOUSES FOR FARM HELP.—While so much complaint is made about tenant-house rookeries in cities, it may be well to look after the dwellings for farm laborers, and see if there is not also room for reform in that direction. It has been justly observed that if a farmer is able to hire help to any considerable extent, he is able to furnish the family of such help comfortable houses to live in—attractive homes which will attach them to the farm, and thus secure him reliable help at all seasons of the year. With such places for them to live in, a much better class of help can be secured than can be picked up by chance, or than is likely to drift out into the country and occupy the forsaken old rookeries for an abode.

EGGS IN WINTER AND EARLY SPRING.—The profits of the poultry yard depend largely on whether eggs are sold in June and July at six cents per dozen, or in February and March at fifteen to twenty-five. But the eggs do not come at the latter and more desirable time without forethought and care and labor. It is the early pullets which bring good returns; and now is the time to begin preparation for a good hatch. The earlier the little chicks are out of the shell the better layers they will make next winter, other things being equal.

SPECIAL FARMING.—The production of one crop, making this the main dependence, as, for instance, wheat, or cotton, or sugar, may do well in the hands of some one who is specially qualified for such work; but with most persons mixed farming will be found safest, particularly if modified to suit circumstances and locality.

He that is afraid of solemn things has probably solemn reason to be afraid of them.—Spurgeon.

ADVERTISEMENTS.

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Christian Advocate.

Marriages.

HAUFF—DICKEN.—At Transylvania Plantation, East Carroll parish, February 16, 1887, by Rev. Thomas J. Upton, Mr. John E. Hauff and Miss Nannie B. Dicken.

McQUISTON—HOLLIDAY.—In the Methodist Church, Aberdeen, Miss., February 2, 1887, by Rev. T. W. Dye, Mr. Thomas J. McQuiston and Miss Sallie H. Holliday, all of Aberdeen.

SMITH—ABNEY.—At the Methodist Church, at Poplarville, Miss., February 20, 1887, at seven P. M., by Rev. J. N. Tucker, Mr. Solomon C. Smith to Miss Rosa Abney, both of Poplarville, Miss.

DOUGLASS—GOHAGAN.—In the Methodist Church, at Ruston, La., February 16, 1887, by Rev. J. A. Parker, Mr. D. W. Douglass, of Bastrop, and Miss Nellie Gohagan, of Vienna, La.

WALLACE—COLLINS.—At the residence of Dr. F. M. Collins, in Oxford, Miss., February 23, 1887, by Rev. Mr. Edwards, Mr. J. M. Wallace to Miss Emma Lee Collins, both of Oxford.

HARVIS—ROBERTS.—At the residence of the bride's father, near Phœnix, Yazoo county, Miss., February 24, 1887, by Rev. S. J. Colton, Mr. T. M. Harvis, of Leak county, Miss., to Miss Frances D. Roberts, daughter of Rev. William Roberts, of the Primitive Baptist Church.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

McCAFLEY—Another child of God has been taken to her father's house, not made with hands, eternal in the heavens. SISTER MARTHA BODDIE McCAFLEY was born in Warren county, N. C., January 20, 1816. While she was yet a young girl she obeyed her Lord's command—"Seek first the kingdom of God and his righteousness"—and found the promise fulfilled—"They that seek me early shall find me." She was the daughter of a Methodist minister, the Rev. Hill Jones; so as a "lamb" she was fed with godly counsel and the sincere milk of the Word. In her sixteenth year she came with her family to Madison county, Miss. She was married to Mr. Hamilton McCauley by the Rev. Dr. Minter, of precious memory. She was left a widow in 1841, and remained a widow indeed forty-six years.

She was a thorough Methodist, loving our doctrines, forms and ministry. In all relations she was what a Christian should be: transparent, sincere, benevolent and faithful. True in friendship, tender and sympathetic to the poor and suffering, ever ready to lend a helping hand. She did not make much show or ado about her religion, but did better: she lived it, and adorned by innocency of life the doctrine of God our Savior—in all things a wholesome example to the flock of God. She had many losses, afflictions and sorrows, but out of all the Lord brought her by his love. Her health had long been poor, since the sudden death of a beloved daughter, eighteen years ago. On December 30, 1886, she had a violent fall, the shock of which rent her great and intense suffering. She bore her sufferings with the meekness of Christian humility. She was resigned, ready, and desired to be released from a tortured body in which she could no more have ease or be useful. Nature in her clung strongly to the loved ones, who mourn her loss: but they sorrow not as those who have no hope, but rather rejoice in hope of the blessed reunion above. She died at the home of her son-in-law, W. R. Stuart, and daughter, at Ocean Springs, Miss., February 16, 1887. We expect to see and meet her among the glorified.

J. B. WALKER.

BUFKIN—GEORGE MACON BUFKIN, son of H. F. and E. A. Bufkin, was born April 30, 1862, and died October 7, 1886, in Coplah county, Miss.

Macon died the most triumphant death that was ever witnessed by this writer. For several days before his death he worked most effectually for the Master, exhorting every one that came into the room to live nearer to God. A short time before he died the power of the Holy Ghost came down upon him and all that were present to such an extent that all felt that the gates of heaven were open, and the ordinary gloom of the death chamber was all banished and did not return. And when he quietly fell on sleep still a halo of glory lingered about, and on the day that his remains were deposited in the grave a large number of relatives and friends assembled, and all felt that our loss was his gain. Oh! what a meeting did Macon and Jay have, and what a gathering that will be after awhile when father, mother, sisters and brothers meet around the great white throne! Remember his words and triumph, and meet him in heaven.

C. W. C.

ADAMS—JULIET MAY LINDA, child of Rev. and Mrs. T. W. Adams, of the Mississippi Conference, was born at Benton, Yazoo county, Miss., March 7, 1886, and died December 17, following.

At the will of the Master a great happiness is surrendered, a beautiful babe is given back to God and safely housed in the "mansions" above. Many hearts tenderly sympathize with the bereaved parents; and Jesus says, "Let not your hearts be troubled; ye believe in God, believe also in me."

JOHN A. ELLIS.

FEAZLE—MAX FEAZLE, a lawyer of Ruston, a member of the House of Representatives, from Lincoln parish, a good and useful citizen, a quiet, devoted, sincere Christian, and a member of the Methodist Episcopal Church, South, at Ruston, died as quietly and restfully on Sunday, February 13, 1887, as he had previously lived. He died of consumption. He suffered long and painfully, but without a murmur or complaint.

HIS PASTOR.

TAYLOR—EVA B., daughter of Thomas S. and L. Taylor, was born in Pike county, Miss., October 3, 1868, and died in Freestone county, Texas, February 21, 1887. A few months before she died she united herself with the Methodist Episcopal Church, South, and observed its customs and adorned its doctrines until the day of her death.

The circumstances of her last illness and death were peculiarly affecting to her bereaved family. She had been accidentally exposed to the measles, and went away from home to be sick in order to keep the family from being exposed. Consequently the last offices of love had to be performed by others. But she was with those who loved her. She died at the home of her cousin—the writer of this; and I stood by her until the last fleeting breath and feeble heart-strokes proclaimed that the struggle was over, the last battle fought, the last great victory won. A few seconds before she died she looked at me calmly and peacefully, and called my name distinctly, while a glad smile lighted up her countenance. The waters were turbid and chill, but the music of the heavenly choirs was joyous even in death. The silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain; but the spirit has returned to God who gave it. The family circle is broken; there is a vacant seat. Fond hearts have bled while the tender tendrils of love have been snapped by the rude hand of death; but the consolations of our holy religion assures us that it is but the beginning of that transplanting which, through the sure mercies of God, shall continue until we who grieve for her shall all be with our darling Eva.

D. W. DIES.

BUFKIN—JOHN JAY, son of H. F. and E. A. Bufkin, was born September 28, 1858, and died, of typhoid fever, September 13, 1886, at his home in Copiah county, Miss.

He leaves a wife and four children and a number of friends, who bid him adieu, with the positive assurance of meeting him in heaven. He had been a member of the Methodist Episcopal Church, South, for several years, but had made no profession of religion until during his last illness. He was impressed that he would not get well. He, therefore, spent his time in meditation, talking and praying. We rejoice to say that the result was that he found peace and was perfectly resigned. Up to the very last hours of his life, in delirium, nothing restored him to consciousness but the voice of prayer or the songs of Zion. He sang as long as he had voice, and after his voice failed, he would move his lips when others sang. Scarcely two weeks passed before his little Willie joined him in the skies. Seventeen years since a death had occurred in the family of H. F. Bufkin! How comforting the thought that day is at rest and we will soon meet him at home, if faithful! God, keep us by thy power unto everlasting life.

C. W. C.

PLATT—DANIEL ALEXANDER PLATT was born in Marion District, S. C., April 21, 1838, and departed this life, near Montgomery La., February 10, 1887, in the forty-ninth year of his age.

Bro. Platt was truly spiritual. He was one of the few men of this country who prayed regularly around his family altar, and was always ready to lead in prayer in the congregation. Such a man is a great loss to this community. He was for many years a faithful member of the Methodist Church. His life was one of suffering, but his afflictions were borne with patience. He told his pastor that he had consecrated all to God and felt no condemnation, but was filled with peace. He triumphed over the last enemy, and passed gloriously to his reward on high. A wife and seven children are left to mourn his loss. The kind friends of Montgomery showed their appreciation of Bro. Platt by contributing money and merchandise to satisfy their present wants. May God bless this kind people for their liberality to His poor!

J. F. WYNN.

FULLILOVE—DAVID DUBERT FULLILOVE died at his residence, at Bay St. Louis, Thursday morning, February 17, 1887. He was born in Oglethorpe county, Ga., October 23, 1817; married Miss Susan Taylor, of Autauga, Ala., August 10, 1841; came soon after to Noxuba county, Miss., and to this place, his last earthly home, in 1887.

He had long been a member of the church; was much esteemed and loved, and died in peace, leaving a good wife and a large and respected family of children, who revere his name, follow his good example, and seek to meet him in heaven.

His pastor, B. JONES.

MISCELLANEOUS.

NORWAY MILLS, TEXAS, Oct. 19, 1886.

Messrs. A. T. SHALLENBERGER & Co, Rochester, Pa. *Gents*—Last spring I procured from you by mail some of your medicine for chills and fever, and after giving it a trial I am prepared to say that I believe there is not a medicine in the world that will do what Shallenberger's Pills will do in curing chills and fever. They never *fail* to cure every case.

Yours respectfully, A. Y. REEDER.

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WOODEN AND WILLOW-WARE,
PAPER, ROPE, GLASSWARE,
HARDWARE.

Axle Grease,	Oars and Oakum,
Baseball Goods,	Oil Cans and Stoves,
Blacking and Blue,	Oyster Tongs,
Clocks and Combs,	Perfumery and Soaps,
Corks and Bottles,	Rope Reels,
Croquet and Marbles,	Stationery,
Knives—pocket and table	Tinware,
Lamps and Trimmings,	Twines and Wick,
Lye and Sal Soda,	Whips and Lashes,
Mirrors,	Wire Goods.

J. C. MORRIS,
Nos. 40, 42 and 44 TCHOUPITOULAS STREET.
Sole Agency South for the Celebrated Hickok Calcium Burners and Empire Co. Scales.

TO CONSUMPTIVES.
USE WINCHESTER'S HYPOPHOSPHITE OF LIME AND SODA. For Consumption, Weak Lungs, Coughs, Asthma, Bronchitis and General Debility it is an acknowledged Specific Remedy. TRY IT.
Price $1 and $2 per bottle. Prepared only by WINCHESTER & CO., CHEMISTS, 162 William Street, New York.
Sold by Druggists.

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How's Your Liver?

Is the Oriental salutation, knowing that good health can not exist without a healthy Liver. When the Liver is torpid, the Bowels are sluggish and constipated, the food lies in the stomach undigested, poisoning the blood; frequent headache ensues; a feeling of lassitude, despondency and nervousness indicate how the whole system is deranged. Simmons Liver Regulator has been the means of restoring more people to health and happiness by giving them a healthy Liver than any agency known on earth. It acts with extraordinary power and efficacy.

NEVER BEEN DISAPPOINTED.

As a general family remedy for Dyspepsia, Torpid Liver, Constipation, etc., I hardly ever use anything else, and have never been disappointed in the effect produced; it seems to be almost a perfect cure for all diseases of the Stomach and Bowels. W. J. MCELROY, MACON, Ga.

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Mademoiselle Cecille Marie d'Argout,
The beautiful and gifted French actress, writes:

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Messieurs Liebig Company:

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PARIS, February, 1885.

Messieurs Liebig Company:

Your COCA BEEF TONIC is really a most wonderful tonic. It has restored my strength and cured me of my stomach and liver difficulty.

(Signed) PAUL EUGENE MONPELAS, Professeur au Conservatoire.

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EPPS'S COCOA.
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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —*Civil Service Gazette.*

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For the Best Sewing Machine for Family and Manufacturing Purposes.
SEE IT! TRY IT! BUY IT!
Singer New Family Needles, 15¢ per dozen; two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra.
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It prevents the eyelashes from turning within, causing inflammation.
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AMMONIATED RAW BONE SUPERPHOSPHATE.
PURE GROUND BONE.
200 Pounds to the Acre will Double the Yield.
"Gold Medal" was awarded us at World's Exposition and at American Exposition for best Cotton, Sugar, Cabbage and Orange Fertilizers.
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SOAPINA!
Has been discovered which will wash in the hardest kind of water as well as ordinary soap in soft water. It is a fine article for washing woolen goods, clothing of Machinists, Printers, etc.
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MISCELLANEOUS.

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WORK FOR THESE FIGURES!

HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending March 8, 1887.)

COTTON.

Low ordinary	7¼	@ — —
Ordinary	7¾	— —
Good ordinary	8⅛	— —
Low middling	8 15-16	— —
Middling	9⅛	— —
Good middling	9 9-16	— —
Middling fair	10	— —
Fair	10 11-16	— —
Galveston middling	9 3-16	— —
Mobile middling	9⅛	— —
St. Louis middling	9¼	— —

SUGAR.

Inferior	2½	3⅛
Common	3⅜	3⅞
Good common	4	4⅛
Fair	4	4⅛
Good fair	4	4⅛
Fully fair	4	4⅛
Prime	1⅜	— —
Strictly Prime	4 7-16	4½
Choice	4 7-16	4½
Seconds	3¾	4⅞
Choice yellow	5 7-16	5½
Gray White	— —	— —
Choice whites	5 9-16	— —
Stan. Grau	5 11-16	— —

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	20	25
Strictly Prime	— —	— —
Choice	28	33

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	3¾	4
Good	3½	3¾
Fair	3⅛	3⅜
Ordinary	— —	3
Common	— —	2⅞
No. 2	— —	2⅞
Rough	2 50	2 95

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	— —	5 12½
Extra fancy	4 50	4 62½
Winter wheat patents	5 12½	5 25
Choice	3 90	4 00
Fancy	4 10	4 15
Extra Fancy	4 35	4 40

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	2 25	2 30
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	50	— —
Yellow	50	— —
Mixed	50	— —
OATS:		
Western	— —	38
Texas rust-proof	40	41
BRAN:		
₱ cwt	5	8
HAY:		
Choice	15 00	17 00
Prime	13	14 50

PROVISIONS.

PORK:		
Mess	19	— —
Prime Mess	16 75	17 00
Rumps	15 25	15 50
BACON:		
Fancy breakfast	10¼	11
Shoulders	7¼	— —
Sides, long clear	9¼	— —
Sides, short rib	9¼	— —
HAMS:		
Sugar-cured	— —	12 00
DRY SALT MEAT:		
Shoulders	6¼	— —
Sides, long clear	8⅝	8¾
Sides, short rib	8¾	— —

GROCERIES.

COFFEE:		
Prime	15⅜	15⅝
Fair	14⅜	14⅝
Common	12⅞	13½
BUTTER:		
Western Creamery	34	35
Western Dairy	20	22
Country	— —	— —
LARD:		
Choice	7¼	7⅜
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	36	— —
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ head	8	10
POTATOES:		
Louisiana	— —	— —
Western	1 25	1 40
KROUT:		
Western, ₱ bbl	— —	6 50
ONIONS:		
Louisiana	— —	— —
Western	2 75	3 00

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7¾	— —
2 lb	8½	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	3 00	3 50
Chickens, South'n	2 50	3 00
Young	1 75	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	10	11
Southern	— —	10
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	2
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10½
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 75	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	1½ —

CISTERNS.—A. RIGGS & BRO., 247 Dickord street, near Dryades. Send for price list.

News Summary.

FEBRUARY 28.

The Papal Consistory has been postponed on account of the death of Cardinal Jacobini.——Thirty houses have fallen in Clarise, owing to the damage done by the recent earthquakes.——The twenty-first of June has been decided upon as the date for the national celebration of the Queen's Jubilee.——Minister Pendleton has signified his intention of returning to Berlin on Thursday.——The bill to prevent the employment of convict and alien labor on public works has passed both Houses, and now goes to the President.——The President today sent to the Senate the name of James M. Trotter, to be Recorder of Deeds in the District of Columbia, in place of Joseph C. Matthews, who was twice rejected.——The Arbitration bill passed by the Senate and ready for the President's signature.

MARCH 1.

The Prince of Wales has returned to London. He is well and hearty.——Earthquake tremors continue to be felt in the Italian Riviera, but no additional damage has been done.——The Ameer of Afghanistan is raising a forced loan to the amount of ten per cent. of the value of the property of his subjects.——The Hungarian Diet unanimously voted for a special military credit.——The British Parliament has been asked to grant another quarter of a million pounds for the expenses of the navy.——In the French Chamber of Deputies to-day, Premier Goblet proposed a credit of 1,000,000 francs for the relief of the earthquake sufferers.——The Senate confirmed the nomination of Daniel Magone to be collector of customs at the port of New York.——The President has approved the act of Congress, for holding terms of United States Courts at Vicksburg, Miss.

MARCH 2.

Slight earthquake shocks felt in Italy at Reggiodi, Calabrou. Two slight shocks occurred at Diano Marinie. Further disasters are feared on account of the excessive heat and the fact that the sea has not returned to its ordinary level.——Seven other garrisons in Bulgaria have followed the example of the Sillstria garrison in revolting.——The total snow-fall at Minneapolis, Minn., since and inclusive of the first snow of November 16, is 68½ inches. The winter has been exceptionally cold—7½ degrees colder than the average of winters for twenty-two years past.——Public Printer Benedict has been approved by the Senate. Vote was 37 to 19.——The President has signed the Mormon Bill.

MARCH 3.

The new German Reichstag opened to-day. The Emperor's speech was read from the throne.——Sir William Vernon Harcourt, in a letter to the London Times, says the troubles in Ireland are from the attempt of the government to enforce the payment of rents which their own land commission has declared the people are unable to pay.——All the French officials in the Khedive's service have been dismissed.——The House passed the Senate Bill to repeal the Tenure of Office Act. The House refused to pass the Blair Bill and the American Steamship Subsidy.

MARCH 4.

Two officers and sixteen privates engaged in the revolt at Sillstria have been captured and shot.——As a precautionary measure in view of trouble in Bulgaria, Servia has sent troops to the frontier.——Last night in the country surrounding the city of Limerick a large number of houses, occupied by tenants and also hay, and out-buildings were burned. The fires were caused by armed incendiaries, who escaped.——Austria continues warlike preparations.——President Grevy will send congratulations to Emperor William on the anniversary of his birth.——Congress adjourned to-day.——The Senate confirmed the nomination of Capt. Greely to be Brigadier General, and James M. Trotter to be Recorder of Deeds of the District of Columbia.——The following are the three most important bills that have failed: The Fortification, General Deficiency, and Rivers and Harbors.

MARCH 5.

Sir Michael Hicks-Beach has resigned the office of Chief Secretary for Ireland, and Hon. Arthur J. Balfour, Secretary of State for Scotland, has been appointed to succeed him.——By the explosion of fire-damp in a colliery in Belgium, 140 men were entombed. One hundred and twenty of the 140 were killed.——King Oscar, of Sweden, has dissolved the Rigstag for refusing to vote the estimates asked by the government.——It is announced that cholera has been declared epidemic in Montevideo, Uruguay.——Henry Ward Beecher was stricken with apoplexy. No hopes for his recovery.——The protection levee at Reid's, in Madison parish, La., gave way at three o'clock this morning, and a short time after a crevasse in the unfinished line, and at daylight this morning there seemed to be no hope of closing the break.

MARCH 6.

Nine officers and civilians concerned in the recent revolt at Rustchuk were shot there this morning.——A train on the Iron Mountain road goes through a trestle; the engine, baggage, mail, express and smoking cars wrecked. No lives lost.——Mrs. Senator Beck, of Kentucky, died in Washington this evening.——Gov. Wilson, of West Virginia, will to-day issue his proclamation reconvening the Legislature on the third Wednesday in April.

MARCH 7.

In the Reichstag to-day the Septenate Bill for May passed its first reading. Prince Bismarck was present.——The Pope has selected Mgr. Rampollo, Nuncio at Madrid, to succeed the late Cardinal Jacobini as pontifical Secretary of State.——The United States Supreme Court has decided the "Drummer's Tax" to be unconstitutional.——Marshall, Texas, had an eighty-thousand-dollar fire today.——The Supreme Court of Louisiana rendered a decision in regard to the cotton tax, reversing the decision of the lower court and declaring the tax constitutional.

Periodicals.

MARCH PERIODICALS.

—Popular Science Monthly appears this month as edited by W. J. Youmans, his co-editor, E. L. Youmans, having died January 18. This number contains interesting articles on different branches of science, and is published by D. Appleton & Co., 5 Bond street, New York.

—The Forum has among other things The Future of Christianity, by Prof. Mivart; The Effectiveness of Prohibition, by Neal Dow; The Tyranny of Fashion, by Eliza Lynn Linton. This periodical seems to be gaining favor with each number. Forum Publishing Company, 97 Fifth Avenue, New York.

—The Eclectic Magazine is one of the best of this popular periodical, containing the most readable of the late foreign monthlies. E. R. Pelton, 25 Bond street, New York.

—Littell's Living Age, February 19 and 26. These numbers are all that can be desired by any reasonable reader. Littell & Co., Boston.

—Scribner's Magazine is number three of this new monthly. There is a continuation of ex-Minister Washburn's Siege and Commune of Paris, and of the Story of a New York House. The Stability of the Earth, by N. S. Shaler, is a fine paper, profusely illustrated. There are other articles of value. The frontispiece is a striking portrait of M. Thiers. Charles Scribner's Sons, New York. Price, $3 per annum.

—The Century leads off with a story by George Cable, entitled Grand Pointe. Dr. Tillett, of Vanderbilt, has an interesting article on The White Man of the New South. The other articles are on various subjects of interest. E. M. Stanton's portrait adorns this number. The Century Company, Union Squre, New York.

How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion with Hypophosphites. It is as palatable as milk, and easily digested. The rapidity with which delicate people improve with its use is wonderful. Use it and try your weight. As a remedy for Consumption, Throat affections and Bronchitis, it is unequaled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."—THO. PRIM, M. D., Alabama.

LIFE AND LABORS OF WILLIAM H. WATKINS, D. D.

LIFE AND LABORS OF WILLIAM H. WATKINS, D. D., late a member of the Mississippi Conference, and at one time president of Centenary College. Edited by Rev. T. L. Mellen. Southern Methodist Publishing House, Nashville, Tenn. Price, $1.25.

"Bro. Mellen has done a good piece of editing in this volume. The biographical sketches by four different writers give us a good view of the character and work of Dr. Watkins, and the sermons and miscellany show as equally well the workings of his mind and the breadth and depth of his thought. * * * It is an interesting history of a great and good man."—Dr. C. W. Carter, in NEW ORLEANS CHRISTIAN ADVOCATE.

"The thousands of friends of the late Rev. William Hamilton Watkins, D. D., will be pleased to learn that a memorial volume of this talented and conscientious divine has been prepared and published by his friend, Rev. Thomas L. Mellen."—Natchez (Miss.) Democrat.

"Dr. Watkins was one of the most prominent, scholarly and eloquent men in the Southern Methodist Church. He was a native of Mississippi, and had been a travelling preacher in the Mississippi Conference ever since he was twenty years old. He died early in the year 1881, aged sixty-five years. This book is a beautiful tribute to the memory of a good man."—New Orleans (La.) Picayune.

"The tribute by the editor of the book is modestly placed after all the others. It is more extended, deals more with dates and facts, and furnishes an analysis of the character of his departed friend, remarkable for its critical impartiality, the delicacy of its discrimination and its enthusiastic praise. As a conscientious advocate of truth, he writes right on, even though what he pens might detract from the perfect character of his subject. * * * But over and above the faithful fault-finding, the steadfast truth-telling, there is such a favorable narrative of honorable achievement, such a glowing portraiture of noble traits, as to justify the author in reaching this high estimate of the subject of his memoir, viz: 'One of the grandest characters that has ever been developed in Southern Methodism.' The sermons * * * are characterized by clearness of statement, by beauty and emphasis rising sometimes into true eloquence, and by appeals to reason rather than to the feelings."—Rev. Dr. C. G. Andrews, in NEW ORLEANS ADVOCATE.

"This volume we regard as a real treasure. We have read it with a growing admiration of our departed brother. * * * As a thinker of great logical force and clear perceptions, high metaphysical grasp and concentrating power, he far surpassed the standard ordinary hearers would be likely to fix for his gauge. * * * We commend the book to the members of our itineracy. We trust it will be presented by our laymen as a token of solicitude for the well-doing and success of young ministers, and read and studied by the thousands who had the rare happiness of having known the author and heard him in his palmy days of health and power in the pulpit."—Rev. Dr. C. K. Marshall, in NEW ORLEANS ADVOCATE.

"This book will do to read twice or even three times."—Dr. McAnnally, in St. Louis Advocate.

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for everybody; a useful Note and Account Book containing a Centennial Calendar and also valuable hints for the health and comfort of all. Don't fail to get it. Send a 2-cent stamp to J. H. Zeilin & Co., Philadelphia, Pa.

The above cut is a true photograph of a plant of CHILDS' NEW DOUBLE PERPETUAL FLOWERING WEEPING FUCHSIA, "STORM KING," introduced by us and is the finest novelty and grandest flowering plant of the age. It is always in bloom, often as many as 200 buds and blossoms on a plant at once. The branches droop most gracefully, and the blossoms are frequently as large as teacups. The buds for two weeks before they expand are balls of glowing scarlet crimson. When expanded, the enormous double flowers are almost pure white, capped by a calyx of glowing scarlet; and when a plant is loaded with buds and blossoms it presents a sight which for true grandeur and beauty no flower can surpass. They are of the easiest culture and will grow and bloom freely with ordinary care in any window or garden. Price of strong plants which will soon bloom, by mail, post-paid, each, 3 for $1.00, 7 for $2.00, 12 for $3.00. We pack safely from frost and warrant them to arrive in good order. Form Clubs for this grand Fuchsia and get them at dozen rates. Remember, we are the introducers and the only ones in the world who can supply the true Storm King in quantity. Beware of others who are selling inferior varieties as Storm King.

CHILDS' NEW GIANT EXCELSIOR PANSIES are the largest and finest in the world. (See large chromo in Catalogue.) They produce the gigantic flowers from May to December, in great profusion. Mixed seed of 50 colors, which are of marvelous beauty, 25 cts. per paper. We will also send 6 large flowering bulbs of CHILDS' EXCELSIOR DWARF PEARL TUBEROSES for 50 cts. They are hardy Lilies, including Auratum, $1.00. 12 choice mixed GLADIOLUS, 50 cts. 4 TEA ROSES, red, white, pink and yellow, 50 cts. 5 grand CHRYSANTHEMUMS 50 cts. Any of the above articles will be sent by mail, post-paid, and guaranteed to arrive in good condition. They are exactly represented, and will more than please those who plant them. Many years of liberal and honest dealings have secured to us our enormous mail business in Seeds, Bulbs and Plants, which is the largest in the world. Orders can be sent at once. Preserve this as it may not appear again in this paper.

SEEDS, BULBS AND PLANTS. We have a large and choice stock and grand variety of Flower and Vegetable Seeds, Bulbs and Plants. We have the best and rare headquarters for Pansies, Balsams, Verbenas, Gladiolus, Tuberoses, Amaryllis, Lilies, Roses, Geraniums, Fuchsias, Carnations, Chrysanthemums, Moonflowers, Passionflowers, Slirubs, Vines and small fruits. Canadian and English buyers supplied free of duty and postage, as we have a branch office in both countries.

Our CATALOGUE for 1887, is probably the most elegant ever issued. It contains two large chromos and 8 colored plates of new flowers, and hundreds of beautiful engravings. It will be mailed free to any who order Storm King, Pansy, or anything here offered. We are also willing to mail it free to all who will send us an order after receiving it. Otherwise those who apply for it should send at least 10 or 12 cents in stamps, which is only a part of its cost to us.

Remittance can be made by money order or postal note (on Queens), bills, drafts or stamps. For every dollar's worth ordered from this advertisement, the buyer will receive an elegant seed or bulb novelty free.

Address, JOHN LEWIS CHILDS, (FLORAL PARK,) Queens, N. Y.

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GREENVILLE DIST.—SECOND ROUND.

Clarksdale	Mar.	13
Lyon		20
Cherryhill		27
Leota	Apr.	3
Indianola		10
Anstin		17
Greenville	May	1
Concordia		8
William's Bayou		15
Mound Bayou		22
Bolivar		29
Drake's Chapel	June	6

District Conference at Greenville, April 28-30.

J. W. HONNOLL, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Trinity, at Bennett's School-house	Mar.	12, 13
Centreville, at Centreville		19, 20
Columbia, at Columbia		26, 27
Montgomery, at Montgomery	Apr.	2, 3
Ada, at Gray's Creek		9, 10

D. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Tulip circuit, at Tulip	Mar.	12, 13
Haynesville circuit, at Haynesville		19, 20
Homer circuit, at Homer		26, 27
Farmerville circuit, at Farmerville	Apr.	2, 3
Summerfield circuit, at Alabama		9, 10
Downsville circuit, at Downsville		16, 17
Indian Village circuit, at Bethel		23, 24
Ringgold circuit, at Ringgold	30,	May 1
Sparta and Saline, at Sparta		7, 8

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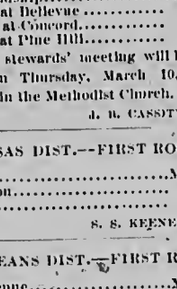

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LEAD THEM HOME.

Lord, we can trust thee for our holy dead:
They, underneath the shadow of thy tomb,
Have entered into peace: with bended head,
We thank thee for their rest, and for our lightened gloom.

But Lord, our living, who, on stormy seas
Of sin and sorrow, still are tempest tossed!
Our dead have reached their haven, but for thee—
Teach us to trust thee, Lord, for these, our loved and lost!

For these we make our passion-prayer by night;
For these we cry to thee through the long day.
We see them not, O keep them in thy sight!
From them and us be thou not far away.

And if not home to us, yet lead them home
To where thou standeth at the heavenly gate;
That so from thee they shall not farther roam;
And grant us patient hearts thy gathering time to wait.

—Sunday Magazine.

To the Friends of Prohibition in Mississippi.

I have the pleasure of again congratulating you upon the healthful growth of prohibition in the State. The past has been a year of rapid progress—of real triumph. I have only words of encouragement to offer on the result of recent achievements. The Local Option Law enacted by the last Legislature has exceeded in efficiency the largest expectations of its friends and disappointed the evil prophecies of unrelenting enemies. Under its operation we have not only firmly held every inch of territory covered by special prohibitory statutes, but have rescued from the grasp of the open saloon twelve additional counties, including the large and influential counties of Hinds, Lauderdale and Yazoo. Other large sections have driven out the saloon by petition, until we can claim two-thirds or more of the State, as standing solidly in the prohibition column.

In addition, we are assured that the *agitation* has improved the drinking habits of society. Old topers have ceased their debaucheries and moderate drinkers become total abstainers. The saloons that remain do not thrive as formerly—the business is no longer so lucrative and remunerative. And it is becoming disreputable for gentlemen to frequent such places. Some interesting statistics might be given on this point that would gladden the heart and cheer the faith of every prohibitionist in Mississippi and elsewhere.

It is also occasion for gratulation that the Supreme Court of the State has affirmed the constitutionality of our law in the clearest and strongest language. This, of itself, will become an educating factor in the conflict and has already sent dismay into the enemy's ranks. It simplifies the issue and unifies the friends of moral reform.

But what of the duties of the present and future? Be assured, we have only begun the struggle. We must beware of idle satisfaction with past success. *The peril of victory is complacency.* One triumph should only stimulate courage and zeal to achieve a greater. In view, therefore, of the work before us, I offer the following suggestions:

1. Keep your organizations intact. In counties where prohibition has carried, you need to keep up the agitation to secure the rigid, impartial enforcement of the law. Laws do not administer themselves. The sentiment that enacts a statute must compel its wise, fearless administration. Do not allow the law to become a dead letter. Unpunished violators are vicious educators of public sentiment. Keep up the agitation, so that no jury can be found to acquit flagrant offenders.

2. We should adhere consistently to our declaration of nonpartisan purposes and principles. Our last State Convention reaffirmed the doctrine announced at every former meeting in these words: "*We further declare it to be our conviction that the cause of prohibition should not be entangled with party politics. Without disturbing the party affiliations of any citizen, we ask his support of this great reform, which should be enthroned above the contests for mere place and power.*" To that declaration and line of policy we are pledged, and the success of our cause thus far has demonstrated its wisdom. If with our growing strength, the movement should be deflected into partisan channels, we will forfeit the crowning victory which seems assured. When a successful moral reform is subsidized by political ambitions, it suffers defeat in the house of supposed, but misguided friends. Let us reassert with plainness and emphasis that this is in no sense a partisan movement. *We have nothing to do with party politics.*

3. Let prohibition literature be industriously circulated. We must sow down the State with leaflets and pamphlets, packed with facts and arguments, that will multiply our friends and enable every prohibitionist to give an unanswerable reason for the hope that is in him. If we can only get the people to read, the saloon will be banished from the borders of our great commonwealth.

4. In the counties where no election has been held, make ample preparations and bring on the contest during the summer. Organize for victory, and utilize every available agency. We have sufficient untused influence in every county to assure success, if mobilized and placed under skillful leadership.

5. We must labor with and for the colored people. They will aid our cause in ever-increasing numbers. It is neither good religion nor worldly policy to become impatient because so many of them have been deluded into the support of whisky. With better education and a healthier public sentiment, they will discover their true friends and forsake their worst enemy. In church and school they must be instructed and exhorted.

6. Honoring their labors in the past, we should continue to cordially co-operate with the Woman's Christian Temperance Union of the State. Their conservatism and zeal in Mississippi are worthy of all commendation and universal emulation. Discarding other issues, they are laboring for total abstinence and non-partisan prohibition. May their numbers increase until every mother, wife or sister shall take for her inspiring motto, "God, home and native land."

7. We must keep in mind also our State Convention to be held at a time yet to be fixed. It ought to be large and representative of the best brain and heart of the people. In due time the Executive Committee will determine the date and issue a formal call. With gratitude for the past and the brightest hopes for the future, I would most earnestly and fraternally urge every friend of prohibition in Mississippi to gird on his strength anew and magnify this hour of opportunity and responsibility.

CHAS. B. GALLOWAY,
Chair'n State Prohibition Ex. Com.
BROOKHAVEN, Miss., March 4, 1887.

(State papers please copy.)

Letter from China.

I am glad to be able to report that our work in Suchow has started off with increased interest and hopefulness since the organization of the Annual Conference. We have gotten the native church regularly organized, and everybody seems disposed to take hold and do their best for the work. We shall try to make Suchow station self-supporting this year, at least to the extent of paying the native preacher who, with me, was appointed to the charge of this church, and all the incidental expenses. The native members, numbering about fifty, have been regularly assessed a certain amount, and have agreed to pay monthly a sum amounting to $8 05. The native pastor's salary is $8 per month. The foreign members—the missionaries—have agreed to pay monthly a sum amounting to $41 50. This, with the native contributions, will make a total for the year, if it is all paid, of nearly $600. This will pay the junior preacher's salary and all the incidental expenses of the church, together with our assessment for missions—$75—and leave a considerable sum over to be handed to our Conference Board of Missions to use in opening new work next year. Of the sum contributed by the foreign members, Miss Lou E. Philips pays $10 a month for herself, and $17 a month for the girls in her school—a worthy example of devotion and self-sacrifice.

Two members were received into the church at our last quarterly meeting, and two others gave in their names as candidates for membership. These were all pupils from Miss Philips' school. I earnestly hope to see many added to the church during this year.

Doubtless, to many, the work in China seems to move very slowly and the results to be incommensurate with the amount of time and money expended. But, while the results in this field, so far as they can be tabulated, do appear to be somewhat meagre, yet when we view the work in China as a whole, we can not fail to be encouraged with the progress that has been made. The editor of the Chinese Recorder has carefully compiled and published the statistics of mission work in China for the past year. From this we gather the following facts: There are now operating in China thirty-seven societies employing a force of 431 male missionaries, 369 wives of missionaries, 189 single lady missionaries, or a total of 889 foreign missionaries, together with 124 ordained native preachers and 1,154 unordained native helpers. There are 28,119 adult communicants, and 9,864 pupils in the schools. The native church contributed last year $12,875 to the work of the church. Some of these statistics are taken from last year's reports. Probably if the latest figures could be had we should find a total of fully 30,000 communicants belonging to the Protestant Church in China. These figures, taken in connection with the history of the work in the past, are exceedingly encouraging.

I quote the following from a writer in the Chinese Recorder, for December, 1886: "The success of Protestant missions to China has been such that it should occasion profound gratitude to God and encourage their supporters to still greater exertion. Such were the restrictions in the early part of the century upon Christian work in China, that Protestant missionaries who always go openly and with an open Bible in their hands can hardly be said to have commenced their labors before the treaties of 1842. In 1853 they had 351 converts; in 1863, 1874; in 1868, 5,734; in 1872, nearly 8,000; in 1877, 13,035; in 1881, 19,660; in 1884, 26,287"—and now at the end of 1886, nearly 30,000. Thus we see that in twelve years that the communicants have more than trebled their numbers. Does this look like failure? I think not. Let the church take hold of this work in faith, and, despite the momentary difficulties, glorious success will follow as sure as God has spoken.

The mission property destroyed by mobs in Chungking and in the province of Kwangse was paid for by the Chinese government several weeks ago. This is much more than we had a right to expect, after the cruel treatment of the Chinese in the Christian land of America.

China is progressing. The telegraph is being extended to all the principal points of the empire, and though there are political difficulties in the way of the immediate opening of railways, there is abundant indication that they will soon be built throughout the land.

A. P. PARKER.

Suchow, China.

"Objections to Church Suppers."

MR. EDITOR: In the last issue of the ADVOCATE your correspondent, "S.," presents some well-founded objections to "church suppers" as a means of getting money for the cause of God. I only wish he had written to greater length on this subject, and to say, Amen! to what he did write. It does seem to me more on this line ought to be said through our church papers. I, therefore, ask the privilege of offering something additional on the subject in the columns of the ADVOCATE.

The position is taken that all methods, such as "festivals," "entertainments," "lotteries," "rattles," etc., being out of harmony with the seriousness and sacredness of God's cause, are, to say the very least, of doubtful propriety in raising contribution thereto. These methods are also out of harmony with the nature of the obligation to support the cause of religion. That there is such an obligation all intelligent Christian people readily admit. That it is of the nature of a debt is also admitted. The Scriptures place it on that ground. Now, does an honest man think of waiting to be "entertained," "feasted," hired to pay his debts? And yet that is the very principle upon which all the methods in question, of getting money for the cause of God, must always rest. These methods are open to the objection, that they are liable to lead to excess in the way of amusements, if, indeed, they are not of that character themselves. I have heard of "hops" closing the exercises of the "entertainment" gotten up in the interest of the church! As for rattles and lotteries, they are but gambling under other names, and not to be tolerated for a moment by Christian people.

Another objection is that they tend to lower the sense of obligation to support the church, and tend to make the scriptural plan of direct appeal a comparative failure. The people come at last to look to such occasions as the way, the easy way of raising revenue for the church.

Other things might be mentioned, as, for example, the immense labor imposed on a few individuals, the danger to the health of some, etc.

Besides all this, every good cause ought to rest upon its own merits. This is true of missions, church extension, parsonage building, support of the ministry, and like things. When the church reaches the point of strong faith and intense interest in these things for their own sakes—which she ought to have, and must have in order to fulfill her mission—the world will not be slow to appreciate the fact, and the difficulty of raising the needed funds will disappear.

What is the scriptural plan? (See Exodus xxxv, 4-29.) This offering for the tabernacle was "commanded;" it was to be a "willing offering unto the Lord" by all the "men and women of Israel whose heart was stirred;" "and they came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments." They didn't get up a "supper"!

Paul says (I Cor. xvi, 1-3): "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God has prospered him, that there be no gatherings when I come," etc. (See also II Cor. viii, 1-15.)

These and other places in the Bible show that the Christian plan for the support of God's cause is one of willing and systematic contributions. But enough.

T. CAMERON.

DICKENS STATION, Mississippi.

Hints and Helps to the Study of God's Word—No. 2.

INSTRUCTION FROM EXAMPLES OF SCRIPTURE.

1. In comparing examples, they must be *parallel*.

"Had Zimri peace who slew his master?" (II Kings ix, 31.)

This was the language of Jezebel to Jehu, who was going into Israel against Joram, her son. She inferred that Jehu's work would be like Zimri's—a failure. But the cases were not parallel. Zimri's conduct was against the Divine law. Jehu had Divine authority. This changes the whole nature of the case. Instance—Abraham offering up Isaac, Joshua destroying the Canaanites. Without Divine authority, these cases would have involved the actors in cruelty and criminality of great turpitude.

2. On some points of duty, the light was not so clear and strong in the patriarchal and Mosaical dispensations as it is with us. This gives greater distinction and brighter luster to the piety of some of the Old Testament saints. It accounts, also, in some measure, for the failure in others, while failure on *our* part, in such cases, would involve *us* in much greater criminality—our advantages being much greater. So our piety or impiety takes its character from the light, knowledge and opportunities we possess and use, or abuse. (See Matthew viii, 10; xv, 28.) The guilt of Judas was greater than that of Pilate. "Therefore, he that delivered me to thee hath the greater sin." He can not properly infer that it is safe to defer repentance until a deathbed, because the thief on the cross was saved. Capernaum was more guilty than Sodom, and all who possess great religious privileges and opportunities, such as we have, are most solemnly warned by the fearful doom of that city. (Matthew xi, 23.)

3. It is important, in studying the Scriptures, to search for the *principles* which are the springs of actions, and to apply these to our own hearts and circumstances. Instance—In Genesis xxi, 9, it is stated that "Ishmael mocked Isaac." The principle of action, in this case, is indicated by Paul. (Galatians iv, 29.) It was persecution "of him that was born after the Spirit," by him that was "born after the flesh," contempt of God's promises, mocking of true religion. Elijah mocked the priests of Baal. But this was an expression of holy and indignant reproof for the folly and wickedness of their idolatry.

Elisha commanded fire to consume men. This did not spring from a vengeful spirit; but designed to teach a wicked ruler, and an idolatrous nation, that the *true* and *living* God must be sought, in all our troubles and afflictions, as the only source of help and deliverance. (I Kings xviii, 27.) On the contrary, the zeal of John and James was without knowledge—was the spirit of persecution, and brought upon them a withering rebuke from their Master. (Luke ix, 54.)

4. Again: The *silence* in not condemning any particular actions should not be construed into an *approval* nor *palliation* of such actions. Instance—The massacre of the people of "Jabesh Gilead." (Judges xxi, 10.) David's deceit to Ahimelech (I Samuel xxi, 1-10); for elsewhere the Bible condemns the very principles from which such actions spring, and illustrates their sinfulness by recording the fearful consequences which spring from them. These remarks will apply to polygamy.

H.

Current Coins.

(Pittsburgh Christian Advocate.)

Close the Bible, hush all the theologies into silence, leave us alone with ourselves, and still we are impressed that we, naturally and necessarily, have to do with some one who is constitutionally, officially and perpetually our superior. We are also convinced that there has occurred some disturbance of our relations to this other Being; and that we are no longer in our former harmony with him. Now, listening to the message which comes to us in the Bible, claiming to be the revelation of his will concerning us, we discover who he is; find out what is the trouble between us; and learn there is a method for adjusting our differences, and for re-establishing our original relations.

(Northern Christian Advocate.)

This "law of the Spirit" is an assurance to every believer that his highest possible spiritual development is provided for in the plan of God. The incarnation is the manifestation of the infinite love of the Father whose only begotten Son is described as being "full of grace and truth"—that is, of love communicating itself to man through his truth. When that Divine love is received by faith and a new life of trustful love is thereby begotten in a human heart its activity does not cease, but through the working of the Holy Spirit seeks to stimulate that new life into healthy and complete development. The grace made visible in the incarnation and operative in the first quickening effects of the Spirit's invisible activity now becomes the grace of further enlightenment, of helpfulness, of guidance and of strength-giving.

(Central Methodist.)

Humility is not opposed to the deepest gratitude, but is in direct opposition to pride and all self-exaltation. The year's reports of the increase in our Southern Methodism should awake gratitude, but they must not make us proud. Christianity is still in a great minority. We have nothing of which to boast. We are progressing, it is true, but not as we should. "He that exalteth himself shall be abased," applies to the church as fully as to the individual. This writer can remember when the Methodists were a despised sect. Numerous, wealthy, aggressive, and successful, it becomes us to be filled with gratitude and clothed with humility. Then added to these virtues we should have the Holy Ghost to inspire our devotions; to give efficiency to our preaching, and to be ever present in all our services, and we shall be simply *irresistible*.

(Advance.)

The often repeated fact that certain of the saints of the early times "walked with God" implies as well that God "walked with them." This is to say, God suited his mode of manifesting himself to them, and of dealing with them, to their peculiar condition. The "signs" and "wonders" which were then made use of were such as were exactly adapted, then, to them. The experiences of Noah, of Abraham, of Moses, of Elijah, of Jonah, were instances of "walking with God." And these are easily believable, not because God is able to do such things (for since the primal miracle of creation, it is idle to haggle over miracles as impossible), but because there are clearly seen moral reasons for what was done, in order that men, who were themselves to be in some pre-eminent way leaders of men, might themselves first learn to "walk with God."

(Presbyterian.)

There is a difference between a lighthouse and a parlor lamp. Through brilliant lenses the great lighthouse pours its splendid floods of light far out to sea where the ships go; but not one tiny gleam of radiance does it cast on the bit of sand around its own base. It is as dark close about the foot of the tall column as if there was no lamp shining within a hundred miles. It is a sad thing if any Christian parents think of themselves as lighthouses, pouring abundance of spiritual blessing on a whole community, brightening other homes and filling institutions with gladness and benefit, while close to them, in their own homes, scarcely a gleam of their brilliance falls. A parlor lamp is a better figure for Christian parents than a lighthouse. It fills the space just around itself with soft beams. Then if the windows are left open some of its light also streams out and falls upon the street, making the path plainer to passers by.

Christian Advocate.

THURSDAY, MARCH 17, 1887.

(For the New Orleans Christian Advocate.)

"IF IT BE POSSIBLE."

BY "DIXIE."

Let this cup pass, my Father! I am sinking
In the deep waters which surround my soul;
And bitter grows the draught which I am drinking,
And higher rise the waves that round me roll.

Forsake me not in this, my need extremest;
Let not thy strengthening hand elude my grasp;
I know thy love, even when thou harshest seemest,
Father, most merciful! let this cup pass.

Life hath not laid her hand upon me lightly—
I have known sorrow, disappointment, pain;
Have seen hope clouded when it burned most brightly,
And false love fade, and falser friendship wane.

But now fresh chains around my heart are linking,
And to my lips is pressed a fuller cup;
And from the draught my shuddering soul is shrinking,
Father! I can not, can not drink it up.

What have I said? Will not thy grace sustain me?
Is thine arm shortened that it can not save?
Powerless indeed if thou, my God, disdain me,
I can do all things with the help I crave.

Haste thee to help me that, on thee depending,
I may have strength to say, "Thy will be done."
If this cup may not pass, thine angel sending,
Aid me, as thou of old didst aid thy Son.

And thou, my Savior! once our weakness sharing,
Tempted in all things, yet untouched by sin,
Hear my wild cry, leave not my soul despairing,
Help me the cross to bear, the crown to win.

First Days of My Itinerant Life.

Mr. Editor: While others of my brethren are telling of "storms," "poundings," "surprises," and the like, I thought it might be an opportune moment for giving the novel-like experience of the first hours of my itinerancy. It is well to see both sides of a thing.

Licensed on July 31, 1886, I am now in charge of my first work. Accustomed to the smiles of fortune, even her apparent frowns for a few days seemed a great burden to me, coming, as they did, on the threshold of a new life of untried realities. Getting aboard the train at Batesville on December 23, 1886, I started for the field of battle; but misfortune soon laid her heavy hand on me and claimed both me and mine for her own. The conductor of my train refused to stop to take aboard my family at Love's Station, whither they had gone to await my arrival on the way to my charge; thus forcing me to wait in Memphis for them on next train, and also to miss connection with the morning train on Valley road. I had written one of the stewards of my church at Faisonia we would be at Shaw's on the early train, and he had promised to meet us there; so I dispatched him at once of our misfortune, and that we would be down on next train, thinking, of course, the good brother would either be at the train or have some one meet us there. Our children, grown tired of waiting in Memphis, became extremely fretful on the ride to Shaw's, where we landed about eleven o'clock P. M., a cold, dark and cloudy night. By the kindness of the conductor and a gentleman, stranger to us, we succeeded in getting our three children—all then asleep—and our baggage and many bundles off the train. The engine puffed off in haste, leaving us standing in the dark with no good brother to meet us either in person or by proxy to take us to his home or tell us where it was best to stop for the night. Stepping into the depot, we found there an operator, who did not so much as ask us to be seated. Completely bewildered with the situation and such treatment, it was with difficulty we adjusted our feelings to the circumstances. But I soon saw that *something* must be done, for, as it was, we "had not where to lay our heads" for the night. I spoke to the operator, whose back was still to us while he fingered with his machine, and asked for the hotel, upon which he answered rather indifferently, "There is none." I then asked for a boarding-house, and had the same reply—"There is none." I also asked if there lived a Methodist preacher or family in town, and was answered in the negative. Then I began begging for some place where my family could rest for the night; but the reply of the crabbed little fellow was, "If there is such a place in town, I know nothing of it; the boarding-houses are all closed." So here we were, some two hundred miles from home, away from friends and loved ones, with not one eye to pity nor an arm to bless. I understood now more fully the Master's words, "The Son of man hath not where to lay his head." I found my way through the dark as best I could from the depot to the nearest light I could see in the town, and soon found myself in a saloon where were some roughs playing billiards; but even these "sons of the wicked one" could not give the desired information. Finally, meeting by accident with a negro boy, I hired him to hunt us up a stopping-place. He went off, and, after some half hour of "much ado about nothing," returned stating the mayor said "he could give us a room with one bed, if that would do." As this was the best, of course it would do; so we repaired at once to the proffered room; and soon found ourselves in a little box room about 10x12 feet, one small bed and no fire-place or stove; one chair, water stand, but no water, open floor, with the wind whistling in from the north through the cracks and the rain pouring down upon the roof like it would split the boards. However, we soon piled into, or rather, all over, the little bed, and *snoozed* a little; for how could we sleep five double in one small bed! Wife suggested, if this was a fair sample of the itinerant's life, she could heartily wish herself back home, where she would stay for all time to come. I tried to console her with some good reflections; but the ideas seemed "far fetched" and didn't work well. Indeed, it was hard to be cheerful amid the evil forebodings of such an hour. Time wore heavily on my hands as I mused on what the future might be, until even my thoughts became a burden to me. But the hours passed wearily and the morning came. The night of storm and gloom was followed by a bright and cloudless day, promising better things for the future. We had a nice breakfast, and our hostess refused all compensation for her kindness in caring for us. She had really done the best she could under the circumstances, and we return our sincere thanks for the accommodations given us that memorable night.

About ten o'clock in the morning our good brother came in town with some cotton; and we found he had not received our telegram, and was not expecting us. Of course this made all things satisfactory on the score of good feelings; but really "the most unkindest stroke of all" was yet to come. Putting some chairs in the wagon, we all got in and pulled some five miles through mud and water to the good brother's house, where we were domiciled in a splendid mansion for the night. We now felt better; but, alas! the spell was soon broken, for we learned from his own lips, by intimations which could not be misunderstood, that the "young preacher" was *not* wanted on the Faisonia circuit. We forgot now the trials of the previous night to brood over our new-born cares. This blow would seem enough to drive us from the field; but, no! the Bishop had sent us here, and we had come to *stay*. Nothing but death could separate us from the people we must serve. The next morning the good brother loaded his wagon with us again, and, without asking that we spend the day, sent us in post haste to the parsonage. We had not a morsel there to eat, and nothing but mattresses on which to sleep, with but little covering, as our bedding hadn't come. We came along without a murmur. On reaching here, we deposited our family, and went in haste to the store of Bro. G. W. Faison for bedding and provissions, for it was near evening, and we had no dinner, so must prepare for the night and supper as well. While at the store Bro. G. W. Faison, learning our condition, soon brought in Sister Faison, a most estimable and motherly lady, who insisted on our coming to her house and making it our home until our bedding should come, which we did without much insisting. We spent twelve days with them most pleasantly, during which time they entertained us right royally, and seemed never to tire in their efforts to make us feel comfortable and enjoy ourselves. We can never repay the great kindness shown us: for they found us "hungry, and gave us meat; thirsty, and they gave us drink; strangers, and they took us in." The Lord has a blessing in reserve for those who thus entertain his servants, which he will give them at that day.

The "winter of our discontent" is now ended, and the day-spring of brotherly love and charity dawns upon us. As we move to and fro among this good people every vestige of prejudice seems removed, and the mists of discontent have cleared away. We have a good parsonage, well furnished; and the sisters have been lavishing upon us the good things of this life, in the way of presents, ever since we first entered our new home. Even the good brother has relented and made full amends for past sins, and promises to work zealously with us in the cause of salvation. May the Lord bless him in this exercise of charity to both forget and forgive, and help each one of us to say with St. Paul, "This one thing I do; *forgetting* those things which are behind, and reaching forth unto those things which are before, I press forward toward the mark, for the prize of the high calling of God in Christ Jesus." That we may have a prosperous year, and witness the conversion of many souls, is the sincere wish of this "unprofitable servant." "All is well that ends well." Yours fraternally,

F. P. SPENCER.

FAISONIA, Mississippi.

Winona, Miss.

ADVOCATE.

Mr. Editor: This is a day of stir and some progress. Your richly fraughted paper of this week to hand and read. Every article is well worth the time commensurate to its length. It seems that our heavily loaded Advocates, with good things, are amply up with the spirit of the times. They are displaying the injunction of the Holy Bible—"Go on to perfection." This is encouraging to those who pay for them, gratifying to those who note their contents, and stimulating to others to subscribe. Our own organ appears to be excelling in attractiveness of dress and freshness of matter. It spreads before us early in the latter part of the week a repast that is delicious, healthy and invigorating.

You now—the desire of the Conferences—give your entire time at its helm. You are starting off admirably, and it is only the effeminate and cowardly who will wisper the virulent sentence, "If he will just hold out." We ought to support you—more correctly, ourselves—laymen and preachers. Each church, in your special auditorium, during the next ten days, can send the paper a new subscriber, which would run up the list nearly four hundred. Then keep on getting renewals and losing no old ones.

A family is truly benefited by the weekly visits of a live Christian Advocate, the pastor's annoyances are lessened and the blessed cause of Jesus is increased. Many persons of means would confer a favor, help greatly their own work and get a blessing by sending a Christian Advocate to their neighbor. We must pay out more money for, circulate more extensively and study more closely, our own literature.

COURT.

The circuit court of Montgomery county adjourned Thursday, February 24. We had a four days' term of quiet and almost leisure of judicial ministration. The judge stated that he could have gone through with the business before him in two days, but had to wait on the grand jury—a body of seventeen men who did faithful work—and only found five true bills. A term of the circuit court has usually lasted from eight to twelve days in the town of Winona. What an economy of time! What a reduction of expenses! What a diminution of crime! What a saving of punishment! What an alleviation of suffering! Prohibition prevails in the county of Montgomery.

Dora Rankin.

At a recent meeting of the Woman's Missionary Society of Jackson, La., the death of our beloved young missionary was the subject of regretful comment, and it was resolved that we should express, through the ADVOCATE, our sense of the loss we have sustained. To us it seems a mysterious dispensation that has removed from the field of labor so heroic and devoted a worker just when years of patient preparation had fitted her for successful effort, and there seemed fair prospect of reaping. But if the story of her life, in its beautiful consecration, and of her death, so full of peace and triumph, shall stir up other gifted women to follow in her footsteps, then will she, being dead, yet speak for Christ.

To the bereaved family of our young sister we offer our heartfelt sympathy, praying that the consolations of God may abound to them.

A. H. AUSTIN,
A. G. DRAKE.

JACKSON, LA., March 2, 1887.

From the Work.

YAZOO CITY, MISS.

Mr. Editor: Our first Quarterly Conference has just passed, and we think we have the work pretty cleverly in hand. Finances are well up. As the church has been gaining financial strength not only by the increase of numbers, but by the development of the grace of liberality, the stewards have correspondingly increased the pastor's salary. They resolved to pay the same quarterly in advance, and are industriously educating the membership up to this standard.

Bro. Ellis, in the presiding eldership, is as one "to the manner born." His sermon, on Sunday, on "The duty of the church to the ministry," was "good to the use of edifying," and would be profitable, if preached, in many of our congregations.

We have here one of the most commodious parsonages of which I have any knowledge. A noble band of Wesleyan Sisterhood have it in charge, who know how to keep it cheery and home-like to the pastor's family. We reached here during the "big snow" that confronted so many of our preachers just after the last annual revolution of our itinerant wheel. We were welcomed by warm greetings, glowing fires, a richly laden table, a well-supplied larder in excellent taste and variety, and full enough to last half the winter. When we were left alone, wife (in her poetic manner) said: "This good people know just how to put warmth into the icy heart of winter. Their fingers have swept softly o'er the delicate and sensitive chords of itinerant hearts before, and they understand the touch that brings the music of gladness and grateful love."

Some congregations exhaust all of their liberality and lavish all their soul-warmth on the pastor's family in their first reception. Therefore, I do not rush into the columns of the ADVOCATE, with a great sound of trumpets until I see how they hold out. I find they keep it up here as if it were a matter of course, or, rather, the performance of an accustomed religious duty and pleasure. They seem to understand the fact that preachers' families require and are entitled to just as many comforts as other people, and that, as their pastor ministers to them and theirs in spiritual things, they are called to minister to him and his in temporal things. We think this honorable mention of Yazoo City, in this connection, not out of place, for all people do not seem to recognize these obligations. But more anon, with your permission.

R. S. WOODWARD.

FLOYD, LA.

Mr. Editor: Being moved by the appointing power, at the last session of the Louisiana Conference, to this (Floyd) circuit, we started to our new field of labor on Thursday after the close of the Conference. On reaching Delhi we learned through Bro. Randle that our dear Bro. Patterson's family was quite sick, and it would be impossible for him to vacate the parsonage for several days. This gave us the opportunity to visit a few old friends in and about Delhi. Rev. B. F. White, seeing the difficulties that I was laboring under, came to see me and kindly offered me the residence of Sister White, if I would move into it, which I did gladly. You see, Mr. Editor, there is one Methodist preacher that has got to the "White House."

The good people sent conveyance to Delhi and moved us, free of charge, through a ruin that would remind you of one of the ruins that helped to float the ark. We have made one round on the work, and see that eleven years have made many changes here: many new faces to become acquainted with; many have moved away; many gone to their reward. Some few old faces that time has made his mark on, they are still in the service of the Master. They remember you and ask kindly after you. The old road is about the same as when you passed over it, about thirteen years ago. Some little changes around bad places—all of which made me think of the way to heaven, and the changes that had been made in the way. St. Augustine had a bad place in the way he marked out to heaven; only the elect could get by it. Calvin tried to bridge it; but none except the elect could find the bridge. John Wesley went a little higher up and found where the Lord Jesus, through the atonement, had made a highway that all could find and pass by repenting of their sins, and through faith in the Son of God. The Holy Spirit lighting up the mind of the prophet, seven hundred and fifteen years before the incarnation, he viewed a highway, saying, "The ransomed of the Lord shall return and come back to Zion, with songs and everlasting joy upon their heads," etc.

We are taking our missionary collection and forwarding to Dr. Kelley. Hoping the Lord will abundantly bless his people this year, and the church, I shall pray. Pray for us, Doctor.

C. T. MUNHOLLAND.

UTICA, MISS.

Mr. Editor: I have experienced a great many storms in my ministerial travels—storms of thunder and lightning, of hail and cyclone; but last night at the parsonage in Utica, Miss., the sky was clear, the moon shone bright, while the air was serene and calm. At about seven o'clock our attention was arrested by the premonitions of an approaching storm; first by a few scattering packages dropping in upon us, and in a few minutes the very elements were darkened with human beings. Old and young, male and female, Methodists, Baptists and Christians were pouring in upon us with parcels weighing from one to thirteen and a half pounds. Such a storm we never experienced before. What a huge pile of everything we needed, from a lucifer match to the hind-quarters of a hog!

But, Mr. Editor, the social feature of the occasion was truly refreshing. Such a union and communion of friends we rarely ever witness or enjoy. This people not only know how to devise liberal things, but know how to execute the same. I hereby acknowledge my gratitude to each donor, and appreciation of every gift, praying the Divine blessings upon the people of Utica. We are moving up along the line of temperance and church work in the bounds of this charge, and the outlook is encouraging at present. We hope in the near future to be able to report further progress.

F. M. WILLIAMS.

WINCHESTER CIRCUIT.

Mr. Editor: As reports from the work are coming in, we step forth with a report from Winchester circuit, composed of nine appointments, which, of course, necessitates some preaching in the week. We have a very kind people; some broad-minded and liberal-hearted ones. The spiritual condition is very good; we have quite a number who pray in public. We have prayer meetings and class meetings. Two of our Sunday-schools did not go into winter-quarters. The congregations at church are large and attentive. The number of church papers taken is small. In going from house to house I set the claims of the ADVOCATE before them, and hope in the near future to send you more subscribers. This circuit is considerably on the increase over last year. All of the assessments are larger than any former year, and the people seem to be encouraged.

We have had one heavy storm, though not very destructive. Its contents were corn, meat, flour, rice, molasses, and many other valuable presents. It was highly appreciated by the writer and his wife. The good Methodists and Presbyterians were among the contributors. May the good Lord bless and prosper them in temporal and spiritual blessings!

J. M. MORSE.

PRAIRIE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Mr. Editor: The new pastor of Prairie charge, North Mississippi Conference, was kindly received, and has been so generously cared for that he has no apprehensions as to his own welfare for the remainder of the year. The former pastor, Bro. H. L. Vaughn, and the active workers for the church were improving two of the houses of worship at the close of last year, and he will be pleased to learn that Prairie Church is now recovered, and Paine's Chapel ceiled, painted inside and furnished with a new stove—works begun during his pastorate.

Our punctual and systematic presiding elder, Rev. Amos Kendall, was in his seat at our first Quarterly Conference, and the business was well done. The answer to the "eighth question" gives promise of financial prosperity. The improvement in the print of our excellent Conference paper, the NEW ORLEANS CHRISTIAN ADVOCATE, and the publisher's greatly improved plan for circulating it, will produce good results. We have great reason to thank God and work diligently.

BENJ. S. RAYNER, P. C.

VAIDEN, MISS.

Mr. Editor: Allow me space to say Vaiden is not behind the many other places we read of in expressions of kindness and appreciation of their pastor. On the night of the third this parsonage was stormed and pounded, and we didn't do it ourselves either. Storms are frequent with us. You see, nine in family can have a storm when they want it. But this was one we could not get up. We have been trying some time; but it only blew enough, by close economy, to get a living. Ah! how it does help to get a little lift now and then! This storm lasted about an hour, and closed with singing and prayer, leaving us about fifty dollars better off in the way of things too numerous to mention, and more gratitude than we could express. May God, who sent those good people to us with temporal things, help us carry the message of salvation to them! And I believe he will do it.

W. S. LAGRONE.

HOMER, LA.

Mr. Editor: A word from Homer may not be amiss. Our church here is in the most healthy condition; it has been for a long time. Bro. T. B. White, our pastor, seems untiring in his ministerial and pastoral work. He seems to be executive, eminently pious and chock full of work. His sermons are close and searching, his pastoral visits are much enjoyed by us and, I think, beneficial to us. He is a good Sunday-school man, and seems much interested for the success of all the aids to the church. Results: The membership is working better, congregations at church and prayer meetings are better and more attentive, the Sunday-school is increasing in numbers and interest, and the prospect for an abundant harvest of souls is good, I think.

F. C. GREENWOOD.

M'NUTT, MISS.

Mr. Editor: After spending four years with some of the best of God's people at Smithville and Fulton, Bishop Duncan told me to come down in the valley and preach to this new charge—Sunny Side and McNutt—in the Grenada district, Mississippi Conference. I assure you I was surprised at the religion and *zeal* I found here. A beautiful new church at Sunny Side, a large brick church and parsonage combined at McNutt, and a log rolling where they all belonged to the church, and all Methodists but one, and no whisky, tells that these people in the swamp can love God and hate the devil. I will try to do more for the NEW ORLEANS CHRISTIAN ADVOCATE in the future than I have done in the past.

W. S. SHIPMAN.

CARROLLTON, MISS.

Mr. Editor: I took my collection here yesterday for all the Conference claims—amount wanted $86, and got $152. One man gave $40. Now for a revival.

Yours, T. W. LEWIS.

Men Needed.

The armies of the living God need brave, bold words—words of love, but keen as drawn swords. It is for the leaders to utter them in trenchant kindness. Soldiers fight well when led well. Hannibal once said he would rather have an army of stags governed by lions than an army of lions governed by stags. Away with pusillanimity! The path of duty has no place for fear. "Woe to thee, O land, where thy king is a child." "The Lord is a man of war," and "Great Heart" is his general. Courage, ye timid souls! To the front, and in God's strength bear the fiercest blows. "We can't," said ten cowardly spies. "We can," cried two brave hearts. The counsel of the brave prevailed; Israel took the land. "Impossible, is the adjective of fools," said Napoleon Bonaparte to one who betrayed lack of courage. It certainly is when the eternal God bids men to do a thing. Use brave words, then carry brave souls. Of John Knox it was said: "He never feared the face of clay." Why need we? We have his God. Of Luther it was recorded that "his words were half battles." Engirded with truth, encompassed with Omnipotent arms, the true reformer should be as Jeremiah, "a brazen wall, a defensed city, an iron pillar." It is God who says, "Be not dismayed." Therefore, be strong and show thyself a man.

And if thou hast truth to utter,
Speak it and leave the rest to God.

—Baptist Weekly.

Is There Any Hope?

NEW AND IMPORTANT OPINIONS OF PULMONARY EXPERTS!

CAN THE UNIVERSAL CONSUMPTION BE SUCCESSFULLY TREATED?

Dr. Borgeon, a leading French doctor, has a new treatment for consumption!

He gives an enema of carbonic acid and sulphuretted hydrogen gases, the latter gas carrying the former into every part of the throat and lungs.

This treatment, too, is directed at effects—the cause remains undisturbed.

What this cause is has been stated by perhaps the highest pulmonary authority in the world, *i. e.*, the Brompton Hospital for Consumptives, in London, Eng.

This malady every year carries off from one-seventh to one-fifth of the entire population of England!

Dr. Payne, M. D., M. R. C. P., London, is authority for this statement.

The same or a greater proportion of deaths obtains in America.

Dr. Payne also says that one-half the total number of deaths from all *other* causes have seeds of this disease in the system which only require some irritant to develop!

Dr. Hermann Brehmer, an eminent German authority, says that consumption is caused by deficient nutrition of the lungs, by poor blood.

These authorities can not be disputed. The medical world recognizes them. The uric acid is the irritant in the blood that causes the development of the seeds which Dr. Brehmer says lie dormant in the blood.

Every particle of blood which passes through the lungs and heart, also goes through the kidneys, and if they are in the least deranged they can not rid the blood of its killing poison. The thousand little hair-like sewer tubes of the kidneys very easily get blocked up and diseased; and when they do, they corrupt instead of purifying the blood. Kidney disease may exist, and yet no pain occur in that organ, because it is deficient in nerves of sensation.

Dip your finger in acid every day and it soon festers and is destroyed. Send acid poisoned blood through the lungs every second, and they soon give way.

The Brompton Hospital investigation showed that 52 per cent. of the victims of consumption were afflicted with deranged kidneys, which permitted the uric acid poison to remain in the blood and irritate the lungs. This uric acid is always fighting every vital organ, and if there be any inherent weakness in the lungs it inevitably causes pneumonia, cough and consumption.

The real cause of pulmonary troubles being so authoritatively shown to be faulty even though unsuspected action of the kidneys, explains why, in order to master the dreaded consumption, one must rid the blood of the uric acid irritant which inflames and burns up the lung substance. For this purpose there is nothing equal to the great specific, Warner's safe cure. This remedy has now the favor of medical men all over the world purely on its merits. We have no doubt that if the kidneys are kept in natural action, consumption and a great many other diseases, caused by uric acid, will not only be cured but will be prevented.

When the kidney is healthy, no albumen appears in the water, but albumen is found in the water of more than half of those who die of consumption!

This, then, is the condition of things that always precedes consumption: First, weakened kidneys; second, retained uric acid, poisoning the blood; third, the development of the disease in the lungs by the irritant acids passing through them. Then there is a little cough in the morning; soon thick, yellow matter is spit up, followed by loss of flesh and strength, with dreadful night sweats: and when the patient goes to his school physician for help he is put on cod liver oil which his stomach, weakened also by uric acid in the blood, can not digest. Because there is no pain present in the kidneys, the patient does not think they are affected, but the kidney acid is doing its work every minute, every hour, day and night, and by-and-by the disease of the lungs has advanced until pus is developed, then come hemorrhages, and at last the glassy stare which denotes that the end is near!

A post-mortem examination of such cases shows that the terrible uric acid has completely destroyed the substance of the lung.

It is imposible to cure lung disease when the blood is poisoned with uric acid.

Reading.

There are many persons who are possessed with a strange and unaccountable conviction, that to read a book are to write a book are processes which require little, if any, previous training or preparation. The one error is sufficiently obvious to all who pay any attention to the great mass of cheap literature which is pouring from our printing-presses; the other is less easy of detection. "The first lesson in reading is that which teaches us to distinguish between literature and merely printed matter," is the admirable maxim laid down by Mr. Lowell, and this is one of the essential points in which the personal influence of an experienced friend is of inestimable value. As the latent beauties of some great masterpiece of art unfold themselves to our eye under the guidance of a Kugler or a Ruskin, and we are thus enabled to detect their presence or their absence in the works of other hands and other schools, so in the masterpieces of literature the realization of the points, wherein the chief merits of each lie, places us in a position to form a standard—to possess a talisman, which shall enable us unerringly to detect the true from the false. Mrs. Knowles said of Dr. Johnson: "He knows how to read better than anyone; he gets at the substance of a book directly; he tears the heart out of it." This faculty, which was exhibited in a marvelous degree also in Southey and Macaulay, is as rare as it is enviable; but there are not a few who erroneously suppose themselves to be possessed of it. The hurried, careless method of reading is one of the chief dangers a student should guard against. In studying a work of biography, for example—but above all in studying the classics—the first requisite, and one which is, as we have said, sadly overlooked in public school teaching, is the acquisition of a simple, general outline of the period to which the work relates. In the fashionable phrase of the day, the books so read are frequently not in correspondence with their environment. To him whose views of Roman history are but a shapeless mist, if not an absolute void, Virgil and Horace are sealed books; nor can anyone who is ignorant of Scotland and her traditions penetrate beyond the busk of "Waverley" or "Old Mortality." To the young beginner a few judicious words of explanation at the commencement of a book may serve to awaken that interest without which reading is useless, and to make darkness light; and, similarly, a few words of discussion, when the book is completed, will have the effect of consolidating the floating ideas to which the perusal has given rise. The habit of casting aside a book as soon as the last page is read, without pondering over its contents and recalling the argument and refreshing the memory where it has failed, or allowing the "frenzied current of the eye to be stopped for many moments of calm reflection or thought," is apt to render worthless all the previous effort.—English Quarterly.

IMPERFECT digestion and assimilation produce disordered conditions of the system which grow and are confirmed by neglect. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, by its tonic properties, cures indigestion and gives tone to the stomach. $1.00 per bottle.

Four Ways of Reading.

When one is really anxious to know how and what to read, he perhaps consults the book written by Prof. Porter, of Yale College, called "Books and Reading," or two volumes on "The Best Reading" in Putnam's "Handy Book Series," or the little book prepared by Prof. C. F. Richardson, of Dartmouth College, on "The Choice of Books."

The yearly issue of new books by the press of the great European States and of our own country is more than a hundred a day. Those already published, who can compute? I have been asked to give some practical hints about reading, and I want first to tell you of four persons who stand for four types of readers.

A very bright lady friend, who might have been anything she chose to be as a scholar in art and literature, said to me the other day, after putting down a novel of the most ephemeral kind: "How I wish I had not got into this bad habit of reading nothing but novels and the newspapers! Why, *now* I can't fix my mind on anything solid!" She did not fully realize the truth of what she said; did not see that her character had not the strength, her conversation or her knowledge the *foundation*, that it needed.

How one can live on whipsyllabub and Charlotte Russe and caramels in preference to roast beef, broiled chicken, or even a boiled-dish, is a mystery. The lack of nourishment is evident. The first named trifles are capital in their place for dessert after the good dinner.

Then I recall another lady who reads very many books. With a large library, a book club, a pamphlet society, and a score of newspapers, she is usually deeply immersed in literature. Where does all this knowledge go? Right through her brain, and out into *nowhere!* No definite gain for all those hours. Ask for a certain fact, a date, a name, an anecdote, a quotation, she is confused, and gracefully changes the subject. Reading without reflection is like eating without digestion. Nutrition and growth are arrested.

Then I remember a good family who intend to read profitably and be thorough and careful. And they select for reading aloud in the family a history like Clarendon's, five heavy volumes on a comparatively unimportant theme. Callers drop in, or father gets tired and falls asleep on the lounge, and Alice tries to teach her Scotch terrier a new trick. You see? It hasn't sufficient value and interest to hold the attention.

The fourth. A gentleman who is proprietor of one of the largest and most popular hotels in one of our largest cities must be a busy man. Yet I know such a one who is one of the best and most satisfactory talkers that I meet. I said to him one day, "Do let me ask you how it is that you find time to be informed on all the news of the day, and can talk intelligently on new books, politics, etc." He said: "When I was a poor boy, working hard all day, a kind old gentleman used to lend me his New York Daily after he had read it. One night this occurred to me: 'What can I remember of what I have read for the past three weeks? What has been going on in England, in Germany, in France? What new book has been published? What *progress* has been made, and in what direction?' So, putting aside my precious papers, I went all round the circle—politics, art, news, literature, etc.—till I felt I was *certain* of some things. I have kept up that habit ever since. What I read, I make mine, and if I can't read a book, I read a good review of it and feel that I have perhaps the best of it."

Definite knowledge is the key to success. One hour each day given to reading in the right way will make a young man or young woman well-informed and intelligent.—Kate Sanborn, in Youth's Companion.

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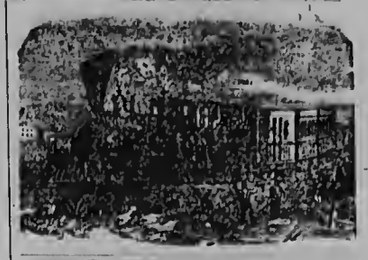

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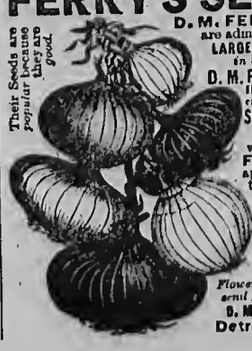

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C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. G. BUSSELL.

THURSDAY, MARCH 17, 1887.

Notice to Delinquents.

The publisher of this paper has been carrying so many delinquent subscribers that the burden has become intolerable, and he is talking very seriously of unloading. We shall be very sorry to say "farewell" to any of our readers: but we believe it is better to do that than to keep them company and thereby endanger our own life. Will the preachers—the agents of our paper—bring this matter before their congregations, and thus try to save the paper to these subscribers? We trust they will.

EDITOR.

Briefs.

The following figures from an exchange shows that the Negroes in the South are improving in the matter of education. There are 1,000,000 pupils in the schools, 16,000 being in the high schools. There are 60 normal schools, 50 colleges and universities and 25 theological seminaries. The Negroes pay taxes on $150,000,000 worth of property. There are 3,000,000 worshipers in the churches.

The Watchman (Baptist) gives the following statistics of the Baptist Church in the United States: One thousand two hundred and forty-four associations, 19,377 ordained ministers, 30,522 churches, 2,732,376 members, 13,889 Sunday-schools, 1,118,622 officers and teachers and pupils, $42,558,794 in church property, $849,838 contributed for missions, $108,749 for education, $7,843,031 contributed for all purposes. Such figures stand for an immense power, and point to possibilities that bewilder all calculations!

Dr. Kelley is writing some thoughtful articles, on "Church Music," in the Nashville Christian Advocate. Like all the Doctor's writings, these articles evince advancement of thought on this particular line. We hope that our people, especially our preachers and choir leaders, will read them closely. As for our opinion in this matter, we are firm in the conviction that the church ought to have the best of every good thing. There is nothing better than music. Indeed, it has been a part of our religion from the first, and it is our duty to see that we have the best that we can get.

Crime is fearfully on the increase in this country, if there is any truth in these figures, which we take from an exchange: In 1850 there were 7,000 persons in the prisons of the United States. In 1880 there were 59,000. That is, one in every 3,000 persons in 1850 was in prison; and in 1880, one in 837. This proportion has gone on during the last six years. In England the ratio has gone the other way. In 1859 there was one to 7,000 in prison; but in 1884 there was only one to 18,000. The reason for this difference between England and this country is said to be in the fact that English prisons are reformatory, and ours are not. If that *is* the reason, our legislators ought to make a change in that direction.

The editor did not return to the office in time to tell his readers of a pleasant visit to Grenada, Miss., but will give an account of it next week.

The College Question Again: Affirmative.

BY "BARNABAS."

Bishop Galloway's "suggestion" seems likely to prove suggestive. The discussion it has provoked will go on. There will be a stirring of the dry bones, of course; but there will also be a movement of new life among those which have marrow in them. Whatever may result from the agitation of the question now, there is no doubt that a candid and temperate interchange of opinion by the parties in interest will be productive of good in the future. Bishop Galloway gives us the episcopal view, which is, as we would expect it to be, broad, comprehensive, impersonal. Dr. Adams and Bro. Bradford naturally see the subject as it affects the institutions over which they preside.

If now we can have an article from a professional lay teacher, one from the representative of that class of patrons—referred to by Bros. A. and B.—who pass by their home schools and go farther to fare worse, and yet another from the "liberal layman" whose thought is directed to the endowment of our institutions of learning, the readers of the ADVOCATE will be prepared to vote on the question of expanding or contracting our educational system (?). On several points, it may be safely said, there is general agreement: (1) That there is something wrong somewhere; (2) that something ought to be done, and (3) that, in doing it, a few of our schools must be enlarged, while the larger number suffer loss of name and position. The trouble arises when we come to locate the loss and gain. "*Hoc opus, hic labor est*," I would say if I had the confidence of my classics as Dr. Adams has. Post Oak University and Sleepy Hollow Female College lay as strong a claim to a *raison d'etre* as do Vanderbilt or the Wesleyan.

Without touching at present that delicate question, I am in favor of the general plan proposed by Bishop Galloway for the following reasons:

1. It would elevate the standard of scholarship in our various institutions. There are few teachers of experience who have not at some time suffered under the necessity of carrying a college curriculum with insufficient appliances. The college president, who at a recent Annual Conference excused himself for not preaching more because he was too busy teaching mental and moral science, geology, astronomy, chemistry, Latin, Greek and the higher mathematics, covered the remainder of his multiplex duties with a modest "etc.," lest it might be supposed that he claimed to be six men instead of one. And his was not an exceptional case. Other good men and true, and efficient teachers withal, have been forced by the demand of a college in every charge to occupy this anomalous position. It needs no argument to prove that even Southern Methodism can not furnish many men—certainly not one in every pastoral charge—capable of teaching singly all these branches, *etc.*, as well or nearly as well as it may be done by men who devote their entire time to study and instruction in one or two of them.

It is high time that this burden were removed from the shoulders and consciences of teachers who wish to do honest work, but are constrained by competition among the numerous colleges and collegettes, under Conference "patronage," to attempt more than they can possibly do well. The thought of turning out graduates in English literature from institutions which have not half a hundred volumns in their libraries, or giving a diploma in science taught with the use of a $20 apparatus, or a $1 collection in natural history or geology, is repugnant to every conception of thorough training. The responsibility for this state of things or its approximate does not in the main rest upon the teachers, but upon the system, or lack of it, adopted by our church.

2. The plan proposed is commendable on the score of economy. Not only would the aggregate investment in schools be better placed thereby, but the cost of real education to each individual would be diminished. This would result largely from the adoption of a uniform system of instruction. Teachers in higher schools are familiar with the difficulty of classifying pupils who have gone over all the elementary text books and are yet ignorant of the elements. Parents who fondly thought their children prepared for advanced classes in college have found too often that the time devoted in the local school to the study of the higher branches was largely wasted, in that the same ground has to be gone over again in lower college grades. The disappointment and sense of loss is still greater when it happens, as is not unfrequently the case, that even elementary books, which have been laid aside years ago to give place to the *ologies*, must be reviewed in order that these pupils may have some proper appreciation of the course they are to pursue at a well-equipped college. Here is a waste which a correlation of our schools and colleges would prevent. Not to mention other things, there would be a saving during a period of six or eight years, in the single item of text books, of almost enough to pay tuition for an additional half term. Nor would continuance until graduation at the home institution obviate this unnecessary expense; for, granting that each of the numerous colleges existing and to exist under our present policy were fully equipped—learned faculty, apparatus and all—yet the small number of pupils pursuing a higher course would necessitate a charge for tuition wholly out of proportion to that which would be incurred at a central college adequately endowed. But the concession of equal facilities is altogether unreasonable; we boast of things wholly without our measure when we claim to offer at any Methodist school in Mississippi or Louisiana facilities equal to those enjoyed by the pupils of Wellesley or Vassar.

The plan proposed by Bishop Galloway is good because it would conserve the connectional idea without which Methodism would lose one of its most distinctive traits. The "disintegration of church life and loyalty" is not a scare-crow nor a mere figure of speech, but a probability under present conditions which calls for serious and prayerful consideration. But the system proposed would be especially valuable to us, as a church, because it would tend to improve the religious character of our schools. Good reasons might be assigned for the statement; but those who are familiar with the subject need no argument to prove that there is great deficiency in this respect. The most efficient remedy would be found in making our educational work more homogeneous, and bringing it more directly under the supervision of the Conference whose patronage it enjoys and by whose authority it exists. Such supervision need not be inquisitorial, nor interfere with proper individuality in teachers, or wholesome variety in methods of discipline or instruction.

In short, the policy outlined by the Bishop would elevate the standard of scholarship by making the effect of our scholastic training *cumulative*, a more uniform preparatory course fitting the pupil from our lower schools to go right on in those more advanced, instead of having, at the beginning of a college course, to pass through a tedious and discouraging process of "reconstruction." It would be more economical in that every dollar contributed to endowment would be used under wise management to best advantage, while, as just stated, a considerable loss of time and money through change of books and methods would be avoided; and, finally, by giving a mere positively religious character to denominational education; it would vindicate the wisdom of the Church in establishing pay schools while the State offers free tuition; for, unless education by the Church does tend decidedly and distinctively to develop the moral and religious character of our children, it is an obstruction to that by the State, and ought to get out of the way.

Moreover, the indiscriminate multiplication of schools and colleges (?) will bring our denominational training into contempt, and will justify, in part, the practice of some of our people who send to schools away from home where, at least, they do not know in advance that the faculty and appliances are insufficient for the work assumed. It is not a mere question of names. Calling a grammar school a college does not elevate its standard, and our people will not long be satisfied with a diploma when they ask us for education.

What I have written does not go upon the supposition that the Methodist Church, South, is in any of these matters behind her sister churches or the general policy of our country. There is an educational inflation that is quite as ruinous to the best interests of Church and State alike, as that of the currency is to secular business, and for the same reason. So much for the general plan. To carry it out is a work which will test the wisdom and loyalty of our church. There is a large personal element in the problem which will call for tender and respectful consideration. In the solution which must come, sooner or later, somebody's private interest must give way, and some institutions of learning must be degraded for the general good. I sincerely believe that the wisdom of the church will stand the test, and that "church life and loyalty" will be quickened and compacted, not "disintegrated" thereby.

How to Study the Scriptures.

BY J. B. WALKER, D. D.

(Read at the Preachers' Meeting, New Orleans, Monday, March 7.)

No other writings have been studied so much, so long, and by so many learned men. The Scriptures have been studied for a great variety of purposes—for their ancient historical narrations, for their supposed bearings on, and allusions to various branches of science, for information concerning ancient Oriental manners and customs, for geographical statements and descriptions, for ornithology, zoology and botany. The Scriptures have been studied for their sublime poetry and their matchless specimens of eloquence. They have been studied for their practical wisdom in the daily duties of life. They have been studied devotionally and for comfort by multiplied millions of men and for decades of centuries.

Tens of thousands of volumes have been published to explain or pervert the Scriptures, and thousands more have been written to attack or defend them. The Scriptures have been translated, published, circulated and read a hundred, a thousand times more than the most famous books which uninspired geniuses have produced. There has been more translation, criticism and learned labor bestowed on the epistles of Paul alone than on all the classics of Greece and Rome put together.

How to study the Scriptures, then, is a large and most comprehensive question, and its answering must depend on the objective point to which we particularly wish to direct our investigations. As ministers of the gospel—who have promised "diligently to read, to expound the Scriptures unto the people whom we are appointed to serve"—we need to study them for nearly all possible purposes. We have to instruct so many that are ignorant, remove the difficulties of so many that are stumbled and confused, to answer the objections of so many that have doubts, correct the errors of so many that have erred from the truth, and comfort so many that are in trouble, that we need full scriptural treasuries to bring forth things, new and old, that all who hear may receive their needed portions in due season.

We can, of course, and should, perhaps, particularize and divide and sub-divide our studies, and at times study with a specific object. For example, I once read through and made a study of the book of Job, as probably the oldest of all inspired compositions, in order to find out as far as I could the state of civilization in that remote age, by the allusions of the various speakers to the arts of agriculture, architecture, metallurgy, and travel, modes of business, and allusions to civil life and government. We can study some one doctrine, read and carefully note the statements of the Scriptures in relation to it, either as positive statements, or as illustrative of some aspect or bearing of the doctrine. Take, for example, the doctrine of the divinity of Christ; of the Holy Ghost. In my study Bible I mark on the margin where mention is made in the text of some attribute, some title or some action that proves the necessary divinity of the Son, or of the Holy Spirit. "O.," as a mark on the margin, would stand for "Omnipotence;" "e.," for "eternal;" "c.," for "creation;" "a.," for "atonement;" "f.," for "faith," and the like. So we can read with the specific purpose of getting the clearest and fullest scriptural representation of man's depravity; of faith, its offices and instrumental power and achievements. We can thus study the prophecies, note the fulfillment of some, and as certain the character of those to be fulfilled. We may study the miracles of Scripture, their character, difficulties and practical uses. Or we may make a study of the parables, collect clear ideas of their meaning and the use to be made of them.

The Scriptures contain a vast body of practical wisdom adapted to the instruction, comfort and guidance of men in all the relations and exigencies of life. We may make a profitable study of the exceeding great and precious promises; to whom given, through whom, and how to be applied, and thus be furnished to encourage and comfort the fearful and sorrowful.

For our own, as well as the edification of others, we should make devotional studies of the Scriptures for the development and cultivation of all the graces and "fruits of the Spirit." The study of the metaphors of the Scriptures, which are many and most beautiful, will enrich our minds and greatly increase our power and variety of expression. Scripture biography is a wide and fruitful field, affording much instruction, and furnishing a deep insight into human nature, and furnishing many interesting, useful and instructive themes for the pulpit.

In my pulpit preparations I have always made large use of the historical statements and biographical incidents of Scripture, because I have found that concrete facts had more interest to the great mass of the people than abstract statements. There are no words like God's words, and no forms of expression more luminous or beautiful. As David said to Ahimelech, "Is there a spear, or sword here;" and the priest said, "The sword of Goliath whom thou slewest in the valley of Elath, behold it is here." And David said, "There is none like that, give it me." So we may say of the sword of the Spirit, which is the Word of the Lord—"There is none like it." The great mass of our hearers are far more familiar with scriptural language and facts than they are with the classics of Greece and Rome; the allusions are better remembered and understood, and far more beautiful and eloquent than anything in Homer, Virgil, Horace or Plutarch. Then Scripture statements come clothed with an authority and power that no other statements from a mere human source can have.

It is essential and supremely important, and of immense help to the most useful study of the Scriptures, to have a most profound appreciation of the exalted character of the Bible, that—as Locke has said—"has God for its Author, truth for its matter, and salvation for its end." A wonderful book indeed, edited in heaven by God Almighty, published by the Holy Ghost, and authenticated by a thousand supernatural wonders. It is a great help in studying the Scriptures to feel that we are contemplating the *thoughts* of God—thoughts that were once, in all the universe, only in the mind of God; and when these thoughts came forth to be the illuminators and guides of men, the chariot of God came down, and miraculous wonder attested the divinity of their origin, and each thought was as the kindling of the light of a new and fadeless star in the spiritual firmament of man. No other study will furnish so large, so rich and useful a variety of themes for the sacred desk; for the entrance of his Word giveth light; it giveth understanding to the simple, for it is a lamp to our feet, and light unto our path, and is able to make us wise unto salvation, for the law of the Lord is perfect.

Items of Interest.

The United States Capitol, from 1800 up to the present time, has cost the smug little sum of $15,000,000.

It is reported that 1,500 Jews become Christians every year.

Belgium is the most densely populated country on the globe. It has 481 inhabitants to the square mile.

The London Methodist Times says that five-sixths of the Wesleyan pulpits are supplied every Sunday by local preachers.

A Prohibition party is to be started in England under the leadership of Sir Wilfred Lawson, M. P.

In England, during the last fifty years, the average length of human life has risen from thirty to forty-nine years.

It is calculated that if the population of this country continues to increase at the present rate, our grandchildren will be part of a population of about 200,000,000.

The Homœpathic Colleges, in Chicago, have just turned out 132 young doctors, fifteen of whom are women.

The Canada Methodists are "a spectacle to all men" in the matter of contributing to missions. Last year the Sunday-school children gave for missions $1 31 a head. There are 3,546 of those children.

The Senate of New York passed a bill giving women the right to vote at municipal elections. It is thought that the House will not agree.

There are 15,000,000 children in the United States who are of the "school age." That is one-fourth of the entire population.

We have seen a definition of the word "heroine" which is not given by Webster or Worcester or any other lexicographer, but by a college professor's wife. It is, "An educated American woman who does her own housework."

In a test case between a steamship company and the recent boycotters in New York, the judge of the United States Circuit Court decided every contested point in favor of the steamship company. Common sense will prevail after awhile.

Note on the College Question.

While our readers are enjoying the symposium on the church colleges, we present them with a paragraph from Prof. Tillett's article on "The White Man in the New South," contained in the March Century. The thought shows that Prof. Tillett's mind on the subject of education is set in the same direction with some of the articles that have appeared in this ADVOCATE. Speaking, not with special reference to church colleges, but to education in general in the South, he says:

The educational institutions of the South lack organization into a system. As it is, the training or preparatory schools and the colleges and the so-called universities are all rivals of one another competing for the same students. The greatest evil is the want of good training-schools preparatory to the colleges and higher institutions of learning. * * * Very few Southern colleges have any conditions of entrance; nearly all of them have preparatory departments, and hence students who should go to a preparatory school go at once to college. The better class of colleges in the South have just as high and rigid conditions of graduation as have institutions of the same grade in the North. The trouble is in their not having and rigidly adhering to proper conditions of entrance. As a result, preparatory schools can not live in competition with the colleges attracting to themselves the untrained students, who are disposed to go at once to the highest institutions that will admit them, thinking thereby to save time, not knowing that time lost in thorough training at a good preparatory school is time saved in the end. * * * Another evil result of this unfair competition between schools that should be mutually correlated to and helpful of each other, is that it causes many institutions that are in reality only preparatory schools to call themselves colleges. They are compelled to do this in order to secure students. For these evils the colleges are most largely responsible, and from them alone can come the remedy. The evil here named is the greatest that confronts the cause of thorough and higher education in the South. A few of the better colleges, however, are already leading in the rectification of this evil by fixing and rigidly adhering to proper conditions of entrance. * * * It is a hopeful sign of the times that preparatory schools are being started all over the South.

If what Prof. Tillett says above, in regard to the educational institutions of the South generally, is true, is it not also true of the church schools? Does not the same "evil" exist among them, and is not the remedy the same. It is plain that here is a distinguished educator who is pronounced in favor of an organization of the "educational institutions of the South into a system," by which they shall be "mutually correlated to and helpful of each other." If we understand Bishop Galloway's article, this is what he thinks our church schools need. And if such a system is good for non-church schools, would it not be equally so for church schools?

With this number of the ADVOCATE, we part company with quite a number of our subscribers who have failed to renew their subscriptions. If you would like to continue with us, promptly remit, or get your pastor to become responsible for you. We would like very much to continue our weekly visits; but, as you have failed to invite us to do so, we fear the final consequences. Show your colors.

How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion with Hypophosphites. It is as palatable as milk, and easily digested. The rapidity with which delicate people improve with its use is wonderful. Use it and try your weight. As a remedy for Consumption, Throat affections and Bronchitis, it is unequaled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."—THO. PHIM, M. D., Alabama.

Notes.

The Congregationalist, in an article in the Sunday-school column on "The Supreme Test of Faith," has some points worthy of deep pondering. "The basis of a heroic character is an ambition to realize the plan of God." Out of harmony with God and his plans there is no true heroism. "The heroic character ripens through successive acts of obedience." Each act of obedience strengthens the moral nature and gets it ready for the crucial test that is coming. "Confidence in God becomes a principle of action embracing the *whole* life." The law of gravitation not only governs the swinging spheres above, but the sand grains at our feet. So faith governs the little acts as well as the great ones in the life of the true hero. The life of Abraham is an illustration of these points.

In view of the fact that Washington City is rapidly becoming a city of millionaire residences, and that governments, surrounded by such an atmosphere as great wealth always creates, must in time succumb to the evil influences flowing from such a source, the Picayune, of this city, suggests that the national capital "ought to be moved away from the corruptions of its wealth." It says:

There is really no need of one single capital. The Congress could be moved to St. Louis or some other central location. There is no need that it sit where the executive offices are located. It would be a grand step toward political reform if the legislative department of the government could be so wholly divorced from the other departments that no man connected with it need even see a man of either of the others. Let the Congress be rigidly restricted to the sole duty of enacting laws; let it be set in a place by itself; and the result would be visible in such a rapid and vigorous purification of political life as would astonish the people.

James Russell Lowell closed an after-dinner address before the Union League Club, of Chicago, with words that ought to command the profoundest attention of the country:

"Now, gentlemen," said the speaker, having touched upon the political safeguards of this day of rapid growth, "is there a great city in this country which is decently governed? Whose fault is it? Every day you let things go which morally are at compound interest. You can recover your pecuniary loss; that is easy enough, for we are an energetic people; but our moral loss is every day going on at compound interest, and the most experienced accountants that are known to human history are keeping the accounts."

The Raleigh Christian Advocate treats its readers to a short, but very readable article on "Family Prayer." If you do not have such in your household, think on these points made in that article: Family prayer is a precious privilege as well as duty. It is an effective means of securing the piety of the children. It will improve and deepen the piety of the parent. It has been a custom among all the saints of old. "Go thou, and do likewise."

DR. W. M. TAYLOR, in the March New Princeton Review, on the subject, "Essentials of Eloquence," says: "Eloquence can never be a common thing. It must be as exceptional as poetic genius. It is not to be expected from every man or even from the same man at all times. Every preacher can not be an orator nor even the same preacher in every sermon." That is all very encouraging. We can now reconcile ourselves to "getting in the brush!"

Mr. Spurgeon has said, "We can never have great preachers until we have great divines." This is a first-rate argument for a thorough theological training. The Divine doctrines and the facts of redemption are the greatest things known to human intelligence, and a thorough study of them must expand the mental powers and develop the moral and spiritual qualities beyond that which anything else can do. Therefore, study the Word early and late.

There are many societies now; some people think we have too many already, but we are in favor of another. The C. C. A. W.—that is, "Christian Combination for Aggressive Work." The necessities of society demand this very thing. We have acted separately until we have lost much valuable territory. Now let the Christians combine, and let the watchword be the old, old word—"Go forward."

The origin of the word "snap," as applied to a nuns' work, is said to be about this: Sir Joshua Reynolds was taken by a friend to see a picture. He looked over it, and said, "Capital composition, correct drawing; the color, tone, chiar-oscuro, excellent; but it wants—it wants *that*," snapping his fingers. The meaning was it wanted everything; that it was worth nothing.

As to preaching the gospel or science this is the best thing we have seen: "The Pauline method saves sinners, makes converts, extends the kingdom, organizes victory. The Eleatic method sharpens human wit, makes debaters and admirers, diffuses light without heat, ideas without impulse, and lets the kingdom come or go as it will."

Personals.

George W. Cable has opened a Bible class on Sunday afternoons in the opera house in Northampton, Mass.

Rev. James Shaw, D. D., has been pastor of a Presbyterian Church, in Rochester, N. Y., for nearly forty-seven years, and still attends to the duties of a parish of 1,500 members.

Dr. John Hall and Dr. Cuyler will travel this spring through the South in the interest of a union between the Northern and Southern Presbyterian Churches. So says the Congregationalist.

Franz Delitzsch, of the University of Leipzig, who is said to be the best Hebrew scholar living, is seventy-three years old, and is still full of bodily and mental vigor.

Rev. W. H. Milburn, the blind preacher and chaplain to Congress, will supply the pulpit of the Trinity Methodist Church, Chicago, during the pastor's absence on account of ill health.

Dr. Thomas Armitage, of New York, has written a "History of the Baptists." As there has as yet been no satisfactory work of the kind, the book is looked for with great interest.

Joseph Cook introduced Miss Frances Willard to the Boston "Monday Lecture" congregation as "the best-known and most-loved woman in America."

Miss Fannie L. Armstrong, who is so well known to many of our readers, is associate editor of Our Bulletin Board, the official organ of the Texas Woman's Christian Temperance Union, published at Denton, Texas.

J. A. Edison, the electrician, is sojourning in Florida for the benefit of his health.

Mrs. Margaret J. Preston, the well-known writer, is threatened with total blindness.

Brother, how many new subscribers to this paper have you obtained since your Conference adjourned? If you don't work to this end, who will?

Rev. J. W. Wolling and wife, our missionaries to Brazil, will sail from Newport News, March 19.

Bishop Wilson is on his way home. He is spending this month in Palestine. He expects to come home in April.

The office of the Los Angeles Christian Advocate was burned February 9. Everything that would melt or burn was lost. We sympathize with our brethren in their great loss.

The Woman's Christian Temperance Union has designated Tuesday, March 29, as a day of prayer for the cause of temperance in the State of Michigan; and a request is made to all ministers to preach a sermon on Sabbath observance the first Sunday in April.

Senator Gibson, of Louisiana, has favored us with a copy of his "Select Speeches," delivered in the House and Senate from 1875 to 1887.

The Twenty-seventh International Convention of the Young Men's Christian Association, of America, will be held in San Francisco, May 11-15.

Sam Small was to begin a meeting of two weeks' duration at Chelsea, Mass., on the ninth of this month.

Bishop Wilson is reported to have preached a sermon of resistless eloquence in Dr. Thoburn's Church, in Calcutta, India.

N. C. Y. L.

A patronage of 270 pupils for the current year has crowded the Nashville (Tenn.) College for Young Ladies. New buildings are in contemplation. Address for catalogue Rev. George W. F. Price, president.

Louisiana Notes.

The Trustees of the Charity Hospital, in Shreveport, have made such arrangements with their creditors that they will be able to keep the hospital in operation.

A building association has been organized at Monroe.

The total number of public schools in Ascension is twenty-seven—thirteen white and fourteen colored.

Assumption has fifteen white schools and eight colored, and $2,100 in funds.

At a largely attended meeting of the Lafourche Industrial Association, the Committee on Factories reported favorably on the feasibility of establishing a canning-factory at Thibodaux. The committee was instructed to draw up a charter and solicit subscriptions for a stock company of $25,000 capital.

Gen. John H. Rice, president of the New Orleans, Natchez and Fort Scott Railroad Company, has addressed a letter to the tax-payers of Concordia parish, promising to have the whole line of the road completed by 1890.

The anniversary exercises of the Upper Seaman's Bethel took place last Sunday night in the Coliseum Place Baptist Church, in this city, in the presence of a large congregation.

The Southern University building on Magazine street, sixth district, was opened Monday with appropriate ceremonies. Addresses were made by Dr. Palmer, Gov. McEnery and others. There are between 300 and 400 students in attendance.

Mississippi Notes.

A meeting of the Mississippi Mineral and Mining Company will be held at Duck Hill on the twenty-second instant.

The Young Men's Christian Association, of Mississippi, will assemble in State convention at Columbus, on Friday night, March 25, and remain in session until April 1.

The Greenville Oil Mills are in full blast and promise to compete successfully with the Oil Trust Company.

The Furnace is the name of a paper started at Duck Hill by John C. Roseborough.

The Herald reports that 10,555 bales of cotton have been pressed at the Yazoo City Compress to date.

The Equitable Insurance Company, Meridian, has increased its capital stock to $200,000, and reorganized the Board of Directors.

At the sheriff's sale in Mississippi City, Cat Island was sold for $10, and was bid in by the Mellandin heirs. This island was bought years ago by Mellandin for $10,000.

A joint stock company has been organized at Enterprise, with a capital of $750,000. The company is called the Enterprise Mining and Furnace Company.

There have been 200 transfers of real estate in Duck Hill up to date, and $10,000 or $50,000 have changed hands.

A fire in Winona destroyed four business houses. Loss, $7,000.

Lecllore is the name of a new post-office established in Grenada county.

After April 1 the service on the mail route between New Albany and Pontotoc will be increased to six times a week.

Some additions have been made to the property of Whitworth College by the purchase, from the estate of Rev. H. F. Johnson, of the brown house situated between the two brick college buildings, which, with some necessary expenses, amounted to $1,000. This was paid by Col. W. S. Nugent and Major R. W. Millsaps, with the exception of $100 given by Mr. J. S. Sexton. Rev. W. B. Murrah, a professor in the school, was elected vice-president.

The mail service from Holly Springs to New Albany will be discontinued after March 15.

The postoffice at Calhoun, Madison county, has been discontinued; mail to Canton.

After March 15 the mail service from New Albany to Cornersville will be curtailed, so as to begin at Myrtle, omitting New Albany, decreasing the distance nine miles.

Gifts to Whitworth College.

MR. EDITOR: Yesterday was a red-letter day in the history of Whitworth Female College. It was the occasion of a called meeting of the Board of Trustees, and action was taken which marks an advanced movement in this prosperous institution. The capacious residence, known as the "Brown House," with adjoining lots, situated next to the two large brick buildings, was purchased from the estate of the late Dr. H. F. Johnson, for twenty years the distinguished president of the college. This purchase, together with other expenses made necessary in inaugurating the present administration, amounted to about four thousand dollars, which sum, with the exception of $100 generously contributed by Mr. J. S. Sexton, was paid by Col. W. L. Nugent and Maj. R. W. Millsaps. This liberal offering to an honored institution of the church is worthy of all commendation. The college is doing admirably and has every assurance of the largest success. We feared the institution would decline with the death of its lamented president; but "God buries his workmen and carries on his work."

Truly and fraternally,

CHAS. B. GALLOWAY.

BROOKHAVEN, MISS., March 11, 1887.

The commencement exercises of the New Orleans Normal School were held in Tulane Hall, on the twelfth. The number of graduates was fifty-two.

Local Preachers' Conference.

At the last meeting of Local Preachers' Conference, November 25 27 last, held at Pleasant Valley, it was resolved to hold the next meeting at Brookhaven, at the same time of District Conference—April 7-10. We hope as many of the local brethren as can will be present at the time. Come, brethren, and let us devise for greater usefulness in the work to which God has called us.

E. F. MULLINS,
Sec. L. P. C.

Woodville District Conference will meet in Centreville, Miss., Thursday, April 14, 1887, at three P. M. Bishop W. W. Duncan will preside. Rev. J. W. Brown will preach the opening sermon, Thursday, at half-past seven P. M.

J. A. B. JONES, P. E.

This is the year of jubilee to the Queen of England, and also the jubilee of the telegraph. The first patent on the telegraph was taken out June 20, 1837, one week before Victoria's accession to the throne.

Newark, N. J., a city of 160,000 inhabitants, has thirteen Methodist Churches.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the* ADVOCATE.

HUGH JAMESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. B. Thomson, 61 to 70 South Rampart St., New Orleans.

A bachelor editor, who had a pretty unmarried sister, lately wrote to one similarly circumstanced, "Please exchange."

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

No *Opium* in Piso's Cure for Consumption. Cures where other remedies fail. 25c

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for internal as well as external application, is recognized as without an equal for Neuralgia, Ague, Hemorrhage and Inflammation.

EDUCATIONAL.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue prices; or by paying one-half in advance, they will be entitled to the same for $200.

F. M. GRACE, Pres.
S. L. DAVIES, Vice-Pres.

ADVERTISEMENTS.

LOUISIANA
STEAM
SASH, BLIND AND DOOR
FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

FIRE INSURANCE.

Hope Insurance Company,

188 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

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ASSETS, JAN. 1, 1887.....$401,982 17

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Incorporated as a Mutual Company in 1849.
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Assets in the United States.....$6,148,386 36
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By its aid the hair, beard or moustache can be curled any desired style in from one to two minutes. For ladies it produces the "Langtry Style," the "Patti Bang," the "Montague Curl," and any other form desired by ladies wearing their hair in the fashionable "loose and fluffy" mode. Gentlemen's mustaches and beards curled for the day in a few seconds. A beautiful article; handle of rosewood, other part nickle-plated.

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The neat Tooth Brush ever made, constructed by a new patented process which renders it impossible for Bristles to come out in use. Each of above articles guaranteed and sent on trial, postpaid, on receipt of price, 50cts., or both for $1. They may be returned if not satisfactory. Canvassing Agents wanted for Dr. SCOTT'S ELECTRIC CORSETS, BRUSHES, BELTS, &c. No risk, quick Sales. GEO. A. SCOTT, 842 Broadway, New York. Sold at Drug and Fancy Stores. Mention paper.

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Our Clubbing Arrangement,

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We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in cobble column:

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Has been discovered which will wash in the hardest kind of water as well as ordinary soap in soft water. It is a fine article for washing woolen goods, clothing of Machinists, Printers, etc.

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Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

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Female Complaints. In the majority of *female* diseases the Extract can be used, as is well known, with the greatest benefit. Full directions accompany each bottle.

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Pond's Extract has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold in bulk or by measure.*

Sold everywhere, Prices, 50c., $1, $1.75.

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NO. 110 CAMP STREET,

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The Southern Insurance Company

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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

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PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces	$10	American Porcelain Dinner Sets, 136 p'ces	$12 00
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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 10 cents to $2 50 per dozen.

New Store! New Goods!

We have removed to our new location, corner Camp and Common Sts., and invite buyers to look at our New Business Suits, $10 to $20; New Dress Suits, $16 to $28; New Youths' Stylish Suits, $10 to $18; New Stylish Overcoats, $8 to $25; Boys and Children's Suits; $3 up; Dress Shirts, $1 to $1 50; Scarfs; Canton Flannel Drawers, 50c.; Merino and Shaker Underwear, Socks, Collars, Cuffs, Umbrellas and Trunks.

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The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden suppers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in this sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A. FAHNESTOCK,** and be satisfied with nothing else.

NEW FRASELIN, Howard Co., Mo.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*:

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

SUCCESSORS TO J. E. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

Our Young People.

THE SONG OF THE SCHOOL BOY OF 1900.

In times of old, as we've been told,
The people were so queer,
They learn'd to spell from spelling-books,
Which took them many a year.

Old Noah Webster wrote a book,
To teach them how to spell;
Yet though they spent both time and health,
They never learned it well.

And other men as wise as he,
To make such books oft tried,
They sought to lead for other men,
Themselves without a guide.

These books had letters, twenty-six,
While sounds were forty-two,
But combinations numberless
Made up the motly crew.

These letters, too, had many sounds,
The first had seven 'tis said,
And they who could not guess them right,
The birchen rod must dread.

Then men grew up in ignorance,
Which led to horrid crime,
The law which could not educate,
Then swung them out of time.

But thank the Lord we live in times
When spelling is not taught,
When we pronunciation know,
And spell without a thought.

Then honor to those worthy men
Who toil'd for better times,
We'll sing their praise in nobler strains
And more harmonious rhymes.

MR. EDITOR: Here comes another little girl, eleven years old, seeking admittance in the young people's department. As it is so kind of you to let us in, I will tell you of our home. My papa is a farmer, and a subscriber to the ADVOCATE. I have no pets, but we have a great many little lambs that romp very prettily of evenings when we feed them. For fear of the waste-basket, I will close by answering Meddie Robinson's and Mattie J. Easterling's question: David was seventy years old. I will ask a question: Where in the Bible is "Immanuel" found? With best wishes to you and the ADVOCATE, I will say adieu.

NETTIE MANNING.
HEBRON, Mississippi.

MR. EDITOR: We have decided to write to the little cousins, as we think the children can benefit each other by asking questions in the Bible, as it makes us search the Scriptures. We are grateful to Bishop Duncan for sending us such a good preacher as Bro. T. B. Malone. We think he will do great good on Crawford circuit. We will ask a question: Who was sold by his brothers, and to whom? We will answer Kate Risher's question: Moses was found by the river in an ark of bulrushes by Pharaoh's daughter.

Yours truly,

LABELL GURRY,
WILMER BROTHERS.
ARTESIA, Mississippi.

MR. EDITOR: I am a girl ten years old. My grandmother takes your valuable paper. I love to read the letters written by the little cousins. Carrie Floyd asks the question: "In what chapter in the Bible occurs the word 'O Lord' twenty times?" I find 'O Lord' in Psalm cxix. What governor sent for Paul while a prisoner and heard him concerning the faith in Christ? Clara Brown, Methuselah was 969 years old. This is my first attempt at writing for publication, and hope to see it in print.

Respectfully,

ADA E. BARHAM.
EAST CARROLL PARISH, Louisiana.

MR. EDITOR: I am a little girl fourteen years old. I go to school. My teacher's name is Miss Annie Dutcher. My studies are grammar, spelling-book, arithmetic, history, dictionary and writing. I have but one sister, and no brother. I go to Sunday-school every Sunday. My papa is superintendent. We have a new pastor—Bro. White. We all like him very much. I will close by asking a question: How old was Enoch when he died? As this is my first letter, I hope to see it in print. I remain as ever,

Your little friend,

IDA BEARD.
ARIZONA, Louisiana.

MR. EDITOR: I am ten years old. I go to school to my father. I study spelling, reading, arithmetic, geography and history. We have no Sunday-school, but I have plenty of good books to read. I love to read the children's letters in the ADVOCATE. We have a nice good man for our preacher, the Rev. W. M. Young. This is his second year with us. We all love him. Will any of my cousins tell where in the Bible the golden candlesticks are mentioned, and how many there were, and who wrote about them?

Yours truly,

LORENA SMITH.
CORINTH, Mississippi.

MR. EDITOR: I feel a great interest in the young people's department in the dear ADVOCATE, and read a good many of the letters. I am just seven years of age. Bro. W. B. Hines is our preacher. This is his second year here. We have a good Sunday-school, which I, with my two brothers, Ellis and George, attend. I ride to Sunday-school on a large sorrel horse. We live in the country, you know. Now, I will answer Laura O. King's question: Methuselah was the oldest man, and his father was Enoch. "Enoch walked with God, and he was not: for God took him;" so Enoch did not suffer death. I will ask a question: What time elapsed between Enoch's first and second walk with God? Now, Mr. Editor, this is my first letter, so please do not throw it into that mammoth waste-basket of yours, for I hear it is so large it would put to shame one of our immense cotton baskets; and I know I could hide in one of them.

PEARL M. GASKINS.
CASEYVILLE, Mississippi.

MR. EDITOR: I am a little girl eleven years old. My brother takes the ADVOCATE, and I read the little cousins' letters. I have a pet dog and a pet cat. I have two sisters and brothers older than myself, and I have a little brother younger than myself. I go to Sunday-school every Sunday. We have preaching the first and third Sundays in every month. Well, I will close by answering Annie L. Brentley's question: Peter was in the dark when the light went out.

Your little friend,

BERTHA SALE.
PLAIN'S STORE.

Are You Making Money?

There is no reason why you should not make large sums of money if you are able to work. All you need is the right kind of employment or business. Write to Hallett & Co., Portland, Maine, and they will send you, free, full information about work that you can do and live at home, wherever you are located, earning thereby from $5 to $25 per day, and upwards. Capital not required; you are started free. Either sex; all ages. Better not delay.

ARCHIMEDES.—The philosopher Archimedes, so one version of the story goes, was given a gold coin by Hiero, King of Syracuse, and told to find out some way of discovering whether or not the gold was alloyed with silver, as the king suspected. Archimedes was sorely puzzled over the matter, and had almost given up in despair, when, as he sat in his bath, an idea occurred to him. He rushed homeward, crying, "Eureka! Eureka!" (I have found it.) He got a piece of pure gold and weighed it in water, finding that it lost one-nineteenth of its weight. The coin, however, lost more than one-nineteenth of its weight, showing that it was not pure metal. The discovery of this law—that a body immersed in water loses in weight an amount equal to the weight of the same bulk of water, or in other words the weight of water displaced—is assigned to Archimedes, and the instrument which proves this law is known as "Archimedes' balance."—Our Youth.

FOR sick headache, female troubles, neuralgic pains in the head, take Dr. J. H. McLean's Little Liver and Kidney Pillets. 25 cents a vial.

The following from the New York Tribune is good: "A young man wrote to the editor asking some questions: 'I am just commencing business and have some young men in my employ. How can I manage to prevent insubordination on the one hand, and to make an affirmative success on the other hand? Are there any books that will help me? What are some of the best books for a young business man?' The following suggestions were given in the answer: 'The best single treatise is the New Testament; next to this is the book of the Proverbs of Solomon. The best business man we have ever known memorized the entire book of Proverbs at twenty-one—carrying the American Tract Society's ten-cent edition in his vest pocket, and committing a half-dozen verses daily, and when he became an employer gave a copy of the book to every employee, with a friendly inscription, commending it as an admirable business guide.'"

Little four-year-old Floy had been riding with her father and mother, and the ride had been in quite new places—in by-ways and cross-streets that they had never before discovered. On the arrival home Floy ran to her auntie, exclaiming jubilantly, "O auntie, we've been to ride in the odds-and-ends of the country."—Harper's Drawer.

Farm and Home.

Flies—What Are They Good for?

Do all of our readers give a unanimous vote of "nuisance!" on the fly question? There will be at least one dissenting voice, for it is not supposable that the Creator made anything in vain, that all of the ordinary creatures around us, if not our servants, our masters, or in some other respects, are blessings. To understand and appreciate the uses and advantages of a large class of what may be termed scavengers, cleansers, it should be known that all living and breathing creatures are constantly throwing off foul and poisonous gases, and that all decaying animal and vegetable substances are as steadily polluting the air by decomposition and decay, while these combined influences would soon render the air contaminated, so poisonous, that animal life would be impossible, aside from some purifying influences. The vegetable world does wonders in this purification, the whole woody fibre of the world being composed of the carbonic acid gas, which results from breathing, combustion, decay, etc., while a large class, like the fly, crow, hyena, buzzard, swine, etc., true to their mission in this world, are ever busy in appropriating what would otherwise prove poisonous to us, *food* for them! A dead carcass is found on the surface, warmed by the sun, when decay promptly commences. The scavengers seize upon it, devour it greedily as if to protect us, the smaller bugs and insects offering their aid, as rapidly as possible covering with the soil what they can not promptly dispose of, that all the gases may not escape into the air, but enter the soil, there to nourish the vegetable kingdom, while the rays of the sun and the winds scatter the escaping gases far and wide, soon to be absorbed by the leaves and grasses, reappearing in forms of beauty, and wholesome fruits, grains, etc.

The fly does his part in this great and important work of purification, seeing with his 10,000 eyes what would pass unnoticed by us, eagerly devouring his appropriate food. This he finds in the smallest atoms of animal and vegetable matter, too small to be noticed by the tidy housekeepers, which otherwise would be permitted to putrefy, contaminating the air. We may imagine that he circles about in the air with no definite object in view, but if we will carefully watch him we shall be convinced that he has an object, collecting his food, atoms of impure or decaying matter, which otherwise would enter our lungs, adding to the impurity of our blood. This filth is collected on his wings and head, for as we see him light he scrapes his wings and his head with his legs and feet, passing the gathered morsels from foot to foot, the front pair passing his dinner to his mouth. In this way he is busily engaged during considerable of the time in the bright sunlight, when he can see his dainty morsels distinctly.

Truly, in Bible language, "where the carcass is, there will the eagles," the flies, the vermin, etc., "be gathered together."

In addition to the very important lesson of cleanliness, relating more to health than to mere looks, the fly teaches us the value of sunlight, not only to cheer, but to purify the air, for he has too good sense to live in a dark room. When the parlor is darkened he seeks a decent place for his release.—Selected.

A clam-shell is more convenient for scraping kettles and frying-pans than a knife. It does the work in less time.

ADVERTISEMENTS.

Cuticura
A POSITIVE CURE
for every form of
Skin and Blood
Disease
from
PIMPLES to SCROFULA

SKIN TORTURES OF A LIFETIME instantly relieved by a warm bath with CUTICURA SOAP, a real Skin Beautifier, and a single application of CUTICURA, the great Skin Cure.

This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure.

Eczema, tetter, ringworm, psoriasis, lichen, pruritus, scall head, dandruff, and every species of torturing, disfiguring, itching, scaly and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fail.

Sold everywhere. Price, CUTICURA, 50.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

PIMPLES, blackheads, chapped and oily skin prevented by CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

No Universal Remedy

has yet been discovered; but, as at least four-fifths of human diseases have their source in **Impure Blood,** a medicine which restores that fluid from a depraved to a healthy condition comes as near being a universal cure as any that can be produced. **Ayer's Sarsaparilla** affects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles,

which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial.

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple.

That insidious disease, **Scrofula,** is the fruitful cause of innumerable complaints. Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak and wasted muscles, a capricious appetite, and the like, are pretty sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil.

All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial,—avoiding all powders, ointments, and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

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A New Easter Service arranged by

EBEN E. REXFORD,

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EASTER MORNING

Consisting of interesting and instructive Responsive Readings interspersed with new and pretty carols by

GEO. F. ROOT, H. P. DANKS, PAOLO CAMPIGLIO and J. R. MURRAY.

Price, 5 cts. each, or 50 cts. a dozen by mail, postpaid; $4 a hundred by express, charges not prepaid.

We also call attention to the following

BEAUTIFUL SERVICES

with Carols, issued in former years:

The Risen Christ, Easter Chimes, He Is Risen, The Easter Angels, The Story of the Resurrection.

Price of each, same as for "EASTER MORNING."

Send for our complete list of Easter Music of every description. Sent free on application.

THE JOHN CHURCH CO., Cincinnati, O., And 19 East 16th Street, New York City.

ON 30 DAYS' TRIAL

THIS NEW ELASTIC TRUSS

Has a Pad different from others, is cup shape, with self-adjusting Ball in center, adapting itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the rupture is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.

EGGLESTON TRUSS CO., Chicago, Ill.

I WANT AGENTS TO SELL THE MISSOURI STEAM WASHER

To men or women of energy and ability. Liberal terms will be given. It washes on a new principle, which saves labor and clothing enormously. Sample on two weeks' trial on liberal terms.

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CHIMES AND PEALS for CHURCHES, &c.
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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

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NEW Sample Book of beautiful cards, 14 Games, 12 tricks in magic, 430 Album verses. All for a 2c. stamp. STAR CARD CO., Station 15, Ohio.

Christian Advocate.

Marriages.

GRISHAM—CARTER.—At the residence of the bride's father, near Tacopola, Miss., March 2, 1887, by the Rev. A. J. Foster, the Rev. C. C. Grisham, of the North Mississippi Conference, and Miss Lou Carter.

WHATLEY—FUSTON.—At the residence of the bride's father, J. L. Fuston, near Walnut Grove, Miss., February 27, 1887, by Rev. W. W. Cammack, Mr. Willie Whatley to Miss Cora Fuston, all of Leake county, Miss.

FORD—MURPHY.—At the Methodist parsonage, Winona, Miss., January, 1887, by Rev. J. M. Wyatt, Mr. John Ford to Miss Mary Murphy.

AVEN—BAILEY.—In the Methodist Church, Winona, Miss., February 24, 1887, by Rev. J. M. Wyatt, Prof. A. J. Aven to Miss Mary C. Bailey.

CHANDLER—BURGE.—At the residence of the bride's mother, February 24, 1887, by Rev. H. R. Caldwell, Mr. W. N. Chandler to Miss Henrietta Burge, all of Newton county, Miss.

DONNAN—BRADLEY.—At the residence of the bride's mother, Mrs. E. A. Bradley, March 7, 1887, by Rev. C. T. Munholland, Mr. Digbis H. Donnan to Miss Mary E. Bradley, all of Floyd, West Carroll parish, La.

OLIPHANT—WALDRON.—At the residence of Keills Johnston, Caddo parish, La., March 2, 1887, by Rev. G. M. Liverman, Mr. J. H. Oliphant, of Keachi, to Miss Florence E. Waldron.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

MILLSAPS—The Rev. William G. Millsaps was born in Copiah county, Miss., April 4, 1831, and was buried in Hazlehurst, the shire town of his native county, March 2, 1887. He was at the time of his death a superannuated member of the Mississippi Conference, and for some years had been in too feeble health to render effective itinerant service. Gifted in unusual measure, by assiduous labor he became a scholar and preacher of remarkable versatility and culture. He was blessed with a thorough education, having graduated at the Indiana Asbury University with distinction. Entering the itinerancy of our Southwest at a time when we had less than a half-dozen college-bred preachers on the roll of his Conference, much was expected of him; and the largest expectations were not disappointed. So accurate was his scholarship, so wide the range of his reading, and so vigorous his own original investigations, that his pulpit ministrations were uniformly attractive and universally popular. Though modest even to timidity, with the humblest estimate of his really great abilities, he soon ranked among the foremost in his Conference, and was in demand for the most important appointments.

He bestowed the most painstaking labor upon his sermons. He put honor upon the pulpit. No unbeaten oil was brought into the sanctuary. Many of his discourses were models of clear exegesis, original method and fresh, suggestive illustration. In the communities where he lived the longest he was most highly regarded as a masterful expounder of the Word.

But excessive mental labor overtaxed a never robust physical frame, and soon prostrated him with disease. From this he suffered, with alternating hopes and fears, until the weary wheels of life stood still. Thus in the midst of his career, when the sun was sweeping to high noon, he was compelled to relinquish active labors and spend years of suffering and waiting. Had not this enforced interruption occurred—could he have persecuted his zealous toils for the Master uncheeked to the ordinary length of days—it is not too much to say he would have been a peer of the peerless—one of the first among the sons of the mighty. For breadth of culture and versatility of talent, I have rarely seen his equal.

He loved the church. To her doctrines and polity he loyally subscribed without reservation or mental rebate. And it was the grief of years that he could not carry her banner with the vigor and courage of his young manhood.

As a friend of denominational education, he gave liberally of his means to Whitworth Female College, and rejoiced in the great prosperity of that institution.

He leaves a devoted wife, two lovely daughters and a wide circle of relatives and friends to cherish his memory.

CHAS. H. GALLOWAY.

MAYERHOFF—Henrietta Eliza, infant child of Charles J. and Henrietta E. Mayerhoff, was born August 6, 1886, and died January 10, 1887.

God loaned this tender flower to the devoted parents for only a few brief months, and yet within that short space of time how the little one had entwined herself about their hearts none can appreciate except a loving parent who has been called upon to surrender a sweet little child to the God who gave it. The hearts of those loving parents should feel true consolation, not in the belief, but in a knowledge of the fact that they have an angel in heaven, where all is bright and beautiful, and that "little Sissie," as she was endearingly called by her little brothers, will stand at the beautiful gates, waiting and watching for the dear ones to join her in the land beyond the skies. E.

WASSON—At the first Quarterly Conference, Ethel charge, Winona district, North Mississippi Conference, held February 23, 1887, the following preamble and resolutions were read and adopted:

Whereas, It has pleased our heavenly Father, in his mysterious providence, to take from us our much-esteemed and well-beloved brother, N. C. Wasson, who was a member of this Quarterly Conference about thirty years. He was converted in the fall of the year 1853 at the age of fourteen years. He was soon after appointed class leader by the Rev. J. G. Carlisle; served as such until he was licensed to exhort. In the year 1870 he was licensed to preach, in which capacity he served the church as a faithful local preacher. According to the usages of the church, he was ordained deacon and elder. During the years 1883 and 1884 he traveled the Zilpha circuit, and as pastor did faithful work; therefore, be it

Resolved, That in the death of Bro. Wasson this Quarterly Conference has lost one of its most efficient and exemplary members; the church, a worthy, active steward and preacher; his community, a true friend and brother; his family, a tender husband and an affectionate father.

Resolved, That this Quarterly Conference tender their condolence and sympathy to the family of the deceased.

Resolved, That this preamble and these resolutions be spread on the minutes of this Quarterly Conference, and a copy be sent to the New Orleans Christian Advocate for publication.

E. A. P. LUCAS, for Com.

TARLETON—The "I. L. Association," Pattersonville, La., in assembly on March 3, 1887, adopted the following resolutions, after having appointed Mrs. N. B. Trellue and Miss R. Grout to act as committee in behalf of the association. Mrs. N. B. Trellue was requested to act as chairman and Miss Grout as secretary.

Inasmuch as an esteemed and useful member of our association has been taken away from all earthly labors and been transplanted to a higher sphere, where her worth will still bloom to profit in the garden of God, we, who yet remain, will adopt the following resolutions as an outpouring of our grief, hope and love of the one who has left us:

Resolved, That in the decease of our beloved friend and useful co-worker, Rilla McGgah, consort of Dr. T. W. Tarleton, we have sustained a great loss, and beseech him who has afflicted us to be our Comforter in this sad trial.

Resolved, That we hope again to meet her in the heavenly mansions where she is already received, having died in the faith of him who has gone before to prepare a place for those who love him.

Resolved, That we retain a loving remembrance of her who was sunshiny of presence and true of heart, and extend our sympathies to those to whom she was most near and dear; and further that our secretary be requested to furnish a copy of these resolutions to the family of the departed, and a copy to the New Orleans Christian Advocate, with a request that it publish the same.

MRS. N. B. TRELLUE, for Com.

RINEHART—Sister Shady Ann Rinehart, wife of Wesley Rinehart, was born February 27, 1834, in the State of North Carolina, Edgefield district; moved to Louisiana in the year 1871, and settled in Jackson, now Lincoln parish; died October 20, 1886. She embraced religion and attached herself to the Methodist Episcopal Church, South, in 1869. In 1872 she was most powerfully blessed under the preaching of the gospel, and never afterward doubted her acceptance with God.

She was sorely afflicted for three years. Confined to her room for six months, and in bed three months, she was never heard to utter a word of complaint. Her only fear seemed to be that she would be to anxious to depart. The writer visited her often in her sickness; always found her cheerful, and a smile on her face. Sister Rinehart was a devoted wife, a loving mother, a kind neighbor, and a faithful, earnest Christian. She bore her afflictions with Christian patience, and was ready when the Master called. A large circle of relatives and friends attended the funeral services. May they all walk in her footsteps, imitate her piety, and meet her in the home of the blessed! J. L. W.

South Carolina Christian Advocate please copy.

WELLS—One by one the Wells' family are being gathered home. This is the fourth member of the family we have buried since 1880. Sister Sarah Jane Wells was born in Sumter county, Ala., March 9, 1836. In 1810 her parents moved to Louisiana and settled in Caddo parish, where the greater part of her life was spent. She professed religion in 1856, and shortly after united with the Methodist Episcopal Church, South, of which she ever lived a consistent member. She was not demonstrative; but her consistent daily life was the greatest test of her deep piety. On February 28, 1887, in the town of Keachi, at half-past ten A. M., she quietly entered into the "rest that remaineth for the people of God." She is gone from us, but her memory will linger, like the rays of the setting sun, to tell us she lives to die no more. G. M. L.

MISCELLANEOUS.

Many persons habitually suffer from headache, more or less periodic, strange nervous sensations, indifference to food, and an indescribable depression of spirits which they can assign no reason for. Malaria in the system is often the real cause, and *one dose* of Shallenberger's Pills will work wonders. A few more doses will remove all the trouble.

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SEE IT! TRY IT! BUY IT!
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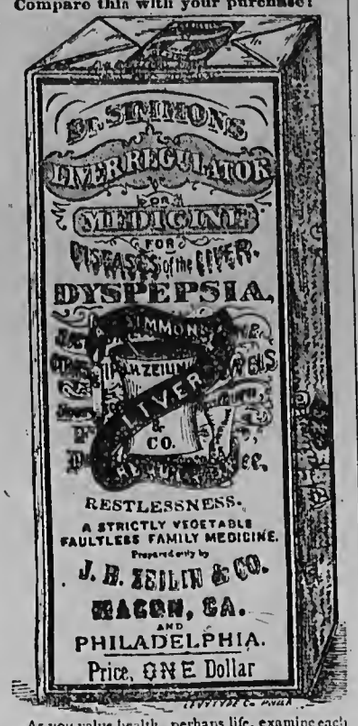

As you value health, perhaps life, examine each package and be sure you get the **Genuine**. See the **red Z Trade-Mark** and the full title **on front of Wrapper**, and **on the side the seal and signature of J. H. Zeilin & Co.**, as in the above fac-simile. Remember there is no other genuine Simmons Liver Regulator.

Mademoiselle Cecille Marie d'Argout,
The beautiful and gifted French actress, writes:

Place de Palais—Bourbon,
Paris, January, 1885.

Messieurs Liebig Company:

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Messieurs Liebig Company:

Your COCA BEEF TONIC is really a most wonderful tonic. It has restored my strength and cured me of my stomach and liver difficulty.

(Signed)
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Price $1 and $2 per bottle. Prepared only by
Winchester & Co., Chemists,
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Sold by Druggists.

An Agreeable Aperient.
ROGERS'
DRY CITRATE OF MAGNESIA.
This Well-Known Preparation is
HIGHLY RECOMMENDED
—FOR—
Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fever.
It cools the blood and regulates the bowels. It is a favorite medicine for children.
Prepared by
A. ROGERS' SONS, Chemists,
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Superior to Mineral Waters, Seltlitz Powders, etc.
FOR SALE BY ALL DRUGGISTS.

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EPPS'S COCOA.
Breakfast.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —*Civil Service Gazette.*
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Fishing Tackle and Ammunition,
WOODEN AND WILLOW-WARE,
PAPER, ROPE, GLASSWARE,
HARDWARE.

Axle Grease,	Oars and Oakum,
Baseball Goods,	Oil Cans and Stoves,
Blacking and Line,	Oyster Tongs,
Clocks and Combs,	Perfumery and Soaps,
Corks and Bottles,	Rope Reels,
Croquet and Marbles,	Stationery,
Knives—pocket and table	Tinware,
Lamps and Trimmings,	Twines and Wick,
Lye and Sal Soda,	Whips and Lashes,
Mirrors,	Wire Goods.

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Sole Agency South for the Celebrated Hickok Calcium Burners and Emptre Co. Scales.

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Most Substantial Piano-forte
MANUFACTURED.
They have stood the test, and Certificates from the leading Artists, Colleges, Convents and others pronounce them
Superior in Every Respect.
Sold on Terms and Prices Sure to Attract Buyers.

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CARPETS,
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Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.
The Artificial Eye is not only a beautifier, but it serves other excellent purposes.
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It prevents the eyelashes from turning within, causing inflammation.
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PURE GROUND BONE.
200 Pounds to the Acre will Double the Yield.
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to the Next Conferences.

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HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending March 15, 1887.)

COTTON.		
Low ordinary	7 5-16	@ — —
Ordinary	7 13-16	— —
Good ordinary	8 9-16	— —
Low middling	8	— —
Middling	9 15-16	— —
Good middling	9 9-16	— —
Middling fair	10	— —
Fair	10 11-16	— —
Galveston middling	9 5-16	— —
Mobile middling	9¼	— —
St. Louis middling	9⅜	— —
SUGAR.		
Inferior	2½	3¼
Common	4	4 5-16
Good common	4	4 5-16
Fair	4	4 5-16
Good fair	4	4 5-16
Fully fair	4⅛	4 7-16
Prime	4⅜	4 7-16
Strictly Prime	4½	4 9-16
Choice	— —	— —
Seconds	3¾	4⅞
Choice yellow	— —	5½
Gray White	— —	— —
Choice whites	5 9-16	— —
Stan. Gran	5¾	— —
MOLASSES.		
Syrup, Open Kettle	— —	— —
Fair	20	25
Strictly Prime	28	33
Choice	28	33
RICE.		
Fancy	— —	— —
Choice	— —	— —
Prime	3¾	4
Good	3½	3⅝
Fair	3½	3¼
Ordinary	— —	3
Common	2¾	2⅞
No. 2	— —	2¼
Rough	2 50	2 95
FLOUR.		
Minnesota bakers	4 62½	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12½	5 25
Choice	3 90	4 00
Fancy	4 15	4 20
Extra Fancy	4 40	4 50
CORN PRODUCTS.		
Cream meal	— —	2 50
Corn meal	— —	2 30
Grits	2 60	— —
Hominy	2 75	— —
GRAIN, ETC.		
CORN:		
White	51	— —
Yellow	50	— —
Mixed	50	— —
OATS:		
Western	— —	38
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	16½	— —
Prime	12 00	14 00
PROVISIONS.		
PORK:		
Mess	18½	— —
Prime Mess	17 75	18 00
Rumps	15 75	16 00
BACON:		
Fancy breakfast	11½	— —
Shoulders	7¼	— —
Sides, long clear	9 15	— —
Sides, short rib	9¼	— —
HAMS:		
Sugar-cured	— —	12 00
DRY SALT MEAT:		
Shoulders	6⅜	— —
Sides, long clear	8⅝	— —
Sides, short rib	8¾	— —
GROCERIES.		
COFFEE:		
Prime	— —	15⅝
Fair	— —	14⅝
Common	— —	13½
BUTTER:		
Western Creamery	34	— —
Western Dairy	21	22
Country	— —	— —
LARD:		
Choice	7¼	— —
TEAS:		
Choice	40	80
Fair	21	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	35½	36
Lard	— —	60
VEGETABLES.		
CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ head	8	10
POTATOES:		
Louisiana	12	15
Western	1 25	1 40
KROUT:		
Western, ₱ bbl	— —	6 50
ONIONS:		
Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
1¾ lb. per yd	7¾	— —
2 lb	8½	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	3 00	3 50
Chickens, South'n	2 50	3 00
Young	1 75	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	10	11
Southern	10	11
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10½
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	18 25	18 50
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

MARCH 8.

Mr. Balfour was sworn in to-day as Chief Secretary for Ireland.——It is officially stated that the Marquis of Lothian (Mr. Shomberg H. Kerr) will succeed Balfour as Secretary of State for Scotland.——The treaty of alliance between Austria, Germany and Italy was signed March 4.——Up to Saturday, March 5, there had been filed in the Pension Office, 7,716 applications for pensions under the Mexican Pension Law.——So far 117 cities have applied under the new law for the extension of the free delivery system. Quite a number of cities entitled to the right are not making applications.

MARCH 9.

Mgr. Rampollo, nuncio at Madrid, declines the office of Papal Secretary of State.——The session of the Limerick Assizes was suddenly brought to a close, owing to the fact that juries constantly returned verdicts of acquittal.——Mr. and Mrs. Gladstone have gone on a visit to the Queen at Windsor.——The control of the Baltimore and Ohio railroad has passed into the hands of Alfred Sully, of New York.——The President to-day signed the commission of Recorder of Deeds James M. Trotter.——The following Louisiana postoffices have been discontinued: Caledonia, West Carroll parish, mail to Oak Grove; Calvin, Lincoln parish, mail to Knowles.

MARCH 10.

Dr. Junker, African explorer, has arrived at Munich in good health.——Herr Von Hoffman, Secretary of State in the government of Alsace-Lorraine, has resigned.——An explosion of melenite, the new explosive, occurred to-day in the arsenal at Belfort, France. Several men were killed and wounded.——Stanley has arrived at Cape Town in fine condition.——Mr. Gladstone will lead the opposition to the Coercion Bill.——Two thousand four hundred miners have struck in the Borinage district, Belgium.——James B. Eads died, of pneumonia, at Nassau, New Providence Island, on the eighth.

MARCH 11.

The Septenate Bill passed in the Reichstag by a vote of 227 to 31.——The Czar has conferred the decoration of the White Eagle upon Count Herbert Bismarck.——More earthquake shocks in Southern Europe.——Russia intends to ask Turkey to interfere in Bulgaria.——Severe snow-storms are raging in the north of England and in Ireland and Scotland.——The negotiations between Garrett and the Richmond Terminal for the purchase of the Baltimore and Ohio railroad are declared off.

MARCH 12.

Two more leaders in the recent Bulgarian insurrection have been sentenced to death, and 125 others, participants in the revolt, sentenced to prison.——Prince Bismarck gave a dinner last night to the leaders of the various parties that voted for the Septenate.——Emperor Francis Joseph has decorated Herr Manlicher with the order of the Iron Cross, for his invention of the repeating rifle recently adopted for the use of the Austrian army.——Snow-storms prevail throughout England to-day.——It is said that the Interstate Commerce Commission will be announced next week.——A fire in the Commercial Cotton Press, this city, caused the destruction of $130,000 worth of cotton and buildings.

MARCH 13.

An unsuccessful attempt made to assassinate the Czar.——The American squadron is expected to arrive at Leghorn in a few days.——Russian admirers have sent Gen. Boulanger a valuable sword inscribed, "*Vive la France et Boulanger.*"——The Pope will confer the Cardinal's hat upon the nuncios at Paris, Vienna and Madrid, and ex-nuncio Massoln, of Lisbon, and the Archbishop of Ferrara.——Public Printer Benedict has discharged forty-three employees of the printing office. The reason assigned for the dismissals was that a reduction of expenses was necessary.

MARCH 14.

The Sultan of Morocco has prohibited the sale or purchase of intoxicants of all kinds and abolished the State tobacco monopoly. The Moorish tobacco and snuff shops have been closed. Large quantities of leaf tobacco were publicly burned by the Sultan's order.——The Prussian government suggests that the Pope convene an European Peace Conference for the settlement of the Eastern and Egyptian questions.——A passenger train on the Boston and Providence road fell through a bridge. Thirty lives lost and over one hundred persons more or less dangerously wounded.

We call the attention of our readers to the card of Mr. Walter Dunstan, who has reopened his office for shorthand and type-writing work. Mr. Dunstan's well-established reputation as an expert stenographer needs no comment from us, his reports of Sam Jones' sermons at the Camp Grounds last summer having proved that he was as competent in that line of reporting as he is known to be in legal work; in fact, Mr. Dunstan is, what is so rare to find nowadays, a first-class all-round stenographer. Mr. Dunstan has two experienced operators on the typewriter in constant attendance at his office, and careful and prompt attention is given to all copying, no matter whether the job be large or small. Mr. D. also receives a limited number of pupils for private instruction, and anyone desirous of learning shorthand will find it to their interest to secure his services as teacher, as his long and varied experience, both as a practical reporter and teacher, renders him thoroughly capable in this respect.

Mr. W. Y. Kelly, special agent of the American Mercantile and Collecting Association of New York, has been in the city during the past week, collecting subscriptions to the Advertiser-Reporter, and explaining the workings of the association. Every publisher in the country ought to be a subscriber, and save to himself much worry and many dollars.

Periodicals.

MARCH PERIODICALS.

—The Sidereal Messenger has articles on comets, meteors, eclipses, etc.

—The New Princeton has Napoleon Bonaparte; by Henri Taine; Essentials of Eloquence, by W. M. Taylor; Study of Politics, by Woodrow Wilson; Victor Hugo, by John S. Fiske; Notes and Criticisms. Published six times a year, at $3 00. A. C. Armstrong & Son, 714 Broadway, New York City.

—The Studio, February, has several beautiful etchings by Sidney L. Smith, and some good reading. Clarence Cook is editor. Number 3 East 14th street, New York City. Price, twenty cents a number.

—Gleanings from Bee Culture, Medina, Ohio, by A. I. Root. $1 per annum.

—We have received from John Church & Co., Cincinnati, samples of very beautiful Easter music. Now is the time for our friends to supply themselves; and we can recommend the publications of this house.

—Wide Awake is handsomer and brighter than usual, if possible. Beauty beams all through it.

—Babyhood is neat and useful and beautiful, and commends itself to all. Babyhood Publishing Company, 5 Beekman street, New York.

—The Pulpit Treasury has its usual table of good things for preachers and laymen. E. B. Treat, 771 Broadway, New York.

—The Homiletic Magazine has its four valuable sections well filled with good reading. Same publishers as the Treasury.

—Southern Methodist Review. Such writers as John J. Tigert, Edward Barrass, J. H. Brunner, Bolling, Hoss, Tillett and Tucker, make up a table of contents worthy of the attention of all readers. Southern Methodist Publishing House, Nashville, Tenn. Price, $2 a year.

—The Brooklyn Magazine has some readable articles and four sermons from Henry Ward Beecher. 130-132 Pearl street, New York. Price, $2 a year.

—Woman's Magazine is good and cheap. Frank E. Housh, Brattleboro, Vt. Price, $1.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

The following is Bradstreet's estimate of the late strike in New York:

The New York 'longshoremen's and New Jersey coal-handlers' strikes are now generally recognized as failures. The total number of striking employees is 93,000 since January 1. These, with 38,000 men thrown out of work from other causes within six weeks, account for 131,000 stopping work during 1887. These men have lost $3,000,000 in wages, have reduced the total value of foreign trade $3,380,000 at least within two weeks, and at New York alone have entailed $900,000 extra expense on employers and the public. Nearly all larger centers record decreased clearings. During the first half of February New York's total clearings have declined about $37,000,000.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
Publisher.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Verona and Tupelo, at Tupelo	Mar. 19, 20
Okahoma station	26, 27
Shannon, at Troy	Apr. 2, 3
Richmond, at Brooks' Chapel	9, 10
Saltillo, at Moorsville	16, 17
Pontotoc, at Harmony	23, 24
Houston and Wesley, at Houston	30, May 1
Sparta, at Friendship	7, 8
Buena Vista, at Buena Vista	14, 15
Aberdeen station	21, 22
Prairie	June 4, 5
Okalona circuit, at Tranquill	8
Ebenezer, at Egypt	11, 12
Athens	16
Caledonia	18, 19
Fulton and Smithville	25, 26
Tremont	28

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Oxford	Mar. 19, 20
Water Valley	26, 27
Grenada	Apr. 2, 3
Grenada circuit	10, 11
Minter City	16
Shiny Side and McNutt	17, 18
Carrollton circuit	21
Coffeeville circuit	23, 24
Atlanta circuit	30, May 1
Pittsboro circuit	4
Lodi circuit	7, 8
Banner circuit	14, 15
Sarepta circuit	18
Tacoopola circuit	21, 22
Abbeville circuit	28, 29
Charleston circuit	June 4, 5

C. N. TENRY, P. E.

SARDIS DISTRICT—SECOND ROUND.

Sardis	Mar. 19, 20
Cockrum circuit	26, 27
Hernando and Coldwater	Apr. 2, 3
Como and Frenonia	9, 10
Horn Lake	16, 17
Lewisburg	23, 24
Chulahoma	30, May 1
Senatobia station	14, 15
Senatobia circuit	21, 22
Mt. Vernon	28, 29
Mastodon	June 4, 5
Pleasant Grove	11, 12
Eureka	18, 19
Panola	25, 26

The District Conference will convene at Batesville, May 6.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Byhalia and Victoria	Mar. 26, 27
Holly Springs	Apr. 2, 3
Holly Springs circuit	9, 10
Marshall	16, 17
Early Grove	23, 24
Olive Branch	30, May 1
Pine Mountain	7, 8
Snow Creek	14, 15
Ashland	21, 22
Hickory Flat	28, 29
Emory	June 3, 4
Cornersville	11, 12
Shelby Creek	— —

JNO. HARCROFT, P. E.

WINONA DISTRICT—SECOND ROUND.

Kosciusko station	Mar. 19, 20
Carrollton and Greenwood, at Green'd	26, 27
Richland, at Goodman	Apr. 1
Valden, at Friendship	2, 3
Durant and Lexington, at Lexington	9, 10
West, at Midway	16, 17
Sidon, at Jordan Chapel	22
Black Hawk, at Acona	23, 24
Winona circuit, at New Hope	30, May 1
Winona station	1, 2
Newport, at Spring Grove	6
Sallis, at Spring Ridge	7, 8
Newtonville	12
McCool, at McCool	14, 15
Zilpha	20
Ethel, at Shady Grove	21, 22
Ebenezer	28, 29
Belzoni	June 4, 5

R. P. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Lyon	Mar. 20
Cherryhill	27
Leota	Apr. 3
Hollandia	10
Austin	17
Greenville	May 1
Concordia	8
William's Bayou	15
Mound Bayou	22
Bollvar	23
Drake's Chapel	June 5

District Conference at Greenville, April 28-30.

J. W. HONNOLL, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Centreville, at Centreville	Mar. 19, 20
Columbia, at Columbia	26, 27
Montgomery, at Montgomery	Apr. 2, 3
Ada, at Gray's Creek	9, 10

R. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Haynesville circuit, at Haynesville	Mar. 19, 20
Homer circuit, at Homer	26, 27
Farmerville circuit, at Farmerville	Apr. 2, 3
Summerfield circuit, at Alabama	9, 10
Downsville circuit, at Downsville	16, 17
Indian Village circuit, at Bethel	23, 24
Ringgold circuit, at Ringgold	30, May 1
Sparta and Saline, at Sparta	7, 8

ROBERT RANDLE, P. E.

DELHI DIST.—FIRST ROUND.

Lind Grove, at Bartholomew	Mar. 19, 20
Oak Ridge, at Good Hope	26, 27
Floyd, at Oak Grove	Apr. 2, 3
Bastrop	9, 10

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

North Bossier, at Concord	Mar. 19, 20
Mooringsport, at Pine Hill	26, 27

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Sulphur Mine	Mar. 20, 21

S. S. KEENER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Morgan	Mar. 20
Carroll'n and Parker Ch., at Carrollton	27
Baton Rouge	Apr. 2, 3

JOHN T. SAWYER, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Nebo	Mar. 19, 20
Hoxie	21, 22

W. L. C. BENNICETT, P. E.

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Story of a Postal Card.

I was afflicted with kidney and urinary Trouble—
"For twelve years!"
After trying all the doctors and patent medicines I could hear of, I used two bottles of Hop "Bitters;"
And I am perfectly cured. I keep it
"All the time!"
Respectfully, B. F. BOOTH, Salisbury, Tenn. May 4, 1883.

BRADFORD, PA., May 8, 1885.
It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc. I have not seen a sick day in years, since I took Hop Bitters. All my neighbors use them. MRS. FANNIE GREEN.

ASHBURNHAM, MASS., Jan. 15, 1886.
I have been very sick over two years. They all gave me up as past cure. I tried the most skillful physicians, but they did not reach the worst part. The lungs and heart would fill up every night and distress me, and my throat was very bad. I told my children I should never die in peace till I had tried Hop Bitters. When I had taken two bottles they helped me very much indeed. When I had taken two more bottles I was well. There was a lot of sick folks here who have seen how they cured me, and they used them and were cured and feel as thankful as I do that there is so valuable a medicine made. Yours truly,
MISS JULIA G. CUSHING.

$3,000 Lost.

"A tour in Europe, that cost me $3,000, done less good than one bottle of Hop Bitters; they also cured my wife of fifteen years' nervous weakness, sleeplessness and dyspepsia."—Mr. R. M., Auburn, N. Y.

Baby Saved.

We are thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its nursing mother, which at the same time restored her to perfect health and strength.—The Parents, Rochester, N.Y.

☞ Unhealthy or inactive kidneys cause gravel, "Bright's disease, rheumatism and a horde of other serious and fatal diseases, which can be prevented with Hop Bitters," if taken in time.

"Luddington, Mich., Feb. 2, 1885. I have sold Hop Bitters for ten years, and there is no medicine that equals them for bilious attacks, kidney complaints and all diseases incident to this malarious climate. H. T. ALEXANDER.

"Monroe, Mich., Sept. 25th, 1885. Sirs:—I have been taking Hop Bitters for inflammation of "kidneys and bladder. It has done for me what four physicians failed to do—cured me. The effect of the Bitters seemed like magic to me.
W. L. CARTER.

GENTS:—Your Hop Bitters have been of great value to me. I was laid up with typhoid fever for over two months, and could get no relief until I tried your Hop Bitters. To those suffering from debility, or any one in feeble health, I cordially recommend them. J. C. STOETZEL.
638 Fulton street, Chicago, Ill.

Can You Answer This?

Is there a person living who ever saw a case of ague, biliousness, nervousness or neuralgia, or any disease of the stomach, liver or kidneys that Hop Bitters will not cure?

"My Mother says Hop Bitters is the only thing that will keep her from severe attacks of paralysis and headache.—*Ed, Oswego Sun.*

"My little sickly, puny baby was changed into a great bouncing boy, and I was raised from a sick bed by using Hop Bitters a short time."
A YOUNG MOTHER.

Report of the Condition of the

New Orleans National Bank,

At New Orleans, in the State of Louisiana, at the Close of Business, Friday, March 4, 1887.

RESOURCES.

Loans and discounts		$1,456,239 27
Overdrafts		1,104 60
U. S. bonds to secure circulation		200,000 00
U. S. bonds on hand		8,000 00
Other stocks, bonds and mortgages		256,220 00
Due from approved reserve agents		371,178 35
Due from other national banks		207,933 95
Due from State banks and bankers		27,252 62
Real estate, furniture and fixtures		108,221 12
Current expenses and taxes paid		8,441 35
Premiums paid		17,821 35
Checks and other cash items	$ 721 39	
Exchanges for Clearing-House	144,435 04	
Bills of other banks	16,409 00	
Fractional currency, including nickels	85 10	
Specie, including gold Treasury certificates	167,046 50	
Legal tender notes	325,000 00	673,937 23
Redemption fund with U. S. Treasurer, 5 per cent. of circulation		9,000 00
Total		$3,466,490 62

LIABILITIES.

Capital stock paid in		$ 200,000 00
Surplus fund		400,000 00
Undivided profits		52,032 61
National banknotes outstanding		174,360 00
Dividends unpaid		157 00
Individual deposits subject to check	$2,112,915 08	
Demand certificates of deposit	27,350 00	
Time certificates of deposit	2,600 00	
Certified checks	480 75	
Due to other national banks	42,078 46	
Due to State banks and bankers	123,586 72	2,658,411 01
Total		$3,466,190 62

STATE OF LOUISIANA, }
Parish of Orleans, ss. }

I, WILLIAM PALFREY, Cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief. WM. PALFREY, Cashier.

Subscribed and sworn to before me this eighth day of March, 1887.
GEO. W. CHRISTY, Notary Public.

Correct—Attest:
JOHN T. MOORE, JR.,
FRANK T. HOWARD,
CHAS. CHAFFE, Directors.

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Beautiful Cards, from 2c. to 25c., including envelope for each.
Fringed Cards, from 5c. to $1.00, including envelope for each.
Novelties in Brass, Plush and Satin; each in box and consisting of Barometers, Baskets, Crosses, Bell, etc., at from 15c. to $7.50.
Packet No. 1.—20 Raphael Tuck, Prang, Wirth Bros. and other fine Easter Cards, together with handsome fringed Cards sent free for 50c. post-paid.
Packet No. 2.—15 Larger and Finer Cards of same makers, with a beautiful fringed Card sent free for 50c. post-paid.
Packet No. 3.—10 of our Largest and Finest Cards with a handsome novelty in a separate box all for one dollar.
Packet No. 4.—5 elegant fringed Cards, each with envelope and protector, and 5 large and handsome plain Cards, for $1.00 post-paid.
Packet No. 5.—10 BEAUTIFUL CARDS, also one fringed Card for 25c.
STATIONERY DEPARTMENT is a new feature. Send for sample box of paper and envelopes, post-paid, for 35c., worth 50c.
50 Visiting Cards, engraved with copper-plate, only 75c. $2. Or 50 Cards from your own plate, only 75c.
Our Catalogue, No. 10, Artists' Material, now ready and will be sent on application.
LUDDEN & BATES, S. M. H., Savannah, Ga.

Christian Advocate.

VOL. 34.—NO. 12. NEW ORLEANS, THURSDAY, MARCH 24, 1887. WHOLE NO. 1599.

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THE DESIRED HAVEN.

Across the bar, at set of sun,
With gentle motion, tranquil, slow,
Her harbor gained, her voyage done,
I see the stately vessel go.

A glory strikes her from afar,
Deep crimson lights her masts enfold;
Gleams, silver-pointed, every spar,
And all her sails are cloth of gold.

I see the friends along the shore,
I hear their voices, full and clear—
"Good ship! Good ship! Thy toils are o'er.
Soul, find thy rest. Cast anchor here."

Well earned the greeting; earned the rest.
Pilot Divine, whom winds obey,
To us who still the billows breast,
Like entrance grant at close of day!
—Churchman.

Politeness.

In the year 1871, while stationed in Clinton, La., I was invited one evening, with several others, to the residence of my friend and neighbor, Mr. Cross. There I met a gentleman whom I had never seen before and have seen but once since, and whose name I can not now recall, who was the embodiment of true politeness. He was condescending, kind, complaisant. He understood the art of pleasing to perfection. He did not seem to think of himself, but by every word and deed strived to contribute to the happiness of others. A courteous gentleman, he was the source of pure enjoyment to all present, and left an impression on my mind that abides there now after the lapse of more than sixteen years.

The question has often arisen in my mind since, whether we should not cultivate politeness as a Christian grace, and as a means of usefulness to others. We are commanded to "be courteous," and to "please our neighbor for his good to edification." Paul maintains that he sought to "please all men in all things, not seeking his own profit," and a greater than Paul, "even Christ, pleased not himself." And this accords with the "golden rule"—called "the royal law" by James—"Whatsoever ye would that men should do to you, do ye even so to them." If everybody would do that, what a blissful state of society we would have on earth; and this would be but a foretaste of heaven,

"Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet."

If politeness is not essential to character, it at least gives finish and perfection thereto. A "diamond in the rough" may have its intrinsic value, but, polished, it will be far better appreciated, and more likely to pass for what it is worth. Dropping the metaphor, these amenities and everyday proprieties of life are essential to give influence and usefulness to a virtuous character. It is the pride of some otherwise good people to be blunt and gruff in their manners. It is the pride of others to be sarcastic in speech. I have known some who were conscientious, strong, cultured, but who seemed to delight in sharp, cutting remarks, calculated to severely wound the spirit of others, when a soft, gentle, pleasing word would serve their cause as well.

A heathen philosopher had the wisdom to say, "It is the property of justice not to injure men, and of politeness not to offend them." Robert Hall once said of a pious friend of the type above described, "He can not know how offensive such conduct is, or, as a religious man, he would endeavor to correct it." We instinctively shun the society of those who delight in rasping our feelings, and can not enjoy the companionship of those who seem oblivious of the comfort and happiness of other people. We devoutly pray that they may learn the golden rule.

It costs but little to be polite; but who can estimate its happy effect upon the relations of life? What an influence for good it gives a person in society! Besides, it is an element of success in the business world. A merchant prince was once asked by what means he had come to realize so ample a fortune. He replied, "By one article alone, in which you may deal, too, if you choose—civility." I think I knew a strong mercantile firm to fail for the lack of this article. They had a fine store, and it was well located. They made a beautiful display of goods, and their prices were reasonable. But they were not polite to their customers, and the trade drifted into other channels. Is not this one of the secrets of the success of Jews as merchants—their proverbial politeness to their customers? Why should the children of this world be wiser in their generation than the children of light? Why should not the children of God cultivate and develop that grace that will so enlarge the sphere of their influence, and so augment their power for good? We see in nature how God has mingled the ornamental with the necessary. Let us imitate his example in the development of our character. We see, too, how much unhappiness there is in this world. Let us strive not to increase it, but to diminish it by being ourselves a source of pure enjoyment to every circle we enter. To this end we must love our neighbor as ourselves. We must not be selfish or egotistical: We must be condescending, kind, pleasing. And all this to glorify God and to do good to our fellow-men.

W. B. LEWIS.

CANTON, Mississippi.

From Montana.

MR. EDITOR: The winter months have come and gone, so that I am able from personal observation to tell what winter means in Montana.

Though we had some cool spells, it did not set in properly till January. We had one cold snap in November which lasted only a few days. The thermometer registered about twenty degrees below zero. We had snow occasionally in November and December; but the warm days of sunshine would follow, and soon all would melt away. About December 20 it came to stay, shortly after which time cold weather began. The last of January we had what is termed a snow-storm, giving us about two and a half to three feet of snow. During this time the sleigh bells have made music in Butte. Everything was unwheeled and put on "runners"—all draught conveyance, from the light express to the heavy freight wagon, drays, etc. It is difficult for a Southerner to understand how easily heavy loads are carried over snow as we have it here. From the time it begins to fall it is kept packed by continued travel, so that the public thoroughfares are made very firm though the snow become very deep. During the first week in February we had a second very cold spell. The mercury registered thirty-five degrees below zero. A man's nose gets pretty cool if he goes out very early in such weather.

Perhaps some of my little friends in Louisiana would like to know how boys and girls amuse themselves in our cold country. During the snow season they have fine fun in coasting. Those of them who have read about "Lazy Ned" understand something of this sport. In coasting they use the "bob-sled," "cutter" and "toboggan." They get them a beaten track from the top of one of these buttes to the bottom, sometimes a distance of half a mile. The little boys go down on the their bob-sleds in all manner of attitudes; generally, however, they lie on their stomachs, head foremost, making rudders of their feet. The speed is wonderful—often at the rate of a mile in two minutes. It is well for those pulling up hill to keep a sharp lookout lest there be a mighty collision. The girls, of course, ride in a manner more becoming their sex.

No doubt many wonder how people here cross the main range of the Rocky Mountains in midwinter. As I took such a trip with Bro. L. B. Stateler, February 16, I know just how it is done. We took stage on runners—runners being slide fixtures instead of wheels—at 8 A. M., and made the trip to Boulder, a distance of forty miles, by 8 P. M., having a delay of two hours on the way because of a snowdrift. We went through what is called a divide—a natural pass that God arranged in the creation. Immediately on the top of the mountain is what is called a park—a very level section or basin-like country about six miles wide and twelve long. The day we passed over, just as we reached the top from the western slope the thermometer registered about twenty. A good fur coat and cap prove very acceptable on such occasions. The stages keep the road nicely packed all winter, and very rarely fail to make the forty miles in ten hours.

Bro. Stateler told me, as we went over, that he had not missed a single appointment on the district for four years on account of weather and travel, though he passed over the Rocky Mountains every round.

Our fuel from the middle of September to date has cost us $30. Wood sells at $5 50 to $6 50 per cord; coal for $10 per ton. The railroad boom in Montana will greatly reduce the expense of fuel.

I have only had time to go into one mine since coming here. To be eight hundred and a thousand feet under ground to me is not a very pleasant situation. I shall be pleased at some future time to "write up" one of these mammoth enterprises for the readers of the ADVOCATE who know nothing of them.

We are moving along fairly with our church work. I suppose we may be said to be making haste slowly. Four have been added to the church—all adults. We have been successful financially. The pastor's salary is paid to date; so also the presiding elder. Our apportionment for foreign missions has all been collected, and I send to Nashville to-morrow. That for domestic missions is nearly all promised. We have had many outside expenses in our new work.

The Sunday-school is quite an interesting feature in our charge. We began in October with twelve—now we have over fifty enrolled. We are well supplied with good teachers, and our literature from Nashville. Mrs. Coney, though busied with the care of domestic affairs, has a very interesting class of eight girls who meet her promptly every Sabbath with good lessons.

We, too, Mr. Editor, aside from the salary, are "stormed" and "pounded" occasionally, like many of the good brethren in Louisiana and Mississippi. The health of my family is quite good in this high dry air.

We have had two days of melting; our streams are being swollen. I am sure you brethren in the swamp may expect a high tide when our snow all goes.

Though we have many reasons for encouragement in our young work, there are many difficulties to encounter. I have a somewhat dreaded task before me in the near future. That is to raise a debt off our new church. I scarcely dare leave our immediate city to ask aid. An opera troupe spent five days and nights in our town not long since, and is said to have carried off $9,000. I am hoping and praying to raise $800 only. I am glad to see so many answering the call to China, Japan and Brazil. May the "church in the States" not forget the cry of her sons and daughters in the West! Please forgive the length of this communication. Respectfully,

A. C. COUEY.

BUTTE CITY, MON., March 10, 1887.

Letter from Japan.

MR. EDITOR: Mr. Sokuma has been especially active in the circulation of Christian books, and in this way strengthening the believers, awakening the impenitent, and leading inquirers to Christ, their only Savior. He also preaches at times in his own house, and in new places that have recently been opened in that section of the country. At a Buddhistic service, held in opposition to Christianity, he replied with such effect as to draw tears from the eyes of the priests themselves. During his trial he was instrumental in the conversion of ten persons who have since made a public profession of their faith.

His sentence was announced on July 24, 1886, and consisted in a penalty of about $10 and imprisonment for five months. When this was received he sent a request that he might be permitted to take the Scriptures and Christian books with him, so as to work for the Master among his fellow-convicts; but the request was not granted. When he went to the prison he entered at once upon active efforts for the conversion of others, and even exhorted the warden to forsake his sins and become a follower of Christ. As the result of his fervent prayers and devoted life, another convict belonging to the same party became convinced of sin and his need of a Savior. This man was a young doctor whose father had been of the privileged class, that were allowed to carry two swords, and was the head of a band of gamblers in the province of Awa. The practice of gambling led to other acts of wickedness, and at length the father was executed for his many crimes. An uncle was banished for similar offenses, and for two generations this doctor's ancestors had been either gamblers or vagabonds. Up to the time that he went to prison, the doctor had no idea of sin or a devil. He had once heard part of a sermon, but turned away from it in disgust. But the prayer of Sokuma touched his heart and led him to feel that there was a God who made and rules over all. Then came conviction of sins such as is almost unknown in Japan. The sins of his parents and his own terrible wickedness seemed to him a burden too great to bear, and only as he looked to Christ could he find relief.

Upon his release from prison, the doctor came to Tokio in order to confess his faith at once and receive baptism. Realizing the preciousness of Christ's love, he returned home and immediately began to work among his friends and companions. By his efforts some have already been led to abandon their idols and are now beginning the way of life. Among the number are three of the school teachers in the town where he resides. By his efforts a good audience was recently gathered to hear a foreign missionary preach the gospel, and hereafter that place is to become a field for evangelistic work.

Sokuma is still in prison; but he is contented and happy because the Lord is with him. The school where he became imbued with infidel doctrines has recently been placed in the hands of one of the missionary bodies, and will henceforth become a fountain of truth instead of being a hot-bed of error. The head of the same school is a candid and sincere inquirer, and recently expressed his conviction that the sacrifice of Christ was necessary for the redemption of man. He has denied this before, and his change of mind is likely to be attended with very important results. Such are some of the miracles of grace in Japan. The future is bright with hope, because God is with us. Our duty is simply to sow the seed in faith and with prayer. Its fruitage is sure and glorious.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, JAPAN, Feb. 7, 1887.

Educate Your Daughters.

The citizens of Mississippi, and especially the Methodists, who are under the administration of the Mississippi Annual Conference, of the Methodist Episcopal Church, South, are to be congratulated on the character of their institutions of learning, especially the female colleges under their supervision. The high grade of scholarship maintained, and the broad, enlightened culture that now distinguish them, ought to be a source of true pride to our people and the citizens of Mississippi generally, and cause the outflow of our daughters to other States to cease altogether.

It was our good fortune at the last session of the Mississippi Annual Conference, held at Port Gibson, to become personally acquainted with the president and teachers of the Port Gibson Female College. The management of this college, presided over and conducted by the Rev. T. C. Bradford and his able faculty of teachers, was a new revelation to us. I confess to have been captured by a complete surprise as to the character and high grade of scholarship inaugurated in this splendid institution. Without any disposition to exaggerate or desire to be fulsome, I must say there was one thing about the management that impressed me most favorably, and that was the ease, the air of grace and the polished refinement that pervaded the whole institution, that spoke volumes for its president and teachers. Indeed, I consider this element, this unwritten law of the college, as far superior to any stiff or formulated rules by which to govern our daughters. The president and his teachers deserve a very high commendation for this rare element of power, impressing for good the moral character of the scholars, and necessarily leading them up to a very exalted grade of refinement, and the maintenance of a pure religious life. The teachers have been selected to fill the various departments, with special reference to their great worth and talents, thereby placing the college on the highest grade of thorough scholarship. As to the musical department, presided over by that accomplished expert and polished lady, Miss Anna Barbee, of whose rare gifts and qualifications we can speak from personal knowledge, fitting her for any institution in the land, we congratulate the president in having secured her services. Without any hesitation, therefore, we commend this female college to the patronage of our people, and wish the able president abundant success and much honor.

J. W. HARMON.

A Correction.

MR. EDITOR: I notice in our report on the observance of the Sabbath, made to the Mississippi Conference during its last session, that the word "universal" has been substituted for the word "moral." "Moral" is the word we used, and it is the word we wish would have been printed, for "universal" does not express what we wanted to express. A commandment may be a universal one, and still not be a moral one. SECRETARY.

NEWTON, Mississippi.

Current Coins.

(Wesleyan Christian Advocate.)

God takes care of remnants. He is not wasteful of anything good. His mighty fan winnows the threshing-floor, but drives away not a grain of the wheat. His vine-dresser cuts away dead branches, but spares the living vine. His husbandman is directed to let even the tares alone, lest, in pulling them up, he damage the good seed also. He is hopeful where there is promise of good, and so he directs the gardener to spare even the barren tree in the hope that another year's culture will cause it to bear fruit.

(Advance.)

True sympathy always purifies. It cheers. It helps to right-seeing. It heals. It strengthens. It exalts and brings one nearer to God. It puts evil passions to sleep and awakens holy emotions. It quickens not the worst things, but the best things in a man. It has in it always a pulse of heavenly love. It never aggravates a bad symptom. It never accelerates a wicked course. It stills the troubled waters. It rests and soothes the aching heart. It makes a man hate the mean and low, and love the good and high. It takes one forward into companionships which are above the stars. It is more palatable than food; it is more refreshing than light; it is more fragrant than flowers; it is sweeter than songs.

(Southern Churchman.)

"You are on the wrong side of sixty," said a man to his neighbor. "No," was the reply, "I am on the right side." "Well, I thought you were over sixty." "So I am, but that is the right side." So? Beyond the doubts, if the sexagenarian is on the side of Christ and thus nearer the time when he will lay down the battle and burden of life and take up the results of his victory, which, while not plain as to what they are, are yet glorious beyond all the thoughts and expectations of the mind. "We see through a glass darkly, we know in part;" but when the river is crossed, whether with more or less difficulty, then the glory and greatness, the honor and dignity which God will confer upon the aged disciple of the Lord Jesus.

(Christian Guardian.)

Some converts drift into a state of spiritual declension, because they never find their proper work. They think of conversion as all that is needed, and become indolent. Now, one great purpose of religion is to redeem the powers of body and mind from the service of sin and Satan and to consecrate them to the service of Christ. If our spiritual faculties are not exercised, they will become feeble and decline. Spiritual idleness is the precursor and sign of spiritual death. There is no possibility of growth in holiness, while indolently neglecting duties which God has enjoined. Young converts who live as if there was nothing for them to do, will surely backslide and cast away their confidence. Holy diligence in the Master's service is essential and can not be neglected without peril to the life of the soul. All true work is a means of grace.

(Texas Christian Advocate.)

Any man is dead who has nothing but gold and luxury and political power—who, sitting in the midst of earthly pleasure, has nothing but this. There is a way to live, however, so that the loss of even a kingdom will be the loss of the secondary and accidental; so that even death is but the rolling away of the stone from a sepulchre. Only give the man a soul-house that is fit to live in—pure intent, inward cleanness and sincerity, fervent love of God and communion with him, and he is master of any emergency, disquiet or privation. The changes of life shall be met with a serenity that is undisturbed. No storm shall stir the depths of his spirit. In all clouds and darkness he shall have calm, he shall have sunlight. None of these things shall move him, for he shall be able to say: "I am persuaded that neither death nor life, nor things present, nor things to come, nor height nor depth, nor any other thing that is, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

(Raleigh Christian Advocate.)

Richard Baxter said some of his people "had a wheelbarrow religion," they "went when they were shoved." This is an apt description of the religion of some in these days. If they go to prayer meeting, somebody must go by their homes and shove them along. If they pay any quarterage, the steward must push them to it. It is harder than rolling a wheelbarrow up hill to keep them going. In every church may be found the *wheelbarrow members*. We pity the arms that have to push them. Sometimes a pious wife rolls out to church an indifferent husband. Then a godly mother wheelbarrows a frolicsome daughter or a careless son.

One line of Cowper's hymn reads:

"Judge not the Lord by feeble sense."

We have read of a "brother" who always read and sang it:

"Judge not the Lord by feeble *saints*."

While this mars the poetry, it does not wholly spoil the "sense" of the line. Wheelbarrow saints must not be taken as samples of gospel grace—they are not representatives of what religion does for fallen man.

Christian Advocate.

THURSDAY, MARCH 24, 1887.

LIFE'S MUSIC.

BY WILL S. MONROE.

I hear Ra's music everywhere I go,
In crowded street or forest-bowered hall;
Sometimes in anthems sweet, and clear and low,
Sometimes in cries of sorrow's gloom and pall.

The little child that waddled by my door
With just enough of years to creep along,
His footsteps made upon the sabled floor
A patter soft—a child's undaunted song.

The rural lass that chased as she patted
Her buckets full of produce from the kine,
The rustic lad that whistled as he halted
His horned team and yoked them 'neath the pine.

And aged sires that basked neath shady trees—
These all were playing life's great instrument—
The young the sweet, the old the shriller keys,
While Nature rendered the accompaniment.

—Christian at Work.

A Chatty Letter from a Preacher's Wife.

MR. EDITOR: In a charming letter to the "Old Richmond," some weeks ago, "Gilderoy" relates, in his own inimitable way, his experience in a recent move, the warm reception which awaited himself and family, and other matters of interest. He humorously describes the emotions awakened by such tokens of appreciation: and so similar was it all to my own experience, about two months ago, on arriving at the Benton parsonage, that I wondered why it was that, for the life of me, I could not express it in the same charming language—humorous, tender, pathetic and entertaining from first to last.

How often have I realized, when reading "Gilderoy's" letters, how very near together lie the springs of laughter and of tears. I would that these literary wanderers, floating hither and thither on the great sea of religious newspaperdom, could be gathered up into one unique and entertaining volume. It would beguile many a lonely hour. But "Gilderoy" needs no eulogy from my humble pen. Hundreds read and enjoy those mirth-provoking sentences which sparkle with a wit which leaves no sting behind, and, better still, always points a moral.

The Conference year has opened up auspiciously with us at Benton, our new field of labor. Arriving after nightfall, on the coldest day (so I think) of the winter just past—January 3—we found that every preparation had been made for our comfort which was at all practicable under the circumstances. It was uncertain when we would arrive, owing to the weather; yet an elegant supper awaited us at the parsonage, to which we did ample justice, with appetites sharpened by the long, cold ride. We found many "nice things" for the inner man, and enjoyed them during the long "cold spell." Since then we have received many substantial tokens of favor; but the best of all is, that every department of church work seems to be prospering here in Benton beyond our weak faith and expectations. We have a *live* Sunday-school: eighty-three on the roll and in attendance; new members almost every Sabbath. Teachers and pupils have entered into the work, heart and soul, and I think scarcely anything short of a cyclone or an earthquake would keep them at home on Sunday morning. The pastor lately organized a Sunday-school Missionary Society, which has a large and constantly increasing membership. They meet twice a month, and have gone to work with great enthusiasm. It is interesting to note the various ways in which the little folks go about *earning* the money with which to pay their dues. We look forward to a delightful occasion on "Children's Day. We have a live prayer meeting also, which is largely attended and is growing in interest from week to week.

Our young friend and fellow-townsman, Bro. James Cowan, preached his first sermon a Sunday or two ago. A large audience listened with respectful attention to a plain, practical delivery of the gospel message. After the sermon many pressed to the altar to shake hands with the "boy preacher," and bid him God-speed. Many hopes and prayers center around this consecrated young man.

Benton High School, with Rev. J. W. Chambers at its head, is prospering; there being a large number of pupils in attendance—as many as the building can possibly accommodate. Bro. Chambers gives eminent satisfaction as an educator.

And now, Mr. Editor, lest I spin out this rambling letter to an unpardonable length, I will say, in conclusion, that I am very much in love with the "Bentonians" and all others whom I have met. Not that I am already "off with the old love, and on with the new." Far be it from me to forget or ignore the many words and deeds of love and sympathy tendered by the dear people of Sharon. They are endeared by memories of both joy and sorrow. When a few months ago, the "reaper, death, with his sickle keen," cut down in the bloom of young womanhood the "flower we most did love," then I realized that "kind hearts are more than coronets." Tried friends I "grapple to my soul with hooks of steel." But by the great law of compensation, which prevails everywhere, God graciously gives us new friends whose kind ministrations and gentle courtesies cheer our hearts from day to day. One word more: I congratulate the ADVOCATE upon her handsome new dress, and the editor upon his success in giving us a first-class newspaper. With best wishes for both, I am,

Yours truly,

MRS. J. S. PARKER.

BENTON, Mississippi.

Do Not Discourage Your Preacher.

It would be hard to understand how an intelligent layman could be induced to offer discouragement to the man sent him upon the purely benevolent mission of preaching the gospel and leading in general church work. Ideals are never realized, it is true, by ministers, as they are not by any other class of workers; but the intelligent layman knows how to make allowance for this. It is expected of him that he will appreciate the conservative influence in the purpose of the ministry, and that what is well intended will be well encouraged. The layman has every motive to encourage the minister. If he is sincere in his own profession of faith in the gospel, that faith ought to be shown in the practical backing which he gives to him who is commissioned to preach it. Moreover, purely selfish motives lie altogether in the direction of encouragement. A large part of the profit of godliness is for this life. Enterprising men of the world, with no professed religious belief, have not been slow to recognize the money value of the church in the community, and for this reason have often been found among its liberal patrons. And yet, strange as it would seem, prominent laymen are sometimes found who do not give the much needed encouragement to the minister. They are sometimes slow to recognize his presence on his arrival in his new field of labor. Maybe they take a back seat for a few Sundays, and wait to see how he takes with the congregation; or do not come at all to the service till the preacher's acceptability is no longer a question; or they shun to recognize the preacher in the community as on a footing with other worthy men. Or, it may be, they magnify the obstacles to church work, and so paint the gloominess of the situation as to fill the very atmosphere with prophecies of failure. Laymen sometimes discourage ministers by finding fault with our church machinery, by indulging a carking spirit, and refusing to aid in the general enterprises which the church requires to be fostered and which the minister, as a son in the gospel, dare not neglect.

I write these things not in the spirit of personal grievance (although I suppose I have had my full share of personal neglect), but rather because of the high appreciation I have for the representative laymen of the church in any community. They are the men who give character to the church and decide the question of its success or failure. They are the men the preacher naturally looks to for his support, not only in the matter of money, but in moral ways. The preacher can do nothing himself without such aid. They are the Aaron and Hur to hold up the hands of Moses while the battle rages against sin. They should remember that the preacher himself is only the representative of a general cause in which the laity have an equal interest. To discourage him is to oppose the cause. They do not so intend it; but this is the practical logic of their conduct. Let our laymen feel that the preacher's success is their success; that his failure is their failure. With everyone with his shoulder at the wheel, there would be no time and no disposition for forebodings of failure, and no deficits in the preacher's report when he came to read it at Conference.

J. W. M.

"Grammatical and Critical."

MR. EDITOR: This is at least the fifth time this year that I have written to our highly prized weekly a letter from the church; but as often the articles have reached the waste-basket before they have left my office.

"W. L. C. H.," in the ADVOCATE of March 10, under the head of "Grammatical and Critical," shows the difficulties attending the translation of Luke vi, 17, 18, and then suggests that some one else might give a better solution than his. I do not offer this as a better, but as a good one. By context we see our Lord had been on the mount with his disciples, and from them chose twelve *apostles*. Then begins the seventeenth verse. He came down to a level place, the crowd waiting for him at the foot of the mount. *Topos pedinos* signifies any level place, and not necessarily the plane at the foot of the mount. (See Matthew v.) We might make *ochlos*, *plethos*, the crowd, the multitude and so many subjects of *este:* "He stood still, along with the crowd." * * * But it is more natural to understand some verb: "And there was with him the crowd." * * * In any case, even if, with the Alexandrian, we omit the *kai* before *etherapeuonto*, *were healed* (verse 18), we could not think of making these substantives nominatives to the last verb; for the crowd of disciples were not composed of sick people. Three classes of persons, therefore, surround Jesus at this time: Occasional hearers (those who had come from all parts), permanent disciples, and the apostles. The first represents the people; the second, the church; the third, the ministry in the church.

If at eighteenth verse, we read "*and*," before "*they were healed*," the idea of healing is only accessory, and is added by way of parenthesis; but the prevailing idea is that of gathering together. Demoniacs also were there, and, what is more, they were healed. If the "and" is omitted, the idea of healing alone remains, and we must translate "and the possessed even were healed." With *paraliou*, we must understand *choras; Turou* and *Sidonos* are complements. Verse 19 shows the miraculous work of that day. *Iato* depends on *hoti*, and has for its subject *dunamis*.

H. R. SINGLETON.

From the Work.

MOUNT OLIVET, MISS.

MR. EDITOR: I send you a few notes from Mt. Olivet circuit, Mississippi Conference, to show that we are moving upward in some things at least. At one of my appointments (Short Creek) we have pulled down the old house of worship and erected a new one on a much more eligible site, an acre of ground having been secured and deeded to our church for that purpose. The old house had stood and been used by us for upwards of forty years on ground which we had no deed or title to at all. The new house is also *finished* inside and outside. I preached in it for the first time last Sabbath. At Mt. Carmel also, another one of my appointments, the old house has been rebuilt and fitted for use as a house of worship. Some of our good people rallied nobly to do this work and rebuild these waste places. Now, may the presence of God be made manifest at these altars, and succeeding generations be gathered into the garners of the skies as some of the fruits of the well-doing of the people of to-day!

We had upwards of fifty accessions to the church on this work last year. A goodly number of them, no doubt, will be found faithful until death. What of the others? An enemy is busy sowing tares already. The church, generally, seems to be moving in two directions: some upward and heavenward, some downward and hellward. This is the truth; why disguise it? Must we not give faithful warning? "Let Zion's watchmen all awake," and "cry aloud" and "spare not." It is not yet too late for those who are moving downward to turn and move upward. The ball and dance, the horse race, cards, dice, billiards, pool, the dram are indulged in by different ones of our members according to their taste. With sorrow we have to confess that discipline can not be enforced in some churches for want of material to form committees. Some attend the balls, but do not dance, and so excuse themselves on that ground. Some frequent the saloons and gambling slums, just to look on, but "do not drink or participate." What feeble excuses! God will not go there to look for them when he comes to "make up his jewels." But all is not dark; there is a bright side, and, thanks be unto God, it is growing brighter. We have some members who have not defiled their garments. Their walk and conversation has been with God ever since the day of their espousal to him. Others are beginning to take up their crosses and to let their lights shine. They have begun to pray and lead in prayer meeting. A number of family altars have been erected, and the devil has been routed in some at least. I verily believe that the great work of the ministry in the majority of places now is to call the house of Israel to repentance. The excitement of new railroads, booms and boomers, lotteries, land speculations, city lots, town lots, and other things have drawn the hearts of the people away from God. Little towns have sprung up in almost every direction, and it is impossible almost to get a church meeting of any kind on Saturday now. The men are all "gone to town," and the women have too much to do at home, looking after home affairs.

I want to thank my good friend and brother, T. B. Holloman, for his timely articles in behalf of the young men. I have reaped some of the good effects of them already in my own experience. I believe it to be a fact that some people, not all, imagine a preacher has nothing at all to do but ride about, enjoy himself, eat big dinners and late suppers, take the dyspepsia, and then on Sunday morning preach a big sermon out of an empty head. If some of our good people would give the preacher more time to study and feed his mind, they would hear better sermons. Some are thoughtful enough in this respect; others are not.

Yours truly,

S. J. COTTON.

WAYNESBORO, MISS.

MR. EDITOR: Perhaps a few lines from this part of the Lord's vineyard would not be unacceptable to some of the readers of the ADVOCATE; hence I write briefly of some things. And as prohibition is the great question of this age, I will notice it first.

I am very glad to state that this is a "prohibition" county, having been made such under the "old law"—*i. e.*, by the right of "petition"—and, from the present outlook, it will doubtless remain as it is. As an evidence of this fact, and of the predominant sentiment in favor of prohibition, all the concentrated force and combined efforts of the *antis* can not muster up a "local option election." They have made two terrible efforts, and made signal failures. At the meeting of the Board of Supervisors, on the first Monday in February, they presented their *solemn* request, backed by a full quota of names; but, unfortunately for these earnest seekers of "personal rights," they were required to attest nearly three-fourths of the names on the petition, which had been written by the same hand, with, "His x mark" attached, in bold relief. By the way, don't that look like "personal rights" and smell of "freedom"? The petition was laid over until the next meeting of the Board, which was last Monday, when they were to silence forever the skeptical supervisors and the prohibitionists' attorney by attesting the veritable "His x mark," and proving that the person thus indicated had authorized the signature; and that such was actually in existence—not dead nor gone to Arkansas. Suffice it to say, they failed most signally, and the petition was consigned to its last resting-place; the *antis* retired from the field wiser and, I hope, better men. "It is an ill wind that blows nobody good." So it may be truly said of the little skirmish brought on by the "liquor men" here, for it brought that mighty prohibition prince and great and eloquent man of God, Rev. W. C. Black, D. D., of Meridian, to the front. By request of the Woman's Christian Temperance Union of this place, Bro. Black delivered a lecture on "Prohibition," in the court-house, to a good audience, on the fourth instant, just three days previous to the last meeting of the Board. The lecture was pre-eminently good, profoundly interesting and impressive. Dr. Black's arguments are overwhelming and incontrovertible. His thrilling pathos moved many, even strong men, to tears. His presence and address were a benediction to us of this community, and will not be soon forgotten.

Religiously, this charge is progressive, though there is abundant room for growth and development. A revival influence is obvious among the careless and indifferent. The fire has been kindled upon the altar, and we anticipate a mighty conflagration ere long that will consume the old dead timber in this gospel field and sweep the "stubble," "thorns" and "briars" in its onward march, clearing the paths of every obstacle to the Lord's chariot, save perchance some old "wet logs," too soggy and rotten to burn. God speed the day when we shall have the "baptism of fire." Congregations, large and appreciative; prayer meetings, largely attended and greatly beneficial; Sunday-school, increasing in numbers and interest. Financially, clear as the sunlight.

The ADVOCATE is a "thing of beauty" in its new dress, and deserves to be introduced into every household; and it shall make the acquaintance of many more in this "parish."

E. F. EDGAR.

POPLARVILLE, MISS.

MR. EDITOR: By virtue of the appointment of Bishop Duncan, December 21, 1886, I am come to this broad field of usefulness, known as Poplarville circuit—a circuit consisting of six churches (organizations), viz: Purvis, Piotona, Poplarville, Nicholson, West Pearl and Oak Grove. Since my coming on the work, I have also made an appointment to preach in Slidell, making in all seven appointments, and extending over a distance of sixty-five miles on the New Orleans and Northeastern railroad. We have five church-houses on the work—one at each of the above places except Nicholson and Slidell; but only Poplarville Church has been finished and dedicated. But we expect to complete them all this year and build a new one at Nicholson. While our people have been thus mindful of the "form of godliness," they have not denied the "power." Some of our people are earnest, consecrated Christians, whose words, "God bless you and your work," are a means of courage to a young and inexperienced Methodist preacher. There are no class meetings on our circuit, and but one public prayer meeting, which was organized by my predecessor last year, which, owing to the unwillingness of the laymen to conduct it, was suspended until my arrival, when it was again resumed, and is now in its usual vigor.

Since my arrival we have organized here a young men's prayer meeting—the first, if I mistake not, of the kind ever held in this country. It is hardly necessary for me to say, Mr. Editor, that it is in a flourishing condition and increasing in interest steadily. It is not a public one, but private. Only those who will take up their cross are admitted. This is decidedly the better way, as it relieves the new beginners of much of the embarrassment usually experienced when persons are present who are not religiously inclined. We expect to see the day not far distant when every church on this work will be blest with a corps of young men who will rally to the banner of Christ, and fight bravely the battle of a Christian life to gain the conquest for King Emmanuel; then, with words of triumph, shout: "Hosannah in the highest! Blessed is he that cometh in the name of the Lord!"

J. N. TUCKER, P. C.

LAKE PROVIDENCE, LA.

MR. EDITOR: I write this morning to inform your readers that Lake Providence is not a whit behind the foremost of those who have so kindly and generously surprised their pastors and pastors' families. Last afternoon, about five o'clock, about fifty or more of the kind ladies and children came marching into the parsonage loaded with packages of good and useful articles for the pastor and family, and in company with whom was a good brother with a wagon drawn by two mules, literally, loaded with family supplies, which when put in the pantry occupied almost all the available space. You will please bear in mind, Mr. Editor, that the pantry at Lake Providence is not a small one. This morning, on taking an inventory of the articles brought, my wife and I discovered that we had flour, hams, sugar, coffee, rice, canned fruits and meats, tea, starch, soap, grits, etc.; also dress patterns for wife and daughters, but for wife, buttons, thread, etc., and other things too numerous to mention. And in addition to all this, Mr. Editor, a nice purse of actual cash—yes, sir, *cash!*

Now, sir, the substantial benefit to me and my family of these acts of kindness, though great, is nothing compared with the spirit in which the amounts were given. I really think these good people felt that it was "more blessed to give than to receive." From the parlor we were invited into the dining-room to partake of a bountiful repast provided by these same generous ladies, which proved to be all that the outer man needed, and as good and nice as the most fastidious could desire. When you remember, Mr. Editor, that the present is regarded as the most difficult season to provide such liberal things, it seems to me that unbelief ought to give way and faith in God assert itself in our hearts. I feel more than ever like consecrating myself anew to the service of him who has inspired the hearts of these kind people to so generous an exhibition of kindness. May the blessings of the good Lord rest upon these people!

Our new church is in process of erection, and will, we think, be completed by the middle of May next. Your brother,

THOS. J. UPTON.

MEADVILLE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: If I am in order, you may publish this. I am here again by appointment of the Bishop (as they say) to attend the interests of the church. I know of but one reason why this is not one of the best circuits in the Conference, and that is because many of our members are not in sympathy with the various enterprises of the church. During my two years' stay on this work we have secured a very comfortable parsonage with four rooms, two chimneys, a garden, cistern, crib and other conveniences—all of which has been paid except a balance of one hundred and thirty dollars. In addition to the above, I have built a store-house not by subscription, but "with these hands." Bishop Hargrove said in one of his letters from Central Mexico that "many preachers play the gentleman so much that the cause of Christ suffered from it." I read this when I was sore from manual labor, and decided that I wanted him to give me my next appointment. We have a parsonage society organized by the mother of one our itinerants. This society is to help furnish the parsonage and take care of it while the preacher is gone to Conference, and cook good dinners, build good fires and welcome the new preacher and get up the wind for a "storm," or clubs for a "pounding." I have secured ten new subscribers for the ADVOCATE since Conference.

V. D. SKIPPER.

NATCHEZ, MISS.

MR. EDITOR: I am working for the ADVOCATE more than ever. The large type is greatly appreciated. Church work is improving. Prayer meeting and Sunday-school about double; Sunday prayer meeting, young men's association, temperance association, aid, missionary society, union prayer meeting in good condition. New parsonage projected; some accessions; large congregations.

H. R. SINGLETON.

LOUISVILLE, MISS.

MR. EDITOR: We are moving on finely since Conference. Have had our parsonage repaired at a cost of one hundred dollars. The good ladies are now refurnishing it. We are well pleased with "Gilderoy," our new presiding elder. We are expecting a glorious revival soon. Pray for us. May the Lord bless you and the dear old ADVOCATE!

Yours, J. A. LEECH.

MINTER CITY, MISS.

I am moving along quietly. Nothing extra. Good congregations. High water has hindered some. Most of corn planted. People moving along well. Our railroad prospect cheering. This will be *the* country then. Rich land produces well.

Very truly, J. L. FUTRELL.

Infinite toil would not enable you to sweep away a mist, but, by ascending a little, you may look over it altogether. So it is with our moral improvements; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—Helps.

Worse Than Small Pox.

A GREAT DANGER WHICH MENACES AN UNSUSPICIOUS PUBLIC.

The Brompton Hospital for consumptives, in London, reports that over fifty people out of every hundred consumptives, are victims of constipated or inactive kidneys.

Consumption is one of our national diseases, and the above report goes to prove what has often been said in our columns during the last eight years, that kidney troubles are not only the cause of more than half of the cases of consumption, but of ninety out of every hundred other common diseases. They who have taken this position, made their claims after elaborate investigation, and their proof that they have discovered a specific for the terrible and stealthy kidney diseases, which have become so prevalent among us, is wise and convincing.

We have recently received from them a fresh supply of their wonderful advertising. They have challenged the medical profession and science to investigate. They have investigated, and those who are frank have admitted the truth of their statements. They claim that ninety per cent. of diseases come originally from inactive kidneys; that these inactive kidneys allow the blood to become filled with uric acid poison; that this uric acid poison in the blood carries disease through every organ.

There is enough uric acid developed in the system within twenty-four hours to kill half a dozen men.

This being a scientific fact, it requires only ordinary wisdom to see the effect inactive kidneys must have upon the system.

If this poison is not removed, it ruins every organ. If the bowels, stomach or liver become inactive, we know it at once, but other organs help them out. If the kidneys become constipated and dormant, the warning comes later on, and often when it is too late, because the effects are remote from the kidneys and those organs are not suspected to be out of order.

Organs that are weak and diseased are unable to resist the attacks of this poison, and the disease often takes the form of and is treated as a local affliction, when in reality the real cause of the trouble was inactive kidneys.

Too many medical men of the present day hold what was a fact twenty years ago, that kidney disease is incurable, according to the medicines authorized by their code. Hence, they ignore the original cause of disease itself, and give their attention to useless treating of local effects.

They dose the patient with quinine, morphine, or with salts and other physics, hoping that thus nature may cure the disease, while the kidneys continue to waste away with inflammation, ulceration and decay, and the victim eventually perished.

The same quantity of blood that passes through the heart, passes through the kidneys. If the kidneys are diseased, the blood soaks up this disease and takes it all through the system. Hence it is, that the claim is made that Warner's safe cure, the only known specific for kidney diseases, cures 90 per cent. of human ailments, because it, and it alone, is able to maintain the natural activity of the kidneys, and to neutralize and remove the uric acid, or kidney poison, as fast as it is formed.

If this acid is not removed, there is inactivity of the kidneys, and there will be produced in the system paralysis, apoplexy, dyspepsia, consumption, heart disease, head-aches, rheumatism, pneumonia, impotency, and all the nameless diseases of delicate women. If the poisonous matter is separated from the blood, as fast as it is formed these diseases, in a majority of cases, would not exist.

It only requires a particle of small-pox virus to produce that vile disease, and the poisonous matter from the kidneys, passing all through the system and becoming lodged at different weak points, is equally destructive, although more disguised.

If it were possible for us to see into the kidneys, and how quickly the blood passing through them goes to the heart and lungs and other parts of the system, carrying this deadly virus with it, all would believe without hesitation what has so often been stated in advertisements in these columns, that the kidneys are the most important organs in the body.

They may regard this article as an advertisement and refuse to believe it, but that is a matter over which we have no control. Careful investigation and science itself are proving beyond a doubt that this organ is, in fact, more important than any other in the system as a health regulator, and as such should be closely watched, for the least sign of disordered action.

Silent People as Misjudged by the Noisy.

When a number of good-humored people are setting out, bright and early in the morning, on some exhilarating expedition, it is pleasant to notice how lively and expansive they are. For the first hour they talk all at once, laughing their words rather than speaking them. But as the forenoon goes on, one after another drops gradually into comparative quiet and silence. It is not that they have ceased to enjoy the excursion and each other, but the first effervescence of the uncorked animal spirits of the morning has spent itself.

In a similar fashion, as we get on in life past the period of obstreperous youth we incline to talk less and write less, especially on the topics which we have most at heart. The younger people notice this, and think it is because we are growing lukewarm on these matters. They deplore us, among themselves, as being "lost leaders," or lost followers, of this and the other fine cause. But they do not understand. The thought is deeper and stronger in us now; perhaps, than when it was visible at the surface and made more noise. We are beginning to realize the uselessness of perpetually talking, that is all. If there is a thing to be said, we prefer to wait and say it only when and where it will hit something or someboby.

Moreover, if the youngsters will observe us a little, they may see that we say a number of things—and pretty forcibly, too—by simply taking them for granted. They might follow us around, A and B and C, and a half dozen more of us elders, and listen to our talk for a whole week without ever hearing from us a single argument or exhortation on the subject, say, of the Intellectual Rights of Women, or the Rascality of Thick-and-Thin Partisans, or the Curse of the Ignorant Vote. But they would soon notice that what we quietly take for granted in our talk would furnish a number of tolerably strong creeds or platforms. They might come to the conclusion, too, that this quiet taking of certain things for granted by sensible and vigorous men and women is not to be despised, as a working-force, in comparison with whole parlors full of vociferous chatter.—Atlantic.

Distress after Eating.

This result of indigestion will no longer be experienced if Simmons Liver Regulator is taken after each meal. It is such a good digester, and so mild and pleasant in its effect that it is used by many, after a hearty meal, to insure good digestion.—The Regulator does not nauseate or irritate the stomach, but corrects acidity, dispels foul gases, allays irritation, and assists the stomach in its digestion.

GENEALOGY OF QUEEN VICTORIA.—Victoria the First is niece of William the Fourth, who was brother of George the Fourth, who was son of George the Third, who was grandson of George the Second, who was son of George the First, who was cousin of Anne, who was sister-in-law of William the Third, who was son-in-law of James the Second, who was brother of Charles the Second, who was son of Charles the First, who was the son of James the First, who was the cousin of Elizabeth, who was the sister of Mary, who was the sister of Edward the Sixth, who was the son of Henry the Eighth, who was the son of Henry the Seventh, who was the cousin of Richard the Third, who was the uncle of Edward the Fifth, who was the son of Edward the Fourth, who was the cousin of Henry the Sixth, who was the son of Henry the Fifth, who was the son of Henry the Fourth, who was the cousin of Richard the Second, who was the grandson of Edward the Third, who was the son of Edward the Second, who was the son of Edward the First, who was the son of Henry the Third, who was the son of John, who was the brother of Richard the First, who was the son of Henry the Second, who was the cousin of Stephen, who was the cousin of Henry the First, who was the brother of William Rufus, who was the son of William the Conqueror.—Irish Advocate.

To sin we may be led by others; to virtue we must be led by ourselves.

Wealth of the United States.

According to Dr. Strong, the wealth of the United States is phenomenal. In 1880 it was valued at $43,642,000,000, more than enough to buy the Russian and Turkish Empires, the kingdoms of Sweden and Norway, Denmark and Italy, together with Australia, South Africa and all South America—lands, mines, cities, palaces, factories, ships, flocks, herds, jewels, moneys, thrones, scepters, diadems and all—the entire possessions of 177,000,000 people. According to the same authority the Christians of America are the richest Christians on the globe. Their wealth, in 1880, amounted to $8,728,400,000. From 1870 to 1880 the average increase of wealth of the Christians in the United States was $391,740,000. And yet many churches and individuals plead poverty when urged to do something for missions! Men who are adding farm to farm, and field to field, can do nothing for the world's redemption. People who live in luxury and fare sumptuously every day can not afford to give anything for this cause. They have money with which to indulge their appetites, but none for the furtherance of the gospel. There are churches that are poor and growing poorer, simply because they do not give according to their ability. There are rich men whose souls are being eaten up by the canker of covetousness. If we were filled with the Spirit of Christ, the plea of poverty would never be urged. The Christian people of America could easily give $100,000,000 a year for missions. The plea of poverty is a false plea. We are by all odds the richest nation on the globe, and are growing richer most perilously fast. The cause of missions is our only safety valve. There are 1,000,000,000 human souls waiting for the gospel; let us do our duty and we will be blessed and prospered far beyond anything we have asked or even thought.—Exchange.

BAD BOOKS.—Never, under any circumstances, read a bad book, and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time also. In the first place, there are a great many more first-rate books than ever you can master; and, in the second place, you can not read an inferior book without giving up an opportunity of reading a first-rate book. Books, remember, are friends; books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.—Coleridge.

Important to All

who are willing to work for the reward of success. Hallett & Co., Portland, Maine, will mail you, free, full particulars about work that either sex, young or old, can do, at a profit of from $5 to $25 per day, and upwards, and live at home, wherever they are located. All can do the work. Capital not required; Hallett & Co. will start you. Grand success absolutely sure. Write at once and see.

Be loving, and you will never want for love; be humble, and you will never want for guiding. —Dinah Mulock-Craik.

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Tutt's Pills

stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In

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their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. This popular remedy rarely fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

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Dr. I. Guy Lewis, Fulton, Ark., says: "A year ago I had bilious fever; Tutt's Pills were so highly recommended that I used them. Never did medicine have a happier effect. After a practice of a quarter of a century, I proclaim them the best

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., *Editor*.

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REV. W. L. C. HUNNICUTT.

THURSDAY, MARCH 24, 1887.

Briefs.

The minutes of the Louisiana Conference, for last year, exhibit some gratifying facts and some humiliating ones. There was an increase in the membership of the church of 1,307. The whole number of members is 15,775. There are 80 traveling preachers and 86 local preachers. There are 224 church buildings, valued at $381,240, being an increase of 20 houses and $35,195. There are 53 parsonages valued at $45,296, being an increase of 8 parsonages and $12,886. The other church property, consisting of school-houses, colleges, camp grounds, etc., is valued at $162,827. The preachers in charge were allowed $52,070, and received $38,156. The presiding elders were allowed $6,296, and received $4,547.

The contributions for missions in the different districts for each member is as follows:

District.	
New Orleans	$1 19
Louisiana (German)	52
Shreveport	34
Opelousas	33
Homer	24
Delhi	23
Alexandria	06

These figures reveal a very low missionary pulse. Our Lord, though rich, became poor for our salvation, and yet we do not seem to appreciate the fact taught us there, that the sanctified poverty of the church is the only hope of the world. We fall back upon our poverty, and think we are excused from contributing to support our missionary enterprises; but it is our poverty the Lord wants, and if it were devoted to him, there would be no lack. Paul's Corinthians had the true mission spirit. Their poverty was consecrated to God, and, as a consequence, their "liberality was rich." When it is stated that our Lord "became poor for our sakes," his poverty was consecrated to the great work of our redemption, and in that statement is a call to every poor man or woman for the same consecration.

"The City Mission of the Methodist Episcopal Church, South," has been organized upon a sound basis, and its officers have been selected from the first men in our church here. In this organization every one of our churches is represented, and the whole Methodist community is awakening to the fact that, as a church, we must do something more than we have done, or else receive the judgment meted out to those "at ease in Zion." We think the church in this city has begun the year with fine prospects for advancement, and through this new organization she will reach and affect hundreds who would not be reached without it. The objects of the city mission are these:

The extension of the Master's kingdom by persistent Christian effort.

The establishment and maintenance of mission schools.

The carrying on of out-door preaching.

The visiting of people at their homes and urging them to attend church.

The holding of special services night after night in destitute parts of the city.

The working of singing and praying bands, and

The building of chapels.

It will be seen from this that the association takes in the whole of Christian work; and we expect to see a great result before the year closes.

Grenada, Miss.

The pleasure of a visit to this thrifty little city was very much enjoyed, and the memory of it still is pleasurable. The town has a good location and spreads itself over a considerable area. The business portion is well built in handsome brick stores, with a large and imposing court-house in the center of the public square. The trade of Grenada is large for an inland town, there being bought and sold during the commercial year about 18,000 bales of cotton. There is an oil mill and a compress, both doing a good business. We noticed several houses in course of erection. The iron ore boom has not "struck" Grenada yet; but there is a solid basis for a growing town in the substantial and increasing trade of the place. There is direct communication with Memphis by the Mississippi and Tennessee railroad, and with all the balance of the world by the Illinois Central. The health of the town has been very remarkably good since the great epidemic of 1878. Our greatest surprise was to find what a magnificent college building the Methodists of North Mississippi have here! A large four-story brick building, so arranged as to afford facilities for every-day work of a large school and, at the same time, afford room in abundance for the accommodation of at least eighty boarders, is no mean property for the church to own. As the saying goes now, "It is a most magnificent plant." Bro. Newell has a fine school of 140 pupils, and as we looked in on them, assembled for morning devotions, we thought we had rarely seen a rosier and healthier set of girls. We understand this is really the only college *owned* by the North Mississippi Conference, and yet this fine college is crippled by debt. Why is it that 32,000 Methodists and over 100 traveling preachers do not rally immediately to the rescue of this school, free it from debt and start it on an untrammeled course of usefulness for the future women of North Mississippi? Three men in the Mississippi Conference have lately, by their generosity, cleared away an obstruction to the progress of Whitworth College, and this example should stimulate some member or members in North Mississippi to do a like service for Grenada Collegiate Institute. Don't wait to do some great thing, by means of a will, when you die; but put your money to work now under your own eye and realize the sweetest joy known to human heart—the joy of giving.

We had the pleasure of preaching twice to Dr. Sullivan's large and attentive congregation, and of visiting the Sunday-school and hearing an address on "Temperance," by Mrs. Irwine, the president of the Woman's Christian Temperance Union of Mississippi—all in one day. The hospitality which we received was modeled after the New Testament pattern; it was without stint or grudging. There was only one thing to mar the enjoyment of our visit. The NEW ORLEANS CHRISTIAN ADVOCATE, the adopted organ of these Grenada Methodists, does not circulate among them as it ought; but we are hopeful that it will grow in favor with them also, as it is doing with others. What a grand paper we could make if all the Methodist families in the three patronizing Conferences were regular and paying subscribers. Brethren, we have great plans laid for the future of our paper, and it rests with you whether they shall come to a realization.

New York and Brooklyn have *one* church for each 3,500 of their population. The religious, as well as the political, problem of this country is in the great cities, and it has been so through all history. The problem is not new.

"Have We Too Many Colleges?"

This question has been raised by Bishop Galloway, and has been "endorsed" by quite a number of ready writers as being wise. I confess to great surprise that one of our standard bearers should sound a retreat—especially he who has borne himself hitherto in the van of every progressive movement. Indeed, I am disposed to think that our wise Bishop is testing the temper of the church. I do not, in my heart, believe that he thinks Methodists of the South are over-educating. I think he merely meant to say that we have too much pretense and not enough of the reality. I do not believe that our good Bishop would crush even an "*ex-cathedra* college." If he would, then I beg to say his mind is different from mine. I have written many a line that after-wisdom has condemned; but I thank God that I have yet the first syllable to write or utter looking to the hampering of a single school that ever flung Methodist bunting to the breeze. Nor do I believe that Bishop Galloway ever intended his article to be so construed, although it must be confessed that it admits of such construction. I propose to interpret the Bishop for himself as meaning that the schools and colleges which our Conferences adopt should be such as their names, professions and adopted relations imply. Kill a cross-eyed baby? No; but send for the oculist. Strangle a bandy leg? No; but send for the best means of straightening the gelatinous crurals.

Our Bishop has written some fine articles upon the illiteracy of the South. It is appalling. Then I hold that no school that is doing anything to relieve the blackness of the picture ought to be brickbatted. The teacher may not be the best; but he is doing *his* best. The appliances may be inferior; but it is generally shown upon investigation that there are reasons on both sides for this inferiority. There is a vast deal of rubbish to be cleared away before we can settle the question fairly. Mere sciolistic platitudes will never do anything but scare up the vultures from the carcass.

But the question, "Have we too many colleges?" Are we living too high intellectually? Put the question in that way, and it answers itself. This is a new prohibition movement that proposes to prohibit schools and colleges! But the objector says: "Your colleges and schools are not what we want." Very well. Whose place is it to regulate this matter? "Ye are the people," and it is your sovereign right to make them what you want. Turn out your incompetents and put men at the post of duty who know how and have the will. But consider well before you kill a single school. It may be a poor one; but organic life, however lame, is better than a rotting carcass. Again the objector says: "But we can get better education abroad and outside of Methodism." I will not take up time in trying to disprove the assertion. I put it this way: I tell my wife that we can get better fare at a hotel or boarding-house than at our own table. Does she answer, "Let's go and board?" No; she is too sensible and, what is more, too independent for that. The children can not be reared so well anywhere as at home. In the next place, boarding is too selfish. Lastly, conjugal and family ties need a home to grow in.

1. I take the first point: If we have and are to continue to have strong and true friends to our institutions, we must rear them there. The roster of the great of the past hundred years is eloquent of this truth. He who educates his son outside of Methodism is rarely heard to grunt at prayer meeting. The law of association is inseparable from human character. You may indeed construct a force pump that will carry water from the Gulf of Mexico to Pike's Peak; but when you quit pumping, the water goes back to the Gulf. Here and there the ordinary law of spiritual gravitation is overcome; but in every case it is at the expense of spiritual force.

2. It is too costly. I say this deliberately in the face of those *facts* which our political magicians work with their enchantments. I take the University of Mississippi as an example. *Tuition is free*, yet rarely does a young man go there for less than $175 a year. But this tuition is paid for. By whom? The taxpayer. Who pays taxes? The Methodist as well as other people. How much *per capita* is this free tuition? Divide $33,000 by 250, and we have $132 as the approximate yearly tuition for a student at Oxford. The A. and M. College, at Starkville, has cost the State on an average $54,000 annually since its erection. The average number of students has been about 300. This will make Starkville's *free tuition* cost about $180 a year! The L. L. and C., at Columbus, has cost up to date about $40,000 per annum. The average number of students has been about 300. One hundred and thirty-three dollars per annum for *free tuition!* I will say that I am not an enemy to these institutions. I am patronizing one of them at this writing. Why? one asks. Because, in the first place, I can not at present do better. I get the benefit of the *free tuition* by being more fortunate than some other who wants it as much as I. Physically, it is impossible for all to go to these schools and, as my chances turn out to be the lucky ones, I accept them. But as for State education being cheaper than church education, facts when properly stated show largely to the contrary.

I will not enlarge upon the other points stated; but I wish to call attention to the rapid increase of population throughout the South. Do we owe these no duty? Can the Methodist Church neglect its own schools? If we do, we shall certainly build schools for others. Education is costly, I grant. So is a funeral. We must pay for one or the other. Some may cry out, "Give me liberty or give me death;" but I very decidedly prefer liberty. So with education and a funeral. Moreover, the demand is upon us for missionary work as never before. Our preachers, therefore, must have mental drill. Linguistic acumen and knowledge of laws and customs must be taught. Much must be learned even after a graduate has reached Japan; but are we going to be guilty of the surpassing folly of sending men with untrained minds to the foreign fields? Our missions look to our colleges. But if we send educated men abroad and retain the uneducated at home, what will soon be the result? In the next generation our boys will have to look to China and Japan for teachers.

Lastly, the thorough work at home demands the expenditure of more time, money and thought in bringing up our educational institutions and *multiplying* them. The only magic needed in this is the magic of unanimity. Look at this! Ten cents annually by every member of Mississippi and Louisiana Conferences will make *tuition free* to all the students of Centenary! Two and a half dollars contributed by every member will make a permanent endowment of the college! The tobacco consumed by the members in one year will endow it twice! Give me the dolls, tops, and toy wagons, fire crackers and other Christmas plaything, and I will run the college! Give me the price of your shoe blacking, and I will keep the college ship off the bars!

T. A. S. ADAMS.

Our Conference Paper, and Some Other Things.

The NEW ORLEANS CHRISTIAN ADVOCATE is such a paper as we can heartily endorse and commend to the favor and patronage of our people. It shows unmistakable signs of life and progress. Its birthday number was a pleasant surprise and a gratifying success. Thirty-six years old! Years of wide circling influence for good! Eventful years in the history of Church and State; and yet "our Conference paper" still lives and grows, holding on its way with promise of increasing usefulness. The ADVOCATE has a central and important location, the great metropolis of the South; it has a good supply of able correspondents, leaving out this occasional; it has a wide territorial domain in the three patronizing Conferences; it has a new dress, good typography, and an attractive face; while its editorial conduct shows a talent for this sort of work, and a chaste and classic refinement of taste, both in its original and selected matter, not surpassed in its long line of former illustrious administrations. If, indeed, his modesty will permit, I will say that our editor has fallen gracefully into position and is fully meeting demands and expectations, "as if to the manner born," even as our "new panel" of the episcopacy have fallen into place and taken up their line of work in new and more responsible fields. They are giving great satisfaction, and so does our editor.

What a marvel is this itinerant machinery of ours! It lifts men from accustomed place and work, wherein they had experience and skill, and puts them into places to them new and untried, and yet these men work right along in their new places as if they had been in training for these very positions. And our itinerant machinery, albeit its many and frequent changes, apparently complicated wheels and movements, continues to move along with scarce a pause or jostle. If I were asked by a sister denomination for a reason accounting for the marvelous progress and success of Methodism, I would say that this success, after our scriptural doctrines, and under Divine providence, is due in a large measure to our itinerant system.

Success to our Conference paper. It is worthy and well qualified, and should have ten thousand subscribers. Brethren of North Mississippi and of the other patronizing Conferences, let us rally to our "organ," and strive to put it on a yet broader basis, and a career of still greater usefulness.

The recent deliverances of Bishop Galloway, on schools and colleges, have started a breeze which begins to raise the dust in our educational bureau. It is well; and it is to be hoped that ere this refreshing breeze dies away, the thick, dull atmosphere that hangs over this department of church work will be clearer and in a better state of sanitation. Interest has been aroused and discussion elicited. The "knights of the quill" have entered the lists: Dr. T. A. S. Adams, Bros. Hunnicutt and Bradford, and "S. M.," in the ADVOCATE. Others will doubtless follow, and good will result. As the polished Wightman once said, "From the collision of mind will come scintillations of truth."

"Bill Arp," the humorist, Maj. Smith, of Georgia, recently lectured to a good audience in Sardis. His lecture was true to character. In the matter of education, he said we are doing more for our girls since the war than for our boys—educating ten girls to one boy!

Bishop Galloway and Dr. Morton gave us a call in their rapid tour of Mississippi, canvassing for the Paine Loan Fund, in the interest of church extension. Thanks to these brethren for the good they have done in the way of seed-sowing, visiting many of the principal places in the State and supplying needed and valuable information. Some of our people will now understand the difference between the "Payne Institute," for the education of colored people, and the "Paine Loan Fund," for church extension. About $7,000 was raised in cash and subscriptions, which amount, largely increased as it can be, by a more complete canvass, will constitute in the way of church extension a monument to our late good and great Bishop Paine better and more enduring than brass or marble.

Sardis has an occasional glimpse, at least, of two presiding elders. Bro. C. N. Terry, our ex-presiding elder, finding it difficult to secure a suitable home in his new field of labor, still occupies his tasteful and comfortable residence at this place; and, at the end of a long tether, traverses his extensive ecclesiastical domain, the Grenada district. After four years of faithful service he turned over Sardis district in good trim to his successor. Bro. S. M. Thames, our new presiding elder, has entered upon his work with characteristic energy and efficiency, notwithstanding a sick wife and a home temporarily outside of his district. His quarterly meeting with us was an occasion of spiritual profit and edification; his sermons, thoughtful and impressive, and his administrations left a good impression upon our people. Steps have been taken toward the purchase of a district parsonage, to be located at this place, and already a good start has been made in the way of subscriptions and cash. We hope ere this year shall have passed to have our presiding elder domiciled with us. Every district should have a comfortable parsonage, and, as far as practicable, every circuit and station. A comfortable parsonage goes far towards a solution of the problem of ministerial support, and a better support of the ministry would tend to lay the spirit of change and transfer, by which we have lost many valuable men from North Mississippi. We need more parsonages, and will hail with gladness the day when the pioneer corps of the Woman's Department of Church Extension shall break ground within our borders.

T. C. WIER.

SARDIS, Mississippi.

And now comes the editor's wife, and says that *she* has a "storm" to report. It started in North Mississippi and came by express, *prepaid*, and struck her empty larder, and a hungry editor had such a breakfast as would have been a credit to Delmonico. And now it is in order to "storm" the editor. Let it come in the way of new subscribers from everyone who reads this.

Encouragement.

Rev. H. R. Singleton, Natchez, Miss.: "I am working for the ADVOCATE more than ever. The large type is greatly appreciated."

S. C. D., San Jose, Cal.: "I received the ADVOCATE at its birth. I now receive it in its strength and mature manhood, and naught but death shall separate us more."

Mrs. E. J. F., Keachie, La.: "We are more than pleased with the ADVOCATE. It grows in excellence weekly."

Rev. W. D. Kirkland, editor of Southern Christian Advocate: "Hope you are happy in the editorial chair. You are making a fine paper."

Rev. H. Bascom Browne, Charleston, S. C.: "You have my profoundest sympathy as well as congratulations. Yours is a good journal. I like the outfit."

Rev. T. Cameron, Pickens Station, Miss.: "You are giving us a capital paper."

Dr. C. G. Andrews, Jackson, Miss.: "We all enjoy your paper very much, and congratulate you on your success."

All of which is encouraging.

The Paine Loan Fund.

As the result of a two weeks' canvass of the State, in response to resolutions by the Mississippi and North Mississippi Conferences, Dr. Morton and I succeeded in raising about seven thousand dollars of the proposed Paine Loan Fund. The other three thousand should be secured without delay, and thus constitute a fitting memorial of the great man who for sixty-five years was an honored citizen of Mississippi. We could only visit a few towns in the limited time at our command. Every pastoral charge should have an opportunity of contributing something to this most worthy cause. Will not every presiding elder and pastor in the two Conferences make special effort to carry out their resolutions? I earnestly invoke your prompt and zealous co-operation in this important matter. Subscriptions may be taken to be paid in two years, in semi-annual installments. On such easy terms the full amount ought to be raised, and that right early.

C. H. GALLOWAY.

BROOKHAVEN, MISS., Mar. 18, 1887.

BENEFIT OF A LOAN FUND.—Dr. Kynett, secretary of the Church Extension Board of the Methodist Episcopal Church, has given some figures in reference to the working of loan funds which are encouraging, and ought to be inspiriting to every worker for the advancement of the Lord's kingdom and the stability of that advancement. One loan fund of $10,000 had aided in the erection of 55 churches, with 13,695 sittings. Another loan fund of $20,000 had aided in the erection of 82 churches, worth $327,925, with 24,300 sittings. One loan fund of $30,000 had furnished $77,000 in loans and aided in erecting 97 churches, with 28,820 sittings. These figures show how money can multiply itself when devoted to God; the same money doing good service in many places. And then a man has the satisfaction of seeing his money at work in the best of all causes.

CONSECRATED POVERTY.—We have been reading and hearing of "consecrated wealth" for a long time. So much has been said about "property devoted to God," "consecrated riches," and the like, that we have for years been looking and expecting "some great thing" to be born of this "consecration"—something that, as we once heard a brother say in his prayer, "would astonish the natives." But the "great thing" has not come to the birth, and the expectant astonishment has been converted into a query, whether all this talk about "consecrated wealth" is not the veriest palaver, and the "consecrated wealth" itself a sort of sanctified humbug! We have "consecrated" our property until we find that nearly all our schools are burdened with debt, and none of them patronized as we have a right to expect, the missionary enterprises of the church are languishing; suppers and fairs, "and such like," are resorted to to run the churches, and the "ways and means" committees are in absolute despair. The only hope that we can see to ward off bankruptcy is for us now to consecrate our poverty to God. This is what our Lord did in his incarnation. "He was rich, he became poor that ye *through his poverty* might be rich." This is what Paul's Corinthians did. Their "deep poverty abounded unto the riches of their liability." Consecrated poverty is what God wants. "All riches are his native right." "The gold and the silver are his, and the cattle upon a thousand hills." Consecrated poverty! Let us try that awhile!

The arrangements have been made for holding the next Ecumenical Council of the Methodist Churches in this country in 1891.

Notes.

Rev. B. Carradine, in his Report on Books and Periodicals to the last session of the Louisiana Conference, has this paragraph, which we reprint from the published minutes, and ask our readers to pause and ponder:

There is a secular paper in Paris that prints seven hundred thousand copies every week and distributes them. Shall the devil and a few men for gain do this, and the church, with God and heaven as its support, not do greater things than these? Listen to Dr. Fitzgerald crying out for fifty thousand subscribers, and the NEW ORLEANS CHRISTIAN ADVOCATE asking for seven or ten, with a million of Methodists at their back, truth on their side, and God overhead in plentitude of power, and yet content with these small figures, while one man in Paris or a dozen, working for self and money, get a million. May God bring us to greater victories than these for the religious paper!

The season for holding District Conferences is near at hand, and our experience in these Conferences as to their usefulness is somewhat mixed. After attending them and having diligently followed the routine of work, we have asked the question, What's the good? And the echo has generally been, What! They are not what they ought to be. They may be made glorious occasions for the Lord's cause by using a little forethought in the preparation of a program of exercises. Our people seem to be afraid of programs and think, if they can just get a Bishop in attendance, they will save the Conference from failure. As between a program, that puts the workers and thinkers upon their mettle to do and say something for the advance of the church, and a Bishop, sitting in a chair and asking questions and receiving replies that one-half or three-fourths of the body don't care anything about, give us the program every time and let the Bishop stay at home and rest. But if we can have the Bishop *and* the program, so much the better. This latter plan has been adopted by Bro. Weems for his District Conference at Brookhaven, April 7-10. This is his program:

Wednesday night—Opening sermon, Rev. J. G. Jones.

Thursday, 11 o'clock A. M.—Local Preachers' Conference, and an address by Bishop Galloway on the Work of the Local Ministry. 7:30 P. M.—Church Extension Mass Meeting; addresses by T. B. Holloman, J. W. McLaurin, J. S. Sexton.

Friday, 11 o'clock A. M.—Preaching. 7:30 P. M.—Educational Mass Meeting; addresses by T. A. S. Adams, D. D., H. W. Featherston, W. B. Murrah.

Saturday, 11 o'clock A. M.—Sunday-school Convention; addresses by J. T. Nicholson, T. L. Mellen, L. T. Fitzhugh. 7:30 P. M.—Missionary Mass Meeting; addresses by Bishop Galloway, C. W. Carter, D. D.

Sunday, 11 o'clock A. M.—Preaching. 3 P. M.—Love-feast. 7:30 P. M.—Preaching.

The Salvation Army, while doing many things that look strange, seems fruitful in expedients for raising money. Not long since, $25,000 were needed, and they went to work to raise it. How? By a "sacred concert"? Not at all. By "an ice-cream party"? Far from it. By a "little hop"? Nothing of the kind. By a "supper"? No. They simply had what they called "a week of self-denial;" and the money was raised. Oh, ye pampered Christians, if you want to raise the Lord's money, learn from these despised Salvationists!

A sentence from the article of "Barnabas," in last week's ADVOCATE, is worthy of being recalled and emphasized. "Unless education by the Church does tend decidedly and distinctively to develop the moral and religious character of our children, it is an obstruction to that by the State, and ought to get out of the way." We say, Amen! to that sentence. If education by the church means anything at all, it means a decided and distinctive development of the moral and religious character; and if the church fails at this point, she has no ground upon which to rest the reason for the existence of her schools.

The Columbus Enquirer-Sun very truly remarks:

When a man with a small salary tries to support a saloon and a family at the same time, the family will have to succumb. It has been tried, and the saloon comes out on top every time.

There is the epitomized observation of all who have ever watched the result of a poor man's support of the saloon. It is poverty to his family every time, and yet we can not yet get this evil prohibited by law. The sufferings and poverty and disgrace and shame of the families of the saloon supporters cry in vain to the law makers for redress! Oh, Lord, how long!

The publisher says he is compelled to cut off delinquent subscribers to make room for the new cash subscribers. Send them in, brethren, by the score, and try also to save those that are in jeopardy of being cut off.

N. C. Y. L.

All indications point to the continued expansion of the Nashville (Tenn.) College for Young Ladies. Apply to Rev. Geo. W. F. Price, president, for Catalogue.

Personals.

One of our exchanges says that Joseph Cook, of Boston, is to edit an international temperance monthly.

Rev. Thomas Harrison will soon begin revival services in Charlestown, Mass.

Charles J. Peterson, the well-known Philadelphia publisher, died on the fifth instant.

Bro. Wimberly, at Plaquemine, La., has had a fine revival in his charge. Bros. Parker and Kimball, of this city, gave him substantial help.

Bro. Howard, at Centreville, Miss., expects to have the new church at that place dedicated at the approaching District Conference. He has a new church at Wilson also, in which the people are worshiping.

Bro. Faunt LeRoy, at Baton Rouge, has received over thirty new members since Conference. He says this has been the most auspicious year thus far that he has ever had. Every interest is in good condition.

Rev. W. C. McCoy, editor of the Alabama Christian Advocate, was robbed, not long since, of his watch, $50 in money and his entire suit of clothes. The watch was a present from the young men of the church. The man that will rob the editor of a church paper has got down very low.

Bro. Singleton, at Natchez, Miss., raised $500 the other day to finish paying for a new organ. He has also the promise of his people that the new parsonage will be completed by July.

The brethren of the Louisiana Conference are hereby reminded that they passed a resolution at their last session to "take up our collections for foreign missions *before* May 1.

Bro. G. R. Ellis, of Covington, La., has been "stormed" also, and is feeling much better therefor. Now, let him and all the others get up, or rather get down, "storms" of revival, bringing sinners into the kingdom; and send us word thereof, and let us publish that best of all news—the lost are being saved.

A private note from William R. Stuart, of Ocean Springs, brings us the glad tidings of a fine revival meeting in that place. The pastor, Bro. Thompson, is assisted by Presiding Elder West, Dr. Abbey and Bro. Bowen.

It pains us extremely to record that Bro. J. L. P. Sheppard, of the Louisiana Conference, was very severely injured recently by being run over by a pair of runaway horses. The injuries are reported by Bro. Randle, the presiding elder, to be of a very serious character; and it will be several weeks before Bro. Sheppard will be able to attend to his duties. We record this, that he may have the prayers of the church.

Rev. J. W. Lee, D. D., pastor of Trinity Methodist Church, Atlanta, Ga., is to deliver a lecture in Grunewald Hall, this city, Friday, April 1, eight P. M., for the benefit of the St. Charles Avenue Methodist Church. Subject—"The Philosophy of Small Men." Dr. Lee has the reputation of being a lecturer of rare power, and all who hear him will have a rare treat. Let him have a full house. Tickets, fifty cents.

If you fail to read the article in this paper on the "Wealth of the United States," you are not as close a reader as the editor wants you to be. There are no clippings in this paper just put in to fill up space—except space in the reader's mind.

Two Persian students were ordained in the chapel of the university at DesMoines, February 8. They will go to Teheran, Persia, in charge of a Christian mission.

Charles Dudley Warner has gone to Southern California in quest of health.

Dr. Henry M. Scudder, of Chicago, has resigned his pastorate, and proposes to go to Japan as an independent missionary.

A note from Dr. West, presiding elder of the Seashore district, reports the revival at Ocean Springs as progressing finely. Up to Friday last there had been fifteen accessions.

Items of Interest.

A curious statement is made by a Washington correspondent of one of the papers to the effect that a Chicago citizen has filed a claim at the Treasury Department for the redemption of a $1,000 United States bond, which he says he swallowed to prevent its falling into the hands of robbers. That locates one bondholder.

In Madagascar there are 80,000 communicants and 1,200 churches, all self-supporting. It is just twenty-five years since the gospel was first carried to that island.

The American Tract Society distributed free literature to the amount of $31,773 last year. The 186 colporteurs of the society distributed in the United States 196,447 volumes.

The total value of all farm animals in this country is placed at $2,400,586,938, being an increase over last year of $35,127,076.

Ninety-eight and one-half per cent. of the whole population of Fiji attend Wesleyan worship.

Massachusetts has a law making it a penal offense for anyone to sell tobacco to boys under sixteen years of age, or for anyone except parent or guardian to give it to them.

June 21 is the day fixed for the celebration of the Queen's Jubilee.

The Johns-Hopkins University, in Baltimore, owns 17,000 shares in the Baltimore and Ohio railroad stock.

Bunyan's Pilgrim's Progress has just been translated into the Japanese language—the eighty-first language into which it is known that it has been translated.

Pro—One thousand carpenters and joiners in Berlin have petitioned the German government to protect them from labor on the Sabbath. *Contra*—The glass works' directors at Dresden have dismissed one thousand men because they would *not* work on the Sabbath.

An exchange says that two hundred and eighty-nine wars have occurred in Europe since the sixteenth century. That is an evidence of man's bloodthirstiness.

In the last Congress, 14,000 bills and joint resolutions were introduced, and about 1,100 became laws. Two bills were passed over the veto, and 132 were vetoed.

The testimony of a minister is that in twenty-five years he had not collected twenty-five dollars for *domestic* missions from men who are opposed to *foreign* missions. Just so.

Germany, with a population of 45,000,000, has twenty-one universities. Our country, with a population of a little more than 50,000,000, has 123 universities. Writers on the "College Question" can make a note of this.

Mississippi Notes.

Hinds county raised over 1,000 tons of hay last year.

Oxford University has a student from Tokio, Japan. So says the Falcon.

Handsboro is to have a splendid iron draw-bridge over Bayou Bernard built by the Federal government.

The Illinois Central Railroad Company have determined to build a branch or connecting line from Yazoo, a station on the Yazoo and Mississippi Valley road, just above Tchula, in Holmes county, to Glendale, on the Mississippi river, opposite Helena, Ark.

The broom factory in Columbus is quite a success.

Yazoo City is to have a new Presbyterian Church.

Meridian is beginning to make preparations for the Press Convention, which meets there in May.

The Natchez, Jackson and Columbus railroad have recently put on some new cars between Harriston and Natchez, to connect with the Mississippi Valley railroad at that point, thus enabling passengers to leave New Orleans in the morning and reach Natchez on the evening of the same day.

The assessment of lands in Tate county will average $7 50 per acre.

Hinds county has $49,000 in the treasury.

The Tombigbee Cotton Factory Company, of Columbus, bought from the county for $4,500 the present site of the jail, where they will at once erect a handsome building for the factory. The old jail is to be torn down and a fine one built instead.

It is said that Brookhaven is soon to have ice works.

Holly Springs was visited by a disastrous fire on the fifth that destroyed $25,000 worth of property.

Hamburg is to have a new Methodist Church.

An undenominational Sunday-school Union will be held in Jackson some time in April. B. F. Jacobs, of Chicago, will conduct the exercises.

If you spit up phlegm, and are troubled with a hacking cough, use Dr. J. H. McLean's Tar Wine Lung Balm.

Louisiana Notes.

The ladies of Alexandria have organized a Woman's Christian Temperance Union.

George C. Benham, a conspicuous character in the days of reconstruction, died near Lake Providence on the eighteenth.

The police jury of Point Coupee last week paid out $287 for burying victims of the White disaster, coroner's fees, etc.

A few cases of scarlet fever are reported in Plaquemine.

Mr. O. P. Skolfield, parish auditor of East Baton Rouge, is dead.

A Times-Democrat special from Little Rock says that Rev. Mr. Friley, president of Ruston College, has been called to the care of the First Baptist Church at Little Rock, and will take charge the first of June.

The Assumption Pioneer says: "Whether owing to the Sunday law or other causes, crime in this parish has greatly decreased, and the foreman of the grand jury says that body has little work in the criminal line."

The Abbeville Committee on the Jeanerette and Abbeville railroad opened the subscription list on the eighteenth. Five thousand dollars were subscribed in less than two hours.

The cane in St. Charles parish has a fair and encouraging stand, and is two months earlier than last year.

Dr. J. S. Fish, of Alexandria, died the twentieth.

Tug "Emma" burned at Bayou Sara on the morning of the twenty-first.

As many of our readers have signified their desire that we publish weekly notes of the Sunday-school lession, we now have the pleasure to announce to them that we have made arrangements with Rev. C. H. Andrews, D. D., of the Mississippi Conference, to prepare this weekly feast for our Sunday-school workers and for all the readers of the ADVOCATE. We say in advance that we know this service by Dr. Andrews will be profitable to all concerned.

New Orleans District Conference, April 7, 1887.

Preachers and delegates from works out of the city will, on arrival in New Orleans, report at No. 112 Camp street—office of NEW ORLEANS CHRISTIAN ADVOCATE—where homes will be assigned them.

JOHN T. SAWYER, P. E.

The minutes of the North Mississippi Conference have been mailed. Hope they will come to hand all right. The addresses of the following named brethren not known: J. W. Anderson, J. H. Brown, W. A. Dollar, C. C. Grisham, A. W. Langley, and H. C. Morehead.

R. G. PORTER.

STARKVILLE, MISS., March 14, 1887.

MR. EDITOR: Our dear old brother, Rev. G. D. Wade, died early this morning at his home near Pickens Station. Faithful to the end, he has entered into the heavenly rest. A more extended notice will be prepared very soon by some one for the ADVOCATE. Yours,

THOS. CAMERON.

PICKENS STATION, MISS., March 21, 1887.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. B. Thomson, 64 to 70 South Rampart St., New Orleans.

A debt of gratitude is too often compromised at about fifty cents on the dollar.

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

Oyster shells—Dudes' craniums.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a Bottle.

Pond's Extract, all users tell us, is without an equal for Piles, Sprains, Gout or *any inflammation.* Try it!

ADVERTISEMENTS.

ASK FOR Colgates Toilet Soaps
OVER 100 VARIETIES
ADAPTED TO EVERY TASTE AND USE.
COLGATE & CO'S CASHMERE BOUQUET TOILET SOAP
EXQUISITELY PERFUMED
YIELDS A CREAMY LATHER SOFTENING AND BEAUTIFYING THE SKIN.
COLGATE & CO. NEW YORK.

RELIGIOUS BOOK DEPOSITORY,
94 Camp Street.

$2.50, $2.75, $3.00, and upward, for the latest Family Bible, printed on good paper in large type, containing References, Family Record, Full-page Pictures, Index, Concordance, Psalms in metre, and many tables and maps and helps to the intelligent study of the Scriptures.

GOSPEL HYMNS, 1, 2, CONSECRATION, from 5 cents to $0.75.

TRACTS, 15, 20 or 25 cents a package.

SCRIPTURE TEXTS, CHROMO CARDS, 15, 25, or 40 cents a package.

PRAYER AND PRAISE, and all Methodist books supplied at publisher's prices.

E. S. UPTON,
94 CAMP ST., New Orleans

FIRE INSURANCE.

Hope Insurance Company,
185 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00
ASSETS, JAN. 1, 1887.....$491,942 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
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MECHANICS and TRADERS' INSURANCE COMPANY,
11 CARONDELET STREET,
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Solicits Fire, River and Marine Risks at lowest tariff rates.

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Walter C. Flower,	P. A. Villeret,
P. G. Gilbert,	Jos. Vignes,
Chas. Holloway,	J. M. Walsh,
I. L. Lyons,	T. S. Waterman,
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Factors' and Traders' INSURANCE COMPANY,
49 CARONDELET STREET.

PAID UP CAPITAL.....$1,000,000

ED. A. PALFREY, President.
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ISSUES POLICIES COVERING FIRE, RIVER AND MARINE RISKS AT THE LOWEST TARIFF RATES.

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John I. Noble,	John Chaffe,
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A. T. Janin,	A. M. Bickham,
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Crescent Insurance Co.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

CASH CAPITAL.....$100,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies issued on Desirable Fire Business.

W. H. LYMAN, President.
J. H. OGLESBY, Vice-Pres.
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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Liverpool and London and Globe INSURANCE COMPANY,

OFFICE: Cor. Carondelet and Gravier Streets.

DIRECTORS IN NEW ORLEANS:
J. F. SCHRODER, Chairman,
NEWTON RUCKNER,
A. DELVAILLE,
RIDOLPHE WIDESTE.

Assets in the United States.....$6,149,383 36
Surplus over all liabilities.....2,708,129 13

HENRY V. OGDEN, Resident Secretary.
CLARENCE F. LOW, Ass't Resident Sec'y.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator,	$3 50	$2 75
American Agriculturist,	2 50	2 75
Daily Picayune—12 mos,	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 70
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
" Bazar,	6 00	4 75
" Young People,	4 00	3 00
Demorest's Magazine,	4 00	3 25

Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

GREAT LABOR SAVING

SOAPINA!

Has been discovered which will wash in the hardest kind of water as well as ordinary soap in soft water. It is a fine article for washing woolen goods, clothing of Machinists, Printers, etc.

J. H. KELLER,
NEW ORLEANS.

MISCELLANEOUS.

POND'S EXTRACT
VEGETABLE
PAIN DESTROYER

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and **Healing.**

Catarrh, It is most efficacious for this disease. Cold in the Head, &c. **"Pond's Extract Catarrh Cure,"** specially prepared to meet serious cases, should be applied with **Pond's Extract Nasal Syringe.**

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the **Extract, Pond's Extract Plaster** is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the **Extract** promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed. **Pond's Extract Ointment** is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples, Mothers who have once used **The Extract** will never be without it. **Pond's Extract Ointment** is the best emollient that can be applied.

Female Complaints. In the majority of *female* diseases the **Extract** can be used as is well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract has been imitated. The genuine has the words **"Pond's Extract"** blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having **Pond's Extract.** Take no other preparation. *It is never sold in bulk or by measure.*

Sold everywhere, Prices, 50c., $1, $1.75.

Prepared only by POND'S EXTRACT CO.,
NEW YORK AND LONDON.

BIG PAY TO AGENTS

FOR INTRODUCING OUR GOODS EVERYWHERE.

For Samples and Terms send 25 cents in stamps.

Address all orders to

La. Wire and Iron Manuf'g Co.,

Manufacturers of all kinds of Iron and Wire Goods,

58 and 60 NORTH DERBIGNY ST.,

New Orleans, La.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital.....$300,000 00
Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

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W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10 | American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35 | Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$2 | Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

New Store! New Goods!

We have removed to our new location, corner Camp and Common Sts., and invite buyers to look at our New Business Suits, $10 to $20; New Dress Suits, $16 to $28; New Youths' Stylish Suits, $10 to $18; New Stylish Overcoats, $8 to $25; Boys and Children's Suits; $3 up; Dress Shirts, $1 to $1 50; Scarfs; Canton Flannel Drawers, 50c.; Merino and Shaker Underwear, Socks, Collars, Cuffs, Umbrellas and Trunks.

Lowest prices and best goods at

W. H. PIERSON'S, 20 and 22 CAMP STREET.

FURNITURE!

FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy.* Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's grow in favor daily. *Children* often look pale and *sickly* from no other cause than *worms,* and *spasms* are most frequently the result of these hidden zappers and mixers. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms,* for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant,* by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails.* It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in the sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A. FAHNESTOCK,** and be satisfied with nothing else.

NEW FRANKLIN, Howard Co., Mo.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

SUCCESSORS TO
J. E. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

DYSPEPSIA

IS NOT A BLOOD DISEASE, and CANNOT be cured by the so-called blood purifiers, but is caused most commonly by an imperfect condition of the secretions; the food fails to digest properly, the mucous lining of the stomach is weakened, and chronic dyspepsia results, bringing the bad appetite, the faint, gnawing feeling, low spirits, and all the symptoms dyspeptics know so well.

THE GREAT ENGLISH REMEDY
ANTI-DYSPEPTINE

has in thirty years' use in England and live in America never known a case of failure. It contains no opium or mercury. We guarantee every case, and will return the money where we fail. Send us your address and we will refer you to somebody in your neighborhood who knows all about Anti-Dyspeptine, or if immediate relief is desired, send $1.00 for one pkge. PRIVATE FORMULA CO., Lebanon, O.

SCOTT'S FLOWERS

38 Years' Experience in growing our strong and reliable **ROSES.** Grand Specialities in PLANTS, BULBS & FLOWER SEEDS of extra choice quality. Rare Novelties of great beauty. Handsomely illustrated Catalogue for 1887 with a lovely Colored Plate of Scott's Mammoth Pansies sent FREE to any address. Send for it now. **ROBERT SCOTT & SON,** Philadelphia, Pa.

Our Young People.

A BITE.

There's a candy store just down the street,
Whose windows shine with pans and jars
Of most delightful things to eat,
In sticks and balls and bars.

And all day long its sugared joys
Gladden the streams (which never end)
Of happy little girls and boys
Who have a dime to spend.

To-day a dirty, ragged mite
Stood gazing in with hungry eyes;
He would have thought a penny quite
A treasure and a prize.

He looked forlornly at the hand
Of laughing boys just coming through
The door, with lightened pockets and
With mouths crammed full, he knew;

Then stared—this shappy little chap—
For one came closer, smiling bright,
And holding out a sticky scrap,
And offered *him* a bite!

I think his look of pleased surprise,
The gladly grateful smile he wore,
Was sweeter in the giver's eyes
Than a whole candy store.

—Golden Days.

MR. EDITOR: I am a little girl eight years old. I was born on my papa's birthday. He sometimes calls me his birthday present. I go to school. My pa is the teacher. I would like to "cross-spell" with some of my little ADVOCATE cousins whose nice letters I read in your excellent paper. Papa buys me nice books to read. I have read one he bought for me last summer—"The Story of the Bible"—through, and have learned a great deal from it. I wish all my little cousins could read it. I can answer a good many of the questions in your letters, my little cousins; but I am afraid to begin, as I learn that the editor keeps a huge waste-basket to put letters in when they are too long. But I must tell Hattie L. Dean that Isaac's brother was Ishmael; but he was only a half-brother. I mean to grow up a useful woman. If this letter meets with favor, I shall write again.

Your little friend,

DAISY SMITH.

COINTH, Mississippi.

MR. EDITOR: I am a little girl thirteen years old. I am not going to school at present. Our school is out, but I study at home. I am studying history, geography, arithmetic, grammar and dictionary. Papa takes the dear old ADVOCATE, and I like to read it very much, especially the young folks' column. Our preacher last year was Rev. J. G. Sibley. We all liked him very much. Our preacher this year is Rev. R. A. Breland, and I hope he will give the satisfaction that our last preacher did. I will answer S. W. Greening's question: Noah was 600 years old. It is found in Genesis vii, 6. I will close by asking the little cousins some questions: Where in the Bible is "bridegroom" found? What kind of wood was the ark made of? Who was David's father? With many good wishes to the ADVOCATE, I remain, Your true friend,

LUTIE L. HOOD.

TUSCANOLA, Mississippi.

MR. EDITOR: I am a little girl ten years old. My papa takes your valuable paper, and has been taking it ever since I can recollect. I like it so much, especially the young folks' department. I go to school to Miss Ollie Chaney. I study geography, spelling, reading, grammar and two arithmetics. I go to Sunday-school every Sunday when it is not raining or the river is not up. My papa is teacher of the Bible class. I have two brothers and two sisters. My mamma is dead; but grandma and auntie live with us. I can not answer any questions this time; but, if you will excuse me for this time, I will ask one: Who once prayed to Abraham? I will close for this time. If this will pass, please do not drop it in the waste-basket. Hoping the ADVOCATE much success, I remain,

Your little friend,

ANNA WATSON.

GRANGEVILLE, Louisiana.

MR. EDITOR: As I never hear my mamma read any little letters from this place, I thought I would get her to write a few lines for me, as I can not write. I am a little boy six years old. I have two brothers—Sammie and Roscoe. My papa and only sister, little Addie, were killed in the cyclone at Beauregard, and our home was destroyed. I go to school to my mamma. Our pastor for this year is Bro. Simmons. We have not had the pleasure of meeting him as yet, but know we will love him. Well, I will close for this time, hoping my little letter will not find its way to the waste-basket.

Your little friend,

JOHNNIE J. TERRELL.

MT. CARMEL, Mississippi.

MR. EDITOR: I see in the NEW ORLEANS ADVOCATE, in a letter written by Felix H. Thompson, the question asked: "What three names and only three that begin with the letter 'F'?" In I Corinthians xvi, 17, I find Fortunatus. In Acts xxiv, 27, I find Festus and Felix. I will be ten years old in June. I have never thought of writing to you before, and I can not write well enough now to write by myself. I go to school to my grandmother. I study reading, with definitions, history, geography, arithmetic and spelling. Bro. Upton is our pastor, and we were all glad to have him with us this second year. I live with my uncle, Mr. G. G. Lynch. My mother died in New Orleans when I was six months old. I call my aunt, Mamma.

GEORGE S. RILEY.

EAST CARROLL PARISH, Louisiana.

MR. EDITOR: Papa is now a subscriber to your valuable paper, and we all like it very much. I was very much pleased with the young folks' department. I am going to school now. My teacher's name is Mr. Jones. My eldest sister, Minnie, is assistant teacher. Answer to Laura O. King's question: Methuselah was the oldest man that ever lived; who died before his father, because his father did not die. I will ask the young folks a question: What two chapters in the Bible are alike? If you would make a little girl happy, please publish this letter from HETTIE LE NOIR.

MAGNOLIA, Mississippi.

MR. EDITOR: I am a little girl twelve years old, so I thought I would write a letter to the dear old ADVOCATE. I see so many from the little girls, so I ask leave to join the band. I hope it will not find the waste-basket. I go to Sunday-school. We have a good one. Bro. McLaren is our pastor. I have two sisters and one brother. He is our little pet. I will close by asking a question: Who slew more at his death than he slew in his life?

SALLIE SEAMAN.

MCCOMB CITY, Mississippi.

HEARING THE SERMON.—A little girl used to go to church. She was only between four and five years of age—quite a little girl. But she listened to her minister; she knew that he would tell her about Christ, and she wanted to learn. Once, when she reached home from church, she said:

"Mother, I can tell you a little of the minister's sermon. He said: 'Touch not the unclean thing.'"

Wishing to know whether her little daughter understood the meaning of these words, the mother said:

"Then if the minister said so, I hope you will take care in the future not to touch things that are dirty."

The little girl smiled and answered:

"Oh, mother, I know very well what he meant. It was not that."

"What did he mean?" asked the mother.

"He meant sin," said the child; "and it is all the same as if he had told us, 'You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do any things that are bad and wrong.' The Bible means that a sinful thing is an unclean thing, mother."

IN cases of Fever and Ague, the blood is as effectually, though not so dangerously poisoned by the effluvium of the atmosphere as it could be by the deadliest poison. Dr. J. H. McLean's Chills and Fever Cure will eradicate this poison from the system. 50 cents a bottle.

OPENING THE HEART.—I knew a little boy whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him, when she noticed that he was anxious, "Robert, what would you say to anyone who knocked at the door of your heart, if you wished him to come in?" He answered, "I'd say, 'Come in!'" She then said to him, "Then say to the Lord Jesus, 'Come in!'"

The next morning there was a brightness and a joy about Robert's face that made my father ask, "Robert, what makes you look so glad and joyful to-day?" He replied joyfully, "I awoke in the night, and I felt that Jesus Christ was still knocking at the door of my heart for admittance into it. I said to him, 'Lord Jesus, come in!' I think he has come into my heart. I feel happier this morning than I ever was in all my life. How ungrateful and wicked in me to keep him waiting outside so long!"—Kind Words.

Farm and Home.

FARM EDUCATION.—We never shall overestimate the great benefits of farm-life for the young of both sexes. It furnishes one of the best possible schools for the development of brain and muscle in our boys and girls. Cities are indeed sores upon the body politic. Then let us as good citizens and wise fathers so conduct our professions as to make our homes and our work attractive to our children, and profitable to ourselves and them. Certainly we have a profession, than which none can furnish a wider field for the development of body and mind. And here I wish to bear my testimony to the great benefits to be derived from a liberal expenditure for good books and papers. I had rather confine myself and family to a diet of corn and meat, with a liberal supply of good literature, than have the best of living without food for the mind. That man (whatever his business) who has not yet learned the value of the habit of reading, both to himself and his family, can hardly be said to have learned the first rudiments of happiness, and is unfit to be a father, or to have the care of a rising family. I put this strongly; for I consider the reading habit of inestimable benefit to individuals, families and communities. No class of our population have better opportunities for developing the habit than farmers. None are so poor as to be shut out from the use of good papers and books.—Thomas McFarlane.

CORN CULTURE.—Deep and thorough preparation of the soil greatly reduces necessary after-culture. The best time to destroy weeds is when they commence their growth. Early planting is advisable, but this may be overdone. It is well to consult both the almanac and the thermometer. Until soil is warm enough for the corn to germinate, no good comes from planting. Width of rows and number of kernels should vary with size of varieties. Except for extra labor in cultivation, drill planting is better than hills. Imperfect and uneven "stands" are a chief cause of small crops. It is not certain that it would not be wise to plant more thickly than is desired and then "thin out." Replanting is usually unsatisfactory. Three kernels to each hill are usually desirable. Especially early in the season, shallow covering is wise.

The object of cultivating corn is to destroy the weeds, loosen the soil, and, in dry weather, prevent evaporation, the loosened surface acting as a mulch. Cutting the roots is almost always a necessary evil. Deep and close culture while the corn is small may be helpful; later only shallow culture should be given. With clean land any cultivation when corn has made large growth will probably do more harm than good.—Prof. G. L. Morrow.

GIRLS AS ACCOUNTANTS.—"My daughter keeps my farm account, sir, and she is as systematic and particular as ever my son was, who kept them before he left home. I tell you it does girls (and he might have added boys, too) good to give them some responsibility, and set them to watching things about the farm and household. They learn, I find, economy by it, and soon discover that their father is not necessarily a crabbed old curmudgeon because he doesn't loosen his purse-string whenever they see something they happen to fancy, for they discover the real reason why the purse should not be opened." So said a progressive farmer, a kind, appreciative and proud father, and a big-hearted man on general principles.

BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from all poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

BABY'S SKIN and Scalp preserved and beautified by CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

Hon. C. Edwards Lester,

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:—

New York, August 1, 1886.
122 E. 27th St.

DR. J. C. AYER & CO., Lowell, Mass.,

Gentlemen:—A sense of gratitude and the desire to render a service to the public impel me to make the following statements:

My college career, at New Haven, was interrupted by a severe cold which so enfeebled me that, for ten years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result of almost every fresh exposure. For years I was under treatment of the ablest practitioners without avail. At last I learned of

Ayer's Cherry Pectoral,

which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago. With all sorts of exposure, in all sorts of climates, I have never, to this day, had any cold, nor any affection of the throat or lungs which did not yield to AYER'S CHERRY PECTORAL within 24 hours.

Of course I have never allowed myself to be without this remedy in all my voyages and travels. Under my own observation, it has given relief to vast numbers of persons; while in acute cases of pulmonary inflammation, such as croup and diphtheria in children, life has been preserved through its effects. I recommend its use in light but frequent doses. Properly administered, in accordance with your directions, it is

A Priceless Blessing

in any house. I speak earnestly because I feel earnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among clergymen and other public speakers, perfectly cured by this medicine. Faithfully yours,

C. EDWARDS LESTER.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists and Dealers in Medicine.

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A New Easter Service arranged by
EBEN E. REXFORD
ENTITLED
EASTER MORNING

Consisting of Interesting and Instructive Responsive Readings interspersed with new and pretty carols.

GEO. F. ROOT, H. P. DANKS, PAOLO CAMPIGLIO and J. R. MURRAY

Price, 5 cts. each, or 50 cts. a dozen by mail, postpaid; $4 a hundred by express, charges not prepaid.

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BEAUTIFUL SERVICES

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The Risen Christ, Easter Chimes, He is Risen, The Easter Angels, The Story of the Resurrection.

Price of each, same as for "EASTER MORNING."

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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

Established 1857.

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PRISE'S Patent Reflectors, for Gas or Oil, give the most powerful, soft, cheapest and best light known for Churches, Stores Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get estimate. A liberal deduction to churches and the trade. Don't be deceived by cheap imitations.

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$700 to $2500 A YEAR, clear of all expenses, can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1313 Main St., Richmond, Va.

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Finest Grade of Bells,
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Bells of Pure Copper and Tin, for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

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NEW Sample Book of beautiful cards, 11 Games, 12 tricks in magic, 430 Album verses, All for 2c. stamp. STAR CARD CO., Station 10, Chicago.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING
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Our New Guide, 68 pp. describes nearly 500 Different varieties of Roses, the best Hardy Shrubs, Climbing Vines, and New and Rare Flower Seeds, and tells how to grow them—FREE. Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

Christian Advocate.

Marriages.

VENABLE—PHILLIPS.—At the residence of the bridegroom's father, St. Helena parish, La., February 10, 1887, by Rev. J. W. Ellison, Mr. W. H. Venable and Miss M. H. Phillips.

HARVEL—WAMACK.—At the residence of William K. Davis, Esq., St. Helena parish, La., March 10, 1887, by Rev. J. W. Ellison, Mr. D. H. Harvel and Miss F. S. Wamack.

JAMIESON—EVANS.—At the residence of the bride's father, two and a half miles from Homer, La., March 3, by Rev. T. H. White, D. D., Dr. Charles H. Jamieson, of Farmerville, La., and Miss Lillian D. Evans.

MURPHY—WHITE.—At the residence of the bride's father, in Tallulah, Madison parish, La., on Thursday evening, March 10, 1887, by Rev. William Hart, William M. Murphy, Esq., to Miss Lizzie White, both of Tallulah.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

HARPER—Mrs. Anna S. Harper was born in Wake county, N. C., November 15, 1805. While she was quite young her father moved to Hareyman county, Tenn. Here she was married, in January, 1828, to Samuel B. Harper. After living in Lagrange, Tenn., for several years, they moved to Marshall county, Miss. In 1846 they moved to Camden, Ark., where they lived until 1853, when they moved to Minden, Claiborne parish, La. The husband at that time was in very feeble health, and during that year died. After the death of her husband, she, with her children, settled about twelve miles north of Minden, where she resided until after the war—in fact, until two or three years ago, when the old homestead was sold. All of her children having married, she made her home with her youngest son, Dr. W. D. Harper, at whose house she died on the morning of March 1, 1887, being over eighty-one years of age, full of years and Christian faith. The time of her making a profession of religion and joining the church is not known to this writer, but I am satisfied it was when she was quite young.

She was a cultivated Bible Christian, a zealous Methodist, and pronounced in her religious experience. I have often heard her relate her experience to the edification and encouragement of the church. Her friends, neighbors and children are witnesses that her life exemplified her public testimony for Christ. Left a widow with a family of children, she commanded her house well, and her children grew up respected and honored citizens; nearly all of them became members of the church. Three of her sons graduated in medicine; two of them are still living; one has passed away. Others of the children have crossed over the river; the rest are, we trust, following in the footsteps of the mother. God grant that they may be as ready when the Master calls as the mother was! Sister Harper's kind, affable nature and benevolent spirit won for her a large circle of friends that now deeply mourn the loss of this aged mother in Israel. JNO. A. MILLER.

WEST—Charles Robertson West, son of John B. and Margaret M. West, was born April 16, 1868; professed religion and joined the Baptist Church in August, 1883, and died March 9, 1887.

My acquaintance with Charley, as we all called him, was short; but I knew him only to love him. His stay on earth was short, being only eighteen years, ten months and twenty-three days old. But he was always a good boy even before he was converted, and was considered the model boy of the neighborhood. He was the light of his home. Being a good singer, fond of music and understanding how to sing, he filled his home with joy and gladness. He will be missed at home; his place will be vacant at the table, around the fireside and piano; and not only there, but in the Sabbath-school and church worship his voice is hushed and will be heard no more. But, thank God, while we mourn there is mixed with it that religion that sustained him in life and caused him to be full of songs of praise to God—sustained him in death; and while we are filled with sorrow and sadness, no doubt he is singing songs of praise around the throne of God. Weep not, stricken ones, the grace of God that sustained Charley will sustain you; and though we can not bring him back to us, we can go to him. May God bless the bereaved ones and help them to submit to the will of God, and so live that they may meet their loved one again. A. P. LEECH.

DRAKE—Our Bro. Drake, of Moss Point, and his family are in deep sorrow. An infant daughter was born to them on June 28. The baby seemed healthy and strong, and was beautiful. More than a week ago she was attacked with pneumonia. By careful and skillful attention she seemed at times to be better, but on the night of Friday last her short earthly life was closed, her sufferings ended, and little "Alice Covington" was taken by the dear Christ, who said, "Suffer little children to come unto me, for of such is the kingdom of Heaven."

H. JONES.

NEWSOM—Joseph Roger Newsom, son of W. J. and Ella Newsom, was born November 26, 1886, and died March 5, 1887.

Sweet flower budded on earth, but gone to bloom in paradise. Though he remained on earth so short a time, at his departure many hearts were filled with sadness. God gave thee him, dear parents, but quickly took him home to live and bloom forever where death shall never come.

J. A. LEECH.

ROWELL—John V. Rowell was born in Jasper county, Miss., February 19, 1844. He professed religion in early life, and lived a consistent member of the Methodist Episcopal Church, South, until death, which took place February 1, 1887. He was happily married to Miss Barbara Lightsey, January 15, 1865. She with eight children are left to mourn for a devoted husband and father.

Bro. Rowell was a good steward of Pleasant Hill Church for many years, and a very successful Bible class teacher in the Sabbath-school. He was dearly loved by the people generally. I visited him as pastor a few days before his death and administered to him the sacrament of the Lord's Supper, and found him ready for the Master's call. Bro. Rowell was truly a Christian gentleman—one of those few men (alas! we are sorry to say) who erected the family altar in his house. We hope and pray that the bereaved family will follow his pious example, and keep up family worship. We could say much more in memory of our departed brother, but we know he is in a land of peace and joy; therefore, we close with a sincere prayer for the heart-stricken wife with her eight fatherless children that they may be faithful unto death, and meet a sainted father in the better land!

J. C. BROGAN.

BRYAN—W. A. Bryan was born in Baton Rouge, May 16, 1830; joined the church at the age of eighteen years; married Miss Sarah S. Townsend, of East Baton Rouge, in 1851, and died in Plaquemine, January 13, 1887.

Bro. Bryan was a loyal Methodist, a devout Christian, and an influential citizen. He was an affectionate and indulgent husband and parent. He was beloved by the church and community. The children all loved him. He was steward and Sunday-school superintendent, and his death is a great loss to the church and community; but while we feel the loss so deeply, we know that he is at rest—sweet rest. Ah! there is no suffering, pain or death in that land of rest. May God bless the broken-hearted wife and orphan children!

W. WIMBERLY.

BUFORD—Capt. James H. Buford, received in the Methodist Church on profession of faith, in 1871, by Rev. R. A. Jones, died March 4, 1887, at his residence, in Pickens Station, Miss., aged fifty-three years. He was the son-in-law of Rev. G. D. Wade, of the North Mississippi Conference.

Bro. Buford was an excellent man in all the relations of life. He was for years a member of the Board of Stewards of Richmond circuit. Faithful, patient and cheerful to a remarkable degree under great bodily sufferings, humble, consistent, upright, his loss is greatly felt and deplored by this community. Having buried his noble Christian wife, Mary A. Buford, a little more than two years ago, he has passed over the last river to join her and be with her in the home of God. THOS. CAMERON.

Daily Winding.—The watch in your pocket, or that clock on the mantelpiece needs to be wound every day or every eight days. Neglect them over the day or over the week, and soon the tell-tale hands will remind you, and the confusion in your household or business would loudly call for the rewinding. Do you think your private devotions, or family prayer, or social and public worship would be more faithfully attended to if there were some tell-tale hands to show you that you were not coming up to time? Because God does not treat you like a machine, and does not remind you in a way that can not be overlooked, will you, therefore, give more attention to your timepiece than your altar? Shall your own pleasure and convenience and secular business be of more regard to you than your religious condition, your spiritual happiness, or your devotional duties to yourself, to others, and to God?

MISCELLANEOUS.

In August last, a lady read about Shallenberger's Pills in the *Arkansas Methodist*, wrote to Mr. Shallenberger, Rochester, Pa., for a bottle, and this is what she says of the medicine:

CHAMPAGNOLE, Ark., Oct. 25, 1886.

"Thanks to Dr. Shallenberger for the Pills; they are just what he says they are. My daughter had been suffering with chills and fever for twelve months. In spite of all the medicine I could procure, but she has not had a chill since taking the Pills, now nearly three months."

Mrs. Dion Todd.

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SIMMONS LIVER REGULATOR

Unfailing Specific for Liver Disease.

SYMPTOMS: Bitter or bad taste in mouth; tongue coated white or covered with a brown fur; pain in the back, sides, or joints—often mistaken for Rheumatism; sour stomach; loss of appetite; sometimes nausea and water-brash, or indigestion; flatulency and acid eructations; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough; fever; restlessness; the urine is scanty and high colored, and, if allowed to stand, deposits a sediment.

SIMMONS LIVER REGULATOR

(Purely Vegetable)

Is generally used in the South to arouse the Torpid Liver to a healthy action.

It acts with extraordinary efficacy on the

LIVER, KIDNEYS AND BOWELS.

An Effectual Specific for

Malaria, Bowel Complaints, Dyspepsia, Sick Headache, Constipation, Biliousness, Kidney Affections, Jaundice, Mental Depression, Colic.

Endorsed by the use of 7 Millions of Bottles, as

THE BEST FAMILY MEDICINE

for Children, for Adults, and for the Aged.

ONLY GENUINE

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Mademoiselle Cecille Marie d'Argont,

The beautiful and gifted French actress, writes:

Place du Palais—Bourbon, Paris, January, 1885.

Messieurs Liebig Company:

I could not exist without your incomparable COCA BEEF TONIC. I have used a great variety of Tonics, but yours is the only one that has given real satisfaction.

Paris, February, 1885.

Messieurs Liebig Company:

Your COCA BEEF TONIC is really a most wonderful tonic. It has restored my strength and cured me of my stomach and liver difficulty.

(Signed) PAUL EUGENE MONPELAS, Professeur au Conservatoire.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —*Civil Service Gazette.*

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200 Pounds to the Acre will Double the Yield.

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MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

F. M. Graue, Pres. S. J. Davies, Vice-Pres.

MISCELLANEOUS.

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HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending March 22, 1887.)

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Low ordinary	7 9-16	@— —
Ordinary	8 1-16	— —
Good ordinary	8 13-16	— —
Low middling	9 1/4	— —
Middling	9 9-16	— —
Good middling	9 13-16	— —
Middling fair	10 1/4	— —
Fair	10 15-16	— —
Galveston middling	9 7-16	— —
Mobile middling	9 1/2	— —
St. Louis middling	9 1/2	— —

SUGAR.

Inferior	2	— —
Common	4	4 1/8
Good common	4 1/4	4 7-16
Fair	4 3/4	4 7-16
Good fair	4 1/4	4 7-16
Fully fair	4 1/2	— —
Prime	4 5/8	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4	4 7/8
Choice yellow	5 7-16	5 1/2
Gray White	— —	— —
Choice whites	5 9-16	— —
Stan. Gran	5 3/4	— —

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	20	25
Strictly Prime	28	33
Choice	28	33

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	3 3/4	4
Good	3 1/2	3 5/8
Fair	3 1/2	3 1/4
Ordinary	— —	3
Common	2 3/4	2 7/8
No. 2	— —	2 1/4
Rough	2 50	2 95

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12 1/2	5 25
Choice	3 90	4 00
Fancy	4 10	4 15
Extra Fancy	4 30	4 40

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	2 22 1/2	2 25
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	49	50
Yellow	49	50
Mixed	49	50
OATS:		
Western	— —	37
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	16 1/2	— —
Prime	12 00	14 00

PROVISIONS.

PORK:		
Mess	17 1/2	— —
Prime Mess	16 1/2	16 3/4
Rumps	15 00	— —
BACON:		
Fancy breakfast	11 1/2	— —
Shoulders	7	— —
Sides, long clear	8 7/8	— —
Sides, short rib	8 7/8	9
HAMS:		
Sugar-cured	— —	12 00
DRY SALT MEAT:		
Shoulders	6 1/4	— —
Sides, long clear	8 3/8	— —
Sides, short rib	8 3/8	8 1/2

GROCERIES.

COFFEE:		
Prime	— —	15 5/8
Fair	— —	14 3/8
Common	— —	13 1/2
BUTTER:		
Western Creamery	33	34
Western Dairy	20	21
Country	— —	— —
LARD:		
Choice	7	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cotton seed	35 1/2	36
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ head	8	10
POTATOES:		
Louisiana	1	3
Western	1 25	1 40
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	— —	— —
Western	2 75	3 00

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 3/4	— —
2 lb	8 1/2	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	2 00	2 50
Chickens, South'n	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	11	12
Southern	12	— —
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10 1/2
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	18 25	18 50
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

MARCH 15.

Over 200 persons have already been arrested for connection with the attempted assassination of the Czar.——A remarkable darkness enveloped London at noon to-day. It was as dark as midnight in the entire region of Charing Cross, Whitehall and the Strand, the atmosphere being pitchy black.——The governor of Tennessee signed the bill submitting to the people a prohibition amendment to the Constitution. The election will be held next September.——The New Orleans Mardi Gras show will be reproduced in Washington in October.

MARCH 16.

It is reported that Emperor William on his birthday will proclaim the Crown Prince Frederick William co-regent, with the consent of the Bundesrath.——Pursuant to the governor's call, the General Assembly of Virginia met to-day at noon in extra session.——A guard has been set over the vault in which Mr. Beecher's remains are deposited.——The Rhode Island Republican State Convention met to-day and nominated by acclamation all the present incumbents of State offices, from the governor down, for the party candidates.

MARCH 17.

The Cardinal's hat was conferred on Archbishops Gibbons and Taschereau at Rome to-day.——A feature of the observance of St. Patrick's day in England was the appearance of many Englishmen wearing shamrock.——The Radical press made a bitter attack on M. de Lesseps for calling France the natural friend of Germany, and advise him to stay at home in the future and confine himself to canal matters.——The contract for making the Mexican Independence Monument was awarded Messrs. Schulz, of Washington.——Dr. T. G. Ford has been pardoned by Gov. McEnery.

MARCH 18.

De Lesseps says that Bismarck stated "that when our forces are equal, the two peoples will fraternize."——The fund being raised by the press of Russia for the benefit of families of the insurgents executed in Bulgaria has reached 10,000 roubles. The Czar gave 5,000, the Czarina 3,000, and the Czarowitz 1,000 roubles.——The Deputies have granted the government $40,000 to be expended in keeping up the sanitary cordons on the roads from the Argentine Republic into Bolivia.——Mrs. Adele Gratiot Washburne, wife of Hon. E. B. Washburne, ex-Minister to France, died in Chicago to-day.——Thirty lives lost in the burning of a hotel in Buffalo, N. Y.

MARCH 19.

Mr. Penfield, U. S. Vice-Consul General in London, has resigned and accepted an executive position with the American Exhibition.——Prime Minister Salisbury is ill, but was able to preside at the Cabinet Council held at his residence to-day.——The new alliance between Germany, Austria and Italy places each of these powers on an equality.——The Prince of Wales has gone to Berlin, where he will represent the Queen on the occasion of the ninetieth anniversary of the Emperor William's birth.——The men regarded to be sure of being Interstate Commissioners are: Morrison, of Illinois; Bragg, of Alabama; and Cooley, of Michigan.

MARCH 20.

It is reported that the Czar received a letter, dated March 1, from the executive of the Nihilist Committee, informing him that at the sitting of the committee, on February 22, he was condemned to death, and that fifty members were appointed to execute the sentence.——A majority of the Bulgarian delegates are resolved to reelect Alexander King of Bulgaria just as soon as the Regents deem it opportune.——Carl Muller, the sculptor, is dead.——Renewal of the Polish Church troubles in Detroit.——Disastrous conflagration amid the summer resorts on Lake Chautauqua.——Warsow Salt Works at Warsow, N. Y., destroyed by fire.

MARCH 21.

The Emperor William's birthday festivities virtually began yesterday. There is an unprecedented gathering of royalty and nobles. The National Gazette, referring to the gathering, says: "The signs of peace that are coming from all sides testify that the occasion is treated in the most splendid and unequivocal manner as a European peace festival."——The British government is determined to press the Coercion Bill. It will be opposed by the combined strength of the Gladstonians and Parnellites.——The fire at Chautauqua destroyed eighty buildings. Total loss will probably exceed $100,000.——On the 272nd ballot William H. Martin was last night nominated to succeed Hon. John H. Reagan, of Texas, in the House of Representatives.——Ex-Representative Hall, of Iowa, will be the Commissioner of Patents.

The New Cyclopedia of Family Medicine.

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By George M. Beard, A. M., M. D., assisted by several eminent physicians and surgeons, each of whom is a specialist in his department.

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Books and Periodicals.

BOOKS.

THE MERRY MEN, AND OTHER TALES AND FABLES. By Robert Louis Stevenson. Charles Scribner's Sons. Price, thirty-five cents. Cloth, $1. To be had at Wharton's, No. 5 Carondelet street, New Orleans.

Mr. Stevenson has caught the ears of the readers of books, and is likely to keep their attention; and this new collection of new tales from his pen will interest many.

—The following pamphlets have been received:

The Original Status of the Methodist Episcopal Church, South, by Prof. Tigert, of Vanderbilt University.

Colleges North and Colleges South, by Julius D. Dreher, president of Roanoke College.

Evangelization, by George F. Pentecost, D. D.

The New South and the Methodist Episcopal Church, South, by Rev. J. C. C. Newton, of the Baltimore Conference.

Profit Sharing, by N. O. Nelson, St. Louis, Mo.

PERIODICALS.

—From George E. Wharton & Bro., this city, we have received the March number of Outing, an illustrated monthly magazine of recreation. It is devoted to out-door sports of various kinds, and must be an interesting monthly to all lovers of out-door life. Published by The Outing Company, 140 Nassau street, New York City. Price, $3.

—The Quiver, for April, is already on our table, and full of good things.

—The Magazine of Art, for April, is a fine number of this monthly. The illustrations are exquisite; the notes entertaining in the highest degree. Cassell & Co., 739 Broadway, New York. Price, $3 50 per annum.

—The Gospel in All Lands, for March, is devoted to Africa—country, people, customs, superstitions and Protestant missions. This is a most valuable missionary monthly. Published by Phillips & Hunt, 805 Broadway, New York. Price, $2 per annum.

Notice.

To the Pastors of the Woodville District, Mississippi Conference—

DEAR BRETHREN: Please send me, at Centreville, Miss., the names of local preachers, recording stewards and delegates, that we may make arrangements for their entertainment at our District Conference, which meets here on April 14 next; also let us know who are going to bring their wives or daughters. We will be ready to receive and entertain all that come.

P. HOWARD.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

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Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Port Gibson	Mar. 26, 27
Locust Grove	Apr. 2, 3
Natchez—Jefferson Street	9, 10
Natchez—Wesley Chapel	9, 10
Shiloh	16, 17
Ittves' Chapel	23, 24
Vicksburg	30, May 1
Carey	7, 8
Red Hone	7, 8
Mizpah	14, 15
Martin	15, 16
Hayes' Landing	21, 22
Wesley Chapel, Yazoo county	28, 29
Mealville	June 4, 5
Hamburg	6, 7
Pisgah	11, 12

W. L. C. BUNNICUTT, P. E.

JACKSON DIST.—SECOND ROUND.

Edwards, at Edwards	Apr. 2, 3
Benton, at Locust Grove	9, 10
Raymond, at Clinton	16, 17
Byram, at Byram	23, 24
Mt. Olivet, at Short Creek	30, May 1
Silver Creek, at Lake City	7, 8
Flora, at Benton	14, 15
Yazoo City	21, 22
Madison, at Livingston	28, 29
Camden, at Thomastown	June 4, 5
Jackson	11, 12
Canton	18, 19
Sharon, at Madisonville	25, 26

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Jackson, La	Mar. 26, 27
East Feliciana, at Gilead	Apr. 2, 3
Clinton, La	3, 4
Pinkie, at Port Hudson	9, 10
Wilson and Centreville, at Centreville	14
Livingston, at Bayou Barbary	30, May 1
Springfield, at Springfield	4, 5
Amite City, at Tangipahoa	7, 8
St. Helena, at Darlington	14, 15
East Baton Rouge, at Blackwater	21, 22
Bayou Sara, at Thompson Creek	28, 29
Woodville circuit	June 3
Percy Creek	4
Woodville	5, 6

J. A. B. JONES, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs	Apr. 4
Hazlehurst	5
Brookhaven	9, 10
Scotland, at Peet's School-house	16, 17
Wesson and Beauregard, at Beau'd	23, 24
McComb City, at McComb City	24, 25
Bowerton, at Brandywine	30, May 1
Terry, at Gallman	7, 8
Summit, at Summit	8, 9
Monticello, at Monticello	14, 15
Providence	21, 22
Hohenseville	28, 29
Franklinton	June 4, 5
Adams	11, 12

District Conference, April 7–10.

J. M. WEEMS, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Baldwyn circuit, at Guntown	Mar. 26, 27
Corinth station	Apr. 2, 3
Booneville and Rienzi, at Rienzi	9, 10
Corinth circuit, at Gaines' Chapel	16, 17
Kossuth, at Pleasant Hill	23, 24
Ink a circuit, at Neblett's Chapel	30, May 1
Inka station	4
Harmony, at Snowdown	7, 8
Blackland, at Pisgah	14, 15
Marietta, at Liberty	21, 22
Pleasant Ridge, at Pine Grove	24
Jonesboro', at State Line	26
Ripley circuit, at Marvin's Chapel	28, 29
Ripley and New Albany, at N. Albany	June 10
New Albany circuit	11, 12

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okalona station	Mar. 26, 27
Shannon, at Troy	Apr. 2, 3
Richmond, at Brooks' Chapel	9, 10
Saltillo, at Moorsville	16, 17
Pontotoc, at Harmony	23, 24
Houston and Wesley, at Houston	30, May 1
Sparta, at Friendship	7, 8
Buena Vista, at Buena Vista	14, 15
Aberdeen station	21, 22
Prairie	June 4, 5
Okalona circuit, at Tranquill	8
Ebenezer, at Egypt	11, 12
Athens	13
Caledonia	18, 19
Fulton and Smithville	25, 26
Tremont	28

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley	Mar. 26, 27
Grenada	Apr. 2, 3
Grenada circuit	10, 11
Minter City	16
Sunny Side and McNutt	17, 18
Carrollton circuit	21
Coffeeville circuit	23, 24
Atlanta circuit	30, May 1
Pittsboro circuit	4
Lodi circuit	7, 8
Banner circuit	14, 15
Sarepta circuit	18
Tocopola circuit	21, 22
Abbeville circuit	28, 29
Charleston circuit	June 4, 5

C. N. TERRY, P. E.

SARDIS DISTRICT—SECOND ROUND.

Cockrum circuit	Mar. 26, 27
Hernando and Coldwater	Apr. 2, 3
Como and Fredonia	9, 10
Horn Lake	16, 17
Lewisburg	23, 24
Chulahoma	30, May 1
Senatobia station	14, 15
Senatobia circuit	21, 22
Mt. Vernon	28, 29
Mastodon	June 4, 5
Pleasant Grove	11, 12
Eureka	18, 19
Panola	25, 26

The District Conference will convene at Batesville, May 6.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Ithalia and Victoria	Mar. 26, 27
Holly Springs	Apr. 2, 3
Holly Springs circuit	9, 10
Marshall	16, 17
Early Grove	23, 24
Olive Branch	30, May 1
Pine Mountain	7, 8
Snow Creek	14, 15
Ashland	21, 22
Hickory Flat	28, 29
Emory	June 3, 4
Cornersville	11, 12
Shelby Creek	— —

JNO. HARCROFT, P. E.

WINONA DISTRICT—SECOND ROUND.

Carrollton and Greenwood, at Green'd	Mar. 26, 27
Richland, at Goodman	Apr. 1
Yalden, at Friendship	2, 3
Durant and Lexington, at Lexington	9, 10
West, at Midway	16, 17
Sidon, at Jordan Chapel	22
Black Hawk, at Acona	23, 24
Winona circuit, at New Hope	30, May 1
Winona station	1, 2
Newport, at Spring Grove	6
Sallis, at Spring Ridge	7, 8
Newtonville	12
McCool, at McCool	14, 15
Zilpha	20
Ethel, at Shady Grove	21, 22
Ebenezer	28, 29
Belzona	June 4, 5

R. P. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Cherryhill	Mar. 27
Leota	Apr. 3
Indianola	10
Austin	17
Greenville	May 1
Concordia	8
William's Bayou	15
Mound Bayou	22
Bolivar	29
Drake's Chapel	June 6

District Conference at Greenville, April 28–30.

J. W. HONNOLL, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville	Mar. 26, 27
Franklin	Apr. 2, 3
Morgan City	8, 4
Washington	9, 10
Crowley	17
Indian Bayou	23, 24
New Iberia	May 1
Opelousas	7, 8
Grand Chenier	14, 15
Lake Charles	21, 22
Lake Charles German Mission	22, 23
Plaquemine Brulee	28, 29

S. S. KEENER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia, at Columbia	Mar. 26, 27
Montgomery, at Montgomery	Apr. 2, 3
Ada, at Gray's Creek	9, 10

B. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Homer circuit, at Homer	Mar. 26, 27
Farmerville circuit, at Farmerville	Apr. 2, 3
Scumnerfield circuit, at Alabama	9, 10
Downsville circuit, at Downsville	16, 17
Indian Village circuit, at Bethel	23, 24
Ringgold circuit, at Ringgold	30, May 1
Sparta and Saline, at Sparta	7, 8

ROBERT HANDLE, P. E.

DELHI DIST.—FIRST ROUND.

Oak Ridge, at Good Hope	Mar. 26, 27
Floyd, at Oak Grove	Apr. 2, 3
Bastrop	9, 10

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mooringsport, at Pine Hill	Mar. 26, 27

J. R. CASSITY, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carroll'n and Parker Ch., at Carrollton	Mar. 27
Baton Rouge	Apr. 2, 3

JOHN T. SAWYER, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—SECOND ROUND.

Georgiana, at Georgiana	Apr. 2, 3
Brewton and Pollard, at Brewton	9, 10
Evergreen, at Castleberry	16, 17
Pensacola circuit, at Warrington	23, 24
Montevallo, at Pleasant Ridge	30, May 1
Powelton, at Flomaton	7, 8
Monterey, at Monterey	14, 15
Pensacola	21, 22
Milton	25
Stockton	June 4, 5
Sepulga, at Mt. Pleasant	11, 12
Gravella, at Friendship	18, 19
Bay Minette	25, 26
Douglassville, at May Creek	28
Bellville and Repton	July 2, 3

The Pensacola District Conference will be held at Milton, Fla., beginning Wednesday night, May 25.

W. M. MOTLEY, P. E.

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AND WINDOW SHADES.

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Write for prices. Samples sent to country free.

MISCELLANEOUS.

Story of a Postal Card.

I was afflicted with kidney and urinary Trouble—

"For twelve years!"

After trying all the doctors and patent medicines I could hear of, I used two bottles of Hop Bitters;

"Bitters!"

And I am perfectly cured. I keep it

"All the time!"

Respectfully, B. F. BOOTH, Salisbury, Tenn. May 4, 1883.

BRADFORD, PA., May 8, 1885.

It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc. I have not seen a sick day in years, since I took Hop Bitters. All my neighbors use them. MRS. FANNIE GREEN.

ASHBURNHAM, MASS., Jan. 15, 1886.

I have been very sick over two years. They all gave me up as past cure. I tried the most skillful physicians, but they did not reach the worst part. The lungs and heart would fill up every night and distress me, and my throat was very bad. I told my children I should never die in peace till I had tried Hop Bitters. When I had taken two bottles they helped me very much indeed. When I had taken two more bottles I was well. There was a lot of sick folks here who have seen how they cured me, and they used them and were cured and feel as thankful as I do that there is so valuable a medicine made. Yours truly,

MISS JULIA G. CUSHING.

$3,000 Lost.

"A tour to Europe, that cost me $3,000, done less good than one bottle of Hop Bitters; they also cured my wife of fifteen years' nervous weakness, sleeplessness and dyspepsia."—Mr. H. M., Auburn, N. Y.

Baby Saved.

We are thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its nursing mother, which at the same time restored her to perfect health and strength.—The Parents, Rochester, N.Y.

☞ Unhealthy or inactive kidneys cause gravel, "Bright's disease, rheumatism and a horde of other serious and fatal diseases, which can be prevented with Hop Bitters," if taken in time.

"Ludlington, Mich., Feb. 2, 1885. I have sold Hop Bitters for ten years, and there" is no medicine that equals them for billous attacks, kidney complaints and all diseases incident to this malarious climate. H. T ALEXANDER.

"Monroe, Mich., Sept. 25th, 1885. SIRS:—I have been taking Hop Bitters for inflammation of "kidneys and bladder. It has done for me "what four physicians failed to do—cured me. The effect of the Bitters seemed like magic to me.

W. L. CARTER.

GENTS:—Your Hop Bitters have been of great value to me. I was laid up with typhoid fever for over two months, and could get no relief until I tried your Hop Bitters. To those suffering from debility, or any one in feeble health, I cordially recommend them. J. C. STOETZEL, 638 Fulton street, Chicago, Ill.

Can You Answer This?

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THE BRAVEST BATTLE.

BY JOAQUIN MILLER.

The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not:
'Twas fought by the mothers of men!

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought
From mouths of wonderful men;

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is the battlefield!

No marshaling troop, no bivouac song,
No banner to gleam and wave!
But, oh! these battles, they last so long—
From babyhood to the grave!

"Jack's Patch."

BY REV. T. B. HOLLOMAN.

My story had its origin in the good old days *(before the war)*, when the highest type of manhood was seen in the thoughtful Christian master, and the greatest expression of happiness was found in his faithful servant. In those days of "massa's corn and massa's hog," "massa's law and massa's nigger," there was a freedom from care and fear of want, and certain liberties enjoyed by the Southern slaves, that can only be appreciated by those conversant with life on the "old plantation." Among the privileges granted by the master, there was none so appreciated as that of every man to have his *patch*. These were plots of ground, of greater or less size, which were devoted to raising whatever, in the judgment of the proud possesser, was considered to be the most remunerative. Who does not remember the glorious watermelon patches of Sam and Jack and Bob? Why, the "white folk's" patch sank into nothingness beside these plots covered with beautiful melons—some long, some round, some green, some striped and some white. And how nice they were, weighing forty pounds, more or *less*, and, oh! so refreshing! It was from the fruits of these patches that the servant obtained the necessary cash for all his extra Christmas demands. To work them an occasional half Saturday was given, and an hour was taken during the long resting time at noon by many of the more industrious. Thus many a Sambo found himself often the possessor of *great riches* as the result of his industry and frugality. It was also the custom with most masters when Christmas came to have something extra to bestow upon each family with which they might make merry. What times of rejoicing were these when all the darkies from the *quarters* came up to the "Big House," singing that deeply expressive chorus, "Christmas comes but once a year," etc.

But to my story and its point. It runs thus: One fine Christmas morning, in response to the many merry "Christmas gifts," as they had been "caught" on the master, he called his servants around to get their presents. One by one they came forward with smiling (?) faces to receive the gift. Finally Jack was called. A trim, neatly dressed man stepped to the front, confidently expecting that master had something unusually good for him, as he was faithful and trusty beyond his fellows. But, to his surprise and mortification, instead of a reward, the master withheld his hand, and addressed him thus:

"Well, Jack, I have no gift for you this morning. You raised a fine patch this year, didn't you, Jack?"

"Yas, sah."

"Sold a good many melons, didn't you, Jack?"

"Yas, sah."

"Got nice prices for them, too; didn't you?"

"Yas, sah."

"Well, Jack, what did you do with your money?"

"Got it home in my chist, sah."

"Well, Jack, you are able to buy your own present. I've nothing for you."

How did the heart of poor Jack sink within him and his countenance change as he walked away to his lonely cabin! What feelings of indignation at the base injustice done him, and that, too, by one in whom he trusted! The general verdict of all who dared express their opinions was that Jack had not been dealt with justly. Master had done him a wrong all because he had been more industrious and frugal than any other on the plantation. What Jack had, and not the faithfulness with which he had served, was the basis of action toward him. His ability to do for himself, and not the pure principles of right and justice, had influenced the master in rewarding him.

So I have often wondered if the principle illustrated in "Jack's patch" had not in some instances found its way into the church. The preacher who by close economy has laid by a pittance must not speak of it, or he will be found dependent on the proceeds of his patch. If by some good fortune he finds himself possessed of a house and lands, then his patch must make up the deficit of many a short assessment. He has the courage and foresight to gather about him such things as may be grown and reared on a country home. Everybody works, from least to greatest, while the man of God is looking after the church. What wife and children have done is seen by all, and the patch plays and pays its part. Daughter is in charge of some good school and son is making good wages at some store, and, therefore, the patch is doing a very considerable part. No suffering will ensue if the salary falls short; for has not the preacher, in addition to all that, performed a great many marriage ceremonies during the year which have paid him handsomely? Should a school for a few months be accepted that a meagre salary might be supplemented to living figures, the brother finds himself the owner of a veritable patch. And so I might enumerate many other ways by which the preacher becomes the possessor of a genuine "Jack's patch." Let the motto of every member of the church be, Justice to all men—patch or no patch—and the laborer is worthy of his hire.

CRYSTAL SPRINGS, Mississippi.

"The World in the Church."

BY REV. R. S. WOODWARD.

The facile pen and eloquent tongue of Bishop Pierce sleep in the silence of the grave; but his sermon on the above-named subject still speaks "with no uncertain sound"—on a subject as vitally important to the church to-day as when it fell fresh from the lips of the living preacher. It can be had at our Publishing House, in tract form, so cheap that every preacher throughout the connection ought, I think, to put it in each family of his charge. There is an intense liberalizing sentiment pervading the moral atmosphere of our modern society, the tendency of which is to relax the tone of Christian morals and spiritual religion, and degenerate into the spirit of worldliness. It has its origin in a deceptive sentimentality, rendered respectable by being clothed in silken sheen and popularized by the tinsel and flippancy of a numerous championship, professedly the advocates of "religious liberty," "advanced culture," "the spirit of the age," etc. These latitudinarians denounce the exercise of church discipline as "behind the age," narrow, puritanical, etc. Modern skepticism, with all of its brilliant galaxy of advocates, is not a more dangerous or subtle foe. From its plausible and insidious manner, it gains access to all classes of society, and in one form or another its disastrous influence is felt in every community. There are hundreds of mothers who would shudder at the thought of having the pure minds and simple faith of their daughters tainted with any of the varying forms of skepticism; yet these pious (?) mothers seem delighted at seeing their daughters whirling in this insidious maelstrom of worldliness, as if it did not as effectually separate all thoughts of God and the salvation of the soul from their minds and hearts as any of the forms of infidelity could do. The delusive spell is harder to break, for "she that liveth in pleasure is dead while she liveth." Oh, what a multitude of church members have we, who are loosening their moorings from the cross, and venturing out farther and farther on this perilous sea, some of whom are daily just reaching the "danger line," beyond which there is no return!

Some of our members have become leaders at balls, germans and progressive euchre; and though the more pious of the church are grieved, and lament the growing evil, their voice is too faint and their nerve too weak to arrest the billowy tide. As to how we can best meet successfully and counteract this subtle influence, just at this time, is a most momentous question. We do not wish to cut any off, if it can be avoided without compromising the church. But if the church is to be fruitful and continue to be a power for good in the world, its purity must be preserved. We recommend faithful preaching and private admonition in the spirit of meekness and love, and a resort to discipline only after all other means have failed. But let us, my brethren, stand by the church—stand firmly. If any must suffer, let it be the worldly portion. If we must decline, let it be in numbers, and not in puffity and spiritual power.

Numbers, with all the eclat that wealth and worldly pomp can give, will not compensate for the loss of spiritual simplicity in the church. The sentiment expressed in the words, "Simply to the cross I cling," as experienced by the humble, trusting followers of Christ, has more conservative power in it than a volume of creeds diluted to suit the perverted tastes of a church where the spirit of worldliness dominates.

There certainly lies at the door of the ministry a fearful responsibility touching this matter. Are we not in danger of involving ourselves in criminal neglect if we fail to expose more faithfully this evil that is jeopardizing the spiritual life and power of the church? Shall we, from the fear of offending a vitiated public taste, betray our sacred trust and suffer the church to be robbed of its strength and influence? Shall we, whose divinely given commission it is to watch and give the alarm on every approach of danger, from fear of disturbing the syren enchantment of the people, let their souls drift on into this whirlpool of death and go down forever?

These alarming facts call for Zion's watchmen to awake, and give the alarm, lest the people in their blind infatuation perish, and their blood be upon our heads.

VAZOO CITY, Mississippi.

Letter from Woodville.

BY REV. T. W. BROWN.

MR. EDITOR: Woodville has had a rare treat in a series of meetings which continued for a week in the Presbyterian Church, conducted by Dr. James Hoyt, evangelist. He is bold, unflinching, unsectarian, speaks to the point, and is generally successful. With a glorious magnanimity he turns the trophies of victory over to any church which suits the new convert. About twenty united with the various churches. The Methodist Church registered thirteen. We are all under obligations.

From the amount of light being shed on the college question we expect you to be very full of educational wisdom when you shall come up to that meeting of certain curators. We are being keyed up. The signs are of life, not of death. Wisdom is at work. The mountain groans. The giant bestirs himself. How gravely and ponderously the brethren walk right into the heart of difficulties. A tap on the top of the subject by the Bishop has awakened the sentinels. A few little piney-woods schools that the ambitious proprietors want somebody to call colleges, and which are doing good work, too, as far as they go, seem to have smitten with dismay many hearts and started the very ghosts of ruin from their hiding-places. No matter if you do define *a college*, and stick to the definition, it will not lessen the number of them or "degrade" these schools. They are neighborhood necessities. They wander in calico and brogans, and, if need be, minus the brogans. They are composed, some of them, of genuine Methodist stuff. They are as hungry for knowledge as an opossum is for persimmons, and as tenacious of life and *limb*—that is, until they can get the persimmons. These very schools which Bro. Hunnicutt kindly agrees to be let alone, and fondly called colleges, are the best feeders, and will be, of our sure-enough colleges. Systematizing, correlating, regulating, etc., will throw the forces into a little better shape. The force is what is wanted, the capital, the money. That was a very nervous lay brother that took a fit over a bag with a hole in it. Now there are bags and bags without any holes, and some that a good layer of greenbacks would forever prevent even from porosity. Stop the hole, the next one you see, brother, with your money.

Maybe no church ever did come up to the measure of ability, and maybe the Methodists least of all, though we have done wonders. Hitherto the surplus only has been dedicated. Now there is no surplus, and the want of it is beginning to hurt. That woful wail of debt, debt, debt, that comes like a heart-groan from the great organ at Nashville, is a revelation of the true reason of our difficulties.

There is a general depression in secular affairs, and it is pleaded and thought to be sufficient as a reason for withholding aid from our colleges. We are to learn even in the midst of poverty and financial pressure the value, the preciousness of religious education, and even in poverty must learn liberality. The great Southern heart is throbbing with expectancy of an industrial revival. We are trusting that we are nearly through the tunnel of transition. Our educational interests will keep abreast. We are not wanting in self-sacrificing men who would die to promote the interests of church education. Some concessions may have to be made, in our curriculums, to modern ideas. Much patience and charity must be indulged towards the unfairness of State universities, especially as they are so strongly pillared on the shoulders of Christian men and women. Yet the Christian churches can never afford to commit their youth to "the world" to be educated. Their spiritual life and energy demand that their young people shall have sanctified learning. But they must learn to give and sacrifice much, and all the rest will come right. If the people were not so poor and business so dull and non-paying, the trouble would cease. We hail the discussion of the subject as ominous of good, and hope that our Bishop who has started it will live to see the moss scraped from our college walls and our Niobe dry her tears.

MARCH 19, 1887.

Hints and Helps to the Study of God's Word—No. 3.

INSTRUCTION FROM EXAMPLES OF SCRIPTURE.

We may be instructed by noticing the conduct of individuals in *particular cases*, and by comparing the conduct of different persons under similar circumstances. Instance—The boldness of Micaiah (I Kings xxii, 14, and Jer. xxvi, 12-15); the faithfulness of John the Baptist (Matt. xiv, 4). The heroic courage of these servants of God—rebuking sin and vice in the highest places, and then patiently suffering for the truth's sake, instructs us as to duty and responsibility under similar circumstances. The weeping of Elisha (II Kings viii, 11); of the Psalmist (Psalms exix, 136); of Jeremiah (Jer. ix, 1); of Paul (Phil. iii, 18); of our Lord (Luke xix, 41), over sin and sinners, instructs us as to the proper state of mind and heart which should characterize us, if true Christians, in the midst of abounding sin, and the apprehended peril and doom of sinners.

The disobedience of Saul in sparing Agag, king of Amalekites (I Sam. xv, 3, 8, 19), and of Ahab in sparing Ben-hadad (I Kings xx, 34), are examples in which *sin* is its own punishment, in part, at least; for an Amalekite robbed Saul of his crown, and it was in battle with Ben-hadad that Ahab was killed.

Compare the impatience of Moses, Elijah, Job and Jonah, who prayed that they might die, with the willingness of Paul to live and suffer. (Num. xi, 15; I Kings xix, 4; Job vi, 8; Jonah iv, 8.)

Compare the conduct of Joseph's brethren and that of Paul and Silas under the same outward conditions, and we see the effects of good and bad consciences in similar circumstances. (Gen. xlii, 21; Acts xvi, 25. See also Isaiah lvii, 21, with II Cor. i, 12.)

This work of gathering instructions from examples in Scripture may be greatly extended and largely profitable in giving us a better knowledge of human nature and of our own hearts and the duties of life. We may also learn the probable effects of particular circumstances upon ourselves by the study of their effects upon the conduct of others under similar circumstances. H.

Notice.

To the Auxiliaries of the Woman's Missionary Society of the North Mississippi Conference, Methodist Episcopal Church, South—

DEAR SISTERS: You are aware that Miss Gordon, of Columbus, Miss., has offered herself to the Woman's Board of Missions, to go to China, and has been accepted. As she goes from the North Mississippi Conference Society, I feel that each auxiliary would like to aid in her outfit, for which at least $200 will be necessary. I call attention to this now, that all the funds may be in hand at the meeting of our Conference Society in Grenada, which will probably be some time in June or July.

Pastors will please make a note of this, so that in case the ADVOCATE does not reach the presidents of the auxiliaries in their charges, they may be notified of this request.

MRS. C. N. TERRY,
Pres. N. Miss. Conf. W. M. S.

A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.—Spurgeon.

Current Coins.

(Nashville Christian Advocate.)

Let it be understood on all sides that in the South any man's room is more desired than his company when he comes to subvert our Sabbath, or otherwise demoralize our people. We can afford to be poor, but we can not afford to be corrupted. If there is any people on the face of the earth who have exalted poverty to the level of the fine arts, it is the Southern people, who in direst straits have still cultivated the purest sentiments. We want none of what Mr. Matthew Arnold calls "beastly prosperity," and in the simplicity of this faith our people should be taught to continue to walk.

(Alabama Christian Advocate.)

No question that woman's place has not been fully defined. She has not yet "done what she could." Too many restrictions have been put upon her movements, and her work has been confined within too narrow a circle. But prejudices are giving away. She can now do almost any kind of office work, edit papers, write books, manage schools, keep store—all without either losing her self-respect or forfeiting the esteem of good people. These things she may do, if not prevented by the duties of her home. But the home she must take care of. When she abandons that—all is lost. That is her place. God made her for it, and qualified her to meet all its demands.

(Evangelical Messenger.)

Leaders of the hosts of God must have this sacred Christian passion of enthusiasm. Without it the preacher is like a stove without fire, a lamp without flame. Truth from cold lips may be beautiful as crystals of snow, but it neither kindles nor warms. A live coal from God's altar touched the lips of the seraphic Isaiah. Fire flamed visibly over the heads of the apostles, at Pentecost—the divine symbol of inspired enthusiasm. The baptism of the Holy Ghost and fire crowned the early church. This same fire and power and contagious enthusiasm is the need of the church to-day. Without it there must be coldness and torpor and failure. With it there will be the old-time warmth and energy and conquering power.

(Methodist Advance.)

There is nothing seriously the matter with the South—the grandest country in the world—and nothing the matter with the times. The trouble is with the people, and is generally home-made trouble. Invincible ignorance, insupportable laziness, confirmed dishonesty, and meanness of spirit, are the diseases that prostrate society and fill the land with discontent. Are the people getting in the notion to know more and do more and be better than they have been? If they are, then there are better times, not ahead, but at hand. The day a man determines upon such a reform as this, gets brighter to him the moment this noble determination is born. The brightest day on earth is cloudy to a man of a mean, sour spirit.

(Advance.)

Dear leader of the prayer meeting: Do not be impatient; do not be nervous; do not talk too much, nor too often; do not say whatever happens to occur to you; do not make any *impertinent* remarks, such as may divert the mind from the main thought of the evening; do not consider every moment wasted that does not happen to be "occupied;" do not indulge in too much importuning; do not seem over-anxious to elicit mere outward expressions; do not try to do what it is not your business to do, what it is impossible for another to do, but must be done by each individual for himself, or must be done by the Holy Spirit himself. One may safely trust the truth, trust the Spirit, and trust him who has said, "Where two or three are gathered together in my name, there am I in their midst." To lead a prayer meeting well, that is a sacred art; and, too, there are many people who have it.

(St. Louis Christian Advocate.)

The heavenly Father does not do for us what he has given us power to do for ourselves. Thousands of professed Christians do not keep the Sabbath as they should, nor do they, in this respect, govern their families as they should. There are in these United States some twelve million men and women connected with the several Protestant Churches—one-fifth of the federal population. Add to these several millions who though not members of any church, yet acknowledge their obligations to observe the Sabbath, and we have a mighty army. What are all these doing to secure a proper observance of the day? It will do no good to sit down and cry over Sabbath desecration, and nothing more; nor need ye pray about it unless our spirit and conduct correspond with the nature and character of that for which we pray. Prayers are right and necessary; but the Master said, "Why call ye me, Lord, Lord, and do not the things which I say."

Christian Advocate.

THURSDAY, MARCH 31, 1887.

THE LIGHT THAT IS FELT.

BY JOHN G. WHITTIER.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly.
"Oh mother, take my hand," said she,
"And then the dark will be all light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee.

The Sunday-School Lesson for April 10, 1887.

BY C. G. ANDREWS, D. D.

JOSEPH MALIGNED, IMPRISONED, EXALTED.

Genesis xli, 38-48.

GOLDEN TEXT: *Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.*—Psa. xxxvii, 5.

CONNECTIVE AND EXPLANATORY.

The last lesson left Joseph just entered into Egypt, the victim of his brothers' cruelty, the slave of Potiphar, the child of Providence. His condition at the profligate and tyrannical court of the Pharaohs was well calculated to take all the spirit out of him. How could a slave expect happiness or preferment? Each day and hour his life itself hung suspended upon the whim of a capricious and unscrupulous tyrant. But Joseph indulged in no vain repinings over his lot. His duty lay in doing heartily whatever his hand found to do. He performed his work so faithfully, so successfully, that his master was convinced "that the Lord was with him," and "he put all that he had into his hand." Remarkable responsibility to be placed in the hands of a slave and a foreigner!

"The Lord blessed the Egyptian's house for Joseph's sake," and everything seemed hopeful; but in this world of wicked surroundings it sometimes happens that the exercise of virtue and integrity bring their possessors into deep trouble. Potiphar's wife enticed Joseph to fall into grievous sin. He resisted, and furnished a record which until this day proclaims him as belonging to the highest type of humanity. He was cast into a prison through a base falsehood of the unscrupulous woman.

Here was an occasion for temptation to come in as a flood and sweep away the faith of God's presence and providence. Purity and truth seemed to have no protector, and the brazen front of wickedness no one to make it quail. But Joseph's hold upon his God was not to be shaken loose by such experiences. He, doubtless, felt the effort to sully his reputation with a keenness far greater than one whose character is less pure. Prison walls and prison routine must have been exceedingly irksome to one capable of administering an empire. But the same motive inspired him here as before—that is, perform the duty at hand, and each other duty as it came up in its turn. As a consequence, he arose to the highest favor with the keeper of the prison, and all things were put under his hand, "because the Lord was with him."

Once a dreamer, Joseph became now the interpreter of dreams, and his explanation of the dreams of the baker and butler was literally verified—the baker being hanged and the butler restored to his place.

Soon after this, Pharaoh had his memorable dreams about the fat and the lean kine and about the full and the blasted ears of wheat. None of the magicians or wise men of Egypt could interpret them. The butler told the king of Joseph's remarkable fulfillment of dreams in the prison. He was sent for, and declared the dreams to be one, indicating seven years of plenty and seven years of famine. He counseled Pharaoh to prepare in the years of plenty for the years of famine.

COMMENTARY ON THE LESSON.

Verse 38. Though Pharaoh was the impersonation of defiance to God's command, yet he knew that "a man in whom the Spirit of God is" could be trusted with the most important and difficult business. A parallel passage is II Chronicles xv, 9—"For they fell out to him in abundance, when they saw that the Lord his God was with him."

Verses 39, 40, 41, 42. Pharaoh attributed the wisdom and discretion of Joseph to the inspiration of God, and for that reason placed him over all his house. He had been appointed to the first place in Potiphar's house, the first place in the prison, and now to the first place in the populous and powerful realm of the Pharaohs. If a man is true to the Spirit's impulses in all things, he will be in demand; and if he have commanding talents, as a rule, he will go to a post of honor. Pharaoh "took off his ring from his hand and put it upon Joseph's hand," thus empowering him to give the official seal to his acts. He also "arrayed him in vestures of fine linen," indicating a position of royalty; in addition, he "put a chain of gold about his neck," a badge of office and, perhaps, an emblem of the close connection between all the branches of the government. This investiture proclaimed before all the people

JOSEPH, THE PRIME MINISTER.

Verses 43, 44. Pharaoh reserved to himself alone the chief place, causing Joseph to "ride in the second chariot," commanding heralds to cry before him, "Bow the knee," and investing him with supreme authority—"Without thee shall no man lift up his hand or foot in all the land of Egypt."

Verse 45. "Zaphnath-paaneah"—by no means an euphonious name. Abstractly considered, it was an intolerable burden; but, taken in either one of the various meanings given to it, it is the synonym of a rare record, as "revealer of secrets," "savior of the land," "preserver of the age." Asenath, the wife given by Pharaoh to Joseph, could not claim to possess the qualifications sought by Abraham, Isaac and Jacob for the wives of their sons—the progenitors of the Savior—being the daughter of a priest of the sun; yet marrying him into so distinguished a family was of a piece with honors previously bestowed upon him, and the connecting him with the priesthood was a tribute to his piety.

Verses 46, 47, 48. Joseph being seventeen years of age when he came down into Egypt, and being thirteen years a slave, now entered upon his responsible career in the full-rounded strength of his young manhood. As he had predicted, the earth brought forth handfuls, and, as a skillful commissary general, he "went through all the land" and established depots in every city for the grain produced in the contiguous fields.

"Men of Israel, Help!"

MR. EDITOR: I beg space enough in your columns to present the case of our church in Oxford, Miss., to the generous favor of your readers. Our people in Oxford need help and deserve it. They deserve it because (1) their enterprise is worthy and appeals to every Methodist in Mississippi, and because (2) they have first themselves given of their own substance all that they feel able to give. What they are moving to do is expressed in the following statement:

"First, a brick vestibule and belfry, to serve the purpose of an entry and north-wind breaker; second, stained-glass windows to make the house lighter, the light more pleasant, and to dispense with the present banging shutters; third, to lower the floor towards the rear, so as to put the audience and speaker into better relations; fourth, new pews to get rid of the present instruments of torture; fifth, to re-roof the building; sixth, to repair the walls where they are somewhat cracked toward the tops; seventh, to panel the ceiling and finish the walls with a little ornamental moldings, and finally, to give the building somewhat more of a modern appearance, attractive style and substantial comfort."

The good people who have entered upon this work have long suffered from the discomfort due to the existing condition of their house of worship, and the work of our church there has been seriously hindered for years from that cause. For three successive winters of this writer's pastorate there the congregations were almost lost to us from the lack of essential comfort in that house. A temporary, but inefficient remedy was devised. Our people there have lived in financial straits; in recent years they have been heavily taxed in buying a parsonage and in providing more adequately for their preacher. Now they come forward with resolute hearts and liberal hands to put the Lord's house in suitable condition of comfort and of architectural taste for his worship. This is due the Master's name, his cause, the Methodism they represent, and the influence they wield over the salvation of the young men and young women who go from our homes to the State University.

A plan of the work to be done was recently submitted to builders for their bids. Two bids were made, both practically the same, putting the cost at $4,500, which is a thousand dollars more than what was supposed the cost would be. Our people there did not intend to appeal to others beyond their local Boards, nor do I know that they intend now to do so. They pressed themselves up to a subscription of $3,000; that is valid. They thought they had the promise of $500 from the Board of Church Extension; but they are now sure of only $200 from that source. This leaves a lack of $1,300 to meet the demand of the bids. These bids have been made upon close figures. The plan submitted for the improvement is as limited and modest as the real interests of our work there will allow. Those who have given will give again; but they feel inadequate to the present demand, and yet are unwilling to mar their work by narrowing the plan. They have resolved to struggle for the completed whole.

Now, the church in Oxford is the representative in a certain way of Methodism in Mississippi. We are judged of in a degree by what is seen there, and our power for spiritual good will be modified by the material and social instrumentalities possessed there. The Methodist young men and women who go there to the University ought to find there the best conditions for their denominational satisfaction and for their spiritual nurture. The house which is to undergo the proposed refitting was built nearly forty years ago. The foundation and walls are of the best brick and laid with a master's hand; but time and use have rendered it imperative that the work projected shall be done at once. Now, inasmuch as our Methodist people throughout the State will go on sending their sons and daughters there for education in numbers such as to make a large proportion of the students of the University, is it not proper that these Methodists shall take part in providing for the needs of these students in respect to their Christian life? That house is rich in the memories of sainted dead who helped to put it there; let us re-endow it and reconsecrate it, and send it on to the future on its mission of comforting the tempted and burdened, and of meeting the laudable religious aspirations of the young who may come to worship and learn at that altar. Who does not wish to have part in the stream of consecrated intellectual and spiritual life that shall be nourished there, and then flow out over the land to water all human growths with the life of God?

Let me urge whoever reads these lines to send something to help this cause in Oxford. I am sure Bishop Galloway can endorse what I have here said. It will be eminently befitting, if every Methodist *alumnus* of the University, or who has been a student there, will send his loyal greetings and blessings to the church where he used to worship the God of his fathers. Let each one give what he can, whether little or much.

"Let each his friendly aid afford
And feel his brother's care."

Contributions can be sent to Hon. Edward Mayes or the Rev. E. B. Ramsey, Oxford, Miss.

W. T. J. SULLIVAN.

GRENADA, MISS., Mar. 19, 1887.

Ministers and the Sabbath.

MR. EDITOR: It would seem that the fact that Dr. Fitzgerald did not take that Sunday night train has produced considerable surprise. Is this surprise to be indicative of the conscience of the church on the subject of Sunday traveling? Why should it be thought incredible that our chief editor is a moral man, and, therefore, will not be guilty of immorality by transgressing the fourth commandment? For one, this scribe would have been *sadly* surprised had Dr. Fitzgerald acted otherwise than he did. Had he left Montgomery on Sunday night, some of us would, to a great extent, have lost our keen relish for those sparkling paragraphs which are wont to come from his gifted pen. Has it come to pass that for a minister of the gospel to observe the holy Sabbath is a matter of surprise?

Mr. Editor, is not this Sunday traveling a growing evil? I know a beautiful little Southern city, where, about two years since, all the Protestant ministers, colored as well, agreed upon a simultaneous proclamation in all their pulpits on the subject of Sabbath observance; and in order to more effectually prepare their congregations for the subject, they circulated five thousand circulars setting forth the points for discussion. The appointed day came on. It was a bright and beautiful day. God and nature seemed to smile approvingly upon the righteous project. Congregations were unusually large. Fine impression in favor of Sabbath observance was produced upon almost the entire community. The ministers had rebuked, with special emphasis, Sunday traveling. Next Sabbath morning the four o'clock train brought into the city one of *our* most distinguished D. D.'s—a brother, for many consecutive times a member of General Conference, and is now in high official connection in the church. He filled the Methodist pulpit at eleven A. M., and preached a fine sermon which delighted the audience. That afternoon, at six o'clock, the Doctor bade us farewell and took train for home. The good people of that city felt very much like "their own familiar friend, in whom they had trusted, who had eaten of their bread, had lifted up his heel against them."

Bishop McTyeire, upon the floor of the great Ecumenical Conference, sounded the alarm when he said: "But, sir, it knocks a great deal of good preaching in the head on the Sabbath day when a minister of the gospel, without urgent necessity, is seen to take the railroad train on Sunday morning." There is a very hurtful influence going out from this practice upon the part of some of our ministers. Some presiding elders that I could mention are rather too fond of taking train for home after the communion service on quarterly meeting occasions. Some circuits that are ridden by use of the steam horse are suffering from the same cause. Expel members for *improprieties*, and promote and honor ministers guilty of habitually violating the great *moral* law! "A house divided against itself can not stand." "A little evil destroyeth much good." One building up; another tearing down! Some of our own household are threatening us with a European Sabbath.

ALONZO MONK.

A Proposition to Support a Missionary from the North Mississippi Conference.

MR. EDITOR: I notice that several of the Conferences have equipped a missionary and sent him forth and guaranteed his support while he remained in the mission field. It occurs to me that the North Mississippi Conference might equip, send out and support, at least, one missionary. I do not think that we are so much lacking in Christian enterprise, or want of zeal in the cause of missions, as that no special effort has been made among our people to send some one from our own Conference. While our people may contribute freely to support those missionaries sent from other Conferences, I doubt not but that they will feel a deeper interest in one sent from our own Conference, and that it will induce them to contribute more freely to the cause of missions. They will feel more closely identified with the worker and the work. While now they have a general interest, to send one from our own Conference will give them a special interest in the work to which he is assigned.

Well, I do not know what the Conference is going to do, but hope it will take steps immediately to get up the money, and as early as possible start our missionary on his way to carry salvation to the benighted heathen. Now, I have a plan. I want us to send one from the North Mississippi Conference by private donations. I wish to say to the good people within the bounds of our Conference that I will be one of one hundred to pay ten dollars annually to support a missionary in any field that the Board may elect. Where are the ninety-nine? Who will assist in this great work for God and souls? Do not begin to say that ten dollars is too much. Our money is not our own; it belongs to God, and it is needed to carry the gospel to those that are in darkness and are asking for light and life at your hands. We do not prohibit larger donations. Give us God has prospered you, and put it into your heart to contribute to save your benighted brother. Neither will smaller contributions be despised. We most earnestly pray that God may put it into your hearts to assist us in sending one from our own Conference immediately.

You can correspond with me at Pontotoc, Pontotoc county, Miss.

J. R. ROBERSON.

MARCH 17, 1887.

Letter from a Supernumerary.

It might be interesting to some of the readers of the ADVOCATE to have some notes from this part of the work. It fell to our lot to be placed on the supernumerary list at our last Conference. We moved to this place for residence, and met with a very hearty welcome by our good pastor, Rev. J. W. Bell, and his kind people. Other brethren have written of storms and poundings; but there has been almost a constant gale here ever since our move. All this, too, from a people upon whom we have no claims. May the Lord reward them according to their deeds! We have just closed a revival meeting here. Bro. Bell had the assistance of Bros. Jones, Gains and this writer. We did not realize such a general interest as was desired; but still there was much good accomplished, both in the conversion of souls and the resuscitation of church members. We all appreciate the labors of our much-beloved pastor, and doubt not that the good seed he is sowing will some day bring a harvest of souls into the Master's garner. My health has so improved as to make it safe for me to be doing some work. You shall hear from me occasionally. I expect to try to do some good work for the ADVOCATE this year. It ought to be in every family. We have sickness in our family at this writing. Pray for us.

Yours, fraternally,

E. G. KILGORE.

HERNANDO, MISS., Mar. 19, 1887.

From the Work.

REVIVAL AT BAY ST. LOUIS, MISS.

MR. EDITOR: I think proper to give a more extended report of our revival in Bay St. Louis. We are all thankful to our heavenly Father for his gracious visitation so long desired. We have long felt the need of a deeper piety and a more unqualified loyalty to the Savior in this part of our Conference bounds. I stated to you in my article of December last that we had had a small church building in Bay St. Louis for twenty-five or thirty years, and that we had lately begun to gather a little strength; our influence was being felt in the community. From eighteen members, which I found there in 1884, we had increased to thirty-six, thus increasing one hundred per cent. in three years. Bay St. Louis was an uninviting and an unpromising field of labor to our church. Romanism had long held sway in the community. The Sabbath was desecrated, given to pleasure, amusement and dissipation after morning mass; dram drinking and drunkenness prevailed. The Bible was not read, and to all appearance God was worshiped less than idols. Gambling in some sort and dram selling were resorted to to sustain the institutions of the church. Thoughtful religious people were few and far between. By many censure of the church was dreaded far more than sin, and the fear of purgatory deterred the people from exercising freedom of thought or searching for truth. Superstition rests yet like a pall upon many of the people. In this state of things the progress of the gospel was slow; but we had a few earnest workers. Men and women labored and prayed in hope. We knew our weakness and from whence came our strength. We needed also a fearless, bold leader. Such a man God sent us in Bro. J. A. Bowen, of the North Mississippi Conference. We had prayed, some of us, for just such a man. On my return from Conference I found him already there. I had sought help during the years preceding from New Orleans and other places; but none of the brethren found it convenient to come to my aid. Bro. Bowen came in search of health for his wife. Why did he not go somewhere else? Did God send him here just at the right time? Dr. Abbey, in his green old age and manly strength and vigor of thought, was with us. Our meetings commenced on January 16, and continued four weeks. The number of attendants gradually increased from the first, until the house was crowded with eager hearers. On the twenty-fifth several persons applied for membership, and on February 6 were received into the church. In four weeks we had gathered forty-six into our fold. Most of these people had passed from death to life. A more willing, ready set of workers than our members there can hardly be found. The new converts talked to their friends and brought them to the house of God. Some of those that united with us came from other churches, uniting and working with us until they shall have regular services in their own churches. We hope, however, that they will remain with us; we think they can do most good where they are. Some are converts from Roman Catholicism, and are now studying the Bible with great delight. Indeed, the Bible and its teachings are the common talk of the town, and the interest awakened is remarkable. I think this work of God most wonderful, and it confirms me in the opinion that we have not hitherto appreciated the importance of gospel work along this coast. Here the question arises, When will Romanism give up its superstitions, and cease to pervert the right ways of the Lord, and when will the Christian world learn and mark the distinction between Romanism and Christianity? We ask the prayers of all Christian people, that this good work may continue and increase, until superstition shall be driven from our midst, wickedness and worldliness cease to prevail and the blessed gospel of the Redeemer reign supreme.

B. JONES.

LONG BEACH, MISS., Mar. 16, 1887.

OCEAN SPRINGS, MISS.

MR. EDITOR: I desire to let the friends of Zion know what the good Lord is doing for us in Ocean Springs charge. Our first quarterly meeting came off on the twelfth instant. Our presiding elder was with us, and has labored faithfully and efficiently. I am happy to state that we are in the midst of a precious work of grace. Such wonderful manifestations I have seldom witnessed. I have no doubt that God intends to conquer and take to himself this whole gulf-coast country, if his people are true to his gracious cause placed in their hands. Our presiding elder's preaching was unctious, and has been a blessing to our town. We take great pleasure also in acknowledging the able assistance of Dr. R. Abbey, and last, but not least, the labors of Bro. James A. Bowen, of the North Mississippi Conference. He is a precious man, exercising a peculiar fascination over the minds and hearts of his hearers, drawing them almost without their own volition to the house of prayer. We have many congregations that have promised to pray for us. So far we have received 15 members. Many good wishes for the prosperity of the ADVOCATE.

G. F. THOMPSON.

MARCH 18, 1887.

SOUTH BOSSIER, LA.

MR. EDITOR: Our first Quarterly Conference has been held by our new presiding elder, Bro. Cassity, who is proving himself to be a man of executive ability and is alive to his work. Our congregations are good, Sunday schools are being reorganized, prayer meetings are going on. We have a good prayer meeting at Doyline. We have three Woman's Missionary Societies now on the work. The last was organized at Doyline, with the following officers: President, Mrs. S. S. Bates; vice-president, Miss Ticia Doyle; recording secretary, Miss Athlene Tompkins; corresponding secretary, Mrs. Sue E. Magee; treasurer, Miss Jessie Doyl.

Our collections are good so far. We are preparing to take our missionary collections in April and May. We are doing what we can for the ADVOCATE and Centenary College.

Faithfully yours in Christ,

HENRY S. JOHNS.

MR. EDITOR: Please say in the ADVOCATE that I will (D. V.) attend the Jackson District Conference at Edwards, March 31, and the Brookhaven District Conference, at Brookhaven, April 7, to represent all of the publishing interests of the church. I will have on hand a large and varied assortment of books, tracts, etc., and will be prepared to take orders for all good books and papers. I have been sick a few days, but am now convalescing and hope to be up and out again soon. Any church news of special interest in these quarters.

Fraternally,

G. W. BACHMAN,
Colporteur and Book Agent.

KOSCIUSCO, MISS., Mar. 21, 1887.

Marvelous Changes.

WHAT THE FUTURE WILL BE TO THOSE WHO REFUSE TO BELIEVE.

Is this country unconsciously undergoing a wonderful change, is the change to take place before we are aware of the fact, and when it has taken place will we wonder why we did not see it before it was too late?

Those that see the changes early avail themselves early, and thereby receive benefit.

The shrewd iron man sees the iron interest transferred from Pittsburg and Pennsylvania to Birmingham, Alabama, and in his far-sightedness sees the furnaces in Pennsylvania torn down and deserted for this new and prolific field. It is claimed by the iron men of Alabama that the low price at which iron can be produced there will revolutionize the iron interests of the world.

We have seen the grain-growing centers of this country shifted to the West. We have seen the pork-packing industry flit from Cincinnati to Chicago, and from thence to Kansas City and Omaha. Southern cotton mills undersell New England and American markets, and challenge the world.

We have seen and are seeing all this take place before our eyes, and know that other changes are taking place equally as prominent, and we wonder as we behold them. Ten years ago the insurance companies only required an analysis of the fluids when they were taking insurance for very large amounts. To-day no first-class company will insure any amount unless they have a rigid analysis of the fluids passed, and if any traces of certain disorders are apparent, the application is rejected. In their reports they show that the death of sixty of every 100 people in this country, is due either directly or indirectly to such disorders. The Brompton Hospital for Consumptives, London, England, reports that sixty of every 100 victims of consumption also have serious disorders of the kidneys.

Among scientists for the treatment of this dread malady the question is being discussed:

"Is not this disorder the real cause of consumption?"

Ten years ago the microscope was something seldom found in a physician's office; now every physician of standing has one and seldom visits his patients without calling for a sample of fluids for examination.

Why is all this? Is it possible that we of the present generation are to die of diseases caused by kidney disorders? or shall we master the cause by Warner's safe cure, the only recognized specific, and thus remove the effects? It is established beyond a doubt that a very large percentage of deaths in this country are traceable to diseased kidneys. For years the proprietors of Warner's safe cure have been insisting that there is no sound health when the kidneys are diseased, and they enthusiastically press their specific for this terrible disorder upon public attention. We are continually hearing its praises sounded.

This means wonders!

Can not the proprietors of this great remedy, who have been warning us of the danger, tell us how to avoid a disease that at first is so unimportant, and is so fatal in its termination? Are we to hope against hope, and wait without our reward?

The most significant of all changes, however, that we of to-day can note is this radical change of view to which the public has been educated: It was formerly thought that the kidneys were of very small importance; to-day, we believe, it is generally admitted that there can be no such thing as sound health in any organ if they are in the least degree deranged.

Have You Saved Anyone?

Many people are being saved these weeks, and being added unto the churches. These precious people have been saved, humanly speaking, through some earnest effort on the part of some earnest Christian worker. Now, friends, let us drop this question into our hearts. Have you saved anyone? We mean, of course, as an agent of the Holy Spirit, who desires to use every child of God.

What a searching power there is in the question. An interrogation walks into a man's life as a lighted candle comes into a room. If it be empty, the moment the candle is within its emptiness is revealed. If it be furnished, you see the beauty of the furnishing. Let this question be as a candle and a torch to your life. Let it come in and throw its life around. The question asked is: "Have you saved anybody?" Is there any living soul that looks upon you as its savior? any wretched one; anyone that was starving; anyone that was on the verge of despair; anyone that had fallen; anyone that was rude, wicked, coarse? that looked upon you, that remembered your name, and says: "That man brought me to Jesus! That woman led me to Christ!"

Look within your bosom, and answer truly. Is there within your heart the savior instinct? Have you the Divine characteristic, the heavenly ambition and mood? Have you the joy of the heavenly ones when a sinner repents? Do you fairly represent the class to which you claim to belong?

The Scriptures say: "He that doeth the truth comes to the light." If a man feeds the hungry, clothes the naked, takes the stranger by the hand, and converts the sinner from the error of his ways, he will never lapse from the fervor of a religious life, nor fall into negations and semi-skepticisms.

In view of these things, therefore, suppose we apply this test of saving people in the measurement of our piety. The markings of this rule are deeply cut, plainly seen, and its decisions can not be mistaken. If you have saved anybody, anybody, well and good. If you haven't saved anybody—haven't saved anybody—what then?

Amid all the fine pleasures of life there is one that is finer than all; and amid all the joys that bloom in the landscape of our days, there is one whose flower stands pre-eminent; whose beauty is seen afar, and whose fragrance fills the air. It is the pleasure of bringing back some one that has gone astray; the joy of knowing that you have led one sinner to repentance. There are pleasures that last but an hour. There are joys that fill but the circle of a moment. There are delights that rise with the sun and go down with the same, leaving darkness, and it may be a darkness that has not a star. But the pleasure of bringing a man back from his evil ways lasts with our lasting; and the joy of finding one who has wandered far off, been bitten by wolves, and lies dying—the joy of finding that wanderer, lifting him to your bosom, and bringing him back to the Father's fold, is a joy that neither rises nor sets with the sun, but stands fixed like an orb that moves not, and whose beams never fade in the firmament of life everlasting. For this is the joy of heaven, and those that are heavenly.—D. D. MacLaurin.

You will have no use for spectacles if you use Dr. J. H. McLean's Strengthening Eye Salve; it removes the film and scum which accumulates on the eye balls, subdues inflammation, cools and soothes the irritated nerves, strengthens weak and failing sight. 25c. a box.

Walking in Religion.

"They shall walk and not faint." Now, walking is our ordinary mode of motion; and the promise here is, that in "the daily round, the common task," we shall be so upheld by the Divine arm, and so guided by the Holy Spirit, as to go on steadily and unwearidly in the faithful discharge of ordinary duty. But is there the same need for Divine power here? Are we not quite equal to the ordinary work of life? Can we not be honest, sober, truthful, and diligent by the mere exercise of our own native power? Does not the prophet make a slip in rhetoric, as well as in fact, when he closes his climax by this reference to work so truly commonplace? But let us think a moment. After all, walking is not so very easy. To walk in the market-place without a trace of dishonesty or deceit; to walk in society without a stain of evil-speaking or detraction; to walk in the high places of fame and influence without a touch of pride or vanity; to walk in the midst of prosperity, and yet keep the affections set on things above; to walk in the midst of trouble, and yet keep the spirit ever serene and trustful; to see others on every side plunging into this indulgence and that, yet deny one's self and take up the cross and follow Christ; after all, is this so easy? Who is sufficient for these things? How is such a walk to be maintained but by very close and earnest waiting on the Lord? By daily prayer for daily grace; by using our means of grace, public, private, and social, as channels of communication with the unseen—real wells of salvation, from which we seek to draw the water of life, enabling us, whatever we do, to "do all in the name of the Lord Jesus." And this waiting on the Lord must be a habit of our life, a habit of every day. The food that sustains our body to-day does not sustain it for more than the day, and must be followed by a similar supply to-morrow. The grace that renews our spiritual strength is subject to the same law. "Give us this day our daily bread," is as applicable to the spiritual as to the natural life. "Pray without ceasing," must be our rule. "Abide in me and I in you; as the branch can not bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me."—Prof. Blaikie.

Reading with Prayer.

Prof. Ernest C. Richardson, of Hartford, closes an interesting article in the Congregationalist with these remarks:

"Lamb, writing of 'Grace before meat,' asks well, 'Why have we none for books, those spiritual repasts—a grace before Milton, a grace before Shakespeare, a devotional exercise proper to be said before reading the "Fairy Queen?"' So it is true that the inclusive principle in the art of reading is reading with prayer. This is no imaginary or conventional statement, but a fundamental, tested truth. The very attitude of mind of prayer—humility, seeking and sympathetic responsiveness to the truth—is the acknowledged attitude for gaining truth. The Spirit, whose gift are all true ideas (unless some one will say whence ideas come), only gives to those who humbly search, but richly gives to every one who asks.

"Reading with prayer, one's intellect is kindled electrically, by a page of Spencer, to a keen and intense joy in material truth, and soothed again into quiet, tender, peaceful joy, as over a page of Burroughs' 'beauty through all his senses steals,' and all unrest is stilled. And reading thus the truths of human life, the heart broadens to a new tenderness of friendship, joy in men and sympathy for helpless passion, over the pages of Shakespeare, or Robert Browning, or Blackmore; lifts to a stronger, nobler joy in truth over his Plato; and swells again into a joy unspeakable and full of glory, calmer, gentler, deeper than anything he has dreamed of, as he reads in the pages of the Apostle John the record of his Master's love and suffering."

ALWAYS YOUR BEST.—A man's work is always of more importance to himself than to others. Whether it be teaching, literature, art, or some form of practical endeavor, he is more concerned than those who listen to his words, study his works, look upon his pictures. They may reject him, pass him, ignore him; but he can neither reject nor ignore himself. The minister who "preaches down" to his congregation, the artist who sacrifices his ideal for the sake of immediate popularity, the writer who trims his truth to catch the currents of passing interest—all these defraud others, but they defraud themselves still more. A man's work is a part of himself; it is a fruit of his living; it takes something from his life. Those about him may lose much if he gives something less than the best, but his own loss is always the greatest. A man's work is part of the return he makes to God; if he chooses to pay God in inferior coin, he debases the circulation and others suffer, but the guilt is his alone. —Christian Union.

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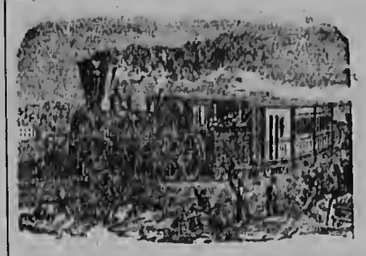

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D., REV. J. T. SAWYER, REV. W. L. C. HENNICUTT.

THURSDAY, MARCH 31, 1887.

Briefs.

There has been laid upon our table an address in regard to a Home for the Aged and Infirm Colored People in Louisiana. From this address we learn that there are about 700 of such persons in this State "in the extreme of indigence, infirmity and decrepitude." To assist such persons, the Louisiana Homestead and Aid Association is undertaking to "devise ways and means to procure a home, where they can be comfortably maintained and supported." The purpose is to "purchase a farm near this city, and stock it and run it for the use and benefit of such poor persons." An appeal is made to the entire community for the furtherance of this laudable object.

A correspondent of the Times-Democrat gives some interesting statistics in regard to the inmates of the Insane Asylum at Jackson, La.

Of the inmates of the asylum, 39 are under 20 years; 109 from 20 to 30; 96 from 30 to 40; 82 from 40 to 50; 46 from 50 to 60; 15 from 60 to 70; 9 from 70 to 80; 2 from 80 to 100.

Of the nativity of patients, 245 are from Louisiana, and nearly 200 from the various States of the Union, England, Ireland, Denmark, Germany, Barbadoes, France, China, Italy, Austria, Belgium and Spain. Of the parishes of the State, 218 are entered as from Orleans, but many of them are foreigners and natives of other States who land in the city, and coming directly from there, are credited to that parish. Every parish in the State is represented in the asylum except Richland—many of the parishes sending only one. Of the occupations, the largest number of insane are taken from the ranks of laborers, 139; next housekeepers and clerks, 16 each; then farmers, 11; planters, 8; tailors, 5. Almost every known profession and trade is represented. Of the civil conditions, 199 are single, 163 married, 62 widows, 7 widowers and 1 divorced.

Of the forms of insanity, 187 are chronic mania, 95 acute mania, 46 chronic dementia, 24 senile dementia, 19 acute dementia, 37 melancholy, chronic and acute, 17 general paralysis, 16 imbecility, 9 idiocy.

Of the duration of insanity, the longest period was nearly fifty years, and the shortest under one month. The average duration is about ten years.

Of the causes of insanity, by far the greatest number is not stated; 43 resulted from epilepsy; 22 from religious excitement; 20 from old age; 18 from alcohol; 19 from ill-health; 10 were hereditary; 13 were congenital; 6 were from disappointment. Small numbers each were from various other causes, which are many.

Of the entire number, 417 are supported by the State, and only 19 by the family. Of the number of inmates 295 are colored.

THE VALIDITY OF WILLS.—It seems to be a difficult matter for very rich men to make a valid will in these days. Some of the wisest lawyers, who have drawn up wills for hundreds of testators, fail in making their own wills. We have heard it said that one of the chief justices of Louisiana made a sad failure when he executed his own will. And now, according to the papers, it appears that so wise a man as Mr. Tilden made a will that is likely to be broken. Mrs. A. T. Stewart's will is to be contested, and so on of many more. The moral of all this is, that the people ought to donate their money while they are living. This plan has so much to commend it to the sober sense and sound reason, that the wonder is that rich benevolent people have not always adopted it.

"Your Paper."

A good brother writes, "I will do all I can for your paper." We like the brother's resolution, and if he only puts it in operation, we shall certainly be grateful. Nobody can do a grander thing than to "do all he can." The most enduring monument ever reared—a monument whose stability will not be jostled by the trembling earth in its last throes, and whose peak already touches the eternal sky—was reared upon the occasion of a young woman simply doing "what she could." Let the brother carry out his resolution, and the ADVOCATE will hand his name down to posterity as one of the "few immortal names, that were not born to die." In the meantime, let the brother remember that every earnest lick struck for the ADVOCATE is a blow that helps to secure his own support. It looks sometimes as if the brethren were afraid that subscriptions to the paper would be that much from their own salary. This is a great mistake, proved to be such by the men who work faithfully for the paper.

We do not like the brother's phrase, "your paper." It looks as if the brother thought he was working specially for the editor. This is no more the editor's or publisher's paper than it is our correspondents'. We have no more right in it than our brother has. The paper belongs to the patronizing Conferences, of which the editor is only one little unit. In Mississippi and Louisiana there are 81,944 Methodists, besides the traveling preachers, and the editor's right in the paper amounts to just one eighty-one thousand nine hundred and forty-fourth part of the whole. So the brother had better say, "our paper," and change his resolution to, "do all he can for our paper." People generally work for their own unless they are afflicted with "constitutional tiredness."

Perhaps if our good brother had known the paper was as much his as the editor's, he would have had no occasion to write this sentence: "I have done nothing as yet in getting new subscribers." There is a dim memory coming up from the days of our presiding eldership that gives a mournful meaning to that wo-begone phrase, "Nothing as yet." Alas, for the glorious opportunities that have been carefully wrapped in the melancholy winding-sheet of that phrase and consigned to that grave whose doors will never open to resurrection power! Three or four of the best working months of the year gone forever, and "nothing as yet" done in procuring new subscribers.

The editor thinks the brother has not awakened one moment too soon. It is a sad confession he makes of the hold this paper has upon his conscience. And we fear that there are others in the same category, only they have not made confession of the fact. The brother's words—"nothing as yet" for the paper—has been continued by laymen from different sections of our territory, who have said in this office: "The preachers, many of them, are not doing their duty by the paper." Brethren, the editor is here as your agent; put here by the votes of your representatives, and he has the right to expect your co-operation. It is impossible for him to do the work of the office and at the same time travel all over the country drumming up subscribers. Pulpit talks will not do what ought to be done unless backed by earnest and persistent private, personal solicitations. This paper is the *chosen* organ of 81,944 Methodists. Of that number how many subscribers ought it to have?

It is said that Mr. Talmage has over 4,000 communicants in his church. We don't believe there is any use for such big churches.

Regeneration.

HOW AND BY WHOM ARE WE REGENERATED?

BY J. B. WALKER, D. D.

It is not a work wrought in one man by another through example, teaching, or persuasion; nor is it a change brought about by ourselves by some sudden or gradual action of our wills. It is not the result of one man acting on another, no matter what his official or sacerdotal position may be.

"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood nor sea
Can wash the dismal stain away."

We can not change nature—ours nor any other. We may by abuse and oppression dwarf an oak, but we can never reduce and change it into a bramble; we can by fertilizers and high cultivation develop and improve a bramble, but we can never exalt it into an oak. So we can not change our natures. We can change our associations, we can change our habits, we can change our opinions even; but we can never change our natures. We can by abuse and neglect degrade our natures, we can by culture develop them; but the essence, the quality, of our natures we can never change. By long discipline considerable self-control may be acquired, evil tendencies may be repressed and held in abeyance, precisely as one may adjust a filtering apparatus to a fountain so as to purify the outflowing water, but the fountain will remain unchanged. The Ethiopian can not change his skin, nor the leopard his spots. Nature always remains what it is until the Lord and Master of nature renews or changes its quality. It is not by works of righteousness we are saved; but according to his mercy he saves us by the washing of regeneration and the renewing of the Holy Ghost. We are born again, not of blood, nor of the will of man, but of God. Baptism is a solemn, lively and appropriate sign of an inward renewing; but it is not the purifying the heart—it is only the answer of a good conscience, as the fruit of obedience. Various instrumentalities—as prayer, searching the Scriptures, church connection, and the Lord's Supper—may help us on to God; but God, the Holy Spirit must, and he only can, make us "new creatures."

Justification is a work God does for us; but regeneration is a work God does in us, renewing us in the spirit of our minds. It is the work of the Spirit of God in the spirit of man—a spiritual agent and a spiritual subject—and, therefore, in our present material state incomprehensible and inexplicable. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit. The work must be spiritually discerned, our consciousness must recognize the supernatural work wrought in our spirits by the renewing power of the Holy Ghost, so that each regenerated man shall have a consciousness, more or less distinct and vivid, that he is born of God; for "the Spirit itself beareth witness with our spirit that we are the children of God," for "he that believeth on the Son of God hath the witness in himself."

NEW ORLEANS.

PAUL TULANE.—This distinguished gentleman, whose philanthropy has done so much for the education of the youth of Louisiana, died at his home in Princeton, N. J., last Sunday night. He founded the Tulane University in this city, and up to the time of his death had donated to that institution $1,100,000. He has thus left a monument to his memory in Louisiana which will be an every-day reminder to a grateful people of his eminent philanthropic virtues.

The Federation Idea in Church Schools.

Some things may be readily conceded in regard to church education: (1) That the church ought as far as possible to educate its own children; (2) that our present system, or want of system, of church schools is very unsatisfactory; and (3) that no subject is of more importance to the church than that of education, and, therefore, none should elicit more painstaking consideration.

It seems to me that our idea is fundamentally wrong concerning education. We build colleges, and let the State or private enterprise educate the masses. What proportion of the population of this country is educated in the colleges? Many of those who reach distinction even never go to college, and the overwhelming majority of the masses can never hope for more than common school education. I know the objection against the idea of the church furnishing common school education is that such schools can not be sustained in the presence of a mixed population and in competition with State schools. But the same objection lies against higher education, for there is the presence of the same mixed population and the competition of the same grade of institutions fostered by the State and other organizations. But the Catholic Church measurably maintains its common schools, and furnishes church education at the very time in the life of the pupil when church education is most necessary. But if we must forego common school education as a church, then let our colleges be made adapted to and available for those who would be most benefited by them. It has always been that in our Southland our church institutions have been out of reach of a very large proportion of that class of the people who would be most benefited by them. The boys and girls of the middle class who are not so rich as to feel that they need nothing more than the name of being educated, and yet not so poor as to have no aspirations for an education—this is the class from among whom our strongest minds are to come, and yet against whom the college is effectually closed for want of means. If it can not be made available by endowment and by the introduction of industrial features into its curriculum, then the college must remain empty and our children unprovided for.

I do not see anything feasible in Bishop Galloway's plan of college federation. By it you would introduce a new and disturbing feature into our church machinery. The genius of its organization contemplates unity and universal harmony in all of its methods of church life and enterprise. I would, therefore, move to substitute the idea of federation by that of co-ordinating education in the church with its other great enterprises; and, along with our Mission Board, Church Extension Board, and Publishing Committee, let the General Conference create a Board of Education, with auxiliary Boards in the Annual Conferences. Then, with a general secretary in the field, and the whole educational work of the church unified, you might accomplish all that the idea of federation contemplates, and at the same time under the general authority and supervision of the church. Would not this give stability to our institutions of learning, moderate the friction, and stamp them with the character and authority which they can never have when left to the caprice of individuals or localities?

J. W. MEDLOCK.

There are 870,000 adult converts from the heathen world in communion with the church of Christ as the result of Protestant missionary labor.

Parsonage Building.

A very simple plan was given us by the last General Conference, with which we may do this work through the regular channels of church. Those who will study the Constitution of the Woman's Department of Church Extension will find that it is organized upon the theory that our preachers are our missionaries at home; and to make their work more efficient and relieve our itinerant policy—which gives us so strong an evangelizing power—from a most serious obstacle to its perfect working, we must provide homes in every charge, that the itinerant, in passing from one to the other, may not lose the time and strength that should at once be given to the evangelization of the new pastorate, and that the thousands of dollars now paid out for rent may be saved for other purposes in our church economy. With this parsonage building department attached, the Board of Church Extension becomes a very powerful agency in the hands of the church for pushing its way in the West, and doing its part in the contest there between heathendom and Christianity. But more than this, a by-law of the Constitution of our Parsonage Societies—that we hope to organize everywhere in the Western and in the Eastern Conferences—calls for a "visiting committee" whose duty it shall be to bring scholars into our Sabbath-schools. In the West this will be made the means of bringing in the Chinese and other heathen races. And in the East we may hope to reach the ignorant class now becoming the victims of Mormonism. By forming classes in our regular Sunday-schools, or, if necessary, having a separate hour for them, we may hope to do much towards the salvation of these people—for this is the method used in the foreign field. Reports of what is being done, or needs to be done in the various parts of the church, will be made for the encouragement of those engaged in the work. In every charge will be found good women ready for this work—who, by giving a small portion of their time and going but a few steps from their doors, may do the work of missionaries to the heathen, may preach the saving gospel to the poor and ignorant without expense to the church or to themselves. And shall we not be willing to do this, if it cost us many little sacrifices, when some of our number have been willing to give life, friends, home and all to take upon themselves the hardest part of this service of God and *go* in obedience to the command to preach the gospel to other nations? Perhaps when we undertake to do our part more fully here we will better understand, more highly appreciate the sacrifices they have made, and be more willing to aid them in their noble endeavor to obey the command of God.

I shall be glad to supply anyone who desires it with a copy of the Constitution of the Woman's Department of Church Extension.

LUCINDA B. HELM,
Gen. Sec. Woman's Dep't.
ELIZABETHTOWN, Kentucky.

A Correction.

MR. EDITOR: Thanks to Dr. Evans for such a neatly and clearly arranged copy of Conference minutes as he has gotten up. But allow me to call attention to an omission in one instance. In the table of statistics I notice that Rayne and Plaquemine Brulee is left blank in the column for education. Turning to a memorandum made at New Iberia, August 5, 1886, I find Rev. S. S. Keener credited with $10 paid by Rayne to the Educational Fund. Please publish in justice to Bro. Keener and all parties concerned.

T. A. S. ADAMS.
JACKSON, Louisiana.

Notes.

That was a notable birthday celebration the other day in Berlin. A few weeks ago all Europe was bristling with arms and ready for the fray, and we on this side of the water were listening with bated breath for the clash that would usher in the most horrible war that ever bathed the earth in human blood. As we listened, lo! a strain of merry melody, originating in "Berlin, the beautiful," came floating over the sea to us and went gliding softly into all the cities and countries and palaces of Europe, and instantly all the eyes of Christendom were turned in that direction, and, behold! kings and princes and high dignitaries, representatives of all the sovereignties of the old world, were pouring into the German capital to extend the congratulations of empires and kingdoms and dukedoms and principalities and republics and cities to the "hale old Emperor" upon his reaching his ninetieth birthday. War was forgotten and "rumors of war" were unheard, and everybody vied with everybody in placing their wreaths of honor upon the brow of the oldest sovereign in the world. King William was, what we would call, "an old man" when he came to the throne of Prussia, January 2, 1861. He was then sixty-four years of age. January 18, 1871, he was crowned Emperor of United Germany. So that he has been twenty-six years King of Prussia and sixteen years Emperor of all Fatherland, and was ninety years of age March 22. The Germans, as a rule, love their Emperor as a father, and the displays of that love last week in Berlin must have been peculiarly grateful to him. If such a spirit pervaded the world, all talk of war would be immediately suspended, and peace would fling her beautiful banners to every breeze that blows on land or sea.

As between license and prohibition, an exchange puts the case thus: License pays about five per cent. of our public expenses; but at the same time increases those expenses about sixty per cent. The *least* that prohibition can do is to bring the whole to an equation, which puts the fifty-five per cent. on the right side. In plain words, where the license prevails sixty per cent. of public expenses are directly attributed to its existence. If the expense is $1,000, then $600 of that must be debited to the license system. Of that $600 it only pays $30, and the tax payers pay the remaining $570. Under the prohibition system, the tax payer will have only $400 to pay. Thus prohibition will save to the tax payers $570 in every $1,000. And yet our wise legislators will not give the country prohibition! But the people are awakening and the saloons are doomed.

An exchange, commenting on a statement received from one of its subscribers, that "progressive euchre is all the craze at his place," says:

We have never yet known one who was living as a Christian ought to live—one who was filling his or her place in the prayer circle, who was interested in and disposed to labor for the salvation of others—who yet enjoyed and participated in games such as that mentioned. Possibly there may be some relation between the condition of the church to which our questioner refers, and the fact that the circulation of our paper in that church has steadily decreased for two or three years past. *It is quite common for a decline in the spirituality of a church to be felt in this office.*

From what our publisher tells us, there are some people in Louisiana and Mississippi who are backsliding. We do hope they won't go as far back as "progressive euchre." Hold on to your paper, friends, and follow its directions, "and ye shall never fall, but an abundant entrance will be granted you into the everlasting kingdom of our Lord and Savior Jesus Christ."

The most important laws enacted by the last Congress are the following:

Settling the succession to the Presidency.

Regulating the counting of the electoral vote.

Repealing the Tenure of Office act.

Forfeiting and restoring to the public domain about fifty millions of acres of land.

Prohibiting the ownership of land by aliens.

Effectively dealing with the crime of polygamy.

Referring all private claims to the Court of Claims.

Giving money for fast cruisers, for naval harbor defences and for steel guns for all the new ships.

Ordering a thorough inquiry into the affairs and management of the Pacific railroads.

Authorizing the President to deal with the fishery troubles.

Regulating interstate commerce.

Reducing the fees on postal money orders.

Extending the free delivery system to cities of one thousand inhabitants.

Relieving the merchant marine of a number of vexatious and needless burdens.

Redeeming trade dollars.

Prohibiting the use of convict labor on public buildings.

Ordering the adjustment of railroad land grants.

Allotting lands in severalty to Indians.

Authorizing the issue of small silver certificates.

Our City Churches.

Interesting revival services are going on in Felicity Street Church under the guidance of the watchful pastor, Rev. S. H. Werlein. The attendance and interest are increasing daily.

Bro. F. S. Parker has been holding services in his Carrollton Church every night during the past week with encouraging results. His brother, Frank N. Parker, was with him four days last week.

There are no special services in the other churches, but everything is moving on to the encouragement of pastors and workers.

Bishop Keener preached last Sunday morning in the Dryades Street German Church, and at night at Carrollton. The Bishop's health is good, and he expresses himself as much gratified with the results of our general church work during the past year, and is very hopeful of the future.

Grammatical and Critical.

MR. EDITOR: "W. L. C. H.," in the ADVOCATE, of March 10, calls attention to "grammatical deficiency" of Luke vi, 17, 18.

In answer, I would say the words "company" and "multitude" are in the *nominative* case in our English version, as well as in the Greek. "Company" governs "*came*," in "came down;" and "multitude" governs "*came*," in "came to hear." "Stood" is a singular verb here, as well as in the Greek, and refers to Jesus only. The grammatical construction of these verses I would, therefore, render as follows: "And he, the apostles (here referred to by *them*), and the company of his disciples came down (from the mountain), and (he) stood on a level place, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, *came* to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits were healed."

S. E. H.

NEW ORLEANS.

THE DEVIL TO FIGHT.—The temperance people are more and more convinced that their fight, in its last analysis, is simply a fight with the devil. Every victory obtained over him but increases his rage, and he turns in blind fury to wreak his vengeance in any way that many come to hand. We read in one of our exchanges that Mr. F. N. Monroe, at Howell, Mich., chairman of the county Prohibition Party Committee, received about the first of March the following letter:

Detroit, Mich., Feb. 27—To F. N. Monroe, Howell, Mich.—Sir: I wish to inform you that you must stop your work in the prohibition cause, or we will burn you out, root and branch. You may prepare for the worst as we are on your track.

MANY SALOON KEEPERS.

In accordance with this threat, on the night of March 12, Mr. Monroe's hardware establishment and six other buildings were burned. Put this and that together, and what is the conclusion? And yet notwithstanding this plain manifestation of the animus of the saloon keepers, our law makers are hard to be moved in the direction of prohibition.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

N. C. Y. L.

The phenomenal growth of Nashville (Tenn.) College for Young Ladies has attracted the attention of the whole Southern Methodist Church. Correlated with Vanderbilt University, it offers unexampled advantages. Send for catalogue to Rev. George W. F. Price, president.

Personals.

Rev. J. W. Howard, of the Virginia Conference, died March 11. "He was an amiable, good man, and an earnest, faithful preacher." He had been forty-two years in the ministry.

Bro. Sawyer, our presiding elder, is getting credit for some things he don't do. He did not write the article on "Church Suppers," which was signed "S," and published by us some time ago. There are other people who belong to the "S" family.

Of the result of the four addresses delivered in Mobile, Ala., by Mrs. Mary Read Goodale, on the question of temperance, the Register says: "Much good has been done by her visit, prejudices have been removed, interest awakened, new names added to the roll of workers, and a fresh inspiration imparted to those who are looking for a speedy triumph of the temperance cause."

Rev. J. B. Hamilton, a member of the Tennessee Conference, died in Nashville, March 14. "His record is one of fidelity and usefulness."

Rev. R. J. Jones, of Vicksburg, Miss., will preach the annual sermon at the Port Gibson Female College, June 12.

Bishop Hendrix is to preach the commencement sermon at Wesleyan University, Middletown, Conn., next June. That is the Bishop's *alma mater*.

Rev. John Pipes, a superannuate of the Louisiana Conference, a man greatly beloved by his brethren and highly honored by the laity of the church, and whose praise is in all the sister churches, we regret to learn, expects to remove to St. Louis, Mo., where he will spend the remnant of his days with his children. The benedictions of the Methodists of Louisiana will follow Bro. Pipes wherever he may go.

Queen Victoria travels under the assumed title of "Countess of Balmoral."

Garibaldi will have a monument on the heights of St. Elmo, near Naples.

George M. Pullman, the car builder, has been knighted by King Humbert of Italy.

Miss Mary Booth has been editor of Harper's Bazar for twelve years, working in her office six hours each day; and now she is going to take a needed rest in Europe.

Alfred Tennyson has been England's poet-laureate for a longer period than any of his predecessors. He has held that post since 1850.

It is said that Sam Jones will hold a six weeks' meeting in Minneapolis and St. Paul, beginning the middle of April.

Rev. J. B. Walker, author of the "Plan of Salvation," "Doctrine of the Holy Spirit," "Living Questions," and other works, died in Wheaton, Ill., March 5, aged eighty-two years.

Rev. B. K. Pierce, editor of Zion's Herald, Boston, has resigned the editorship of that paper, which position he has held for fifteen years. Rev. D. A. Goodsell, D. D., of the New York East Conference, has been elected as Dr. Pierce's successor, and will enter upon his duties at the beginning of next year.

Bishop Galloway expects to spend the week between the church extention meeting and the Bishops' meeting—the last week in April—in North Carolina.

Rev. Louis H. Davis, "the blind preacher" of the North Mississippi Conference, died March 15.

The Nashville Advocate, of March 26, reports the condition of Dr. McFerrin as much improved.

Dr. George R. Crook is preparing a biography of Bishop Simpson.

Rev. Theodore L. Cuyler, the distinguished writer and preacher of the Northern Presbyterian Church, spent some days in our city last week. He preached morning and evening of last Sunday to large congregations in Dr. Palmer's Church, on Lafayette Square.

Mrs. Agnes Hoover, a native of London, England, and a member of Carondelet Street Methodist Church, in this city, died last Thursday, aged eighty-three years.

Bro. Faunt LeRoy, of Baton Rouge, has sent to Dr. Kelley $16 40, which redeems his promise at Conference to collect ten cents apiece from his Sunday-school scholars for foreign missions. His school numbers 157. We have not heard of another Louisiana pastor that has done the like! Why not?

Chronic Coughs and Colds,

And all diseases of the Throat and Lungs, can be cured by the use of **Scott's Emulsion,** as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. Is a beautiful creamy Emulsion, palatable as milk, easily digested, and can be taken by the most delicate. Please read: "I consider Scott's Emulsion the remedy par-excellence in Tuberculous and Strumous Affections, to say nothing of ordinary colds and throat troubles."—W. R. S. CONNELL, M. D., Manchester, O.

Items of Interest.

The Virginians are talking of rearing a monument to the memory of "Stonewall" Jackson upon the spot where he received his death-wound.

There is a "large item of large interest" on the first page, entitled "Jack's Patch." Read it, and see if you can not easily identify "Jack" in the Methodist itinerancy.

The Mississippi river has caught the contagion, and appears to be likely to beat everything and everybody in the business of "booming."

Queen Victoria has reigned fifty years, during which time England has been engaged in fourteen foreign wars.

At the end of 1884 there were 2,400,000 adherents and 650,000 church members in heathen lands.

The contributions for missions last year from Europe and America amounted to $10,371,000.

The Knights of Labor in Chicago held a large meeting recently in the interest of Sabbath keeping.

There is a bill before the Legislature of Illinois prohibiting the sale or furnishing of tobacco to minors under sixteen years of age, except at the written request of parent or guardian.

Philadelphia has 6,059 licensed saloons, or one to every 160 inhabitants, or one to every twenty-six voters, or ten to every church.

The late Congress appropriated the sum of $25,000 for educational purposes in Alaska.

Chicago was fifty years old March 14. It then had 4,000 inhabitants. It now has 700,000.

George Bancroft, the historian, was President Polk's Secretary of Navy forty-two years ago. He is the oldest ex-Cabinet officer now living.

The tobacco bill last year was $180,000,000—that is, $3 for every man, woman and child in this country. That's the way the money goes—at least, a good deal of it.

The Chinese in Shanghai contributed $1,260 for the Charleston sufferers.

The Connecticutt Legislature has passed a bill to regulate Sunday traffic on railroads. All trains are to be stopped between ten and three, except in "cases of necessity or mercy."

The students in Cornell University have recently contributed $9,000 for the erection of a Christian Association building.

During the last month, fully five hundred conversions have been reported in Louisville, Ky.

The oldest inhabitant of Charleston, S. C., died March 11. He was Henry A. Middleton, born in 1793.

Even Massachusetts has failed. The Woman's Suffrage Bill was defeated in her Legislature by a vote of ninety-seven to sixty-one.

The prohibitionists of Mississippi have captured two-thirds of the State, and the opinion is whispered about that they have designs against the other third!

FREQUENTLY accidents occur in the household which cause burns, cuts, sprains and bruises; for use in such cases Dr. J. H. McLean's Volcanic Oil Liniment has for many years been the constant favorite family remedy.

Louisiana Notes.

The New Iberia National Bank, with a capital of $50,000, was organized in that city on the twenty-fifth.

Shreveport has a Mutual Building Association whose stock is $400,000. Cotton received at warehouses from September 1 to date is 98,328 bales—an excess of nearly 24,000 bales over the corresponding date last year.

The governor has issued his annual quarantine proclamation, to take effect April 20—about three weeks earlier than usual. This is due to the prevalence of cholera on the western coast of South America.

The following are the enterprises of the day at New Iberia: A number of the citizens are organizing a national bank; two building associations have been recently chartered, and shares found ready sale.

A "Church Temperance Guild" has been organized at Trinity Episcopal Church, this city.

In the $10,000 trial for damages against the Mississippi Valley road, brought by H. Reary, of this city, for injury done to his minor child, the jury returned a verdict in favor of plaintiff for $3,000 and costs.

The Louisiana State Medical Association will meet in Alexandria on April 11.

Natchitoches will soon be connected with the outside world via the tap railway to Prudhomme station, on the Texas-Pacific.

The Louisiana State Prohibition Convention will meet in this city, at Werlein Hall, April 19 and 20.

The frosts in the northern part of the State have done considerable damage to the peach crop.

The grand jury of East Baton Rouge have brought in a number of indictments against prominent saloon keepers of that place for violating the Sunday law.

The Iberville South claims 3,000 population for Pinquemine.

The Tensas Land Improvement Company has been organized with a capital of $3,500,000.

Gen. Nicholls will address the East Feliciana Memorial Association in Clinton, April 9.

Shreveport is to start a cotton factory soon that will cost three or four hundred thousand dollars; one hundred thousand to be furnished by home men, and the balance by Eastern capitalists.

United States Surveyor J. J. Byles, in a letter to the DeSoto Democrat, states that in a recent survey made by him through the eastern portion of DeSoto parish, ore, yielding between seventy-five and eighty per cent. pure iron, existed in paying quantities all through that portion of the parish.

Hannon & Voss were awarded the contract for building the jail at Tallulah. The price to be paid is $20,995—$5 less than the limit fixed by police jury.

Mississippi Notes.

The Mississippi Mineral and Mining Company at Duck Hill has been duly chartered. The authorized capital stock is $10,000,000.

The Wilkinson County Agricultural and Live Stock Association has changed its name to the Agricultural and Live Stock Association of Southern Mississippi and Louisiana on account of the interest taken in it by Louisiana farmers.

The Southern Baptist, of Meridian, and the Baptist Record, of Jackson, have been consolidated. The paper will be known as the Southern Baptist-Record, with Dr. Gambrell as editor-in-chief, and will be published at Meridian.

The Woman's Christian Temperance Union, of Brookhaven, celebrated their second anniversary on the twenty-first.

The State fair will be held in Jackson, commencing October 24.

The capital stock of the Columbus Cotton Factory has been subscribed and the company organized.

A convention of grass growers and hay makers of Mississippi is to be held at Aberdeen on May 3.

The Board of Trade will take charge of the members of the Press at their gathering at Meridian in May.

The girls of the State Female College will soon issue a paper—The College Echo.

Hon. Frank Hurd, of Ohio, has accepted an invitation to deliver the commencement address at the University of Oxford on June 29.

The Messrs. Spengler, the proprietors of Cooper's Wells, will construct a telegraph line from Raymond to the wells, and it is stated will have the same in operation by the opening of the hotel on May 1.

The Monumental Association has seventy-five members, and is now incorporated.

The money order system has been discontinued at Chester, Choctaw county. All money order business has been turned over to the Ackerman office.

The first convention of the Young Men's Christian Association, of Mississippi, met in Columbus on the twenty-fifth.

The charter of incorporation of the Southern Land Company, of Vicksburg, is published; capital stock, $50,000, which can be increased to any amount not exceeding $150,000 by a vote of two-thirds of stockholders.

The cotton compress at Holly Springs is completed and ready for work.

STORMS—AND AFTER.—The preachers have certainly been lucky this year. Judging from the number of "storms of good things pouring in upon us," reported from time to time in the ADVOCATE, we think the preachers ought to be qualified, at least physically, to give some heavy blows against the devil's ramparts. A well-fed ministry can't be defeated. Whatever some may say about not being able to preach with a full stomach, a hungry man's preaching is a very lean affair. The preachers, having been "stormed with good things," are now expected to storm others. "Freely ye have received, freely give." We are not receiving reports of revivals as we have wished. We trust the brethren are laying deep and far-reaching plans, and that when the battle begins it will be march and fight and victory all through the year. The brethren may rely confidently upon the support of the ADVOCATE'S guns in this campaign.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. H. Thomson, 64 to 70 South Rampart St., New Orleans.

A smart boy's composition on babies reads: "The mother's heart gives 4th joy at the baby's 1st 2th."

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 125 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Matzushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

A steady job—Walking a tight rope.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

No *Opium* in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

The Pond's Extract Co., 76 Fifth Avenue, N. Y., publish a small book *free*, telling what the people use Pond's Extract for, besides being good for pain.

MISCELLANEOUS.

Stamps Wanted!

I DESIRE TO PURCHASE

United States and Confederate States STAMPS

Used prior to 1865. Many of these—particularly if left on the original letters or envelopes—will bring good prices. Persons having packages of old letters stored away will find it to their advantage to forward the envelopes and Stamps to me

CHAS. J. DEAHL,
Box 305, Alexandria, Va.

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$2.50, $2.75, $3.00, and upward, for the latest Family Bible, printed on good paper in large type, containing References, Family Record, Full-page Pictures, Index, Concordance, Psalms in metre, and many tables and maps and helps to the intelligent study of the Scriptures.

GOSPEL HYMNS, 1-4, CONSOLIDATED, from 5 cents to $5.75.

TRACTS, 15, 20 or 25 cents a package.

SCRIPTURE TEXTS, CHROMO CARDS, 15, 25, or 40 cents a package.

PRAYER AND PRAISE and all Methodist books supplied at publisher's prices.

E. S. UPTON,
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ROCK BOTTOM!

Our Clubbing Arrangement,

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We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	*Our price.*
Southern Cultivator,	$3 50	$2 75
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Daily Picayune—12 mos,	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
" Bazar,	6 00	4 75
" Young People,	4 00	3 25
Demorest's Magazine,	4 00	3 25

Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

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299, 301, 303, 305, 307 Gravier Street,

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ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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Interesting Illustrated Price List of Improved HIVES, and everything needed in Profitable Bee Culture, FREE. Nothing Patented.

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MISCELLANEOUS.

JAS. H. AITKEN. ROBERT AITKEN.

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GAS FIXTURES,

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—SOLE AGENTS FOR THE—

HOME COMFORT RANGE,

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DRY CITRATE OF MAGNESIA.

This Well-Known Preparation is

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—FOR—

Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fever.

It cools the blood and regulates the bowels. It is a favorite medicine for children.

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Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

Catarrh, It is most efficacious for this disease, Cold in the Head, &c. "Pond's Extract Catarrh Cure," specially prepared to meet serious cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

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For Broken Breast and Sore Nipples. Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

Female Complaints. In the majority of *female* diseases the Extract can be used, as is well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold in bulk or by measure.*

Sold everywhere, Prices, 50c., $1, $1.75.

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PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

New Store! New Goods!

We have removed to our new location, corner Camp and Common Sts., and invite buyers to look at our New Business Suits, $10 to $20; New Dress Suits, $16 to $28; New Youths' Stylish Suits, $10 to $18; New Stylish Overcoats, $8 to $25; Boys and Children's Suits; $3 up; Dress Shirts, $1 to $1 50; Scarfs; Canton Flannel Drawers, 50c.; Merino and Shaker Underwear, Socks, Collars, Cuffs, Umbrellas and Trunks.

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Personal and Historical Memories of events preceding, during, and since the American Civil War, Involving slavery and secession, emancipation and reconstruction, with sketches of prominent actors during these periods. Strongly commended by President Cleveland, Speaker Carlisle, Hon. Sam Randall, Hon. S. S. Cox, Hon. J. G. Blaine, Hon. Jas. G. Blaine, Hon. J. E. Brown and others.

WE PAY FREIGHTS to distant points. Write us for particulars.

J. A. & R. A. REID, Publishers, Providence, R. I.

B. A. FAHNESTOCK'S ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the most *certain remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *worms* are most frequently the result of these hidden rappers and miners. When they are irritable and feverish, sometimes eating food and eating ravenously, again refusing wholesome diet, sleeping restlessly in dreams, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

VERMIFUGE

Many a helpless child has been laid to the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the most *delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, but suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle in hopes of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW FRANKLIN, Howard Co., Mo.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

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DYSPEPSIA IS NOT A BLOOD DISEASE, and CANNOT be cured by the so-called blood purifiers, but is caused most commonly by an imperfect condition of the secretions; the food fails to digest properly, the mucous lining of the stomach is weakened, and chronic dyspepsia results, bringing the bad appetite, the faint, gnawing feeling, low spirits, and all the symptoms dyspeptics know so well.

THE GREAT ENGLISH REMEDY has in thirty years' use in England and five in America never known a case of failure. It contains no opium or mercury. We guarantee every case, and will return the money where we fail. Send us your address and we will refer you to somebody in your neighborhood who knows all about Anti-Dyspeptine, or if immediate relief is desired, send $1.00 for one pkge. **ANTI-DYSPEPTINE**

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Our Young People.

"WHEN I WAS A BOY!"

BY J. R. EASTWOOD.

"When I was a boy," the grandsire said
To the bright lad by his knee,
"Of the victors crowned with fame I read
Who triumphed on land and sea,
And through the years, from the deathless page,
A summons has sounded long:
To youth, and manhood, and hoary age,
The message is this—'Be strong!'"

"When I was a boy—" he paused, and said
To the listener by his knee,
"Of the men who were lights I read
In a dark world's history!
They prized the truth, and were loved of God,
And no fear of man they knew!
And still, from the glorious heights they trod,
The message is this—'Be true!'"

MR. EDITOR: As I have not written to the ADVOCATE in a long time, I thought I would write again. I have joined the church. I joined last summer. We are not having Sunday-school now on account of bad weather; expect it will soon commence again. Our preacher for this year is Bro. Lowe. I have never heard him preach yet. I do not go to school, but I study at home. I will answer some of the little cousins' questions: Moses was buried in a valley in the land of Moab. Methuselah was the oldest man that ever lived; who died before his father did. I will ask the little folks' a question: Where is the word "ear-ring" found in the Bible? I am,

Your little friend,

MINNIE B. JACKSON.

COMO, Mississippi.

MR. EDITOR: As I have never written to the dear old ADVOCATE but once, I thought that I would write again. I am now eleven years old. We have a young men's prayer meeting here every Sunday evening, and the ladies have a prayer meeting every Thursday night. We have a union prayer meeting every Wednesday and Friday night, and we have good prayer meetings too. My father is a Methodist preacher. I will answer Amanda Hollingsworth's question: Moses was buried in a valley in the land of Moab. I will close by asking a question: How old was Jared when he died, and where is it found in the Bible? With many good wishes to the dear ADVOCATE, I remain, Your little friend,

HENRY LEWIS.

LAUDERDALE, Mississippi.

MR. EDITOR: You were so kind as to publish my first letter, so I thought I would write again. Your paper is a welcome visitor to our home, especially the little folks' letters, which I always delight in reading. We have no Sunday-school now, but we will before long. I think I can answer Amanda Hollingsworth's question: Moses was buried on Mount Nebo. A. A. M. Garlington, Zacharias foretold the coming of John the Baptist. Now, I will ask a question: Where did Christ preach his first sermon, and from what book did he read? I will close, wishing the ADVOCATE and its editor abundant success.

Your little friend,

IDA L. ELLINGTON.

SALLIS, Mississippi.

MR. EDITOR: I am a little girl nine years old. I love to read the little children's letters. My papa is the pastor of the Methodist Church here. I do not go to school; but my mamma teaches me at home. I have one brother and one sister. I study spelling, reading, history, arithmetic and geography. I am a member of the Methodist Church. We live in a nice new parsonage. I will answer Annie Middleton's question: "Schoolmaster" is found in Galatians iii, 24, 25. I will ask the children a question: Where is the word "needle" found in the Bible? I fear my letter will be too long.

Your little friend,

NETTIE M. CAMERON.

ELCKENS, Mississippi.

MR. EDITOR: As I see the little cousins are trying to answer my puzzle, I will tell them plainly that it can not be done.

ANNIE L. WILSON.

OAK GROVE, Louisiana.

(If the editor had known that the puzzle about the hogs could not be worked out, he would not have published it. Hereafter when the little folks send anything of this kind, they must send the answer at the same time, or no attention will be paid to it.—ED.)

One Cent Invested

in a postal card on which to send your address to Hallett & Co., Portland, Maine, will, by return mail, bring you free, particulars about work that both sexes, of all ages, can do, and live at home, wherever they are located, earning thereby from $5 to $25 per day, and upwards. Some have earned over $50 in a single day. Capital not required; you are started free.

Lost Time.

"Oh, Miss Jennie," cried a little girl to her Sabbath-school teacher, "I am so sorry, but I have lost a whole morning."

"Lost a whole morning?" repeated Miss Jennie, with a grave look upon her sweet face. "How was that, Clara?"

"Why, mother was so busy, and she left Harry in my room, and really, Miss Jennie, the little fellow was so full of fun that I have done nothing but play with him."

Just then Harry put up his dimpled arms to "love" Clara, as he called it in his baby talk. He pressed his lips upon her cheek, saying, "Me love 'oo, C'ara."

"You have not lost your morning, Clara," said her teacher. "You have helped your mother, and you have bound your little brother closer to you by your kindness. Such a morning may have been well spent, my dear."

A few days after this, Mrs. Palmer was seized with a severe illness. She could not bear the least noise or confusion, and Harry's noisy play distressed her very much. So Clara took the little fellow to her own room, rocked him to sleep at night, and cared for him almost as well as his mother could, until Mrs. Palmer recovered.

"My dear child," said the physician, as he placed his hand upon the little girl's head, "if your mother had not had so kind and thoughtful a daughter, I fear that she would not have recovered so soon, if at all."

Thus little Clara had her reward. Never call that hour lost which is spent in making others happy.—Morning Star.

DOING THINGS FOR JESUS.—It was for his name Paul said he was willing to give up everything; or, as we say, "For Jesus' sake." Papa says he stopped smoking for Jesus' sake, and gives the money for the missionaries. Mamma goes early every Sabbath morning to teach a class in the Sabbath-school, though she has so much to do and so many children to dress she hardly knows how to spare the time; but she says: "I won't give my class up; I will try to keep it for Jesus' sake."

Then Molly wanted a new sacque this winter, and had a nice one picked out; but when the news came of the poor starving people who could not get work or enough to eat, and papa asked, "What can you give them, Molly?" she thought hard about it, and then the next day said, "I'll give up my new sacque and wear the old one."

"What!" said Nell; "wear that old one?"

"Yes," said Molly, "for Jesus' sake."

Now what can you do "for the name of Jesus?" If you drop some of your candy pennies into the missionary-box, won't that be for him? If you leave the play you like so well to mind baby for mother when he is cross, isn't that for the name of Jesus?—Our Children.

The Wonderful Healing Properties of Darbys Prophylactic Fluid.

Wherever a preventing, healing, cleansing and deodorizing injection or wash is required use Darbys Prophylactic Fluid. Any inflamed surface, external or internal, treated with the Fluid will be quickly relieved. It has effected cures that had resisted the best medical skill.

HOLD IN CHECK.—What a little thing the tongue is, and yet how powerful! A few words spoken by a general have given a new heart, a new purpose to his soldiers, and they have won the battle that was almost lost. The word of a king, a judge has deprived a man of life. The little words, "Yes" or "No," have decided a boy's career. Not to know when and how to use these words makes a girl or boy miserable for life. The tongue is a wonderful power. The Bible says a great deal about the tongue, and one is this: "If any man offend not in word, the same is a perfect man." You see by this that to be able to control the tongue proves a man to be a masterful man, one who controls himself. He who controls himself is a greater man than the one who conquers a city. When can one begin to be this kind of a man? When a little boy. The boy who keeps back the angry word, the impatient word; the boy who never yields to the temptation of telling a lie, who speaks kindly, gently, is the boy who grows into a strong, self-reliant, kindly man. You know the brain is master of the tongue. If the thought is kindly, truthful, calm, the tongue will obey it.—Christian Union.

Farm and Home.

MR. EDITOR: Please publish the following recipe for bone-felon for the benefit of our people.

RECIPE.

Take of good bar soap and table salt, equal parts; mix well; thoroughly saturate the poltice with spirits of turpentine; apply it to the affected part with a bandage; renew three times daily until relieved.

This remedy will give immediate relief; but the time taken to effect a cure is about a week. Try it. J. N. TUCKER, P. C.

POPLARVILLE, Mississippi.

MAKE YOUR HOMES ATTRACTIVE.—Mothers and fathers who have sons and daughters growing up do not always realize as they should the great necessity of making home not merely a place in which their children eat, sleep and are clothed, but one in which they find positive happiness and enjoyment. In nine cases out of ten where you see a wild youth or a giddy girl, go to their homes; you will find them cheerless, unattractive, or perhaps actually disagreeable.

The nature of youth is excessively restless; it has a longing for action and excitement, ambitions more or less vain, and always the irrepressible desire to know a broader life. Repress these natural instincts, and you will be sure to throw them into any society that in a measure will gratify their longings. Your sons do not go to the public barrooms at first for the taste of the liquor which they have not as yet acquired; they go for the gay companions they find there. The influence for good or evil that a mother has over her sons, the control that she exercises over their destinies, is a grave responsibility. Throw open your best room to the children in the evenings. Have books and a magazine or two, even if you put away less money. Stimulate their ambition, and invent occupations and amusement for your children. Give them games and endear yourself to them by sharing their joys and plays. Encourage them to be affectionate. Do not with formal coldness starve them for want of caresses.—American Agriculturist.

FARM LIFE.—It is a common complaint that the farm and farm life are not appreciated by our people. We long for the more elegant pursuits or the ways and fashions of the town. But the farmer has the most sane and rational occupation, and ought to find life sweeter, if less highly seasoned, than any other. He alone, strictly speaking, has a home. How can a man take root and thrive without land? He writes his history upon his field. How many ties, how many resources he has; his friendships with his cattle, his teams, his dogs, his trees; the satisfaction in his growing crops, in his improved fields, his intimacy with nature, with bird and beast and the quickening elemental forces; his co-operation with the clouds, the sun, the seasons, heat, wind, rain, frost. Nothing will take the various social distempers which the city and artificial life breed out of a man like farming, like direct and loving contact with the soil. It draws out the poison. It humbles him, teaches him patience and reverence, and restores the proper tone to his system.—John Burroughs.

The bits of brass about the house, be they ornaments or fire irons, or only the trimmings of the doors and windows, can be kept bright and shining with ammonia; the strongest concentrated will remove stains when all else fail.—New England Farmer.

ADVERTISEMENTS.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of diseases-sustaining elements, and thus removes the *cause*.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

Why You Feel

So weak and exhausted is because your blood is impure. As well expect the sanitary condition of a city to be perfect with defiled water and defective sewerage, as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating even to its minutest veins. Do you know that every drop of your two or three gallons of blood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain and nerve, and all other solids and fluids of the body? The blood is the great nourisher, or, as the Bible terms it,

"The Life of the Body."

Is it any wonder, then, that if the blood be not pure and perfect in its constituents, you suffer so many indescribable symptoms?

Ayer's Sarsaparilla stands "head and shoulders" above every other Alterative and Blood Medicine. As proof, read these reliable testimonies:

G. C. Brock, of Lowell, Mass., says: "For the past 25 years I have sold Ayer's Sarsaparilla. In my opinion, the best remedial agencies for the cure of all the diseases arising from impurities of the blood are contained in this medicine."

Eugene I. Hill, M. D., 381 Sixth Ave., New York, says: "As a blood-purifier and general builder-up of the system, I have never found anything to equal Ayer's Sarsaparilla. It gives perfect satisfaction."

Ayer's Sarsaparilla proves equally efficacious in all forms of Scrofula, Boils, Carbuncles, Eczema, Humors, Lumbago, Catarrh, &c.; and is, therefore, the very best

Spring and Family Medicine

in use. "It beats all," says Mr. Cutler, of Cutler Brothers & Co., Boston, "how

Ayer's Sarsaparilla

does sell." Prepared by

Dr. J. C. Ayer & Co., Lowell, Mass.

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Price, 5 cts. each, or 50 cts. a dozen by mail, postpaid; $4 a hundred by express, charges not prepaid.

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ON 30 DAYS' TRIAL.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others. Is cup shape, with self-adjusting ball in center, adapts itself to all positions of the body while the ball in center presses back the intestines just as a person does with the finger. With light pressure the rupture is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. CONSUMPTION

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OPIUM Cured. GIRSON'S BANITS cure at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

Christian Advocate.

Marriages.

HART—JOHNSON.—At the residence of the bride's mother, in Brookhaven, Miss., Sunday morning, the twentieth instant, by Rev. T. H. Holloman, Miss Sallie E. Johnson, daughter of the late Dr. H. F. Johnson, and Mr. Junius Hart, of New Orleans, La.

GALE—LEWIS.—At the residence of G. T. C. Talbert, Esq., in Wesson, Copiah county, Miss., March 22, 1887, by the Rev. T. L. Mellen, the Rev. Robert S. Gale, of the Mississippi Conference, to Miss Lizzie Lewis.

HAYES—WIMBERLY.—At the residence of the bride's father, in Red River parish, La., March 17, by Rev. John P. McFarland, Mr. Charles E. Hayes to Miss Mary H. Wimberly, all of Red River parish.

MOORE—BROWN.—At the residence of T. J. Pressridge, Esq., March 17, 1887, by Rev. S. J. Cotton, Mr. C. M. Moore to Miss Alice K. Brown, all of Yazoo county, Miss.

TROTTER—KITTRELL.—In the Methodist Church, Winona, Miss., March 23, 1887, by Rev. J. M. Wyatt, Mr. James Trotter to Miss Annie L. Kittrell.

CHAPMAN—BROCK.—Near Centreville, Miss., March 16, 1887, by Rev. P. Howard, Mr. J. Norwood Chapman and Miss Elizabeth Estelle Brock, all of Wilkinson county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

HAUGHTON—CAROLINE F. HAUGHTON (*nee* Brandon), daughter of Thomas and Eliza Brandon, was born in Huntsville, Ala., February 25, 1822; was married to James H. Haughton, October 20, 1836; moved to Aberdeen, Miss., in 1843, where she resided until March 4, 1887, when, at the residence of her daughter, in Memphis, Tenn., after an illness of ten weeks, she was called to a home in the skies. And thus another of earth's pure ones has gone to join the blood-washed throng.

Mrs. Haughton was converted to God when quite young, and for forty-five years was a consistent and useful member of the Methodist Episcopal Church, South. Her religion was a matter of conscious reality. She had an experience in divine things, and delighted to hold converse with those who had a like experience. This experience brought forth its legitimate fruit in her life. There were many of the Christian virtues prominent in her character. Her faith in God was marked, strong and abiding. Prayer was a delightful exercise with her; hence she was often found at the throne of grace, and her place in the prayer meeting service was rarely vacant. Her house was one of prayer; and, as a result of her godly example, all of her children, save one, and grandchildren, who are of sufficient age, are converted and are in the church of their mother. Surely they will "rise up in the end and call her blessed." Kindness to the poor and suffering was one of her marked characteristics. Many times has the writer, in his pastoral visits to that class, found her there ministering to their wants, speaking words of comfort and encouragement, and, in every way possible to her, alleviating their distress. Truly the "poor" of Aberdeen have lost a friend and benefactor. Her last illness was long and painful. For nearly ten weeks she lingered at her home. Gaining some strength, she went on a visit to her daughter in Memphis, hoping the change would prove beneficial; but soon after her arrival there she was prostrated, and after a few days death claimed her as his own. Her last days were peaceful and tranquil. Death had no terrors for her. The sting had been extracted. She said she only desired to live to see her last son converted, for which she had so long prayed. May her prayers yet be answered; for are they not before the throne? "She, being dead, yet speaketh."

R. P. MITCHELL.

MCADORY—LINNIE, only child of Williamson and Sarah McAdory, was born February 9, 1866, and died February 17, 1887. She united with the Methodist Episcopal Church, South, in the fall of 1875, and to the last exhibited an unswerving loyalty to God.

She was not only the life and joy of her home, but her memory is enshrined in the hearts of all who knew her. In attestation of this fact, we mention the painful solicitude manifested during her protracted illness, and the vast cortege that followed the precious remains to the grave, and the snow-white cross, immortelles of purity, wrought by the hand of unfeigned affection. But a short time preceding her dissolution the sorrowing father bent over the precious child, and asked in accents of subdued tenderness, "Daughter, do you know that you are dying?" And then with that dauntless heroism, begotten only of God, she calmly nodded assent. Oh, sorrowing ones, be of good cheer, and grasp with a firmer hold the communion of saints! God will never relax his almighty grasp of our feeble hand; and loneliness is not desolation while we can look up into his benignant face, and say, "Our Father."

J. T. CUNNINGHAM.

GRAMLING—Died in Ruston, La., January 22, 1887, WILLIAM BRYANT, youngest child of James F. and Mary Gramling.

The writer baptized this little darling the last session of the Louisiana Conference held in Ruston. It was truly a lovely and precious child upon which, perhaps, the parents doted too fondly. God has seen fit to transplant it in heaven, away from all sorrow; and thus says to its parents and to us all: Set your affections on high. It can not return to you, dear brother and sister, but you can go to it. God will be your help in this sore bereavement.

R. S. I.

MUNHOLLAND—Died, near Delhi, La., March 18, 1887, FRANK MUNHOLLAND, aged fourteen years, youngest son of Moses and Eliza Munholland.

Frank was an invalid nearly two years. He bore his sufferings with patience. This is the fifth time since 1884 that unwelcome visitor death has visited this heart-stricken family. It seems indeed hard that we should so often be called on to part with our loved ones; but God knows best. Weep not, father, sisters and friends. Frank is not dead, but awaiting you in that home beyond, where sorrow, pain and death can never enter and loved ones meet never again to part. Bereaved ones, we sympathize with you in your great distress. May God help you to bear your cross with patience and Christian fortitude! Farewell, dear Frank, since it is God's will you should go. May we meet you in heaven where parting is no more!

COUSIN ELLA.

BONNETT—GEORGE WASHINGTON and EMMANUEL ERASTUS, children of James R. and Susan Bonnett, died at the home of their parents, in Winn parish, La., on August 3, 1886. George Washington was born February 22, 1881, and Emmanuel Erastus was born June 1, 1885.

These little children were the especial pets of the entire family; and to give them both up on the same day was a double sorrow that almost refused to be comforted. They were laid away side by side in the same grave; and it was hard to give them up as they thus lay as if in a gentle slumber. We may now sorrow over these little faded flowers nipped in their early bloom; but in the spring time of eternity they will bloom afresh with a beauty and a glory that will gladden the hearts of the reunited family. It must be some comfort to this bereaved family to know that they now have two such loving links to bind them to Heaven; and it is the prayer of the writer that no link in this family circle may be missing "in that day when God makes up his jewels!"

A. M. WAILES.

SMALLWOOD—MRS. CORA V. SMALLWOOD, wife of A. A. Smallwood, died March 5, 1887. She was born December 11, 1851. For reasons best known to herself she never joined the church, but through years of affliction gave evidence of the power of the gospel to save, and in her last illness expressed a readiness to die, for she had no fears. Her end was peace. She leaves seven children and a husband, to whom she was married March 21, 1871, to mourn their loss. May God be with them until they meet again!

L. P. MEADOR.

WEATHERSBY—MRS. JULIA CATHERINE WEATHERSBY, wife of the late Dr. William Weathersby, and daughter of E. A. and M. A. Enochs, departed this life March 21, 1887. She was born September 22, 1819. She was married to Dr. Weathersby, September 26, 1877. She professed religion and joined the Methodist Church quite young, and afterwards lived a consistent Christian life.

No one was surprised to find her ready. Her house was in order, and when the Master came he found her watching, perfectly conscious, and to almost the last breath, saying, "I am ready." She leaves two little boys, a mother, sisters and a host of friends to sorrow, but not as those who have no hope. A glorious reunion awaits them who die in the Lord.

L. P. MEADOR.

SELF-INSPECTION.—Make sure that, however good you may be, you have faults; that, however slight they may be, you had better make some—not too painful, but patient—effort to get quit of them. Now, therefore, see that no day passes in which you do not make yourself a somewhat better creature; and, in order to do that, find out first what you are now. Do not think vaguely about it. Take pen and paper, and write down as accurate a description of yourself as you can, with the date to it. If you dare not do so, find out why you dare not, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as body. I do not doubt that the mind is a less pleasant thing to look at than the face, and for that reason it needs more looking at; so always have two mirrors on your toilet table, and see that with proper care you dress the body and mind before them daily.—Ruskin.

MISCELLANEOUS.

Many thousands of persons live in regions where Malaria prevails in such quantity every season, that every stranger coming among them will have an attack of chills. The old residents are full of the poison also; they often feel *miserable*, but don't know the cause. A dose or two of Shallenberger's Antidote for Malaria would lift them into perfect health at once. Sold by dealers.

TO CONSUMPTIVES.

USE WINCHESTER'S HYPOPHOSPHITE OF LIME AND SODA. For Consumption, Weak Lungs, Coughs, Asthma, Bronchitis and General Debility it is an acknowledged Specific Remedy. TRY IT.

Price $1 and $2 per bottle. Prepared only by WINCHESTER & CO., CHEMISTS, 162 William Street, New York.

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KELLER'S LABOR-SAVING SOAPINA!

Will wash in any kind of water.

USE KELLER'S CARBOLIC SOAP

For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils

IT HAS NO EQUAL.

Every housekeeper should keep it as a disinfectant.

For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS,
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MISCELLANEOUS.

How's Your Liver?

Is the Oriental salutation, knowing that good health can not exist without a healthy Liver. When the Liver is torpid, the Bowels are sluggish and constipated, the food lies in the stomach undigested, poisoning the blood; frequent headache ensues; a feeling of lassitude, despondency and nervousness indicate how the whole system is deranged. Simmons Liver Regulator has been the means of restoring more people to health and happiness by giving them a healthy Liver than any agency known on earth. It acts with extraordinary power and efficacy.

NEVER BEEN DISAPPOINTED.

As a general family remedy for Dyspepsia, Torpid Liver, Constipation, etc., I hardly ever use anything else, and have never been disappointed in the effect produced; it seems to be almost a perfect cure for all diseases of the Stomach and Bowels. W. J. MCELROY, MACON, GA.

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Mademoiselle Cecille Marie d'Argont,

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PARIS, February, 1885.

Messieurs Liebig Company:

Your COCA BEEF TONIC is really a most wonderful tonic. It has restored my strength and cured me of my stomach and liver difficulty.

(Signed) PAUL EUGENE MONPELAS, Professeur au Conservatoire.

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EPPS'S COCOA.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

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JAMES EPPS & CO., HOMŒOPATHIC CHEMISTS, London, England.

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A most excellent portrait of Bishop W. W. Duncan forms the centre, surrounded by one hundred and twenty-five other preachers.

Every preacher and Methodist family in the Mississippi Conference should have one of these pictures. Every preacher in the Conference is represented, and each picture is a perfect likeness.

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HARDWARE.

Axle Grease,	Oars and Oakum,
Baseball Goods,	Oil Cans and Stoves,
Blacking and Blue,	Oyster Tongs,
Clocks and Combs,	Perfumery and Soaps,
Corks and Bottles,	Rope Reels,
Croquet and Marbles,	Stationery,
Knives—pocket and table	Tinware,
Lamps and Trimmings,	Twines and Wick,
Lye and Sal Soda,	Whips and Lashes,
Mirrors,	Wire Goods.

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MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

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S. J. DAVIES, Vice-Pres.

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Is the Number of Subscribers That Should Be Reported to the Next Conferences.

WORK FOR THESE FIGURES!

HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending March 29, 1887.)

COTTON.

Low ordinary	8	@— —
Ordinary	8 1/16	— —
Good ordinary	9 1/4	— —
Low middling	9 11-16	— —
Middling	10	— —
Good middling	10 1/16	— —
Middling fair	10 11-16	— —
Fair	11 3/8	— —
Galveston middling	9 7/8	— —
Mobile middling	9 7/8	— —
St. Louis middling	9 7/8	— —

SUGAR.

Inferior	— —	— —
Common	4	4 1/2
Good common	4 1/4	4 9-16
Fair	4 1/4	4 9-16
Good fair	4 1/4	4 9-16
Fully fair	4 1/4	4 9-16
Prime	4 5/8	4 3/4
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4	4 7/8
Choice yellow	5 9-16	— —
Gray White	— —	— —
Choice whites	— —	— —
Stan. Gran	5 13-16	— —

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	3 3/4	4
Good	3 1/2	3 5/8
Fair	3 1/4	3 3/8
Ordinary	3	3 1/8
Common	2 3/4	2 7/8
No. 2	2 5-16	2 3/8
Rough	2 65	2 95

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12 1/2	5 25
Choice	3 90	4 00
Fancy	4 10	4 15
Extra Fancy	4 30	4 40

CORN PRODUCTS.

Cream meal	— —	2 30
Corn meal	— —	2 15
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	53	— —
Yellow	— —	50
Mixed	49	— —
OATS:		
Western	36 1/2	37
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	15	16
Prime	12 1/2	14 00

PROVISIONS.

PORK:		
Mess	17 1/4	— —
Prime Mess	16 1/2	16 3/4
Rumps	15 00	— —
BACON:		
Fancy breakfast	11 1/2	— —
Shoulders	6 7/8	— —
Sides, long clear	8 3/8	— —
Sides, short rib	8 3/8	9
HAMS:		
Sugar-cured	— —	12 00
DRY SALT MEAT:		
Shoulders	6 1/8	— —
Sides, long clear	8 3/8	— —
Sides, short rib	8 3/8	8 1/2

GROCERIES.

COFFEE:		
Prime	— —	16 1/4
Fair	— —	15 1/4
Common	— —	13 3/4
BUTTER:		
Western Creamery	33	— —
Western Dairy	20	21
Country	— —	— —
LARD:		
Choice	7 1/4	7 3/8
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cottou seed	35 1/2	36
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	4 00	4 50
POTATOES:		
Louisiana	1	3 50
Western	1 25	1 40
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	— —	— —
Western	2 75	3 00

BALING STUFFS.

BAGGING:		
1 3/4 lb, per yd	7 3/4	— —
2 lb	8 1/2	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 00	3 50
Young Chickens	2 00	2 50
Chickens, South'n	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	11	12
Southern	12	— —
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10 1/2
FERTILIZERS:		
Cottou seed, ₱ ton	9 00	— —
Meal	18 75	19 00
Pure grouud bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

MARCH 22.

A slight earthquake was felt yesterday at Mentone, Italy, where the people are still camping out under temporary shelter.——The nineteth anniversary of the Emperor William's birthday was ushered in by the pealing of bells in all the churches and the tower of the town, and the sounding of a choral in Berlin.——A naval review will take place July 23, to celebrate the Queen's Jubilee.——The Interstate Commissioners are: Thomas M. Cooley, of Michigan (Rep.), six years; W. R. Morrison, of Illinois (Dem.), five years; Augustus Schoonmaker, of New York (Dem.), four years; Aldace F. Walker, of Vermont (Rep.), three years; Walter S. Bragg, of Alabama (Dem.), two years.

MARCH 23.

Prince Bismarck has donated 100,000 marks to the corporation of Osnabruk for the formation of a museum.——The German residents of Bombay gave a banquet in honor of Emperor William's birthday.——Russia is pressing her claim against Turkey for war indemnity.——Six Russian conspirators were executed Monday, March 21.——An explosion by which seventy miners were killed occurred today in the Bull Colliery, Sidney, New South Wales.——Three shocks of earthquake were felt yesterday at Travesna, Bosnia.——Twelve Michigan miners perish in a burning boardinghouse.

MARCH 24.

Germany has refused to participate either in the industrial or art sections of the Paris International Exhibition of 1889.——The German Oberhaus adopted the Ecclesiastical Bill.——Ex-Secretary Daniel Manning arrived in England to-day.——The President has appointed Oscar S. Straus, of New York, to be envoy extraordinary and minister plenipotentiary of the United States to Turkey; Harold Marsh Sewall, of Maine, consul general of the United States at Apia, and N. J. George, of Tennessee, consul of the United States at Charlottestown, Prince Edward Island.

MARCH 25.

The British Ministry secures a hearing for the Coercion Bill. Morley's motion in opposition lost by a vote of 349 to 260.——Father Keller, the priest imprisoned for not betraying the confidence of the Irish tenants, in a letter says: "If kept in jail until I die, I will never do the infamous thing the judge asked me to do—betray the confidence of the defenseless and loving people who trusted me."——The Duchess of Cumberland is insane.——The presents received by the Emperor William on his birthday are sufficient to fill five furniture carts.——The Press censor has sent to the editor of the Moscow Gazette, a first warning.——Cardinal Gibbons took possession of his titular church.——Recorder Trotter is seriously ill of pneumonia.——New Orleans retains her prominence as second importing port of the Union.——The steamer Scotia, from Naples for New York, with 1,200 passengers, is aground off Blue Point.

MARCH 26.

Five hundred French troops left Toulon for Madagascar to-day.——Earl Derby has declined to act as chairman of the British Silver Commission.——Mr. Daniel Sullivan, father of the Rt. Hon. Timothy Daniel Sullivan, Lord Mayor of Dublin, died to-day.——Eighty-seven torpedo boats belonging to the Russian fleet in the Baltic have been ordered placed in a state of constant readiness for service.——The passengers on the stranded ship Scotia have been rescued and forwarded to New York. There is a fair chance of saving the vessel and cargo.

MARCH 27.

The yacht Coronet defeated the Dauntless in the great ocean race from New York to Queenstown. The voyage made in 14 days, 23 hours, 34 minutes and 46 seconds.——Secretary Lamar has rendered his decision in regard to the swamp lands of Louisiana, which modifies and practically reverses the decision of Commissioner Sparks.——The Wisconsin Legislature has passed a bill requiring the railways to furnish free passes to members of the Legislature.

MARCH 28.

The Reichstag adjourned over Easter holidays. The next sitting will be on April 19.——Lord Randolph Churchill has returned to London improved in health.——Paul Tulane died Sunday night, March 27.——Hon. John H. Reagan was seriously hurt, while mounting his horse, by the saddle turning and throwing him to the ground.——Alexis E. Lemee has been appointed receiver of public moneys at Natchitoches, La.

OUR HOME PHYSICIAN.

The New Cyclopedia of Family Medicine. By George M. Beard, A. M., M. D., and ten associate editors, in their several departments of medicine. It contains clear descriptions of the structure and functions of the human body, the laws of health, care of the sick, management of infants and children, and all possible self-aids in the treatment of accidents and disease in *plain language* adapted to the household. All its descriptions and treatment are based upon the latest and highest authorities.

The Homœopathic treatment of diseases with their remedies is given in an *Appendix*, by Samuel Lilienthal, M. D., Professor of Clinical Medicine in the New York Homœopathic College.

The TESTIMONIALS to the work from the medical, religious and secular press, and from men of world-wide reputation are of the strongest kind.

Rev. Joseph Cook writes: "I keep it on a prominent shelf in my library, and find it a kind of guardian angel in matters, sanitary and hygienic."

The New York Christian Advocate says: "It supplies a real want among the people. By all odds, it is the best book of its class before the people."

Dr. S. F. Strong, Remedial Institute, Saratoga Springs, N. Y., writes: "It is a very judicious and practical work for the people."

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Books and Periodicals.

BOOKS.

ELEMENTS OF ENGLISH. An introduction to English grammar, for the use of schools. By George Hodgdon Hicker, A. M. The Interstate Publishing Company, Chicago and Boston. Price, thirty cents.

This is one of the best little books on grammar that we have seen. It makes things plain, and that is not what many grammars do.

CREED AND CHARACTER. Sermons by Rev. H. S. Holland, M. A., canon at St. Paul's. Published by Scribner's Sons. Price, $1 50.

These sermons are "good to the use of edifying." The subjects are various, and in the main well treated.

REALISTIC PHILOSOPHY. By James McCosh, D. D. In two volumes. Scribner's Sons, New York; and for sale by Wharton & Bro., in this city.

The first volume is devoted to an exposition of the realistic philosophy, and the second is devoted to its history and criticisms of various writers on philosophical subjects. The author's name and fame as a writer on such subjects is a guarantee that the work is well done.

PERIODICALS.

—The Studio, for March, has a fine picture of John Quincy Adams at the age of sixteen; an engraving of Behind the Scenes, by Degas, and reading matter to match. 3 East 14th street, New York.

—Musical Herald is a good monthly for all people who love chats about music and musical folks. Franklin Square, Boston.

—St. Nicholas, for April, is on hand in all its brightness and beauty. It is almost as beautiful as our own flower-bespangled city.

—Cassell's Family Magazine has much that will interest its readers even during the shiny days of April.

—Christian Thought contains articles from George B. Stevens, of Yale, Dr. J. E. Rankin, and A. Wilford Hall, the author of the Substantial Philosophy; and then Views and Reviews. This is one of the best and one of the safest periodicals published in this country. W. B. Ketcham, 71 Bible House, New York. Price, $2. Clergymen, $1 50.

—Journal of Education, for home and school, has a good table of contents. This is the official organ of the Louisiana Educational Association, and is edited by Prof. William O. Rogers. Price, $1 50. Address, Journal of Education, P. O. Box 1609, New Orleans.

—American Art has a number of fine illustrations and is filled with the latest art news, and will be welcomed by all art lovers. American Art Magazine Company, 170 Tremont street, Boston. Price, $2 50.

—Popular Science Monthly, for April, has a splendid table of varied and interesting articles. The first, Brain-Forcing in Childhood, by Dr. Hammond, ought to be seriously pondered by parents and teachers. Other articles will command attention. D. Appleton & Co., New York. $5.

—The Homiletic, for March, has its usual bill of fare for preachers. Its various "sections" commend themselves better than any words of ours can commend them. E. B. Treat, 771 Broadway, New York. Price, thirty cents.

—Scribner's Magazine, for April, contains, Unpublished Letters of Thackeray, with fine portrait; continuation of The Siege of Paris, by ex-Minister Washburne, several other continued articles, and finishes with a fine contribution on English in Our Colleges. Altogether this is a splendid number. Charles Scribner's Sons, New York.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

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The new mode of piano construction, invented and introduced by Mason & Hamlin in 1882, is an assured success, tested and proved; many of the best judges having pronounced it "the greatest improvement in pianos of the century." By it musical tones of remarkable brightness and purity are obtained, and tuning is required less than one-quarter as often as in the old system. An illustrated catalogue, fully explaining the improvements, will be sent free to any address.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Forest and Morton, at Mutual Union	Apr. 9, 10
Lake, at Lawrence	16, 17
Newton, at Hickman	23, 24
Marvin, at Poplar Springs	30, May 1
Westville, at Pleasant Hill	7, 8
Shiloh, at Cato	14, 15
Fannin, at Fannin	21, 22
Brandon (District Conference)	28, 29
Raleigh	June 4, 5
Trenton, at Gasque Chapel	11, 12
Neshoba	18, 19
Hillsboro (Wednesday)	22
Carthage	25, 26
Walnut Grove (Wednesday)	29

The District Conference will be held at Brandon, beginning on Thursday, May 26, 1887.

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Locust Grove	Apr. 2, 3
Natchez—Jefferson Street	9, 10
Natchez—Wesley Chapel	9, 10
Shiloh	16, 17
Rives' Chapel	23, 24
Vicksburg	30, May 1
Carey	7, 8
Red Bone	7, 8
Mizpah	14, 15
Martin	15, 16
Hayes' Landing	21, 22
Wesley Chapel, Yazoo county	28, 29
Meadville	June 4, 5
Hamburg	6, 7
Pisgah	11, 12

W. L. E. RUNNICUTT, P. E.

JACKSON DIST.—SECOND ROUND.

Edwards, at Edwards	Apr. 2, 3
Benton, at Locust Grove	9, 10
Raymond, at Clinton	16, 17
Byram, at Byram	23, 24
Mt. Olivet, at Short Creek	30, May 1
Silver Creek, at Lake City	7, 8
Flora, at Benton	14, 15
Yazoo City	21, 22
Madison, at Livingston	28, 29
Camden, at Thomastown	June 4, 5
Jackson	11, 12
Canton	18, 19
Sharon, at Madisonville	25, 26

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Feliciana, at Gilead	Apr. 2, 3
Clinton, La	3, 4
Pipkin, at Port Hudson	9, 10
Wilson and Centreville, at Centreville	14
Livingston, at Bayou Barbary	30, May 1
Springfield, at Springfield	4, 5
Amite City, at Tangipahoa	7, 8
St. Helena, at Darlington	14, 15
East Baton Rouge, at Blackwater	21, 22
Bayou Sara, at Thompson Creek	28, 29
Woodville circuit	June 3
Percy Creek	4
Woodville	5, 6

J. A. B. JONES, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs	Apr. 4
Hazlehurst	5
Brookhaven	9, 10
Scotland, at Peet's School-house	16, 17
Wesson and Beauregard, at Beau'd	23, 24
McComb City, at McComb City	24, 25
Bowerton, at Brandywine	30, May 1
Terry, at Gallman	7, 8
Summit, at Summit	8, 9
Monticello, at Monticello	14, 15
Providence	21, 22
Holmesville	28, 29
Franklinton	June 4, 5
Adams	11, 12

District Conference, April 7-10.

J. M. WEEMS, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Corinth station	Apr. 2, 3
Booneville and Blenzi, at Blenzi	9, 10
Corinth circuit, at Gaines' Chapel	16, 17
Kossuth, at Pleasant Hill	23, 24
Iuka circuit, at Neblett's Chapel	30, May 1
Iuka station	4
Harmony, at Snowdown	7, 8
Blackland, at Pisgah	14, 15
Marietta, at Liberty	21, 22
Pleasant Ridge, at Pine Grove	24
Jonesboro', at State Line	26
Ripley circuit, at Marvin's Chapel	28, 29
Ripley and New Albany, at N. Albany	June 10
New Albany circuit	11, 12

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Shannon, at Troy	Apr. 2, 3
Richmond, at Brooks' Chapel	9, 10
Saltillo, at Moorsville	16, 17
Pontotoc, at Harmony	23, 24
Houston and Wesley, at Houston	30, May 1
Sparta, at Friendship	7, 8
Buena Vista, at Buena Vista	14, 15
Aberdeen station	21, 22
Prairie	June 4, 5
Okalona circuit, at Tranquill	8
Ebenezer, at Egypt	11, 12
Athens	16
Caledonia	18, 19
Fulton and Smithville	25, 26
Tremont	28

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Grenada	Apr. 2, 3
Grenada circuit	10, 11
Minter City	16
Sunny Side and McNutt	17, 18
Carrollton circuit	21
Coffeeville circuit	23, 24
Atlanta circuit	30, May 1
Pittsboro circuit	3
Sarepta circuit	8
Banner circuit	7, 8
Lodi circuit	14, 15
Tocropola circuit	21, 22
Abbeville circuit	28, 29
Charleston circuit	June 4, 5

C. N. TERRY, P. E.

SARDIS DISTRICT—SECOND ROUND.

Hernando and Coldwater	Apr. 2, 3
Como and Fredonia	9, 10
Horn Lake	16, 17
Lewisburg	23, 24
Chulahoma	30, May 1
Senatobia station	14, 15
Senatobia circuit	21, 22
Mt. Vernon	28, 29
Mastodon	June 4, 5
Pleasant Grove	11, 12
Eureka	18, 19
Panola	25, 26

The District Conference will convene at Batesville, May 6.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs	Apr. 2, 3
Holly Springs circuit	9, 10
Marshall	16, 17
Early Grove	23, 24
Olive Branch	30, May 1
Pine Mountain	7, 8
Snow Creek	14, 15
Ashland	21, 22
Hickory Flat	28, 29
Ebony	June 3, 4
Cornersville	11, 12
Shelby Creek	— —

JNO. HAREHOFT, P. E.

WINONA DISTRICT—SECOND ROUND.

Richland, at Goodman	Apr. 1
Valden, at Friendship	2, 3
Durant and Lexington, at Lexington	9, 10
West, at Midway	16, 17
Sidon, at Jordan Chapel	22
Black Hawk, at Acona	23, 24
Winona circuit, at New Hope	30, May 1
Winona station	1, 2
Newport, at Spring Grove	6
Sallis, at Spring Ridge	7, 8
Newtonville	12
McCool, at McCool	14, 15
Zilpha	20
Ethel, at Shady Grove	21, 22
Ebenezer	28, 29
Belzana	June 4, 5

R. P. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Leota	Apr. 3
Indianola	10
Austin	17
Mound Bayou	24
Greenville	May 1
Concordia	8
William's Bayou	15
Bolivar	22
Drake's Chapel	29
Jonestown	June 6

District Conference at Greenville, April 28-30.

J. W. HONNOLL, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Woodside and Ebenezer, at Woodside	Apr. 2, 3
Mansfield, at Mansfield	9, 10
Grand Cane, at Logansport	16, 17
Anacaco and Bellwood, at Cousatchi	23, 24
Many and Sabine, at Negrete	30, May 1
Pleasant Hill, at Phillips' Chapel	7, 8
Natchitoches, at Marthaville	14, 15
Coushatta, at Brownsville	21, 22
East Point, at Armstead Chapel	28, 29
Red River, at Lindsley Chapel	June 1
Shreveport	4, 5
Caddo, at Greenwood	11, 12
Mooringsport	18, 19
North Bossier, at Callinsburg	22
South Bossier, at Cotton Valley	25, 26

J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Franklin	Apr. 2, 3
Morgan City	3, 4
Washington	9, 10
Crowley	17
Indian Bayou	23, 24
New Iberia	May 1
Opelousas	7, 8
Grand Chenier	14, 15
Lake Charles	21, 22
Lake Charles German Mission	22, 23
Pointe Coupee Bridge	28, 29

S. S. KEENER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Montgomery, at Montgomery	Apr. 2, 3
Ada, at Gray's Creek	9, 10

B. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Farmerville circuit, at Farmerville	Apr. 2, 3
Summerfield circuit, at Alabama	9, 10
Downsville circuit, at Downsville	16, 17
Indian Village circuit, at Bethel	23, 24
Ringgold circuit, at Ringgold	30, May 1
Sparta and Saline, at Sparta	7, 8

ROBERT HANDLE, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Oak Grove	Apr. 2, 3
Bastrop	9, 10

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Baton Rouge	Apr. 2, 3

JOHN T. SAWYER, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—SECOND ROUND.

Georgiana, at Georgiana	Apr. 2, 3
Brewton and Pollard, at Brewton	9, 10
Evergreen, at Castleburg	16, 17
Pensacola circuit, at Warrington	23, 24
Monroeville, at Pleasant Ridge	30, May 1
Powelton, at Flomaton	7, 8
Monterey, at Monterey	14, 15
Pensacola	21, 22
Milton	25
Stockton	June 4, 5
Sepulga, at Mt. Pleasant	11, 12
Gravella, at Friendship	18, 19
Bay Minette	25, 26
Douglassville, at May Creek	28
Bellville and Repton	July 2, 3

The Pensacola District Conference will be held at Milton, Fla., beginning Wednesday night, May 25.

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MISCELLANEOUS.

More Facts.

STERLING, ILL., August 22, 1885.

We feel we must write something of the success of Hop Bitters. Their sale is treble that of any other article of medicine. Hence we feel it but justice to you and your Bitters to say that it is a medicine of real merit and virtue, and doing much good and effecting great cures.

Yours, J. F. & H. B. UTLEY.

HAYESVILLE, OHIO, Feb. 11, 1884.

I am very glad to say I have tried Hop Bitters, and never took anything that did me as much good. I only took two bottles and I would not take $100 for the good they did me. I recommend them to my patients, and get the best of results from their use.

C. B. MERCER, M. D.

NEW HAVEN, CONN., Sept. 15, 1885.

We take pleasure in giving you a notice and a nice, strong one, as it (Hop Bitters) deserves it. We use it, and we know it deserves it.—*The Register.*

GREENWICH, Feb. 11, 1886.

HOP BITTERS CO.:

Sirs—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me. They are having a large sale here.

LEROY BREWER.

GREENWICH, N. Y., Feb. 12, 1885.

Hop Bitters are the most valuable medicine I ever knew. I should not have any mother now but for them.

HENRY KNAPP.

LONE JACK, MO., Sept. 14, 1885.

I have been using Hop Bitters, and have received great benefit from them for liver complaint and malarial fever. They are superior to all other medicines.

P. M. BARNES.

KALAMAZOO, MICH., Feb. 2, 1886.

HOP BITTERS MFG. CO.:

I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomiums and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the first, and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them—something I have never done before with any patent medicine.

J. J. BABCOCK,
Physician and Druggist.

KAHOKA, MO., Feb. 9, 1886.

I purchased five bottles of your Hop Bitters of Bishop & Co. last fall, for my daughter, and am well pleased with the Bitters. They did her more good than all the medicine she has taken for six years.

WM. T. McCLURE.

The above is from a very reliable farmer, whose daughter was in poor health for seven or eight years, and could obtain no relief until she used Hop Bitters. She is now in as good health as any person in this country. We have large sales, and they are making remarkable cures.

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Christian Advocate.

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(*For the New Orleans Christian Advocate.*)

THE SUNKEN CROWN.

(Translated from the German of Uhland.)

BY MISS IDA A. AHLBORN.

Upon the hill-top yonder,
There doth a cottage stand;
One looks upon its threshold
Out in the fairest land.
There sits a free-born peasant,
And in the parting rays,
His scythe he beats and sharpens,
And sings to Heaven praise.

Down yonder in the valley
The pond in twilight lies,
And in its waters sunken
A crown, the proudest prize;
At night, no doubt, are sparkling
Carbuncle and sapphire rare;
Long years the crown is sunken,
And no one seeks it there.

The Church As An Educator.

BY BISHOP E. R. HENDRIX.

The church is the mother of the school. The earliest school known was the school of the prophets. "Long before Plato had gathered his disciples around him in the olive grove or Zeno in the Portico, those institutions had sprung up under Samuel in Judea." Not only was this the case, but it is historically true that religion is the cradle of philosophy. Man's religious nature prompting the endeavor to know his origin and destiny will be found to be the starting point of his history as a student and a thinker. The early philosophies all begin with trying to explain the great creative cause. The earliest literature of a people is a religious literature. What antedates the Bible, the Veda or the maxims of Confucius? The only schools to be found in the Orient, save those planted by Christianity, are for the study of these sacred books, alike the earliest and the latest, because the only literature worth the name ever produced in Asia. But for man's religious nature stimulating him to thought and investigation his intellectual nature would be simply the purveyor to his appetites. Living simply to eat, the chief use for his mind would be to find the needed food and prepare it. His religious instincts have made him a thinker. The sense of awe awakened in the mind of Moses by the sight of the burning bush led to inquiry and to worship. The more he worshiped, the more consuming the desire to know until the petition burst from his heart, "I beseech thee show me thy glory!" A man's true and highest education is thus the proper gratification of his religious instincts in the imparting of proper knowledge and in training the mind to reflect upon it.

Religion has been the patron as well as the parent of learning. It has not simply given birth to the earliest literature of every people; it has also guarded and preserved that literature amid whatever perils. Whether it was worth preserving, depends on the value of the religion which it could not but embody. Man's religious nature is so supreme that his words and writings are not only stimulated by it, but they measure its moral tone. An irreligious literature marks a period when men are doing violence at once to their intellectual and their religious natures. A perverted religious nature may be zealous to preserve and propagate falsehood no less than a healthy religious nature may be zealous to perpetuate and extend the truth. To abandon her legitimate work of stimulating the human mind to thought and of training its faculties to the utmost and of carefully guarding the products of sound thought, is for the true religion to confess decay of her power and to permit an enemy to wrest her sceptre from her nerveless grasp. It is simply a question as to whether a true or a false religion shall claim the homage of the human mind. Man must and will worship. Shall the worship be of him who claims to be the Light of the world, or shall its altar bear the inscription, To the unknown God? To this alternative has all thought now come—Christianity or agnosticism. Man's religious nature shows itself in the common name which despair uses whether in Athens or London when it would designate its latest philosophy—the unknown.

Indifference on the part of the church to her legitimate function as an educator is not simply a blunder; it is a sin. Such indifference means a loss of conscience and of vital power. No church can long command respect that fails to urge the right use and constant increase of all one's talents, that does not bid, Add to faith virtue, and to virtue knowledge. She must look to the proper development of the whole man. Procreative power is not the highest form of power. The increase of their own species is possible to every form of animal life. The lower the form of life the more abundant the offspring. It is not the number of our spiritual children; it is what they are as useful factors in the church, it is what fruit they bear unto perfection. We hear nothing later of the multitude who heard Christ's sermons or witnessed his miracles and shouted "Hosannas"; but those who sat long enough at his feet to curb their passions and to think after his great precepts were spoken of as men "that had turned the world upside down." Pride of our numbers may be our curse. "Not how many, but how much."

If asked what is most vital to the success of our church schools, I would say the proper estimate on the part of parents of the value of religious training of their children. Let this exist, and if all of our church schools had been destroyed, the demand for them would create an immediate supply. Let this exist and parents would not only endow and support our colleges; they would send to them sons and daughters of sound morals and of noble aims to constitute a religious as well as intellectual community. Imagine Abraham sending Isaac to a modern military school with its card parties and its hops, or to some State institution where there has never been a conversion since its walls were built! Is it of such material that God can make a peculiar people in whom all the world shall be blessed? "I know Abraham that he will command his children and his household after him, and that they shall keep the way of the Lord."

Our church institutions are not on the consciences of our people because of the too slight importance set upon the religious training of our children. We would have better schools with more family altars. We are often more careful of the morals of our daughters than of our sons, and hence the large attendance on our female schools. An aroused conscience on the religious training of our sons and daughters would show itself in a vastly increased attendance in our Christian institutions, parents counting the slight additional expenses for tuition, a small matter in comparison with the benefits of a religious atmosphere and of the association with Christian teachers and students. Once fully on the conscience of the church, our people would give to our colleges as they give to church buildings and to missions, and far more wills would contain liberal bequests for Christian education.

What are we to do? Years ago it was our boast in the South that we had more students in college in proportion to population than the North had. But in what colleges? Largely those of the Eastern and New England States. With one or two exceptions we have not properly endowed and supported the institutions of learning in our own territory. Statistics show that Harvard and Yale receive the majority of their students from New England. Any worthy college *makes* patronage, and in time patronage makes a worthy college. Hundreds receive a college education because a good college is in their own or an adjoining State. It is possible to provide in many of our Southern States colleges where students can receive as thorough an education as at any New England college. These must not multiply too rapidly, but more will be needed in time. We need now to greatly strengthen those we have in libraries, apparatus, endowment and patronage, keeping well in mind those which are of strictly collegiate grade. The church *must* direct the higher education of our youth, or unbelief will. Her influence will be increased manifold as she asserts her right and place as an educator. *Let us abandon our foreign missions as soon as our colleges.* Said Judson on one occasion when passing Madison University, "If I had a thousand dollars, do you know what I would do with it?" "Yes," said his companion, "you would give it to foreign missions." Said Judson, "I would give it to a Christian college like that." "Planting such colleges," said the missionary, "and tilling them with religious students, is *raising seed-corn* for the world."

The conscience of the church must be reached by pastors stressing more the religious training of our children, by a campaign in which our Bishops, college presidents, editors, presiding elders and pastors shall all unite until the attention of the church is arrested and the conscience of the church aroused to enlarge, equip and patronize our church schools. We must educate the church as well as our children, and we can not begin too soon.—Southwestern Methodist.

On the Wrong Use of Churches.

BY C. K. MARSHALL, D. D.

MR. EDITOR: Much depends on the right use of our houses of worship. They are built for the solemn worship of God, the administration of the holy sacraments, and the public preaching of the gospel by duly ordained and authorized ministers of the church. A house of God is a holy place, and "holiness becometh the house of God forever." When once a building has been dedicated to God, and set apart for the honor of his name, can there be any propriety or necessity requiring the use of such a place for political harangues, phrenological discussions, or temperance lectures, such as are ordinarily delivered by the army of lecturers traveling through the land? I simply distinguish between the lecture of the professional lecturer, with his funny stories and side-splitting humor, shaking the house with peals of laughter, and cheering the orator by stamping the floor, and evangelical workers, who, concerning the faith in Christ, *reason* of temperance, righteousness and judgment to come, as did Paul. These humorous lectures have their mission in the many-sided temperance work, but are entirely out of place in the sanctuary. For one, I could take no part in a picnic held in a graveyard. A right thing may be done in a wrong way. Some things and some places must be held inviolably sacred, or our Christianity must perish. Christ reverenced his Father's house. He drove out the money brokers and them that sold doves: nor would he suffer that any man should carry any vessel through the temple. Mr. Wesley, on that passage, says: "So strong notions had our Lord of even relative holiness, and of the regard due to those places, as well as times, that are peculiarly dedicated to God." Christ forbade the misuse of "the house of prayer."

I have known—it grieves me to say it—political embroilers, partisan fomenters and money-making lecturers to get into houses of worship by ways and methods neither lawful nor polite. Much less offensive to the great majority of our people, is the occasional use of our houses of worship for proper temperance lectures. All true Methodists are temperance people. But, while some of them see no impropriety in throwing open the church and pulpit to any and every sort of lecturer on that subject, others, and equally conscientious members, greatly differ on that question. For such it is no pleasant sight to see a lecturer skilled in producing uproarious fun and boisterous laughter—as has lately taken place in some of our churches, of which many pronounced the lectures as "funny as the negro minstrels," and others, "as good as a circus"—in the very place where they have solemnized the Savior's death, poured out their penitential griefs, and wept over their dear dead ones. I honor their sense of the sacredness of the place. Have church officers no obligation to protect the large class of serious and considerate members from being thus grieved and wronged?

If it is all right and according to the laws and usage, and the piety and prayerfulness of the church is promoted by it, and God is more honored and more souls saved, then we surrender. But we think the laws and usage of the church should go for something. Many years ago the demand for the liberal use of our churches led to such scandalous scenes that the Conference forbade their use for any other purposes than the original and high purposes for which they were built. The officers of the church met in official meetings, and declared that the church should not be used for miscellaneous lectures, etc. Then public halls and opera houses were taken. Now the cry is for churches. Do other denominations allow their sacred places to be thus used? Not much.

Mr. Editor, I want to say a word on the manner of obtaining these churches. In my young days as a pastor a phrenological lecturer came to this city to lecture. He called on me and asked for the use of the church. I said, No! no! no! "But," said he, "if your officers agree to let me have it, will you object?" "Well," said I, "they know their duties. I have nothing to do with their wishes." So somehow he got the names of four or five trustees, having met them on the streets, or at their places of business, and asked them. When they declined, he pressed his suit thus—"If the others consent, will you object;" and generally he received the answer in the negative. So he got the majority into that trap, scattered his dodgers all over the city, rung the bell, lighted the church, and proceeded to array his skulls and examine heads. How do you suppose the officers of the church felt on seeing that display of audacity? Not one had, as an officer, given consent.

Now, what I want to say here is, that, unless a trustee or steward of the church has been called to an official meeting, and the proper officer is in the chair, and a quorum is present for the transaction of business, he is no more an officer authorized to agree to such propositions than any other member, male or female. To illustrate this fact, suppose I want a note for $5,000 discounted in the bank. The Board of Directors hold official meetings to decide on the reliability of the endorsers on notes. But I can not wait. So I say to Mr. A. (director), "Will you agree to have this note cashed by your paying teller?" He is speechless. "Well, will you, if a majority of your Board will agree to it." He answers, "Yes;" and I go in quest of B. (a director), and he says, "Yes, if the majority agree—all right." In this way I get them all (five in number) to agree to have the note cashed. So I take it to the paying teller, and say to him every one of the directors has agreed that he shall cash my note. And he hands me the $5,000. Is that business? Was that the voice of the Board of Directors? But the bank teller was never allowed to handle any more funds for that institution. Now, those directors on the street had no more right to pronounce upon my note than five school-boys. They should simply have said, "I am not a bank director outside the office of the bank."

This is true alike of church trustees and stewards, and by observing the common usage and discipline and the philosophy of official relations, great harm may be prevented.

I am for temperance and prohibition, and fought its battles before many of the present army of workers were born. A great battle is yet to be fought, and it looks as if indiscreet men will get our non-partisan plans mixed up with politics; and if so, and the churches become the field of combat, farewell to religion.

I beg our people to weigh well these suggestions, and hold the reins of your own business in your own hands.

VICKSBURG, Mississippi.

Theological Skeptic-Makers.

That not a few skeptics have been made, or at least encouraged, by church writers and speakers, is a reflection as sad as it is true. Passing over such discouragements to the reception of religious truth as grow out of vehement—not to say, angry—discussions of such non-essential questions as frequently arise among Christians of different denominations, and, secondly, such as grow out of the observance of loose religious conduct in church members by irreligious persons, it may be very pertinently asked, how far it is proper for mere theologians to insist on certain doctrines of a scientific character as are incidentally alluded to in Scripture.

I assume that scientific subjects are alluded to in Scripture incidentally, and not as matter of direct or primary teaching. They are, perhaps, mainly astronomy, geology and chemistry. And while the Bible does not attempt to teach at all, much or little, on these departments of science, they are frequently alluded to in filling out a statement, or by way of illustration or enforcement of the matter in hand.

The sciences of astronomy, chemistry and geology, for instance, have no nearer relation to Christianity than that between mathematics and agriculture, or between medicine and architecture. A mathematician, in teaching the science of numbers, might very properly allude to optics or hydraulics; but he would be out of his line of teaching were he to insist on lenses of some exact concavity or convexity for this or that visual purpose, or on this or that exact particular formation of a suction pump. A mathematician might also be a chemist or surgeon; but in treating on those subjects he would not act in the capacity of a mathematician, but as chemist, or surgeon, etc. And just in the same way I look upon a theologian contending with an astronomer, chemist or geologist about facts or principles pertaining to those sciences. When he contends with an astronomer, he does so as an astronomer, and not as a theologian; and so of chemistry or geology. A rhetorician or a theologian, as such, does not need to know, or is not presumed to know, the relative size of the planets, or the exact distance of the sun from the earth. Neither does a theologian, as such, need to know the relation of the cænozoic, mesozoic or paleozoic eons. These questions are scientific, not theological. Theology does not demand their study.

Of course, there is no objection whatever to any theologian setting up and urging his objections to the theories or facts set forth by any geologist, but he does so as a geologist and not as a theologian. As a mere theologian, he is no more interested in any geological teachings than in those of the lawyer, physician, chemist or engineer. An engineer may make a very blundering survey of a certain bridge, but the theologian, as such, has no more cause to correct it than to correct any real or supposed error of the geologist when he divides and classifies the geological eons of past ages and separates them by millions of ages. The geological periods between the period of man and the tertiary and cretaceous eons is a scientific question in which the mere Christian is not interested.

It was but yesterday almost—only in the sixteenth century—that the "infallible" church and the theologians run into this same error in regard to what might be well caricatured as theological astronomy. And as has been the outcome of the theological astronomy of the sixteenth century, so will it be—almost is—the geological and chemical theology of the nineteenth.

The Pope and his theological counselors held the Bible to be an astronomical text-book, and that to deny theological astronomy was as fatal as to deny any other plain Bible doctrine. And just so we are told by not a few theological geologists and chemists of this day.

I must be understood here as having no opinion to express—nothing to affirm or deny as to the correctness or incorrectness of the teachings of any particular scientist or class of scientists on any scientific subject. What I wish to say just here is, that I know of no scientific errors or truths popularly promulgated along in those days, in which the theologian is more interested than is the lawyer, the doctor, the farmer or mechanic. If they give millions of years of physical history to our globe and place man upon it first only yesterday almost—only about six or seven thousand years ago, what objection has Christianity to it? Christianity does not teach on the subject of the age or antiquity of the earth.

R. ABNEY.

TOULME, Mississippi.

(To be continued.)

Figures of Speech.

OLD IDEAS RESTATED.

Joy is life's sunbeam, and sorrow its darksome night.

Faith, Hope and Charity are the brighest stars of a glorious constellation.

Wisdom, Truth and Goodness are kindly fairies, whose precepts, obeyed, insure success.

Folly is a spiteful sprite who entices to injury.

Anger is a great storm which lays waste the fair "garden of peace."

Cheerfulness is a cooling fountain, keeping fresh the heart, and ever stirred by sprightly spirits bubbling from its depths.

Youth is the spring of life, bedecked with budding flowers; maturity, its summer, possessing full growth and fruitage; and old age, its winter, when the frost-king has wrapped nature in his white mantle and destroyed its bloom.

A READER.

He that knows himself knows others; and he that is ignorant of himself can not write a very perfect lecture on other men's heads.—Colton.

Christian Advocate.

THURSDAY, APRIL 7, 1887.

NEW EVERY MORNING.

BY SUSAN COOLIDGE.

Every day is a fresh beginning,
Every morn is the world made new;
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

All the things that are past and over;
The tasks all done and the tears all shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds which smarted and bled
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf which to all holds tight,
With glad days and sad days, and bad days, which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And spite of old sorrows and of old sinning
And puzzles forecasted and possible pain,
Take heart with the day and begin again.

The Sunday-School Lesson for April 17, 1887.

BY C. G. ANDREWS, D. D.

JOSEPH MAKES HIMSELF KNOWN.

Genesis xlv. 1-15.

GOLDEN TEXT: "*Overcome evil with good.*"—Romans xii. 21.

CONNECTIVE AND EXPLANATORY.

According to Joseph's prediction, there had been seven years of plenty: the land was full of corn and very prosperous. Unto Joseph had been born two sons. One he named Manasseh, signifying "forgetting;" the other Ephraim, meaning "fruitfulness." Time, which makes all things even, had reconciled him to his absence from the scenes of his youth, and his heavenly Father had so abundantly blessed him that he declared his gratitude in the names of his sons.

The years of famine had begun. Joseph's prediction had not been believed to the extent of laying up store: hence all the "land of Egypt was famished," and "the people cried unto Pharaoh for bread." "Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do." Literally, the lives of all the people round about were in Joseph's hands. Pharaoh put the supreme authority upon him. The famine extended into the land of Canaan, where Jacob with his eleven sons and their families were still living. They heard that there was corn in Egypt, and the ten sons were dispatched to buy some. The same ten who had wreaked a cruel vengeance upon him because of his dreams now journeyed down into Egypt, came before Joseph, and "bowed themselves before him with their faces to the earth." It is not to be wondered at that they did not recognize their stripling brother, last seen as a slave stripped of his coat, now promoted to be governor of all the land of Egypt, and clothed in the robes of royalty. He easily recognized them, however, and, desiring to impress their evil conduct upon them, he treated them roughly and put them in prison. Their guilty consciences attributed all their troubles as resulting from their treatment of their brother. They said in his hearing, not thinking that he understood their language: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." It was finally arranged that Simeon should be left as a hostage for their return, and for the bringing of their younger brother with them.

Jacob was much distressed at their narrative, and gave vent to his feelings—"Me ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." "My son shall not go down with you: if mischief befall him by the way, then shall ye bring down my gray hairs with sorrow to the grave." The famine left them no alternative, however, and Jacob, in extremity, consented that Benjamin should go. He made them take double money, and also told them "to carry down the man a present." They went down with trepidation, and were quick to tell about returning the money. Joseph had them to dine with him, and they marveled that he should have set them, the first according to his birthright, and the youngest according to his youth.

On their departure Joseph's silver cup was put in the mouth of Benjamin's sack. A messenger from Joseph overtook them and accused them of the theft. They confidently repelled the charge, saying, "The man with whom you find the cup shall die, and we will all be your lord's bondmen." It was agreed that only the one with whom it was found should be a bond-man. What was their dismay to find the cup in Benjamin's sack! Judah made a most eloquent appeal to Joseph, pathetically referring to Jacob's grief for the son that was lost and his tender love for the youngest one, averring that their father would be brought down with sorrow to the grave if Benjamin should not return with them. He magnanimously proposed to take Benjamin's place in bondage, so that the lad could go up with his brethren. Possibly there may have been a grim satisfaction to Judah to offer himself as a substitute for one brother as an atonement for the wrong of selling another into slavery.

I.—A BROTHER FOUND.

Verses 1, 2. Joseph could not refrain himself. The rough treatment toward his brothers had been a piece of acting on his part: his tender heart had yearned all the time to bestow a brother's warm greeting, and now he saw they were sufficiently humbled and repentant. *Cause every man to go out from me.* There is something about the intercourse of families, especially about family jars and troubles, that every sensitive heart shrinks from making public. Hence Joseph wanted to be alone with his brothers. *2. He wept aloud.* His long pent-up feelings, being excited by the pathetic speech of Judah, portraying the tender love of his father for him and bringing up so vividly all the scenes of his youth, found vent in loud weeping, so that the *Egyptians and the house of Pharaoh* heard—doubtless those whom Joseph had sent out of the apartment, together with others who served him, are referred to.

3-5. I am Joseph. What a wonderful announcement! Could they believe their eyes and ears? *Doth my father yet live?* He had been assured of that before; but he wanted reassurance, and it may be that other particulars were included in the inquiry: "Is he well? Does age tell upon him? Does he ever ask about his long-absent son?" *His brethren could not answer a word.* And no wonder! Doubtless their thoughts were busy with the bloody "coat of many colors," with the old "pit," with the "twenty pieces of silver," with "the anguish of the soul of their brother"—all which were made by Joseph's presence to cry aloud for vengeance. *Be not grieved, nor angry with yourselves, that ye have sold me hither: for God did send me before you to preserve life.* Joseph, true to a spirit of mercy and pity, was trying to comfort his brethren. He did not certainly mean that they were not to condemn their conduct, but that, while it was wicked in itself, they could find some comfort in it, because God had overruled it all to good.

6-8. Five years, in which there shall neither be earing nor harvest. To "ear" means to till. (See I Sam. viii, 12; Isaiah xxx, 24.) Less than half of the famine was gone; the most trying part was yet to come. *God hath sent me before you to preserve a posterity in the earth.* Had not God selected Joseph, or some special one to fill his place, then inevitably all would have perished. *So it was not you that sent me hither, but God.* God had nothing to do with the envy that sold Joseph; yet it was easy for him to take advantage of the evil conduct of the brothers to further his Divine plans. Reuben's proposition to put him in a pit instead of killing him, the timely appearance of the caravan and Judah's suggestion to sell, might have been from the Author of all good, but not the envy and cupidity of the brethren. *A father to Pharaoh*, in the sense of a counselor and a provider.

II.—A SON ANNOUNCED.

Verses 9-11. Haste ye. Joseph desired greatly to see his father. *Thy son Joseph saith come down and tarry not.* The message announced that Joseph was yet living, and that the invitation was from the highest authority. *Thou shalt be near unto me with all that thou hast, and I will nourish thee.* Here was ample security that the remaining years of famine need have no terrors for him.

12-15. Your eyes see, and the eyes of my brother Benjamin. They had ocular demonstration of his existence, and they could tell his father. Particularly his own brother Benjamin could assure the father of himself, and the father of his only brother, that he, Joseph, was still alive. *Ye shall tell my father of all my glory in Egypt.* There was no intention of self-praise in this; Joseph was simply telling his father of news which would be more gratifying to him than any upon earth. *He fell upon Benjamin's neck and wept, and Benjamin wept upon his neck. Moreover, he kissed all his brethren.* What a joyous family reconciliation! The most cordial, happy soul among them was he who had been most sinned against. The most forgiving had been the most wronged. The lightest heart had once been the heaviest. It is Christ-like to forgive. It resembles the blessed offices of Christ to have been permitted "to save much people alive."

Jottings from the Work.

MR. EDITOR: Your kindly face is seen every week in the healthful countenance of the dear ADVOCATE. It seems to be renewing its youth. A vigorous, healthy, progressive, Christian literature we *must* disseminate. The ADVOCATE has many readers in these parts. We hope to see the face of its worthy editor at our District Conference. "For Zion's sake I will not hold my peace." Our congregations are increasing; Church Conferences have been held; we have formed an affinity for the people, and have their growth and maturity in grace on our heart; have lifted the collections for foreign and domestic missions and church extension (all together); will be reported in full, and the money forwarded to general treasurer at Nashville.

"By the way," I have a singular, satisfactory and encouraging incident to relate: At Arizona Church last summer four distinct and separate public collections were taken up in about six hours. I never knew the like before in a ministry reaching over thirty years. On Saturday, at Church Conference, it was asked: "What is the church doing for the poor?" It was answered and agreed by all present, that there were *no poor* in the community. So, without any concerted plan, at Sunday-school, in the morning, a collection was taken up for Sunday-school literature. After the eleven o'clock sermon by the pastor a generous collection for missions and church extension was taken. We met at three o'clock P. M. First, the Woman's Temperance Society had its monthly meeting and a good collection. Immediately on its adjournment, the Woman's Missionary Society, organized a month ago, met, and a nice collection was taken. I tell you that cow was well milked that day! But I saw no one wince seriously; and if one or two dodged, it made no difference, for the last milking was the best and most creamy ("the strippings"). Those Arizona people are noble. Our Temperance Society, under the able leadership of Mrs. John Willis, is a success. And our newly organized Woman's Missionary Society, under the presidency of Mrs. Menifee, is doing a grand work. That was a fine Sabbath's work. And there was such a delightful spirit in it all. May the blessed Master's name be glorified more and more!

The Sabbath night was spent at the home of the courtly, refined and venerable Joshua Willis, Sr., now in a few days of his ninety-second birthday. Wonderful old man! Gracefully and graciously leaning on the Savior, all his powers almost unimpaired. His anti-whisky and anti-tobacco principles and sentiments are clean-cut, and voice the oncoming reform. Doubtless in this is the wherefore of his longevity. (Parenthetically: If our people—men, women and children—would quit using ardent spirits in all its forms, and tobacco in all its forms, including, with emphasis, cigarettes and snuff, how full the treasury of the Lord would be!) While conversing with this old gentleman, and realizing an atmosphere of true Christian hospitality, and patient, loving faith in the Redeemer, I am reminded of those lines of Charles Wesley:

"In age and feebleness extreme,
Who shall a fellow-worm redeem?
Jesus, my only hope thou art,
Strength of my falling flesh and heart!
O, could I catch a smile from thee,
And drop into eternity!"

There the old man waits amid his children, and children's children of the third and fourth generation, "till his change come." I imagine it will be a quiet transition. His widowed daughters—Mrs. Thomasson and Mrs. Moreland—live with him, and they are a comfort to each other as the evening and twilight approaches.

I might say much of Homer: its kind, hospitable people, our evening service of song under the leadership of Bro. Gill and Sister Johnson, and the promising outlook. But oh! the abomination of abominations—represented by eight vigorous saloons—is strongly entrenched in this fair city of oaks! How to dislodge him from his stronghold is the question! How to save our young men and boys and many gray-headed men from the demon drink, is the absorbing problem! It is a time for work, prayer, faith. I might speak of Lisbon, the model church, with a live Sunday-school under the superintendency of that symmetrical man, Billy Dawson, and all the generous hospitable people thereabouts; but I forbear.

Notwithstanding the pruning and cleaning up of our church register and the ravages of death by which we have lost twenty names, we think it only breaking up the "fallow ground" for a fine harvest. "God gives the increase." We will have a full, good, encouraging report at our forthcoming quarterly meeting, next Saturday and Sunday, when our worthy presiding elder is expected to minister to us. The good Lord is blessing us abundantly. We are constrained to say, "Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever."

In Christ, affectionately,

T. R. WHITE.

HOMER, Louisiana.

Temperance in Vicksburg, Miss.

MR. EDITOR: The following, clipped from the Daily Commercial Herald, of this city, March 26, will give some intimation of the wonderful progress of the temperance cause in this city during the last two weeks. Col. R. S. Cheves and Mr. L. J. Beauchamp came upon an invitation from the Woman's Christian Temperance Union, and began their work under most discouraging circumstances. Sustained and encouraged by those who had invited them, and a few noble temperance men, and inspired by a zeal and earnestness in the good cause not easily overcome, they prosecuted their work to the grand success indicated in this testimony from one of the leading dailies of the city. After having been associated with these men in their work for more than two weeks, and after having heard from each of them seventeen lectures, I feel no hesitancy in endorsing their methods, plans and doctrines, and cordially recommending them in their work. They are Christian men; they have Christian views of the work; they prosecute it by an appeal to Christian motives and arguments, and use no methods inconsistent with Christian propriety and policy. The basis of their work is total abstinence, and their objective point is prohibition. They lay the foundation by offering the pledge, and then by arguments, clear, strong and convincing, and an appeal to motives, high and sacred, they urge onward to the consummation of their object. Theirs is simply Christian work by Christian men, without any party politics. We are truly glad they came to Vicksburg.

R. J. JONES.

(This is the clipping referred to by our correspondent.—ED.)

"A summary of the work accomplished by the lecturers, and the people of this city who are interested in the anti-liquor movement, shows astonishing results. The blue ribbon brigade is now a most powerful organization, and the tiny knots of blue pinned on coat-lappels and dresses are of sufficient number to warrant the prediction that the trade in intoxicating drinks will decline considerably, for a time at least. Blue ribbons are now worn conspicuously by many men who were formerly noted for hard drinking, and several confirmed victims to strong drink have been reclaimed and have signed the pledge to abstain. Young men who have sworn to touch, taste or handle no more are also very numerous, and the gentlemen who have assisted during the lectures state that all of 1,200 new names have been added to the list of those who have renounced "John Barleycorn." The permanent temperance society in this city now has 313 charter members, and these have declared that they will not permit the feeling in favor of their principles to die out."

Reminiscence of Rev. G. D. Wade.

MR. EDITOR: Seeing the announcement of the death of that beloved veteran, Rev. G. D. Wade, calls to my mind vividly the last associations I had with him. We met on the train last spring, on our way to District Conference; were met at Winona by our good brother, John T. Turner, who kindly carried us to his home, where we spent a pleasant night with his delightful family. I shall never forget that night. At family prayer Bro. Wade sang, "Deliverance will come," and when he had finished we all felt that we were, as it were, in the very antechambers of heaven. He talked of death and dying with that composure that a Christian full of faith *only* can talk. I have no doubt all who were present remember the love-feast conducted by him on Sunday morning, at the Conference. After reading the fifteenth chapter of John's Gospel, he gave us such a kind exhortation of *love* and admonished all to meet him in heaven. He seemed to be impressed with the thought that he would never attend another District Conference, and so it has been ordered by divine Providence. One by one the landmarks pass over the river.

L. A. POWERS.

From the Work.

PLAQUEMINE, LA.

MR. EDITOR: We began a meeting in Plaquemine four weeks ago and closed up last Thursday night. Great interest was manifested from the beginning, and God was with us from the first till the last. Men and women who had never been inside of a Methodist Church attended services, heard the gospel of peace and went away rejoicing, justified by faith in the blood of Christ. We received twenty-nine persons in the church—all grown except one little boy, aged fourteen years.

The people told me when I began the meeting that it would be a failure. A revival in Plaquemine? "Hard place!" they said. "Too many Catholics," some one would remark. I replied, that God had told me to go, and given the promise, "I will be with you"—hard place or no hard place, Catholic or no Catholic. God's promises are yea and amen in Christ Jesus. Nearly half of those who joined were formerly members of the Roman Catholic Church, and great many of them came forward for prayer. Methodism is getting a strong hold in this town.

Rev. Fitzgerald S. Parker was with us three days, and did excellent work. An old colored woman, who is a member of my church, heard Bro. Parker's father preach, some years ago, and said: "Dat man preaches like his fader; only he's *wusser* when it comes to fire and brimstone." The last week of our meeting I had Bro. H. D. Kimball to assist me. He got hold of the people at once and held them till the close. Bros. Kimball and Parker made many warm friends during their stay. To them I extend, through the ADVOCATE, many thanks for their zealous work. To God be all the glory. Amen!

W. WIMBERLY.

MT. CARMEL, MISS.

MR. EDITOR: This is one of the oldest circuits in the Mississippi Conference, and in former years was, I believe, the banner circuit in the Conference. Many of the first preachers of the Conference are well remembered by a number of these wide-awake Methodists, such as H. J. Harris, H. P. and W. B. Lewis, W. W. Hurst, Dr. Laney and others. Mt. Carmel circuit is now composed of six appointments, with a good and comfortable parsonage in the neat little town of Mt. Carmel. When we came here there was no furniture in the parsonage; but in a few days we found ourselves not only in a good parsonage, but in a well-furnished one. We are all delighted with our nice new house and the constant breeze which comes from all quarters and blows good things into our door. Then comes Quarterly Conference, and that brought to our homes our presiding elder, Dr. West, who, with his pleasant manner and soul-stirring sermons, made us feel that he was the right man in the right place; and, like a good overseer, looking after the interest of both preacher and people, he remained with us five days, and, though it rained all day, a number of stewards were present and paid nearly one-fourth of the assessment for preacher and presiding elder.

OLLIE.

CORNERSVILLE, MISS.

MR. EDITOR: As I am something of an optimist, I will give your readers a few notes from Cornersville that are encouraging. Not one of the many young folks who joined the church last year have gone back to the world that I know of. There is also an advance in finances. The cold winter has not killed the prayer meetings, thank the Lord! I like revivals; but if the effect is not living, practical Christianity, I do not think them a success.

The minutes of the North Mississippi Conference are before me. They reveal some facts that are encouraging. There is a net increase of membership of 1,998, and an increase of seven cents per member for foreign missions. We paid about twenty-three cents per member last year; but we will have to more than double our diligence if we pay fifty cents per member this year, and that is what we have promised. The style of the minutes is neat and plain. I have seen but few better. The minutes of the Conference at Kosciusko gave information of our ministers' relief association. The minutes of the Conference at Aberdeen gave a statistical history of the Conference and each member. Nearly all the minutes since I have been a member of the Conference gave a concise statement of the distribution of the domestic missionary fund; the minutes just received do not. I have never understood the method of that appropriation. From the Discipline, the Conference and the minutes I get all the information wanted but this—What is the basis of the appropriation? I see that it is not always the men who get the smallest salary from their circuits or missions; also I see that appropriations are made to districts when the presiding elder has received four times as much from the district as some of the preachers in the district received from their circuits or missions, who did not get anything from the Board. Will some one, who can, explain how the appropriations are made.

Mr. Editor, the next session of the Holly Springs District Conference will meet at Cornersville. It will embrace the fifth Sunday in July. We would like very much to have you with us. This charge needs stirring on the question of church literature, as an editor only can stir it. There are very few church papers taken here. They all agree with me that our papers are valuable; but they say they are not able to pay for them. But before I leave the house I usually find that from one to three political papers are received there weekly. Now, this ought not to be. Now, Mr. Editor, if you see Bishop Galloway in your route, bring him along with you. The people at Cornersville say he *must come*. Now, Mr. Editor, if you see proper to give this a place in your journal, I will see it again where I can read it better than I can here.

Fraternally, J. H. SMITH.

OCEAN SPRINGS, MISS.

MR. EDITOR: Our protracted services closed at this place last evening with an interesting sermon from Bro. J. D. Hays, of Scranton, Miss. We have had twenty-nine accessions, and between seventy and eighty professed to be blessed during the meeting. Several family altars have been erected. In some of the families every professing Christian leads in prayer. The young men have organized themselves into a "Young Men's Christian Association," every one of whom prays in public. There are seventeen members. The Lord is doing a great work on this coast country. We propose to continue this battle against the powers of the evil one. I expect to hold a meeting at each of the following points as soon as I can make arrangements for them: Biloxi, Handsboro and Mississippi City, where the indications are fine for a good work. Our people feel very grateful to Bros. Evans, of St. Charles Avenue; Drake, of Moss Point; Bowen, of Bay St. Louis, and J. D. Hays, of Scranton, for their earnest labor among us. I regret to say the ADVOCATE hasn't the support on the coast that it ought to have. I hope our gracious revival will also prove a material benefit to your excellent paper in the way of an increased subscription list. Doctor, we would gladly have you assist us at some of our proposed meetings, and your visit would prove no detriment to your paper. We hope you will remember us in your prayers.

Your brother in Christ,

G. F. THOMPSON.

Death in the Water.

IS THE ELEMENT WE DRINK DECIMATING THE PEOPLE.

HOW A UNIVERSAL MENACE TO HEALTH MAY BE DISARMED.

A few years ago the people in a certain section in one of the leading cities of the State were prostrated with a malignant disease, and upon investigation it was found that only those who used water from a famous old well were the victims.

Professor S. A. Lattimore, analyst of the New York State Board of Health, upon analyzing water from this well, found it more deadly than the city sewage!

The filling up of the old well stopped the ravages of the disease.

Not long since the writer noticed while some men were making an excavation for a large building, a stratum of dark colored earth running from near the surface to hard pan. There it took another course toward a well near at hand. The water from this well had for years been tainted with the drainings from a receiving vault, the percolations of which had discolored the earth!

Terrible!

A similar condition of things exists in every village and city where well water is used, and though the filtering which the fluids receive in passing through the earth may give them a clear appearance, yet the poison and disease remains, though the water may look never so clear.

It is still worse with the farmer, for the drainage from the barn yard and the slops from the kitchen eventually find their way into the family well!

The same condition of things exists in our large cities, whose water supplies are rivers fed by little streams that carry off the filth and drainage from houses. This "water" is eventually drunk by rich and poor alike with great evil.

Some cautious people resort to the filter for purifying this water, but even the filter does not remove this poison, for water of the most deadly character may pass through this filter and become clear, yet the poison disguised is there.

They who use filters know that they must be renewed at regular periods, for even though they do not take out all the impurity, they soon become foul.

Now in like manner the human kidneys act as a filter for the blood, and if they are filled up with impurities and become foul, like the filter, all the blood in the system coursing through them becomes bad, for it is now a conceded fact that the kidneys are the chief means whereby the blood is purified. These organs are filled with thousands of *hair-like tubes* which drain the impurities from the blood, as the sewer pipes drain impurities from our houses.

If a sewer pipe breaks under the house, the sewage escapes into the earth and fills the house with poisonous gas; so if any of the thousand and one little hair-like sewer tubes of the kidneys break down, the entire body is affected by this awful poison.

It is a scientific fact that the kidneys have few nerves of sensation; and, consequently, disease may exist in these organs for a long time and not be suspected by the individual. It is impossible to filter or take the death out of the blood when the least derangement exists in these organs, and if the blood is not filtered then the uric acid, or kidney poison, removable only by Warner's safe cure, accumulates in the system and attacks any organ, producing nine out of ten ailments, just as sewer gas and bad drainage produce so many fatal disorders.

Kidney disease may be known to exist if there is any marked departure from ordinary health without apparent known cause, and it should be understood by all that the greatest peril exists, and is intensified, if there is the least neglect to treat it promptly with that great specific, Warner's safe cure, a remedy that has received the highest recognition by scientific men who have thoroughly investigated the character of kidney derangements.

They may not tell us that the cause of so many diseases in this organ is the impure water or any other one thing, but this poisonous water with its impurities coursing constantly through these delicate organs undoubtedly does produce much of the decay and disease which eventually terminate in the fatal Bright's disease, for this disease, alike among the drinking men, prohibitionists, the tobacco slave, the laborer, the merchant and the tramp, works terrible devastation every year.

It is well known that the liver which is so easily thrown "out of gear" as they say, very readily disturbs the action of the kidneys. That organ when deranged, *immediately* announces the fact by sallow skin, constipated bowels, coated tongue, and headaches, but the kidney when diseased, struggles on for a long time, and the fact of its disease can only be discovered by the aid of the microscope or by the physician who is skillful enough to trace the most indirect effects in the system to the derangement of these organs, as the prime cause.

The public is learning much on this subject and when it comes to understand that the kidneys are the real health regulators, as they are the real blood purifiers of the system, they will escape an infinite amount of unnecessary suffering, and add length of days and happiness to their lot.

Too Many Studies.

As we walk to and from our office, morning and evening, we meet the school-children on their way to and from school, and never fail to notice the big bundles or satchels of books they always carry. We wonder if they study all these books, and how they can attain and retain so many different kinds of knowledge in their immature brains. There must be an unnatural forcing somewhere that is permanently injuring the vital forces of these growing children. Dr. William A. Hammond has a very suggestive article on this subject in the April number of Popular Science Monthly, to which we invite the earnest attention of parents and guardians. There is no subject connected with the education of the young that is of more importance than this one of "Brain-Forcing." We make this extract from Dr. Hammond's article:

"Not very long ago a lady of this city brought her little daughter, twelve years of age, to see me professionally. The child was on her way to school, and had with her a large satchel full of books. She was pale, tall, and thin. The muscles of her face twitched convulsively, and she could not keep her hands and feet still. She was suffering from chorea, or St. Vitus' dance, and, in addition, had almost constant headache and other symptoms of nervous derangement. In the course of my examination I asked her to empty her satchel of the books it contained, and which, as she informed me, she had been studying that morning and the night before. This is the list:

"1. An English grammar. 2. A scholar's companion. 3. An arithmetic. 4. A geography. 5. A history of the United States. 6. An elementary guide to astronomy. 7. A temperance physiology and hygiene (whatever that may be). 8. A method of learning French. 9. A French reading-book.

"Nine in all—nine different subjects of knowledge which that poor child was required to study between the hours of three in the afternoon of one day and nine in the morning of the following day! Allowing one hour for dinner, half an hour for breakfast, an hour for undressing at night and dressing in the morning, an hour for going home and returning to school, and eight hours for sleep (and less than this will not suffice for a growing boy or girl—it had better be nine or ten), and we have six hours and a half left in which to study nine different branches of learning! Now, suppose either one of you ladies and gentlemen should retire to some quiet nook, and, with your well-developed and trained brains and experienced minds, should try to study nine unfamiliar subjects of knowledge in six hours and a half, would you think it strange if at the end of that time you should somewhat mix matters, and imagine that Hong-Kong is the name of a lunar volcano, that the Continental Congress is one of the parts of speech? *She* showed no such confusion of ideas. She had studied her lessons well, but she had done so at the expense of her brain substance. This is no flower of speech, but a sober fact. A very simple examination enabled me to satisfy myself that she was living on her brain capital instead of her brain income. Her expenditures were greater than her receipts, and brain bankruptcy was staring her in the face."

A New View of Our Lord.

A new picture has presented itself to our contemplation. It has been before our eyes ever since we could read the Scriptures; but we never saw it until to-day. Having eyes we see not. We have seen the Lamb of God that taketh away the sin of the world in various attitudes; but we see him now in a new one in which we never saw him before. We have seen him on the mountain-side as he taught the multitudes, and on ship-board by the edge of the lake as he talked to those who stood on the shore; we have seen him as the guest of his friends, and as he sat by the well, talking to a woman; we have seen him in his mighty works, and in his glorious transfiguration; we have seen him giving thanks over the loaf and the cup; we have seen him in the garden when sweat like blood dropped from his face and hands; we have seen him before Pilate, and on Calvary, and in the grave; and afterwards, and when he ascended up into heaven out of sight. But until this day we never thought of him as standing up with his disciples around the table when the supper was instituted and lifting up his voice in song. "And when they had sung an hymn they went out into the Mount of Olives." (Matt. xxvi, 30.) Oh what music that must have been when the Lord Jesus Christ sang a hymn! Was ever anything like it heard in heaven? Forever sacred is the air of earth that voiced the melodies of that pure and gentle spirit. The music was in him, and as he sang the air took it up. Thank God for the privilege of breathing that air. We often think of him as praying, and often see him as he fell on his face in dreadful Gethsemane; only once is it said of him that he sang, and we seem now to see him in a new light, and to feel that we are closer to him than ever before. He was in deed and in truth the Son of God; but how verily like the Son of Man he seems when we see him singing! When we think of him as our Savior we are wont to exclaim, "My Lord and my God!" but when we see him singing we incline to exclaim, "My Brother!" He, like ourselves, had emotions which he could express only in verse, and in song. The succession of sweet sounds was to him as it is to us—a gratifying expression of sentiment: the spirit feasting on itself, as it were: pouring out its own melodies for itself to hear. Thus, too, he worshiped God. So, then, let us worship him. In the ear of God the song that Jesus sang is as present now as it ever was: he hears it now as if it were at the first, and our songs blend with his! Praise ye the Lord!—Christian Index.

THE most delicate constitution can safely use Dr. J. H. McLean's Tar Wine Lung Balm: it is a sure remedy for coughs, loss of voice, and all throat and lung diseases.

The duty of the gospel preacher is to seek out acceptable words: but he has no liberty given him to seek out acceptable doctrines. He is bound to take the truths contained in Scripture, in full, as they are given. Scriptural doctrine is not acceptable to the natural heart of man, and only the power of the Holy Spirit can prepare a welcome for it in any human soul. We may trim our sails, therefore, but let us beware of shifting our cargo.—Watchman.

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MISCELLANEOUS.

More Facts.

STERLING, ILL., August 22, 1885.

We feel we must write something of the success of Hop Bitters. Their sale is treble that of any other article of medicine. Hence we feel it but justice to you and your Bitters to say that it is a medicine of real merit and virtue, and doing much good and effecting great cures.

Yours, J. F. & H. B. UTLEY.

HAYESVILLE, OHIO, Feb. 11, 1884.

I am very glad to say I have tried Hop Bitters, and never took anything that did me as much good. I only took two bottles and I would not take $100 for the good they did me. I recommend them to my patients, and get the best of results from their use.

C. B. MERCER, M. D.

NEW HAVEN, CONN., Sept. 15, 1885.

We take pleasure in giving you a notice and a nice, strong one, as it (Hop Bitters) deserves it. We use it, and we know it deserves it.—*The Register.*

GREENWICH, Feb. 11, 1886.

HOP BITTERS CO.:

Sirs—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me. They are having a large sale here.

LEROY BREWER.

GREENWICH, N. Y., Feb. 12, 1885.

Hop Bitters are the most valuable medicine I ever knew. I should not have any mother now but for them.

HENRY KNAPP.

LONE JACK, MO., Sept. 14, 1885.

I have been using Hop Bitters, and have received great benefit from them for liver complaint and malarial fever. They are superior to all other medicines.

P. M. BARNES.

KALAMAZOO, MICH., Feb. 2, 1886.

HOP BITTERS MFG. CO.:

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J. J. BABCOCK,
Physician and Druggist.

KAHOKA, MO., Feb. 9, 1886.

I purchased five bottles of your Hop Bitters of Bishop & Co. last fall, for my daughter, and am well pleased with the Bitters. They did her more good than all the medicine she has taken for six years.

WM. T. MCCLURE.

The above is from a very reliable farmer, whose daughter was in poor health for seven or eight years, and could obtain no relief until she used Hop Bitters. She is now in as good health as any person in this country. We have large sales, and they are making remarkable cures.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HENNICUTT.

THURSDAY, APRIL 7, 1887.

Briefs.

Our preachers are ever on the lookout for something helpful, and we commend to their attention the following:

It is said that the Rev. George Jeffrey, of Glasgow, Scotland, has preached more than forty-six years to the same congregation; and to one of his former parishioners, now a New York merchant, Dr. Jeffrey explained the secret of his being able to interest the same audience so long. "I read every new book that has a bearing upon my special work," he said, "and make extracts from it and index them, so that at any moment I can find them when wanted. In this way I keep myself from moving in a rut. I work as hard as I used to at twenty, and I keep so far ahead with my sermons that there are always ten or fifteen lying in my drawer ready to receive the results of my last readings. I call them sleeping sermons, but it is they that sleep, and not the people that hear them."

In all the great enterprises that are to bless mankind the divine Providence takes the lead, and these leadings ought to be studied. Here is an interesting leading in an enterprise whose influence upon the human race can not be computed.

The first book ever printed was the Bible. The first Bible was printed between the years 1450 and 1455, at Mentz by Guttenberg—the reputed inventor of printing—a native of Strasburg, and Faust, who furnished the funds. It was completed in two folio volumes, 1,280 pages, on good paper, and for a long time after it was offered for sale, none, save printers themselves, knew how different copies could be fac-similies, as no two manuscripts could present such exactness. We marvel not that the Parisians, when Faust offered his copies for sale, were impressed with the horrible idea that he was assisted in his work by the "evil one." Eighteen copies of this first edition are said to be still extant. Four of these are printed on vellum; two in England, one in the Royal Library of Berlin, and one in Paris. Of the other twelve, ten are in England in public libraries, and two in the collections of different noblemen—Dinkersley.

The gain in membership in the Methodist Episcopal Church last year was 100,000. In the Methodist Episcopal Church, South, it was 75,000. The former church now numbers over 2,000,000; the latter not quite 1,000,000. Putting both together, they amount to 3,000,000, and if we count their adherents, the number swells to about 15,000,000, which is about one-fourth of the population of the country. What a "huge host" that is! Both these great churches are looking at these hosts and throwing up their hands and boasting of their increasing numbers. But there is a little calculation which reveals a thing not to be boasted of. These churches began 1886 with 2,825,000 members. They closed it with 3,000,000. That simply reveals the awful fact that it took 2,800,000 members and 25,000 preachers and an immense amount of church machinery *one whole year* to convert 175,000 people. "Where is boasting then? It is excluded." When it requires 10,000 members and two preachers, working steadily for twelve solid months, to convert and bring one person into the church, there doesn't seem to be much room for glorification. And yet the teaching of the Bible is that *one soul is worth even all that*. So let the work go forward.

Our Church Colleges—A Question.

For quite a number of issues, the ADVOCATE has contained articles from various contributors on some phases of the College Question. This discussion was called forth by Bishop Galloway in an article in the issue of February 10. One object the Bishop had in view has been attained—that is, his communication has started an interesting symposium on this important topic. Nearly all the articles published have, expressly or tacitly, admitted the correctness of the Bishop's statement in regard to the *indifference* of the church to her schools. He said in that article, "There is a seeming indifference of the church to her own institutions—an indifference both in the way of patronage and moneyed offerings." While nearly all the writers on the subject have admitted the truth of this statement, the Bishop is the only one who has offered an opinion as to the *cause* of this indifference. He says: "Without considering many minor points, I venture to suggest that the cause of connectional education suffers most from *too many colleges*." Several writers have strenuously objected to this as being the cause of the indifference of the church to her schools, and yet, while admitting the indifference, have not attempted to account for it.

The indifference to her schools is the malady that seems to be afflicting the church just at this time. That these schools have done as good work in the past, and are doing as good work now as any other schools of like grade, no intelligent man will have the rashness to deny, and yet the general drift of opinion is, that "the church is indifferent to her own institutions." There is a vast deal published in our newspapers and periodicals at this very time about the value and importance of church schools, and every "ready writer" and every "fluent talker" is continually "ringing the changes" on the inestimable worth of a Christian education, and yet there is indifference! With these church schools all about us doing good work, with these effusions of prolific pens pouring out weekly and monthly from the press, and these eloquent appeals of earnest orators sounding from pulpit and rostrum, this indifference of the church to her institutions is marvelous to an extreme degree. To a careful observer, this indifference is real and, therefore, a just cause for anxiety, if not for alarm. If anyone doubts its reality, he has only to consult the catalogues of our schools, and note the fact plainly published to the world that not one of them is full of students, and the very fewest of them have any endowment. That there are thousands of Methodist children in the land is a fact. That there are hundreds of Methodist parents abundantly able to send their children to college is another fact. Now, when we put these facts together, we are forced to the conclusion that if our people were *not* indifferent in this matter, our schools would be full and running over with Methodist students. There can be doubt about the disease. To cure a disease permanently we must find out and remove the cause. What is the cause of this indifference? The Bishop "suggests," as the cause, "too many colleges." This suggestion has been proved incorrect by one writer, who shows that we have enough Methodist children of the educable age to *fill* a great many more colleges than we own. Does this indifference arise from the fact that our schools are less thorough in their teaching than other schools? There is not a man who can prove such a proposition. Is it because tuition is cheaper in other schools? The fact is just the opposite. The indifference seems plain to everybody. The cause of it seems mysterious to everybody. If we could call the church to the bar of judgment to give a reason for this indifference, it is doubtful if she could do so. In our experience, as individuals, we sometimes become indifferent to certain things, and we know not why: and all attempts to analyze our feelings and find the cause are futile, and all we can say is, "I don't care for it, and I don't know why."

We have been long pondering over this very question of our church schools, and have come to the conclusion that our chief trouble is fundamental to our whole system (?) of education by the church. The question we had in view when we wrote the caption of this article, and which we now ask our readers, is this: Is not this indifference on the part of our people toward our own schools an indication that, *as a church*, we occupy a false attitude toward the great subject of Christian education? We shall see.

"A Suggestion:" Dissent and Endorsement.

BY "MARCUS."

If Conference endorsement is not only cheap, but even *hurtful*, as some of our brethren contend, may we not reasonably conclude that that of an individual, who enters as only one of numerous factors to make up such a body, is proportionately so? If so, then the fact that that "suggestion" still survives and endures endorsement is conclusive evidence of marvelous vitality. Had its author sown with intent to raise a crop of echoes he could not have been more successful. Stone walls have been known to "endorse" very much after the manner of some of these good brethren. By-the-way, does it not appear just a little bit inconsistent for a man to "spread himself most to death," as part of an Annual Conference, in order to "cover" a lot of colleges, and then "spread himself most to death," again, to endorse a suggestion to kill the last one of them? My object, however, is to notice the article by "Barnabas," in your issue of March 17; to dissent from some things therein written, and to "endorse" some others.

Is it not barely possible that more than two of us may be troubled with subjectivity in this matter? Human nature, we know, is rather prone to that sort of thing. Whenever the work of "degradation;" "correlation" and "centralization" commences, it is highly probable that "Barnabas," for instance, will be extremely apt to think that his school, or that which he patronizes, is the fittest—the one, *par excellence*, for exaltation, endorsement and other suggested favors. Is it not even possible that this thought unwittingly gave color and direction to his article? A little introspection and close analysis will discover the fact that, with most of us, strictly impersonal views are very rare and difficult of entertainment. It is conceivable, to say the least of it, that one might so dwell upon—not to say, brood over—the unfortunate decadence of his favorite institution that, in his perplexed search for remedial expedients, he might be betrayed into an attempt to resuscitate his own at the expense of others. A drowning man, however good and wise and large-minded under other circumstances, has never been regarded a very safe companion: he is apt to see things from only his point of view, and make it unpleasant, if not calamitous, for even the stoutest and most skillful swimmer within reach. Now, it may be a very proper paradox, but has the appearance of a somewhat significant coincidence, that two of the most prominent advocates of the affirmative side of this question are, at the same time with this discussion, laboring most zealously and unfeignedly in the interest of a college. It occurs to me, then, that somewhat of mental obliquity would be required to escape the conviction that solicitude for the success of *particular* institutions had something to do with forming the decision that our church colleges are too numerous. This conclusion would, at least, be as reasonable a one as that "A. and B. naturally see the subject as it affects the institutions over which they preside."

System. I am prepared to endorse most heartily the cry for an educational system, but not such a system as that suggested. True, we can not at present, for obvious reasons, have a college *perfectly* equipped in every pastoral charge, nor even in the Southern Methodist Church; but shall we on this account deny our youth instruction in the higher branches of education? Shall we have no collegiate training where a specialist can not be employed to teach each branch, or where there is not an apparatus of regulation value or a library of Alexandrian proportions? Shall we have only primary or preparatory schools for the masses and centralize our higher educational facilities where they can be reached by only a favored few? To all this I am as unalterably opposed as I would be to systematizing our pulpit work upon the same plan. About as well might the Bishop over an Annual Conference say to one of our preachers: "My brother, we are going to correlate your charge with a great central institution for teaching the higher doctrines of religion; so you must be careful to confine yourself to the preaching of the 'principles of the doctrine of Christ,' and say nothing about 'perfection.' If your people should aspire to anything so advanced, they must go up to Nashville, or some other central point, where we shall have a specialist who has given his life to preparation for teaching this doctrine. Should they be unable to go—as some *few* of them likely will be—or to see the wisdom and *economy* of this arrangement, that will be their misfortune, and not our fault. The facilities will be there, and can not be supplied in every charge, or even in every Conference."

Federation, upon a proper basis, will find no warmer supporter than this writer; for in this is our hope of deliverance from all the real difficulties in the way of education. Federation will be speedily and naturally followed by uniformity of text books and curriculums, if not methods; and this, with a little quickening of professional zeal, will be at least one step in the solution of the college problem. Let the principals and presidents of church institutions of learning, with one or more trustees of each—say, within the territory of this ADVOCATE's patronizing Conferences—come together in convention at some central point at an early date, and there and then discuss and *act*; all of which may afterwards be submitted to the proper authorities for approval.

THE OLD-NEW CENTRAL.—This old "stand-by"—the Nashville Advocate—came to us this week in a new dress, neat-fitting and tasteful. It is not only improved in that particular, but we see a steady advance in other lines, and we are glad to see it. May our brethren soon get into the "regions beyond" the fifty-thousand horizon. Indeed, we would like to see that horizon lifted away entirely.

The District Conference of New Orleans district convenes to-day in Carondelet Street Church, Bishop Duncan presiding.

Still They Die—Murdered by the State.

I stood by the grave of a young husband and father of whom friends, as they walked in the funeral procession, said, regretfully: "What a pity that he could not control himself! He was a useful and clever man, and, but for drink, he might have lived much longer." He was consigned to an untimely grave, as his predecessor in office had been just a year before.

I asked myself, Is no one responsible for such premature taking away of worthy men from home and country forever? Thus thousands go who frequent the place of drink. And who are the proprietors of the drinking-houses? The State, the country and the city council. They allow them for a price, and justify them for gain. They permit men to set death-traps at every cross road and at every street corner, by means of which men are brought to ruin and death by the thousand.

How unfortunate that a movement which has for its object the closing of these places of destruction should be even slightly retarded by being somewhat misunderstood, both by its friends and its foes. Its friends expect too much, and its foes too little, of it. Some of both seem to think that prohibitionists would stop people from drinking by force, which is not the case. They would simply stop themselves from setting temptation in the way of others. "Lead us not into temptation," we pray; and it is wicked in us to set it before others. Take the temptation away, and the drinking will grow constantly less. Hence the saying that "prohibition does not prohibit" is the most lying of truths. No one expects all drinking to be stopped by it at once; but all should expect it to be immensely and rapidly diminished by it, as has been the case wherever it has been honestly tried. Those who die of drink are in part murdered by the State and county that furnishes them the means of destruction. The State sets the death-traps; some are too wise to be caught, many are not. Reader, will the blood of any that die be required at your hands?

Thank God, the States of this Union are ablaze with the prohibition sentiment and movement, and the whole Christian world is catching the spirit of the grandest civil reformation, so far, of the nineteenth century!

W. L. C. H.

Letter from Grenada, Miss.

MR. EDITOR: I am sure that your recent "visit to this thrifty little city" will bear fruit in multiplying the readers of the noble ADVOCATE. Grenada was pleased and profited by that visit, and the family in the parsonage were specially delighted. I am glad that your eyes were on the spot "to find what a magnificent college building the Methodists of North Mississippi have here." If these Methodists could see as you saw, they would not be less surprised. Our people do not yet know what they have in this substantial and ample building, and in the school so well conducted under its roof. "Why is it that 32,000 Methodists and over 100 traveling preachers do not rally immediately to the rescue of this school, free it from debt and start it on an untrammeled course of usefulness for the future women of North Mississippi?" Do our people know that it is their own property, located in one of the most desirable and important sections of the State, and that the enterprise is a vital factor in the work of that Christian education which we must give to the children? There would have been no debt on this school if crushing disasters had not fallen upon the brave men who had pledged themselves for the purchase money, which they intended should secure the school as a gift in fee simple to the North Mississippi Conference. The debt is not the result of any mismanagement or misjudgment either in the purchase or conduct of the school, but of unavoidable disaster to the people of Grenada. Let no one suppose that this people have not already done much for this school; they have, indeed, paid thousands of dollars, and they are still paying out of what is left from fire and pestilence. They recognize the importance of this school to them, and would no doubt in time free it from its present debt; but will that suffice us, as Methodists, in this Conference? Are we prepared to receive and use such a school at the cost of others' sacrifices, when the real needs appeal to our own fidelity and liberality? Is not the cause, as well as the property, our own? Every Methodist, by his membership, by the very doctrinal and spiritual atmosphere he breathes, is a partisan of Christian education in his own denomination. A far greater emphasis of this must be put upon the conscience and effort of our people. Here is an opportunity in Grenada Collegiate Institute to do good and great things. The money and sympathy and prayer put in here will not be lost, but will bear fruit in many ways in the legitimate work of our Conference. The pulses of intellectual and spiritual life sent out from this center will warm and nourish the whole body. Let me earnestly urge our people to make haste and secure each his part in this enterprise and benefit. This appeal is not made because the school is likely to die; on the other hand, it is made because it has shown a surprising power of life and a healthy vigor of progressive activity.

Thank you, Mr. Editor, for your appreciative notice of our Conference school. From the top of its ample dome you saw Grenada and the far hills and valleys around. When these pupils ascend its scholastic dome, they shall see with intellectual eyes a world of far more wonderful and engaging beauties and powers. I feel quite sure you shall have the pleasure of recording great success for our school in the future of its life and work. I trust that the noble example of the "three men," who have "cleared away an obstruction to the progress of Whitworth College," will "stimulate some member or members to do a like service for Grenada Collegiate Institute."

W. T. J. SULLIVAN.

Jackson District Conference.

The Jackson District Conference was held in Edwards, Miss., last week. Bishop Galloway presided and preached to the edification of us all. The preachers' reports indicated advance on many important lines of church work. We had a pleasant visit of two days, attending the Conference in the interest of the ADVOCATE; thence to Jackson to spend the Sabbath as the guest of Col. W. L. Nugent, the first recollections of whom are forever associated with these words: *Jam primum omnium satis constat, Troja capta, in cæteros sævitum esse Trojanos*, etc. The new church in Jackson is nearing completion and will be dedicated some time next month.

Good News.

MR. EDITOR: Please acknowledge in behalf of the ministerial students of the Mississippi Conference the receipt of fifty dollars from L. N. Dantzler, of Moss Point. This makes sixty-five dollars from Moss Point this year. Who will do better?

T. A. S. ADAMS,
Treas. Miss. Conf. Aid Society.

Twenty-six States and Territories have provided for the instruction of their youth in "scientific temperance."

Notes.

"High license" is in the death struggle, fighting for its life. It has put on the strength of despair. And what is it after all? It is the government voluntarily participating in the cause of the liquor traffic. It is the State insisting that it shall come in for a handsome percentage of the blood-money. But the revolution against the whole iniquitous business is daily acquiring a momentum that in the end will level everything before it. "Revolutions never go backwards."

Do good with your money while you can supervise it yourself. Here is a case to encourage you: Some years before his death Mr. George Peabody established a poor fund in London, and contributed $2,500,000 to it. He directed, and saw the directions carried into effect, that it should be used to provide better houses for the poor. There are now 5,014 separate dwellings, containing 11,150 rooms, and the average rent of each dwelling is $5 per month. In the meantime the $2,500,000, through rent and interest, has grown to $4,513,340. Mr. Peabody started his money and watched it moving in a good direction before he went hence. "Go thou, and do likewise."

We seriously advise some of our contributors to study the Latin language. You may think you are too old; but you are mistaken. One of the old Romans learned the Greek language after he had passed his three-score and ten. The Latin language is admirable for its holding capacity—that is, you can pack a great deal in a few words. An old Latin writer would never think of using five words to say, "He has read the book." He could just use two words—"*Librum legit.*" He would scorn to use eight words when he wanted to say, "He has written the end of the book." He could simply use three—"*Librî finem imposuit.*" Study this language to get the art of brevity, and then, instead of sending us a communication that will run over three columns, you will send us one that will not go much over one. We actually have not the courage to print a three-column article. *Verbum sap.*

In the April number of the Eclectic Magazine, we find an article taken from the Spectator, on "The Progress of Savage Races," in which the writer, apparently a scientist, presents one or two problems of savage life which weakens his faith in the general theory of progress which has been propounded. He says there is no "unquestioned proof" that the black races are *progressed*, except under contact. "Left to himself, the Negro remains where he was or retrogrades. We do not see in him the operation of any self-generated law of progress. It seems to us that modern cheerfulness has infected scientific men, and in their eagerness to hope to show that natural science presages a great future for man, they leave out of view some unpleasant facts which militate against their theory." The writer then closes his article in these words:

"We can see a hope for him in the Christian theory, which assigns to the negro as to Newton, two lives: yes; but on the scientific one, we see nothing for him, if he remains unconquered and of unmixed blood, except doubtful probability of advance at a rate which the human mind can scarcely discern, and which, as a factor in history, it is useless even to consider. Judged by Christianity, the savage has a future; but judged by history and science, the best thing that could happen to him would be to disappear as rapidly as possible, and make room for the useful people, who two centuries hence will have scarcely room to breathe."

So then, according to this scientific writer, the only hope of the savages is in Christian missions. Christ loved them and commanded his church to give them the gospel. Science was a long time finding out what Christ knew when he said, "Go ye into all the world and preach the gospel to every creature."

Bro. Price, of the Holston Methodist, hits some heavy blows, and he generally hits the nail "plump on the head." Here is what he says about certain church members, "so called:"

"Drinking, dancing, card-playing Methodists, Baptists, Presbyterians and Episcopallans are doing more to bring Christianity into disrepute than Ingersoll and the whole cohort of infidels in the land.

"And yet that very class of church people imagine that by some sort of spiritual legerdemain they will be landed within the gates of glory as soon as they die! The Bible says, 'Except ye repent, ye shall perish.'"

The revival meetings in Felicity Street Church and Carrollton will continue with increasing interest and power. There have been several conversions and accessions during the week, and the meetings will continue.

The charitable gifts of the Broadway Tabernacle Church, New York, of which Dr. William M. Taylor is pastor, during the sixteen years of his pastorate, have amounted to $425,000.

The Missionary Student Accepted.

MR. EDITOR: It affords me great pleasure to be able to announce that Miss L. Elizabeth Hughes, of Daleville, Miss., has been examined and accepted by the Woman's Board of Missions in Nashville, and has been assigned to the work in China, with Miss Gordon, of Columbus, Miss. It will be remembered that Miss Hughes was educated in East Mississippi Female College, Meridian, Miss., where she was supported for two years by contributions from liberal donors in this State and adjoining States. She graduated with highest honor last June, and passed her examination in Nashville with great credit to herself and her *alma mater*. It gives the writer a peculiar satisfaction to realize that the contributions sent to him to help him educate this young lady have been properly appropriated, and the object for which the money was given accomplished. Miss Hughes is now preparing to leave for China in October next. The Board of Missions will require $200 for her outfit. It will doubtless afford the original contributors to this young lady's education, and others who did not thus contribute, great pleasure to aid at once in making up this amount and thereby relieve the Board. As this young lady goes forth from the Mississippi Conference, each auxiliary society of the Conference also will feel it a privilege to contribute.

All contributions will be thankfully received and acknowledged, and can be sent to Mrs. J. M. Chatfield, of Meridian, Miss., or to

A. B. M'VOY.

MERIDIAN, MISS., April 2, 1887.

Complimentary Resolutions.

Whereas, The Rev. J. W. Lee, D. D., of Atlanta, Ga., delivered a superior lecture on the subject—"The Philosophy of Small Men"—in New Orleans, at Grunewald Opera House, April 1, 1887, for the benefit of repairs to the St. Charles Avenue Methodist Episcopal Church, South, we, the Board of Stewards of said church, take great pleasure in giving expression to our gratitude for, and appreciation of, the lecture; therefore, be it

Resolved, That we tender Dr. Lee our sincere thanks for his generous donation.

Resolved, That we most heartily commend his lecture as a masterly argument against the materialistic tendencies of the day, as a powerful appeal for the higher and broader cultivation of the moral, intellectual and esthetic faculties of our nature, and as a literary production of rare merit, abounding with the chastest wit and humor.

Resolved, That the fragrance of the consecrated intellectuality and godly conversation of Dr. Lee will long abide with us as an inspiration to a better life.

Resolved, That our hearts and homes will ever be found open to give a hearty welcome to Dr. Lee.

NEW ORLEANS, April 4, 1887.

Resolutions of the Jackson District Conference in Regard to the New Orleans Christian Advocate.

Resolved, That we are much gratified at the presence of Dr. C. W. Carter, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, among us.

Resolved, That we regard the present conduct of the paper, editorially and mechanically, as a success, reaching well up to the standard of its distinguished past.

Resolved, That we, as members of this District Conference, lay and clerical, will use more heartily than heretofore earnest effort to put the ADVOCATE in the hands of all our people.

Chronic Coughs and Colds,

And all diseases of the Throat and Lungs, can be cured by the use of **Scott's Emulsion**, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. Is a beautiful creamy Emulsion, palatable as milk, easily digested, and can be taken by the most delicate. Please read: "I consider Scott's Emulsion the remedy par-excellence in Tuberculous and Strumous Affections, to say nothing of ordinary colds and throat troubles."—W. R. S. CONNELL, M. D., Manchester, O.

Personals.

Dr. Morrison, of Atlanta, about whose transfer so much was said, is reported to have received into his church an average of one member a day since he took charge. And he a transfer!

Rev. John T. Sawyer, presiding elder of the New Orleans district, will preach the commencement sermon at Centenary College, May 29.

W. W. Corcoran, the Washington City banker and philanthropist, is eighty-nine years old, and is said to be rapidly failing.

Mrs. J. J. Astor has been the instrument of procuring homes in the West for 1,413 boys and girls of New York City, and it has cost her the sum of $20,656.

"Three men in Baltimore are so nearly alike that they can not be told apart, and yet they are total strangers to each other." Some modern Shakespeare must be playing a "Comedy of Errors" among the Baltimoreans.

Senator Hoar is said to be giving the finishing touches to a translation of Thucydides. Toying with the classics seems to be a favorite recreation with some statesmen.

Two Princeton students, Messrs. Forman and Wilder, have visited sixty institutions of learning during the past winter, for the purpose of arousing missionary interest, and have secured the names of a thousand persons who are "willing and desirous to enter the foreign missionary work." The meaning of that—who can tell?

Hon. Yung Wing, a native Chinaman, has been elected president of the Connecticut Congregational Club. He has been in this country twenty years, and his wife is a Hartford lady.

Capt. Haines, of the Cunarder "Aurania," on a recent trip, having found out that two gamblers were on his ship plying their trade, warned them that if they played another game, he would put them in irons.

Mr. R. R. Doherty, assistant editor of the New York Christian Advocate, is in our Southland, seeking recuperation and health.

It is due Bro. Singleton to state that his article, recently published, on "Grammatical and Critical," contained a quotation from Prof. Goulet's "Commentary." The quotation marks were overlooked both by the printer and proof-reader. This made the brother appear in a false position.

Items of Interest.

Crime must be running rampant in this land. It is said that in 1850 there were 7,000 prisoners in all our prisons; in 1880 there were 59,000, and in 1886 there were 76,000.

Arrangements are being perfected for the erection in Chicago of a $500,000 Woman's Christian Temperance Union building, to be used as headquarters for the national officers.

There are 50,000 suicides annually in Europe, Paris leading in proportion to population.

The world moves. A Christian has been appointed Minister of Finance to the Sublime Porte, in Constantinople.

Beer brewing is on the increase. In 1885 there 19,642,870 barrels brewed, but in 1886 there were brewed 21,912,422.

The population of Cincinnati has in twenty-six years increased 125,000. Methodism in the same time has increased less than 850. So says the Western Christian Advocate, of March 23.

The pastor of our church in Murfreesboro, Tenn., has a Bible class of thirty-four persons, their ages ranging from twenty years to seventy-seven.

The third Sunday in May was set apart by the General Conference as Children's Day, to be observed throughout our church with appropriate ceremonies.

Our brethren in the empire of Texas have gone into the prohibition campaign with an enthusiasm that will carry all before it. They vote on the question the first Tuesday in August, and we expect to hear that they have won the battle.

A Sunday-school of the Methodist Church in Wilmington, Del., has given to missions $38,000 in twenty-one years.

Fifty-five cottages were burned at Chautauqua recently, loss being estimated at $100,000. No public buildings were burned, and there are 500 cottages remaining.

The average age of the 875 Congregationalist ministers who have died in the last ten years was sixty-six; the average length of service, thirty-five years.

Somebody has made the calculation that a *tea-days'* drink bill in this country equals all the money contributed for missions in *twelve months*.

John Wanamaker's store in Philadelphia has fifty-two departments, and covers an area of about fourteen acres of space.

Tulane University graduated fifty-seven in medicine and fourteen in pharmacy last week.

Louisiana Notes.

The governor has appointed R. P. Webb, notary public, parish of Claiborne.

C. B. Thibault, sheriff of Plaquemine, closed his books the first instant, and settled with the auditor for the quarter ending March 31, 1887.

Mr. L. Nampan, a leading druggist of Clinton, died Saturday, the twenty-sixth instant.

A forest fire, originating in Mississippi, recently burned down through St. Helena parish into Livingston, destroying a great deal of fencing and other property *en route*.

An agricultural association is soon to be organized in West Baton Rouge.

A party of prospectors from Birmingham, Ala., visited Gibbs, last week, and decided to establish a furnace there. They say that the quality of ore is equal to that at Birmingham.

There are 200 pupils attending the colored public school at Smoky Bend, Ascension parish.

An agricultural association has been permanently organized in Assumption parish, with Thomas D. Kent as president.

Mr. F. T. Whited, formerly of Ouachita, is erecting a factory building in Shreveport, where he will manufacture wagon spokes and do general wood work.

Robeline has a publishing company with a capital stock of $1,500.

In Point Coupee parish many of the back fences of fields have been moved from six to ten acres further back. This gives an increase of cultivable land of about twenty-five per cent., and is the result of the building of Morganza levee.

The cotton compress at Bayou Sara seems to be an assured fact. The plant will cost $10,000, $15,000 of which has already been subscribed.

The Police Jury of Point Coupee parish have fixed the Texas Pacific railway assessment at $6,000 per mile, provided the railroad pays the parish taxes in currency.

Attention!

There will be a meeting of the Board of Trustees of Seashore Camp Ground, on the grounds, on Friday, the fifteenth instant, at half-past eight A. M. A full attendance of the Board is urgently requested, as business of importance will be taken up.

Parties desiring to build this year, or having lots assigned them, will please make application to the secretary before the meeting. Tenters desiring to sell or rent their tents will please report same in time for approval by the trustees at the approaching meeting. W. H. FOSTER, President.

E. P. MACKIE, Secretary.

Mississippi Notes.

Jackson had a $20,000 fire on the thirtieth ultimo.

Work will be begun at once on the Union depot, at Meridian. It will cost $36,000.

The public hydrants will cost the city of Natchez $4,800 per year.

In addition to the right-of-way, Columbus guarantees the Decatur road $250,000.

The Tombigbee River Stave and Heading Factory shipped last week from Aberdeen, 50,000 oil and whisky barrels to Mobile and St. Louis.

An ice factory and compress will soon be started at Brookhaven.

Since March 16, 562 bushels of green peas have been shipped from Osyka to Northern and Western markets.

The ladies of Coffeeville have organized a Woman's Christian Temperance Union.

The Greenville street railway, connecting the wharf boat and hotels with the depot, in all two miles of track, has been completed. Cars have been ordered, and will be received Tuesday.

Farming operations in Tallahatchee county are progressing satisfactorily. Corn is all planted, and cotton land ready. Labor is plentiful, and working well.

The Supreme Court has decided that the ordinance passed by the Board of Aldermen of Bay St. Louis, prohibiting the erection of buildings on private property on the water side of the shell-road, is illegal, and the section of the city charter which gives the Board that power is unconstitutional.

The new Methodist Church at Greenwood was dedicated by Bishop Galloway last week.

The State Dental Association will meet at Meridian in May.

Tate county is suffering from the presence of buffalo gnats.

Senator Walthall will address the people of Port Gibson, on "Decoration Day," this year.

There is not a single prisoner in Attala county jail.

Mr. Christian Schwartz sold from his Morrille Plantation, near Natchez, last week, 500 bales of cotton.

Blended Cattle.

Write to W. R. Stuart for farmers' prices for pure Jersey stock, fully acclimated. Direct importation guaranteed. Plymouth Rock trios and sittings a specialty. Address Ocean Springs, Miss.

New Orleans District.

MR. EDITOR: I don't know whether you wish to make an item of it or not; but I report to you that things are moving on finely in Baton Rouge. Last night the altar was crowded with mourners, and three joined the church. Before the morning sermon I took the foreign missions' collection. The assessment was $255, and we received in cash and good subscriptions $282 80—considerably over the assessment.

Yours, etc.,

J. T. SAWYER.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR., Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. R. Thomson, 61 to 70 South Rampart St., New Orleans.

"Mr. Lighthead," said Johnny, "my sister treats you better'n she does me." "Does she, Johnny," asked Lighthead with a laugh. "Why do you think so?" "Well, heard her tell ma she gave you lots of taffy, but she never gives me any."

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 125 Canal Street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

Mark Twain says that a boy tugged away at the definition of "demijohn," and at length produced one which really isn't very bad in its way: Demagogue—a vessel containing beer and other liquids.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract. Its sale extends to every portion of the country. There is only one genuine *Pond's Extract* for Pains and Inflammations.

NEW ADVERTISEMENTS.

SOUVENIR OF SHILOH!

TO THE MEMORY OF

GEN. ALBERT SIDNEY JOHNSTON

—AND THE—

GALLANT PATRIOTS

—OF THE—

Confederate Armies of the West.

Illustrated Souvenir in Six Colors.

Portraits of Gen. Johnston and all the officers of the Army of Tennessee, Louisiana Division; the six War Monuments of New Orleans—Confederate, G. A. R., W. A., Charlotte, Lee, A. N. V.

Elegantly printed description of the Battle of Shiloh. History of the Army of Tennessee. The speeches, poems, etc., at the dedication and celebration, New Orleans, April 6, 7, 1887.

Price, fifty cents; postage, ten cents extra.

Address E. S. UPTON, Publisher, NEW ORLEANS.

FARMERS' PRICES

—FOR—

Registered Jersey Cattle

—AND—

FIRST-CLASS

Plymouth Rock Chickens.

EGGS FOR SITTING.

Address W. R. STUART, Ocean Springs, Miss.

HOME NEAR MANSFIELD.

I WILL SELL A COMFORTABLE HOME, with 80 or 90 acres of land, within a mile of the Court-house, on reasonable terms. This is a good opportunity for a party wishing to educate at our Female College. A good male school is also in successful operation.

Address JOHN PIPES, 2,617 Park Ave., St. Louis.

Or F. M. GRACE, Mansfield, La.

ADVERTISEMENTS.

WHITE: EXQUISITELY PERFUMED: PURE

COLGATE & CO'S TOILET SOAPS, including 103 varieties both scented and unscented, are made from only the sweetest and purest materials, and are adapted to every taste and use.

Stamps Wanted!

I DESIRE TO PURCHASE

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16

Our Young People.

A CURIOUS CHARACTER.

I'm a curious little curled-up imp,
My back is like a bow;
And, though I've neither legs nor feet,
I'm always on the go.
In wagon and in carriage
I'm always to be found;
I never walk upon the earth,
But burrow in the ground.
I haven't an ounce of sense,
Of wit I've not a pound,
But with knowledge and intelligence
I always do abound.
In everything I have a place,
At beginning and at ending;
And, though I am a little elf,
There's much on me depending.
Without my help none would be gay,
Brave knights would be less knightly,
And every little winsome sprite
Be sure to be less sprightly.
Without my help the grave would rave,
And ghosts in hosts appear,
Bald-headed gents, sedate and grave,
Wigless, be filled with fear,
To lose their wigs and goggles too;
But, much more to be dreaded,
The gay, the grave, the girls and gents,
Would surely be beheaded.
I've told you all I dare to tell
Without to you confessing
My name in full, which, you will find,
Is only got by guessing.

—Presbyterian Observer.

MR. EDITOR: I am a little girl nine years of age. I go to school to Miss Willie Hart, of Hazlehurst. I love her very much. I joined the church at Rehoboth last year. Bro. Guice is our pastor this year. Dr. Campbell is our Sunday-school superintendent. The Sunday-school has not been doing very well this winter on account of bad weather, as ours is a country church; but we are expecting to have an interesting Sunday-school now, as winter is nearly over. I will now answer Annie Brock's question: Joseph of Arimathea and Nicodemus buried Jesus. I will close by asking the cousins a question: What king was eaten of worms and gave up the ghost because he gave not God the glory?

Your little friend,

CARRIE GOZA.

MILLSAP, Mississippi.

MR. EDITOR: I am a little girl eleven years old. I have never written a letter to your good paper; but, seeing so many letters from the little people, I thought I would write one. My father takes your paper, and I love to read it. It is always a welcome visitor. I am going to school every day. I think so much of my teacher. He is so kind to me. His name is Mr. Bonnett. We have no Sunday-school now, but it will start soon. Oh, how glad I will be! As this is my first, I will close by asking one question: What king was buried in his father's sepulchre?

Your little friend,

DEBBIE RINEHART.

RESTON, Louisiana.

MR. EDITOR: This is the first letter I have ever written to the ADVOCATE. My grandfather is Methodist, and he takes this valuable paper. I like to read the little cousins' letters. Bro. Thompson is our pastor. I go to school. My teacher's name is Mrs. Thompson. I love her dearly. I will answer Laura C. King's question: Methuselah was the oldest man that ever lived, whose father was Enoch, who did not die, but was translated. With good wishes to the ADVOCATE, I remain,

Your little friend,

NANNIE L. M'CLURE.

OCEAN SPRINGS, Mississippi.

MR. EDITOR: As it is raining to-day, and as I can not go to school, I will write my first letter to the dear ADVOCATE. I am a little girl going to school. Our teacher's name is W. M. Duke. My pa takes the dear ADVOCATE, and I like to read the nice little letters that the little folks write to you. Our pastor is J. H. Evans. We all love him very much. He preaches for us once a month. I will close by answering Amanda Hollingsworth's question: Moses was buried in the valley of Moab. I am,

Yours truly,

R. F. HOLDER.

HAMLET, Mississippi.

MR. EDITOR: I am a little boy nine years old. I never have written to any paper; but I see so many letters from the little folks that I will write a short letter to your good paper. My papa takes the ADVOCATE. I go to school to Mr. Collins. We have no Sunday-school now, but will soon. I hope to see my letter in print, as it is my first; and I want to surprise my grandmamma. I will close by asking a question: What king was a shoulder taller than any of the people? Much love to the dear old ADVOCATE. I remain,

Your little friend,

MARVIN P. HODGES.

COTTON VALLEY, Louisiana.

MR. EDITOR: I am a little girl seven years old, and have never written a letter to any paper; but papa takes your good paper, and I like to read the other little cousins' letters. I go to school with my little sister every day; and we like our teacher very much because she is so good and kind to us. And we have Sunday-school once a month. There are four of us in a class together; and we are all members of the church. We have preaching once a month. Bro. A. P. Cox is our pastor, and we all like him very much. I hope that all the little cousins who write to your paper are trying to live Christians. I would like to see this in print.

Your little friend,

LULY P. WALKER.

HE-NO, Mississippi.

MR. EDITOR: I am a little boy eight years old. I love to read the children's letters in the ADVOCATE, and I thought I would write one. I am going to school to my Uncle Jeff Liddell. He has only one arm; but sometimes he uses that with a small switch. He lost his other arm in the war. I love to go to school. I am studying history, spelling, writing, geography, arithmetic, and reading in fourth reader. I go to Sunday-school. Mr. Ed Hicks is our superintendent, and also teacher of my class. Bro. Bradford is our pastor this year. We love him very much. As this is my first letter to the ADVOCATE, I hope to see it among the letters. I remain,

Your little friend,

MARVIN M'DONALD.

FAYETTE, Mississippi.

Sleeplessness.

Narcotics and sedatives murder sleep; the unnatural stupor is soon followed by ill effects. Simmons Liver Regulator removes the cause of restlessness and sleeplessness by regulating the bowels, establishing good digestion and by quieting the nerves.

"I have been a great sufferer from dyspepsia and loss of sleep. As soon as I feel the least nervous I take a dose of Simmons Liver Regulator, and sleep all night."

MRS. R. BRYANT, Griswoldsville, Ga.

Garfield and His Mother.

There was much in President Garfield's career to make him a popular hero, but no act of his life, probably, struck to the heart of the nation more directly than when, after taking the oath of office, he stepped down from the platform and kissed his old mother.

The same chord is touched when we read in the life of the most successful Scotchman who ever came to the New World to seek his fortune, that upon returning to shower gold and blessings on the little village which he had left a penniless boy, he gave them in the name of his mother. The proudest moment of his life, he declared, was that in which he brought her back in a kind of royal progress to the town where she had been a working-woman.

The tragedy of Lear is based upon a pathos that is real and immediate in the lives of the poorest persons, as well as in that of kings. Not only Lear, but the slave, knows how sharper than a serpent's tooth it is to have a thankless child.

"There comes," says a German writer, "a crisis in the relations of every son to his mother and father. It is when he reaches the age when he can intelligently show appreciation of the service they have rendered. He is apt to take all the self-sacrifice, which perhaps has impoverished their lives, as a mere matter of course. There is no drop of misery in life so bitter as that which the mother tastes in the careless indifference of her daughter."

Tourgenieff, in his "Fathers and Sons," a book which revolutionized thought in Russia, draws this commonplace tragedy of domestic life with terrible power. The simple-hearted old father and mother make home ready with tears of delight for the long-absent boy, only to find that home, and father and mother, alike are tedious and ridiculous in his eyes.

Boys, who live nearer to us than the steppes of Russia, sometimes rate the little learning and polish which they have gained above the noble qualities of soul in those to whom they owe all—even life.

There is a story of two brothers from Rhodes who, having been trained by their father, won the victory at the Olympian games. With one impulse, they carried their laurels to the old man, crowned him, and carried him in triumph around the arena. The spectators showered flowers upon them, crying, "Die, now, Dragoras! There is nothing better left for you in life!"—Youth's Companion.

Farm and Home.

HOW TO KEEP THE HANDS SOFT.—A little ammonia or borax in the water you wash your hands with, and that water just lukewarm, will keep the skin clean and soft. A little oatmeal mixed with the water will whiten the hands. Many use glycerine on the hands when they go to bed, wearing gloves to keep the bedding clean; but glycerine makes some skins harsh and red. These people should rub their hands with dry oatmeal, and wear gloves in bed. The best preparation for the hands at night is white of egg with a grain of alum dissolved in it. "Roman toilet paste" is merely white of egg, barley flour and honey. They say it was used by the Romans in olden times. Anyway it is a first-rate thing; but it is a mean sticky sort of stuff to use, and does not do the work any better than oatmeal. The roughest and hardest hands can be made soft and white in a month's time by doctoring them a little at bed-time. All the tools you need are a nail-brush, a bottle of ammonia, a box of powdered borax, and a little fine white sand to rub the stains off, or a cut of lemon, which will do even better, for the acid of the lemon will clean anything. Manicures use acids in the shop; but the lemon is quite as good, and is not poisonous, while the acids are.—New York Analyst.

THE SUCCESSFUL FARMER.—Life on the farm is wholly different in some respects from life in the city. The dweller in the city may not need to get to his business before eight o'clock in the morning, and has no need to be in a hurry. The farmer, on the other hand, finds his dependants, the fowls, the cattle, horses, etc., ready for his attention by the first gleam of morning light. These and other duties must be got out of the way before the regular day's work begins; and the latter must be begun in good time, in order that it may be pushed along; otherwise, it will do the pushing, to the disadvantage of the master, all day.

Some one has said that he never knew a farmer to fail in business who got up regularly at four o'clock A. M. Be this as it may, beyond all question "the morning is the cream of the day." It is in vain, however, to think of getting up early if one remains awake until ten or eleven o'clock at night. The whole—not part—of the old couplet must be kept in mind:

"Early to bed, and early to rise,
Makes a man healthy and wealthy and wise."

HEALTH HINTS FOR CHILDREN.—Let children romp in the dirt out of doors. They need the vigor of the outer world. Don't send children to school, unless they are robust, before they are seven years of age, and then for not more than two or three hours a day. Never deprive a child of sleep or food, as punishment. Always let a child sleep as long as it desires to, if the sleep be natural. Fathers and mothers, as you value the physical, moral and spiritual welfare of your sons and daughters, tell them "what they ought to know" concerning those duties to themselves and others which they do not understand, and, unless you tell them, can not find out except from depraved and demoralizing persons or literature! Secret uncleanliness and self-excitement do infinite injury to health. It is the parent's solemn duty to instruct the child. If he can not do it, then let him hire a physician to do it for him!

Life is a short day, but it is a working day.—Hannah More.

ADVERTISEMENTS.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

Old Men in Europe and America.

The extent to which the old men of Europe are engaged in the active occupations of life is phenomenal to the American mind. Ferdinand De Lesseps, in his eighty-second year, has just paid a visit to the Emperor William of Germany, aged ninety, to talk over business connected with the Suez and Panama canals. It will be some years before the latter enterprise can be finished at best, but its projector acts as if he would be ready to undertake another work of the same magnitude after its completion. Of course Prime Minister Bismarck, a comparatively young man of seventy-four, had to be called into consultation, and it is fair to suppose that Commander-in-Chief of the German Armies Von Moltke, aged eighty-seven, who recently made such a stirring speech in the Reichstag, had something to say on the subject.

De Lesseps does not appear to have gained much by his visit, from a business point of view, but he was able to carry home to President of the French Republic, Grevy, aged eighty, expressions of friendship, which, it is to be hoped, were sincere. While these old men were thus talking to each other on the Continent, on the other side of the Channel, Gladstone, aged seventy-seven, was girding up his loins to lead the Parliamentary fight in favor of Irish Home Rule. Unfortunately his old friend and co-laborer, John Bright, aged seventy-six, is taking an active interest in opposing him.

It requires but a glance at the public men of this country to see how far we are removed from this state of things. The President of the French Republic might easily be father to a man ten years older than our President, and the German Emperor might be a grandfather to him. The youngest of the men mentioned is old enough to be superannuated and placed on the pension list by our laws as an ex-Supreme Court Justice. It is an extremely rare thing with us for a man of seventy to be busily occupied in political duties. And what is true of public life here is largely true of private activity.

Why this difference between men on the two sides of the Atlantic? Is it climate, early overwork and pressure, manner of living, or all combined, that thus consumes our energies before their time? The question is an interesting one, and worth study.—N. Y. World.

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can be made in a postal card, if it is used to send your address on to Hallett & Co., Portland, Maine, who can furnish you work that you can do and live at home, wherever you are located; few there are who can not earn over $5 per day, and some have made over $50. Capital not required; you are started free. Either sex; all ages. All particulars free.

THE DYING MINISTER.—Burdened with years and labor, the old preacher lay upon his couch, waiting the summons of the messenger to call him across the river. Around him were gathered his children and brethren, ministering as far as they could to his every want. He lay silent for a time, when one of the watchers said, "He is going soon." Tears were flowing freely from many eyes. He roused a little, murmuring something none could understand. "His mind wanders in the last hour," said one. He seems to revive a little. "Raise my head," he said. "Is it time for the sermon? The lights are burning, and the song seems to have died away. Well, my text is from Jesus: 'In my Father's house are many mansions'—blessed words of promise. You poor, lowly ones, who dwell in cabins, remember it is a mansion that awaits you; and you poor, waiting ones, remember that there are many of them. I promise my children to come home; but that mansion is my home. I'm too weary to preach long to-night, my brethren. What is that I hear? The music should not begin before the sermon is over. Strange voices, too—no, not strange, 'tis the wife of my early youth leading the choir—yes, and mother too! I can't preach. Let me lie down and rest." He opened his eyes. In them was a far-away look. Raising his head solemnly, he said, "Let us pronounce the benediction. May grace, mercy, and peace abide—" An unintelligible murmur, and the hush of silence came, to be broken by the sighing of the watchers. The old preacher had preached his last sermon!

MISCELLANEOUS.

To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the mucous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the hacking cough is relieved, the bronchial tubes can have no opportunity to heal.

Ayer's Cherry Pectoral

Soothes and Heals

the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly esteemed than any other pulmonic specific.

L. D. Bixby, of Harlonsville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

Lung Trouble.

For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me, and, I believe, saved my life."

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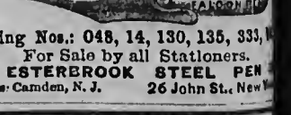

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Christian Advocate.

Marriages.

GORDON—HOGENMOTHAM.—In the Methodist Church, in Yazoo City, Miss., March 22, 1887, by Rev. R. S. Woodward, Mr. James Gordon and Miss Sarah Higgenbotham.

GILMORE—WARD.—In Lake Providence, La., March 15, 1887, by Rev. Thomas J. Upton, Mr. David W. Gilmore to Miss Minnie L. Ward, both of East Carroll parish, La.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

NORSEWORTHY—WILLIAM W. NORSEWORTHY, eldest son of Prof. William F. and Lizzie Norseworthy, was born July 26, 1865; joined the Methodist Church, in Jackson, La., October, 1884, under Rev. M. C. Calloway; graduated from Centenary College, June, 1885; engaged in business at Wilson, La., two weeks thereafter, and died at Norwood, January 16, 1887, from injuries received in the attempt to board a passing train.

Thus ended the bright young life of one for whom I have always cherished a warm and affectionate esteem. As a citizen, he was upright, conscientious and faithful in the discharge of duty; and these noble qualities, combined with a sunshiny disposition, a tender, sympathetic heart, won for him not only the esteem, but the ardent devotion of his friends. When the funeral train halted at Wilson, the entire community gathered to cast a farewell look at the face of the dead; and old and young, white and black, bewailed the loss of the noble character so suddenly snatched from them. As a class-mate, I knew and loved him well. He was pure, loyal and true. He passed through the trying ordeal of college life as amiable, charitable and unselfish as when he entered. Envy and malice to him were strangers; and whilst he industriously sought the honors of knowledge, he always unselfishly rejoiced in the achievements of his companions. But it was in the hallowed precincts of the home circle that the beauties of his character most brightly shone. An ardently devoted son, a royally tender, loving brother, he adorned these sacred relationships, and was a constant source of pure joy to his loved ones. His great ambition was to win position, when he could minister to those who had done so much for him; and what his hands found to do, he did it with all his might. Uniting with the Knights of Honor, he insured his life in behalf of his mother and sisters, so that even in dying he might accomplish in some degree the fond purposes of his knightly spirit. His mother arrived in time to minister to him in his last hours; and to her he expressed himself as perfectly resigned to the will of God. Tuesday morning, January 19, followed by one of the largest concourses of mourning friends ever seen in Jackson, we bore his body to the cemetery, where, after a farewell address from this writer, his loyal comrades of the Knights of Honor laid him to rest, there to await the realization of the fond hopes of Christian resurrection.

His pastor, J. V. PENN.

LEGETTE—SISTER CHARLOTTE F. LEGETTE was born in Marion district, S. C., April 16, 1816. She joined the Methodist Episcopal Church when sixteen years of age, thus obeying her Lord's command—"Seek first the kingdom of God and his righteousness."

She loved the doctrines, polity and ministry of her church; and in fidelity to its teachings and in innocency of life adorned the doctrine of God, her Savior, being a wholesome example to the flock of God. She lived a devoted, useful Christian life. Wherever known, her influence was as an ointment poured forth. The last few years of her life wore years of intense physical suffering. "How can she bear such pain," would be the exclamation of all who bore witness to her sufferings. Yet she bore her suffering with chastened, Christian humility and submission. In talking to her about her approaching dissolution, she spoke with the calmness and confidence of Christian triumph. She was willing, ready; yea, desirous to be released from excruciating tortures of the body. "Blessed are the dead who die in the Lord;" "their works do follow them." Her husband, Rev. Jesse W. LeGette, was an honored, useful local preacher, ordained by Bishops Capers and Soule, and died in Georgia while on their way to Kemper county, Miss. Sister LeGette died at the home of her son, Bro. Bascom LeGette, in Kemper county, Miss., March 10, 1887. May they all meet her among the glorified!

W. G. BACKUS.

PROUTY—SISTER FRANCES JANE GORDON was born in Sumter county, S. C., in 1840; was married to J. W. Prouty, in 1870, and died in Kemper county, Miss., March 19, 1887. She emigrated with her parents to Mississippi in early life. When yet young and in tender years, she was happily converted and joined the Presbyterian Church with her parents. Later in life she, with her husband, Bro. Prouty, under the ministry of Rev. D. C. Langford, joined the Methodist Church.

Sister Prouty was one of the purest and best of women. The writer formed her acquaintance about one year ago. She was then gradually wasting away with consumption. She was a great sufferer for months before she died, yet she bore up under the afflicting rod without a murmur. It was my privilege to visit Sister Prouty a few times during her last sickness, and to administer the holy communion to her and to a few Christian friends by her bedside a few weeks before she died. She talked calmly about dying; told me where she wanted to be buried; also requested me to preach her funeral at the grave. She was perfectly happy for weeks before she died. She leaves a husband and four children, a mother and sister to mourn her loss. God help them to follow her as she followed Christ! On the morning of March 21 we assembled at Buckwater Baptist Church, where I, assisted by Bro. Cunningham, of the North Mississippi Conference, performed the burial service. H. P. LEWIS.

ROBISON—MRS. ELIZABETH ROBISON, daughter of Moses and Catherine Madden, was born March 10, 1803. She was married to William P. Robison, in 1821. She was living in Claiborne parish, La., when the first Methodist preachers came into that sparsely settled country; and she was among the first fruits of their labors. It was under the ministry of that pioneer preacher, Uncle Billy Stevenson, that she was converted and taken into the Methodist Church in 1827.

For sixty years she battled faithfully for the Master's cause, and proved the genuineness of her profession and the power of Divine grace to save and comfort in sorrow and trouble. She lived an exemplary Christian life. She was the mother of fourteen children—eight daughters and six sons—all of whom lived to be grown, except one; ten are still living, and all are members of the church. She suffered much before she died, being confined to her bed four months. A paralytic stroke not only made her helpless, but almost deprived her of speech. Yet what expressions she could give assured her friends of her confidence in Christ and resignation to his will. With great calmness, and in the full enjoyment of peace, she fell asleep in Jesus on March 19, 1887, at the advanced age of eighty-four years, near Simsboro, Lincoln parish, La. Her funeral took place on Sunday, the twentieth instant. A large congregation of relatives and friends, with many tears, followed her to her last resting-place. We deeply mourn the loss of this mother in Israel.

JNO. A. MILLER.

Ungodly men do not know what kind of a book the Bible is. When they read it, it is as if a blind man should turn up his eyes to the star-lit sky. There is nothing to him but darkness, while to others it is a magnificent revelation of the power, and wisdom, and glory of God. Changing the figure, there is rapturous music in God's blessed words to a believer whose life is controlled by them: but to the ungodly there is no sound of a voice, and all is like the silence of death.—Christian Index.

MISCELLANEOUS.

TIPTON, MISS., Oct. 16, 1886.

MESSRS. A. T. SHALLENBERGER & CO.

Rochester, Pa. *Gents.*—The bottle of Shallenberger's Pills sent me in February last I gave to W. G. Anderson of this place; a long standing case of chills and fever. He had tried everything known without any permanent good. In less than ten days after taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effectually driven the malarious poison from his system.

Yours truly,

V. A. ANDERSON.

MATHUSHEK PIANOS!

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PHILIP WERLEIN,

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He introduced the Mathushek Pianos here about Sixteen Years ago, and recommended them to his Friends and the Public as the

Most Substantial Piano-forte MANUFACTURED.

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Clothing and Furnishing Goods,

Successor in Wholesale

—TO—

WHEELER & PIERSON,

No. 86 CANAL STREET,

New Orleans.

Occupation and Longevity.

"Woe to them that are at ease!" says Carlyle; but this anathema does not prevent the English village parson from outliving every other class of his countrymen, not excepting the British farmer, whose peace of mind can not always be reconciled with high rents and the low price of American wheat. Where agriculture is what it should be—a contract between man and nature, in the United States, in Australia, and in some parts of Switzerland—the plow-furrow is the straightest road to longevity; in Canada, where nature is rather a hard task-master, the probabilities are in favor of such half-indoor trades as carpentering and certain branches of horticulture—summer farming, as the Germans call it. Cold is an antiseptic, and the best febrifuge, but by no means a panacea, and the warmest climate on earth is out and out preferable even to the border-lands of the polar zone. The average Arab outlives the average Esquimau by twenty-five years.

The hygienic benefit of seavoyages, too, has been amazingly exaggerated. Seafaring is not conducive to longevity; the advantage of the exercise in the rigging is more than outweighed by the effluvia of the cock-pit, by the tiresome pickle-diet, the unnatural motion, and the foul-weather misery; and from a sanitary standpoint, the sea air. The ozone may have been a marine product, but our Pliocene ancestor was probably a forest creature.

"For what length of time would you undertake to warrant the health of a seaman?" Varnhagen asked a Dutch marine doctor. "That depends on the length of his furlough," replied the frank Hollander, and it will require centuries of reform to redeem our cities from the odium of a similar reproach. In victuals and vitality towns consume the hoarded stores of the country, and only the garden suburbs of a few North American cities are hygienically self-supporting. Permanent indoor work is slow suicide, and between the various shop-trades and sedentary occupations the difference in this respect is only one of degree. Factories stand at the bottom of the scale, and the dust and vapor generating ones below zero; the weaver's chances to reach the average age of his species have to be expressed by a negative quantity. In France, where the tabulation of comparative statistics is carried further than anywhere else, the healthfulness of the principal town trades has been ascertained to decrease in the following order: House building, huckstering, hot-bed gardening (florists), carpenter and brick-mason trades, street paving, street cleaning, sewer cleaning, blacksmiths, artisan-smiths (silver, copper, and tin concerns), shoe-making, paper-making, glass blowing, tailor, butcher, house painter, baker, cook, stone masons and lapidaries, operatives of paint and lead factories, weavers, steel grinders—the wide difference between brick and stone masons being due to the lung-infesting dust of lapidary work, which, though an out-door occupation, is nearly as unhealthy as steel grinding. Lead-paint makers have to alternate their work with jobs in the tin shop, and, after all, can rarely stand it for more than fifteen years; needle grinders generally succumb after twelve or fourteen years.

ANTIDOTE FOR POISON.—It is worth knowing that an antidote for poison oak, ivy, etc., is to take a handful of quick-lime, dissolve it in water, let it stand for an hour, then paint the poisoned part with it. Three or four applications will never fail to cure the most aggravated cases. Poison from bees, hornets, spider bites, etc., is instantly arrested by the application of equal parts of common salt and bicarbonate of soda, well rubbed in on the places bitten or stung.

SICK HEADACHE and a sensation of oppression and dullness in the head, are very commonly produced by indigestion: morbid despondency, irritability and over-sensitiveness of the nerves may, in a majority of cases, be traced to the same cause. Dr. J. H. McLean's Liver and Kidney Balm and Pillets will positively cure.

Heaven begun is the living proof that makes the heaven to come credible. "Christ in you is the hope of glory." It is the eagle eye of faith which penetrates the grave, and sees far into the tranquil things of death. He alone can believe in immortality who feels the resurrection in him already.—Robertson.

MISCELLANEOUS.

LOOK OUT!

Compare this with your purchase!

As you value health, perhaps life, examine each package and be sure you get the **Genuine.** See the **red Z Trade-Mark** and the **full title on front of Wrapper, and on the side the seal and signature of J. H. Zeilin & Co.,** as in the above fac-simile. Remember there is no other genuine Simmons Liver Regulator.

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Singer New Family Needles, 15¢ per dozen; two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra.

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PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10
Decorated Dinner Sets.....from $12 to $35
Colored Band Chamber Sets, new shape.....$3
American Porcelain Dinner Sets, 136 p'ces..$12 00
Stone China Chamber Sets, square shape... 2 50
Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slop Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $2 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

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We have removed to our new location, corner Camp and Common Sts., and invite buyers to look at our New Business Suits, $10 to $20; New Dress Suits, $15 to $28; New Youths' Stylish Suits, $10 to $18; New Stylish Overcoats, $8 to $25; Boys and Children's Suits; $3 up; Dress Shirts, $1 to $1 50; Scarfs; Canton Flannel Drawers, 50c.; Merino and Shaker Underwear, Socks, Collars, Cuffs, Umbrellas and Trunks.

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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. Children often look *pale* and *sickly* from no other cause than worms, and *convulsions* are most frequently the result of these hidden suppers and diners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that *worms* exist in the human system from earliest infancy (therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it never fails. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A. FAHNESTOCK**, and be satisfied with nothing else.

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Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

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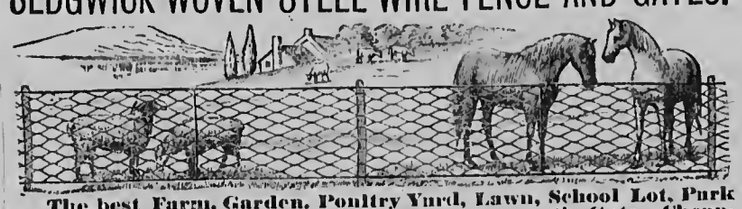

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THE GREAT ENGLISH REMEDY has in thirty years' use in England and five in America never known a case of failure. It contains no opium or mercury. We guarantee every case, and will return the money where we fail. Send us your address and we will refer you to somebody in your neighborhood who knows all about Anti-Dyspeptine, or if immediate relief is desired, send $1.00 for one pkge. PRIVATE FORMULA CO., Lebanon, O.

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American Agriculturist,	3 50	2 75
Daily Picayune—12 mos,	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
" Bazar,	6 00	4 75
" Young People,	4 00	3 25
Demorest's Magazine,	4 00	3 25

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The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $170 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

F. M. GRACE, Pres.
S. J. DAVIES, Vice-Pres.

Weekly Market Review.

(For Week Ending April 5, 1887.)

COTTON.

Low ordinary	8 1-16	@ — —
Ordinary	8 9-16	— —
Good ordinary	9 5-16	— —
Low middling	9 13-16	— —
Middling	10 1/8	— —
Good middling	10 3/8	— —
Middling fair	10 13-16	— —
Fair	11 1/2	— —
Galveston middling	10 1/8	— —
Mobile middling	10	— —
St. Louis middling	10 1-16	— —

SUGAR.

Inferior	— —	— —
Common	4 1/4	4 3/8
Good common	— —	— —
Fair	4 1/2	4 3/4
Good fair	4 1/2	4 3/4
Fully fair	4 1/2	4 3/4
Prime	4 7/8	— —
Strictly Prime	5	— —
Choice	— —	— —
Seconds	4 1/4	5
Choice yellow	5 9-16	5 5/8
Gray White	— —	— —
Choice whites	— —	— —
Stan. Gran	5 3/4	— —

MOLASSES.

Syrup. Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	4	4 1/4
Good	3 5/8	3 3/4
Fair	3 3/8	3 1/2
Ordinary	3 1/4	— —
Common	3	3 1/8
No. 2	— —	2 3/4
Rough	2 75	3 00

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12 1/2	5 25
Choice	3 75	3 90
Fancy	4 00	4 10
Extra Fancy	4 25	4 30

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	— —	2 17 1/2
Grits	2 60	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	52	— —
Yellow	— —	52
Mixed	50	51
OATS:		
Western	37 1/2	— —
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	14 1/2	15
Prime	11 1/2	14 00

PROVISIONS.

PORK:		
Mess	17 1/4	— —
Prime Mess	16 1/2	16 3/4
Rumps	15 00	— —
BACON:		
Fancy breakfast	11 1/2	— —
Shoulders	7	7 1/8
Sides, long clear	8 7/8	9
Sides, short rib	8 7/8	9
HAMS:		
Sugar-cured	12 00	13 00
DRY SALT MEAT:		
Shoulders	6 3/8	6 1/2
Sides, long clear	8 1/2	— —
Sides, short rib	8 1/2	8 5/8

GROCERIES.

COFFEE:		
Prime	— —	16 3/4
Fair	— —	15 3/4
Common	— —	13 7/8
BUTTER:		
Western Creamery	32	33
Western Dairy	20	21
Country	— —	— —
LARD:		
Choice	7 1/4	7 3/8
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cotton seed	35 1/2	36
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	4 00	4 50
POTATOES:		
Louisiana	1	2 50
Western	1 25	1 40
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	3 00	— —
Western	2 75	3 00

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 3/4	— —
2 lb	8 1/2	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	2 00	2 50
Chickens, South'n	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	11	12
Southern	13	— —
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10 1/2
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	19 25	19 75
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

MARCH 29.

Gladstone made an eloquent appeal for Ireland in the House of Commons, which is widely commented upon as an effective exposure of the feebleness of the government's reasons for demanding coercion. The Conservatives are strongly inclined to modify the measure.——Irish priests committed to prison for refusing to betray their people.——Carter Harrison has declined the nomination of Mayor of Chicago.——The Medical College of Tulane University graduated fifty-seven M. D.'s and fourteen masters of pharmacy to-day.——Dr. Ray Palmer, the celebrated hymnologist, died at Newark, N. J., yesterday.

MARCH 30.

Another attempt made to assassinate the Czar yesterday.——A wholesale merchant of St. Petersburg, who is reported to be worth millions, has been shot and killed by a man to whom he refused to give 8,000 rubles for the Nihilist fund. Other Russian capitalists are fearful of a similar fate. They are receiving letters to that effect.——Bismarck has abandoned the idea of neutralizing Alsace-Lorraine.——The Interstate Commissioners will take the oath to-morrow.——The will of James B. Eads was probated in New York to-day.

MARCH 31.

The British Cabinet has decided to abandon that clause in the Crimes Act which provides for the changing of venue from Dublin to London in certain classes of criminal trials. The Liberal-Unionists will support the bill.——At a meeting of the Grant Monument Fund Association to-day, it was stated that the fund amounted to $120,845.——The New Jersey Senate has passed the bill giving women the right of suffrage in school elections.——John Godfrey Saxe, the poet, died in Albany to-day.——The loss of the steamer "Sealer Eagle" is reported. It is believed her entire crew of 250 was lost.

APRIL 1.

The first reading of the Crimes Act agreed to by the House of Commons.——Queen Victoria arrived at Cannes to-day.——M. Antoine, Protestant delegate to the Reichstag from Metz, has been expelled by the German government from Alsace-Lorraine and escorted to the frontier.——The Prefect of Bucharest was attacked and wounded by three Bulgarian refugees. Two were captured and imprisoned. The third escaped by taking refuge in the Russian legation.——Paul Tulane was buried at Princeton to-day.——The case of State *vs.* Wm. A. Strong, ex-Secretary of State, was opened in Baton Rouge to-day.——The President to-day signed the commission of Charles S. Fairchild, as Secretary of Treasury, and Isaac H. Maynard, as Assistant Secretary of Treasury.——The President to-day appointed Martin V. Montgomery, of Michigan, to be Associate Justice of the Supreme Court of the District of Columbia, to succeed Justice McArthur, retired.

APRIL 2.

Lord Randolph Churchill, in a speech at Paddington to-day, declared his adherence to the Tory policy.——The text of the Coercion Bill, now that it has been made public, intensifies the opposition to the measure. The Parnellites express themselves as sanguine that in an appeal to the country the government would be overthrown.——Tried conspirators against the life of the Czar were executed on Thursday last.——It is reported that there is an outbreak at Rustchuk, and that the Bulgarian War Minister has been attacked.——Another phase of the Sunday law was decided by Judge Roman, of this city, on Saturday last. It is this: Business prohibited by the general provisions can not be carried on in the markets.——James L. Travis, of Tennessee, has been appointed timber agent in the General Land Office.

APRIL 3.

Queen Victoria received the local officials of Cannes and the chief English colonists at the Villa Edelweiss yesterday.——The Commercial Cable Company's second cable has been repaired. It was said to have been injured by ice. The system is now in working order again.——Joseph H. Bradley, of Washington, is dead.——The steamer "Saragossa" foundered at sea 350 miles north of Watling's Island. The crew were saved.

APRIL 4.

Advices from Afghanistan say that the Russian railway is completed to Chardjui, Bokhara.——Lord Salisbury welcomed the delegates to the Colonial Conference at the Foreign Office to-day.——In consequence of the explosion in the doorway of his bureau, the President of the Spanish Cortes has cancelled all cards of admission to Parliament buildings held by journalists.——Capt. John Grant, inventor, engineer, commander, legislator, who gave Grant's Pass to the commerce of the Gulf, died in this city to-day.——Cardinal Taschereau reached New York yesterday, on his return from Rome, and proceeded to Quebec.——The health of Hon. Daniel Manning is improving.——The case of the State of Louisiana *vs.* W. A. Strong, ex-Secretary of State, resulted in a mistrial.

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By Geo. M. Beard, A. M., M.D., assisted by several departments by ten eminent physicians. This is the most important and thoroughly practical medical guide ever offered to the American public. It gives a comprehensive and accurate knowledge of medical science of the present day in as much detail as can be useful to those not medically educated. It tells the reader what a family physician would tell him if he had the time and occasion to explain the different diseases, their symptoms and treatment. The statements are clear, thorough and exhaustive. It gives causes, symptoms and remedies for every ill.

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Quarterly Conferences.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Poplarville, at Platonia	Apr. 12
Bethel, at Soule Chapel	16, 17
Hattiesburg, at Ellisville	23, 24
Flint Creek, at Augusta	30, May 1
Mt. Carmel, at Santee	7, 8
Columbia, at Pleasant Valley	14, 15
Seashore, at Bay St. Louis	21, 22
Ocean Springs, at Biloxi	25
Whittington, at White Plains	28, 29
Vancleve, at Shiloh	31
Americus, at Caswell Springs	June 3
Scranton, at Zion	4, 5
Moss Point, at Moss Point	5, 6
Pearlington	
Covington	

The District Conference will be held at Ellisville, beginning Thursday, April 21, at nine A. M. Bishop Duncan will preside.

T. S. WEST, P. E.

MERIDIAN DIST.—SECOND ROUND.

State Line	Apr. 16, 17
Winchester (Big Rock)	16, 17
Stonewall, at Concord	23, 24
Sandersville, at Laurel	30, May 1
Shubuta, at Shubuta	7, 8
Clark, at Manassas	14, 15
Vossburg, at Goodwater	21, 22
Paulding	28, 29
Lauderdale, at Union	June 4, 5
Meridian station	11, 12
West End, at Sukenna	18, 19
Marion, at Cokers	25, 26
DeKalb, at Marvin	July 2, 3
Adamsville	16, 17
Rimusville	23, 24
Heidelberg	30, 31

The Meridian District Conference will be held at Heidelberg, July 28-31.

E. D. NORSWORTHY, P. E.

BRANDON DIST.—SECOND ROUND.

Forest and Morton, at Mutual Union	Apr. 9, 10
Lake, at Lawrence	16, 17
Newton, at Hickman	23, 24
Marvin, at Poplar Springs	30, May 1
Westville, at Pleasant Hill	7, 8
Shiloh, at Cato	14, 15
Franklin, at Franklin	21, 22
Brandon (District Conference)	28, 29
Raleigh	June 4, 5
Trenton, at Basque Chapel	11, 12
Neshoba	18, 19
Hillsboro (Wednesday)	22
Carthage	25, 26
Walnut Grove (Wednesday)	29

The District Conference will be held at Brandon, beginning on Thursday, May 26, 1887.

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez—Jefferson Street	Apr. 9, 10
Natchez—Wesley Chapel	9, 10
Shiloh	16, 17
Rives' Chapel	23, 24
Vicksburg	30, May 1
Carey	7, 8
Red Roue	7, 8
Mizpah	14, 15
Martha	15, 16
Hayes' Landing	21, 22
Wesley Chapel, Yazoo county	28, 29
Mendville	June 4, 5
Hamburg	6, 7
Pisgah	11, 12

W. L. C. RUNNICUTT, P. E.

JACKSON DIST.—SECOND ROUND.

Benton, at Locust Grove	Apr. 9, 10
Raymond, at Clinton	16, 17
Byram, at Byram	23, 24
Mt. Olivet, at Short Creek	30, May 1
Silver Creek, at Lake City	7, 8
Flora, at Benton	14, 15
Yazoo City	21, 22
Madison, at Livingston	28, 29
Camden, at Thomastown	June 4, 5
Jackson	11, 12
Canton	18, 19
Sharon, at Madisonville	25, 26

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Pipkin, at Port Hudson	Apr. 9, 10
Wilson and Centreville, at Centreville	14
Livingston, at Bayou Barbary	30, May 1
Springfield, at Springfield	4, 5
Amite City, at Tangipahoa	7, 8
St. Helena, at Darlington	14, 15
East Baton Rouge, at Blackwater	21, 22
Bayou Sara, at Thompson Creek	28, 29
Woodville circuit	June 3
Perry Creek	4
Woodville	5, 6

J. A. B. JONES, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven	Apr. 9, 10
Scotland, at Peel's School-house	16, 17
Wesson and Beauregard, at Beau'd	23, 24
McComb City, at McComb City	24, 25
Rowerton, at Brandywine	30, May 1
Terry, at Gallman	7, 8
Summit, at Summit	8, 9
Monticello, at Monticello	14, 15
Providence	21, 22
Holmesville	28, 29
Franklinton	June 4, 5
Adams	11, 12

District Conference, April 7-10.

J. M. WEEMS, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

West Point station	Apr. 16, 17
Starkville circuit (Wednesday)	20
Crawford circuit	23, 24
Tibbee circuit (Thursday)	28
Starkville station	30, May 1
Brooksville circuit	7, 8
Macon station (Monday)	9
Columbus circuit (Friday)	13
Columbus station	14, 15
Shoqualak circuit	21, 22
Hebron circuit (Monday)	23
Louisville circuit	28, 29
Platsburg circuit (Monday)	30
Chester circuit	June 2, 3
Tampico circuit (Monday)	4
Walthall circuit	9, 10
Lagrange circuit (Monday)	11
Sturges circuit	16, 17
Salem circuit (Wednesday)	20

B. G. PORTER, P. E.

CORINTH DIST.—SECOND ROUND.

Rossville and Rienzi, at Rienzi	Apr. 9, 10
Corinth circuit, at Gaines' Chapel	16, 17
Kossuth, at Pleasant Hill	23, 24
Iuka circuit, at Neblett's, Chapel	30, May 1
Iuka station	4
Harmony, at Stowdown	7, 8
Blackland, at Pisgah	14, 15
Marietta, at Liberty	21, 22
Pleasant Ridge, at Pine Grove	24
Jonesboro', at State Line	26
Ripley circuit, at Marvin's Chapel	28, 29
Ripley and New Albany, at N. Albany	June 10
New Albany circuit	11, 12

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Richmond, at Brooks' Chapel	Apr. 9, 10
Saltillo, at Mooreville	16, 17
Pontotoc, at Harmony	23, 24
Houston and Wesley, at Houston	30, May 1
Sparta, at Bigelowville	7, 8
Ruena Vista, at Ruena Vista	14, 15
Aberdeen station	21, 22
Prairie	June 4, 5
Okabena circuit, at Tranquilli	8
Ebenezer, at Egypt	11, 12
Athens	16
Caboloola	18, 19
Fulton and Smithville	25, 26
Tremont	28

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Grenada circuit	Apr. 10, 11
Minter City	16
Sunny Side and McNutt	17, 18
Carrollton circuit	21
Coffeeville circuit	23, 24
Atlanta circuit	30, May 1
Pittsboro circuit	3
Sarepta circuit	6
Banner circuit	7, 8
Lodi circuit	14, 15
Tocopola circuit	21, 22
Abbeville circuit	28, 29
Charleston circuit	June 4, 5

C. N. TERRY, P. E.

SARDIS DISTRICT—SECOND ROUND.

Como and Fredonia	Apr. 9, 10
Horn Lake	16, 17
Lewisburg	23, 24
Chulahoma	30, May 1
Senatobia station	14, 15
Senatobia circuit	21, 22
Mt. Vernon	28, 29
Mesledon	June 4, 5
Pleasant Grove	11, 12
Eureka	18, 19
Panola	25, 26

The District Conference will convene at Batesville, May 6.

S. B. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs circuit	Apr. 9, 10
Marshall	16, 17
Early Grove	23, 24
Olive Branch	30, May 1
Pine Mountain	7, 8
Snow Creek	14, 15
Ashland	21, 22
Hickory Flat	28, 29
Emory	June 3, 4
Cornersville	11, 12
Shelby Creek	— —

JNO. BANCROFT, P. E.

WINONA DISTRICT—SECOND ROUND.

Durant and Lexington, at Lexington	Apr. 9, 10
West, at Midway	16, 17
Shiloh, at Jordan Chapel	22
Black Hawk, at Arcola	23, 24
Winona circuit, at New Hope	30, May 1
Winona station	1, 2
Newport, at Spring Grove	6
Sallis, at Spring Ridge	7, 8
Newtonville	12
McCool, at McCool	14, 15
Zilpha	20
Ethel, at Shady Grove	21, 22
Ebenezer	28, 29
Belzona	June 4, 5

B. P. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Indianola	Apr. 10
Austin	17
Mound Bayou	24
Greenville	May 1
Concordia	8
William's Bayou	15
Bolivar	22
Drake's Chapel	29
Jonestown	June 6

District Conference at Greenville, April 28-30.

J. W. HONNOLL, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Distrlct Conference at Carondelet	Apr. 7-9
Traps Street	17
Felicity Street	18
St. Charles Avenue	May 1
Soraparu and Bretonville ct., at Sor. St.	1
Carondelet Street	6
Grosse Tete and False River—Harmony	21, 22
Jackson, La	23-25
Dryades Street	June 1, 2
St. Tammany Mission	11, 12
Algiers and Gretna ct. { At Gretna / At Algiers	3
Baton Rouge	25, 26
Moreau Street	daily
Louisiana Avenue	18
Seashore Camp Ground	16-27
Carrollton and Parker Chapel, at P. Ch.	8
Plaquemine and Donaldsville, at D'ville	11

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield, at Mansfield	Apr. 9, 10
Grand Cane, at Logansport	16, 17
Amaroco and Bellwood, at Cousatche	23, 24
Many and Sabine, at Negrete	30, May 1
Pleasant Hill, at Phillips' Chapel	7, 8
Natchitoches, at Marthaville	14, 15
Consbatta, at Brownsville	21, 22
East Point, at Armstead Chapel	28, 29
Red River, at Lindsley Chapel	June 4, 5
Shreveport	6
Caddo, at Greenwood	11, 12
Mooringsport	13, 14
North Bossier, at Collinsburg	15
South Bossier, at Cotton Valley	25, 26

J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington	Apr. 9, 10
Crowley	17
Indian Bayou	20, 21
New Iberia	May 1
Opelousas	7, 8
Grand Chenier	14, 15
Lake Charles	21, 22
Lake Charles German Mission	22, 23
Plaquemine Brulee	28, 29

S. S. KEENER, P. E.

HOMER DIST.—FIRST ROUND.

Summerfield circuit, at Alabama	Apr. 9, 10
Downsville circuit, at Downsville	16, 17
Indian Village circuit, at Bethel	23, 24
Ringgold circuit, at Ringgold	30, May 1
Sparta and Saline, at Sparta	7, 8

ROBERT RANDLE, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Wetumpka	Apr. 9, 10
Deatsville circuit, at Elmore (Friday)	15
Clanton and Verbena, at Clanton	16, 17
Jemison mission, at Jemison	23, 24
Lowndesboro and Union, at Union	30, May 1
Autaugaville circuit, at Rutledge	May 1
Randolph circuit, at Randolph	14, 15
Pleasant Hill circuit, at Snow Hill	21, 22
Bell's Landing ct., at Bell's Landing	28, 29
Black's Bend circuit (Wednesday)	June 1
Camden and Oak Lawn	4, 5
Pleasant Hill circuit, at Pleasant Hill	11, 12
Prattville	18, 19
Plantersville circuit, at Maplesville	25, 26

H. URQUHART, P. E.

PENSACOLA DIST.—SECOND ROUND.

Brewton and Pollard, at Brewton	Apr. 9, 10
Evergreen, at Castleberry	16, 17
Pensacola circuit, at Warrington	23, 24
Monroeville, at Pleasant Ridge	30, May 1
Powelton, at Thomaston	7, 8
Monterey, at Monterey	14, 15
Pensacola	21, 22
Milton	28, 29
Stockton	June 4, 5
Sepulga, at Mt. Pleasant	11, 12
Graveila, at Friendship	18, 19
Bay Minette	25, 26
Douglassville, at May Creek	July 2, 3
Bellville and Repton	9, 10

The Pensacola District Conference will be held at Milton, Fla., beginning Wednesday night, May 25.

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Christian Advocate.

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ASLEEP IN THE MORNING.

BY REV. HENRY W. TELLER.

What though we found him in the morning, sleeping
The long, deep sleep so sweet to weary eyes?
Tarry no longer at his bedside weeping,
There comes a morning when he will arise.

We laid us down like him to quiet slumber,
Nor wept we at our brief release from toil:
What if the morning calls us forth to number
His hours of labor, and he rests the while?

God smoothed his pillow, and his sleep is dreamless;
No midnight vision breaks his calm repose.
What if his glorious eyes be closed and beamless?
They weep no longer over human woes.

Tarry no longer at his bedside weeping;
Death finds a welcome in an aching heart.
Is it not better to be, like him, sleeping
Than in this bitter strife to bear a part?

We would not falter in the path of duty;
The Lord's appointed way we still would keep;
But this white face is God's own seal of beauty,
"For so he giveth his beloved sleep."

—Christian at Work.

Scraps for a Methodist Quilt.

BY "DORCAS."

No. 1. Picked up in a church on the Sunday night of quarterly meeting, before service:

"How do you do, Sister James? I haven't seen you for a full month."

"Well, I reckon you haint, Sister Lester, cause you haint bin in the right place for to see me. I wus here las' Sunday, an' I wus at prayer meetin' a-Thursday, an' I'm shore I wus a-fillin' my place right on this here bench yisterd'y. Now, whar wus you them same times, an' which on us wus to blame for not meetin' together?"

"Oh, bless your heart, my dear sister; it is just *impossible* for me to get out to these week-day meetings. I have so much to keep me at home. I do generally try to come Saturday to hear the presiding elder, but this time I was too busy."

"Wall, it 'pears to me folks as is anxious 'bout their souls kin 'range home business so they kin go to the gospel feast if they is a-mind to. Lenstwise *I* kin, an' I dare any woman in this here town to try for to turn off more jobs in one weeky day than these here ole han's hev to do. Too busy to come to meetin'! I mout of bin, too; but I knowed the preachin' was a-goin to be here yisterday, and you better b'lieve I riz early Monday mornin', an' I riz early ev'ry mornin', an' I kep' on a-sayin' to myself, says I, There ain't goin' to be no six days' work did this week, else it's goin' to be did in five, for that gospel sarmont I'm a-goin' to feast on."

"I reckon you are right, Sister James. You are rested and enjoying the services while I worked hard all day Saturday, and am no better off for this world to-day than you are, and not only missed the sermon yesterday, but am too tired to enjoy the services to-day."

"Thank the Lord for that sayin', Sister Lester, an', I give you my word fur it, them childern wont be half as heady when they sees they mother a-lovin' of the Lord; an' more'n that, all them botherin' works will be got through with a sight less of frettin' an' worryin' when you makes a pint of goin' to prayer meetins, an' sich like. It done my poor ole heart good to set under the sound of the gospel yisterd'y, an' I tell you the fac' is, we gits the best the elder's got Saturdays. I s'pose he feels down in his soul that them as comes out Saturdays an' prayer-meetin' days is a-tryin' to use this here world an' not 'buse it, an' he kin preach ont'n his own soul. I tell you, it do pay, praise God, to be in arnest a-servin' him, an' them as sez it don't, aint more'n half tried it."

No. 2. Found in a city home:

"Mother, we had a delightful evening; I never saw old and young people enjoy themselves together so well before. I think Mrs. P. has some secret charm about her that everybody feels when they go to her house."

"I reckon you have found out the truth about Mrs. P., my darling, if you haven't found out what the secret charm is. Maybe our friend here, Miss K., can explain your enjoyment last evening, and my freedom from anxiety when you and your brother are under Mr. P.'s roof."

"I felt the same sweet social influence, Mrs. R., that Jennie speaks of, at a musical entertainment, the only gathering that I ever attended at Mr. P.'s. I can give you my explanation of the genial spirit that pervaded that occasion. First and foremost, both Mr. and Mrs. P. are thoroughly pious. Duty and love to God are their watchwords, and these imply duty and love to man. They have no children to claim their attention, but are not, like many similarly situated, intolerant of the faults peculiar to young life, and uncomfortable when children and young people are in their houses, lest something be soiled or put out of order. I think that when they look into the bright eyes that love to gather about them they see more than the bright eyes—they see the *souls* that they represent, and find their chief delight in giving to these young immortals pleasures, from which they can go home full of peaceful joy, kneel and pray before sleeping, and at breakfast next morning can recount, as Jennie will presently do, to give zest to the family meal."

"I wish, Miss K., that there were more people in the Methodist Church like Mr. and Mrs. P. I'm sure that if there were even half a dozen Methodist homes in this city, where the fathers and mothers hadn't forgotten that they used to be young, our preachers wouldn't be distressed by round dances and progressive euchre parties."

"You are right, I am sure, my daughter; and I, for one, shall profit by our morning talk. I shall not be so selfishly forgetful of the desire which our gracious heavenly Father has put into all young people for recreation, but shall think it a high and sacred duty to provide innocent social joys for the young people of our acquaintance. Another good will arise from such a reform, Miss K. (laughingly): Our pastors will have leisure, when we attract the young folks away from sinful amusements, to turn attention to the evil ways of the older Methodists. How we do hide behind young folks, and how keenly they get the lashes!"

Following Capers As He Followed Christ.

BY ATTICUS G. HAYGOOD, D. D.

The Methodist Episcopal Church, South, owes thanks to Bishop Duncan for his strong appeal in behalf of the congregation of colored Methodists in Columbia, who are so earnestly seeking a dwelling-place. And the church owes thanks to the editor of The Southern Christian Advocate for his strong editorial statement of our duty to the needy ones at our doors—the six or seven millions of people of African descent, our neighbors, close by us, and all about us. The special case that called out the Bishop's appeal and that furnished a text and an instance for the editorial deserves consideration. The people the Bishop pleads for need help, and doubtless deserve it. With that appeal for help to aid these members of the Colored Methodist Episcopal Church in the capital of South Carolina, thoughtful and benevolent Southern Methodists must feel a profound sympathy.

But the greater question this special case brings to the conscience of the church challenges no ordinary attention and interest. It brings up the whole question of the relation and duty of Southern Methodism to very needy souls, in God's providence related to us of the South as they are related to no people in the world. The events of the late revolution (however the war may have failed in accomplishing the results hoped for by the Southern people, the movement was revolution) did not unrelate us to the colored people. What relations belong to our common humanity, what duties we owe the colored people as our neighbors, who need much that we can give them, and, if we are minded to follow the Spirit, give them better than any other Christian people in the world can give them—these relations and duties the events of the war could not terminate.

It seems to me a happy coincidence that the special need that called out Bishop Duncan's appeal exists in Columbia, S. C., and that it should have found a sympathetic medium in the old Southern Christian Advocate. Hard by our chief church in Columbia rests the body of William Capers, *clarum et venerabile nomen!* upon whose modest tomb are the significant words: "*Founder of Missions to the Slaves.*" There is no nobler record to be read upon the tombs of kings and priests. And William Capers was wont to voice his great thoughts and heaven-inspired sympathies for the poor and helpless children of Africa in the paper you are called in God's providence to edit at this time. May grace be given to South Carolina Methodists to lead back our great church to a prevailing sense of duty to the posterity of those for whom Capers plead, toiled, labored and prayed. So shall his translated and glorified spirit *now* "see of the travail of his soul and be satisfied."

OXFORD, Georgia.

Theological Skeptic-Makers.

(Continued.)

A few years ago the sun was about the size of a small hillock, maybe a few hundred rods in diameter, and about ten, or maybe a hundred miles distant from us, and rose and set daily—that is, passed round the earth every day, the earth lying still. The Bible read that way, and we all believed it. But the astronomer came along and said this theory would not do at all: the sun was many times multiplied larger than our whole world, and nearly a hundred millions of miles distant, and did not pass round the earth at all.

To these bold innovations religious astronomy would not listen for a moment; for how could men be saved from sin with the sun ninety millions of miles distant and the world rolling over? But the worldly astronomer persisted, and the church, on re-reading and closer examination, found that the Bible did not teach astronomy at all, and concluded that men might be saved though the world did rotate.

And a little later the geologist came along, and said the earth did not spring up out of nothing six thousand years ago, and mature in six days of twenty-four hours each, for the globe itself existed, but in immatured conditions, many millions of years before Adam took charge of it. And the church—some of it—cried, "Heresy, heresy!" And the church reasoned—"How could men be saved and the rocks and water and crawfish and whales be a million years old?" With seas and mountains over six thousand years old, salvation by faith in Christ must be clearly impossible.

But the geologist persisted, declaring it was so, salvation or no salvation. And worse than all that, most of the geologists were themselves eminent and learned Christian men and Christian ministers, and they mixed up salvation and the earth's antiquity in the same lessons.

And then the church re-read the Bible, and inquired—*Why* could not men believe in Christ and be saved even if the rocks were millions of years old? And in thus inquiring, the whole church soon came to see that the atonement of Christ was not essentially geological, and that men might be saved otherwise than geologically, no matter how old the rocks might be.

And yet, strictly, not yet all the church gives in to either the earth's rotary motion or its antiquity. Some still contend that the earth lies still, despite the teaching of astronomy, and that it is just six thousand years old, despite the teachings of geology. And we have a fresh teacher on tertiary grace, the ink of whose book is hardly dry, and who contends that: "Creation preceded the advent of Christ four thousand years. The logic and proofs adduced in this book in support of the position that the world was created in six liberal days of twenty-four hours each, and in support of the position that there is inspired chronology fixing the date of creation four thousand years before the birth of Christ, will hardly be attacked by the critics."

I fully agree with him, that the critics are not at all likely to attack this "logic."

And still, again, chemistry steps up and says: It is the *man*, and not the flesh of the man, that is raised with a spiritual body in the resurrection; and he is likely to have it so. There may be some little hesitancy just here, in a small way; but the God of nature must be the God of the Bible.

I do not know whether Paul studied chemistry as a science, or not; but he certainly spoke as a master in chemistry when he declared: "Now this I say, brethren, that flesh and blood *can not* inherit the kingdom of God: neither doth corruption inherit incorruption."

"That, to say the least, is first-rate chemistry. Munger, in his masterly treatise on "Faith," in defending the fathers in their war against Pantheism, says: "Their philosophy was not yet fine enough to teach them that personal identity consists not in flesh and blood, and so, in their noble zeal for this vital truth (viz., the resurrection), they asserted the resurrection of the flesh." Again, he says, "Teach a thinking man chemistry, and he must be skeptical." That is, under the doctrine that resurrection pertains to the man's *flesh* rather than to the *man* himself.

So, it is easily seen how skeptics are sometimes made in the church, and by the church. Let the church insist that "the world is stablished that can not be moved," and that "in six days the Lord made heaven and earth," and, "if there be no resurrection of the dead, then is Christ not risen"; and insist on antiquated constructions of such passages before science showed the impossibility of the correctness of such constructions, and far more natural ones suggested themselves, and how can thinking men be otherwise than skeptical?

For my part, when I listen to a religious teacher who ignores or repudiates the teachings of science, I try to muster grace enough to pity his ignorance, and to appropriate rightly any truths he may chance to blunder upon, and which, by the way, may oftentimes be very valuable. Often a few grains of good wheat may be sifted out of a bushel of chaff and tares. But irreligious men are not likely to make such sifting.

Now, I want next week, or as soon as convenient, if the editor is willing, to make an argument on the supposition that God made the strata of the earth just that way. "Could not God just as easily as not place away down there the fac-simile appearances of bones and animals?" I propose to answer.

R. ABBEY.

TOULME, Mississippi.

Mansfield, La.

ITS CHURCHES AND SCHOOLS—REV. JOHN PIPES.

The year 1887 has opened auspiciously for all the interests of our work in North Louisiana. The Shreveport district was turned over by the late presiding elder to his new successor in good condition. The appointments made by the Bishop at the late Conference have proved eminently satisfactory. Our preacher, the Rev. J. M. Beard, has been favored with large congregations, and is winning golden opinions by his able ministrations in the pulpit. The Mansfield College is more prosperous than for several years, and the town and country are steadily improving. For several weeks past it has been known that Rev. John Pipes, of this community, had made up his mind to break up his home in Louisiana and remove to St. Louis, Mo. This step was brought about by the fact that Bro. and Sister Pipes are getting old, and find themselves physically unable to keep house in the absence of their children, who have all grown up and settled in other States. As one son and two daughters are residing at St. Louis, the old people have concluded to make their home there. According to previous announcement, Bro. Pipes preached here to-day a sort of farewell sermon, which was attended by all classes of people without distinction of churches.

Bro. Pipes was born near Monroe, La., February 21, 1818. He joined the Mississippi Conference, in 1843, and became a member of the Louisiana Conference at its organization in 1847. After traveling forty years, with that prudence which has been a characteristic of his life, he obtained a superannuated relation. He preached first at Mansfield, in 1844, being then in charge of the Caddo circuit, now sub-divided into four or five other circuits and two stations. In 1853 and 1854, he was station-preacher at Mansfield, and again in 1866 and three years following. For seven years he was presiding elder of the Shreveport district. Thus a great portion of his ministerial life has been spent in this vicinity. For the last twenty-one years he has resided at Mansfield. Here his children have been educated; and, by a good Providence, all of these are yet living and engaged in profitable employment. No man has ever lived so long in any community with fewer difficulties or more universal respect than has been accorded Bro. Pipes in the parish of DeSoto. His mild and gentle disposition, his unswerving integrity and simplicity of character, his humble and godly walk as a Christian, his earnest and faithful labors as a preacher, have left an abiding impression throughout the wide circle of his acquaintance. This was attested to-day by the presence of a large congregation gathered from the town and the surrounding country to hear once more the voice that to many of them had been a familiar one from their childhood. Bro. Pipes chose as his text the well-known expression of the patriarch Jacob in the presence of Pharaoh in answer to a question concerning his age: "The days of the years of my pilgrimage have been an hundred and thirty years. *Few* and *evil* have been the days of my life, and have not attained to the years of my fathers." After a brief historical sketch of his sojourn in this community, Bro. Pipes remarked that the text contained the well-known contradiction exhibited in the life of man—a confession of the ills of this life, accompanied by a regret for its brevity. He said that if we estimate our lives by the standard of worldly happiness, they must inevitably prove to be failures. For, in the first place, a large proportion of the human race, dying before the age of maturity, are necessarily lost for all the purposes of this world. In the next place, one-third of life must needs be spent in earnest preparation for the remainder. Then, if at twenty years we begin a career unincumbered by a widowed mother or aged parents, we must labor the next twenty years to lay up the means of enjoyment. When the proper period arrives, we find our senses defective, our health impaired, and the shadow of old age gradually creeping across our pathway. To this must be added the loss of many friends and early associates by death, and other discounts upon the sum of human happiness. On the other hand, by the Christian view of life's true value, the death of infants instead of being a total loss was a clear gain in the world to come. Millions of infant souls compose the family above. Nor is the death of an infant without a positive value in its influence upon the lives of others. Many a thoughtless parent has been brought to reflection by the transfer of these treasures to the heavenly world. All our sufferings, all our trials, estimated by the Christian standard, make life nobler and its ends more worthy and blessed. Death itself is completed fruition in the faith of the Christian. All that which to the worldly wise man seems loss and substraction from the sum of human happiness becomes the consummation of bliss and joy when viewed through the telescopic vision of faith in a risen and ascended Savior.

The sermon was a very able one, and, being the evident result of a life-time experience in the service of God, had its weight upon the congregation, who all believed and felt that Bro. Pipes knew that whereof he affirmed. If there is one expression that could sufficiently characterize the impression made by Bro. Pipes' preaching, it would be that of the Apostle James—*The meekness of wisdom.* After the sermon, the choir sang Hymn 404—"Guide me, O thou great Jehovah"—and Bro. Beard offered a full and fervent petition for the Divine blessing to attend Bro. Pipes and his family through the remainder of life's journey; and then the pastor invited the people to remain after the benediction and participate in an informal leave-taking of their old pastor and friend. Miss Willie Ricks, in behalf of the ladies of DeSoto parish, then presented Bro. Pipes and his wife with a large and costly silver pitcher as a token of esteem. Mr. Hopgood also presented them with a purse of money in behalf of friends at Grand Cane. The congregation slowly dispersed, many taking a tearful leave of their aged friend and his wife, who were both much affected at these unexpected tokens of public estimation.

Before leaving Mansfield, Bro. Pipes made a donation of almost his entire library to the Mansfield Female College, of which he has been so long a patron and trustee. In the collection are many books of permanent value, and our book shelves are now loaded with something better than Patent Office reports and congressional debates. Thus Bro. Pipes appears not only as a beneficiary, but much more largely as the benefactor of the community where he has lived so long.

T. M. GRACE.

As long as piety in the household continues to be the characteristic of the life of the people of any land, it will never be without the patriot soldier to defend its rights, or the patriot bard to sing its glories.—Dr. M. D. Hoge.

Christian Advocate.

THURSDAY, APRIL 14, 1887.

A DAISY ODE.

BY WALTER KNAPTON LEWIS.

On mossy banks beneath the trees
The violet loves to dwell,
It casts its scent on every breeze
That sweeps its native dell.

The woodland smiles with primrose flowers
When April paints the scene,
Soon bluebells hand the self-same bowers,
And orchids blush between.

The honeysuckle's sweet perfume
Revives the sultry air,
While songsters throng the forest gloom,
And warble everywhere.

But you, my sweet daisy, need no shade
To clothe your sunny form,
You dwell not in the leafy glade,
But breast the rising storm.

Where other flowers would droop and die,
You deck the grassy sod;
And upward glance with golden eye
To meet the gaze of God.

The Sunday-School Lesson for April 24, 1887.

BY C. G. ANDREWS, D. D.

JACOB GOING DOWN INTO EGYPT.

Genesis xlvii. 1-12.

GOLDEN TEXT: "*Honor thy father and thy mother, which is the first commandment with promise.*"—Ephesians vi. 2.

CONNECTIVE AND EXPLANATORY.

Joseph had sent his brothers away with a present for each and three hundred pieces of silver and five changes of raiment for Benjamin. He sent to his father a munificent gift of twenty asses' burden: he also sent wagons for their transportation and provisions for their journey.

When Jacob heard that his son was still alive and was the governor over all the land of Egypt, his heart fainted and he believed not. The sight of the wagons and all that Joseph had sent assured him, and he said: "It is enough: Joseph, my son, is yet alive: I will go and see him before I die." Once he had rebuked Joseph for predicting that his father, mother and eleven brethren would be dependent upon him: and now that it had literally come to pass, it was too much for his belief. He went to Beersheba and sought counsel of God. He was still in doubt as to the propriety of the step, and was not content until the God of Bethel had said, "Fear not to go down into Egypt, for I will there make of thee a great nation." Emphasis ought to be put upon the word *there*. Jacob needed the assurance that even there among a heathen people God would fulfill his promise. Also there, or in that land more highly advanced than other lands in progress and refinement, was there a more favorable opportunity to develop Israel into a great nation than amid the rude and uncultured Canaanites. Jacob sent Judah forward to herald his approach, and Joseph met his father and wept on his neck a good while, while Jacob, in the ecstasy of his satisfaction, said, "Now let me die, because I've seen thy face."

I.—JOSEPH ANNOUNCING JACOB'S COMING TO PHARAOH.

Verse 1. "Then Joseph came and told Pharaoh." Pharaoh had given authority to Joseph to settle his father and the family "in the good of the land of Egypt," and any other sixty-six souls would have been provided for without applying again to the king; but Joseph's wisdom and prudence would avoid any room for his enemies to say that he had shown favor to his kindred, so he placed the responsibility of their settlement upon Pharaoh. "Out of the land of Canaan into the land of Goshen." Their route after leaving Beersheba lay in a direction south or west, probably through Rehoboth, the wilderness of Shur, Baal-zephon and Succoth, the distance supposed to be two hundred and fifty miles.

2. "Took some of his brethren, five men." Why Joseph took five of his brothers, and which five he took to present to Pharaoh, are matters of various conjecture. Some have said that he took the five oldest; others, the five youngest; others, the worst-looking; others, the best-looking. While there is no way to settle it definitely, a lawful conjecture would be that he selected five representative men, as it is reasonable that he wanted to make a good impression upon Pharaoh.

3. "What is your occupation? Thy servants are shepherds." Joseph had anticipated this question and had instructed his brothers how to reply. He knew that shepherds were an abomination unto Egyptians because of their nomadic, lawless lives, and because they sacrificed the ox and sheep, which animals were held sacred by the Egyptians. Truth was motive sufficient for Joseph to brave their prejudices; but in addition the welfare of his brethren prompted him, because their wealth lay in cattle and they were fitted for no other calling.

4. "To sojourn in the land are we come." They doubtless remembered the prediction to their great-grandfather, Abram, that his posterity should be strangers in a land not theirs, and that "afterward they should come out with great substance." The famine was more sorely felt in Canaan because it was in a higher region. Goshen was situated in the valley of the Nile, in the north of Egypt, or, rather, beyond the bounds of Egypt, and was a very fertile region and well suited for pasturage.

5, 6. "Pharaoh spake unto Joseph." The brothers made request for themselves of the king direct: but he replied to Joseph, giving them to understand that Joseph was his prime minister as well as the cause of the favor that was shown them. Pharaoh reiterated his instructions to Joseph to make them dwell in the best of the land, and by common understanding Goshen was regarded as the best for them. "Rulers over my cattle." In those days cattle constituted the principal part of property, and the word "cattle" sometimes was given to describe property generally. So probably Pharaoh was deputizing Joseph to appoint the more enterprising of his brothers in charge of the domestic concerns of the kingdom.

II.—THE PATRIARCH INTRODUCED TO THE SOVEREIGN.

Verse 7. "Joseph brought in Jacob his father." The outward seeming of these representative men were very different. The one rejoiced in all the pomp and prestige of his splendid court; the other came up with the smell of the field upon him, and yet upon this latter had God pronounced one of the highest possible encomiums—"As a prince hast thou power with God and hast prevailed." Joseph's filial affection, as well as his reverence for the God of his fathers, caused him to take pleasure in presenting his honored parent. "Jacob blessed Pharaoh"—invoked upon him the Divine benediction. "Whom thou blessest is blessed." "And without all contradiction the less is blessed of the better."

8. "How old art thou?" Old age in patriarchal times was considered most honorable. In many places in the old Bible ages are recorded with great minuteness. Jacob, doubtless, looked older than he really was, owing to the troublous, wandering life he had led. Pharaoh suggested a compliment in asking a question whose answer would imply veneration and respect.

9. "The days of the years of my pilgrimage are an hundred and thirty years." Jacob realized the shortness of his life, and the highly figurative way of expressing it brought it out in stronger relief. "Days of years." If one looks backward, the years seem days; "we are but of yesterday." Jacob was emphatically a pilgrim—an alien, a wanderer. He journeyed to Mesopotamia and back after fourteen years. He sojourned in Succoth, in Shechem, in Bethel, and in Canaan, where his father was a stranger. His last and longest pilgrimage was into Egypt. "Few and evil have the days of my life been." Bitterly had he suffered the consequences of his deception of his father and his robbery of his brother. For fourteen years he had been an alien from his father's house; he never looked upon the face of his mother whose misguided affection had counseled him to wrong. His own sons, following his example, had conspired against their father and, like him, had cruelly wronged their own brother. "The way of the transgressor is hard," even though God showeth mercy. "I have not attained unto the years of my fathers." Jacob lived in all one hundred and forty-seven years; Isaac, his father, lived one hundred and eighty, and Abraham, his grandfather, one hundred and seventy-five. There was a still greater difference between his age and that of some of his more remote ancestors. Noah lived nine hundred and fifty years, and Methuselah nine hundred and sixty-nine.

11. "Joseph gave his father and brethren possession in the best of the land in the land of Rameses." There is a city, as well as a district, which bears the name of Rameses, or Raamses. As a district, it is the same as Goshen. The city is situated in the western part of the district, and is the place whence the memorable journeyings of the children of Israel began.

12. "Joseph nourished his father and brethren." When we read in Isaiah i, 2, "I have nourished and brought up children," it is made plain how completely Joseph's father and brethren were dependent upon him. They looked to him for the daily allowance of bread to sustain life. How often did their abject condition suggest to them the literal fulfillment of his dreams! Yet, with characteristic generosity, Joseph never reverted to the past except to try to quiet the upbraidings of their consciences and to make them overlook their own meanness in the merciful providence of God, who overruled it all for good.

Sam Jones Camp Ground.

MR. EDITOR: At a meeting of the trustees of the Sam Jones Camp Ground the writer was formally requested to give, through the NEW ORLEANS CHRISTIAN ADVOCATE, some information for the mutual benefit of the camp meeting and the public. This camp ground is situated two miles north of Gloster, Amite county, Miss., and exactly opposite the railroad mile-post denoting 146 miles from New Orleans and 309 miles from Memphis. It lies along the railroad two acres deep and four long. Just outside the southern boundary a magnificent spring, clear, cold, and remarkably bountiful, gushing over its curbing on the hillside, pays its hasty tribute to a crystal stream in the vale, and these waters, blended in a beautiful stream, take their course directly through the grounds. Enhancing this charming feature, about midway on the grounds the waters of another spring, cold, pleasant, and mineral, after running a few paces in abundance, find an exit in the same channel. At the base of a hill, between this stream and the railroad, the builders have utilized a natural auditorium. Here the delighted hearer is strongly impressed that the "groves *were* God's first temples," and even the experienced attendant upon camp meetings is captivated. Here the worshiper, seated on the same hill through which in a deep gorge the railroad track is laid, is entirely secluded from sight of the busy trains, while the hills and dales far and near, clothed with virgin forest trees, invite him to the freedom of the wild woods. The first and only meeting was held here last year, and already there are claimed for these springs qualities for the cure of the invalid. But, better still, the souls of saints and sinners enjoyed in a wonderful measure the restoration of the Holy Christ. This has been "noised abroad," and we want the multitudes to know when and how to come together here.

The trustees have selected, as a permanent time for their camp meeting to begin, Friday before the first full moon in September, which will be this year August 26. A keeper is living on the grounds for the purpose of improving them and building tents. Three of the trustees—viz., F. C. Huff, Jno. F. Cassels and Dr. J. R. Whittington—compose a committee on building and correspondence. Prompt and satisfactory communication can be held with them at Gloster, Miss. Privilege to select ground for camping is granted to all, and no charges for license are made. But it would be well to remember that the most eligible sites for tenting are constantly being claimed. Accommodations for man and beast, hotel, restaurant, stables, etc., are provided for the convenience of the visitor from a distance and from the surrounding country, at reasonable rates.

This camp meeting held in this picturesque spot, surrounded by a people in whom the camp-meeting spirit abounds, managed by trustworthy, God-fearing men, upon which the seal of success has already been set, so full of promise for usefulness, is freely commended to all for present consideration and practical use, profitable recreation and earnest prayer.

Mr. Editor, we hope you will be one of our happy number this year. After six months more of toil so enriching to your readers, leaving the cares of your office six hours behind you, may you come up, and in turn may *you* be enlarged. If you seek a change in this unique spot, it will certainly be found. The whistle blows, the bell rings, and one moment more you have "*gone into the country.*" Come, and let everybody get ready to come. J. WILSON BROWN.

GLOSTER, Mississippi.

Cyclones, Storms, Poundings, etc.

MR. EDITOR: I admire that high degree of Christian civilization which prompts the members and patrons of our church to give their newly appointed pastor a warm reception, accompanied with an ample supply of all that is necessary for the comfort and support of himself and family: but I can not see the appropriateness of designating these purely benevolent and Christian acts by such expletives as "cyclones," "storms," "poundings," "tornadoes," etc.—the ugliest and most destructive phenomena in all nature. I think such expletives in such connection are in bad taste—at least, so it seems to me. I admire and greatly rejoice in the increasing love of our people for their pastors and their increasing liberality in supplying all the wants about the parsonage; but why these works and labors of love should be so uniformly called by the preachers after the most repulsive and dreaded things in the world shows a singular taste. I trust our brethren will find names for this most beautiful and lovely illustration of our holy Christianity that will more appropriately express the thing done than the ugly names so often used to express it. We all have an instinctive horror of cyclones, storms, poundings, etc.; then why use such names in connection with the beautiful parsonage meetings between a pastor and his parishioners? We want our Conference organ to be pure, consistent and elevated, and have nothing inappropriate in it. In the ADVOCATE, of March 24, Bro. Upton, of Lake Providence, has an article that will do to imitate in writing of these parsonage meetings. J. G. JONES.

HAZLEHURST, Mississippi.

From the Work.

ANOTHER COPIOUS SHOWER.

MR. EDITOR: "The lines are fallen unto us in pleasant places." In the necessary change of homes—this itinerant family having tabernacled among "mine own people" for four consecutive years—it was our lot to remove nearly three hundred miles. Favored by Providence, we changed our base before the *real* winter set in. Leaving Fayette after a farewell breakfast with kind friends, December 29, we derailed ourselves at Scranton, next day, at 11:30 A. M., having spent a pleasant night with old friends in your city. Here first began the systematic kindness which has ever since marked the course of our people toward us. Three official members came to greet us, with two family carriages to convey us (we being decidedly *plural*) to our "new home," which lies four miles north of the railway. This foretold the thankful care that Moss Point has for its preacher's family. At the nicely furnished, well-arranged and beautifully situated parsonage several of the "Earnest Workers" welcomed us in word and deed. A bountiful dinner needed not the sauce of keen appetites to give true relish. A well-stored pantry suggested future dinners numerous.

We were not slow to learn the pleasing and promising fact that all the people were greatly disappointed at losing unexpectedly their former pastor, Bro. R. J. Jones. Only the height of his exaltation could give them comfort concerning these things. We then thought it a good sign—we still believe it. How gratifying to hear only words of love and praise about your predecessors! It inspires the hope that we may, by God's gracious help, so go in and out as to receive the same treatment when we are succeeded. So *should* it always be. In our grand economy the pastorate is *one*, though the pastors be many. Our loyal people feel it so, and act accordingly.

Three months have elapsed. Meanwhile much family sickness and the shadow of death have prevented my doing full service in pastoral work. The continued kindness showered upon us through it all has intensified our gratitude and love. The dews of gracious giving have distilled almost daily. But not satisfied with this, about one week ago, Tuesday evening, March 22, two godly women in a few hours' time so opened the windows of liberality among the people generally that a great and acceptable rain fell in the parsonage hall. With unusual judgment and great liberality the presents were chosen. Among other creature comforts we mention a barrel of flour, six hams, sugar, coffee, tea, canned goods and other groceries in bountiful supply and rich variety, besides some dry goods and substantial donations in money. One of the pleasing features of the occasion was that many of the children and young people, and several members of other churches contributed liberally. A number of the kind donors graced the parsonage with their presence during the evening. This coming from a people whose assessments are fully paid up to date, and who have made a free-will offering of fifteen dollars extra to education very lately, speaks well for their practical godliness. The reward for such manifold grace is *on high*. But its manifestations cheers and strengthens us as we go. May the Lord of the vineyard plentifully water from above those who have thus refreshed us with loving kindness, and help us faithfully to minister to them in spiritual things.

Gratefully,

J. P. DRAKE.

MOSS POINT, Mississippi.

ALONG THE GULF COAST.

MR. EDITOR: I have been on the seashore just three weeks. I have been to church once, twice and sometimes thrice a day ever since I have been here. About forty sermons have been preached from Methodist pulpits in that time along this coast, and there has been a moving among the "dry bones of this valley." I first visited Bro. B. Jones' work. He, assisted by Bros. Bowen and Ahbey, had a splendid meeting at Bay St. Louis. It glowed under the Spirit's influence. The Quarterly Conference was held at Long Beach. Then we went to Pass Christian and, under the guidance of Bro. Jones, we had preaching there every night for nearly a week. Bro. Jones is moving among his people with activity and acceptability.

Dr. Ahbey is making himself useful to this coast. He went with me to Ocean Springs and preached for us two or three times. Bro. Bowen came on Monday. He is a much-honored instrument in the hands of the Lord. The meeting at Ocean Springs was remarkable in spiritual power. A brother, attending, said he had traveled over a large part of this continent, had been in many meetings, had heard our most distinguished preachers, had heard Dr. Cook in Scotland, Chalmers, and Spurgeon in his immense tabernacle; but that he had never seen anything like this. At a service for men alone the house was full. Bro. Bowen preached; he insisted on purity of life in husband, as well as wife; brother, as well as sister. At the close of the service he asked every man present to come up and give us their hands that would try to make Ocean Springs better by their lives and influence. Almost every man and boy in the house came forward and shook the preachers' hands. The Baptists and Presbyterians heartily joined in the service. One preacher, alluding to the increase of brotherly love and good fellowship among the churches, intimated that there might have been a time when the corn grew scattergrained on the denominational cob, and the churchy shuck large and bulky, giving some ground to dispute over it, as it was the main thing; but now we were raising too much corn to quarrel over the shucks. The meeting at Ocean Springs is still continued. There had been twenty-seven accessions up to last Tuesday. Bro. Thompson is growing more and more in favor with his people.

Next I came to Scranton, where Bro. and Sister Hays are winning the hearts of the people. Some of the people here say, "Bro. Hays is one of the best preachers in the Mississippi Conference;" and some of them leave the "one of" out of the sentence. We have had preaching here for about a week; congregations large and attentive. Judging from the way they listen to an almost exhausted and broken-down preacher, I think preaching from a fresh and vigorous man would accomplish much good here. This coast has improved much since I was here four years ago. Many new buildings have been erected, and many others repaired and freshly painted. People from the North are here seeking seaside homes for the winter. I have not space to tell you of the great city to be built here, at this terminus of the Ship Island railroad, when we have thirty feet water from the railroad wharf to the open sea. Yours, etc.,

T. S. WEST.

SCRANTON, Mississippi.

FRANKLINTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: It is a source of comfort and instruction to me to read the early reports from the brethren concerning their charges. It is only by this intelligence that one can ascertain how he is succeeding in the work appointed to him. I am sorry only because all of us are not prepared to report as favorably as some have done; but because we are not, is that any reason why we should be silent? Of course it is very desirable to be able to say: "Every department of church work is flourishing and collections all up," for there is nothing that gives greater pleasure to a true pastor's heart than the prosperity of the work whereunto God has appointed him. Neither is there anything that so wraps his soul in seas of sorrow as do spiritual deadness and indifference on the part of those to whom he is sent to serve.

Mr. Editor, this is a new charge, and I hope it may never be new again, for its frequent changes of relationship have completely paralyzed the spirit of unity between the churches. Therefore, it is impossible to prosper as others do till this is overcome. But, as there are warm hearts and willing hands, it is fully expected that perfect sympathy and unity will be restored soon. Then grand and glorious results will follow—results good to *all* and honor to the great cause of our dear Jesus. This charge is composed of six appointments and about two hundred and sixty members. We have two Sunday-schools, and each seems to be improving. We expect to have more soon. One prayer meeting and one family altar. We have raised and sent to Dr. Kelley, at Nashville, $40 of our foreign missionary assessment: and, if the rain had not hindered us from having service on Sunday of our quarterly meeting, the entire assessment would have been obtained. There is less prejudice against the collections ordered by the Annual Conference on this charge than any country charge of my knowledge.

Franklinton has the nicest and finest church and parsonage I have seen in any village or town. The church is well finished and furnished, and cost more than $1,600. The parsonage *is the* gift of that liberal-hearted brother, Robert Babington, and cost more than $1,000. It was also furnished by him. In addition to "the house we live in," which is a model of beauty, is a neat garden and a good barn for our buggy and forage and stalls for "Charlie."

We were kindly received, and have been kindly treated since. We have received nice presents in the way of delicious things to eat, best of wood to burn and valuable additions to baby's wardrobe. We return many sincere thanks for all kindness, and pray God that we may serve this people well.

J. G. SIBLEY, P. C.

MARVIN CIRCUIT, BRANDON DISTRICT.

MR. EDITOR: We have no great revival in any church work; but I think I see signs of a rising tide. The prayer-meeting goers and the prayers are more spiritual, the Sunday-school better attended and better lessons. Attendance on public preaching and attention, good. We are not getting much cash on collections, but a good subscription. The people of this country hurt every enterprise by having to go on credit; and woe to the preacher who can't preach on credit and stay out of debt! No storms nor cyclones, but precious visits and full hands call in every few days. We are sometimes perplexed, but never in despair. My wife says, "When we need money I give way what we have, and then I get some more." So giving is a necessity. We are now organizing the forces of duy against the powers of darkness, and Rankin county will vote wet or dry April 6. Prohibition is in the air; and, best of all, it is in the hearts of the best men and women of the land. And we are going to plant it *deep* in the hearts of the rising generations.

L. P. MEADOR.

STEENS CREEK, Mississippi.

AMITE CIRCUIT.

MR. EDITOR: The assessment for foreign missions, Amite circuit, Woodville district, Mississippi Conference, has been forwarded in full to Dr. Kelley. This in accordance with promise made at Annual Conference.

J. WILSON BROWN, P. C.

"Only after Death."

WHAT WONDERS THE MICROSCOPE HAS DONE FOR US.

NO LONGER OBLIGED TO DIE, TO FIND OUT "WHAT'S KILLING US."

One of the leading scientific publications states that many people are now using the microscope to discover the real cause of disease in the system, and to detect adulterations of food and medicines.

This wonderful instrument has saved many a life. A microscopal test shows, for instance, the presence of albumen, or the life of the blood, in certain derangements of the kidneys, but medicine does not tell us how far advanced the derangement is, or whether it shall prove fatal.

The microscope, however, gives us this knowledge:

Bright's disease, which so *many* people dread, was not *fully* known until the microscope revealed its characteristics. It greatly aids the physician, skilled in its use, in determining how far disease has advanced, and gives a fuller idea of the true structure of the kidney.

A noted German scholar recently discovered that by the aid of the microscope, the physician can tell if there is a tumor forming in the system, and if certain appearances are seen in the fluids passed it is proof positive that the tumor is to be a malignant one.

If any derangement of the kidneys is detected by the microscope, the physician looks for the development of almost any disease the system is heir to, and any indication of Bright's disease, which has no symptoms of its own and can not be fully recognized except by the microscope, he looks upon with alarm.

This disease has existed for more than 2,000 years. It is only until recently that the microscope has revealed to us its universal prevalence and fatal character. Persons who formerly died of what was called general debility, nervous breakdown, dropsy, paralysis, heart disease, rheumatism, apoplexy, etc., are now known to have really died of kidney disease, because, had there been no disorder of the kidneys, the chances are that the effects from which they died would never have existed.

As the world becomes better acquainted with the importance of the kidneys in the human economy by the aid of the microscope, there is greater alarm spread through the communities concerning it, and this accounts for the erroneous belief that it is on the increase.

As yet neither homeopathist nor allopathist is prepared with a cure for deranged kidneys, but the world has long since recognized, and many medical gentlemen also recognize and prescribe Warner's safe cure for these derangements, and admit that it is the only specific for the common and advanced forms of kidney disorders.

Formerly the true cause of death was discovered only after death. To-day the microscope shows us, in the water we pass, the dangerous condition of any organ in the body, thus enabling us to treat it promptly and escape premature death.

As the microscope in the hands of laymen has revealed many diseases that the medical men were not aware of, so that preparation, like many other discoveries in medicine and science, was found out by laymen, outside the medical code; consequently it comes very hard for medical men to indorse and prescribe it. Nevertheless, Warner's safe cure continues to grow in popularity and the evidences of its effectiveness are seen on every hand.

Some persons claim that the proprietors should give the medical profession the formula of this remedy, if it is such a "God-send to humanity," and let the physicians and public judge whether or not it be so recognized.

We, however, do not blame them for not publishing the formula, even to get the recognition of the medical profession. The standing of the men who manufacture this great remedy is equal to that of the majority of physicians, and the reason that some doctors give for not adopting and prescribing it—viz.: that they do not know what its ingredients are—is absurd.

Mr. Warner's statement—that many of the ingredients are expensive, and that the desire of the unscrupulous dealer or prescriber to realize a large profit from its manufacture by using cheap or injurious substances for those ingredients would jeopardize its quality and reputation; and that Warner's safe cure can not be made in small quantities on account of the expensive apparatus necessary in compounding these ingredients—seems to us to be a reasonable and sufficient one.

The universal testimony of our friends and neighbors, and the indisputable evidence that it, and it alone, has complete mastery over all diseases of the kidneys, is sufficient explanation of its extraordinary reputation, and conclusive proof that it is, perhaps, the most beneficent discovery known to scientific medicine since the microscope revealed to us the all-important nature of the organs it is designed to reach and benefit.

Earnest Workers.

Every man when he first sets out to achieve success in any work sees innumerable difficulties looming up in every quarter to discourage him by a knowledge of his limitations; and this is the reason so many relax their efforts, moderate their zeal, and finally abandon altogether their undertakings.

It appears like presumption or lack of sense to persist in any scheme or pursuit when upon mature reflection it does seem unattainable; but this discouragement may arise from two sources—either from a false estimate of our abilities, or a lack of courage to confront obstacles and battle with them.

God, however, never stimulated a man to do more for Him or his fellow-man than he has commanded him. All that he demands of us is to be earnest in our life-work, whether great or small, and to perform it to the utmost of our ability.

He whose powers are limited and where range of thought, action, and influence is bounded by insuperable barriers, and yet who is faithful and true to all required of him, is a far more acceptable agent in the sight of God than is he who is dowered with the richest facilities for the accomplishment of all he undertakes, and who looks down disdainfully upon others whose possibilities for good or evil are inferior to his own.

It is impossible for us all to be workers in some broad field or mighty cause, or to have our names and talents the theme of every tongue. This may be what man aspires to, but not what God would accept as the only effective service.

In the great civil contest that desolated our country a quarter of a century in the past our women could not go out to the carnage field and bear their country's ensign amid those leaden tempests dealt out by our foes, nor could they fill up the gaps of the dead and dying; but they did their work of love and duty at home as heroically and faithfully as our soldiers amid the shock of battle. They stood bravely at their posts of danger, and were true to every trust, however grand or lowly, till a life of stint and multiform suffering was closed by the merciful hand of death.

No mother dries her tears, closes her vigils, and ceases to pray for the helpless little creatures of her love and care because her work of sacrifice and hardship is not heralded by every passing breeze to an admiring world, or because it is a small thing of common occurrence the world over for all true mothers to submit uncomplainingly to their lot as a decree of necessity.

Every mother can not give to the world a Luther, a Calvin, a Wesley, a Washington; yet maternal pride and affection are as earnest in their efforts to develop and cultivate the latent powers of each little one as if such noble reward were to crown her efforts.

We must be content to be earnest, hopeful, faithful toilers without the anticipations of man's recognition. The great good deeds live, no longer in grateful hearts than the smaller ones, and in the great day of final reckoning the faithful, patient watcher at the couch of human suffering will be a crowned victor as well as the lauded hero of a score of battle-fields.—Baltimorean.

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The Church and Amusements.

The question of amusements is a common one in the Christian mind. It is usually answered by warning the questioner that what is doubtful, what is excessive, if not doubtful, what hinders prayer or hurts zeal or harms others, is unlawful to the Christian. The relation of the church to amusements, is a modern phase of the same question. As the church has to expound the duty of the individual Christian, and to warn him of possible or certain damage in the use of popular amusements, the church itself has been asked to furnish entertainments stamped with the seal of its own approbation, and warranted sure to amuse, and safe from harm. As the church points out the danger to Christian graces that accompany the theatre, the opera, the dance, the card-table, and much else, it is called upon to name pleasures its members may enjoy without criticism and reproof, and certain to be free from the worm in the bud, the serpent in the cup. This plausible appeal has led some churches to recognize the dramatic element in human nature, and to give it a chastened opportunity to express itself in tableaux, charades, and pious amusements in great variety.

The world itself has always been an awful example of the effect of making combinations to do easy things. It has always been a fresh evidence of the depravity of human nature, that societies of men bound together for the easy purpose of pleasure seeking, have never long been restrained by cautious by-laws from exceeding the limits laid down for indulgence. When in the world men combine for intellectual or moral ends, ends that are reached only by paths of pain and effort, woe to these combinations, so far as these ends are concerned, whenever the easy pleasures of the flesh are coupled with the difficult aims of the mind. How many wrecks of lyceums, with their debates and libraries, have been made on this rock of an attempt to do the easy and the hard thing by the same co-operation! Such is human nature, that it should be cautious about combining outside of the lines that are instinctive and necessary, unless it be to secure some worthy end, less difficult to the united power of many, than to the single strength of one. Such is human nature, that when men do combine to cater to each other's natural fondness for pleasure, the worse element of the combination has often an easy triumph over the better, and men vote for indulgences in clubs which individually they would shun.

The church has been formed in part to be to the world a glorious example of the wisdom of uniting to do the hardest things: to worship God, to grow in grace, to lead a holy life, to promulge the gospel, and to go about doing good. All these efforts require omnipotent grace and the strenuous effort of man. They demand a covenant with God, and a compact with all Christ's disciples, that heart may encourage heart, and hand strengthen hand in a mighty resistance to the world, the flesh, and the devil. The moment we add to the church's catalogue of duties the amusement or entertaining of her membership, or of the world that throngs her courts, we introduce an element foreign to her nature, and one that will be sure to damage her character and tend to defeat her mission.

While we would encourage sociability in our churches, and all the safe means that foster it, we urgently warn against a plausible sentiment, the adoption of which would make the Christian brotherhood, contending for truth and life, a company of moral clubs bent on having a good time: would rapidly obscure the word and work of Christ; would gather an audience, but not a church; would entertain the masses, but not save souls.—Evangelist.

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No medicine introduced to the public has ever met with the success accorded to Hop Bitters. It stands to-day the best known curative article in the world. Its marvelous renown is not due to the advertising it has received. It is famous by reason of its inherent virtues. It does all that is claimed for it. It is the most powerful, speedy and effective agent known for the building up of debilitated systems. The following witnesses are offered to prove this:

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Coshocton Station, N. Y., Dec. 28, 1884.

GENTS:—A number of people have been using your Bitters here, and with marked effect. In fact one case, a lady of over seventy years, had been sick for years, and for the past ten years I have known her she has not been able to be around half the time. About six months ago she got so feeble she was *helpless*. Herald remedies, or physicians, being of no avail, I sent to Deposit, forty-five miles, and got a bottle of Hop Bitters. It had such a very beneficial effect on her that one bottle improved her so she was able to dress herself and walk about the house. When she had taken the second bottle she was able to take care of her own room and walk out to her neighbor's, and has improved all the time since. My wife and children also have derived great benefit from their use.

W. R. Hathaway,
Agt. U. S. Ex. Co.

AN ENTHUSIASTIC ENDORSEMENT.

Gorham, N. H., July 15, 1886.

GENTS.—Whoever you are, I don't know, but I thank the Lord and feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago, I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever were. It used to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind.

TIM BURCH.

A PHYSICIAN'S TESTIMONY.

My wife was troubled for years with blotches, moth patches and pimples on her face, which nearly annoyed the life out of her. She spent many dollars on the thousand infallible (?) cures, with nothing but injurious effect. A lady friend, of Syracuse, N. Y., who had had similar experience and had been cured with Hop Bitters, induced her to try it. One bottle has made her face as smooth, fair and soft as a child's and given her such health that it seems almost a miracle.

A MEMBER OF CANADIAN PARLIAMENT.

A RICH LADY'S EXPERIENCE.

I traveled all over Europe and other foreign countries at a cost of thousands of dollars. In search of health and found it not. I returned discouraged and disheartened, and was restored to good health and spirits with less than two bottles of Hop Bitters. I hope others may profit by my experience and stay at home.

A LADY, AUGUSTA, ME.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D.D. REV. J. T. SAWYER.
REV. W. L. C. HENNICUTT.

THURSDAY, APRIL 14, 1887.

Briefs.

By the help of one of our active pastors we have been able to procure the following statistics of churches and schools in New Orleans: The whole number of churches is 171. Baptist, 50; Roman Catholic, 35; Methodist Episcopal, 26; Presbyterian, 14; Episcopal, 12; Methodist Episcopal Church, South, 11; Lutheran, 8; Evangelican Protestant, 6; Jewish, 5; Congregational, 2; Christian, 1; Greek, 1; Unitarian, 1. There are, private schools, 141; public schools, 51. By no sort of ingenuity has our reporter been able to find out the number of saloons; but, as they are doomed, we can afford to do without that knowledge.

Attention is drawn by the British Medical Journal to the extraordinary decrease in the consumption of alcohol in workhouses in the last fifteen years. The total expenditure for England and Wales in 1871 was £82,551. In 1881 it was £60,303; 1885 it was £44,820. This is not due to a decrease in the number of inmates, for since 1881 twenty-five per cent. less drink has been taken by three per cent. more inmates. Fifteen provincial workhouses have reported no expenditure, and several more have reported expenditure varying from 18s. to 5d. for a year's consumption. "This reduction by one-half in fifteen years, and one-quarter in five years," says The British Medical Journal, "is as gratifying as it is remarkable. It is an indication of the radical change of medical opinion in the direction of the exceptional and guarded prescription of alcohol in accurately defined doses for the occasion only."

TO THE SISTERS.—What is the reason that every sister who reads this ADVOCATE is not a subscriber to the Woman's Missionary Advocate, published by our House in Nashville? Is it because she can not raise the small sum of fifty cents a year? If the editor should accuse any sister of being too poor to pay fifty cents a year, his accusation would be resented as downright slander and as an open insult. So the reason for not taking the Missionary Advocate can not be the poverty of the sisters. Is it because the paper is not worth fifty cents a year? Twelve numbers for fifty cents is just four and one-sixth cents per number. Now, if you could see this monthly with its fifteen pages of solid reading on missionary topics, consisting of bright notes by the editor, Mrs. Butler; interesting letters from workers and travelers in our mission fields; its miscellaneous department of news about the work; its Home Department, showing what is being done by the workers at home, and its Juvenile Department, recording what the little ones are doing for the Master's cause, you would say it is the cheapest paper that is published. Sisters, you ought to be ashamed that your names are not on the subscription list of the Woman's Missionary Advocate.

In earthly journeys, he is safest who stops often to inquire the road from others; but in our heavenly journey—our way to the right—the more we inquire from others, the more we err; the light must come from within, not from without.

That I May Know Him.

Paul described his conversion by saying, "God revealed his Son in me." And when he wanted other people to be converted, he "preached Christ unto them." A knowledge of Christ, in the sense in which Paul used the term, is a knowledge essentially different from any and every other knowledge. It has a saving quality, which is imparted to him who obtains that knowledge. This quality gives it a vitality that does not exist in any other knowledge. It is this quality—this saving efficacy—which Paul denominates "the excellency of the knowledge of Christ." For the attainment of this "excellency," he declares that he had "counted all things loss."

Paul had a good measure of knowledge of different sorts. He was learned in language and philosophy and history and all the literature of his day. No doubt he appreciated the benefits which came to him from this acquisition; but when God opened another department of his being, and revealed to him the knowledge of Christ within, "the hope of glory," he exclaimed, "I count all things loss for the excellency of the knowledge of Christ Jesus, my Lord." This knowledge satisfied, because it saved; and because it saved, he called it "the excellency of the knowledge of Christ." To him it was the best of all knowledge. In comparison with it, everything else was the merest trash. The experience of every true Christian tallies with the experience of Paul on this point. Experimental knowledge of Christ surpasses all other knowledge in breadth and length and sweetness.

To know him as a Savior is the best of all knowledge to a lost sinner! To come to the consciousness, that "I live by the faith of the son of God, yet not I, but Christ liveth in me," excels in preciousness all other experiences of the human spirit! To know and feel and realize that "he loved *me* and gave himself for *me*," is a rock to which the tempest-tossed soul can fearlessly anchor itself and outride the fiercest storms that blow over the sea of human life. To know Christ in the pardon of sin, to feel the influence of his regenerating Spirit and to realize the sanctifying power of his truth upon the life are the things that satisfy the unrest and calm the agitations of restless souls. The blessed word of our Lord to his disciples was, "In me ye shall have peace." So Paul, having tasted of this blessed knowledge—having experienced its sweetness, ever after found in his heart the yearning, "that I may know him." He looked for clearer revelations, he expected fuller manifestations of that Divine knowledge, and hence he forgot the glorious past and "pressed toward" that goal. The coming vision of the "King in his beauty" had captured all the longings of his earnest soul, and the one aim, the one ambition, the one hope, the one all-absorbing desire of his life is expressed in the words, "that I may know him."

Gen. Albert Sidney Johnston.

April sixth was the twenty-fifth anniversary of the great battle of Shiloh. On that battle-field Gen. Albert Sidney Johnston received his death-wound. In his death, every thoughtful man in the Southern Confederacy felt the blow from which there was never recovery. Gen. Johnston was regarded by many as the ablest military leader on either side of that great contest. Dr. Bledsoe said of him, "He was the simplest, bravest, grandest man we have ever known." Jefferson Davis said, "He was the greatest soldier, the ablest man, civil or military, Federal or Confederate." Looking back twenty-five years, we can now see that the shot that felled Albert Sidney Johnston on the bloody field of Shiloh was the shot that penetrated the heart of the Confederacy. Twenty-five years from that fatal day, in this city, there was unveiled an equestrian statue of this military hero. It was fitting that something should be done of this sort, that our coming people may be led to inquire into "the story of a man who was as good as he was great, and as great as humanity permits a man to be."

It is estimated that fully 15,000 people were present at the unveiling. The various military companies and the veterans of the late war, Federal and Confederate, participated in the ceremonies. Senator Gibson was the orator of the day, and his eloquent address on the life and work and character of the dead hero made a lasting impression upon the vast audience. Mr. Jefferson Davis also spoke tenderly of the memories of his comrade in arms. A poem by Mrs. Mary Ashley Townsend was read by A. J. Lewis, and also one by Mrs. Kate Brownlee Sherwood, of Toledo, Ohio, was read by Gen. William Pierce. The statue is an immense bronze equestrian, and shows the horse and his rider to very great advantage, and is pronounced the best of its kind in any country. It is the work of Mr. Alexander Doyle, the sculptor, who has four other statues in this city. It was cast by the Ames Bronze Company, of Chicopa, Mass.

The day was a delightful one, and the citizens of all grades enjoyed it as a holiday. The whole program of ceremonies, from the reception of the desire to erect a monument to Gen. Johnston to its unveiling amid salvos of artillery and shouts of admiring thousands, was under the admirable management of the Association of the Army of Tennessee.

Regeneration—Its Nature and Extent.

BY J. B. WALKER, D. D.

Although we can not define in the words which man's wisdom teacheth the nature of the invisible, intangible, and spiritual process by which the Holy Spirit renews us in the spirit of our minds, we may from Scripture and our consciousness, at least, in a measure, define its nature and extent. We shall simplify the subject, and make our apprehension of it clearer, by considering first, negatively, what regeneration is not; and, secondly, so far as we may comprehend it, what it is.

Regeneration is not any physical or bodily change. We have the same members, the same senses, and the same bodily appetites after regeneration that we had before. But it is to be observed—God be praised!—that these members, senses, and appetites are no longer the servants of sin, but are the servants of righteousness. The eye is no longer wanton, but sees the glory of God revealed in his works and word; the tongue is no longer a vehicle of profanity or filthy communication, but blesses God and sings aloud of his righteousness and ministers grace to the hearers; the hands are no longer the ministers of violence and wrong, but are consecrated to holy uses; the feet no longer walk in forbidden ways, but walk in the narrow path, the way of holiness; the appetites are indulged in purity and temperance, and all "the passions hold a pleasing reign."

Regeneration makes and necessitates no change in our honest calling—no change in any scriptural relation. Regeneration bestows no new intellectual powers. The regenerated man has, as he had before, perception, understanding, memory and will; but these powers are better and differently directed than in the unregenerate. The regenerate man perceives and conceives of himself quite differently from what he did before. He now sees that in his unregenerate state he was a great sinner—that he had no righteousness. He is now humbled under the mighty hand of God. He thinks of Christ now very differently from what he formerly did. Once he saw no beauty in Christ that he should desire him; now his soul longeth and crieth after him. He is the "chiefest among ten thousand," the one altogether lovely. Once he had thought little and seldom of Christ; but now Christ is the theme of his sweetest and most sacred meditations.

"His name yields the richest perfume,
And sweeter than music his voice."

The regenerate man has the same understanding, but it has been illuminated; he knows the way of the Lord—he has passed from darkness to light. His memory, once heedless of the Lord, remembers his Creator, and remembers to keep his commandments holy. The will of the regenerate man is in harmony with God's will, and he bows in meek and loving submission to the teachings of God's Word and dispensations of his providence.

What, then, is specially new in him in whom old things have passed away? He has a "new heart," or new affections. Once he said, doubting the reality of all happiness, "Who will show me any good?" Once his heart was supremely set on the world, and he sought all his happiness in the things which perish in the using. In some of its good things he sought and expected to realize all his happiness; but now Christ is the chief desire of his soul. "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. He desires Christ for himself, for his family, and for the world; his daily prayer is, Thy kingdom come. The regenerate have new pleasures. The time was when the service of God was a weariness; he shrunk from prayer, and had neither heart nor tongue for praise. His delight was not in the law of the Lord; he did not meditate in it day and night. But now he loves Jerusalem above his chief joy, and is glad when it is said, Let us go into the house of the Lord. He feels that a day in God's courts is better than a thousand, and that he had rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness. He finds delight in the law of the Lord that is indeed holy, just and good—altogether adapted to his needs. He finds Jesus in the Scriptures, for they testify of him. The precious promises are worth more to him than thousands of gold and silver, and sweeter than the honey and the droppings of the honeycomb.

The new creature leads a new, a risen, a consecrated life. Take a lively and illustrious example—Saul of Tarsus. See him under the dominion of an unregenerate heart, breathing out slaughter and death, consenting to martyrdoms, and arresting holy men and women, and binding them in chains and casting them into prison, for no other crime than worshiping God differently from himself. See the ferocious bigot that he was, filled with all uncharitableness, going about like the enemy of all good, seeking whom he might destroy, "a persecutor, and injurious." Then look at him as the humbled and regenerated Paul with his new heart. See his meekness, his untiring zeal, his quenchless love. See him in hunger, nakedness and peril, like his blessed Lord, going about doing good; ceasing not day nor night to warn men even with tears of tenderest love, saying, "My heart's desire and prayer to God for Israel is that they might be saved." So wholly changed that he exclaims, "God forbid I should glory save in the cross of our Lord Jesus Christ." Not only many millions of heathens in many lands, ancient and modern times, have turned from dumb idols, and the ferocious habits of cannibals, to lives of purity and love: but the proud are humbled; the unclean have become pure; the fierce, gentle; the profane, prayerful; the drunkard, temperate; and the persecutor loves Jesus and comforts the people of God. Such are some of the evidences of the new creation, the fruits of the new life—a life in harmony with God and the original constitution of the soul.

"A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good—
A copy, Lord, of thine."

Evils of Concerts or Tableaux.

Music, one of God's best gifts to man, intended to be used for his praise, for the cultivation of devotion and better employment of time, in family and social circles, fails to answer its end when used as an introduction to, or an adjunct of, theatrical amusements. Tableaux are insidious and delusive to the young. Familiarity with them prepares the mind "first to endure, then to embrace," the public theatre, which, though in many of its arrangements it is more objectionable, has this advantage—that the plays of Shakespeare, and some others, have more intellectual merit than the frivolous scenes performed by the young, and even children, in the presence of a promiscuous crowd, whose attendance is solicited that the profit may be greater.

Pollock says of theatres: "They *might* be made schools of morals, but they *never have been*." A distinguished author, speaking of the stage in the days of Garrick, as less corrupting than at other times, says, "Whatever it *has been* or *might be*, it is *now* the direct road to everlasting ruin." It is an evil that so much time, abstracted from study and useful employment, is misspent in rehearsals and other preparations necessary to approved acting in the different scenes.

Another evil is that the health is endangered by the thin textures and frequent changes of dress and by coming into the cold atmosphere from a heated room. The evil is greatly enhanced when the expense is considered. Money is produced by the toil of the hands or brains of those who furnish it. God, by giving the capability and favoring providences, enables the toiler to make it. He is God's steward, and will have to give an account to his Lord in the day of reckoning. When the accounts are brought in of the costly costumes (utterly valueless except for such occasions) and the attendant expenses, will not the misused talent bring more condemnation than if laid up in a napkin? Who will be *most* accountable for this: they who are wearing out their strength with toil to obtain the funds, or they who remotely or directly appropriate them for diversions?

Not the least evil is the risk to the priceless sensibilities which require so much care in the training. A writer of great merit wrote: "Well would it be if the efforts of teacher or parent were directed to better the heart, to fortify it against the attacks of vice and the allurements of fashion and folly. Forgetting this, do we not seem to educate our daughters exclusively for the transient period of youth, when it is for mature life we ought to educate them? Do we not educate them for a crowd, forgetting that they are to live at home? for the world and not for themselves? for time and not for eternity? In training them should we not be careful to cultivate intellect, implant religion and cherish modesty?" Were this advice followed, our young people would develop those qualities which make them most lovely and useful in life and better prepared for immortal joys.

S.

New Orleans District Conference.

In session at Carondelet Street Church, it was one of the largest and most successful gatherings of its sort that has been held in our city for many years. Bishop W. W. Duncan presided with his usual urbanity and close attention to business. Nothing was allowed to escape him, and his wise suggestions were highly appreciated by the brethren. His coming among us has given a strong impetus to the local missionary spirit abroad in our New Orleans Methodism, and we are encouraged to hope for grand results in the energetic pushing of mission work, the building of Parker Memorial Church, the paying of the debt on Carrollton Avenue Church and the establishing of mission schools and the building of chapels in neglected parts of the city.

The reports of the preachers showed that a healthy spiritual condition exists throughout the district, and that every charge is on rising ground. The committees presented thoroughly prepared reports, several of them being worthy of a place in the Review. Bishop Duncan preached in the power of the Spirit three times, and stirred all hearts by his clear-cut presentation of the gospel.

The following brethren were elected as delegates to the Annual Conference: Hon. W. H. Foster, H. Jamieson, Jr., Wm. B. Thomson and Col. J. W. Nicholson; alternates—B. O. L. Rayne and J. H. Keller.

The following were elected as Seashore Camp Meeting trustees: Wm. H. Foster, P. Werlein, Thos. J. Carver, H. Jamieson, Jr., B. O. L. Rayne, J. H. Campman, Henry Haag, E. P. Mackey.

A delightful and deeply spiritual session was it, and we trust all that follow will be like unto it.

Items of Interest.

Maine has fifty-six farmers in her House of Representatives.

During 1886 the American Bible Society circulated 17,946,712 pages of the Scriptures in Japan.

An English paper states that "more than six thousand of the benefices of the English Church are legally saleable." Does that not mean "traffic in human souls?"

The Baltimore Conference contributed last year over $10,000 for foreign missions.

A revival in Charlottesville, Va., of all the churches resulted up to date in 1,000 conversions.

The Holy Spirit is vindicating the truth of his promises, for in many places the revival services are very successful. An exchange says: "The revival spirit is taking hold all over Atlanta, Georgia." So in this great wicked city. The Lord's people are astir, and the Spirit is before them and behind them, and the work is deepening and widening all about us.

The number of Methodists in New York City is published as 16,000, which is one in one hundred of the population. The property held by them is estimated at $4,941,000

The total abstinence movement in England is largely confined to the middle classes. The aristocracy is "conservative" even on the temperance question.

There is a bill before the Pennsylvania Legislature and also one before the Legislature of New Jersey making it unlawful for spiritual mediums to pursue their practices *for gain*.

It is said that the Mohammedans have ninety-nine names for the Divine Being; but the appellation, "Our Father," is not among them. Christianity alone reveals that relation of God to his creatures.

Quito, in South America, is the only city in the world on the equator, and, of course, the sun always rises and always sets at six o'clock. Now you can locate one part of that "imaginary line, called the equator."

The Stewart collection of pictures was sold recently, and the amount realized was $513,750. Mr. Vanderbilt bought Rosa Bonheur's "Horse Fair" for $53,000, and presented it to the Art Museum in New York City.

The Brookhaven District Conference.

This body met in Brookhaven, Miss., April 7. Bishop Galloway presided. There was a large attendance of ministers and laymen and visitors. The reports of the preachers on the various topics which come before a District Conference indicated gratifying progress along all lines of church work. Every charge reported the whole amount of Conference collections provided for, and some of them have a surplus. Some revival meetings have been held, and many others are being arranged for the coming summer months. The special feature of this Conference was the mass meetings, on Church Extension, Sunday-schools, Education and Missions. These meetings were largely attended, and the speeches were "good to the use of edifying." The Local Preachers' Conference also had its session at the same time. The local brethren of that district are putting themselves in harmony with the pastors in the work of extending the Lord's kingdom. The representative of "our paper" was well received, was feasted and worked and rewarded by a handsome list of subscribers. There was a good work of grace manifested on the Sabbath day. The communion service and experience meeting in the evening was a time of special nearness to heaven. We were glad to find so many ADVOCATES taken by the church in the Brookhaven district. And the presiding elder says that he is working to give us 1,000 more new subscribers by the end of the year. We pray for his success in that line, and that other presiding elders will imitate him in so good a work.

The following resolution was adopted by an unanimous and rising vote:

Whereas, Bishop Charles B. Galloway was born and reared in the State of Mississippi, and is so thoroughly identified with our people in all their interests, and enjoys their confidence to such a degree that he can exercise a commanding influence in the furtherance of the enterprises of the church; and

Whereas, His election to the episcopacy puts him in a position to serve us even more efficiently than before; therefore, be it

Resolved, That we most earnestly request him to make his home in his native State; and, in furtherance of this desire, we hereby express our willingness to co-operate with the Methodists of Mississippi and North Mississippi in taking such steps as may be necessary to secure a residence for Bishop Galloway at such place as he may elect.

Notice.

The Aberdeen District Conference and Sunday-school Convention will meet at Tupelo, Thursday, May 26, at 9 A. M. Rev. John Ritchey will preach a Sunday-school sermon on Thursday, at 11 A. M. Rev. T. W. Dye will preach the opening sermon of the District Conference, Thursday night. Thursday will be devoted to the discussion of Sunday-school interests.

1. "The character of teachers; and how shall we obtain them?" T. B. Sykes, John M. Trice and Rev. H. R. Tucker.

2. "The best way to meet the pecuniary obligation of the Sunday-school." J. C. Burdine, M. C. Shell.

3. "What advantage is there in an Annual Sunday-school Convention, and what are the obligation of Sunday-school delegates to attend?" Eugene Johnson, G. W. Gordon and Jack Fountain.

4. "What is the moral influence of the Sunday-school on the family, the community, the nation?" J. R. Roberson, John Ritchey, W. W. Hoskins, Col. J. A. Blair.

Let us have a full representation. Let pastors see that their Quarterly Conference records are on hand.

AMOS KENDALL.

Personals.

A writer in the Advance says that Joseph Cook "has not the power in Boston that he once had."

Bro. Futrell says when he counted noses he could only see $25 in sight; but when his collection baskets came back to him they brought $110. It is always safe to take a collection with the faith that Abraham had, which against hope believes in hope.

Rev. Felix R. Hill, of the St. Louis Conference, has a good sermon, on "The Law of the Lord," in the last number of the Southwestern Methodist.

The church papers seem determined to improve their looks. Now comes the "steady and staid" Wesleyan in a new suit, and, with a "merry twinkle in the eye," salutes the public and attracts its delighted attention. We extend our right hand in token of appreciation of its progressiveness.

Richard A. Proctor, the astronomer, has come down from the stars and star-dust and comets *et al.*, and in the last number of the Forum he tackles the sea serpent. The professor is not as clear on this subject as he is on the "fice-mist" of the heavens. Indeed, he seems to be quite careful to keep himself outside the circle of the "big gooseberry season." What an ambitious sprite science is anyhow!

Dr. Ray Palmer, the hymn writer, died recently in Newark, N. J., aged eighty years.

Dr. H. M. Scudder and wife will sail for Japan in June, to engage in missionary work.

Emperor William and Queen Victoria will meet at Weisbaden immediately after Easter.

It is said that Queen Victoria visited Birmingham recently to lay the corner-stone of a court-building, and her visit cost the city $50,000.

It is said that Senator Thurman and President White, of Cornell University, both declined positions on the Interstate Railroad Commission.

Bishop Galloway will dedicate *two* new churches in Durham, S. C., the fourth Sunday in April.

The Raleigh Christian Advocate, of March 30, published the obituary of a Methodist lady—Mrs. Annie Carpenter—aged 101 years, five months and three days.

Ira D. Sankey, the singing evangelist, has donated to the Methodist Church in New Castle, Penn., a building lot worth $1,000, on condition that the church put a $25,000 house of worship on it.

A private note from Bro. J. P. P. Shepherd says that he is somewhat improved, but is still suffering great pain. We know that he has the sympathies and prayers of his brethren for a speedy recovery.

Rev. R. G. Pearson, the evangelist, is holding interesting revival services in Columbus, Miss.

Bro. T. W. Lewis reports a gracious revival at Carrollton, Miss., there being twenty-seven conversions and fifteen accessions to the church up to April 8.

Bro. J. M. Wynn, at Winona, Miss., has collected and forwarded his full assessment for foreign missions—$94.

The Lake Charles Station Sunday-school—Rev. J. T. Daves, pastor—has sent forward $21 for foreign missions, being fifteen cents per member.

Dr. F. M. Featherston writes us that the prohibition cause in Rankin county, Miss., was triumphant by a vote of three to one. So the cause is gradually gaining ground.

Bro. Isbell, of Robeline, La., gives a good account of his work. Many things are progressing, and the new church is nearly ready for dedication.

Attention!

There will be a meeting of the Board of Trustees of Seashore Camp Ground, on the grounds, on Friday, the fifteenth instant, at half-past eight A. M. A full attendance of the Board is urgently requested, as business of importance will be taken up.

Parties desiring to build this year, or having lots assigned them, will please make application to the secretary before the meeting. Tenters desiring to sell or rent their tents will please report same in time for approval by the trustees at the approaching meeting.

W. H. FOSTER, President.
E. P. MACKIE, Secretary.

Notice.

TO THE PRESIDING ELDERS OF THE NORTH MISSISSIPPI CONFERENCE.

The Discipline requires that the Conference Board of Missions shall arrange for holding anniversary meetings within the presiding elders' districts of the Conference, in the interest of missions. (See Art. 13, on missions—page 186.) Will you please see that a meeting be held in accordance with this requirement. Make program to suit yourselves.

J. W. PRICE, Pres't Bd. of Missions.

COLUMBUS, MISS., April 7, 1887.

Louisiana Notes.

No less than thirty head of mules have been killed by the gunts in Tensas during the last week.

The Morehouse Clarion says that seventy-five mules and horses have been killed on the fifth, sixth and eighth wards of that parish.

The Town Talk claims that prohibition in Rapides parish has improved labor in that parish 20 per cent. in the saving of time.

The City Council of Lake Charles has granted right-of-way for a street railroad.

Rayne has purchased a Lamborn road machine and gone to work improving her streets.

A rich coal vein has been struck at Mansfield.

A new town, by the name of "Wheelock," is to be established on the New Orleans Pacific between the Bayous Gros Tete and Marengouin.

The ladies of Wilson are endeavoring to organize a Women's Christian Temperance Union in that town.

Dr. Lyons delivered a lecture, under the auspices of the White Cross Army, at Tulane Hall, Saturday night. The subject was, "Social Purity." The Army feels gratified at the attendance of the public, and returns thanks to Dr. Lyons for his able exposition of the facts, and the interest he shows in its good work.

Monroe's new jail will be of brick, one story, 31x38, and contain six cells, with a corridor around.

During the past week, twenty-six transfers of real estate were recorded in the clerk's office in Shreveport, aggregating over $23,000.

Shreveport has received up to date 99,711 bales of cotton; 21,376 ahead of this date last year.

Vermilion Parish Medical Society was organized at Abbeville, last week.

A rice mill is to be erected at Opelousas by Northern capitalists.

Gen. Nicholls was tendered a warm reception at Clinton, Saturday, and addressed the Memorial Association.

The New Iberia Park Association has concluded the purchase of a fifty-acre tract, just out of town, and intend at once to improve and beautify it.

With no increase in depth, and but little sand-pumping since Saturday, the artesian well at Lake Charles is now discharging 600 gallons per hour.

The State Medical Society met in its ninth annual session in Alexandria on the eleventh.

The Confederate Veterans held a reunion at Shreveport on the twelfth.

The severe drouth still prevails throughout Webster parish.

Minden is to have another paper, called the Webster Monitor.

Mississippi Notes.

Mr. W. C. Barker, of Hazlehurst, was shooting at a bird with a rifle. The ball struck a picket and, glancing, instantly killed his two-year-old child.

The citizens of Meridian have subscribed $100,000 to aid the construction of the Warrior Coal Field railway from that place to Decatur, Ala.

Natchez has organized a Confederate Cemetery Association.

Twenty acres of unimproved land, two miles west of Jackson, sold last week for $2,500.

New Zion Church, in Amite county, was destroyed by fire last week.

A tile factory is to be started in Tupelo.

Senator Walthall will address the Memorial Association at Port Gibson, on the twenty-sixth instant.

Michiganders recently purchased 30,000 acres of pine land lying in the southern portion of the State.

The residence of Dr. C. F. Farrar, in the Kingston neighborhood of Adams county, was destroyed by fire on the night of the third instant. Loss, $25,000; no insurance.

In the case of the Mississippi Valley road *vs.* P. C. Johnson, the Supreme Court affirmed the decision of the lower court, and gave judgment against the road for $15,000.

Starkville has organized a national bank.

In the local option election, Rankin county went dry by 673 majority.

The Central Mississippi Presbytery met at French Camp, on the sixth.

The Natchez postoffice has moved to its new quarters in the Flood Building.

L. S. Dillard has been appointed postmaster at Oxford, in place of Miss L. H. Randle, removed.

A new fire company, to be known as Excelsior 4, has been organized at Meridian. This gives Meridian three steam and one hand engine.

There seems to be little doubt at this time that the Volunteer Southrons will go to Washington.

The Annual State Convention of the Woman's Christian Temperance Union, of Mississippi, will meet in Columbus, May 28.

Periodicals.

—The Forum, for April, is as full as usual of able and timely articles. It leads off with Manual Training in the Public Schools, by T. Davidson; and then follow, Washington Gladden, William T. Harris, Amos K. Fiske and others, each in his line contributing to the fund of daily thought. This periodical is one of the best. Forum Publishing Company, 97 Fifth avenue, New York. Price, $5.

—The Eclectic Magazine contains twenty-three articles besides the Literary Notes and Miscellany. There is reading in the April number to suit every grade of intellect and every variety of taste, and the most of it is of the finest quality of foreign thought. E. R. Pelton, 25 Bond street, New York. Price, $5.

—The Southern Bivouac is full of reminiscences of the late war, and "fights its battles over;" also other interesting papers. Southern Bivouac, Louisville, Ky. Price, $2.

—Littell's Living Age, No. 2231, has Gladstone's Notes and Queries on the Irish Demand, and other reading of interest. Littell & Co., Boston. Price, $8.

—Building, for April 2, is before us, and is, in the fullest sense, a church number. We note, in looking over the full-page plates, eight different churches from five well-known church architects, suitable for different denominations, together with suggestions for pews, desks and other church fittings. Besides which there are designs for city and country houses which offer excellent suggestions for parsonages. Building has, from time to time, brought out sketches for churches and chapels, and, we understand, proposes in the future giving church work a fair proportion of its attention, and we consider that a subscription to this paper would be a good investment for any church building committee. Mr. Comstock, of New York, the publisher, informs us that school-house architecture will be made the special subject of an early number as church architecture is of this one. Besides the illustrations, each number will contain valuable and interesting articles on architectural and building matters.

—The Century, for April, opens with a portrait of Nathaniel Hawthorne, after which we have a most varied and delightful course of good things. Joel Chandler Harris, Frank R. Stockton, Edward Eggleston, Mark Twain—all appear in their special roles. Gen. D. H. Hill gives a thrilling account of the battle of Chickamauga. The Life of Lincoln continues to grow in interest. Altogether this is one of the best numbers of this popular monthly. Century Company, Union Square, New York City. Price, $1.

—The Brooklyn Magazine, for April, has among its good things an autograph reproduction of Mrs. Rose Hartwick Thorpe's "Curfew Must Not Ring To-Night." The present editor retires from the editorial chair, and the next number will be called the American Magazine. It will be published, at $3 per annum, by R. T. Bush & Son, 130 and 132 Pearl St., New York City.

—Wide Awake, for April, is simply unsurpassable. From its charming frontispiece, entitled "Easter Morning," to the last letter from its Postoffice, in which a little maid of nine years, with a delicious *naivete*, decides the case for the family doctor, this number is quite ahead of any we have yet seen. D. Lothrop & Co., Boston, Mass. Price, $2 40 per annum.

—The Pulpit Treasury, for April, completes the fourth volume of this valuable magazine. Preachers and Sunday-school workers will find this monthly a good assistant in their work. E. B. Treat, 771 Broadway, New York. Price, $2 50. Clergymen, $2.

—Littell's Living Age, No. 2,232, April 2, contains articles from thirteen different English magazines and reviews, besides Poetry and Miscellany. It is one of the finest. Published weekly at $8 per annum, and is cheap at that price.

—Babyhood, for April, is an important number. Nursery Problems and Mother's Parliament are especially good. We have already commended this magazine to parents, and see no reason to withdraw our commendation. Babyhood Publishing Company, 5 Beekman street, New York. Price, $1 50.

—The Gospel in All Lands devotes this month to South America. It is full of all sorts of interesting information—especially missionary intelligence—in regard to our Southern neighbors. 805 Broadway, New York. Price, $2.

—We have received from Henry C. Amos, of this city, the prospectus of a select library of the Ante-Nicene, Nicene and Post-Nicene Fathers, edited by Philip Schaff, D. D. This is a republication of the Edinburgh series, and is of special interest to all students of the Bible and church history in this country. The early centuries of the church constitute an era of great interest to the student, and in these volumes he has access to the church-thought of that day. Every one interested in the study of that period should take advantage of Dr. Schaff's work, and make an addition to his library by putting in these volumes. They are published by The Christian Literature Company, Buffalo, N. Y., and sold only by subscription.

—The Book-Buyer, for this month, gives a portrait and sketch of Edward Eggleston, and much of news that will interest literary people. Charles Scribner's Sons, New York. Price, $1 per annum.

—The following pamphlets have been received:

The Sorghum Hand-Book. Blymyer Iron Works, Cincinnati.

Cotton Bulletin No. 8, of the State Experiment Station, Baton Rouge. W. C. Stubbs, Ph. D., director. Issued by Thompson J. Bird, Baton Rouge, La.

Capt. Glazier and His Lake. An inquiry into the history and progress of exploration at the headwaters of the Mississippi river. Ivison, Blakeman & Company, New York and Chicago.

Indiana Historical Society. Acquisition of Louisiana. By Judge Thos. M. Cooley. The Bowen-Merrill Co., Indianapolis.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON JR., Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. H. Thomson, 61 to 70 South Rampart St., New Orleans.

"Are we running on time?" said the conductor, repeating the nervous passenger's question. "No, sir; we are doing a strictly cash business. Fare, please."

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

An old negro preacher divided his sermon into two parts: "Fust, all de things to do text, and second, all de things not to be done; and, brethren, we'll wrastle wid de second part fust."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, the only true remedy for Piles and Bleeding Piles, and Hemorrhages of all Kinds. Try it once and you will always use it.

MISCELLANEOUS.

LOUISIANA

STEAM

SASH, BLIND AND DOOR

FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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TO THE MEMORY OF

GEN. ALBERT SIDNEY JOHNSTON

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GALLANT PATRIOTS

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Confederate Armies of the West.

Illustrated Souvenir in Six Colors.

Portraits of Gen. Johnston and all the officers of the Army of Tennessee, Louisiana Division; the six War Monuments of New Orleans—Confederate, G. A. R., W. A., Chalmette, Lee, A. N. V.

Elegantly printed description of the Battle of Shiloh. History of the Army of Tennessee. The speeches, poems, etc., at the dedication and celebration, New Orleans, April 6, 7, 1887.

Price, fifty cents; postage, ten cents extra.

Address E. S. UPTON, Publisher, NEW ORLEANS.

HOME NEAR MANSFIELD.

I WILL SELL A COMFORTABLE HOME, with 80 or 90 acres of land, within a mile of the Court-house, on reasonable terms. This is a good opportunity for a party wishing to educate at our Female College. A good male school is also in successful operation.

Address JOHN PIPES, 2,617 Park Ave., St. Louis. Or F. M. GRACE, Mansfield, La.

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I DESIRE TO PURCHASE

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STAMPS

Used prior to 1865. Many of these—particularly if left on the original letters or envelopes—will bring good prices. Persons having packages of old letters stored away will find it to their advantage to forward the envelopes and Stamps to me

CHAS. J. DEAHL, Box 305, Alexandria, Va.

Reference—Rev. H. T. Sharp, Alexandria, Va.

ADVERTISEMENTS.

Tutt's Pills

REGULATE THE BOWELS.

Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of sedentary habit are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy condition, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

Tutt's Liver Pills

STIR UP THE TORPID LIVER.

SOLD BY ALL DRUGGISTS, 25c.

FOR

Biliousness, Sick Headache, Constipation, Dyspepsia.

Now when the buds begin to show,
'Tis time for young and old to know
That Fevers, Lassitude and all
The ills at Indigestion's call,
With every trouble, ache or pain,
That follows in the Bilious train,
Will scatter like the thieves at night,
Before a dose of SELTZER bright.

FIRE INSURANCE.

Hope Insurance Company,

150 GRAVIER STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

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Southern Cultivator,	$3 50	$2 75
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Daily Picayune—12 mos,	14 00	13 00
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Weekly "	3 50	2 50
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Send cash in full with all orders.

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VEGETABLE
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Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

Catarrh, It is most efficacious for this disease, Cold in the Head, &c. "Pond's Extract Catarrh Cure," specially prepared to meet serious cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples, Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

Female Complaints. In the majority of *female* diseases the Extract can be used as is well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold in bulk or by measure.*

Sold everywhere, Prices, 50c., $1, $1.75.

Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

The Southern Insurance Company

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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

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Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
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Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

New Store! New Goods!

We have removed to our new location, corner Camp and Common Sts., and invite buyers to look at our New Business Suits, $10 to $20; New Dress Suits, $16 to $28; New Youths' Stylish Suits, $10 to $18; New Stylish Overcoats, $8 to $25; Boys and Children's Suits; $3 up; Dress Shirts, $1 to $1 50; Scarfs; Canton Flannel Drawers, 50c.; Merino and Shaker Underwear, Socks, Collars, Cuffs, Umbrellas and Trunks.

Lowest prices and best goods at

W. H. PIERSON'S, 20 and 22 CAMP STREET.

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FINLEY & GRANT, 50 and 52 Baronne Street

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, much in favor for the purpose of pleasing the palate (than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden sappers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A. FAHNESTOCK**, and be satisfied with nothing else.

NEW FRANKLIN, HOWARD CO., MO.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

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Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

J. E. SCHWARTZ & CO., SUCCESSORS TO B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

We want an energetic person in every County in the South to take the Agency for

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Popular and Rapid Selling "History of our own Times,"

THREE DECADES OF FEDERAL LEGISLATION.

Personal and Historical Memories of events preceding, during, and since the American Civil War, involving slavery and secession, emancipation and reconstruction, with sketches of prominent actors during these periods. Strongly commended by President Cleveland, Speaker Carlisle, Hon. Sam Randall, Hon. J. G. Harris, Hon. J. C. S. Blackburn, Hon. Jas. G. Blaine, Hon. J. L. Brown and others.

WE PAY FREIGHTS to distant points. Write us for particulars.

J. A. & R. A. REID, Publishers, Providence, R. I.

DYSPEPSIA

IS NOT A BLOOD DISEASE, and CANNOT be cured by the so-called blood purifiers, but is caused most commonly by an imperfect condition of the secretions; the food fails to digest properly, the mucous lining of the stomach is weakened, and chronic dyspepsia results, bringing the bad appetite, the faint, gnawing feeling, low spirits, and all the symptoms dyspeptics know so well.

THE GREAT ENGLISH REMEDY has in thirty years' use in England and five in America never known a case of failure. It contains no opium or mercury. We guarantee every case, and will return the money where we fail. Send us your address and we will refer you to somebody in your neighborhood who knows all about Anti-Dyspeptine, or if immediate relief is desired, send $1.00 for one pkge. PRIVATE FORMULA CO., Lebanon, O.

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Our Young People.

DON'T LEAVE THE FARM.

Come, boys, I have something to tell you;
Come near, I would whisper it low—
You are thinking of leaving the homestead,
Don't do it, I pray you, to go.
The great stirring world has inducements,
There is many a gay, busy mart;
But wealth is not made in a day, boys,
Don't be in a hurry to start.

The farm is the safest and surest.
The orchards are yielding to-day;
You're free as the air of the mountains,
And monarch of all you survey;
Better stay on the farm awhile longer,
Though profits should come rather slow;
Remember you've nothing to risk, boys,
Don't be in a hurry to go.

—Christian at Work.

MR. EDITOR: It has been some time since I wrote to the dear old ADVOCATE. As you were so kind as to publish my last, I know you will give space in your excellent paper for this one. I want my dear uncle and aunt in Yazoo to see and read my letter. I am a little boy, but, I tell you, I can do lots of work when I am not at school. Sometimes I think I will take a little rest, and run up to the store; but papa soon presses me into service there. Mamma has only us four boys. She says we keep up such a racket that she has to keep us at work. Sometimes I think if I had a little sister, I could play off; but mamma is a terrible woman to keep folks moving. Our new preacher has been to see us. We like him very much. He caught me in the water fishing, and gave me a nice little chat. I have been waiting some time for some one to answer Annie L. Wilson's puzzle, for I am anxious to know how twenty-five hogs can be killed at four killings, and kill an odd number every time. Papa and grandpa have given it up. Now, I shall call on the little maid to give us the correct answer, and oblige,

Your little friend,

CLIFTON P. THOMPSON.

CANTON, Mississippi.

MR. EDITOR: Will you kindly give me permission to enter the list in the young people's column? I have never written before. My father is a farmer. We live twelve miles from Baton Rouge. We have Baptist preaching once a month, and Methodist once a month, near us. We have not had Sunday-school now for a year or more. I hope we will have one this spring. Bro. Anderson is our pastor this year. I have not heard him preach yet. Bro. Reid is our Baptist pastor. Papa does not take the ADVOCATE; but my aunt does, and sends it to us. I love to read it. I was ten years old last July. I do not go to school. I study at home, and mother hears my lessons. I love my books. I have got ten pretty little pigs. They are so full of fun. I love to see them play. Dear little cousins, I will ask you one question: What was Jesus' superscription of his accusation? Dear Editor, I will close for fear this will go to the scrap-basket.

DAISY WATTS.

EAST BATON ROUGE PARISH, Louisiana.

MR. EDITOR: As I have never seen my name in print, I will write you a letter. I go to Sabbath-school every Sunday when the weather is favorable. We have not had much school for some time past, but it has revived up again. My papa is superintendent. Papa and I joined the church last second Sunday. Our pastor is Rev. J. W. Ellison. Annie Wilson will not have to pay for the paper because none of the friends could work her puzzle. I am not prepared to answer any questions this time, but will ask one: Where in the Bible is the word "girl" found? I will close, hoping my first letter will not find its way into the waste-basket. Wishing the ADVOCATE much success, I remain,

Your little friend,

ALICE WARREN.

GRANGEVILLE, Louisiana.

MR. EDITOR: I am a little boy ten years old. Papa takes your valuable paper; and as I have never seen a letter from this part of the country, I thought I would write you one. I would have written sooner, but, like most of the little cousins, I feared that dreadful waste-basket. I go to Sunday-school. Mrs. Carrie Hill is my teacher. I love her very much. She gave me a nice Bible for memorizing the first chapter in the Bible. Bro. P. H. Howard was sent back to us this year. I am also going to school. I have one little sister and brother that go with me. I will close by asking the little cousins, Where is "looking-glass" found in the Bible?

CORNELIUS ALLEN.

GAYDEN, Louisiana.

MR. EDITOR: I wrote my letter on a slate, and got my grandma to copy it on paper. We are living in our new house now; large trees and cane all around us. A wildcat or mink killed a turkey hen last week. We set traps now of a night, but have only caught a mouse. My papa left for Arkansas, Christmas day, to work on the levee. We are looking for him home this or next week. And we will be very happy when he comes. Samuel J. Potter, Moses wrote the first five books in the Bible—Genesis, Exodus, Leviticus, Numbers and Deuteronomy. I will ask the cousins a question: How long after the shipwreck did Paul sail for Rome? I want to tell you about my little sister, Helen. She had just finished her prayer the other night, and she said, "O Lord! bless my sore toe, and make it well." My brother, Gardner, reads in the Aid and Guide, and has prayer, now papa is gone.

Your little friend,

MARY L. CURRIE.

EAST CARROLL PARISH, Louisiana.

MR. EDITOR: I am little eight-year-old Marvin's brother. I thought if he could write for the ADVOCATE, I would write too. Whatever one does, we both do—in work or play. I am going to the same school, and am studying grammar, history, geography, arithmetic, and reading from fifth reader. Pa has given us a patch (for cotton) to work together; and we haul fertilizers with a slide and basket with our little oxen every Saturday to put on it. I am learning to cipher, but I have not learned enough to answer Annie Wilson's puzzle about the hogs. I think that it is a catch. If Annie will tell me two odd numbers added together that will make an odd number, perhaps I could tell her how to divide the hogs. With good wishes to the ADVOCATE, I remain, Your little friend,

EVERETT M'DONALD.

FAYETTE, Mississippi.

THE "Life of the flesh is the blood thereof;" pure blood means healthy functional activity and this bears with it the certainty of quick restoration from sickness or accident. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier gives pure rich blood, and vitalizes and strengthens the whole body. $1.00 per bottle.

MR. EDITOR: As I have never seen a letter from our neighborhood, I will endeavor to write one. I am a little boy thirteen years old. We are raising fruit. We have a nice little orchard. We have a nice strawberry patch; we raise for market. We had a nice time picking them. Oh, how nice they are to eat! I am not going to school. We have no school near at present. I think I can answer Charlton M. Gaughy's questions. I think Esau sold his birthright for a pot of porridge; and Enoch was caught up in a whirlwind. I will ask one: Which is the shortest verse in the Bible? I close, hoping to see my first letter in print. I remain,

Your little friend,

MANNIE WATTS.

EAST BATON ROUGE PARISH, Louisiana.

LIFE will acquire new zest, and cheerfulness return, if you will impel your liver and kidneys to the performance of their functions. Dr. J. H. McLean's Liver and Kidney Balm will stimulate them to healthful action. $1.00 per bottle.

CONTENTED WITH LITTLE.—When Lord Macaulay entered Parliament, he was a poor man, dependent on a limited college income, and on the fifty or sixty guineas received from his brilliant articles in the Edinburgh Review. But no man was ever more cheerful, or less inclined to repine over his straitened condition.

He was a welcome guest at the table of Lady of Holland, and in the houses of eminent Whig nobles; but his daily letters to his sisters contained not a word of envy at their superior wealth, or of murmuring at his own lot. He never allowed himself to incur any debt, and had no longing for indulgences beyond his income.

When in later life he had accumulated a small fortune from the savings of his lucrative office in India, and from the magnificent returns from his history, he delighted to recall the struggles of his early life.

He would recount to his nephews and nieces the days when, after a fierce debate of twelve or fifteen hours in the House of Commons, he would walk home by daylight to his chambers, and sit down to a cheese sent to him by a constituent from Wiltshire, and a little substantial food, and feel supremely contented.—Youth's Companion.

Farm and Home.

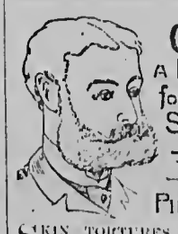
LAUNDRY GLOSS.—Get two ounces of fine white gum arabic, pound it to a powder, put it in a pitcher, and pour on it a pint or more of boiling water, according to the strength desired. Then cover it, and allow it to stand all night. In the morning pour it carefully from the dregs into a clean bottle, cork and keep for use. A tablespoonful of this gum-water stirred into a pint of starch that has been made in the usual manner will give a beautiful gloss to shirt-bosoms, and a look of newness to lawns and similar materials. Laundrymen employ patent irons, which materially help to produce the polish after which so many housekeepers seek. There are several compounds known under the name of "starch-luster," which are intended to serve the same purposes as the above. The principal ingredients in all of these is stearine, colored with a slight addition of ultramarine blue. With or without this coloring matter, the addition of a piece of stearine the size of a copper cent to half a pound of starch will be found to add very much to the beauty of the linen articles to which it is applied.—Peronella.

A HOLIDAY FOR THE WIFE.—Give your wife a vacation. She needs one. Little cares are harder to bear than greater responsibilities, and she has many more cares than her husband, and sometimes as great responsibilities. A woman's work is never done. And modern life has increased and intensified it. Cares have multiplied faster than conveniences. Life is more complex, its demands are greater and more numerous, society more exacting. Who needs a vacation, if she does not? And she can not get it at home. The more quiet and restful the home is to you, the more evidence that it is a care, if not a burden, to her. A housekeeper can no more take a vacation in her home than a merchant in his counting-house. Even though her absence occasions inconvenience, give her an occasional vacation.—Selected.

OLD HORSES.—An equine expert says that for farm purposes a horse is worth more at seven than at any other age. He has nearly as many years of service before him as at a less age, and at seven is past the danger of being strained or injured by overwork. How old he must be before becoming superannuated depends upon circumstances. A horse overworked becomes played out at an age when one well treated is still able to do good service. Feeding moistened cut-feed is less wearing to the teeth than whole grain. Oats especially are apt to be gritty, besides being stimulating. An oat-fed horse will overwork himself and become worthless at a comparatively early age.

TO TAKE OFF INK STAINS.—For a large ink stain, dissolve a teaspoonful of oxalic acid in a teacupful of hot water. Put it into a bowl, and dip into it the part that is stained by the ink, rubbing it well in the solution. If the ink does not come out well, mix some fresh oxalic acid and hot water, and add to the first. Rub the stain a while longer; and when the ink has all come out, dip the part immediately in water that is warm, but not hot. Rub it well in the water, to get the oxalic acid entirely out.

If there is any one fact, or doctrine, or command, or promise in the Bible which has produced no practical effect on your temper, or heart, or conduct, be assured you do not truly believe it.—Payson.



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Eczema, tetter, ringworm, psoriasis, itching, pruritus, scall head, dandruff, and every species of torturing, disfiguring, itching, scaly and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fail.

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PIMPLES, blackheads, chapped and oily skin prevented by CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

Martyrs to Headache

Seek relief in vain, until they begin to use Ayer's Sarsaparilla. Then they regret the years of suffering they might have escaped had they tried this remedy earlier. The trouble was constitutional not local; and, until Ayer's Sarsaparilla did its effective work as an Alterative and Blood Purifier, they were compelled to suffer.

The wife of Samuel Page, 21 Austin st., Lowell, Mass., was for a long time, subject to severe headaches, the result of stomach and liver disorders. A perfect cure has been effected by Ayer's Sarsaparilla.

Frank Roberts, 727 Washington st., Boston, says that he formerly had terrible headaches, and until he took Ayer's Sarsaparilla, never found any medicine that would give

Permanent Relief.

"Every Spring, for years," writes Lizzie W. DeVeuve, 262 Fifteenth st., Brooklyn, N. Y., "I have had intolerable headaches. I commenced the use of Ayer's Sarsaparilla last March, and have not had a headache since that time."

"I suffered from headache, indigestion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of A st., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

Jonas Garman, Esq., of Lykins, Pa., writes: "For years I have suffered dreadfully every Spring, from headache, caused by impurity of the blood and biliousness. It seemed for days and weeks that my head would split open. Nothing relieved me till I took Ayer's Sarsaparilla. This medicine has cured me completely."

When Mrs. Genevra Belanger, of 24 Bridge st., Springfield, Mass., began to use Ayer's Sarsaparilla, she had suffered for some years from a serious affection of the kidneys. Every Spring, also, she was afflicted with headache, loss of appetite, and indigestion. A friend persuaded her to use Ayer's Sarsaparilla, which benefited her wonderfully. Her health is now perfect. Martyrs to headache should try

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price $1; six bottles, $5. Worth $5 a bottle.

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Christian Advocate.

Marriages.

LAWLER—MOON.—At the residence of the bride's uncle, Dr. L. R. Moore, March 29, 1887, by Rev. J. W. Harmon, Mr. Samuel W. Lawler, of Sumpterville, Fla., to Miss Mary Winston Moon, of Macon, Scott county, Miss.

NELSON—PULLIAM.—At the residence of the bride's uncle, Capt. J. Pulliam, in Buena Vista, Miss., March 30, 1887, by Rev. Ifeslep R. Tackey, Mr. W. G. Nelson and Miss Joe Pulliam, all of Chickasaw county.

SHIPMAN—HARKEY.—Near Shannon, Miss., March 30, by Rev. R. G. Porter, Rev. W. S. Shipman, of the North Mississippi Conference, to Miss T. C. Harkey, of Lee county, Miss.

NICHOLS—HALES.—At the residence of the bride's mother, Wesson, Miss., March 30, 1887, by Rev. T. L. Mellen, Mr. Henry I. Nichols to Miss Ann Eliza Hales.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, six cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

CHICHESTER—WILLIAM HENRY CHICHESTER was born in Fairfax county, Va., November 22, 1839, and departed this life at his residence in Edwards, Miss., March 9, 1887, at half-past eight o'clock A. M.

If medical science and tender nursing could have stayed the angel of death, he would be living to-day. His death was caused by a stroke of apoplexy. By his untimely death a gloom has fallen over the entire community. The large number of friends who followed his remains to the city of the dead showed how he was loved in life and mourned in death.

Mr. Chichester was a gentleman of the highest type. He was a gentleman not made so by the rules of human society, but his refinement was the expression of the noble heart within. As a private citizen, an officer of the law, and in his many business transactions, no one can point to a single act that ever tarnished his honored name. He carried the flag of honor, and in his hands its pure folds never trailed in the dust. His was an unselfish and sympathetic nature.

To make others happy was his delight; and by his delicate attentions, cheerful words and genial countenance, he made others happy. To the distressed, he brought the oil of human sympathy, and his sympathy was not a mere good wish—it always culminated in generous deeds. Peaceable in his own spirit, he loved to see others dwelling in peace. He was a peace-maker. Friendship was a loving principle with him. To be his friend once was to be his friend always. His friendship was tender, loving and beautiful. Brave, generous and true, he fulfilled every relation of life.

Mr. Chichester was a member of the Methodist Church. In his last illness he spoke of consecrating all to Christ. Our brother, friend and citizen has gone from us, but is not forgotten.

I. W. COOPER.

CLARK—MRS. WINNIE HOWZE CLARK (*nee* Hand), consort of Mr. Calvin C. Clark, and daughter of Mr. Enoch E. Hand and Mrs. Eliza W. Hand, was born December 22, 1857; was happily married February 24, 1881, and died at Estabuchie, Miss., March 1, 1887.

Another useful life has been closed; another shining light has been extinguished; another pure spirit has gone to live in that "city above." But, alas! a pall of deepest gloom has settled upon many hearts once so bright and so happy, but now so sad and dark; made so by the death of this inestimable Christian woman. "Winnie," as she was very familiarly called, became a member of the Methodist Church when only about eight years of age, and was ever foremost and faithful in all relations to the church. She was a dutiful daughter, a loving sister, a generous friend, and a faithful, devoted wife and mother. Her last hours were those of the most intense pain, but borne by patient, Christian fortitude. Being unconscious, she left no message of farewell; but the serene smile upon the cold lips, and the life-record of her past, told in silent eloquence of the rapture of her departing spirit. She leaves a loving mother, two sisters and brothers, a devoted husband, two precious little ones, and a host of sympathizing friends, to mourn their loss. The blow falls heaviest upon the bereaved husband, whose heart and home she made so radiant with hope and joy. Two precious jewels, Ruth and Edgar Wallace, were taken up to heaven just a few weeks before their mother; and two, Johnnie and Winnie, tarry on earth to comfort the broken hearts. Three in heaven, and three on earth. Oh, that the Comforter would soothe the aching hearts, and reunite the severed ties in the "sweet by-and-by!"

E. F. EDGAR.

RIVES—Death entered the Brandywine community, in Copiah county, Miss., last December, and robbed it of one of its most valuable citizens—ORVILLE B. RIVES. He was born April 26, 1856. He was blessed with Christian parents, who dedicated him to God in infancy; hence it is not surprising that he claimed his place in the church of God in early youth. He was happily converted in August, 1875; though he told the writer, who was his pastor for two years, that he had not been faithful to God in leading a consistent Christian life; but in August, 1885, he was restored, and entered anew upon the discharge of Christian duty. He was happily married to Miss M. J. Boren, November 23, 1883. He was a dutiful son, an affectionate husband, a kind and indulgent father and a good citizen. He left behind him a loving wife, one sweet little boy, a mother, three sisters and a brother, with other relatives, and many friends to mourn; but they sorrow not without hope.

In the home of Bro. Rives the itinerant preacher always found a genuine Christian hospitality and friendly aid in time of need. But he has gone to meet him who has said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." May Heaven's choicest blessings attend the grief-stricken loved ones and bring them all to a happy reunion in the sweet by-and-by.

IRA B. ROBERTSON.

HOLLINGSWORTH—BRO. I. G. HOLLINGSWORTH was born in Macon, Ga., May 5, 1825, and died at Valley, Yazoo county, Miss., February 24, 1887, at eight P. M. He moved to Mississippi in 1841; first settled in Holmes county, afterwards moved to Yazoo. He was married, October 7, 1852, to Miss Amanda, daughter of Judge R. S. G. Perkins. He joined the church under the ministry of Rev. W. B. Lewis, and lived and died in the triumphs of faith. The writer saw him several times before his death, and he expressed his readiness to go. He said he had no fears. He filled various offices in the church—in fact, was all the time a trusted office bearer, and was steward at his death. His home was and is yet emphatically a Methodist preacher's home. He leaves a wife and eight children behind; but they sorrow not as those who have no hope.

S. J. COTTON.

THE FRUIT ARGUMENT.—This was put very effectively by our Savior in his sermon on the Mount. How can we tell whether prophets be true or false; lambs or ravening wolves? *By their fruits ye shall know them.* And then he goes on to fortify the thought by showing how wide-reaching, and founded in common sense, it is. Men never think of such a thing as picking grapes from bramble-bushes, or plucking figs from thistle-stalks. They never expect to find any good fruit on a bad tree; they do not save such a tree to see if some day it may not bear good fruit; they hew it down and make firewood of it. Even so, and ever so, he says it will be of men: *By their fruits ye shall know them.* Saying, "Lord, Lord," or ever so many other good words, does not admit their utterer to the kingdom of Heaven—it is *doing* God's will alone which accomplishes that.

All this is just as true of systems as it is of men. And the experience of almost nineteen centuries has put that truth beyond denial.

This fruit argument is sometimes very convenient as a short cut to a conclusive answer, when somebody has made out a long and plausible plea for something to which it applies in condemnation; as who should marshal many well-sounding reasons to prove that it would be a public benefit to have all restrictions removed from the traffic in intoxicating drinks, and leave it to regulate itself by the natural working of good sense and conscience, as the sale of whale oil is. It would not require a very wide induction of facts, nor a very profound knowledge of history, to satisfy a candid mind that—though he may not instantly detect it—there must be some fatal flaw in such reasoning, because no candid person can deny that the fruits of the free sale of intoxicants are a curse and nuisance to society.—Congregationalist.

In large sections of the country physicians find most of their work in fighting Malaria, because nearly every disorder of the system has its beginning in the presence of this subtle poison in the blood. Dr. Shallenberger's Pills never fail to eradicate every vestige of it, and never do harm. Use them and save time, much suffering and a doctor's bill.

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MISCELLANEOUS.

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Unfailing Specific for Liver Disease.
SYMPTOMS: Bitter or bad taste in mouth; tongue coated white or covered with a brown fur; pain in the back, sides, or joints—often mistaken for Rheumatism; sour stomach; loss of appetite; sometimes nausea and water-brash, or indigestion; flatulency and acid eructations; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough; fever; restlessness; the urine is scanty and high colored, and, if allowed to stand, deposits a sediment.
SIMMONS LIVER REGULATOR
(Purely Vegetable)
Is generally used in the South to arouse the Torpid Liver to a healthy action.
It acts with extraordinary efficacy on the
LIVER, KIDNEYS AND BOWELS.
An Effectual Specific for
Malaria, Bowel Complaints,
Dyspepsia, Sick Headache,
Constipation, Biliousness,
Kidney Affections, Jaundice,
Mental Depression, Colic.
Endorsed by the use of 7 Millions of Bottles, as
THE BEST FAMILY MEDICINE
for Children, for Adults, and for the Aged.
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The Imperial Crown Sherry is imported directly from Spain by the Liebig Company, and used by it in their preparations. It is simply superb.—The Southern Clinic. Edited by C. A. Bryce, M. D., LL. D.

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BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*
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JAMES EPPS & CO.,
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AN AGREEABLE APERIENT.
ROGERS'
DRY CITRATE OF MAGNESIA.
This Well-Known Preparation is
HIGHLY RECOMMENDED
—FOR—
Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fever.
It cools the blood and regulates the bowels. It is a favorite medicine for children.
Prepared by
A. ROGERS' SONS, Chemists,
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Superior to Mineral Waters, Seltzer Powders, etc.
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Most Substantial Piano-forte
MANUFACTURED.
They have stood the test, and Certificates from the leading Artists, Colleges, Convents and others pronounce them
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WOODEN AND WILLOW-WARE,
PAPER, ROPE, GLASSWARE,
HARDWARE.

Axle Grease,	Oars and Oakum,
Baseball Goods,	Oil Cans and Stoves,
Blacking and Blue,	Oyster Tongs,
Clocks and Combs,	Perfumery and Soaps,
Corks and Bottles,	Rope Reels,
Croquet and Marbles,	Stationery,
Knives—pocket and table	Tinware,
Lamps and Trimmings,	Twines and Wick,
Lye and Sal Soda,	Whips and Lashes,
Mirrors,	Wire Goods.

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PICTURE AND ROOM MOULDINGS,
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MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION

The full term will begin on Wednesday, September 15th, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils occupying a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

F. M. GRACE, Pres.
S. J. DAVIES, Vice-Pres.

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—20,000—

Is the Number of Subscribers That Should Be Reported to the Next Conferences.

WORK FOR THESE FIGURES!

HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending April 12, 1887.)

COTTON.		
Low ordinary	8 1-16	@ — —
Ordinary	8 9-16	— —
Good ordinary	9 5-16	— —
Low middling	9 13-16	— —
Middling	10 1/8	— —
Good middling	10 3/8	— —
Middling fair	10 13-16	— —
Fair	11 1/2	— —
Galveston middling	10 1/8	— —
Mobile middling	10	— —
St. Louis middling	10 1-16	— —
SUGAR.		
Inferior	— —	— —
Common	4 1/4	4 3/8
Good common	4 1/4	4 3/4
Fair	4 1/2	4 3/4
Good fair	4 7/8	5
Fully fair	4 7/8	5
Prime	4 7/8	5
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/4	5
Choice yellow	5 9-16	5 5/8
Gray White	— —	— —
Choice whites	— —	— —
Stan. Gran	5 11-16	— —
MOLASSES.		
Syrup, Open Kettle	— —	— —
Fair	23	25
Strictly Prime	— —	— —
Choice	— —	— —
RICE.		
Fancy	— —	— —
Choice	— —	— —
Prime	4	4 1/4
Good	3 3/4	3 7/8
Fair	3 1/2	3 5/8
Ordinary	3 3/8	— —
Common	3 1/8	3 1/4
No. 2	— —	2 7/8
Rough	2 75	3 25
FLOUR.		
Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12 1/2	5 25
Choice	3 75	3 90
Fancy	4 00	4 10
Extra Fancy	4 25	4 30
CORN PRODUCTS.		
Cream meal	— —	2 50
Corn meal	2 15	2 20
Grits	2 60	— —
Hominy	2 75	— —
GRAIN, ETC.		
CORN:		
White	52	— —
Yellow	— —	52
Mixed	— —	51
OATS:		
Western	37 1/2	38
Texas rust-proof	— —	— —
BRAN:		
₹ cwt	5	8
HAY:		
Choice	14 1/2	15
Prime	11 1/2	14 00
PROVISIONS.		
PORK:		
Mess	17	17 1/4
Prime Mess	16 1/2	16 3/4
Rumps	15 00	— —
BACON:		
Fancy breakfast	11 1/2	— —
Shoulders	7	— —
Sides, long clear	8 7/8	9
Sides, short rib	8 7/8	9
HAMS:		
Sugar-cured	12 1/4	12 1/2
DRY SALT MEAT:		
Shoulders	6 35	6 3/8
Sides, long clear	8 3/4	8 1/2
Sides, short rib	8 3/8	8 1/2
GROCERIES.		
COFFEE:		
Prime	— —	16 1/2
Fair	— —	15 3/4
Common	— —	14 1/2
BUTTER:		
Western Creamery	31	32
Western Dairy	20	21
Country	— —	— —
LARD:		
Choice	7 1/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cotton seed	35 1/2	36
Lard	— —	60
VEGETABLES.		
CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₹ crate	3 50	4
POTATOES:		
Louisiana	1	2 50
Western	1 40	1 50
KROUT:		
Western, ₹ bbl	— —	5 00
ONIONS:		
Louisiana	3 00	3 50
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
1 3/4 lb. per yd	7 3/4	— —
2 lb	8 1/2	— —
BALING TWINE:		
₹ lb	10	— —
TIES:		
₹ bundle	1 00	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	2 00	2 50
Chickens, South'n	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	12	13
Southern	12 1/2	13
WOOL:		
Lake, per lb	— —	25
Louisiana	— —	23
Burry	9	12
COUNTRY HIDES:		
Green salted, ₹ lb	— —	7
Dry salted	— —	10 1/2
FERTILIZERS:		
Cotton seed, ₹ ton	9 00	— —
Meal	19 25	19 75
Pure ground bone	35 00	— —
Muriatic acid, ₹ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. HIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

APRIL 5.

Repeated earthquakes have occurred at Aden, on the Red Sea.——Queen Victoria will leave Cannes to-day for Aix-les-Bains, going by way of Marseilles.——The German Press warmly approve of the new Italian Cabinet, which they say will be favorable to the triple alliance.——The Belgian Chamber of Deputies has passed, by a vote of 86 to 92, the bill permitting the Congo Free State to issue a lottery loan to the amount of 150,000,000 francs.——The Queen of Sweden is recruiting at Amsterdam.——The Labor and Socialistic party of Chicago, were defeated by 30,000 majority.——The Labor party defeated in Wisconsin by the Fusionists.

APRIL 6.

The Pope insists that Dr. McGlynn must come to Rome.——John Morley addressed an audience of 6,000 Liberals, at Victoria Hall, in South London, to-night. He charged the government with Russianizing the administration in Ireland, and denounced the Crimes Bill as a hateful instrument of oppression. It aroused unbounded enthusiasm.——Lord Lyons, the British Ambassador to France, called upon Minister Flourins, and thanked him for the welcome accorded Queen Victoria by the French during her residence at Cannes.——The death is announced at Paris of Jean Henri Dupire, the French Democratic author, in his ninety-sixth year.——The equestrian statue of Gen. A. S. Johnston was unveiled in the presence of 15,000 people, in this city, to-day.——The long and short-haul clause of the Interstate Bill has been suspended by the commissioners for ninety days, in order to permit a careful examination of the law and its effects.

APRIL 7.

A heavy landslide, the result of the recent earthquake shocks, occurred at Monte Carlo to-day——Ex-Secretary Manning is better to-day.——Maj. Galinberti is to be Papal Secretary of State.——The town of Kuty, in Austrian Galicia, has been almost completely destroyed by fire. About 1,000 persons are homeless. The fire was of incendiary origin.——Father Keller, the imprisoned Catholic priest, has been appointed Canon of Clyne by the Bishop of the diocese.——The Hygeia Hotel at Fortress Monroe was sold for $352,500.——Rhode Island went Democratic in the recent State election.

APRIL 8.

Numerous arrests of socialists have been made at Stettin, Semburg and other large cities of Germany.——Marshal Count Poar has been appointed first ald-de-camp to the Emperor Francis Joseph.——The Berlin correspondent of the Daily News says that a secret treaty has been concluded between Sweden and Germany against Russia.——Mr. Gladstone will make a speech at a dinner to be given by the Eighty Club on April 19.——Blaine is seriously ill at Fort Gibson, I. T.——Ex-Gov. Nicholls addressed the East Feliciana Memorial Association at Clinton, La., to-day.——The Red River Valley is reported suffering from drouth.——The danger of an overflow is believed to be past.——The shafting in the Pratt Mines was destroyed by fire; loss $25,000.

APRIL 9.

Gladstone issued a manifesto to the miners of the North of England, urging them "to ring the death knell of the worst, the most insulting and the most causeless Coercion Bill ever submitted to Parliament."——The Anarchists of Paris circulated handbills, urging the non-payment of rent.——News from Hayti is to the effect that an amicable settlement of the British claims may be expected.——The bronze monument to the memory of Gen. Gordon, designed by Mr. Boehm for the King of the Belgians, will be placed in Westminster Abbey in a few days.——Mr. Blaine is still quite sick at Fort Gibson, I. T.

APRIL 10.

The Canadian police surround Lord Landsdown with safeguards.——The socialistic meeting in Hyde Park yesterday terminated in a collision with a body of police. Nine socialists were arrested, including Williams, the leader.——A riot occurred in Belfast to-day.——The amendment to the Constitution of Michigan, increasing the salaries of State officers, was carried by a good majority. The governor, who has heretofore received $1,000 per annum, will receive $5,000.——Gov. Perry seems to be ahead in the senatorial race of Florida.

APRIL 11.

A monster meeting was held in Hyde Park, London, to protest against the Crimes Act. Lord Mayor Sullivan denied the enmity of Ireland to England. The crowd was very enthusiastic and orderly.——The Portuguese government has concluded a treaty of friendship with China.——The sealing steamer "Eagle," which had been given up for lost, with all on board, arrived at St. Johns, N. F., yesterday.——Mr. Blaine is slowly recovering from his illness.——The Floridians are confident that the Legislature will pass the local option liquor law.——Dr. Eben S. Stearns, president of the Tennessee Normal College, and chancellor of the University of the South, died in Nashville this morning.

Over 100 young men from eighteen States entered the Commercial College of Kentucky University the past month. This College received the highest honor and gold medal at the World's Exposition over all other colleges for system of book-keeping and business education. It is situated in the beautiful, healthy, and renowned city, Lexington, Ky., accessible by the leading railroads. Arrange now to enter this college during the spring or summer months, as students can enter at any time. Read advertisement of this college in another column, and write for particulars to its president, Wilbur R. Smith, Lexington, Ky.

Col. W. H. Sinclair, president Galveston Railway Company, says he believes a man can do an incredible amount of overwork while taking Moxie, and not break down. Mrs. A. Carusteins, proprietress of Washington Hotel, Galveston, speaks of it in the same terms; says it gives her extraordinary powers of endurance.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

West Point station	Apr.	16, 17
Starkville circuit	(Wednesday)	20
Crawford circuit		23, 24
Tibbee circuit	(Thursday)	28
Starkville station	30, May	1
Brooksville circuit	7,	8
Macon station	(Monday)	9
Columbus circuit	(Friday)	13
Columbus station		14, 15
Shuqualak circuit		21, 22
Hebron circuit	(Monday)	23
Louisville circuit		28, 29
Pinkneyville circuit	(Monday)	30
Chester circuit	June	2, 3
Tampico circuit	(Monday)	4
Walthall circuit		9, 10
Lagrange circuit	(Monday)	11
Sturges circuit		16, 17
Salem circuit	(Wednesday)	20

R. G. PORTER, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth circuit, at Gaines' Chapel	Apr.	16, 17
Kossuth, at Pleasant Hill		23, 24
Iuka circuit, at Nesbett's Chapel	30, May	1
Iuka station		4
Harmony, at Snowdown		7, 8
Blackland, at Pisgah		14, 15
Mariella, at Liberty		21, 22
Pleasant Ridge, at Pine Grove		24
Jonesboro', at State Line		26
Ripley circuit, at Marvin's Chapel		28, 29
Ripley and New Albany, at N. Albany	June	10
New Albany circuit		11, 12

J. B. STONE, P. E.

ABERDEEN DIST.—SECONIC ROUND.

Sallillo, at Moorsville	Apr.	16, 17
Pontotoc, at Harmony		23, 21
Houston and Wesley, at Houston	30, May	1
Sparta, at Friendship		7, 8
Buena Vista, at Buena Vista		14, 15
Aberdeen station		21, 22
Prairie	June	4, 5
Okalona circuit, at Trampilli		8
Ebenezer, at Egypt		11, 12
Athens		16
Caledonia		18, 19
Fulton and Smithville		25, 26
Tremont		28

AMOS KENGALL, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Bethel, at Soule Chapel	Apr.	16, 17
Hattiesburg, at Ellisville		23, 21
Flint Creek, at Augusta	30, May	1
Mt. Carmel, at Santee		7, 8
Columbia, at Pleasant Valley		14, 15
Seashore, at Bay St. Louis		21, 22
Ocean Springs, at Biloxi		25
Whitlington, at White Plains		28, 29
Vancleve, at Shiloh		31
Americus, at Caswell Springs	June	3
Scranton, at Zion		4, 5
Moss Point, at Moss Point		5, 6
Pearlington		
Covington		

The District Conference will be held at Ellisville, beginning Thursday, April 21, at nine A. M. Bishop Duncan will preside.

T. S. WEST, P. E.

MERIDIAN DIST.—SECOND ROUND.

Winchester (Big Rock)	Apr.	16, 17
Stonewall, at Concord		23, 24
Sandersville, at Laurel	30, May	1
Shubuta, at Shubuta		7, 8
Clark, at Manassas		14, 15
Vossburg, at Goodwater		21, 22
Paulding		28, 29
Lauderdale, at Union	June	4, 5
Meridian station		11, 12
West End, at Sukelina		18, 19
Marion, at Cokers		25, 26
DeKalb, at Marvin	July	2, 3
Adamsville		16, 17
Blumsville		23, 24
Heidelberg		30, 31

The Meridian District Conference will be held at Heidelberg, daly 28-31.

E. B. NORSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Scotland, at Peel's School-house	Apr.	16, 17
Wesson and Beauregard, at Beau'd		23, 24
McComb City, at McComb City		24, 25
Bowerton, at Brandywine	30, May	1
Terry, at Gallman	7,	8
Summit, at Summit	8,	9
Monticello, at Monticello		14, 15
Franklinton, at Mt. Hermon		21, 22
Holmesville, at Water Holes		28, 29
Adams, at Bethel	June	4, 5
Providence, at Bahala		11, 12

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

West Monroe, at Bowman's Chapel	Apr.	16, 17
Monroe and Delhi, at Monroe		23, 24
Richland, at Girard	30, May	1
Lake Providence, at Pecan Grove		7, 8
Winnsboro		14, 15
Harrisonburg and Nelly—Nelly Island		21, 22
Bastrop, at Bastrop		28, 29
Linn Grove, at Linn Grove	June	4, 5
Oak Ridge		11, 12
Floyd, at Levaughn		18, 19
Waterproof, at Jordan		25, 26

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen, at Fairview	Apr.	16, 17
Melville, at West Melville		23, 21
Spring Creek, at Science Hill	30, May	1
Sugar Town, at New Hope		7, 8
Montgomery, at Atlanta		14, 15
Alexandria, at Boyce		21, 22
Ada, at Fellowship	June	4, 5
Centreville, at Trout Creek		11, 12
Columbia, at Masters' Chapel	July	2, 3
Trinity, at Wesley Chapel		9, 10

B. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—SECONIC ROUND.

Craps Street	Apr.	17
Felicity Street		24
St. Charles Avenue	May	1
Soraparu and Bentonville ct., at Sor. St.		8
Carondelet Street		15
Grosse Tete and False River—Harmony		21, 22
Jackson, La		25-28
Dryades Street	June	4, 5
St. Tammany Mission		11, 12
Algiers and Gretna ct.	(At Gretna	17
	(At Algiers	19
Baton Rouge		25, 26
Morgan Street	July	3
Louisiana Avenue		10
Seashore Camp Ground		13-17
Carrollton and Parker Chapel, at P. Ch.		24
Plaquemine and Donaldsville, at D'ville		31

JOHN T. SAWYER, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Deatsville circuit, at Elmore (Friday)	Apr.	15
Clanton and Verbena, at Clanton		16, 17
Jemison mission, at Jemison		23, 24
Lowndesboro and Union, at Union	30, May	1
Autangaville circuit, at Rutledge	May	7, 8
Randolph circuit, at Randolph		14, 15
Pineapple circuit, at Snow Hill		21, 22
Bell's Landing ct., at Bell's Landing		28, 29
Black's Bend circuit	(Wednesday)	June 1
Camden and Oak Lawn		4, 5
Pleasant Hill circuit, at Pleasant Hill		11, 12
Prattville		18, 19
Plantersville circuit, at Maplesville		25, 26

H. URQUHART, P. E.

Chronic Coughs and Colds,

And all diseases of the Throat and Lungs, can be cured by the use of **Scott's Emulsion,** as it contains the healing virtues of Cod Liver Oil and Hypophosphites in their fullest form. It is a beautiful creamy Emulsion, palatable as milk, easily digested, and can be taken by the most delicate. Please read: "I consider Scott's Emulsion the remedy par-excellence in Tuberculous and Strumous Affections, to say nothing of ordinary colds and throat troubles."—W. R. S. CONNELL, M. D., Manchester, O.

A new town in Texas has been named for Miss Frances E. Willard. It is hoped that it is a prohibition town.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR., Publisher.

Mr. Beecher's Biography.

It now appears that the Rev. Mr. Halliday, Mr. Beecher's assistant in Plymouth Church, has been associated with Lyman Abbott, D. D., in the preparation of the biography of the late Mr. Beecher, to which the great preacher, previous to his death, largely contributed. It was not proposed to have either Mr. Halliday's or Mr. Beecher's connection with the book generally known, but the death of Mr. Beecher has removed the objection to the fact being made public, and now the complete book will appear with both Dr. Lyman Abbott's and Rev. S. B. Halliday's name on the title page. They have also been assisted by a corps of over thirty eminent writers, who have contributed reminiscences, etc. As Mr. Beecher did not write a line upon any autobiography of himself, but *did* contribute to this work, the additional fact is apparent that Dr. Abbott's and Rev. Halliday's book is the nearest approach to an autobiography that Mr. Beecher has left, and with the array of talent employed it looks as if we were to have a biography which is worthy of the man.

The work is to be sold by subscription; it is in the hands of the American Publishing Co., Hartford, Conn., for publication.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

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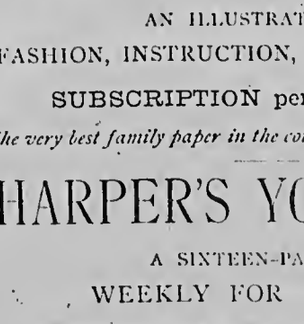

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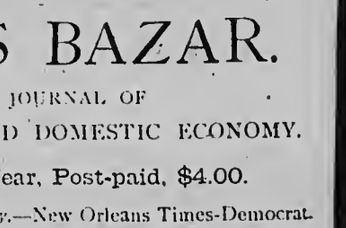

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DOWN BY THE SHORE.

BY J. M. DUNMORE.

Down by the shore at morning
Wearily moans the sea;
The brown wrack clings to the bare grey rocks,
And the wind sighs drearily.
The mist creeps over the waters
From windward on to the lee,
Wrapping the ships in its cold embrace
Sadly and silently.

Down by the shore at evening
The mists are rolling away
In long white wreaths, on the solemn hills
That shelter the lonely bay.
Bright with a rare effulgence,
The golden clouds are furled,
And the fabled isles peaks o'er the distant sea
Seem the dream of another world.

Down by the sea of sorrow
The mists lay cold and grey,
And never a glimpse of the gracious sun
Broke through the gloom that day.
But the clouds were rolled together,
Just ere the daylight died,
And we saw the land of Beulah smile
In the light of eventide.

—Sunday Magazine.

"Endure Hardness."

BY REV. J. W. SANDELL.

MR. EDITOR: The gospel commission seems to be large enough to include all that man can do or bear as a servant or soldier of Christ. Much is implied in that sentence, "Freely ye have received, freely give;" but followed by that principle in action is signified by the words, "Go ye into all the world and preach the gospel to every creature," the leading thought seems to be that the enlarging influence of human agency is to be employed for the spreading of the gospel is the offer of the grace of God to the whole human family, and that it is to be done in the spirit manifested by our Savior and illustrated by the apostles. If this be true, many of the ministers of this generation may not fully recognize the requirements of their calling. God's ministers are required to show that they are not seeking their own profit, but that of others. The Lord knows the heart; but there is need of proof to satisfy men in regard to motives. The spirit of self-denial and consecration must appear in the ministry before it can be conspicuous in the church. God would have all men to be saved, and preaching is principal among means ordained. The solution of the problem of reaching the masses must be, in the main, the work of the ministry. The salvation of souls must be the ruling principle in the arrangement of the work and the distribution of the laborers.

The desire for prominence and applause among men must yield to a willingness to serve in low places and receive the honor that comes from God before the masses can be impressed with the truth. The popular ideal of a gospel minister must not be turned from the salary he can command or the congregation he can draw; but fidelity to the work of the Lord must be considered the true recommendation for the reward of the servant. The policy that keeps the strong men in the strong places, and the weak in the weak places, may not be the best employment of the forces. A strong charge, well developed might thrive for a time under the care of a young, growing minister, or an old scarred soldier who had given the strength of his life to the church. It may not be the best mode of warfare to put the best and strongest men in the fortified places, and send the weak and the young on an aggressive warfare to take and hold new positions in the enemy's country. Men of infirmities may be strong in the Spirit and able to improve in spirituality those whom they can reach. Some men of culture could display a true nobility by turning for awhile from the ease of Christian refinement to brush away the dust that blinds the ignorant, and give them the light of God's Word. There are diversities of gifts and different fields of labor; some more and some less desirable than others. Some laborers succeed, others fail. Strong men sometimes fail in difficult fields of labor, and weak ones are successful where other things are helpful. Some charges sustain their preachers, and others are sustained by their preachers. If the brethren who vote preachers out could change places with them a few years, they might see the matter from another standpoint. Reports appear relatively. To appreciate the labors of those who have seemed to be failures, we must follow them and take in all the environments. High authority says every man finds his level. In the sight of God there is honor in the direction of humility. When the servants of Christ take their places and do their work in the Spirit of their Lord, the gospel will be carried to the poor and maimed and sick and blind, and all will partake in some measure of its benefits. There are unpleasant duties to be performed, uneasy positions to be filled, and there is need of willingness to endure hardness as good soldiers. Perseverance in the work is a condition of final success. All men need the gospel, and it is the duty of the church to give it to all. A long course of training has not yet prepared the world to give and receive its blessings. "From the least to the greatest" seems to be the order. Jesus was not born in Jerusalem, but in that city he endured the cross; and so the work must go on till he calls the laborers to their reward.

PONCHATOULA, Louisiana.

Hints and Helps to the Study of God's Word—No. 4.

INSTRUCTION FROM THE DOCTRINES OF SCRIPTURE.

It is a good rule, in studying the *doctrines* of the Bible, to compare the inferences *we* make with those made by inspired writers on the same doctrine. Instance—"Him hath God exalted to *give* repentance." "By grace are you saved through faith, that is the *gift* of God." "Unto you it is given to believe on him." "*Elect*, through sanctification of the Spirit *unto* obedience." In these instances, the doctrines of repentance, faith and obedience are said to be the *gifts* of God.

It might be inferred that it is needless and useless to exhort men to repent, believe, and obey. But the Scriptures are full of such exhortations. (Mark i, 15; Acts viii, 22; Acts iii, 19.) The guilt of not repenting (Matt. xi, 20, 21), and of unbelief (1 John iii, 23; John iii, 18), and of disobedience, is charged upon men, and they are held to rigid responsibility for such guilt. Hence the correct teaching of the Scriptures is that the *gracious ability* to repent, believe and obey, is the gift of God; but the *exercise* and *use* of this gift, in repentance, faith and obedience, are ours. So the light and the organs of vision are God's natural gifts—the exercise and use of these in seeing, or the refusal to use these gifts and see, and the consequences are ours. (II Chron. xix, 3, and xii, 14; I Sam. vii, 3.) "God works in us *to* will and *to do*;" but the *willing* and *doing* are ours.

Again, the Scriptures declare that we are freely justified by grace and not by works. (Romans iii, 28, and iv, 5.) It might be inferred that the doctrine of justification by faith alone does away with the obligation to good works. But the Scriptures insist upon the necessity of good works, not as a condition of justification, but as the consequence, the fruit, the evidence. (Romans xii, 1.)

It is of great importance to notice the intimate connection between the great doctrines of the Bible and the duties of practical piety which they suggest and insist upon. Doctrines are the great motives. Often the most mysterious are made the foundation of practical exhortations. The latter chapters of Romans and Ephesians illustrate this view.

The doctrine of a personal and powerful devil, "the god of this world," the "prince of the power of the air," the enemy of God and man, suggests the motive and practical importance of closer intimacy and friendship with the omnipotent Christ, who conquered and triumphed over him, and by whose grace alone we may also triumph over him. In the fifth chapter of Romans we have the doctrine taught, that through the offense of one, judgment came upon all men to condemnation. This great and mysterious fact is clearly revealed, that the grace of God, in our redemption, might be magnified. (Romans v, 15, 20.) The deity, incarnation and atonement of Christ are presented not only as the ground of our hope as sinners, but urged as the strongest motives to duty to our fellowmen.

The doctrine of Christ's condescension is the ground of the exhortation—"In lowliness of mind, let each esteem others better than themselves;" and "Let this mind be in you that was also in Christ Jesus, who being in the form of God," etc. (Phil. ii, 3-7.)

The doctrine of God's great love of man, which induced him to give his Son to die for him, is used as the motive and argument why we should love another. (I John iv, 10, 11.) As an argument also for a forgiving spirit (Eph. iv, 32); as an argument for benevolence to the poor (II Cor. viii, 9); and also as an argument for the discharge of the duties of man and wife (Eph. v, 25).

The doctrine that our bodies are temples of the Holy Ghost, is urged as a dissuasion from fornication. (I Cor. vi, 19.) The doctrine of the Trinity is presented not only as the foundation of our faith, but as the fruitful and exhaustless source of all our blessings. (II Cor. xiii, 14.)

So the remark, of some one, is timely and true, that *"he who slights the doctrines of Christianity undermines its morality."*

H.

The Use of Churches.

MR. EDITOR: I have just read the article from the pen of Dr. C. K. Marshall, "On the Wrong Use of Churches," and, if it would do any good, would give the views therein set forth hearty endorsement; but the gifted author does not need my endorsement. At one part of the Doctor's article I must venture an expression of surprise. I refer to that part under the proposition, "I want to say a word on the manner of obtaining these churches." After the doctor, *as pastor*, had given his emphatic "No! no! no!" to one who proposed a phrenological lecture in his church, in answer to the question, "If your officers agree to let me have it, will you object?" he answered: "Well, they know their duties. I have nothing to do with their wishes." And with this license the lecturer caught pastor, officers and all in a "trap." Was the Doctor's answer according to the law and the authority it confers? As I understand it, the trustees are simply the custodians of the church property as such. This they hold, and for this only, under certain regulations, are they responsible, and that they have nothing to do with the order of exercises in the house. For this the preacher alone is responsible. But, some one may say, "I am unwilling to take so much responsibility." Let us see how much responsibility there is involved. Under the regulations of the law of the church, the trustees and other officers say to the officiating minister: "We present to you this house, to be set apart from all unhallowed or common uses, for the worship of Almighty God." Thereupon he proceeds to "dedicate it to his service, for the reading and expounding of his holy Word, the administration of his ordinances, and for all other acts of religious worship." Let the lecturer approach these officers for the use of the house in which "to array his skulls and examine heads;" and, if they understand their "rights, privileges and prerogatives," they will tell him they have no jurisdiction over the exercises in the house; the preacher is responsible there. On approaching the preacher, he is asked if the purpose is "the worship of Almighty God." If not, the preacher tells him that the law excludes everything else. And there the matter ends. I see no room for conflict between the pastor and his official Board, and I see no reason for embarrassment with either party. The pastor's "No! no! no!" should be final in all such cases. For this exclusiveness we have Divine precedent: "My house shall be called the house of prayer."

J. D. CAMERON.

WEST POINT, Miss., April 7, 1887.

Rev. George D. Wade.

Somebody has said, "When a man devotes himself to reminiscences, he becomes one." I do not wish to become one yet; but the announcement of the death of the man of God whose name heads this article brings to mind a little history connected with his ministry that is of surpassing interest to several who survive him.

In the year 1855 Bro. Wade was on the Pearl River circuit, Mississippi Conference. That circuit was situated in Lawrence and Pike counties. There was a small church on Magee's Creek, a few miles below China Grove, known as Pine Grove. The circuit being large, and that being a small society, the pastor preached there on Saturday, once a month. Rev. N. B. Raiford, of precious memory, a local preacher residing at China Grove, had a monthly appointment there also, on Sunday. And sometimes Rev. Stephen Regan, a local preacher, who lived within the bounds of another circuit, would come and preach to that congregation.

My parents lived in that neighborhood in those days, and belonged to that church. I had joined the church some time before that, under the ministry of Bro. Raiford; but, being a very unpromising boy, I was little known and less regarded as a church member. That was a remarkably dry spring, and many people in that country were apprehensive of a famine. I remember, too, that all through that region there was a growing feeling of dependence upon God, and of accountability to him. Some thought the end was drawing nigh. It was in the month of June, and I think Saturday before the first Sabbath. Bro. Wade came to his appointment at Pine Grove as usual. He had a large congregation that day, and he preached the Word with power. After the sermon the doors of the church were opened, and several applied for membership. The whole congregation was moved. An awful solemnity settled upon the audience. "O, what a solemn time is this!" said the preacher, as he stood in the altar looking round on the weeping congregation, with tears flowing from his eyes. After some consultation with the leading members it was decided to protract the meeting. A messenger was dispatched for Rev. A. B. Nicholson, pastor of an adjoining circuit, and Bro. Wade went on to China Grove to preach on Sunday. Monday he returned, and Bro. Nicholson joined him. Then began one of the greatest meetings I ever witnessed. The fruits of that revival are still to be seen. "It was the Lord's doing, and it was marvelous in our eyes." I do not know the number converted, but there were many. Among the number were two of my sisters, my brother, Rev. H. P. Lewis, of the Mississippi Conference, and myself. We were all converted at the same service on Tuesday night. That was an occasion of great joy to our parents. Father was quiet, as was his custom; but mother, impulsive and emotional as she was, gave vent to her feelings, and made the welkin ring. Who can tell the rapture of a pious mother's heart when her children are converted to God? Many of the older members of that congregation who participated in that work of grace have gone to their reward. And those who were then young are now old, thirty-two years having elapsed. But the Word of the Lord, which then "distilled upon us as the dew," and which came down into our hearts "as the small rain upon the tender herb," and which fell upon us "as the showers upon the grass," is still refreshing to our souls. It never grows old: it is fresh and new every morning.

It was my privilege to visit Bro. Wade during his last illness; but he was too feeble to converse, or to be talked to. I could not even pray with him. But his countenance betokened a purified heart and a soul at rest in Jesus. "Mark the perfect man and behold the upright, for the end of that man is peace." "Precious in the sight of the Lord is the death of his saints."

W. B. LEWIS.

CANTON, Mississippi.

Children's Day—May 15.

The third Sunday in May has been set apart by the General Conference as Children's Day, to be observed throughout our church with appropriate services. The Sunday-school editor was ordered to prepare a programme for the day. The programme was ready by the first of April. It is simple and suggestive, and may be had at the Southern Methodist Publishing House, in any quantity, at fifty cents per hundred copies.

I hope the pastor of every congregation and the superintendent of every Sunday-school in the Southern Methodist Church will take a deep interest in this new movement. Nearly all the churches in our country have a "Children's Day," and all bear witness to the good results following its observance. Some devote the proceeds of the day to one benevolent object, and some to another. Our General Conference has selected *needy Sunday-schools* in our Conferences, Mission Conferences, and in our foreign missions, as the beneficiaries of the funds contributed on Children's Day. The object is, therefore, missionary, both home and foreign. The day will furnish a pleasant anniversary for the children, and will also help to train them in systematic benevolence.

Will pastors and superintendents everywhere take the subject in hand immediately, and have ample provision made for observing the day? The programme provides for only one service during the day—the morning—but suggests appropriate exercises for the evening. The whole day has been given to the children by a formal act of the General Conference, and I hope their rights in the matter will be fully recognized and respected.

The collection will be taken up at the morning service, unless those having charge deem some other hour more advisable. *Ninety per cent.* of all moneys collected (except special donations, which will be applied as the donor wishes) will be placed in the hands of the Conference Sunday-school Board; and the remaining *ten per cent.* forwarded to L. D. Palmer, treasurer, Nashville, Tenn.

Let us do all we can to make the Children's Day pleasant and profitable not only to the children, but to everybody. It is the holy Sabbath, and all the exercises should be in harmony with the sanctity and associations of the day. May the Lord greatly bless this new institution of the church!

W. G. E. CUNNYNGHAM.

—Nashville Christian Advocate.

Current Coins.

(Rev. D. Sutherland, Scotland.)

One function of the newspapers is to guide public opinion. This has been called the prophetic function. It covers the education of readers in right principles and their elevation to a higher standard of thinking and doing. We need scarcely say that this function is sadly neglected. It should be attended to, and that without delay. The newspaper should be made a force on the side of righteousness. We do not ask it to preach the gospel—that is the work of the church—but we do ask it to aid the pulpit in promoting the moral welfare of men. The pulpit and the press are not rivals, as those who anxiously inquire whether the press is gaining the ascendency over the pulpit would have us believe; they are twin educators of the human race, and should fulfill their mission in loving harmony. Let newspapers realize their high calling. Let them rise above pandering to depraved tastes and the sordid desire for gain. Let them provide pure and strong reading. Let them dare to be in the right with one or two. Let them strike true blows.

"For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance."

Then they will fulfill their function, and be a blessing in the land.

(Dr. Austin Phelps, Andover.)

"He that dwelleth in love, dwelleth in God, and God in him." Such words, if they mean anything, mean something unutterably great. It is no prerogative of an elect few. The lowliest not less than the loftiest life may have its element of an infinite dignity. A profoundly prayerful life is by that single feature of it lifted into sympathy with God. A mean thing can not be made noble by it, but a small thing can be made great. The work of a laundress or bricklayer may attract the respect of angels. It matters little what may be a man's employment, in life. The whole life is ennobled and adorned by it, if it is done as in a vision of Christ. "In His Name," was the watchword of the Waldenses, and their form of salutation, when they met and when they parted. It expressed their supreme idea of life, and of all that made it worth living. They said it at their weddings, and repeated it at their funerals. It was their formula in baptism, and at the Lord's Supper; and it lifted to the same altitude of dignity their work in their fields and vineyards. What have wise men ever discovered a theory of life more magnificent and inspiring? No being in the universe has a more exalted occasion for self-respect than one who lives in a vision of Christ. The apostle could find no more honorable words in which to depict the life of Moses than to say of it, "He endured, as seeing him who is invisible."

(Dr. John Hall, New York.)

This column will be read by thousands who in God's goodness are well-to-do in the world. Are you doing good? or are you indifferent to the "blackness of darkness" in many a soul about you, to the wail of woe that is so often going up, the inarticulate cry for help that is ringing out from crowds threatening in their numbers, even if unreasonable in their pleas? Can not you do something? The coats and garments Dorcas made seemed of no great account, but they meant something when the weeping wearers showed them with many a grateful tear, by her dead body. We need to inspire love and trust in these struggling ones by our practical sympathy. The Samaritan in the parable did not make great sacrifices. "Two pence" was not a great deal of money to a business man riding on his way. But he gave personal effort; he gave pity; he gave his ready money; he gave the benefit of his credit; and the Master holds him up as an ideal of a good neighbor. Those poor neighbors of yours—what can you do for them with the sympathies, effort, means and credit you can employ? When you love your children, you are always giving to them. God loves you, and you are always getting from him. You are looking to Christ's cross as the means of your salvation. As you gaze, catch from it an inspiration that will make you more like him who hung upon it, and who on earth went about doing good.

Christian Advocate.

THURSDAY, APRIL 21, 1887.

(For the New Orleans Christian Advocate.)

LAUNCHED.

(To Mr. and Mrs. J. C. H. McVoy.)

BY MRS. L. CRARY SADLER.

From off the ways like an ow-sped
A bark, of beauty fit to
Nor white-capped waves, nor winds a'-rag,
Could shame the craft or
Anon, as if by magic wand,
A mighty mast
And flapped, as if by zephyrs fanned,
But caught the wind at last.

And now she lay, as I to the risk
The unseen power had lent,
Nor "buzzed the shore," but out upon
The sea of life she went.

Her pennon straightened to the breeze
In graceful lines above,
And e'er it dipped again, I read
Her name, and it was "Love."

Bon voyage, ah! yes; God bless the crew,
That manned the gallant craft.
One—"half" is at the helm, you know,
The other "half" is aft.

And may they weather all the storms,
Nor ever "make a splice;"
And when at last they "heave a lead,"
They'll not need more advice.

HAZEL, Louisiana.

The Sunday-School Lesson for May 1, 1887.

BY C. G. ANDREWS, D. D.

ISRAEL IN EGYPT.

Exodus i, 6-14.

GOLDEN TEXT: "He increased His people greatly, and made them stronger than their enemies."—Psalms cv, 24.

CONNECTIVE AND EXPLANATORY.

A period of about seventy-one years had elapsed since the events of the last lesson. The famine had ended; Jacob and his sons had lived prosperously in Egypt, and had died. A most interesting account is given of the old patriarch, in his one hundred and forty-seventh year, calling his twelve sons about his bedside and delivering to them a dying charge descriptive of the character of each and prophetic of his destiny. That which was spoken of Joseph was the most beautiful and honorable of all the twelve: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him and shot at him and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

Joseph's most remarkable life had ended. No romance furnishes a career more thrilling in incident or varying in fortune. Seventeen years were spent under the immediate care of his father, whose fond attentions were, perhaps, not favorable to the development of a sturdy manhood or of an unyielding integrity. From this life of ease and favoritism he was suddenly sold into the most abject slavery for thirteen years, the last three of which being spent in prison. Just as suddenly were the prison garments changed for robes of royalty, and for eighty years he wielded the destinies of the most populous and powerful empire, the lives of all the people being literally in his own keeping. During these extreme changes of fortune, Joseph changed not. No day was ever so dark as to discourage him from duty, no temptation could entice him, no elevation was so dazzling as to distract him from his steadfast purpose. His dying vision was cheered with the sight of the deliverance of his people from bondage, and he exacted of his brethren an oath to carry up his body with them. This promise was fulfilled one hundred and forty-four years afterwards. "Moses took the bones of Joseph with him," and they were buried in Shechem, a piece of land bought by his father Jacob.

THE EGYPTIANS ALARMED BY THE INCREASE OF ISRAEL.

Verse 6. "Joseph died and all that generation." The generation not only of his own race, but that of the Egyptians who had been cotemporary with him, and who might naturally be supposed to be attached to him and to his people because of the wonderful preservation of life he had secured for them.

7. "The children of Israel increased, and waxed exceeding mighty." Their industry and frugality, coupled with the fruitfulness of the soil of Egypt, their healthfulness and vigor of body, occasioned by the perfect system of hygiene under which they lived, as well as the salubrity of the climate, and, more than all, the temporal blessing of the God of their fathers, made them to grow in numbers and in wealth and in power.

8. "A new king that knew not Joseph." Knew him not in the appreciation of his great deliverance, which was the only reason by which his descendants could expect favor in a strange land.

9. "The children of Israel are more and mightier than we." The Egyptians, as a sovereign nation, had been subjected to wars and losses in keeping up their kingdom, while the Israelites being under subjection had nought to interfere with their increase and power. Their prosperous condition excited fear lest they might be able to rise in successful rebellion.

10. "Let us deal wisely." Shrewd diplomacy very often recoils on those who use it as it did in this case. This wise (?) policy resulted in bringing about the thing feared: "*and so get them out* of the land." The king feared to lose the revenue brought in by the Israelites, and the cruelty by which he sought to secure it brought to the rescue him who says, "Vengeance is mine; I will repay, saith the Lord."

MERCILESS TASKMASTERS.

Verse 11. Merciless taskmasters were appointed over the Israelites "to afflict them with their burdens." These same burdens grown more unbearable excited the sympathy of Moses when he came to man's estate, and caused "groaning," which was finally heard by God and caused him "to remember his covenant with Abraham, with Isaac and with Jacob." "They built treasure cities, Pithom and Raamses." Fortified cities on the border of Goshen served the double purpose of preventing invasion, and of furnishing storage for the harvests of the fruitful land.

12. "The more they afflicted them, the more they grew." Doubtless the main reason of this was the direct interposition of Providence on their behalf. The greater their sorrows, the more numerous his blessings. As they suffered for his sake, so his providence rewarded them. Other reasons could be given. Luxurious people are never thrifty nor prolific. As their hardships caused them to labor, so they became healthy and vigorous. The more diligent their labor, the more productive it became. "They were grieved because of the children of Israel." The New Version has it *were abhorred*. The true meaning probably is, they were vexed and wearied because their oppression had all the time just the effect contrary to their purposes. Had they any conscience left, they must have been *abhorred* in their own estimation, because of their outrageous oppression, while their fears were excited in the same ratio as the Israelites increased in number and power.

13, 14. "To serve with rigor. Made their lives bitter with hard bondage in brick and mortar." Crude brick baked in the sun was the almost universal building material used in Egypt for private as well as public houses. It is said that "parties of these brick makers are seen depicted on the ancient monuments in Egypt with 'taskmasters,' some standing, some sitting, besides the laborers with uplifted sticks in their hands." Sir John Gardner Wilkinson, the English Egyptologist, is the authority for this sentiment: "Ruins of great brick buildings are found in all parts of Egypt." "It is worthy of remark that more bricks bearing the name of Thothmes III., who is supposed to have been the King of Egypt at the time of the Exodus, have been discovered than of any other period." Egyptian bondage is often used by preachers and writers to typify the bondage of sin. Satan is a harder taskmaster than ever were those of Pharaoh, and his service becomes daily and hourly more rigorous. As God delivered his people from Egyptian bondage, so the Savior of mankind redeems all who come to him from the bondage of sin. "Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Every religious sentiment, every act of devotion which does not produce a corresponding elevation of life and practice—which does not, for instance, insist upon the most scrupulous honesty, the most chaste sobriety, the widest charity; which does not, in short, result in some Christian grace of act and conduct—is worse than useless; is simply pernicious and depreciating, as ministering to self-deception, with its consequent trains of ill, intruding an evil under the name of God.

Some Statistics.

MR. EDITOR: I have just received the printed minutes of the North Mississippi Conference, and while studying and comparing for my own information, I concluded I would also compare the progress for the past ten years—*i. e.*, 1876 to 1886. It is as follows:

Number of charges—1876, 102; 1886, 121; increase, 19.

Number of preachers—1876, 114; 1886, 136; increase, 22.

Local preachers—1876, 222; 1886, 154; decrease, 68.

Members—1876, 27,484; 1886, 35,437; increase, 7,953.

Adults baptized—1876, 1,107; 1886, 2,317; increase, 1,210.

Infants baptized—1876, 586; 1886, 781; increase, 195.

Number of churches—1876, 396; 1886, 463; increase, 67.

Value of churches—1876, $369,000; 1886, $417,000; increase, $48,000.

Number of parsonages—1876, 22; 1886, 60; increase, 38.

Value of parsonages—1876, $22,500; 1886, $69,475; increase, $46,975.

Number of Sunday-schools—1876, 232; 1886, 331; increase, 99.

Number of officers and teachers—1876, 1,230; 1886, 1,858.

Number of Sunday-school scholars—1876, 9,066; 1886, 14,625; increase, 5,559.

Expended for Sunday-school literature—1876, $1,367 42; 1886, $2,499 75; increase, $1,132.

Paid nine presiding elders—1876, $6,364 21; paid eight presiding elders—1886, $7,317 95; increase, $953 74.

Paid preachers in charge—1876, $38,897 13; 1886, $49,386 19; increase, $10,489 06.

Paid Bishops—1876, $864 10; 1886, $1,014 50.

Paid Conference claimants—1876, $2,269 95; 1886, $2,132 25; decrease, $137 70.

Paid for domestic missions—1876, $1,143 75; 1886, $1,818 55; increase, $674 80.

Paid for foreign missions—1876, $1,742 88; 1886, $6,018 70; increase, $4,275 98.

Paid for church extension—1886, $1,194 38.

It will be seen there is an increase in everything except the number of local preachers and amount paid for Conference claimants. Why there should be a falling off in this collection I do not understand, as I have always found this the easiest collection of all. Why the decrease in the number of local preachers; and such a large decrease? Has the day of their usefulness or necessity passed?

But there is a very gratifying increase in all else. In 1876 the highest salary paid a presiding elder was $997; lowest, $211 50; average, $709 13. In 1886 the highest was $1,170 50; lowest, $643 90; average, $914 74. In 1876 the highest salary paid preachers was $1,800; lowest—excepting four missions, which paid respectively $37, $42 50, $50 and $76 each—was $112 55; average, $381 34. 1886—Highest, $1,216; lowest—except two missions, $68 and $78 each—$95; average, $405 05. In 1876 there was expended for all purposes $57,571 34, being an average of $2 46 per member. In 1886 it was $98,434 52, or an average of $2 77 per member. Our old members seem to make slow progress in an increase of contributions. We know there are many who pay hundreds. What a host there must be who do nothing at all! The increase in parsonages, being nearly 300 per cent., is quite gratifying. But they average only a fraction over $1,000 each, and, as this includes the furnishing, we need a few more letters from a "preacher's wife." J. L. FUTRELL.

MISTER CITY, Mississippi.

Letter from Rev. John Pipes.

MR. EDITOR: Leaving Mansfield, La., March 28, we arrived here the next evening at half-past five, and found our friends in waiting for us at the Union Depot, to give us a hearty welcome. The snow had already begun to fall, which by next morning was three or four inches deep. Geraniums in full bloom within our room and a carpet of snow covering everything without made a strange contrast for us. We have gone through an acclimating, consisting of bad cold and general indisposition which has kept us mainly indoors. Last Sabbath, being a pleasant day, we ventured out to Centenary Church to hear Dr. Mathews preach. He gave us truly a good gospel sermon, on the "Heroism of David," with a good deal of the John Mathews' peculiarity appended. In the midst of the sermon he gave us a sort of wholesale introduction to his congregation. I suppose he thought it might save time. Centenary has a very large and attentive audience, and, from the very large number of communicants, we judge a very religious one. We think there were two-thirds of the congregation that took the sacrament on the occasion. The Doctor holds that it is right and proper for Christians to shout when they get happy and feel like it. A good sister at the close of the communion, adopting his theory, gave us a regular old-fashioned camp-meeting shout. I was sadly disappointed that I was not able to go to the preachers' meeting on last Monday, as I was anxious to wedge in somewhere and get enough work of some sort to keep me from backsliding.

In leaving our native Louisiana and much-loved friends and Conference, it gave us inward pain; yet circumstances seemed to require it. As the time drew near for us to leave, we were well nigh overwhelmed by the apparent sadness and great kindness of our numerous friends. Bro. Beard, pastor of the church at Mansfield, asked me to preach for him before I left. I did not see how I could, but was not at liberty to refuse. However I kept thinking it might rain, or I might be too unwell to preach; but when the day came I was well, the day pleasant and the congregation large. It was with great effort I could control my emotions sufficient to get through the various exercises; but the result was better than my fears. At the close of the sermon, and the earnest prayer of the pastor that Heaven's richest blessings might go with us, we were requested to take a seat in the altar, when Miss Willie Ricks, of Mansfield, approached the altar bearing a large, beautiful silver ice pitcher and cup, and presented them to us as a token of love from our DeSoto friends. These are her kind words:

To the Rev. John Pipes and His Most Estimable Wife—

Beloved Friends: 'Tis with sorrowful hearts that we have assembled here in the sanctuary of the Lord to hear you expound the Word of God for the last time, and pay you a parting tribute of love and respect. We now realize that day is very near at hand when you are to bid farewell to Louisiana friends and your dear home of more than twenty years, and pitch your tent among those who are nearer and dearer to your heart. While we regret exceedingly to see you leave, we shall ever cherish fond thoughts of both, and often picture you in our midst, walking with the same elastic step up these aisles to join us in worshiping him who gave himself for us. We, your friends of DeSoto, beg you to accept this slight memento as a token of our love and esteem. Take it, use it, and may it serve to gladden you hearts with halcyon memories of those you leave behind; and now shall we utter the words, "Good-bye!" 'Tis sad, for earth affords no solace for those who part, perhaps, forever. We rejoice that our religion teaches that we are only to be separated for a season, and to you, who have for a half a century heralded that religion, we would say, Rest sweetly in your declining years in the full assurance of a reunion in the land beyond where all is joy, peace and love.

Turning from this scene, Mr. C. P. Hopgood, in behalf of the ladies of Grand Cane, presented us with a purse of more than thirty dollars as a token of their love; also a substantial walking cane from Rev. W. Wimberly. Never have we spent a day so full of mingled joy and sadness. Next morning we left with hearts too full for utterance. J. P.

2,617 Park Ave., St. Louis, Mo.

Woman's Missionary Society of the Mississippi Conference.

MR. EDITOR: Our annual report is now ready, the year having closed. The missionary year begins and ends in March. We think it may encourage the society to know what they have accomplished the past year. Many of the auxiliaries have put forth unusual energy, while the rest have done the best they could. We have several new auxiliaries, and still they come. We feel deeply grateful that God has honored us, as a society, in calling one from our midst to carry the glad tidings to those for whom we are working and praying. Do you not think this is enough to drive away all prejudice or indifference any Methodist may hold towards our glorious work? Let us beg of our pastors to help the women by their presence at their monthly meeting, and with kind words. They may think it is not necessary; but, as a member, I can testify it *is* necessary; and, oh! we urge you *not* to slight these earnest, but timid workers. We appreciate every encouraging word. Some of our new auxiliaries have done well. Special mention should be made of the one in E. M. F. College. They began with fourteen members; now they have forty. Dr. McVoy helps them. We are not disposed to complain, for, as a general thing, the preachers are our faithful friends. The whole amount collected during the year is $934. We are now collecting the $200 for the outfit of our candidate, who is to go out in September next. Those who wish to contribute, either auxiliaries or others, will please send the money to Mrs. Annie DeMoss, Vicksburg, Miss.

ANNIE LINFIELD.

From the Work.

THE EDWARDS DISTRICT CONFERENCE.

While other Southern towns are enjoying a "boom" in real estate, etc., Edwards has also been the grateful recipient of a veritable boom which will, no doubt, result in great good within and around its borders. This boom came in the form of a District Conference, held here from March 31 to April 3, by which religious feeling was greatly strengthened and refreshed throughout the community and the church encouraged by the accession of eight new members. Bishop Galloway, Drs. Carter, of New Orleans; Andrews, of Jackson; Bachman, of North Mississippi Conference; Woodward, of Yazoo City, and Lewis, of Canton, and others, gave us some splendid sermons and Sunday-school talks—to say nothing of many interesting items and useful ideas gleaned from the Conference proceedings proper.

Long will this meeting be remembered by the people of Edwards as a continued "feast of the soul" from the first sermon delivered by the gentle, St. John-like Lewis, of Canton, to the closing one by Rev. Mr. Jones, of Vicksburg, from the thrilling text, "Dost thou believe on the Son of God?" And we trust that many will from this series of meetings date their entrance into the "kingdom of God." By all means let as many towns as possible have District Conferences, or as near their equivalent as practicable, that as many people as possible may be benefited by these pleasant gatherings of godly men. Oh, that such meetings might be held at various places all over the State! How much good they might accomplish! For it matters not how rich a country may be in climate, soil and productions, if the *people are wicked*, its vast resources are but so many "millstones" to sink it to perdition. With a God-fearing, God-serving people, agriculture, manufactures, commerce—*all* would receive a *substantial* "*boom*," which could but increase as the years pass by.

We like the example of the Kentuckian who attended to his work on the strawberry farm, yet found time to assist the choir and listen attentively to the sermons all through the meeting. To such young men we look for the success of both Church and State when the present generation shall be laid away to their final rest. With such in abundance in our beloved State—natives of the same—we trust the banner of Christ will be borne aloft as long as Mississippi exists; for how true it is that "righteousness exalteth a nation; but sin is a reproach to any people." E. E. H.

EDWARDS, Mississippi.

HAYNESVILLE, LA.

MR. EDITOR? Since my return to this work for this year, I have had our new church nicely painted, and it is now a thing of beauty. On the third Sabbath in last month (March) the dedicatory sermon was preached by our new presiding elder, Robert Randle, and then "set apart from all unhallowed or common uses, for the worship of Almighty God." The business of the Quarterly Conference was looked into pretty thoroughly, and the assessment for the preacher in charge was raised above that of last year. When the question was asked, "What is doing for the cause of missions?" the presiding elder said, "I suppose the usual answer." Just at that juncture, I replied that I had been preaching and talking upon the subject of missions; and now, while I am on the subject of missions, I would state that I have sent to Dr. D. C. Kelley, Nashville, $40 for foreign missions, and I hope to be able to clear the decks of all the churches of this charge by the third Sabbath in this month.

Haynesville is not as large a city as the one in which you live; but we can boast of a few things. We have three churches hereabouts, viz.: Baptist, Presbyterian and Methodist. Two schools which are well attended, to wit: Haynesville Academy, which is presided over by Prof. P. Gibson; the other presided over by Rev. J. M. Davies, whose *alma mater* is that of yours. We have one Sunday-school (Methodist), one Ladies' Aid Society, one Literary Society, and a very clever set of people. How you would enjoy being up here breathing this pure air and associating with this kind and clever people. Well, we hope to see you at our camp meeting, which will embrace the fourth Sabbath in September next.

Yours truly,

C. R. GODFREY.

EDWARDS, MISS.

I went to Edwards, the place where the Jackson District Conference was held, a few days in advance of the meeting of the Conference to assist the pastor, Rev. I. W. Cooper, in a protracted meeting. Two nights before my arrival thieves entered the pastor's larder and emptied it. The family awoke Sunday morning to find that they had not a morsel to eat. Bro. Cooper had just laid in a supply for District Conference, and it was all gone. He had prepared a sermon for that day on "Heaven," and found it difficult to keep his mind in a heavenly frame as he contemplated the utter emptiness of his pantry. However, there was a good point involved on which he might at least exhort his people to lay up their treasure in heaven, where thieves do not break through and steal. I will venture to say that sermon did not spoil, for kind neighbors soon supplied their needs in abundance. And on Monday they were more than reimbursed by thoughtful gentlemen down town; so that when I arrived they were reinstated and comfortable.

On Tuesday afternoon Bro. Cooper and I walked out to the cemetery. Returning just before sundown, we found the parsonage had been captured by the ladies, who still held possession. The family had surrendered without resistance and seemed happy in the hands of their captors. When the ladies departed they left behind $25 or $30 worth of every imaginable nice thing for the comfort of the pastor's household. This episode was not occasioned by the robbery on Saturday night. It was planned before that occurrence, and was intended to be a complete surprise to the family. Nor did it stop that evening; the next day and the day following, and on as long as I stayed, the stream of good things continued to flow into the home of the preacher until he was overwhelmed. I remarked to one of his members, "You are certainly very kind to your preacher." He replied, "We have a preacher who appreciates it." Happy preacher! Happy people! God bless them all!

W. B. LEWIS.

CANTON, Mississippi.

ALEXANDRIA, LA.

MR. EDITOR: We congratulate ourselves in the fact that our police jury has refused to grant an election on the liquor question. All honor to the noble men who stood by the rights of the people in this decision! Undoubtedly the rights of all concerned are sustained by denying to men the privilege of selling ardent spirits as a beverage. By the way, is it not strange that a government, a State, will authorize and receive compensation for the sale of intoxicants, knowing that it injures everyone who buys or drinks, and with an almost absolute certainty that many who use it will, under the influence, become thieves, robbers or murderers, and will then have these law breakers (of their own making) arrested, tried and punished for that they would not do, except that the State has opened the way for it? Every violation of law committed while under the influence of the whisky devil but makes the State (giving license for its sale) the great criminal; the liquor dealer, the second; and the poor drunken culprit, the least of the three. We, the citizens, who elect the law makers, may well think of this awful fact.

My work is promising.

Yours fraternally,

B. F. WHITE.

The truth can not be harmed, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on its way to defeat, and the truth in the dungeon is on the way to victory.—M'Kinley.

Old Maids.

Did you ever notice that the objectionable term "old maid" is seldom applied to women who have an object in life? The common idea of an old maid is that of a woman past her first youth who, having nothing to do, officiously interests herself in other people's business—who is prim, precise, fussy and disagreeable, and who lavishes her affection upon pug dogs, sleek tabby cats, and loquacious parrots.

"As a husband, I will have the best or none," writes a sensible female physician, and it is a pity that more girls do not echo her sentiments.

It is far better to be an unmarried woman all one's days than to become an unhappy, discontented wife. Too many girls are tempted, when the right man does not make his appearance, to accept the wrong one, simply for the sake of a home and a husband. This often proves a sad mistake for which there is no remedy.

When a girl finds that the years are gradually slipping by, and that the ideal husband of her youthful fancy is as far distant as ever, it is wisest to submit gracefully to the inevitable, and endeavor to make the best of life as it is, without dreaming of improbable changes.

At such a period, when the first gray hair appears, and the mirror reveals the fact that girlhood is waning, a woman who has a purpose in life is at a great advantage. Even the fact of a girl having to earn her living is a blessing in disguise.

The freedom a single life gives is to them a great benefit. It has made the career they love a possibility. Many would not exchange this freedom for the most devoted husband in the world.

No doubt the average unmarried woman, good, sensible and industrious, who appreciates the comforts of home, and loves the innocent prattle of little children, would have preferred a different lot. But that is not to be. What is the next best thing to be done?

In the first place, make a home of your own, no matter how humble. Do not remain the butt of boarding-house jokes, or the unpaid and unappreciated dependent of some exacting relative.

If you have money, make your abode as beautiful as possible; entertain company, and constitute yourself a part of the social life of the place in which you live.

Twenty years ago one of the most delightful homes in New York was that of Alice and Phœbe Cary, sister poets and unmarried woman. They made a comfortable livelihood by their pens, and entertained charmingly; the most noted people in the country were often their guests.—Watchman.

RELIGIOUSNESS AND RIGHTEOUSNESS.—The fact that religious revivals are not necessarily revivals of righteousness is becoming every day more apparent. It is quite possible to be as religious as a Hottentot or a Turk, and yet have no Christianity, spurious revivals are what may be expected. A false religion and a false Christ are doubtless among the most efficient means employed by the father of lies to build up his kingdom. In a revival of genuine religion there are conversions to truth, practical as well as theoretical. True conversion is not only a change of heart, but of life—a change from evil practices, habits and opinions to such as are good, and pure, and upright. The world will not be saved through a church that is unsaved—one that affiliates with, and is actuated by a spirit of compromise with evil and wrong-doing. In such churches there may be revivals of religion, but not of Christianity. Where there is pride, fashion, worldly conformity, love of pleasure and amusement indulged in and sanctioned by a church, there will surely be a revival of the same in their religious in-gatherings. On the other hand, where a church is baptized with the Holy Ghost, all moral purity, honesty, truth and love abound, there will be a revival of the same spirit of power, bringing forth the fruits of righteousness and true holiness.—Holiness Era.

Constipation Has Many Victims.

All the endeavor to find relief with the cathartic, the injection, the clyster and laxative are distressing. These are resorted to time and again, until the sufferer is almost in despair, and he gains only a brief respite.

By taking Simmons Liver Regulator, the bowels will be gently moved as naturally as if no medicine had been taken. Regularity in taking the medicine will soon effect a permanent relief.

The Century's Rise of Wages.

In considering the subject of wages a century ago, one finds many facts of curious interest. In 1793 the Schuylkill and Susquehanna Canal Company advertised for workmen, offering $5 a month for the winter months and $6 for summer, with board and lodging. The next year there was a debate in the House of Representatives which brought out the fact that soldiers got but $3 a month. A Vermont member, discussing the proposal to raise it to $4, said that in his State men were hired for £18 a year, or $4 a month, with board and clothing. Mr. Wadsworth, of Pennsylvania, said: "In the States north of Pennsylvania the wages of the common laborer are not, upon the whole, superior to those of the common soldier." In 1797 a Rhode Island farmer hired a good farm hand at $3 a month, and $5 a month was paid to those who got employment for the eight busy months of the farmer's year. A strong boy could be had at that time in Connecticut at $1 a month through those months, and he earned it by working from daybreak until eight or nine o'clock at night. He could buy a coarse cotton shirt with the earnings of three such months. The farmers could pay no better, for the price they got for produce was so very small. Butter sold at eight cents a pound, and when it rose suddenly to ten cents several farmers' wives and daughters went out of their minds with the excitement. Women picked the wool off the bushes and briers, where the sheep had left it, and spun and knit it into mittens to earn $1 a year by this toilsome business. They hired out as help for twenty-five cents a month and their board. By a day's hard work at the spinning-wheel a woman and girl together could earn twelve cents. As late as 1821 the best farm hands could be had for twenty-five cents a day, or twice as much in mowing time. Matthew Cary gives a painful picture of the working classes at that time. Every avenue to employment was choked with applicants. Men left the cities to find work on the canals at from sixty to seventy-five cents a day, and to encounter the malaria, which laid them low in numbers. The highest wages paid to women was twenty-five cents a day, and even the women who made clothes for the arsenal were paid by the government at no higher rates. When the ladies of the city begged for an improvement of this rate the Secretary hesitated, lest it should disarrange the relations of capital and labor throughout the city. Poor people died of cold and want every winter in the city, and the fact seems to have made an impression only on benevolently disposed persons.—Christian at Work.

THE quality of the blood depends much upon good or bad digestion and assimilation; to make the blood rich in life and strength-giving constituents, use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier; it will nourish the properties of the blood from which the elements of vitality are drawn. $1.00 per bottle.

The Influence of the Saloon.

The people who have not the energy of mind or body to form clear and practical purposes, or to put them in operation if formed, are the easiest victims of the saloon. As a rule they are sensitive, often morbidly so. They brood over their weakness and their failure. Naturally prone to depression, they become jaundiced and despondent. From that state of mind to the craving for any kind of stimulant the transition is natural and swift, and the saloon does the rest. There are thousands of families doomed to indigence, disappointment, misery, through life, that might have lived at least in decent poverty and with self-respect, but to-day are plunged in hopeless ruin by drink, and are sinking out of sight in the quicksand.

The churches lament the alienation of the poor and the working classes. The indifference of these to religion is a standing cause of regret. The clergy say it is almost impossible to get near the hearts of the masses. Perhaps the effort to disseminate Christian doctrine has been less systematic and persistent than it should have been. Perhaps more would have been accomplished if the clergy had gone themselves, instead of waiting for the people to come. No doubt, also, the spread of socialism and of agnosticism has much to do with the present attitude of that element in the labor party which is not in communion with the Church of Rome. But the saloon is not guiltless in the matter, for it represents all the tendencies and influences which make most strongly against religion and morality, and its atmosphere is quite as fatal to spiritual development as the drink it dispenses is to the health of the body. The poor suffer in a thousand ways through their poverty, and one of the abuses practiced most audaciously upon them is the adulteration of all the intoxicants sold to them. Alcoholic drinks made by the most honest processes are bad enough in their consequences, but the drinks of commerce are sophisticated to such an extent that those who use them habitually and freely are exposed to a whole catalogue of diseases from which our ancestors, with all their intemperance, were free. The effect of many of the adulterants commonly employed, moreover, is to excite the nervous system and act toxically upon the cerebral centres,—with the frequent result of inciting to maniacal deeds, which may very easily be ascribed to native savagery of disposition.—George Frederic Parsons, in the Atlantic.

The Outlook.

The coming years of the next quarter of a century are mines of untold wealth for the young men of to-day. Treasures of science, literature, art, and philosophy not dreamed of now by thoughtful minds will be brought from their hiding-places with tools furnished by advanced and enlightened civilization. All these things must tend, under the power of God, toward the establishment of the kingdom of the Lord Jesus Christ throughout the earth. What varied opportunities do these two facts open to Christian young men!

Walking in paths of knowledge which their fathers never trod, meeting and answering vital questions of life which minds of an earlier day never more than feebly groped for, putting to work the active intellect and the fresh strength of the twentieth century, as a brawny young farmer puts his shoulder to the cart-wheel, they may start, and move, and keep moving greater and grander forces for good than the Old World ever knew.

The young man who has a correct view of life, whose heart is burning with the sacred fire of God's love, whose powers of mind and body are consecrated to God's service—that young man is starting to-day upon what may be a wonderful career. God's wisdom will supplement his human wisdom, God's hand will aid his human strength, God's smile will cheer his heart and nerve his arm, for will he not be doing his Master's will? It matters not what the Christian young man's work may be. There are treasures to be unearthed. There is glory to be gained in every calling on which he can ask God's blessing; the only questions are: Does he intend to keep mentally abreast with the age he lives in, and does his heart belong to Christ? Let the young man settle these two points, and life will yield him, not only earthly treasure of distinction and the good will of men, it will yield him that treasure of treasures—the blessing of the Lord and the hope of immortality.—Exchange.

Women needing renewed strength or who suffer from nervous weakness, will find nothing to help them like Moxie Nerve Food. It is certainly a great invigorator, and will restore a shattered nervous system to a healthful and natural condition in a few days. The physicians say it is the best nerve food yet discovered.

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GENTS:—A number of people have been using your Bitters here, and with marked effect. In fact, one case, a lady of over seventy years, had been sick for years, and for the last ten years I have known her she has not been able to be around half the time. About six months ago she got so feeble she was *helpless*. Her old remedies, or physicians, being of no avail, I sent to Depeyster, forty-five miles, and got a bottle of Hop Bitters. It had such a very beneficial effect on her that one bottle improved her so she was able to dress herself and walk about the house. When she had taken the second bottle she was able to take care of her own room and walk out to her neighbor's, and has improved all the time since. My wife and children also have derived great benefit from their use.

W. B. Hathaway,
Agt. P. S. Ex. Co.

AN ENTHUSIASTIC ENDORSEMENT.

Gorham, N. H., July 15, 1885.

GENTS,—Whoever you are, I don't know, but I thank the Lord and feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago, I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever were. It used to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind.

TIM BURCH.

A HUSBAND'S TESTIMONY.

My wife was troubled for years with blotches, moth patches and pimples on her face, which nearly ruined the life out of her. She spent many dollars on the thousand infallible (?) cures, with nothing but injurious effect. A lady friend, of Syracuse, N. Y., who had had similar experience and had been cured with Hop Bitters, induced her to try it. One bottle has made her face as smooth, fair and soft as a child's and given her such health that it seems almost a miracle.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., *Editor.*

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. C. HUNSUCKER.

THURSDAY, APRIL 21, 1887.

Briefs.

Washington advices state that the Navy Department has invited proposals for five more new war vessels. Three of the new vessels will be cruisers and two gunboats. For the cruisers a maximum speed of nineteen knots per hour must be guaranteed. Every quarter knot of speed above or below this limit is to be compensated for or deducted from the contract price at the rate of $50,000 per quarter knot. All the material used must be of domestic manufacture. The vessels must be built where the Department directs. Each proposal must be accompanied by a certified check for five per cent. of the amount of the bid. The cost of one cruiser (the Newark) is not to exceed $1,300,000. The other two cruisers are to cost not more than $3,000,000 for both. The gunboats are to cost not more than $550,000 each. Full plans and specifications will be prepared, and will be on exhibition at the Department on and after June 1. Proposals will be received until noon of August 1.

The Acting Secretary of the Treasury, March 23, issued the one hundred and forty-eighth call for the redemption of bonds. The call is for $10,000,000 of the three per cent. loan of 1882, and notice is given that the principal and accrued interest will be paid at the Treasury on May 1, and that the interest will cease on that day. The bonds called are numbered as follows:

$50—Original number 17 to original number 23, both inclusive.

$100—Original number 157 to original number 351, both inclusive.

$500—Original number 66 to original number 148, both inclusive.

$1,000—Original number 767 to original number 1,221, both inclusive, and original number 23,778 to original number 23,797, both inclusive.

$10,000—Original number 1,612 to original number 2,885, both inclusive.

Total $10,000,000.

All the bonds of this loan will be called by the original numbers only. Persons holding bonds called by this circular can obtain immediate payment, with interest to date of presentation, if desired.

The Washington Gazette says that Col. James H. Marr, chief clerk in the First Assistant Postmaster General's office, and Judge James Lawrenson have been continuously in the service of the Postoffice Department for more than fifty-seven years. "The phenomenal length of service of these two men has been for years appropriately recognized. In Mr. Marr's case the salary has been fixed by special act of Congress at $500 per year more than any other man would get in the same position, his name being every year specifically mentioned in the appropriation." Judge Lawrenson "has served under thirty-one different Postmasters General. He has seen the Department grow from a handful of clerks to its present huge proportions. By virtue of his office as a notary public he has administered the oath of office to all the Postmasters General for the past fifty years. When Mr. Vilas became the head of that department he was sworn in by another notary. The old gentleman felt so badly about it that Mr. Vilas, upon being apprised of the fact, sent for Judge Lawrenson, and a second time took the oath, in order that the record might not be broken."

Church Schools and Christian Education.

It is not possible to conceive of but one purpose in the organization, equipment and administration of a church school. The purpose, and the only purpose, of a school is to afford facilities for the education of the young, and when a church embarks in the business of education, the only sensible reason she can give for that action is that she desires to give *her* young people a *Christian* education. The church has in view, not only the development of the individual character in the direction of righteousness and truth, but also she has regard to the highest well-being of the State, which is made up of individuals. The individual stands upon his character alone, not only before the unerring judgment of God, but even before the erring judgment of his fellows. The church has always held that the Christian character is not only the best for the individual and best for the State, but that it is really about the only thing worth having. She has engaged in the work of education in order that, by the inculcation of Christian principles and doctrines and facts and histories, she may give her youth Christian education, and thereby develop Christian character. She is perfectly competent to do this work, though it is truly the grandest work done this side of heaven. She has been equipped by her Lord out of the resources of his grace with every needed appliance. She is the depository of "that body of truth" which was handed down from the Infinite Wisdom, and which is the only foundation upon which the Christian character can be built, and whose principles, pervading the spiritual nature, give symmetry and stability to that character. She has, too, not only the Divine lessons to impart, but she has the perfect interpreter to assist her in the explication of the principles of truth and the perfect model of Christian character to exhibit in clearness the full value and the final outcome of the co-operation of the Divine Spirit with her in the processes of this great work. This very equipment for this special work is the clearest sort of evidence in regard to the mission of the church in the world. These furnishings are of such mighty import as to lay a burden of responsibility upon the church, which is relieved only by being discharged. It is, then, not only the privilege, and the grandest privilege, but it is the duty, and the ever-present duty, of the church to develop the Christian character in her young people by providing schools in which they may have the best facilities for acquiring the Christian education.

The Methodist Church has not only understood this from the beginning of her existence, but she has been faithfully and persistently at work at the problem. In poverty and through discouragement, in spite of opposition and amid reproaches, she has held on her course and has succeeded in educating as many of her children as any other denomination of Christian people. The education she has given them will bear favorable comparison with that given by the State or by any other body of Christians. While this is a gratifying fact, the influence of which upon our modern society can hardly be computed, yet there are abundant evidences all about us, that many times and in many cases she has forgotten her special mission in this direction or failed to accomplish it. Hundreds and hundreds of young men and young women have come out of our schools—"educated and graduated"—who give no evidence either in their life or work that they ever passed through the molding processes of a *Christian* school. That the church should have the educational supervision of young men and young women for six or ten years of the most impressible period of life, and then turn them out into the world with no more *Christian* character than those educated by the State, is the sad fact which to-day is operating in the minds of her own members against her educational institutions. As humiliating as it is, it can not be denied that the majority of those who are graduated from our schools are *not Christians*, and our people say to us, "You are failing." And they become indifferent. We pretend to do what we don't do. That is, we fail. And why do we fail? We shall see.

Religious Literature.

BY REV. T. K. FAINT LEROY.

Some critic upon character has formulated this thought: "Tell me who a man's associates are, and I will give the character of that man." It may be said, with equal truth, "Tell me the books a man reads, the character of the literature found upon his table, and you need be at no loss to determine the subjects that interest him most—that which employs his thoughts by day and colors his dreams by night." Personal association controls by contact, and good or evil comes of external accretion, as when the boy would make his mountain of snow by rolling his ball; while with books, papers, literature—in a word, what a man reads—good or evil comes by infusion. The thing is altered, the color of the substance is changed. As when the pot of blue was overturned into the vat of white paper pulp, a small thing; yet when pressed into paper it was no more white, but blue paper. Personal association, for good or evil, adheres to character; but reading inheres, passes into the mind, becomes a factor of that which goes to make up character. For, when reduced to its last analysis, it is not the man who makes the character, but the character the man.

With this distinction, how important, how vital, that care be exercised, caution displayed in what is read! This necessitates sound judgment in the selection and the production of books, papers, periodicals, that upon which the mind feeds, and which gives the coloring to a man's life. Persons are very particular in what they eat, and to know the food to be clean, sound and pure. As parents, how careful are we that no tainted meat is placed upon our tables upon which the children are to feed. The milk must be sweet, free from water and chalk, the sugar from glucose, the bread from alum, and the water filtered. No lack of vigilance upon this line; an "armed sentinel guards this door." How is it? When we pass from the dining-hall into the parlor or the library, what sort of *mind food* have we for the children to feed upon? What books? what papers? what magazines? what pictures? what music? Have we exercised vigilance here, and "placed" at this entrance "cherubims with a flaming sword" "to keep the way?" Neglect in the former can only produce bodily disease, which can be cured. *Neglect* in the latter is *criminal*, for the mind is *contaminated*, the *spirit stained*. Where the *soul*, the real and the immortal, is infected, and its possibilities for good and eternal joy are lessened, what then becomes the prime duty of the *church?* and what should be the chief aim of her teachers? Use every effort, employ the best training and the purest thought to formulate *truth*, and give to our people a literature that will elevate and purify by *infusing* into the mind the principle of *right thinking*, the fallow-field of right doing, from which the harvest is garnered, and the fruit gathered in eternity.

Woodville District Conference.

This body convened in Centerville, Miss., April 14. Bishop Duncan presided. The charges were all well represented. There was a larger attendance of laymen than at any of the Conferences we have attended. The progress of the work on the district since the year began has been very gratifying. One brother was so sanguine as to express the opinion that they had about captured the whole country within their borders. There has been much revival interest manifested in various sections of the district, and the preachers are very hopeful of the results of the summer's work. The finances of the district are in better condition than formerly, much of the Conference collection having already been gathered. The ADVOCATE is in favor with the Methodists of the Woodville district, the preachers generally doing faithful work on that line. The editor was well received and came away with the largest list of new subscribers that he has yet secured. We wish to emphasize what one brother said in regard to the work the ADVOCATE is doing. He said that the paper had been a most valuable help in sustaining in his charge the revival spirit which came upon them last year. The idea is: Put the new converts to reading the paper, and all the best results of a revival will be conserved.

During the progress of the Conference the Bishop took occasion to give some deliverances which, if followed, will do much good. Those on dress and diet were especially valuable as teaching the all-important lesson of economy. We will never capture the world for Christ until we learn self-denial for his sake. The hospitality of Centerville was large and generous, and the people showed their appreciation of the Conference by attending its sessions in large numbers. Altogether, the time spent there was pleasant and profitable, and the memory of it will abide many days.

Felicity Street Church Burned.

The many friends of this old church throughout our connection will be pained to learn that it was almost completely destroyed by fire last Saturday. The fire originated from the candle of the organ tuner, and the delay in sending the alarm to the central station was so great that when the engines arrived the house was completely gone. The furniture in the basement was saved. Nothing whatever was saved from the auditorium. The house was insured for $7,500 and the organ for $2,000. Last Sunday the congregation worshiped under an awning in the yard. The career of this church has been exceptionally grand. It numbers among its former pastors three Bishops of our church, and has sent out more young men to preach the gospel than probably any church in our whole connection. It has been sustaining a mission school in China for many years. The good works it has done can not be enumerated. We understand the pastor, Bro. Werlein, and his congregation are determined to go right to work to rebuild on a larger scale, and with all modern improvements. "And the glory of this latter house shall be greater than of the former."

There have been many kind words of sympathy expressed to our brethren of Felicity Street Church by sister congregations of this city. Bro. Werlein communicates the thanks of the Felicity Street congregation and official Boards to the churches and ministerial brethren by whom the use of their edifices were so generously offered.

There is one lesson for church officials in the burning of this church. Don't insure a $25,000 church for the sum of $7,500.

Notice to the Mississippi Conference Brotherhood.

The Executive Committee of Mississippi Conference Brotherhood met in Edwards, April 2, 1887. Those present were John A. Ellis, chairman; W. B. Lewis, C. G. Andrews, W. E. Ballard, R. S. Woodward. John W. Chambers was elected secretary for the meeting. The treasurer was instructed to inform the members that Bros. Nicholson and Spillman, though not effective preachers when they joined, yet they joined as charter members under the first temporary Constitution; also to state that assessments Nos. 4 and 5 were paid for Bro. J. Nicholson out of the Peter James' Fund before Bro. Nicholson's death, and the amount has been refunded. The assessments were paid on the promise of two or three brethren that, if it should become necessary, they would refund the money to the Loan Fund. The treasurer was ordered further to say that any member, failing to pay these assessments, would forfeit his membership.

The treasurer has sent to Mrs. J. Nicholson $285; to Dr. J. W. Spillman, $235. The Executive Committee appointed a committee consisting of Bishop Galloway, Col. W. L. Nugent, Dr. C. G. Andrews, Revs. W. B. Lewis and I. W. Cooper to revise the Constitution of the Brotherhood, and report the same at the next annual session.

I. W. COOPER.

A Call to Sunday-School Workers in Mississippi.

DEAR FRIENDS: The State Sunday-School Convention is to be reorganized and will meet in Jackson, Miss., May 3 and 4. We desire to have the State well represented in this great work. In every county where there is an organization, we earnestly beg you to send delegates; and where there is no county organization, let every school send a delegate. There will be questions of importance discussed, and great good will result from this convention if you will only come. We want to impress every superintendent of a Sunday-school that his is not only an office of honor, but one of *trust* and *responsibility*. We want to impress every teacher, and inspire him or her with the fact that they have in their hands the clay which can be moulded into vessels of honor, both for time and eternity. We want to confer as to the best methods of work, etc.

Now let us beseech you to lay aside business for a couple of days, and come and help to make this convention a success. All who contemplate coming will please notify John T. Buck, chairman Executive Committee, by the thirtieth instant, so that homes may be provided for you.

T. P. BARR.

JACKSON, Mississippi.

Note from Dr. Adams.

Received (per Rev. A. F. Watkins) from Peter James $25—first annual payment of $250 note in favor of the Mississippi Conference Ministerial Aid Society; also $10 from Mrs. James. This cause when presented to the people is sure to bring responses. I have found it so far the most popular one I have ever advocated, provided results be the measure of popularity. Next!

T. A. S. ADAMS,
Treasurer.

JACKSON, LA., April 14, 1887.

Notice.

All persons expecting to bring their wives or other ladies to the District Conference, at Batesville, will please notify me at once, as we want and expect to make ample arrangements for all who come.

J. E. THAMES, P. E.
BATESVILLE, Mississippi.

Notes.

The "Praying Band," of Troy, N. Y., was organized twenty-seven years ago by twenty-seven Methodist business men. They have labored in one hundred and seventy-four churches in five States, and are believed to have been instrumental in the conversion of twenty-five thousand souls.

A writer in the April Forum makes a very singular argument against prohibition. He says: "We, who oppose prohibition, are convinced that no necessity exists for such a legal measure, that the moral forces of society are abundantly able to cope with this evil; that these forces are, in fact, slowly but surely curing it; that the extending of public education, the refining and purifying of the social habits of the people, and their gradually enlarging interest in the great and absorbing questions that affect their social and political destiny, are all as effectually and as certainly eradicating intemperance as they are destroying, let us say, intolerance and religious bigotry."

He then goes on to show that the cause of temperance has progressed and gained ground, and for *that reason* there is no need of prohibition. But he does not tell us how the saloon has been gaining ground until it well nigh controls everything in the land, and that control is always and everywhere in the interest of evil. Because temperance is spreading, therefore, we don't need prohibition, is about as good logic, however, as the saloon supporters ever give us. Religion is gaining ground all over the world, therefore, let the devil alone!

In one of our exchanges this sentence occurs: "Every pastor knows that his *happy* converts die and his *working* converts live." There is an inexorable law of spiritual life, which if neglected, brings spiritual death. That is work. The Christian life depends upon Christian work for its health and growth. We are "his workmanship, *created in Christ Jesus unto good works*, which he hath before ordained that *we should walk in them*." Work is the law of God's kingdom. Our Lord said: "My Father worketh hitherto and I work," and "the disciple is not above his Lord." The times demand and the church needs and Christ calls for working Christians.

A namesake of the editor, in one of the church papers, has an edifying article on "The Model Church Member." We give the points, and the reader can run them out and ponder over them at leisure. The model church member is an imitator of Jesus in personal piety and singleness of purpose and devotion to the church. He stands by his pastor and by all the means of grace in his church. He is a constant and careful reader of the church literature. He is in sympathy with the great benevolences of the church, and recognizes in them the channels through which the gospel is to flow out to all lands and gives them his hearty support. Now, you have a sermon; pause, ponder and "inwardly digest" its weighty contents.

In the repeal of the Tenure of Office act, the last Congress restored "an interpretation of the Constitution in reference to the control of the President over removals which subsisted from the organization of the government until the presidency of Andrew Johnson. The departure from their earlier constitutional practice was the outcome of revolutionary conditions." It has been found that abuses in office are not lessened, but rather increased, by dividing responsibility for removals from office. Hence the act was repealed and the responsibility centered again upon the President.

A "Speak-No-Evil Society" has been formed in London, with branches in most of the principal cities. Every member is pledged to ask three questions before speaking words of censure. The questions are: Is it true? Is it kind? Is it necessary? What a boon to this country would be the successful operation of such a society in our midst! How much wicked gossip would hush its glib tongue! How many domestic broils would die out for lack of fuel! How many heartaches would be eased by such a balm! Won't somebody start that society right away?

At a missionary meeting a venerated man was called upon to pray. He halted and began to feel in his pockets. "Father A., they want you to pray," whispered some one in his ear. "Yes, yes," replied the old man; "but I can not pray until I pay." After he had contributed his quota to spread the gospel, he could, with a good conscience, ask the Lord to give that gospel a wide sweep. If you were to put a letter in the office, you know it would not go unless you *prepaid* it. *Prayers* that are *prepaid* are pretty sure to reach their destination. *Free prayers* are just as absurd as anything can be. If you are not willing to work for what you pray for, how can you expect your prayer to be answered? There is far too much of "pious prattle" in our prayers, and our laziness of soul finds a comfortable vent in that "pious prattle."

Personals.

Rev. Mark Guy Pearse, the author of Daniel Quorm, came across the water in the "Britannic." He visits this country in behalf of the London Wesleyan Mission.

Ex-Secretary Manning was thoroughly prostrated by his ocean trip, and was seriously ill at Bournemouth, England, at last accounts.

Prof. B. Starr takes the place, in the Chattanooga University, of the celebrated Prof. Caulkins.

Rev. N. G. Taylor, the father of Gov. R. L. Taylor and Hon. A. A. Taylor, of Tennessee, is dead.

Martin V. Montgomery, of Michigan, has been appointed Associate-Justice of the Supreme Court of Columbia, in place of Justice McArthur, retired.

Miss Catherine Lorillard Wolfe, the richest woman in the United States, died recently in New York City. She had an annual income of $500,000. During recent years her benefactions amounted to $250,000 a year.

Mr. Blaine and wife go to Europe in June for the benefit of Mrs. Blaine's health.

Dr. M. S. Andrews, of the Alabama Conference, has been traveling about in Texas for some weeks, and his health is improving.

The Alabama Advocate will appear soon as an eight-page paper. That is an evidence of progress we rejoice to see. The editor calls for the modest sum of 4,000 more subscribers this year. We hope his brethren will give him double that number before Conference. Why not?

Rev. B. Carradine, of this city, will preach the commencement sermon at Mansfield Female College, in this State, June 19.

Rev. Dr. J. B. Cottrell, of Kentucky, will deliver the commencement address before the same institution, Wednesday, June 23.

Rev. P. A. Peterson, of Virginia Conference, has gone to Hot Springs, Ark., to find relief from rheumatism. We trust he may find it.

Dr. R. A. Young expects to reach home, from his sojournings in Europe and the East, about June 1.

Rev. William Burr, an honored, revered and loved member of the Tennessee Conference, died in Nashville, April 3.

Mr. Joseph Howard, a journalist of New York, is to write a life of Henry Ward Beecher.

According to one of our exchanges, Bishop Galloway will appear in a new *role* next Sunday in Durham, N. C. He is advertised to "*decorate* two new churches." We have heard the ladies say that the Bishop was a fine-looking man; but we never dreamed of *that* use even for a good-looking Bishop.

This is the last notice in regard to communications that are written on both sides of the paper. Hereafter such communications will be tumbled unceremoniously into the waste-basket, no matter by whom written.

Walter T. Taylor, one of Bro. Kimball's most promising young members, graduated in pharmacy at the late commencement of the Medical Department of Vanderbilt University. We congratulate our young brother, and wish him abundant success.

Fifteen persons were converted at Dr. Ahrens' services, last Sunday night.

Rev. W. A. Chandler, assistant editor of the Nashville Advocate, will preach the commencement sermon at McTyeire Institute, McKenzie, Tenn., May 29.

Notice.

TO THE PRESIDING ELDERS OF THE NORTH MISSISSIPPI CONFERENCE.

The Discipline requires that the Conference Board of Missions shall arrange for holding anniversary meetings within the presiding elders' districts of the Conference, in the interest of missions. (See Art. 13, on missions—page 186.) Will you please see that a meeting be held in accordance with this requirement. Make program to suit yourselves.

J. W. PHICE,
Pres't Bd. of Missions.

COLUMBUS, Miss., April 7, 1887.

The Postoffice Department officials are having prepared a series of new designs of embossed stamps for stamped envelopes of the one, two, four, and five cent denominations. The head of Franklin has been selected for the one-cent stamp, and the heads of Washington, Jackson, and Grant for the two, four, and five-cent denominations respectively.

Items of Interest.

It is estimated that 15,000 miles of new railroad track will be laid in this country during the present year.

The plumbers' strike in New York City held out eight months, and then collapsed; and the strikers went to work.

Dr. Edward Stapfer, an English authority on Bible subjects, doubts the tradition that Paul was beheaded. He thinks the apostle was burned to death in the great conflagration of July, 64.

The fifth anniversary of our Board of Church Extension held a successful meeting in Montgomery, Ala., April 1. Dr. S. A. Steele, of Louisville, Ky., and Rev. G. W. Briggs, editor of Texas Christian Advocate, made addresses.

The women of the United States have taken out patents for 1,335 inventions.

Wool-combing by machinery, and the improved methods of plush and velvet making, were invented by Samuel C. Lister, of England; and he has made out of them more than $250,000 a year.

It is said that the Pope created five new cardinals and fourteen new Bishops on March 21.

The Supreme Court of Iowa has given the last distillery in that State sixty days to finish up its business and steal away.

An exchange says that Cairo, in Egypt, is on the high way to civilization, there being now 400 saloons in that old city.

Some man in Austria has photographed a bullet speeding through the air at the rate of 410 yards in a second.

Since its opening, September 5, 1840, there have been 237,557 burials in Greenwood Cemetery, New York. There were 5,298 burials last year.

It is encouraging to know that some branches of business are prospering. It is said that during 1886 there were made and sold in the United States 817,000 sewing machines.

Boston has a population of 390,393. Of these, 121,720 are native-born, and 152,000 are Irish. An Irishman twinkles his eye, and says, "That accounts for the culture of Boston."

A local preacher in England makes the curious proposition that all the local preachers throughout the connexion "agree to pay 2s. 6d. for every opportunity of preaching a sermon." Local preachers in Mississippi and Louisiana may make a note of this.

Bunyan's "Pilgrim's Progress" has been translated into Japanese, and is the most popular of all the English books which have been given to Japan.

A factory is being built at Atlanta, Ga., for glass making, and will employ seventy-five hands.

There are 631 labor organizations in the State of Illinois, with a membership of 111,365, about equally divided between the Knights of Labor and the Trades Unions.

The Florida orange crop of 1886-1887 is estimated at 1,000,000 boxes.

Temperance Sparks.

A man, writing to his friend in regard to prohibition meetings, said, "I consider such meetings centers of disturbance." That is the best thing out. But when the "disturbance" rolls out from the "centers" and reaches the circumference, won't things spin?

Miss Moore says "the reason for the rapid growth of the present prohibition sentiment is that this age is one of God's ripening-times."

Dr. Herrick Johnson says "the cause flees the sunlight, and challenges discussion."

Joseph Cook says: "Prohibition is the index finger of Almighty Providence pointing to better ages to come. Neither the Republican nor Democratic party can be preserved in whisky."

The liquor traffic has been called the devil's missionary society, which is entirely too big to be regulated.

It is a great deal easier and much safer to shoot a tiger than to put a collar on his neck and fasten him to a lamp-post.

Science, morality and jurisprudence have pronounced the death sentence upon the liquor traffic, and "we, the people," will superintend the execution.

The liquor traffic is "in league with every other evil, the parent of progressive poverty, and the twin-brother of dynamite."

"The right of the people to rid themselves of such a curse has been amply vindicated by the courts and by reason, and is no other than the right of self-preservation."

"It will be the glory of any man's old age to be able to say, 'I helped to abolish the saloon.'"

The first prohibitory law was passed in Maine in 1846. The bill was drawn up by Gen. James Appleton.

Louisiana Notes.

On the thirteenth, the local Association of the Alumni of the University of Virginia celebrated the 144th anniversary of the birth of the great founder of that famous institution—Thomas Jefferson—by public ceremonies held in Tulane Hall, during the afternoon, and by a banquet later in the evening.

At the sale of lots in Crowley, last February, S. B. Bird purchased one lot, opposite the depot, for $65. On Wednesday last, he sold it to A. Peck for $125, making a clear profit of $360 on his investment in two months' time.

The State Medical Society held its ninth annual session in Alexandria, last week. The next session meets in Monroe, on the third Wednesday in April, 1888.

At the request of delegations representing several churches in Baton Rouge, the mayor has instructed the police to notify bodies parading on Sunday not to pass on streets in the vicinity of churches during the hours of worship.

The collectors of the parishes of Cameron, Jefferson, Richland and St. Charles have settled with the State for collections during the quarter ending March 31.

The Police Jury of Acadia parish have awarded the contract for the court-house to Theodore Schaeddel for a frame building for $6,000.

The Confederate Veterans held their annual reunion at Shreveport, on the twelfth. Gov. McEnery, Gen. Nicholls, Gen. Gibson, Charles E. Hooker, of Mississippi, and others, made addresses.

The School Board of Lincoln parish has passed a resolution requiring the Police Jury to levy a two-mills' tax for the aid of public schools in that parish.

Within the last two weeks, three building associations have sprang into existence in New Iberia.

The Atchafalaya and Plaquemine Improvement Association has been organized at Morgan City, with the view of securing a deep-water channel from the mouth of the Atchafalaya river to the Gulf, and the opening of the mouth of Bayou Plaquemine.

The annual meeting of the Louisiana State Press Association will be at Lake Charles, on Tuesday, June 14, 1887.

The State annual convention of the Woman's Christian Temperance Union will meet in Shreveport, on April 29 and 30 and May 1.

Recently two charitable ladies of this city gave the Christian Woman's Exchange, $30,000. With this money the directors have purchased the Edwards' House, fronting on Lafayette Square, which will be established as a house for this institution. They are now anxious to raise $100,000, so as to enlarge their good work. It is understood that it is intended to steadily advance in the higher education of women, and to assist many of them of limited means by boarding them in the new house, and offering opportunities for study where they can be perfectly protected.

Elton levee has been finished and formally received by State Engineer Thompson.

Gov. McEnery addressed the people of Union parish at Choudrant Station, on the sixteenth.

The revenues of Grand parish, for 1886, paid all current expenses for the year and some old debts, and there remains a surplus of $411.

In proportion to its size, the corporation of Covington is, perhaps, the wealthiest town in the State. With a tax of only five mills, there is a cash balance of $645 35 in the treasury, and no debts to pay.

Prohibition Convention.

MR. EDITOR: Through your columns I wish to urge upon our friends in North Louisiana the importance of rallying to the prohibition convention to be held next month in Arcadia. The people of that thriving town know well how to entertain their friends, and we know whereof we speak when we say that the prohibitionists will be royally cared for by the Arcadians. Let this North Louisiana convention be larger than the one held at Minden, and let no parish in the upper part of the State, neither any church nor temperance organization, be unrepresented there. Let the friends of the cause stir themselves and let the saloon power of Louisiana be again reminded that the sovereign people are awake and moving steadily onward; and that the end is legal prohibition of the liquor traffic.

JOHN T. SAWYER,
Chair'n Pro'n State Ex. Com.

NEW ORLEANS, April 18, 1887.

Mississippi Notes.

The next annual meeting of the State Medical Association will be held at Jackson, on the twentieth instant.

The people of Grenada are bestirring themselves to raise $25,000 bonus that Eastern capitalists want to establish a large cotton factory in Grenada.

All the necessary arrangements have been made for the reception and entertainment of the press gang when it meets in Meridian, next month.

May 3 is the day selected for the Jackson firemen's parade and celebration.

The Columbus broom factory is unable to fill the orders filed with it for brooms.

A large cotton factory is being planned for Meridian.

The first train on the Georgia Pacific railroad, from Birmingham, reached Columbus on the afternoon of the twelfth instant. The road will be opened for business the first of May.

A meeting of those interested in grass growing is called for May 3, in Aberdeen, at which many Western gentleman are expected.

The safe of the sheriff of Jasper county was burglarized at Paulding; and about $200 and some valuable papers stolen.

Freight rates of first-class goods, from New Orleans to Fayette by rail, have advanced forty-five per cent.

The Capital Light Guards, of Jackson, will not enter the drill at Washington, in May.

The Dental Association, of this State, meets in May at Meridian.

A masonic convention will be held in Jackson, on the eighteenth.

The Vicksburg Baptist Church is to be lighted by electricity.

Lyon is said to be the most moral town in Mississippi. Everybody in that town goes to church on the Sabbath, and it is an extremely difficult matter to find anyone on the streets that day.

S. C. Terry has been awarded the contract for making 500,000 bricks for the new cotton factory for Columbus. He will manufacture them in Columbus.

The cotton business of Natchez, for seven months ending March 31, shows an increase of seventy per cent. over last year.

Quite a number of brick stores will be built soon to accommodate Kosciusko's growing trade.

The Illinois Central railroad contemplates building a fine hotel at Chatawa.

The ladies of Coffeeville have organized a Woman's Christian Temperance Union.

The sidewalks in Yazoo City will hereafter be built of brick.

Buffalo gnats are giving the swamp farmers a great deal of trouble this season.

Books and Periodicals.

BOOKS.

BREAD IN THE DESERT, AND OTHER SERMONS. By H. H. McKim, D. D. For sale by Wharton & Bro., 5 Carondelet street, New Orleans.

These sermons are from the rector of Trinity Episcopal Church, in this city. They are seventeen in number, and discuss important subjects; and the thought is clear and the style pleasing, and they will be read with attention.

EPOCHS OF HISTORY: THE EARLY TYRONS. Published by Charles Scribner's Sons, New York. For sale in this city by Wharton & Bro., 5 Carondelet street. Price, $1.

The man who first suggested the idea of studying history by epochs did a good service for the students. Several years ago, the Scribners began the publication of Epochs of History: Ancient and Modern. Many volumes of both series have already come before the public. They are carefully prepared by men who are authorities in their respective fields. The present volume gives us the history of the times of Henry VII. and Henry VIII., the first of the Tudors. It embraces one of the most interesting periods of English history.

From Wharton & Bro., 5 Carondelet street, we have received, "From Death to Life," by Charles Kingsley. It is said to be Fragments of Teaching to a Village Congregation. There are six short sermons, with an appendix. For sale by Wharton & Bro. Price, seventy-five cents.

PERIODICALS.

—Outing, for April, has lively reading and vivid illustrations for such as love out-door sports. For sale by Wharton & Bro., 5 Carondelet street, New Orleans. Price, twenty-five cents.

—The American Magazine, May. This is the first number of this new monthly, which takes the place of the Brooklyn Magazine. There has been great improvement in every respect upon the old. The Nation's Law-Makers, and Literary Life in Boston, and Some Experience as an Author, are all good, besides other articles. The supplement is a good afterthought, and contains The American Pulpit, Timely Topics and the Portfolio. Published by R. T. Bush & Son, 130, 132 Pearl street, New-York City. Price, $3 a year.

—The Musical Herald, for April, is a first-rate number, and will find appreciative readers among the lovers of the art of music.

—The Writer is a new applicant for public favor, gotten up to help all literary workers. It is an interesting periodical, and will no doubt win its way. Published at $1 a year. The Writer, Boston, Mass.

—Received—Common School Education, "Sidereal Messenger, The Student Statesman.

—The following pamphlets received: The Latest Studies in the Indian Reservations, by J. B. Harrison. Published by the Indian Rights Association, Philadelphia.

Ingersollism, by Rev. M. Buti. Buffalo Catholic Publication Company, Buffalo, New York.

—A Souvenir of Shiloh, to the Memory of Gen. Albert Sidney Johnston. This is a beautiful piece of work. There is a fine colored illustration of the new equestrian statue of Gen. Johnston, with portraits of Davis, Beauregard, Johnston, Bragg and Polk. The Association of the Army of Tennessee is represented by well-executed portraits of its officers. The souvenir contains a brief "Life" of Gen. Johnston, a description of the battle of Shiloh, the oration of Senator Gibson at the unveiling of the statue, April 6, with illustrations and descriptions of the war monuments in New Orleans. Published by E. S. Upton, 91 Camp street.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the* ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. B. Thomson, 61 to 70 South Rampart St., New Orleans.

There is nothing so sightless as the official eye of a policeman that has been closed by a drink.

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

Frank Hurd is writing a novel. Some punster will step in pretty soon and ask what Frank Hurd?

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Why is a stick of candy like a horse? Because the more you lick it the faster it goes.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The burden of a song is the being obliged to sit still and listen to it.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for beast as well as man. Traveling shows, menageries, etc., always carry it with them, and unanimously testify to its efficacy.

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ADVERTISEMENTS.

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Now when the buds begin to show,
'Tis time for young and old to know
That Fevers, Lassitude and all
The ills at Indigestion's call,
With every trouble, ache or pain,
That follows in the Bilious train,
Will scatter like the thieves at night,
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Wm. Hartwell,	P. J. Leeds,
A. T. Janin,	A. M. Bickham,
Henry Abraham,	Louis Bush,
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Wm. Cunningham,	John I. Adams,
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Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

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MISCELLANEOUS.

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—1887.—

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American Agriculturist,	3 50	2 75
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" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat,	3 50	2 75
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Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

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Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

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VERMIFUGE

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for as surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact it *never fails*. It has frequently been given to children as a safe purgative, and suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of Fahnestock is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

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Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

J. E. SCHWARTZ & CO., SUCCESSORS TO B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

Our Young People.

ON THE GIFT OF A CENT.

It is a bright and shining thing,
But some good things 't will buy;
I'll therefore not despise the coin,
This birthday gift—not I.

'T would buy a pen, wherewith to write
A volume for the press;
'T would buy a tract, with truth enough
Some erring soul to bless.

'T would buy a pencil, to work out
Great problems on the slate;
'T would buy an egg, wherewith a boy
Might make a fortune great.

'T would buy a nail, to stop a leak
And save a sinking boat;
'T would buy a stick, by grasping which
Some drowning boy might float.

'T would buy a piece of wholesome bread,
Some starving child to bless;
'T would buy a pin, wherewith to save
Some article of dress.

'T would buy, 't would buy, I can not say
How many things 't would buy;
I'll therefore not despise the gift
Of a bright new cent—not I.

—Well Spring.

MR. EDITOR: As it has been some time since I wrote to your dear ADVOCATE, I thought that I would write. I am going to school now, and have been going ever since November 5; but I do not like to go, for I am tired of studying. My teacher gives me such long lessons that I have to study nearly all the time to keep from missing; and he only gives me but one trial, and that is not fair. I think he ought to give two trials; but, no matter, that does not make me miss. The rest of the little cousins told about Christmas; but I have nothing to tell, for I did not get one present. Can any of you say that you did not get a present? I do not think you were slighted in that way. I will close by asking a few questions: How many books, chapters, verses and words are there in the Old Testament? How many books, chapters, verses and words are there in the New Testament? Which is the middle chapter and the shortest in the Bible?

Your little friend,

J. B. GILLIS.

RAMER, Alabama.

MR. EDITOR: As I have seen only one letter from the place where I live, I will write to the dear old ADVOCATE. My papa takes the ADVOCATE, and I am delighted with the little letters you publish every week. Some of the letters I see are from my little cousins sure enough. I have one brother and two sisters. All of us are members of the church. I go to Sunday-school every Sunday. Mr. Charley Shurburne is our superintendent. We all like him very much. Bro. Healy preached for us last Sunday. Alice Ford, I will send you a name for your little brother: call him George Washington. I will ask one question, and close, as I may make my letter too long: What kind of a pen was the sin of Judah written with? With many good wishes for the dear old ADVOCATE, I will close by saying, Mr. Editor, please let me see my letter in your good paper.

NINA LA BEAMES.

ZACHARY, Louisiana.

MR. EDITOR: I am a little girl ten years old. My mamma takes the ADVOCATE, and I like to read the little cousins' letters. I saw that one of my little friends had written a letter to you, so I thought I would write one. This is my first attempt at writing for a newspaper. I will answer Nettie Manning's question: The word "Immanuel" is found in Isaiah vii, 14. I see that Labell Gurry and Wilmer Brothers ask the question: "Who was sold by his brothers?" and I know they expect the answer to be "Joseph"; but if they will turn to Genesis xxxvii, and read from the eighteenth verse to the end of the chapter, they will find all the proof they need that Joseph's brothers did not sell him. Please accept me as another one of your cousins.

LOU E. MERRITT.

COLLINSVILLE, Louisiana.

MR. EDITOR: My father takes your paper, and I like to read the little folks' letters, and I thought I would try and be one among them. I am a little girl ten years old, and have five sisters and one brother. Our baby sister is six months old, and we all are very fond of her. I am not going to school now. My oldest sister was teaching us; but papa took her off to school this morning, so we are idle again. I go to Sunday-school whenever convenient. I like our superintendent very much. I will ask the little folks a question: Where is "Claudin" found in the Bible? As this is my first letter, I will be glad to see it in print. Yours truly,

CLAUDIA L. CHANEY.

ZACHARY, Louisiana.

MR. EDITOR: We moved last winter from China Grove to Mt. Carmel, a distance of forty-five miles. I came through the country in a wagon, and had a jolly time camping out. We like our new home well. We live in the neat little town of Mt. Carmel. We have a good parsonage, and it is well furnished. The people have been very kind to us since we came here. We have no school here now, but I suppose we will soon. Well, I will try to answer Annie L. Wilson's puzzle. I will give the only answer I can find. I think the puzzle lies in the word "odd," which means *unlike* or *unpaired* as well as a number which can not be divided by 2. If this is not it, I have done my best, and leave it for some one else more apt in unraveling puzzles than myself; but I think I am right. So I divide the 25 into four unlike or unpaired numbers as follows: 3, 5, 9, 8—25. Good wishes to you, Mr. Editor, and to all the cousins.

WILLIE W. SIMMONS.

MT. CARMEL, Mississippi.

MR. EDITOR: I am a little girl twelve years old, living not far from your city. My mother takes the dear ADVOCATE, and, seeing so many nice little letters from the little folks, I thought it would be so nice to join their number and see how my few lines would look in print. I have only one sister. We go to Sunday-school every Sunday, and delight in learning the truths contained in the best of all books—the Bible. I will close by answering Labell Gurry's question: Joseph was sold by his brothers to a company of merchants going down into Egypt. I will also ask a question: How many times is the word "Jehovah" found in the Bible? And, now, I hope to see this again, as it is my first effort.

Yours sincerely,

ANNIE CARLOS.

ELLISVILLE, Mississippi.

A Good Joke.

Boys are often fond of playing practical jokes. Such things may sometimes be done, but never to anyone's inconvenience.

In one of our colleges, a professor, who made himself very friendly with the students, was walking out with an intelligent scholar, when they saw an old man hoeing in a corn-field. He was advancing slowly with his work toward the road, by the side of which lay his shoes. As it was near sunset, the student proposed to play the old man a joke. "I will hide his shoes; we will conceal ourselves behind the bushes; and see what he will do."

"No," said the professor, "it would not be right. You have money enough; just put a dollar in each of the old man's shoes, then we will hide behind the bushes and see what he will do." The student agreed to the proposal, and they concealed themselves accordingly.

When the laborer had finished his row of corn, he came out of the field to go home. He put on one shoe, felt something hard, took it off and found the dollar. He looked around him, but saw no one, and looked up gratefully toward heaven. He then put on the other shoe, and found another dollar. He looked all around him, but saw no one. He then knelt upon the ground, and returned thanks to God for the blessing which had thus been conferred upon him. The listeners learned from the prayer that the old man's wife and one of his children were sick, and that they were very poor; so that the two dollars were a great relief sent to them from heaven.

"There," said the professor, "how much better this is than to have hid the old man's shoes." The student's eyes filled with tears, and he said he would never play another joke upon anyone, except in kindness.

Fifteen dollars a year for chewing tobacco, ten for smoking tobacco, ten for snuff, thirty or forty for extra dress and living, and then five dollars quarterage, and one for missions, with fifty cents for the widows and orphans, and still you call yourself a Christian. How will you feel when the day of settlement comes. It is going to come, for we are all stewards of our God. He has charged us up with all committed to our care, and he will reckon with us. The use of all of his goods, including the divine right in our own bodies which he fashioned and formed. The account of assets and debits will be shown to the world. Reader, how does it stand now; have you looked at it lately?—Arkansas Methodist.

Farm and Home.

Diligence and Thrift vs. Indolence.

Look at the farm of the man who is diligent in his business and prudent in his concerns. His own spirit is infused into everything around him. Everything is in repair, everything is in its place, everything is in its season, everything evinces that the master's eye has seen and directed all his concerns and that he hath remembered and practiced the adage:

He that by the plough would thrive
Himself must either hold or drive.

On a nearer examination, says the American Cultivator, we find his fields well arranged and productive, his crops clean and secured in season, instead of being exposed to the weather in stacks; we find his cattle well fed and in good condition. Enter his dwelling, it is the habitation of plenty, the store-house of the dairy and the loom, and his fireside that calm and domestic one where the farmer in the bosom of his family finds not only rest from toil, but the richest reward of his labor.

Reverse the picture: the indolent farmer exhibits his own disgrace to every passing traveler, and brings forcibly to the mind, even of a stranger, the words of the wise man: "I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." How true is the picture which Solomon here gives of what daily falls under our own observation. How often do we see a farm susceptible of a high state of cultivation, and which might, with anything of industry and economy, be a source of wealth to its possessor! How often do we see it grown over with bushes, briers, thistles and every hurtful weed; the fields badly arranged, the fences out of repair, the land half tilled, the barn doors broken from their hinges, and the windows of the house filled with hats, presenting any idea but that of comfort!—Herald.

A FARMER'S TRUCK PATCH.—Popular Gardening thinks a small general farmer can usually make it pay to have a small truck patch from which to sell vegetables in the towns. There are thousands of localities through the country, the writer says, where a general assortment of "truck" or garden vegetables sell well, and especially where one sends out his own wagon and peddler. He has found most of the truck crops that can be raised at little expense of time or manure to be near always in demand, and, by keeping a wagon or two on the road, have taken in a good deal of cash, which helps out on expenses amazingly.

Too many ship to distant markets that are overflooded and hardly pay expenses, while if they sold nearer home, they would do much better. It does not take a large bed of radishes, onions and beets to bring in $50 to $100 from the sale of the product, and that, too, with but little expense out. The fact is, this "castle" building must cease and growers get down to rock-bottom.—Register.

To keep the hinges in order, big or little, and prevent the disagreeable creaking, don't oil them. The oil is sure to soil the hands, the garments, or the carpet, and "the remedy is worse than the disease" when a simpler method lies awaiting us. Rub the hinge that creaks, or the latch that will not slide, with a soft lead pencil, and you will find the application will work like magic.

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FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from all poisonous ingredients.

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BABY'S Skin and Scalp preserved and beautified by CUTICURA MEDICATED SOAP.

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A whole medicine chest in your pocket, with one box of Ayer's Pills. As they operate directly on the stomach and bowels, they indirectly affect every other organ of the body. When the stomach is out of order, the head is affected, digestion fails, the blood becomes impoverished, and you fall an easy victim to any prevalent disease. Miss M. E. Boyle, of Wilkesbarre, Pa., puts the whole truth in a nutshell, when she says: "**I use no other medicine than Ayer's Pills.** They are all that any one needs, and just splendid to save money in doctors' bills."

Here is an instance of

A Physician

who lost his medicine chest, but, having at hand a bottle of Ayer's Pills, found himself fully equipped.—J. Arrisen, M. D., of San José, Cal., writes:

"Some three years ago, by the merest accident, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of engineers in the Sierra Nevada mountains, my medicine chest having been lost in crossing a mountain torrent. I was surprised and delighted at the action of the Pills, so much so, indeed, that I was led to a further trial of them, as well as of your Cherry Pectoral and Sarsaparilla. I have nothing but praise to offer in their favor."

John W. Brown, M. D., of Oceana, W. Va., writes: "I prescribe Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

T. E. Hastings, M. D., of Baltimore, Md., writes: "That Ayer's Pills do control and cure the complaints for which they are designed, is as conclusively proven to me as anything possibly can be. They are **the best cathartic** and aperient within the reach of the profession."

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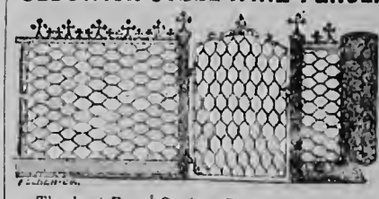

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Christian Advocate.

Marriages.

PUGH—GAHAGAN.—At the Methodist Episcopal Church, South, on April 12, 1887, by Rev. B. A. Davis, Mr. John C. Pugh to Miss Carrie Gahagan, all of Coushatta, La.

PAYNE—DONAWAY.—At the residence of the bride's father, in Bienville parish, La., April 7, 1887, by Rev. P. Burkett, Mr. R. B. Payne to Miss Mattie Donaway, all of Bienville parish, La.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

PARKER—MRS. AURELIA A. PARKER (nee Taylor) was born July 15, 1815; was married to Mr. Socrates Parker, January 11, 1875, and died at Jackson, Clarke county, Ala., October 29, 1886.

My acquaintance with Sister Parker was made when I was but a child. I saw her under those circumstances which test the patience and spirit and evoke the qualties of one's character. And with kindness she moved among us, winning our esteem and admiration. Hers was an exemplary life then, even though a young lady and courted by the gay and frivolous charms of social life. She was above reproach or censure in her religious life. She joined the church when a child, and was reckoned a converted Christian. Her love for the church grew with her advancing years. She loved to plan and work for its prosperity until her health utterly failed. She was a great sufferer, and wrestled long with disease ere she fell under its fatal arrow. Her mind was partially weakened under bodily affliction, and the brilliancy of her young womanhood was impaired; but the one desire of finishing her course according to the will of God remained unto the end. I became her pastor last year, and was kindly received by her. I visited her often, and the conversation was always "our church" and its interests and her own religious needs. She realized that God was with her, and became resigned to his blessed will. The church has lost a devoted member, and the social circle a true friend. The family group have cause to mourn for the absence of a loved daughter and sister. She quietly passed away, and over the river with crown and harp she rejoices before the throne of the Lamb, waiting and watching for those whom she loved. Mother, she is not dead, but sleepeth.

T. Y. ARRENDELL.

MCCLENDON—MRS. LOUISA A. C. MCCLENDON died, of paralysis, at her home, near Lisbon, La., Tuesday, at seven o'clock A. M., March 8, 1887. She was born in Elbert county, Ga., August 25, 1820, and was the daughter of James and Mary Tait. She was married to James McClendon, who survives her, December 11, 1838. She was the mother of twelve children: five of these had gone before her. She attached herself to the Methodist Episcopal Church, South, in 1839, and was one of the original members of the Lisbon Church at its organization in 1849, and remained a member until death.

Her house was the welcome home of Methodist preachers. And but few of them who served the church in North Louisiana who have not feasted at her bountifully supplied table. She did not make a great noise or much ado about religion, but lived it every day. She was a strong advocate of the family altar, which, by her assistance, was kept aglow at her house for nearly forty-eight years.

The funeral was attended by a large concourse of sorrowing friends, attesting their appreciation of her worth. Rev. T. B. White, D. D., preached an appropriate and eloquent discourse on the text: "To be absent from the body is to be present with the Lord." Theme: Conscious Immortality in the disembodied state. Lisbon Church was crowded. The body was laid to rest, the minister using the beautiful ritual for the burial of the dead.

Her son, ENOS.

ROBERTS—DREOD ROBERTS was born in South Carolina, December 26, 1805. He was brought by his parents to Franklin county, Miss., in 1806, where he lived until the messenger of death called him to quit the mortal and experience the spiritual world. In 1834 he was married to Miss Elizabeth Mitchell. They were blessed with twelve children, eight of whom are yet alive.

Bro. Roberts did not identify himself with the church until his life was far spent. In 1879 he joined the Methodist Episcopal Church, South, and lived until his death a consistent Methodist and devoted Christian. I have been informed by those who were with him that his last days were his happiest. Notwithstanding his trouble physically, he trusted all to a higher power. Like Job, he bore his affliction patiently. All who knew him spoke of him in the highest terms regarding honesty and truthfulness. In paying the last tribute of respect to the deceased brother, we can pray God's blessing on his children and grandchildren, hoping that through the merit of Christ they may prepare to meet their God.

M. L. BURTON.

HARDY—THOMAS FLEETWOOD, son of Thomas H. and Sarah A. Hardy, attended his mother's funeral two weeks ago to-day. Yesterday we deposited his manly form in the same burying-ground. He was about thirty-one years of age. He united with the Methodist Church at Athania, La., seven or eight years ago; and, from his orderly and consistent life, we hope he was prepared to meet his sainted mother on the other shore. May the bereaved ones give their hearts and lives to God's service and meet the dear ones gone before!

J. F. WYNN.

HARDY—SARAH ADELINE JONES was born in Edgefield district, S. C., July 25, 1822; was married to Thomas H. Hardy, in Russell county, Ala., 1843, and departed this life, at Provencal, Natchitoches parish, La., March 23, 1887. Sister Hardy professed religion and united with the Methodist Episcopal Church, South, when young. She was for many years a consistent member of the Methodist Church at this place (Montgomery). She exerted a Christian influence in her family; and her children will not forget her godly example and advice. She was kind to all, but devoted to her children. She was afflicted for two years, and yet her death was sudden and unexpected. She expressed a perfect willingness for the change, and passed over the last river without a struggle.

J. F. WYNN.

THE TREATMENT OF DOUBT.—Aside from the removal of specific errors and a clear presentation of Christian truth, I have found the appeal to the soul of the doubter most effective. When Scripture has lost its authority, and nothing but mechanical law is seen in nature, and even in history, nothing is left but this appeal. Then the psychological basis of religion becomes the only foundation on which we can build. The fact that there is doubt, not an absolute rejection of religion, is evidence that the spirit still inclines to spiritual objects. This is the good soil to be cultivated, and here room may be found for planting one seed of Christian truth after another. By thus laying the basis of religion where alone it can be laid, and where there can be no question of its validity, namely, in the soul itself, the work of edification may be carried on successfully and steadily. Jesus welcomes all who have the slightest disposition to inquire and believe. And what power is concentrated in genuine faith, even if it be small as a grain of mustard seed! Those who pass through this epoch of doubt to the progress of which it is the condition, not only grow themselves, but they also know how to sympathize with souls in which the greatest tragedies are enacted. Nothing can be more pathetic than the struggle of a soul with itself for all which makes that soul true, life precious, and hope possible. Whoever has begun his experience with doubters, with a doubter in his own breast, and then passed through the conflict of peace, is usually the best prepared to help others on to victory.—Prof. Stuckenburg.

"JESUS, LOVER OF MY SOUL."—The brothers, John and Charles Wesley, with Richard Pilmore, were one evening holding a twilight meeting on the common, when they were attacked by a mob, and fled from its fury for their lives. The first place of refuge that they found, after having been for some time separated, was a hedge-row near at hand, behind which they hid a few minutes, protecting themselves from serious injury by the missiles that fell like hail about them, by clasping their hands above their heads as they lay with their faces in the dust. As night drew on, the darkness enabled them to leave their temporary retreat for a safer one at some distance. They found their way at last to a spring house, where, in comparative security, they waited for their pursuers to weary of seeking them. Here they struck a light with a flint stone, dusted their soiled and tattered garments, and, after quenching their thirst, bathed their hands and faces in the water that bubbled from the spring and flowed away in a sparkling streamlet. Then it was that Charles Wesley was inspired to write "Jesus, lover of my soul," with a bit of lead which he had hammered into a pencil.

These circumstances beautifully illustrate the hymn, giving to almost every line a reality that makes it peculiarly significant to every loving Christian heart. They had fled before their enemies, and found shelter from danger. He sang—

"Jesus, lover of my soul,
Let me to thy bosom fly."

—Christian Guardian.

Whatever good we do we may, must look upon it as the performance of our promise to him. The more we do for God the more we are indebted to him; for our efficiency is due to him and not of ourselves.—Matthew Henry.

STAFFORD, FORT BEND CO., TEXAS, Oct. 31, 1886.

Messrs. A. T. SHALLENBERGER & Co., Rochester, Pa.

Gents—I have used your Pills, and believe they are the very best remedy for chills and fever ever used in this country. I have induced many of my friends to try them, and they all pronounce them a positive and permanent cure for chills and fever.

Very respectfully, T. J. PACKER.

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The Liebig Co's preparations are not of the cheap, adulterate class, but all of them are made of the purest drugs that can be selected. All their Beef preparations, for example, are made only with directly imported Imperial Crown Sherry, for with no other wine, experience has taught, does Beef blend so well. Their Coca Beef Tonic preparations have the highest endorsements of the leading practitioners of the world.—The Virginia Medical Monthly.

The Imperial Crown Sherry is imported directly from Spain by the Liebig Company, and used by it in their preparations. It is simply superb.—The Southern Clinic. Edited by C. A. Bryce, M. D., LL. D.

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The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates and tuition in both literary and music department free of charge.

Special Vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

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S. J. DAVIES, Vice-Pres.

MISCELLANEOUS.

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WORK FOR THESE FIGURES!

HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending April 19, 1887.)

COTTON.

Low ordinary	8 1-16	@	—
Ordinary	8 9-16		—
Good ordinary	9 5-16		—
Low middling	9 13-16		—
Middling	10 1/8		—
Good middling	10 3/8		—
Middling fair	10 13-16		—
Fair	11 1/2		—
Galveston middling	10 1/8		—
Mobile middling	10 1/8		—
St. Louis middling	10 1/8		—

SUGAR.

Inferior	—	—
Common	4 1/4	4 3/8
Good common	4 1/4	4 3/4
Fair	4 1/2	4 5/8
Good fair	4 7/8	5
Fully fair	4 7/8	5
Prime	4 7/8	5
Strictly Prime	—	—
Choice	—	—
Seconds	4 1/4	5
Choice yellow	5 9-16	5 5/8
Gray White	—	—
Choice whites	—	—
Stan. Gran	5 13-16	5 3/4

MOLASSES.

Syrup, Open Kettle	—	—
Fair	22	25
Strictly Prime	—	—
Choice	—	—

RICE.

Fancy	—	—
Choice	—	—
Prime	4	4 1/4
Good	3 3/4	3 7/8
Fair	3 1/2	3 5/8
Ordinary	3 3/8	—
Common	3 1/8	3 1/4
No. 2	—	2 3/8
Rough	2 75	3 25

FLOUR.

Minnesota bakers	4 62 1/2	—
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12 1/2	5 25
Choice	3 75	3 90
Fancy	4 00	4 10
Extra Fancy	4 25	4 30

CORN PRODUCTS.

Cream meal	—	2 50
Corn meal	—	2 20
Grits	2 65	—
Hominy	2 75	—

GRAIN, ETC.

CORN:		
White	51	—
Yellow	—	51
Mixed	—	49
OATS:		
Western	37	37 1/2
Texas rust-proof	—	—
BRAN:		
₱ cwt	5	8
HAY:		
Choice	17 1/2	—
Prime	—	—

PROVISIONS.

PORK:		
Mess	17	17 1/4
Prime Mess	16 1/2	16 3/4
Rumps	15 00	—
BACON:		
Fancy breakfast	11 1/2	—
Shoulders	7	7 1/8
Sides, long clear	9	9 1/8
Sides, short rib	9 1/4	—
HAMS:		
Sugar-cured	12 1/4	12 3/4
DRY-SALT MEAT:		
Shoulders	6 45	6 50
Sides, long clear	—	8 1/2
Sides, short rib	8 5/8	—

GROCERIES.

COFFEE:		
Prime	—	16 3/4
Fair	—	16
Common	—	14 1/2
BUTTER:		
Western Creamery	26	27
Western Dairy	19	20
Country	—	—
LARD:		
Choice	7 1/4	—
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	—
Coal, bbls	10	—
Cotton seed	35 1/2	36
Lard	—	60

VEGETABLES.

CABBAGES:		
Western, per crate	—	—
Chicago, per 100	—	—
Louisiana, ₱ crate	3 50	4
POTATOES:		
Louisiana	1	2 50
Western	1 40	1 50
KNOLT:		
Western, ₱ bbl	—	5 00
ONIONS:		
Louisiana	3 25	3 50
Western	—	—

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 3/4	—
2 lb	8 1/2	—
BALING TWINE:		
₱ lb	10	—
TIES:		
₱ bundle	1 00	—

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	2 50
Chickens, South'n	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	11	12
Southern	11	12
WOOL:		
Lake, per lb	—	22
Louisiana	20	21
Burry	9	12
COUNTRY HIDES:		
Green salted, ₱ lb	—	7
Dry salted	—	10 1/2
FERTILIZERS:		
Cotton Seed, ₱ ton	9 00	—
Meal	19 25	19 75
Pure ground bone	35 00	—
Muriatic acid, ₱ lb	2	—
Sulphuric acid	1 3/4	—
Bone black	—	—

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

APRIL 12.

A settlement of the Afghan question has been effected by the governments of Great Britain and Russia. By the terms of this settlement England assents to the Russian demand for that branch of the Oxus now held by the Afghans in exchange for which concessions will be made of territory on the northwest frontier.——The expedition sent out by the American Consul at Tangier, in furtherance of his effort to break up the infamous usury system which has grown up in Morocco under the protection of foreign Consuls, was completely successful.——The old Spanish Cathedral, and a number of buildings, to the amount of $250,000, were destroyed by fire at St. Augustine, Fla.

APRIL 13.

Mr. Chamberlain made a spooch in favor of coercion at Kilmarnock to-day. He was frequently interrupted in the course of his speech; the hisses of his opponents exceeding the cheers of his supporters.——An important division on the Coercion Bill is expected on Monday.——*Le Paris* replying to strictures of the Berlin Post on France's attitude toward Germany, denounces the German policy as lying, cynical and brutal.——Mr. Simmons, the Haytien Consul General at Paris, denies that Hayti offered in 1874 to cede Tortugas, in settlement of England's claim.——The Sixth Parliament of Canada was opened to day.——The New York Democrats are delighted because Gov. Hill vetoed the High License Bill.——The new postal treaty with Mexico will soon be ready for the public. It is proposed among other things to have the postage between the two countries reduced to two cents.——Mr. Blaine continues to improve.

APRIL 14.

England has reduced the amount of her claim against Hayti from $1,000,000 to $160,000, and the settlement is considered at hand.——A commission of Bulgarian officers, *en route* from Knufford to Sofia, with a quantity of war material, has arrived at Vienna, Austria has permitted the passage of the material through the empire.——The Illinois House of Representatives has passed the bill requiring non-resident aliens holding land in the State to dispose of the same within three years after they shall have required title to same, and providing that such lands shall escheat to the State in case of failure so to do.——The remains of President and Mrs. Lincoln were taken from their secret resting-place and interred in the vault of the Lincoln Monument, in Oak Ridge Cemetery, at Springfield, Ill.

APRIL 15.

The House of Commons held a stormy session. Maj. Saunderson, by wholesale charges of crime, created quite an uproar, and the speaker, unable to control the proceedings, appealed for aid. Mr. Healy was suspended by a vote of the House for a week.——The Southern Bivouac, of Louisville, has been sold to the Century Company, of N. Y., and will hereafter be issued from that city.——A cyclone swept over Belmont county, Ohio, destroying a number of buildings. No lives reported lost.——West Virginia villages swept by a wind-storm. Hundreds of buildings destroyed. Loss placed at several hundred thousand dollars.——Birmingham had a $10,000 fire.

APRIL 16.

Mr. Joseph Chamberlin, in an address at Iverness to-day, supported Maj. Saunderson in his attack on the Irish National League.——The Conservative Irish members of the House of Commons and the officials of the House met last night after the adjournment of the House and effected an understanding with the government to have the suspension of Mr. Healy rescinded on Monday next.——The building used as the headquarters of the Salvation Army in London burned to-day.——The President this afternoon made the following appointments: Alex. R. Lawton, of Georgia, to be envoy extraordinary and minister plenipotentiary to Austria-Hungary; Newman Nicholls, of Tennessee, to be Chief Justice of the Supreme Court of Montana Territory.——The Interstate Commissioners have suspended the long and short-haul clause in favor of the Mississippi Valley railroad.

APRIL 17.

The Canadian government has sent out an expedition to locate and make a preliminary survey of the gold fields in Northern British Columbia.——Mr. Bancroft will not visit New Orleans, as has been previously announced.——The laboring men of St. Louis are preparing for a grand demonstration and parade to be held May 1, in commemoration of the establishment of eight hours as a day's labor.——The jury in the case of John Arsendorf, charged with the murder of Rev. George H. Hadlock, in Sioux City, disagreed.——For the first time in ten years the Sunday law has been enforced in Arkansas City.

APRIL 18.

In the House of Commons Saunderson's amendment to the Crimes Act was defeated by a vote of 370 to 263, and the bill passed to a second reading without a division.——The Pope has decided the questions of the Knights of Labor in favor of that organization. If the Knights identify themselves with theories now being disseminated by certain agitators, this decision in their favor will be revoked.——The first brick in the foundation of the cotton factory at Columbus, Miss., was laid to-day.——Furniture for the Federal court-house and postoffice at Oxford, Miss., is received and being put in place.——The Jeanerette, Abbeville and Western railroad commenced grading to-day.——The directors of the Rapides Compress Company met this morning and signed the charter and elected officers.——The memorial meeting held in the Produce Exchange in memory of Paul Tulane, to-night, was addressed by Rev. Dr. Palmer and Senator Gibson.

The Board of Excise of New York City have resolved not to have any more saloons in that little town. Nine thousand are enough.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

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In General Debility, Emaciation, *Consumption, and Wasting in Children*, **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites, is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system, and builds up the body. Please read: "I tried Scott's Emulsion on a young man whom Physicians at times gave up hope. Since he began using the Emulsion his Cough has ceased, gained flesh and strength, and from all appearances his life will be prolonged many years."—JOHN SULLIVAN, Hospital Steward, Morganza, Pa.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

Attention!

There will be a meeting of the Board of Trustees of Seashore Camp Ground, on the grounds, on Friday, the fifteenth instant, at half-past eight A. M. A full attendance of the Board is urgently requested, as business of importance will be taken up.

Parties desiring to build this year, or having lots assigned them, will please make application to the secretary before the meeting. Tenters desiring to sell or rent their tents will please report same in time for approval by the trustees at the approaching meeting. W. H. FOSTER, President.
E. P. MACKIE, Secretary.

The Methodist Times, of London, has this sentence, which many of our own churches might ponder with great profit: "Nothing is more likely to damage a great and salutary principle than to enforce it mechanically and inflexibly, without the slightest regard to places, circumstances and persons." We have damaged the progress of our church in some instances by that same mechanical enforcement of some of our principles.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.
HUGH JAMIESON, JR.,
Publisher.

One leading characteristic of the apostolic preaching which gave it its saving power, was its positive and definite character. It is said of our Lord by his evangelist, that "he taught as one having authority, and not as the scribes." The scribes argued, hesitated, suggested, balanced, corrected themselves, explained themselves, retracted what they had said, modified what they had said, as knowing themselves at the very best to be but feeling their way amid uncertainties. Our Lord spoke with his eye fixed on the unchangeable, and this note of conscious authority passed on to the first preachers of the gospel. "As God is true," writes St. Paul to the Corinthians, "our preaching toward you was not yea and nay, for the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea." The gospel was not a balance of probabilities; it was not a speculation about God, but a well-attested message from God to the soul of man.—Canon H. P. Liddon, England.

I have been more and more convinced, the more I think of it, that, in general, pride is at the bottom of all great mistakes. All the passions do occasional good; but, whenever pride puts in its word, everything goes wrong; and what it might really be desirable to do, quickly and innocently, it is mortally dangerous to do proudly.—Ruskin.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Crawford circuit	Apr. 23, 24
Tibbee circuit (Thursday)	28
Starkville station	30, May 1
Brooksville circuit	7, 8
Macon station (Monday)	9
Columbus circuit (Friday)	13
Columbus station	14, 15
Shuqualak circuit	21, 22
Hebron circuit (Monday)	23
Lonisville circuit	28, 29
Plaisburg circuit (Monday)	30
Chester circuit	June 4, 5
Tampico circuit (Monday)	6
Walthall circuit	11, 12
Lagrange circuit (Monday)	18
Shirges circuit	18, 19
Salem circuit (Wednesday)	22

H. G. PORTER, P. E.

CORINTH DIST.—SECOND ROUND.

Kossuth, at Pleasant Hill	Apr. 23, 24
Iuka circuit, at Noblett's Chapel	30, May 1
Iuka station	4
Harmony, at Snowdown	7, 8
Blackland, at Pisgah	14, 15
Marietta, at Liberty	21, 22
Pleasant Ridge, at Pine Grove	24
Jonesboro', at State Line	26
Ripley circuit, at Marvin's Chapel	28, 29
Ripley and New Albany, at N. Albany	June 10
New Albany circuit	11, 12

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Pontotoc, at Harmony	Apr. 23, 24
Houston and Wesley, at Houston	30, May 1
Sparta, at Friendship	7, 8
Buena Vista, at Buena Vista	14, 15
Aberdeen station	21, 22
Prairie	June 4, 5
Oktalona circuit, at Tranquill	8
Ebenezer, at Egypt	11, 12
Athens	16
Caledonia	18, 19
Fulton and Smithville	25, 26
Tremont	28

AMOS KENDALL, P. E.

SARDIS DISTRICT—SECOND ROUND.

Lewisburg	Apr. 23, 24
Chulahoma	30, May 1
Senatobia station	14, 15
Senatobia circuit	21, 22
Mt. Vernon	28, 29
Mastodon	June 4, 5
Pleasant Grove	11, 12
Eureka	18, 19
Panola	25, 26

The District Conference will convene at Batesville, May 6.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Early Grove	Apr. 23, 24
Olive Branch	30, May 1
Pine Mountain	7, 8
Snow Creek	11, 15
Ashland	21, 22
Hickory Flat	28, 29
Emory	June 3, 4
Cornersville	11, 12
Shelby Creek	—

JNO. BARCROFT, P. E.

WINONA DISTRICT—SECOND ROUND.

Sidon, at Jordan Chapel	Apr. 22
Black Hawk, at Acona	23, 24
Winona circuit, at New Hope	30, May 1
Winona station	1, 2
Newport, at Spring Grove	6
Sulls, at Spring Ridge	7, 8
Newtonville	12
McCool, at McCool	14, 15
Zilphia	20
Ethel, at Shady Grove	21, 22
Ebenezer	28, 29
Belzona	June 4, 5

B. P. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Mound Bayou	Apr. 24
Greenville	May 1
Concordia	8
William's Bayou	15
Bolivar	22
Drake's Chapel	29
Jonestown	June 6

District Conference at Greenville, April 28-30.

J. W. HONNOLL, P. E.

GRENADA DIST.—SECOND ROUND.

Carrollton circuit	Apr. 21
Coffeeville circuit	23, 24
Atlanta circuit	30, May 1
Pittsboro circuit	3
Sarepta circuit	6
Banner circuit	7, 8
Lodi circuit	11, 15
Tocopola circuit	21, 22
Abbeville circuit	28, 29
Charleston circuit	June 4, 5

C. N. TERRY, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Stonewall, at Concord	Apr. 23, 24
Sandersville, at Laurel	30, May 1
Shubuta, at Shubuta	7, 8
Clark, at Manassas	14, 15
Vossburg, at Goodwater	21, 22
Paulding	28, 29
Lauderdale, at Enlon	June 4, 5
Meridian station	11, 12
West End, at Sukelina	18, 19
Marion, at Cokers	25, 26
DeKalb, at Marvin	July 2, 3
Adamsville	16, 17
Illinsville	23, 24
Heidelberg	30, 31

The Meridian District Conference will be held at Heidelberg, July 28-31.

R. D. NONSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Wesson and Beauregard, at Beau'd	Apr. 23, 24
McComb City, at McComb City	24, 25
Bowerton, at Brandywine	30, May 1
Terry, at Gallman	7, 8
Summit, at Summit	8, 9
Monticello, at Monticello	14, 15
Franklinton, at Mt. Hermon	21, 22
Holmesville, at Water-Holes	28, 29
Adams, at Bethel	June 4, 5
Providence, at Hahah	11, 12

J. M. WEEMS, P. E.

BRANDON DIST.—SECOND ROUND.

Newton, at Hickman	Apr. 23, 24
Marvin, at Poplar Springs	30, May 1
Westville, at Pleasant Hill	7, 8
Shiloh, at Unio	14, 15
Fannin, at Fannin	21, 22
Brandon (District Conference)	28, 29
Raleigh	June 4, 5
Trenton, at Gasque Chapel	11, 12
Nesbobia	18, 19
Hillsboro (Wednesday)	22
Carthage	25, 26
Walnut Grove (Wednesday)	29

The District Conference will be held at Brandon, beginning on Thursday, May 26, 1887.

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Byram, at Byron	Apr. 23, 24
Mt. Olivet, at Short Creek	30, May 1
Silver Creek, at Lake City	7, 8
Flora, at Benton	14, 15
Yazoo City	21, 22
Madison, at Livingston	28, 29
Camden, at Thomastown	June 4, 5
Jackson	11, 12
Canton	18, 19
Sharon, at Madisonville	25, 26

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Livingston, at Bayou Barbary	Apr. 30, 1
Springfield, at Springfield	May 4, 5
Amite City, at Tangipahoa	7, 8
St. Helena, at Darlington	14, 15
East Baton Rouge, at Blackwater	21, 22
Bayou Sara, at Thompson Creek	28, 29
Woodville circuit	June 3
Percy Creek	4
Woodville	5, 6

J. A. B. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rives' Chapel	Apr. 23, 24
Vicksburg	30, May 1
Carey	7, 8
Red Bone	7, 8
Mizpah	14, 15
Martin	15, 16
Hayes' Landing	21, 22
Wesley Chapel, Yazoo county	28, 29
Meadville	June 4, 5
Hamburg	6, 7
Pisgah	11, 12

W. L. C. BUNNICUTT, P. E.

SEASHORE DIST.—SECOND ROUND.

Hattiesburg, at Ellisville	Apr. 23, 24
Flint Creek, at Augusta	30, May 1
Mt. Carmel, at Santee	7, 8
Columbia, at Pleasant Valley	14, 15
Seashore, at Bay St. Louis	21, 22
Ocean Springs, at Biloxi	25
Whitlington, at White Plains	28, 29
Vancleve, at Shiloh	31
Americus, at Caswell Springs	June 3
Scranton, at Zion	4, 5
Moss Point, at Moss Point	5, 6
Pearlington, at Logtown	7, 8
Covington, at Parker's	10

The District Conference will be held at Ellisville, beginning Thursday, April 21, at nine A. M. Bishop Duncan will preside.

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Felicity Street	Apr. 24
St. Charles Avenue	May 1
Soraparu and Bentonville ct., at Sor. St.	8
Grosse Tete and False River—Harmony	14, 15
Dryades Street	22
Jackson, La	25-29
St. Tammany Mission	June 4, 5
Algiers and Gretna ct. { At Gretna	10
{ At Algiers	12
Baton Rouge	18, 19
Morgan Street	26
Louisiana Avenue	July 3
Carrollton and Parker Chapel, at P. Ch.	10
Seashore Camp Ground	13-17
Plaquemine Brulee	24

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Monroe and Delhi, at Monroe	Apr. 23, 24
Richland, at Girard	30, May 1
Lake Providence, at Pecan Grove	7, 8
Winsboro	14, 15
Harrisonburg and Nelly—Nelly Island	21, 22
Bastrop, at Bastrop	28, 29
Linn Grove, at Linn Grove	June 4, 5
Oak Ridge	11, 12
Floyd, at Lexington	18, 19
Waterproof, at Jordan	25, 26

J. D. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Melville, at West Melville	Apr. 23, 24
Spring Creek, at Science Hill	30, May 1
Sugar Town, at New Hope	7, 8
Montgomery, at Atlanta	14, 15
Alexandria, at Boyce	21, 22
Ada, at Fellowship	June 4, 5
Centreville, at Trout Creek	11, 12
Columbia, at Masters' Chapel	July 2, 3
Trinity, at Wesley Chapel	9, 10

B. F. ALEXANDER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Amoreen and Bellwood, at Coushatte	Apr. 23, 24
Mooy and Sabine, at Negrete	30, May 1
Pleasant Hill, at Phillips' Chapel	7, 8
Natchitoches, at Marthaville	14, 15
Consatta, at Brownsville	21, 22
East Point, at Arnoldsend Chapel	28, 29
Red River, at Lindsley Chapel	June 1
Shreveport	4, 5
Caddo, at Greenwood	11, 12
Moorlingsport	18, 19
North Bossier, at Collinsburg	22
South Bossier, at Cotton Valley	25, 26

J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Indian Bayou	Apr. 23, 24
New Iberia	May 1
Opelousas	7, 8
Grand Chenier	14, 15
Lake Charles	21, 22
Lake Charles German Mission	22, 23
Plaquemine Brulee	28, 29

S. S. KEENER, P. E.

HOMER DIST.—FIRST ROUND.

Indian Village circuit, at Bethel	Apr. 23, 24
Ruggold circuit, at Ruggold	30, May 1
Sparta and Saline, at Sparta	7, 8

ROBERT RANDLE, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—SECOND ROUND.

Pensacola circuit, at Warrington	Apr. 23, 24
Monroeville, at Pleasant Ridge	30, May 1
Powelton, at Flomaton	7, 8
Monterey, at Monterey	14, 15
Pensacola	21, 22
Milton	25
Stockton	June 4, 5
Sepulga, at Mt. Pleasant	11, 12
Gravella, at Friendship	18, 19
Bay Minette	25, 26
Douglasville, at May Creek	28
Bellville and Repton	July 2, 3

The Pensacola District Conference will be held at Milton, Fla., beginning Wednesday night, May 25.

W. M. MOTLEY, P. E.

PRATTVILLE DIST.—SECOND ROUND.

Jemison mission, at Jemison	Apr. 23, 24
Lowndesboro and Union, at Union	30, May 1
Autaugaville circuit, at Rutledge	May 7, 8
Randolph circuit, at Randolph	14, 15
Pineapple circuit, at Snow Hill	21, 22
Bell's Landing ct., at Bell's Landing	28, 29
Black's Bend circuit (Wednesday)	June 1
Camden and Oak Lawn	4, 5
Pleasant Hill circuit, at Pleasant Hill	11, 12
Prattville	18, 19
Plantersville circuit, at Mapleville	25, 26

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THE ANVIL OF GOD'S WORD.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I.
"To wear and batter all these hammers so?"
"Just one," he answered; then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows were heard,
The anvil is unworn—the hammers gone.

—The Current.

Responsibilities of Revivals of Religion.

BY W. H. ANDERSON, D. D.

We do not merely mean that there are present upon pastor and flock responsibilities to seek and secure frequent outpourings of the Holy Spirit seen in the edification and enlargement of the church through the conversion of souls; but we refer to the personal religious responsibilities immediately connected with these revivals, as to the permanence and benefit of their fruits. It is a precious occasion to witness the glory of God in the conversion of souls and their enrollment on the records of the church. But there should be excited in pious breasts more than the emotion of joy and grateful praise to God. A sense of profound concern should be felt as to the future religious character and history of these babes in Christ. Nursing fathers and mothers are absolutely necessary. Mental and spiritual direction and development, and correct Christian culture and protection are requisite, and must be given by more experienced Christians—the pastor and his flock. How exposed to misconception of truth and to the reception of errors that prevent proper growth and disfigure the beautiful symmetry of future religious experience and life! A babe needs tender, tireless mother-love to supply proper food, to guard it from danger, to develop muscle and mind by suitable exercise. A neglected infant may become a stunted dwarf or a feeble distortion of the human form.

Young converts need careful, correct, religious instruction, direct and personal, and from consistent pious example. The extremes of too great or too small self-reliance must be avoided. Careful training is necessary to prevent mere feeling, however joyous and elevating, from becoming the standard or substitute for duty as taught in the Scriptures. The evidence of Christian growth and of the life of faith, as well as the utter necessity of entire, humble, religious trust, should be clearly taught, understood and made the basis of religious action. In the glow of the fervor of our "first love," sometimes rash and unscriptural expressions may be made of Christian experience, and the door opened for severe attacks of the tempter. "The blood of Jesus cleanseth from sin—all sin—all unrighteousness," is often quoted as if ignorant of the sad fact that the best are ever liable to sin, and the glorious fact that this cleansing is ever present. "Cleanseth" is the inspired word, and explains its office as ever needed, ever divinely afforded to faith in Jesus.

The young Christian needs to be carefully, tenderly indoctrinated in the truth as it is in Jesus, and held by the church of our choice. While he should be encouraged to expect his peace to flow like a river, he should be guarded against premature and immature views of the atonement. The regular gradations and periods, as distinct in the spiritual as in the physical world, of childhood, manhood and age, should be seen by Christ's young disciples. Religion must appear as a beautiful harmony of claims and duties, human and Divine, and there is, there can be, no conflict in any of the Divine requirements. Religion appears most lovely when constant and steadfast, uniform and ever consecrated in spirit, purpose and effort. Forced hot-house plants will not be most productive of "fruit that shall remain." It is idle to attempt to interfere with the order and office of each of the spiritual seasons, or to make an effort to blend them all into one. Seed-time and time for slow germination and development must precede the ripe grain for the harvest. "First the blade, then the ear, then the full corn in the ear," is the Divine order. Let it not be disturbed by zeal, however honest but mistaken. Modesty, humility, courtesy and a teachable spirit are lovely ornaments of the young Christian life, as well as of other religious periods. Yet graces must be developed and gifts must be utilized for the benefit of the church and the glory of its Redeemer.

Bible classes must give religious knowledge, and the class-room, the love-feast, the prayer meeting must be made training-grounds for Christ's "lambs." Proper books and periodicals should be supplied to the young converts. Our church papers should be their teachers as well as the pulpit labors and pastoral visits. The history of our Methodism, its peculiarities, its distinctive features, its founders, the reasons of its grand history and success should be studied, understood, and prized most highly.

Especially must attention be given to the associations of young Christians. New habits have to be formed, new associations secured, new duties performed, new pleasures enjoyed, new trials encountered and overcome; and it will require much personal effort, with the aid of much loving church care, to prevent mere partial heart and life consecration to Christ. The church should be made attractive by every possible means, esthetical as well as religious. Sacred music, familiar study of the Bible, social religious meetings, in which talent should be called out and church power developed and fully utilized, should unite young hearts intelligently and firmly to Christ and his church. Something to do for Christ, and an opportunity for the deed, should be furnished to all as far as practicable.

A revival of religion brings with it untold responsibilities, tireless labor, the exercise of much religious industry and ingenuity to employ and preserve in the fold those brought in by revival influence. Dispositions have to be studied; adaptations made to peculiarities; love must be patiently laborious, and self-sacrificing must know no limits for Christ's sake. The lambs must be saved.

Alas! often with the subsidence of the fervor and glow of the excitement of the revival, too often, Christians forget their increased obligations and neglect their enlarged opportunities afforded by the recent reviving visit of the Holy Ghost, the Comforter. The cry should as honestly and as intensely go up from Christians during revival power as it did from the lips of smitten Saul of Tarsus, "Lord, what wilt thou have me to do?" Every one in the church has something to do, and it is his duty to find out what that work is, and do it for Christ's sake. We may have a race of pigmies or of giants as results of revivals—just as we determine it. A brood of small-souled, sectarian bigots may be added to our rolls, feeble in vision, illiberal in spirit as in purse; or we may rear up for God and his church an intelligent band of broad-souled, truly catholic minds, and hearts, and workers, with fixed views and liberal Christian sentiments, who, with lofty purpose and consecrated lives, shall leave their impress on the age in which they live, and on the hymns and joys of heaven. There should be no mutes among God's children. Dignified silence and graceful idleness are out of place. It would be a grand blessing to bring back the power of song and prayer and religious experience which gave such power and glory to other days in the history of our church.

The above views occurred to the writer as, perhaps, worthy of a place before the public, in view of the fact that revivals of religion are widespread all over our favored Zion.

CARLISLE, Kentucky.

Scraps for a Methodist Quilt.

BY "DORCAS."

(Continued.)

No. 3. Found where two boys were sitting on the ground shooting blow-gun arrows at a scar on a China tree:

"Tom, s'pose we play hooky to-morrow? Mr. L. will think we are at home, and the folks there will think we are at school, and next day we can give in 'sick' for our excuse."

"I'd like mighty well to go fishing. A fellow 'most grows to the bench these long days, and I know the fish are biting, 'cause they always do bite when the dogwood and redbud trees are in bloom. But, I tell you what, Ned, a fellow's got to be as sleek as an eel to get out of a hooky box with all of his skin on him."

"You just trust my luck for that, Mr. Skeery. The old folks and the Mr. Teacher that trap *me* will have to sleep with one eye open and get up a long while before day. I aint no coward, *I tell you*."

"Well, what's your plan, Ned? I'm in for going fishing; but there's a heap of lying between here and the creek. I aint used to lying, and Uncle John told me yesterday that when a boy got to telling lies about little things he mighty soon began to tell them about big things, and in little or no time he was about fit to be a jail bird."

"Do pray hush up your Uncle Johning to me. If you're going to preaching, I'm done with you. I tell you what *I'm* going to do. I'm going fishing to-morrow, and if you choose to go and stick yourself up in that old schoolhouse forever, just because you are afraid to tell a little lie, and afraid that you will get licked, you can do it, for all I care. I know a boy that *will* go with me. Telling lies—the dog's foot!—what do I care! Don't I hear my father tell lies about his business, and aint he a big Injun in the church? You're a fool, Tom; don't you know everybody says Mr. S. aint honest and don't tell the truth 'bout his business; but they don't turn *him* out of the church. And Mr. P. stands mighty high, and ma says he's mighty good to the preachers and the missionaries 'cause he thinks that makes people think he's on his way to heaven; but I know I aint in Old Nick's claws by a long jump, if he aint, and I've heard people say they thought he was ready to go to heaven without bein' in the church. I tell you, old boy, you'd better go along and have some fun."

"*No, sir.* I'm done with lying and playing hooky. I don't care if Mr. S. and Mr. P. and twenty more rich men think they can do wrong and dodge God. I know they can't; and Uncle John says that money that men get in wrong ways does their children harm always. I'm going to stick to what Uncle John tells me; I don't care how many fools you call me."

No. 4. Picked up in a railroad car:

"Dead, is he? Well, its nothing more than I expected. Any poor fool that hangs 'round your corner as much as he did, aint going to show his red nose there many years."

"Hangs 'round *my* corner! He didn't get his whisky from me any more than from every place in town."

"Oh, yes, old boy (laughing), you know Old Nick is pickin' his bones, and you hear his widow cryin' every time you shut your eyes, and you want to make your brothers help to tote your load of sin, as the preachers say. Stand up to your work, Jim; if you kill a poor devil, do it quick. That's kind, only it don't bring in as many dimes as slow killin' does."

"What makes you such a confounded fool, Joe? The poor dog killed himself. I pay for license to sell liquor, and, if I didn't, you would, and, if you didn't, they'd send off and get a man to sell it if they had to send to Africa. Now, I wonder what business it is of mine if a blamed fool drinks till he can't ride his own horse, and let's him knock his brains out against a tree. You're a precious fellow to be joining in with the hallelujah crowd, and saying I killed him. Blast his soul, he ought to be killed, and his wife's better off without him—a dog!"

"Bah! bah! you needn't get mad. I reckon it is good he's gone; but I tell you the truth, Jim, I do feel mighty bad when I remember what a fine young man he was when he got to goin' with our crowd. I heard him say, 'This is my first drink,' just two years ago in your saloon. He was a Methodist, and a good one, when he moved to town, and the preachers have kept holding on to him; but I reckon we helped the old gentleman down stairs to get him away from them."

Railroad Men and the Sabbath.

"Neither be partaker of other men's sins."—1 Timothy v, 22.

The requiring of employees of railroad agencies and labor to perform their allotted tasks on the Lord's day is to exercise the will of desecrating the Sabbath in each individual case. The order sent out, or a standing order, is borne of the will to have each agent perform his duties, each engineer, conductor and car hand to be in place and make their run, and road or shop-hand to carry on or perform his job. This aggregates many thousand violations of the sacredness of every Sabbath by every such corporation of the land, so completely do they "partake of other men's sins." No manager nor stockholder can escape the imputation of being "partaker of his (their) evil deeds" (II John xi) by referring it to the president or general agents of the companies. Such questions are decided by vote or yielded to by consent. The manager, voting as he may, agrees to be governed by the majority, and backs up the mandate by his support, ignoring the awful mandate of Almighty God. The stockholder who may have no voice in all this endorses it in every particular in retaining his investment and drawing the per cent. declared in his favor. He knowingly reaps "the wages (profits) of unrighteousness" by knowingly violating a command of God as old as the human race, and as sacred as the Divine nature.

There is no rule of division given in the sacred Scriptures, nor is there any recognized in the laws of man, by a crime equally participated in by different ones, that can be so divided among them as to lighten the punishment or lessen the crime with one of them. Five persons were hanged and one was killed in being captured for the murder of Mr. A. Lincoln. Each one was regarded by the law as a murderer. The members of these corporations move together in the violation of the Sabbath. Each one becomes by his own will and acquiescence in the violation of the sacred law equally guilty as though he stood alone in the desecration, and individually "partakes" of the sin of Sabbath breaking with each one of the thousands moved out on that day by orders to run trains, work roads, work in shops and superintend their agencies. Hence the president of a system, with all his associates in office and stockholders, "partake" of the sin of Sabbath desecration with the lowest menial who pushes the hand-car or spades dirt as a section hand. Here is a copartnership in sin, a "partaking in other men's sins," as the Scriptures put it, which is fearful to think of.

But their sin does not stop just there. Men may, can, and some do "honor God with their substance," while many employ their substance to dishonor him. We may suppose that the railroads of the United States aggregate in value one billion dollars. This vast sum is, or may be employed to desecrate every Sabbath given to this generation. To suppose that one thousand dollars is the average salary of those employed in the various industries of the country, that *billion* of dollars gives a violation of the Sabbath equal to that of one million of laborers. I suppose if such reflections should suddenly cross the mind of the railroad king, or railroad man, in all their truthful force, as he sits in his cushion pew in his well-appointed church, his response of "Amen!" or "Good Lord, deliver us," would send back a recoil of fearful force. Let him meditate thus with the Psalmist: "If I regard iniquity in my heart, the Lord will not hear me."

DUCKWORTH.

Rev. G. D. Wade.

IN MEMORIAM.

Rev. George D. Wade, a superannuated member of the North Mississippi Conference, and a native of Virginia, died at the residence of his son-in-law, J. H. Wyse, near Pickens Station, Miss., March 21, 1887, at the good old age of seventy-two years and a few days. For between thirty and forty years he had been an earnest and faithful preacher of the gospel. For many years he was a member of the Mississippi Conference, serving in various fields as pastor and presiding elder. At the re-casting of Conference boundaries in 1870, he fell within the territory of the North Mississippi Conference, with which he became, at once, fully identified, and in which he was loved and trusted by his brethren as few men are loved and trusted.

His health failing a number of years ago, he was placed upon the superannuated list. He retired gracefully, cheerfully from the "effective" ministry; henceforth to become a tower of strength to the church in the community where he spent the remainder of his life.

Bro. Wade's religious experience was deep and abiding, and his life singularly pure and consistent. He made no loud profession of his piety, but his light was constantly, steadily shining; and, by the quiet, gentle influence of his example, men took knowledge of him that he had been with Jesus. Fixedness of purpose was a conspicuous trait in his character. He generally made out what he took in hand. Combining with this trait strong common sense, it is no marvel that what he did was well done. His thoughts were always expressed in plain, simple language. Hence his preaching was effective, instructive, edifying. This community was always glad to hear "Uncle Wade" preach.

Of iron will and unflinching courage, he was yet as gentle as a child, and as tender as a woman. He loved little children, and, as a result, little children loved him. They were always glad to see him, and felt free in his presence. He sincerely sympathized with their little sorrows and entered heartily into their childish enjoyments. Thoroughly Wesleyan in his theological views, and heartily in accord with Methodist usages, he was at the same time possessed of a broad charity, and loved a Christian wherever he found him. He was no croaker. Often have I heard him say, "These are the best times the world has ever seen;" and would point you, as an evidence thereof, to the many noble enterprises of the Church and the State for the betterment of humanity.

He took great interest in whatever looked to the moral and intellectual improvement of the negroes, and gave of his means, his time and his efforts to that end. Consequently, the people of that race greatly respected and loved him.

As a friend and brother, he took you right to his heart and fostered you to himself as with hooks of steel. As a counselor, I have not known a man in whose judgment I more unhesitatingly trusted. He was the soul of honor. His words could always be taken at their full meaning. Without guile and without hypocrisy, firm in his convictions, and fearless in the discharge of his duties, he was indeed a model man and Christian. In prayer he was peculiarly gifted. How unctuous were his appeals at the throne of grace! And how the memory of those prayers, and the thoughts of a friendship that was sweeter than life and stronger than death, linger with me on this bright April day!

Bro. Wade greatly enjoyed the last session of the Conference. Association with his brethren was like manna to his soul, and he came home full of the spirit of that delightful occasion.

But in a few days, on December 16, he was stricken suddenly, on the street, and the disease that had long preyed upon his system now took fast and unrelenting hold upon him, and while all was done that excellent medical skill and tender, loving hearts and hands could do, he lingered on, in great bodily suffering and perfect peace of mind, till the morning of March 21, when he resigned his soul to God and entered into rest. He leaves two daughters, one grandchild, and other relatives and numerous friends to mourn his death.

An appropriate memorial service was conducted at the Methodist Church, in Pickens Station, by Rev. T. Y. Ramsey, after which a host of mourners of both races followed his mortal remains to the cemetery, where they were tearfully, tenderly laid in the grave to await the resurrection of the just.

His faith was triumphant at the last. He was as perfectly resigned as I have ever known anyone to be. He expressed himself as altogether ready for the will of God, whatever that might be. Like Paul, he had "a desire to depart and be with Christ;" and now,

"Life's long warfare closed at last,
His soul is found in peace."

He went forth weeping, "bearing precious seed, and shall doubtless come again with rejoicing, bringing his sheaves with him."

THOS. CAMERON.

PICKENS STATION, MISS., April 14, 1887.

Notice.

The annual meeting of the Board of Missions, Methodist Episcopal Church, South, opens Friday, May 6, 1887, at 9 o'clock A. M., in the Mission Rooms, Southern Methodist Publishing House, this city. A full attendance is desired.

I. G. JOHN, Sec.

NASHVILLE, TENN., April 18, 1887.

Christian Advocate.

THURSDAY, APRIL 28, 1887.

THE [illegible] OF SORROW.

Past in the school of sorrow,
The Master was teaching there;
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward,
And seeing his face divine,
So full of the tenderest pity
For weary hearts like mine,

Dimly thought for the morrow,
The cross to bear today;
So hard, and so heavy to carry,
That it darkened the light of day.

At last in my bitter sorrow,
I looked from the cross above,
And I saw the Master watching
With a look of tender love.

He turned to the cross before me,
And I thought I heard him say:
"My child, thou must bear thy burden,
And learn thy task today."

So I stooped 'neath that weary sorrow;
One look at that face divine
Had given me power to trust Him,
And say, "Thy will, not mine!"

—Christian at Work.

The Sunday-School Lesson for May 8, 1887.

BY C. G. ANDREWS, D. D.

THE CHILD MOSES.

Exodus II, 1-10.

GOLDEN TEXT: "*The Lord is thy keeper.*"—Psalms cxxi. 5.

Sixty-four years had elapsed since the death of Joseph to the present lesson. Very great changes had taken place. The country was still ruled by a Pharaoh in the eighteenth dynasty of those sovereigns; but he was very different in his character and the manner of his reign from the Pharaoh under whom Joseph was prime minister. The name he bore was different also. It is remarkable, however, that the names of the respective Pharaohs are so completely lost sight of. But for their association with God's people in the unfoldings of Providence, even their existence would have passed out of mind. If the name of Aphophis were written, who is there that would not be utterly ignorant of its history? Very few, except professional Egyptologists, or those who had but recently, for special reasons, dug it up from under the accumulated rubbish of ages. Yet, if Joseph's Pharaoh were mentioned, there would be instantly suggested, even to an unlettered mind, the humane King of Egypt, with his dreams and the seven years of famine and the seven years of plenty. So the name of Thothmes might be pronounced and no impression would be produced upon the mind of the average scholar; but let there be added, by way of description, that he was the king who ruled Egypt in the days of Moses, and there would come up the ten plagues, the hardened heart and the overthrow of the horse and his rider in the Red Sea.

The little band of seventy persons who had come down with Jacob into Egypt had multiplied into a great nation, whose numbers and thrift and power had so excited the jealousy of the reigning monarch that he determined to extirpate them. Cruel oppression and merciless tasks were the means adopted, and, more efficacious still, a bloody edict had been promulgated that all the male infants born to the Israelites should be put to death at their birth. This would certainly have accomplished the purpose had not the great Preserver of his own people espoused the cause of the oppressed and prevented, in more ways than one, the cruel edict from being carried out. This lesson tells of one method by which the life of an infant was preserved, who grew to be one of the grandest, if not the grandest, of men in all the ages. He saw God face to face, and did not die. He stretched out his potent rod, and earth, air, water and animated nature responded. He was the most honored of men, in that he was directed by inspiration to say that the Christ would be like him: "The Lord thy God will raise up unto thee a Prophet like unto me."

THE MOTHER.

Verse 1. "A man of the house of Levi took to wife a daughter of Levi." It was fitting that both Amram, the father, and Jochebed, the mother, of him who was to be the law giver and the high priest, should be of that tribe which was to be selected as the ministers of holy things. Pious parents most generally rear pious children. That this couple were pious is indicated in Hebrews xi, 23. They had "faith" to believe that God would protect them and theirs even though they violated the king's commandment.

THE CHILD.

Verse 2. "Bear a son." This was not the first child. Miriam and Aaron had been born before the infanticidal edict had been promulgated. Aaron was three years old at the birth of Moses, and Miriam ten or twelve. Moses' life was to be of so much more importance that even the birth of the others is not mentioned in this connection. "A goodly child." He is said in Acts vii, 20, to be "exceeding fair"—literally, fair to God. Beauty was regarded by the ancients as a mark of Divine favor. This, added to their natural affection, caused his parents to brave the wrath of the king, and it doubtless caused Pharaoh's daughter to save his life.

3. "An ark of bulrushes; daubed it with slime and pitch, and put the child therein." "Ark" is, in the original, the same as that translated "the ark of Noah." "Noah made an ark to the saving of his house." So an ark was made for the saving of the leader of Israel's hosts. The bulrush was a coarse grass growing in marshy places. Slime was the mud of the Nile, and the pitch was mineral tar. "She laid it in the flags by the river's brink." It has been often said that the ark went floating down the river; but the mother's tender affection shrunk from such exposure, and she placed it close to the bank, as if it had floated up there.

4. "His sister stood afar off." The mother, doubtless, feared that she might be suspected if found watching the child, and commissioned his sister. Sister! mother! what guarantee of sleepless watching! Yet there was Another guarding that little vessel whose affection survives even after a mother should become forgetful.

THE PRINCESS.

Verse 5. "The daughter of Pharaoh." The world is not much interested in the name of this personage. The foster-mother of Moses is name more descriptive. Yet Josephus and others call her Thermuthis. She was probably in the habit of going just to this spot for the purpose of bathing in the sacred stream. "Saw the ark among the flags." Curiosity would naturally prompt her to look into it.

6. "She saw the child." What a sight to touch a womanly heart! "The babe wept." The language of infancy. "Out of the mouth of babes and sucklings hast thou perfected praise." Out of the mouth of this babe went forth a wail so plaintive as to elicit the protection of the princess, even though she was braving the wrath of her royal parent by violating his cruel edict.

7, 8. "Shall I call a nurse of the Hebrew women? And the maid went and called the child's mother." It was needful that Moses should be trained in the religion of his fathers; and who so fitted to conduct this training as his own pious mother, actuated by the double motive of affection for her son and loyalty to her people's God? It was at her knee that he imbibed the faith which forty years after enabled him to refuse to be called the son of Pharaoh's daughter. It was from her own lips that he learned the prophecy that God's people would be brought out of bondage. Doubtless his own bosom had often thrilled with pure joy as she taught him that probably he himself would be the leader of his people.

10. "The child grew; she brought him unto Pharaoh's daughter, and he became her son." Additional qualifications to those imparted by pious rearing were needed to fully equip Israel's deliverer. He had need of wisdom as well as piety. He must be skilled in military tactics as well as in the service of the sanctuary. The very school of all others in that day where one might be fitted to become a grand military leader, a sagacious statesman, a successful sovereign, was at the polished court of the Pharaohs.

St. Stephen, in his dying sermon, bore testimony to Moses' thorough equipment for his divinely appointed mission: "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds."

A vacillating walk, a backwardness to take a bold and decided line, a readiness to conform to the world, a hesitating witness for Christ, a lingering tone for religion—all these make up a sure recipe for bringing a blight upon the garden of your soul.—Bishop Ryle.

Local Preachers' Conference.

BROOKHAVEN DISTRICT.

Persuant to adjournment, the Local Preachers' Conference met on April 8, 1887, at nine o'clock. After religious exercises, Rev. J. B. Bowen, president of the Conference, called the body to order and stated for the benefit of those brethren who were not members the object of the organization. The secretary being absent, Rev. E. T. Denson was elected secretary *pro tem*. The records of the last session not being at hand, the calling of the roll was necessarily dispensed with. The names of the following brethren were ordered to be enrolled as members, to wit: Rev. E. G. Cook, Rev. William Hoover, Rev. N. E. Alfred, Rev. B. A. Beeson, Rev. A. B. Nickelson, Rev. C. B. O'Quin and Rev. T. H. King. On motion Conference took a recess until two o'clock P. M.

The afternoon session was opened with religious exercises by Rev. J. M. Weems, presiding elder of the Brookhaven district, after which the Conference was addressed by Bishop Galloway, Rev. Dr. Carter and Rev. J. M. Weems. Reports were then received and discussed from quite a number of the local preachers. The hour having expired, the Conference was adjourned with benediction.

SECOND DAY.

The Conference was opened at eight o'clock A. M. with religious exercises by Rev. E. G. Cook, after which they proceeded to business. On motion of Rev. E. T. Denson, the following resolution was unanimously adopted:

Resolved, That the president appoint a committee of three to prepare an address to the local preachers of this Conference, setting forth the necessity for a more united effort among local preachers, and urge upon them to co-operate with us in this effort to organize and sustain a Local Preachers Conference.

The following were appointed as a committee: Rev. E. T. Denson, Rev. E. G. Cook and Rev. A. B. Nickelson.

On motion of Rev. E. T. Denson, Bishop Galloway was requested to have published his address to the local preachers delivered before the District Conference to-day.

At the suggestion of the president, the following preamble and resolution was introduced and adopted:

Whereas, Rev. Dr. Carter, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, has recognized the local preachers as agents for our church organ, and propose to receive their subscriptions upon the same footing as those from the itinerancy; therefore, be it

Resolved, That we do earnestly and industriously work for the interest of the NEW ORLEANS CHRISTIAN ADVOCATE.

There being no further business, the Conference adjourned to met in Hazlehurst, Miss., at such time as the president may hereinafter direct.

J. B. BOWEN, Pres.
E. T. DENSON, Sec. *pro tem*.

Woman's Missionary Auxiliary, of Friendship, La.

As workers together with them in their labor of love and mercy, we, the members of the Woman's Missionary Auxiliary, of Friendship Church, Louisiana Conference, would give expression to our deep sympathy with Miss Lochie, and regret at the death of Miss Dora Rankin, who, in the providence of an all-wise Father, was taken away in the prime of life from her beloved work. For since the receipt of a beautiful and instructive letter from Miss Lochie, inclosing a photograph of their "Chinese pet," we have felt more nearly allied to, and a deeper interest in their particular portion of the work of evangelizing the world, and of giving to those who are in darkness and the shadow of death that which we also have received—the great and incomprehensible love of God as manifest in Jesus Christ. While we bow in submission to the will of him who doeth all things well, we cry out in our heart-felt interest and sympathy, Who, oh! who will now take up the fallen mantle, and upon whom will fall a double portion of the spirit that was upon Miss Dora, whose self-sacrifice and toil in behalf of the benighted and lost has gained for her an ascent into the realms of ineffable joy and bliss.

Miss Dora is dead; her work is done! Done? Ah! no, the words which convey to our minds the fact of her death are words of inspiration to us, and, as they pass from lip to lip, the eye of faith penetrates the veil that hides her from our view, and we behold her there amid the martyrs of all the ages in the exultations of inexpressible joy, as she proclaims, "China is coming home to God." And we catch up the strains as they float down to us on the stillness of the evening air, and, receiving a fresh impetus, we press onward from conquering to conquer in the name of the Savior of Dora Rankin.

Sister, thou art gone, the first to report in the realms of light the work of the Woman's Missionary Society of the Methodist Episcopal Church, South; gone, yet thou art with us, and thy sweet spirit will ever beckon us on to higher aims and nobler ends.

FANNIE E. HENDERSON,
Cor. Sec. Friendship Auxiliary.

To the Members of the Woman's Missionary Conference Society of the North Mississippi Conference.

DEAR SISTERS: Truly God is honoring the North Mississippi Conference Society in that he is calling from her arms two noble young women to foreign fields to help our overtaxed and burdened missionaries. In selecting these devoted girls from our own Conference Society, he speaks very plainly to the women of the North Mississippi Conference to aid in their support, and we will be chargeable with gross neglect if we fail to come up to the requirements thus laid upon us. Other Conference Societies are arranging to defray the expenses of those who go from their bounds. Shall we be less zealous, less appreciative of the dear girls who go from us than our sister Conference Societies? Surely we can not suffer them to make an offering of themselves, and find it in our hearts to let them go, feeling it such a heavy burden to us. This would indeed be a trial to which we must not subject them. We are able and must equip them for this work. Let every member come up with a thank-offering, and I am sure there will be no lack of funds. Let each sister practice self-denial for this special work. Some are able to pay more, some less. Let those who are able give ten or twenty dollars; others may do all they can, and then not exceed the widow's mite; but let all give as the Lord has prospered them.

For information I will state that total expenses for one will be: Outfit, $200; salary, $750; traveling, $400. The amount for two will be double this amount, making $2,700. Let us do all we can to get this amount, and if we fail, the Woman's Board will come to our relief. Some good big-hearted sister or brother may find their hearts so warmed by the love of God that they will donate to this cause $100 or $500. If so, there are rich supplies of grace for such.

Our Woman's Board of Missions will convene on June 11. The North Mississippi Conference Society on the evening of (Thursday) June 30, in Grenada.

MRS. C. N. TERRY,
Pres. North Miss. Conf. So.

SARDIS, MISS., April 18, 1887.
Nashville Advocate please copy.

Sam Jones Camp Ground.

MR. EDITOR: Ever since I attended the Sam Jones Camp Meeting, last year, I have been anxious to call the attention of our camp meeting-loving people to it as a very suitable location for a great annual camp meeting. It is located a short distance north of Gloster, in Amite county, on the L., N. O. and T. R. R.—very generally called the Valley road south of Memphis. The encampment is bordered on one side by the railroad, which runs on a high ridge, while the tabernacle is in a valley out of sight, so that the worshiping congregation is but little interrupted by passing trains. There is a splendid tabernacle and boarding and sleeping hotel and a few new cottages on the ground; but the most of the encampment is yet in a crude, unfinished state. But the association, after doing the very best they could for a beginning last year, are determined to go on with their improvements as fast as possible until they make it all that is desirable for camp meeting purposes. They propose to remove all rubbish from the surface of the ground; straighten the beautiful little creek of living water that runs through it, lay it off in village form divided into suitable lots, and in all respects make it a desirable place.

Some of its peculiar advantages I will briefly mention. It is in a vast region of country where we have no other camp ground; it is convenient to all who live on or near the Valley road from Memphis to New Orleans; it is very suitably located, especially for the Woodville and Vicksburg districts of the Mississippi Conference. Let all our camp-meeting patrons secure a lot and build, or have built, a substantial cottage, and then all they will have to do will be to put a bale of bedding, a box of provisions, a few chairs and cooking and table furniture on the train and be landed on the camp ground. They will need no teams or wagons to haul their baggage to their cottages. There will be an ample supply of porters to assist them, if needed. When the meeting closes most of the tenters can be at home the night succeeding. There are two springs, one in and the other near the camp ground, overflowing with the best water I ever drank. I would rather be there and drink that pure water than attend any summer watering place in my knowledge. The association charges a moderate gate fee to enable them to keep up the public works in the encampment. Dr. Whittington keeps a well-furnished boarding-house, with sleeping apartments for ladies and gentlemen, with moderate charges. Many who attend board and lodge in their own cottages, which is preferable where it can be done. We had an excellent camp meeting there last year, attended by twenty preachers and large audiences all the time. We look for much enlargement every way this year. There is plenty of lumber at the saw mills near by for building cottages, and we hope to see those old railroad shanties succeeded by neat little home-like houses.

J. G. JONES.

HAZLEHURST, Mississippi.

"Spare that Hymn Book!"

MR. EDITOR: Some time since the St. Louis Advocate had an editorial under the above heading. As that Advocate does not circulate extensively in the bounds of your patronizing Conferences, I want to give an exhortation to the presiding elders and pastors. Please, dear brethren, do not turn down the leaves in the pulpit Bible and hymn book. It would seem that this exhortation would not be necessary; but, alas! it is. After putting new Bibles and hymn books in the churches, it is horrifying to have the leaves turned down, doubled, etc. Our preachers are not careful enough in this matter. We had a Conference in our church some time since, and a preacher wrote his name on several pages of one of our song books! This Sunday-school superintendent was hurt, for he constantly exhorts the scholars to take good care of books. Brethren, please spare the books.

SUPERINTENDENT.

From the Work.

OXFORD, MISS.

MR. EDITOR: I must, through your columns, be permitted to thank Dr. W. T. J. Sullivan, of Grenada, for the interest he has manifested in our Oxford Church, and the full and correct statement made by him in our excellent ADVOCATE with regard to the state of affairs here. While we have not enough money in sight to carry to perfection the much-needed work, we have sufficient means and faith to begin it. Some of the material is already upon the ground, and work upon the vestibule began yesterday. If our plan can be carried out (and it includes nothing that is not badly needed), we will have such a church as surroundings here demand. The cost of such improvements to be made will be between $3,500 and $4,000. The people of this immediate section have made a faithful effort to raise the funds necessary, and are yet considerably short of the amount desired. Will not the Methodists and others of Mississippi help us? We want to have a church that will attract our noble Mississippi boys who come here to be educated. Our membership is comparatively poor and, besides, we have recently lost some of our best paying ones. I have never served a more liberal people. All things considered, they have doubtless raised in the past fifteen months more money than any other church in the Conference.

I feel that God is not going to let us fail in our plans for improving his holy temple. Too many hearts interested and prayers going up for this. From the time this notice appears in "our NEW ORLEANS CHRISTIAN ADVOCATE" till the Oxford Church is declared finished and dedicated anew to God; let it be understood that the pastor of the Methodist Episcopal Church, South, in Oxford, Miss., will gladly receive contributions to this worthy cause from any person or persons in or outside of the State of Mississippi, and especially do we appeal to those who were once students here. It will afford us pleasure to give you, Mr. Editor, a weekly list of the persons contributing; not the amount given but the person giving. Now, I wonder who will be first. I expect no disappointment in such a work as this. Hearts will move and purses open.

Your brother,

E. H. RAMSEY.

REVIVAL IN CARROLLTON, MISS.

MR. EDITOR: Our revival has resulted in fifty-two conversions, twenty-four additions to the Methodist Church, two to the Presbyterian, and two to the Baptist, and more to follow.

The revival has done wonderful things for us. 1. It revived the church by reclaiming the backslidden and helping many others on in the good way. 2. It has resulted in the erection of several family altars. 3. It has drawn the different denominations closer together. 4. It resulted in the conversion of many of the children, the tender lambs, and has brought them into the fold. 5. It was the means of the conversion of many who were considered "hard cases." 6. It has proven to us the efficacy of prayer, that God does answer special prayer. 7. It has demonstrated that the simple gospel is the power of God unto the salvation of sinners. 8. It has developed many useful workers in the church. The young members worked with all their might, and God blessed them abundantly. I might mention other results, but these will suffice.

The community at large are very grateful to Bros. Burroughs and Kilgore for earnest and able sermons preached during the meeting. Bro. Burroughs can dig up all vain excuses and demolish all strange objections and leave the sinner standing on nothing, and Bro. Kilgore can make him jump some way in a proposition. "Bro. Kilgore was a steak of sunshine to us."

T. W. LEWIS.

MANSFIELD, LA.

MR. EDITOR: The church here is in a highly prosperous condition; large congregations, deep religious interest, large and growing Sunday-school under superintendency of Bro. Scales. On yesterday, April 17, we cleared the decks of all financial liabilities for the current year, realizing in cash and *bona fide* pledges $300, or about $60 more than was asked for. This will, perhaps, enable us to pay double our assessment to foreign missions, as many of the best paying members are yet to hear from. The *per capita* from the Sunday-school has also been provided for, and both the Woman's and Juvenile Missionary Societies are hard at work. This is certainly, for enlightenment and all the attendant virtues, one of the finest communities in the State, and from present indications may at no distant day become one of the richest.

Dr. Grace has been re-elected by the Board of Managers to the college headship for another term. He is held in universal esteem, and the school prospers under his administration. I have not time to write a separate communication, as I leave to-day to assist Bro. Davis in a meeting at Coushatta.

Fraternally, J. M. HEARD.

HOMER DISTRICT, LA.

MR. EDITOR: We are having a pleasant and, I trust, a profitable time at each of our meetings. People reasonably cheerful, though the drought is troubling them now, hindering their planting interest. I see a greater desire to meet the demands of a Christian life than at any time during my ministry. True, there is much wickedness and great negligence; but the recognition of God's claims has greatly increased and is still increasing both among pastors and people. The standard of Christian character is being elevated every year all through our country, both in town and country. May God increase the rapidity of this movement until all shall have a correct view of Christian life.

Your brother in Christ,

ROBERT RANDLE, P. E.

P. S.—Bro. Sheppard is up and improving slowly; but will hardly be able to do full work during this year.

I believe that we can not live better than in seeking to become better.—Socrates.

The Heir of Germany.

On March 22, the Emperor William of Germany was ninety years of age. Although he is still hale and sturdy for a man of such advanced age, it can not be anticipated that many more years are in store for him. In view of this fact, it is interesting to note what sort of a sovereign Germany will have as the great Kaiser's successor.

The heir to the German throne is, indeed, no ordinary man. By his career, as well as by his rank, he holds a place of high renown in Europe. The next German Emperor will worthily sustain the fame of his ancestors for warlike tastes and military heroism.

Frederick William, the Crown Prince, has already passed beyond the line of middle age, for he is now in his fifty-sixth year. Like his father, he was only ten years of age when he first donned the uniform of an officer in the Prussian army. The profession of arms has absorbed him ever since. He has worked his way up, by able and valiant service, from the lowest to the highest military grade; and is now a Field Marshal.

The most notable military triumphs of the Crown Prince were won in the war between Prussia and Russia in 1866, and in that between the German States and France in 1870—71.

He played a conspicuous and brilliant part in the battle of Sadowa, which resulted in the overwhelming defeat of the Austrians; and he led the South German forces on the fields of Alsace and Lorraine in the brief struggle which ended in the overthrow of the second French Empire.

His chivalrous bravery, his calmness in presence of the most appalling dangers of the field, his genial ways and cheery good-nature, his fine, stalwart, soldierly frame and bearing, made him the idol of his troops, and he conquered the hearts of all Germans, as well as the legions of France, by his conduct in that terrible conflict.

His popularity is attested by the affectionate name bestowed upon him by his soldiers: "*Unser Fritz*," or "Our Fredrick." No doubt a part of this popularity was due to his military ability, for in that sharp campaign he won the name of being one of the most brilliant generals of the nineteenth century, and shared with his cousin Prince Frederick Charles, the highest honors of the campaign.

Devoted by genius and taste to the military profession, the Crown Prince has held aloof from the political affairs of his sire's Empire. The old Emperor has borne alone the duties and responsibilities of power. A few years ago, it is true, during an illness of his father, he conducted the affairs of the realm as agent. But he scrupulously followed the rule to act as he thought the Emperor would have acted under the circumstances.

It is, indeed, a rule in the family of Hohenzollern that the heir shall not be active in the government. When Frederick the Great was the heir, he nearly came to the block for interfering in the political affairs of his fierce father's kingdom.

It is, therefore, not possible to foresee what sort of a ruler Frederick William will make when he succeeds to the throne of Germany; yet the interests of the whole European world are involved in the qualities which he may one day display as a sovereign.

The Crown Prince married the Princess Victoria, the oldest child of the Queen of England, and he has a large family of children and grandchildren. In person he is tall, splendidly built, with a long tawny beard, has a noble, military bearing, and is vigorous in every movement. He certainly looks "every inch a king."

He is noted for thoroughly German traits, being fond of good company and of public amusements, and full of hearty, bluff good-humor. Next to his aged father, indeed, he is the most popular man in Germany, and will undoubtedly be welcomed to the throne with the cordial acclamation of his subjects.—Youth's Companion.

For Animals.

Mange, Distemper, Diarrhœa and Worms in dogs quickly cured. Scratches, Sores, Galls, Bruises, Cuts or Wounds of any kind quickly and permanently healed by washing with the Fluid. Dr. J. HOUGH, the distinguished Veterinary Surgeon, says: "I find Darbys Prophylactic Fluid all that it is represented. As a local application I believe it to be without an equal." For Colic and Scours it acts like magic.

Seeming Intoxication.

In no class of people does heredity do a more disastrous work than in the descendants of drinkers, whether excessive or moderate. A morbid appetite for liquor in such cases, with the disadvantage of an inherited nerve degeneration, may manifest itself in many terrible forms. Among these many forms are the ordinary symptoms of intoxication in a person perfectly temperate.

Dr. Crothers, of Hartford, Conn., presents many such cases in a paper read before the American Association for the Cure of Inebriates, and published in the Alienist and Neurologist.

The first cases that attracted his attention were two boys, sons of drunkards, in the Hartford Deaf and Dumb Asylum, who had shown clear signs of intoxication from their birth. He was afterward surprised to find such cases not uncommon. In some persons the symptoms are present all the time, either appearing at birth, or slowly developing with the growth of the child. Most of such cases show other marked indications of physical degeneration—as idiocy, imbecility, or bodily deformity.

In a second class of cases, almost any excitement is sufficient to bring on an attack. This class may include persons of average intellect, and even of genius. In them the neurotic (nerve) degeneration may, at a later date, end in imbecility or insanity. A farmer, fifty-four years old, a man of wealth and character, whose father was a drunkard, but who himself never used any kind of spirits, showed symptoms of intoxication after meeting with an accident from a runaway horse. At the funeral of a child, some months later, his family were greatly mortified at his silly language, staggering gait, and other marked symptoms of intoxication. A year later a similar attack followed the burning of some buildings on his farm.

There are similar cases in which the nerve degeneration is due, not to heredity, but to early habits of intoxication. A noted temperance lecturer, a total abstainer for ten years or more, received while lecturing a dispatch announcing the fatal illness of his daughter. He drank a glass of water, became confused, staggered, and was led from the stage laughing and shouting in a maudlin way. He had drank no spirits, but the audience supposed him intoxicated.—Exchange.

RELIGION—FAST AND LOOSE.—There is an opinion entertained by many who are not pessimists, that the religion of many in the present day is not so deep, tenacious and abiding as that which possessed the professors of former generations. Whatever ground there may be for this view of the case, it is certain that there is a great laxity in the practice of church members, and a sad decrease often in the number of those who unite with the church and continue faithful in their attendance on the sanctuary and in their manifestation of practical piety. How many young people, too, are often diligent in the discharge of the duties as pupils in the Sabbath-school or in the Bible class, until they arrive at what has been called "years of discretion," and then their love for spiritual things waxes cold, their diligence relaxes and they are ultimately absorbed in the world. The restraints of religion do not seem as binding as they once were, the doctrines of the cross do not become so imbedded in the intellect and heart, and the surges of worldliness consequently obliterate the serious impressions. Here certainly is a great work for all who would stem the tide of fashion, frivolity and worldly mindedness—not only to secure pupils for the Bible class and members for the church, but to keep them garnered, housed carefully and skillfully in the courts of the Lord, until they become established in the faith, active in piety, and growing as the cedars in Lebanon.—Pulpit Treasury.

Many a man has never even begun to learn the alphabet of a mother's love until he was taken sick, or lost his property, or was forsaken by his friends, or was in some sort of trouble; then, beholding the constancy of his mother's affection for him, he began to pick out the letters, and for the first time in his life spell the word "love."—Rev. G. R. Robbins.

Coughs and colds come unbidden, but you can quickly get rid of these with a few doses of Dr. J. H. McLean's Tar Wine Lung Balm.

CHRISTIAN GIVING.—O that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most, loves most; and he who loves most, is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice. He who gives but a part, is not made perfect in love. Love rejoices to give all; it does not measure its sacrifice. It was Judas, not Mary, who calculated the value of the alabaster box of ointment. He who is infinitely blessed, is the Infinite Giver; and man, made in His likeness, was intended to find his highest blessedness in the completest self-giving. He who receives, but does not give, is like the Dead Sea. All the fresh floods of Jordan can not sweeten its dead, salt depths. So all the streams of God's bounty can not sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing.

If those whose horizon is as narrow as the bushel under which they hide their light could be induced to come out into a large place and take a worthy view of the kingdom of Christ, and of their relations to it; if they could be persuaded to make the principle of Christian giving regnant in their life, their happiness would be increased as much as their usefulness.—Rev. Josiah Strong.

TAKING A SPIRITUAL INVENTORY.—Occasional retirement, self-inquiry, meditation and secret communion with God are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking and working public works is unquestionably a sign of zeal not according to knowledge. It often leads to untoward consequences. We must take time for sitting down and calmly looking within and examining how matters stand between our souls and Christ. The omission of this practice is the true account of many a backsliding which shocks the church and gives occasion to the world to blaspheme. Many could say, in the words of the Canticles, "They made me a keeper of the vineyards, but my own vineyard have I not kept."—J. C. Ryle.

Moxie excels anything I ever drank. The best and most refreshing drink for tired, overworked people I ever saw.—Mrs. P. B. Easton, Ennis, Texas.

I have tried it. It is all that is claimed for it, and more. Every hard worker should take it and let quack medicines and liquors alone.—Hon. Robt. Ogden.

THE LAST RECORD.—Josiah Quincy, formerly president of Harvard College, lived to be ninety-two years of age. He had kept a journal for many years. He was accustomed to sit in the morning in a large chair with a broad arm to it, which served as a desk, upon which he wrote his diary. July 1, 1864, he sat down in his chair as usual. His daughter brought his journal. He at first declined to undertake his wonted task, but his daughter urged him not to abandon it. He took the book, and wrote the first verse of that grateful hymn of Addison:

"When all thy mercies, O my God,
My rising soul surveys,
Transported by the view, I'm lost
In wonder, love and praise."

The weary head dropped upon the bosom. The volume was ended. The soul had fled.—Presbyterian.

THE dank and decaying vegetation of regions newly cleared of timber, exposed to the rays of the sun, is sure to breed malaria. Dr. J. H. McLean's Chills and Fever Cure, by mild and gentle action will radically cure. 50 cents a bottle.

Besides those common to all men, ministers have their peculiar temptations. The ambition to be popular for popularity's own sake is one of the most common and fatal. It is a Delilah in whose lap many a strong man has been shorn of his strength. Akin to this is the ambition to say sharp things and smart things, and be amusing. But the minister of the gospel is not a peddler nor a showman, to display wares and exhibit curiosities. Another, and not unlike the former, is envy and jealousy, on account of the popularity of others. "But thou, O man of God, flee these things and follow after love, patience and meekness; fight the good fight of faith whereunto thou art called."—Western Christian Advocate.

MISCELLANEOUS.

Rheumatism, Neuralgia, sore throat, stiff neck pains in the chest and back are cured by Abrams' Arnica Liniment. This Liniment is a powerful stimulant, and thorough in its action. For sprains or cramps it has no equal. Its action is quick and effective. Be sure to get ABRAMS' ARNICA LINIMENT. For sale by all Druggists.

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MISCELLANEOUS.

Listen to Your Wife.
The Manchester GUARDIAN, June 8th, 1883, says: At one of the "Windows"
Looking on the woodland ways! With clumps of rhododendrons and great masses of May blossoms ! ! ! "There was an interesting group. It included one who had been a "Cotton spinner," but was now so
Paralyzed ! ! !
That he could only bear to lie in a reclining position.
This refers to my case.
I was first attacked twelve years ago with "Lancashire Ataxy"
(A parady the ill-name of nerve ills rarely ever cured)
and was for several years barely able to get about.
And for the last five years not able to attend to my business, although
Many things have been done for me.
The last experiment being Nerve stretching.
Two years ago I was voted into the
Home for Incurables! Near Manchester, in May, 1882.
I am no "advocate;" "For anything in the shape of patent "Medicines? [illegible]
And made many objections to my dear wife's constant urging to try Hop Bitters, but finally to pacify her—
Consented ! !
I had not quite finished the first bottle when I felt a change come over me. This was Saturday, November 3d. On Sunday morning I felt so strong I said to my room companions, "I was sure I could
"Walk!
So started across the floor and back.
I hardly knew how to contain myself. I was all over the house. I am gaining strength each day, and can walk quite safe without any
"Stick!"
Or support.
I am now at my own house, and hope soon to be able to earn my own living again. I have been a member of the Manchester
"Royal Exchange"
For nearly thirty years, and was most heartily congratulated on going in the room on Thursday last. Very gratefully yours,
JOHN BLACKBURN.
MANCHESTER, (Eng.) Dec. 24, 1883.
Two years later am perfectly well.

One Experience of Many.
Having experienced a great deal of "Trouble;" from indigestion, so much so that I came near losing my
Life!
My trouble always came after eating any food—
However light,
And digestible,
For two or three hours at a time I had to go through the most
Excruciating pains,
"And I only way I ever got"
"Relief!"
Was by throwing up all my stomach contained ! ! No one can conceive the pains that I had to go through, until
"At last!"
I was taken! "So that for three weeks I lay in bed and
Could eat nothing ! ! !
My sufferings were so that I called two doctors to give me something that would stop the pain.
Their efforts were no good to me.
At last I heard a good deal
"About your Hop Bitters!
And determined to try them."
Got a bottle—in four hours I took the contents of
Five ! ! ! !
Next day I was out of bed, and have not seen a
"Stick!"
Hour, from the same cause, since.
I have recommended it to hundreds of others. You have no such
"Advocate as I am."
GEO. KENDALL, Allston, Boston, Mass.

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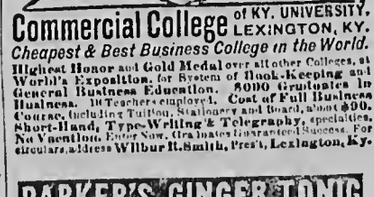
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C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER,
REV. W. L. C. HUNNICUTT.

THURSDAY, APRIL 28, 1887.

Briefs.

The annual meeting of the Church Extension Board was large, and interesting reports from the officers have been given to the church. From these reports we present some figures, which we hope our readers will study. The amount paid and pledged by the church for church extension during the past year was $52,440; number of churches helped by the General Board, 51; amount paid them, $28,418; number of churches helped by Conference Boards, 181; amount paid them, $18,423. Total number of churches helped, 232; total amount paid them, $47,842. During three and a half years there has been loaned to churches the sum of $38,150, of which $9,548 have been returned in principal and interest. Donations amounting to $14,050 and loans amounting to $15,350 have been made to 40 churches for the ensuing year. The Woman's Department has made encouraging progress in the matter of parsonage building, and the outlook for the future is promising. This feature of our church work is becoming more prominent as our people learn that it is simply a collateral branch of the great missionary streams whose life-giving waters are finding their way into all the earth.

An exchange has this:

It is singular how few rich men in this country devote their money to public objects. Astor founded a library; Stewart built a cathedral; Vanderbilt endowed a medical college and a university; his son is building a club-house for the New York Central employees; in this city Lick founded an observatory, and Stanford is endowing a university; a few others, scattered over the country, have left memorials of their wealth in public buildings. But by far the greater number of our rich men content themselves with leaving a few thousands by their wills to hospitals or asylums and bequeath the bulk of their millions to children who would be much better off without them.

Endowment.

The following plan was adopted by the trustees of Trinity College, N. C., for raising an endowment fund for that institution. It may be that something of this sort would work good for *our* Centenary College:

In order to secure the endowment fund, we most earnestly recommend that a direct and persistent appeal be made, publicly and privately, to all our people in every pastoral charge—so as to reach all of our churches and Sunday-schools within the bounds of the entire Conference, in order to raise at least one hundred thousand dollars in cash if possible, or in cash, and notes payable in installments of one and two years, and that this public canvass begin the first of June, 1887, and be continued until this matter shall have been effectively brought before all our people. And that each presiding elder and pastor shall labor to bring *to the front* in this united effort to endow Trinity College, as many of our laymen as possible, in order to interest and arouse all our people to proper effort in behalf of this great work: *provided* everybody shall be at liberty to give before the *first of June*, to this object as much as they please.

In order to facilitate the accomplishment of this important object, a sufficient number of *printed notes* shall be sent to each presiding elder and pastor to be used by such of our brethren and friends as may not have the *ready cash*, to pay down, the amounts they are willing to donate to this endowment fund.

A Week of Self-Denial.

The following letter from Bishop Galloway, with introductory note by Dr. Kelley, the Treasurer of our Mission Board, is an elaboration and enlargement of a short note which appeared in our ADVOCATE a few weeks since. We wish all our readers to ponder it prayerfully. When we deny ourselves in order to give to the Lord's cause, we make irrefragable proof of the power of our religion upon our own hearts. This was the special point in the benevolence of the woman who gave the two mites. "She gave all her living." Our Lord's commendation of her has brought her action down to us as a model for our imitation. The Treasurer states a fact in his note which ought to humble every Southern Methodist in the dust. "*A serious decrease in the contributions to the cause of missions*" should send us all to our knees in confessions and supplication. Only a week or so ago, in reference to the large increase of our membership, we told our readers that "boasting was excluded," because of shortcomings; but we had no idea that those shortcomings were in the line of "serious decrease in missionary contributions." Alas! for the church that grows in numbers and decreases in missionary offerings. Here is the letter:

The following letter has been thought over, talked over, and prayed over. It was our first thought to keep it to present to the annual meeting of the Board. Two reasons caused it to be put in print before: 1. That the plan proposed may have time for mature thought before the annual meeting. 2. The serious decrease in contributions to the cause of missions, shown by the final additions at the close of our fiscal year. The question, in the light of open doors such as we have not known before, demands action of the wisest and most energetic nature. Is not the plan Christian? Is it not practical? Think, pray, act!

D. C. KELLEY,
Treasurer.

REV. D. C. KELLEY, D. D.—

MY DEAR DOCTOR: If we are willing to borrow a leaf from the book of a neighbor, I believe a plan can be devised for liquidating "our missionary debt." A happy suggestion comes to me from a little scrap of history written by the Salvation Army in England, and imitated by the New Connection Methodists. In order to discharge a debt on their treasury of £4,500, the Salvation Army authorities suggested "*a week of prayer and self-denial.*" By this scheme the entire amount was realized, with a possible surplus. The Methodist New Connection brethren are now emulating it to rid themselves of a missionary debt. I believe it would take with us and be a grand success, if properly inaugurated and skillfully managed. There is something in it that fascinates—*the idea of consecrating our self-denial to a specific purpose.*

My thought is this: Let the Board of Missions adopt it in annual session, designate a week, and have the officers of the Board or other persons appointed to issue a ringing address to the connection, indorsed by the Bishops.

I believe there are hundreds, perhaps thousands, of Methodist families that would consecrate a *lenten week* to this great cause—would give their *morning beefsteaks* to save the souls of the heathen. Other luxuries would be denied, and *the amount* saved devoted to this specific object. Smokers and tobacco-chewers would use fewer cigars and plugs, and turn this amount *thus realized* from curtailing the daily supply to the missionary treasury. I would have *every nickel stand for some real self-denial.*

There is inspiration in the thought—*a week of self-denial* to meet an emergency in the Master's kingdom. And who can calculate the reflex blessing upon each heart? I may be oversanguine, but the conviction takes hold upon me that if cordially indorsed unanimously adopted, and enthusiastically urged by the preachers and press, the "debt" will be a precious memory before the next round of Annual Conferences. Confer with Dr. John, and if all see eye to eye in this matter, let us try it. *A week of prayer and self-denial* is needed anyway, in view of the gratifying statistics of the past ecclesiastical year.

With assurance of personal regard and undated interest in the cause to which you are specially officially called, I am,

Your friend and brother,
CHAS. B. GALLOWAY.

BROOKHAVEN, Mississippi.
—Nashville Advocate.

At a meeting of a number of members of the Methodist Church in Vicksburg, on the twenty-second, steps were taken to build a residence there for Bishop Galloway. The material will be collected as fast as possible, and after the plans and specifications are adopted, the building will be commenced. The residence will be on the vacant lot east of and opposite the Methodist Church.

Seashore District Conference.

This Conference met last Thursday, at Ellisville, Miss. This is a thriving little town, 132 miles from New Orleans, on the Northeastern railroad. Cotton and wool are the chief staples of trade. Wool growing is claiming the attention of many persons, the country along the road being specially favorable to sheep-raising, and wool commands a good price. Lumber is abundant all along the road, and sells at a comparatively low figure. The town is new and bright with paint, and enlarging both in area and in inhabitants. The churches have entered this country with the railroad, and at almost every little town the spires of God's temples point the people the way to heaven. Our church in Ellisville is a neat little structure, and next to it is a comfortable parsonage, and on the other side a Methodist school-house. That is the way it ought to be everywhere. The parsonage and the school-house are necessary adjuncts to the church; and when our people learn this fact, they will have made an important advance movement.

The Conference was presided over by Bishop Duncan. His off-hand, brotherly talks to preachers and stewards are very fine, and must result in good all over the district. The attendance was good, though not as good as that at some other Conferences, from the fact that the district is so arranged as to make some points almost inaccessible from other points. The reports of the preachers showed that good, solid work was being done, and already the fruits of that work are beginning to appear. Parsonage building was going on in several places and church building in several other places. The preaching was well attended, Sunday-schools and prayer meetings were flourishing, and finances as well forward as usual. The ADVOCATE has a fair circulation, which was somewhat increased by special effort during the session. Dr. West, the presiding elder—like all presiding elders ought to be—is one of those who "know what Israel ought to do," and seems to be handling his forces in such a way as to make the largest advances and capture the largest territory for the Master.

The Conference elected Dr. E. G. Griffing, of Moss Point, and Hon. J. P. Carter, of Hattiesburg, trustees of the Seashore Camp Ground Association, and also passed a resolution that, in its judgment, the Seashore district did not have sufficient representation on that Board.

The editor has visited four District Conferences during this month, and he begins to believe that these Conferences can be made of great value to the church. Let the presiding elders arrange programs for mass meetings to discuss the great enterprises of the church and rally the crowds to these meetings, and good will result. There is nothing like agitation and discussion to arouse interest. What we need just now is to interest the people.

Temperance Convention.

The convention of temperance workers in this city, last week, was not as well attended as we hoped it would be. There were only a few delegates from the country. The speaking, however, was of the very first order, and commended itself to an intelligent and select audience. The first evening there were addresses from Dr. McKim, rector of Trinity Church, on "Total Abstinence;" Dr. Black, of Mississippi, on "Prohibition," and Rev. Mr. Mason, of this city, on "Prohibition, the only Remedy." The second day addresses were made by Hon. W. H. Goodale, of Baton Rouge; Hon. J. S. Wilkinson, of this city, and Rev. Mr. Lyon, of this city. The statistics and arguments of these gentlemen were like an array of bristling bayonets against the liquor traffic. Let the good work of molding public sentiment go on in this direction, and we will yet see the yoke of the saloon broken off the neck of our fair State.

A missionary in Boston (!) says that thirty languages are spoken in that city.

A Plan for Church Schools.

BY W. T. J. SULLIVAN, D. D.

At this juncture of the discussion of "Our Church Colleges," suppose we introduce a working hypothesis—a proposition that may be amended, adopted or rejected, as it may or not be of use. Let the work of education by our church be co-ordinate with other forms of work, and be under the authoritative supervision of the General Conference. Let this supervision be effected through a General Board of Education, with co-operating auxiliary Boards in the Annual Conferences. Let the components of these Boards embrace the wise and working elements of the school field. Let the schools be graded and correlated under three co-operative heads: (*a*) the university; (*b*) the college; (*c*) the training-school. Let the school of each grade be held to its own proper work. This work shall be fixed as nearly as practicable by the General Board. Let the organization and execution of the scheme be so regulated as to avoid conflicting rivalries between schools.

Something of this kind would reduce our school work to system, conserve our energies and multiply our efficiency. The training-school would be self-sustaining from its regular fees; the college and university would be founded and maintained mainly from gifts. Each Annual Conference could have any proper number of training-schools. Two or more such Conferences could unite upon one college. The university would be under the care of the General Board. The college would be legitimately fed from the training-school, and the university from the college. The General Board and the Board of College Trustees, acting concurrently, could fix the degrees and distinctions to be conferred by a college; or let the General Board and the university faculty, concurring, fix what marks of honor shall be conferred by each class of schools.

There are some real difficulties in the way of putting this scheme into operation; but not greater than such as beset our existing confused educational work. But I do not in this paper discuss either the advantages or the difficulties which seem to belong to what is here proposed. It is evident that there is much dissatisfaction with the existing status of our school work. The earnest and timely paper of Bishop Galloway, while possibly needing modification in some of its statements, yet, as a whole, finds response in the convictions and yearnings of very many, both in and outside the schools. I suspect that he did not mean so much to say that we have now, or have had, too many schools as too many "colleges"—not real ones, but in name and pretence. When there shall be a competent authority, whose criterion shall be applied to all the schools received under our denominational control, then only the real college shall have the name. The paramount need of the hour is the training-school, where the pupil's intellectual growth, during his tenderer and formative years, shall be conducted under legitimate mental discipline, and under such religious care as a church school is supposed to minister.

The New York Bible Society presented 45,524 Bibles to immigrants at Castle Garden.

Notes from Meridian, Miss.

BY W. C. BLACK, D. D.

MR. EDITOR: Our Meridian Woman's Christian Temperance Union celebrated its second anniversary, Friday night, April 15, in the chapel of E. M. F. College. The audience exceeded the capacity of the building. The exercises were exceedingly interesting. Several items in the programme are worthy of mention; but in this brief note I can only mention one, viz.: the address of Mrs. M. M. Snell, of Columbus, editress of the Woman's Christian Temperance Union Department of the Sword and Shield. Mrs. Snell was in Meridian from Friday morning until Tuesday morning. During that time she delivered six addresses—two of them to the colored people. Mrs. Snell is a large-brained, highly cultured Christian woman, with rare gifts as a public speaker. Her utterances have the ring of the gospel. Her soul is on fire with love to God and man. Her perfect self-possession, her calm, dignified, womanly bearing, her chaste, lofty, elegant diction, her evident consecration, and her gentle persuasiveness, make her a most effective worker in the great cause. A visit of a few days from her would be a benediction to any community. I say "a few days," because she grows upon you the more frequently you listen to her.

Our saloons have closed except the beer shops. Of course, we have not a fair test of prohibition until these close also. But this much is evident: The predicted ruin has not come. Property is still high. Small grocers have a much better Saturday evening's trade than formerly. We have commenced a fight for the enforcement of law. The Mann Boudoir Car Company has been recently carrying on a lively trade in grog. When the train on the N. O. and N. E. R. R. would get to West End, the thirsty would get aboard and slake their thirst between that point and the depot, one mile distant. Last Saturday a colored porter of this company was tried before Justice Henderson on charges preferred by the Meridian Temperance Reform Club. As the process of guilt were incontestable, the culprit confessed, and was fined and imprisoned. Moreover, the Mann Boudoir Car Company, through its attorney, made a pledge that no such acts of lawlessness should occur again. This shows that the Meridian Reform Club intends that prohibition shall prohibit in Meridian, whether it does in Maine or not.

On June 8 we will celebrate the anniversary of our victory with appropriate exercises. We expect thousands to be present from all parts of the country. Our church moves on smoothly. We have had thirty-eight accessions since Conference.

The total number of churches in Japan is now 193, and of this number 64 are self-supporting. The additions during 1886 were 4,125, and the present membership is 14,815. There are also 4,805 scholars in various schools, and 169 are pursuing the study of theology. The total contributions for the year were $26,866. The increase in 1886 was 3,137 members, and $2,721 in contributions. There have also been 426 baptized during the month of January, 1887. In many parts of Japan there is an especial awakening, and large numbers are inquiring in regard to the way of salvation. This is particularly true in the province of Tosa, where the work, begun in November, 1884, has resulted in a church of 194 members; and the desire to hear the gospel is so great that it is impossible to meet all the demands.

Notes.

Last fall two young men from Princeton went on a tour visiting various colleges to beat up recruits for the foreign mission work. They have visited 9 colleges, and no fewer than 1,525 persons have offered themselves. Of these 1,200 are young men and 300 are young women. Thus the Lord is calling the laborers, and the question for the church is, Will she supply the means to send them out? Would the Lord call these people if the church was not able to send them?

While attending the District Conference at Brookhaven, Miss., this fact came to our knowledge: There is a Baptist Church in Crystal Springs, Miss., which last year contributed for the education of young ministers more money than was contributed in the same time for the same purpose by the 30,000 Methodists of the Mississippi Conference. It is now in order for those same Methodists to appoint a day of fasting and prayer that the Lord may give them "grace enough to be ashamed of themselves." The church that don't educate her ministers *as well as they can be educated* will soon be out of hearing of even a resurrection trumpet.

There is nothing more certain than that the triumph of prohibition is merely a question of time, and that a very short time. The colleges of this country have entered the lists and are enrolling themselves as members of "The National Inter-Collegiate Prohibition Association." The object of this association is to "promote the co-operation and activity of the temperance men of the colleges and professional schools of the United States, and to enlist the young manhood of the country in the defense of our homes and free institutions against the devastations of the rum power." At the first meeting of the association in Cleveland, Ohio, last January, there were sixty-one delegates representing eleven States and forty institutions. Twenty-nine other institutions were represented by letters and telegrams. So the influence is broadening and the work deepening in every direction. "The crowning day is coming." *Postera, quia posse videntur*, said a heathen poet.

The West End Mission of the London Wesleyans is attracting the attention of the Methodists all over the world. The appointment of two such men as Hugh Price Hughes and Mark Guy Pearse to conduct the work shows the estimate the Wesleyan Conference puts upon the value of this mission. The committee in charge of the matter have determined to begin work in the neighborhood of St. James' Hall, one of the most populous parts of the great city. The Methodist Times, of London, regards this West End Mission as "the great opportunity" which God has given to modern British Methodism," and says: "If we fail now, when the eyes of all men are upon us, British Methodism is doomed. The young, the ardent, the educated, the Christ-like will take themselves off to the Church of England on the one hand or to the Salvation Army on the other. If we fail to attack the stronghold of sin in the West End of London, they will conclude that British Methodism has lost the spirit of John Wesley, has sold its birthright for a mess of pottage and has no future."

We are not the author of the following lines, but we give them our hearty endorsement—especially the two last, or the last two (which is it?):

"There is a man in our town, and he is wondrous wise;
Whenever he writes the printer-man, he dotteth all his I's.
And when he's dotted all of them, with great 'sang froid' and ease,
He punctuates each paragraph, and crosses all his t's.
Upon one side alone he writes, and never rolls his leaves;
And from the man of ink a smile, and mark 'insert' receives.
And when a question he doth ask (taught wisely he has been)
He doth the goodly two-cent stamp, for postage back, put in."

We notice that there is a disposition and effort on the part of writers, who give accounts of revival meetings, etc., to improve on the "words which the Holy Ghost teacheth," when describing the ministers and their preaching. There is a disposition to indulge in much praise, and sometimes this exhibits the preacher in a ridiculous light. If we had published all that has come to this office about our preachers, some of them would have "taken to the woods" long ago. Judicious words of encouragement are good for the soul of an humble minister; but this blazing abroad of empty compliments is a harmful thing. The Holy Ghost has anticipated all that ought to be said; all that any meek man can desire. Let us all acquiesce in His estimate of the ministers: "They are the glory of Christ and the messengers of the churches."

Notice.

The Brandon District Conference will meet on Thursday, June 2, instead of May 26.

D. A. LITTLE, P. E.

APRIL 20, 1887.

Personals.

Prof. J. W. Nicholson, of the State University at Baton Rouge, has been elected president *pro tem* of that institution.

Senator Reagan, of Texas, is in favor of prohibition.

Kwang Su, the present Emperor of China, who began nominally to reign in 1875, came to his majority February 7, when his mother resigned the throne in his favor.

Rev. James Jones, a superannuate of the Georgia Conference, died at White Sulphur Springs, Ga., April 6, full of years and good works.

Rev. John F. Crowell, a graduate of distinction from Yale University, a man thirty years of age, has been elected president of Trinity College, North Carolina.

John Wanamaker, of Philadelphia, has introduced profit-sharing into his establishment. He has 4,500 employees.

Gen. Thomas W. Conway, once State Superintendent of Education for Louisiana, died in Brooklyn, a few weeks ago.

Rev. Edward G. Taylor, D. D., at one time pastor of Coliseum Place Baptist Church, in this city, died recently in Buffalo. He was the author of several gospel hymns.

There are seventeen Japanese students in the Michigan University at Ann Arbor.

Twelve missionaries sailed from New York, last week, for the Congo country, where they will join Bishop Taylor's Colony, in Central Africa.

Twenty-two persons were converted at the revival meeting in St. Charles Avenue Church, last week. Dr. Evans is continuing the services during the present week.

The editor left on the twenty-fifth for Nashville to attend the meeting of the Hymn Book Revision Committee, and will be absent from the office several days. Correspondents must be patient with the *pro tem.*

Charles Briscoe Carter, son of the editor, and John Frederick Foster, son of W. H. Foster, Esq., of this city, were licensed to preach last Monday evening by the Felicity Street Quarterly Conference. This church, though houseless, continues its good work.

The Alabama Christian Advocate comes in its new form this week. It is now an eight-page paper, filled with choice matter, which is easy to read because of the clear type. Our brethren over there will please accept our congratulations. We are pained to learn of the severe illness of Dr. Rush, and hope for his speedy recovery.

Mr. Francis Murphy has been nine weeks engaged in gospel temperance work in Chicago, speaking twice a day in Farwell Hall. Twelve thousand persons, it is said, have signed the pledge.

Miss Alice E. Freeman, president of Wellesley College, was made "doctor of letters," and Miss Maria Mitchell, astronomer in Vassar College, was made doctor of laws, at the last centennial celebration of Columbia College, New York.

Mrs. Fred Vanderbilt's special benevolence is a sewing-school for poor girls. She maintains a house and a corps of competent needlewomen, who fit poor girls for domestic service or shopwork.

The Wesleyan Society of the Dryades Street Methodist Church will give a sociable at the church, next Friday evening, for the benefit of the parsonage. Music, recitations and refreshments. Admission, ten cents.

Bishop Duncan passed through the city Tuesday *en route* from Ellisville to Greenville, Miss., where he holds the District Conference. From thence he goes to Nashville to attend the meeting of the Board of Missions, to be held on the sixth of May.

State Sunday-School Convention.

The State Sunday-school Convention will meet in Jackson, Miss., on May 3 and 4, 1887. In order to obtain the benefit of reduced rates on the railways, persons intending to be present must send in their names at once, so that the necessary certificate can be sent to them. The Committee on Hospitality also wish the names of all intending to be present.

JOHN T. BUCK,
Chair'n Executive Com.
JACKSON, Mississippi.

The forty-first anniversary of the New Orleans District Sunday-schools will be celebrated next Sunday afternoon at four o'clock, at Carondelet Street Methodist Church. A cordial invitation to attend is extended to everyone.

PHILIP WERLEIN,
President.

Parsonages for Indian Territory.

There is gratifying growth in our church in Indian Territory and an increasing demand for missionaries; but our progress is hindered by the lack of comfortable homes for our brethren already in the field who labor on small salaries, out of which they pay a large per cent. for "hired houses." It would greatly relieve the Board of Missions and add efficiency to the work if these parsonages could be procured.

The Indians are not only a *heathen* people in the center of a Christian country, but have a peculiar and well-known claim upon American Christians. We have taken from them their homes, their hopes, treating them more like wild beasts than human beings, and now wholly predict for them annihilation. Shall we also quietly resign them to eternal death? "A ruined people, they appeal to us for the Word of life. Shall we refuse it? Shall we not at least aid in procuring homes for those who are giving their lives to a work that is our's as well as their's? If we can render this assistance, the Board of Missions will be freer to send missionaries—as it sees the urgent need of doing at this time—to other parts of the Territory to rescue those poor souls dying without hope. Let every reader of this call forward a contribution for this purpose to Rev. David Morton, 520 West Chestnut, Louisville, Ky.

LUCINDA B. HELM,
Sec. Woman's Dept. Ch. Ex.
ELIZABETHTOWN, Ky., April 22, 1887.

I endorse this call.—Chas. B. Galloway.

Items of Interest.

The Southern Baptist Record says that there are 70,000 white Baptists and 165,000 colored Baptists in the State of Mississippi. An army of 235,000 souls is a tremendous agency.

In Lowell, Mass., some young men have formed a temperance class for the promotion of public education concerning the liquor question.

Julian S. Carr has given $10,000 to Trinity College, North Carolina. Now, who will give a like amount, or more, to Dr. Adams for Centenary?

Mrs. Mary Cunningham, of Bucksport, Me., says she used tobacco sixty-three years; but, quitting it not long since, she now feels like a girl again. All snuff-dipping readers will please make a note of this case of experience.

A darkey barber in North Carolina described Ingersoll as "dat man what goes 'round smashin' his'sef 'ginst de Bible." Ingersoll is not the only man who has "smashed his'sef 'ginst de Bible."

Bric-a-brac is said to be a contraction of "*de bric et de broc*," and means "by hook and by crook." It is applied to miscellaneous collections of odd, rare and antique articles of real value.

When the minister says, "Let us pray," the congregation settles into "a sedentary recumbature." Kneeling has gone out of fashion, although the invitation still stands in the old book: "Oh, come let us worship and bow down; let us kneel before the Lord our Maker."

There is one saloon for every twenty-three voters in New York City.

The Pennsylvania Senate passed a bill providing that the punishment of death may be by electricity.

There are 500 places of worship in New York City, with sittings for 400,000 persons. There are twenty-eight denominations.

Prohibition has been defeated in Michigan; but such a defeat is simply the rallying cry for another campaign.

In one of the small towns in Iowa, the high license ticket was victorious, and the license was fixed at $13,000. There must have been a "wooden horse" somewhere in that victorious column.

George W. Childs, of Philadelphia, has donated over 200 large and valuable Bibles to churches and schools during the last twenty years.

A Japanese Church of forty-two members has been organized in San Francisco.

The Presbyterian Church in the United States has 5,516 ministers, of whom 5,000 are effective.

On Good Friday the ocean steamers landed nearly 4,000 immigrants at New York.

The historical library of Prof. Ranke, containing 35,000 volumes and 75,000 pamphlets, has been purchased for Syracuse University, and will be brought over next summer.

Louisiana Notes.

The Ouachita National Bank, of Monroe, with a capital of $50,000, all paid in, was organized April 20. D. A. Breard, Jr., of Monroe, president, and T. F. Millsaps, of West Monroe, cashier.

The postmaster at Shreveport has recovered $734 38 worth of the stolen stamps.

The Thibodeaux firemen had their annual parade on the twentieth.

At a meeting of the Confederate Memorial Association of Baton Rouge, the Rev. T. K. Faunt Leroy was selected as orator for the twenty-sixth.

Natchitoches parish makes the exceedingly gratifying showing of entire freedom from debt, and a cash fund of $9,768 in its treasury.

A good rain fell in Morehouse parish last Sunday night, just in time to avoid disastrous results from a continued drouth of over three weeks.

The Police Jury of Winn parish have selected another member for chairman of Finance Committee, in place of W. A. Strong.

The governor has appointed E. D. Estillette judge of the Thirteenth Judicial District Court, vice George W. Hudspeth, deceased.

The government, in response to the request of the Atchafalaya and Plaquemine Improvement Company, has ordered a survey and sounding from the mouth of the Atchafalaya river to deep water in the Gulf, and work will be commenced at once.

Monroe has been selected as the place for the next meeting of the Medical Association.

Mr. Thomas Moore Fort, an old and respected citizen of Minden, died on the nineteenth, in that town.

Mr. Jerome Howe, of Ursiona, Ill., has donated $1,200 to the Iberia Christian Educational Association, to assist in the purchase of the Marsh Building in that place. The institution is for the benefit of the colored people.

No rain has fallen in St. Landry parish for over a month, and planting is materially retarded by the prolonged drouth.

Planters in Iberville parish are greatly in need of rain, and if the protracted dry spell continues much longer, the corn crop in that parish will be a failure.

An ice factory and oyster cannery are among the new industries to be started at Houma.

A Parish Farmers' Union has been formed in Claiborne parish.

The Minden Democrat-Tribune has dropped its front name, and will hereafter be known as the Webster Tribune.

The Knights of Labor, at Verdunville, are building themselves a large hall. It will be 30x64 feet, and two stories high.

The residence of John Smith, together with the entire contents, was destroyed by fire one day last week, in the neighborhood of Lismore.

The Methodist Church at Vidalia was destroyed by the storm of the twenty-second.

Mississippi Notes.

The court-house at Ellisville was destroyed by fire on the eighteenth. The fire was the work of an incendiary.

A terrific hail-storm passed over Rolling Fork, April 21, doing considerable damage to crops and, it is supposed, to cattle.

The daughter of George Shackelford was accidently killed, near Durant, on the twentieth, by the discharge of a gun that fell as she was running across a gallery.

Mr. George W. Fox died in Natchez, on the twenty-first, aged seventy-two years.

A compress is being built at West Point.

A good physician is wanted at Indianola.

A log was struck 135 feet below the surface of the ground while a well was being bored in Yazoo City, last week.

Rev. J. S. Howard has resigned the presidency of the Union Female College, at Oxford, to take effect at the close of the present scholastic year.

The recent term of Chancery Court, in Tishomingo county, adjourned, after being in session but a few hours, there being no business before the court.

The first arrest for violation of the local option law in Jackson occurred on the twenty-second. The culprit was W. H. Henry, colored, lately a saloon keeper, and, in Republican times, sheriff of that county. He gave bond, and will have a hearing later. The drouth in that section was ended by a fine rain.

The storm that passed over Bolivar county, on the twenty-first, caused considerable damage to stock, and at Huntington nearly demolished the entire town. Robertson's store and dwelling, Warrick's Hotel, and Rolling's dwelling, are total wrecks. The depot is roofless. Several cars were blown from the track as far as forty yards.

The new cotton factory at Columbus is being rapidly built, and will be an ornament to the place. It will have the convenience of gas, water and elevators. This section was visited by a heavy rain on the twenty-second.

The work at Camp Henry is progressing rapidly.

A postoffice has been established at Lumberton, Marion county.

The tornado that swept over Natchez, on the twenty-second, unroofed many dwellings and did great damage.

The wharf boats at Vicksburg were considerably damaged by the storm.

The union depot, to be constructed at Meridian, is not to be as large as was at first suggested. It will cost $10,000, and is to be 130x26 feet.

Books and Periodicals.

BOOKS.

PULPIT TREES AND HOMILETIC UNDERGROWTH, being Discourses, Sermonic Saplings, Outlines and Germs, by Rev. Thomas Kelly, of Philadelphia. Publishers, Funk & Wagnalls, New York.

There are some good sermons in this book, and some excellent outlines; but here and there we find words and expressions which are not at all after our taste. Our opinion is that a preacher should clothe his thoughts in the clearest and purest words.

THE EUREKA COLLECTIONS OF RECITATIONS AND READINGS. Compiled by Mrs. Anna B. Diehl. Publishers, J. S. Ogilvie & Co., New York. Price, twelve cents in stamps.

This is No. 9 of the series, and contains about 100 selections: Prose and Poetry, Serious, Humorous, Pathetic, Comic, Temperance and Patriotic.

THE BIBLE-WORK. The Old Testament. Vol. I. Genesis to Exodus xii. By A. Glentworth Butler, D. D. Publishers, Funk & Wagnalls, New York.

In this account, which takes us from Creation to the Exodus, the revised text is arranged in sections, with comments selected from the helpful thought of the centuries past. The first ten sections of this work, being introductory and preliminary, are exceedingly valuable. In the preparation of the work, four hundred scholarly authors have been diligently consulted and freely used. The work is well worth attention by all students of Scripture.

NATURAL LAW IN THE BUSINESS WORLD. By Henry Wood. Publishers, Lee & Shepard, Boston.

In this book the light of natural law is applied to the live topics that are attracting so much attention. The book aims to expose the evils which parade under the banner of labor, and the bad results of class prejudice. The author claims no original theories in political economy, but presents the various topics, which come under that head, in a readable way. This little book will be interesting reading to all who think on the prominent topics of the day.

THE NEW PSYCHIC STUDIES IN THEIR RELATION TO CHRISTIAN THOUGHT. By Franklin Johnson, D. D. Publishers, Funk & Wagnalls, New York.

This subject is becoming more prominent every day. The author briefly treats thought transference, somnambulism, mesmerism, clairvoyance, spiritualism, faith cure, etc. He follows the steps of the British Society for physical research through its fields of investigation, and says the Christian has no cause to regret the work done by that society. The subject is one of intense interest, and the little book will have many eager readers.

A SIMPLE HEART. By S. B. Elliot. Publisher, John Ireland, New York. Price, thirty cents.

CRITICAL NOTES ON THE SUNDAY-SCHOOL LESSONS. By Rev. S. R. Driver, Canon of Christ Church, Oxford. Publishers, Charles Scribners' Sons, New York. For sale by Wharton & Bro., this city. Price, seventy-five cents.

PERIODICALS.

—St. Nicholas is bright in its beauty, and beautiful in its brightness.

—The Quiver is full of arrows, and their flight enlightens the whole heavens.

—Journal of Education has a table of good things tastefully spread for its guests.

—Homiletic Magazine is laden with religious thought for all classes.

—Dorcas tells the ladies all about woman's handiwork and how to do it.

—American Art will interest all lovers of art both by its reading matter and illustrations.

—The Magazine of Art is one of the superb publications of this day of progress.

Marble busts of all the Vice-Presidents have been ordered for the Capitol at Washington at a cost of $800 apiece.

North Mississippi Conference.

The Grenada District Conference is to be held at Charleston, June 2-5. It will convene at two P. M., Thursday, June 2, and the opening sermon will be preached at night by the Rev. R. A. Burroughs.

C. N. TERRY, P. E.

Pastors, superintendents of Sunday-schools, heads of families, and all interested in the Sunday-school cause, are requested to attend a meeting in that interest, to be held in the Coliseum Place Baptist Church, on Thursday, May 5, at 7:30 P. M.

R. H. BROWNE,
Pres. State S. S. Ass'n.
REV. J. WM. FLINN,
Chairman Ex. Com.

Four gypsy queens have been buried in Dayton, Ohio, in thirty years.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. H. Thomson, 61 to 79 South Rampart St., New Orleans.

Before the wedding day she was dear and he was her treasure; but afterwards she became dearer and he treasurer.

The Guy Manufacturing House, whose advertisement appears in this issue of our paper, are a well-known and responsible publishing firm in New York City. Any of our readers in want of employment will do well to correspond with them.

"What is the best way to manage a man?" asks a feminine correspondent.—Marry him.

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

The dairymen generally have the cream of things.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

No *Opium* in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract. In all bronchial and pulmonary complaints it is found to give immediate relief, followed by permanent cure. Sold only in bottles.

LOUISIANA
STEAM
SASH, BLIND AND DOOR
FACTORY,
299, 301, 303, 305, 307 Gravier Street,
NEW ORLEANS.
ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

BEAUVOIR, Miss., Aug. 4, 1886.

MR. DANIEL BROWNE, New Orleans—

Dear Sir: The samples of Cocoa which you kindly sent have been received safely, and have been tried by my family, who consider the different preparations of cocoa unusually delicate and agreeable.

With thanks for your courtesy, believe me,
Respectfully and truly yours,
JEFFERSON DAVIS.

"They are, in my opinion, the finest preparations of Cocoa manufactured."
J. G. BELDEN, M. D.

"Decidedly the purest article in the market. Preferable to tea and coffee, and far more healthful." A. T. SCOTT, M. D.

For Sale by Dealers Everywhere.

If your Grocer or Druggist does not keep these goods, send twenty-five cents for sample package of FRY'S CONCENTRATED, MALTED, CARACAS OR HOMŒOPATHIC COCOAS.

DANIEL BROWNE,
DIRECT IMPORTER AND SOLE AGENT FOR
Fry's Cocoas AND Chocolates,
123 and 125 POYDRAS STREET,
P. O. Box 1887. NEW ORLEANS.

COPYING ON TYPE-WRITER and any description of shorthand work. Private instruction in shorthand. WALTER DUNSTAN, Room 17, Denegre Building. Telephone 264.

PATENTS THOS. P. SIMPSON, Washington, D. C. No pay asked for patents until obtained. Write for Inventor's Guide.

ADVERTISEMENTS.

SUNDAY SCHOOLS
In search of music and services for
CHILDREN'S DAY, FLOWER SUNDAY OR ANNIVERSARIES
will find everything that can be desired, in the following list.

FOR CHILDREN'S DAY OR FLOWER SUNDAY.
CHILDREN'S DAY ANNUAL No. 1 [illegible] Series. Price, 5cts. each, or 5 cts. [illegible] by mail, postpaid; $4 per hundred by express, not prepaid.
PRAISE THE LORD, [illegible] Series. Like, same as Children's Day Annual.
FLOWER PRAISE. By Clara Louise Burnham and Geo. F. Root. A short Cantata. Price, 5 cts. each by mail postpaid; $3 a dozen by express, not prepaid.

ANNIVERSARY SONGS FOR 1887
Containing new and beautiful Songs written especially for that occasion
By ROOT, SHERWIN, DANA, MURRAY, &c.
Price, same as Children's Day Annual.
PUBLISHED BY
The JOHN CHURCH CO., Cincinnati, O
And 19 East 16th St., New York City.
FOR SALE BY ALL MUSIC AND BOOK DEALERS.

TARRANT'S SELTZER APERIENT
For INACTIVE LIVER, DISORDERED STOMACH, IRREGULAR HABIT.
When *Biliousness* comes like a foe,
To sap the strength of high and low;
By day the strongest nerves to shake,
By night to keep the brain awake;
Let no one pine away in grief,
For TARRANT'S SELTZER brings relief.

FIRE INSURANCE.
Hope Insurance Company,
188 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)
ESTABLISHED IN 1857.
CAPITAL PAID UP.....$250,000 00
ASSETS, JAN. 1, 1887.....$101,982 11
Insures Fire, River and Marine Risks.
SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.
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MAURICE STERN, Vice-Pres.
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MECHANICS and TRADERS' INSURANCE COMPANY,
14 CARONDELET STREET,
New Orleans, La.,
Solicits Fire, River and Marine Risks at lowest tariff rates.
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(Late Sec. Union Ins. Co.)
H. C. SHORTRIDGE, Collector.
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J. A. Braselman, Emile J. O'Brien,
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P. J. Cockburn, Ben. O. L. Rayne,
H. T. Cottam, G. W. Sentell,
O. Elmer, A. N. Silbernagel,
J. M. Frankenbush, W. H. Thompson,
Walter C. Flower, P. A. Villeret,
P. G. Gilbert, Jos. Vignes,
Chas. Holloway, J. M. Walsh,
I. L. Lyons, T. S. Watermae,
Laurent Larassagne, Frederick Wiog,
T. L. Macon, W. Y. West,
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Lloyd R. Coleman.

Factors' and Traders' INSURANCE COMPANY,
49 CARONDELET STREET.
PAID UP CAPITAL.....$1,000,000
ED. A. PALFREY, President.
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ISSUES POLICIES COVERING FIRE, RIVER AND MARINE RISKS AT THE LOWEST TARIFF RATES.
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Wm. Hartwell, C. J. Leeds,
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Henry Abrahaio, Louis Bush,
A. Brittin, G. W. Sentell,
Wm. Cunningham, John I. Adams,
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Crescent Insurance Co.
Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.
CASH CAPITAL.....$400,000
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.
Annual and Term Policies Issued on Desirable Fire Business.
W. H. LYMAN, President.
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CHAS. E. HICE, Secretary.
See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Liverpool and London and Globe INSURANCE COMPANY,
OFFICE: Cor. Carondelet and Gravier Streets.
DIRECTORS IN NEW ORLEANS:
J. F. SCHROEDER, Chairman,
NEWTON BUCKNER,
A. DELVAILLE.
RUDOLPH WOESTE.
Assets in the United States.....$6,148,383 36
Surplus over all liabilities..... 2,798,129 13
HENRY V. OODEN, Resident Secretary.
CLARENCE F. LOW, Ass't Resident Sec'y.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following rinh rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator,	$3 50	$2 75
American Agriculturist,	3 50	2 75
Daily Picayune—12 mos.,	14 00	13 00
" " 8 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
" Bazar,	6 00	4 75
" Young People,	4 00	3 25
Demorest's Magazine,	4 00	3 25

Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

BIG PAY TO AGENTS

FOR INTRODUCING OUR GOODS EVERYWHERE.

For Samples and Terms send 25 cents in stamps. Address all orders to

La. Wire and Iron Manuf'g Co.,

Manufacturers of all kinds of Iron and Wire Goods.

58 and 60 NORTH BERBIGNY ST., New Orleans, La.

WALL PAPER

AND WINDOW SHADES.

Cheapest House in New Orleans.

J. MORGAN JENKINS, 166 CAMP STREET.

Write for prices. Samples sent to country free.

MISCELLANEOUS.

POND'S EXTRACT

VEGETABLE

PAIN DESTROYER

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

Catarrh, It is most efficacious for this disease. Cold in the Head, &c. "Pond's Extract Catarrh Cure," specially prepared to meet serious cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples, Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

Female Complaints. In the majority of *female* diseases the Extract can be used, as is well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold in bulk or by measure.*

Sold everywhere. Prices, 50c., $1, $1.75.

Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

AN AGREEABLE APERIENT.

ROGERS'

DRY CITRATE OF MAGNESIA.

This Well-Known Preparation is

HIGHLY RECOMMENDED

—FOR—

Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fever.

It cools the blood and regulates the bowels. It is a favorite medicine for children.

Prepared by

A. ROGERS' SONS, Chemists,

281 Bleeker Street, New York.

Superior to Mineral Waters, Seltzitz Powders, etc.

FOR SALE BY ALL DRUGGISTS.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital.....$300,000 00

Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

ERNEST MILTENBERGER, President. B. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

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John T. Moore, Jr., M. Schwahacher, J. H. Menge, T. J. Woodward, F. G. Ernst.

W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Hand Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) on 60 cents to $2 50 per dozen.

WM. H. PIERSON,

20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

BEST GOODS AND LOWEST PRICES.

FURNITURE!

FINLEY & GRANT, 50 and 52 Baronne Street

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor fatly. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden suppers and ailments. When they are irritable and feverish, sometimes rejecting food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy; therefore parents—especially *mothers* who are more familiarly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the most *delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it never fails. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Every mother must be used by every purchaser to be its own judge in the sense of, still to examine every bottle she buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and he satisfied with nothing else.

NEW FRANKLIN, Howard Co., Mo.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*:

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your Vermifuge can not safely be dispensed with in any family.

Yours, &c., J. V. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

SUCCESSORS TO

J. E. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

SCOTT'S FLOWERS

38 Years' Experience in ROSES. Grand Specialities in PLANTS, BULBS growing our strong and reliable FLOWER SEEDS of extra choice quality. Rare Novelties of great beauty. Handsomely illustrated Catalogue for '87 with a lovely Colored Plate of Scott's Mammoth Pansies sent FREE to any address. Send for it now. ROBERT SCOTT & SON, Philadelphia, Pa.

The Great Church LIGHT.

PRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. PRINK, 661 Pearl Street, N. Y.

Our Young People.

A DISASTROUS RIDE.

BY CATHERINE S. HOLMES.

Some little Drops of Water
Whose home was in the sea,
To go upon a journey
Once happened to agree.

A cloud they had for carriage,
They drove a playful breeze,
And over town and country
They rode along at ease.

But oh! there were so many
At last the carriage broke,
And to the ground came tumbling
These frightened little folks.

And through the moss and grasses,
They were compelled to roam,
Until a brooklet found them
And carried them all home.

—Independent.

MR. EDITOR: I am a little boy twelve years old; and, seeing other boys and girls writing to the ADVOCATE, and never having written a letter myself, I thought I would write a letter, hoping you will give it space in the ADVOCATE. I am a member of the Methodist Church, and I go to Sunday-school every Sunday. Mrs. Ramsey is my teacher, and I like her very much. She has offered a prize to any of her class who will not miss a Sunday during the year, and I am very anxious to gain the prize. I am not very good on puzzles; but I wish to say something about Annie L. Wilson's puzzle about the hogs. As the puzzle can not be worked out by figures, I think there is a catch in it. I will make a guess at the catch. I would make four killings, killing seven at a time for the first three killings. I would then kill three of the four left, and turn the other loose. This would make four killings. Wishing to hear from others, I will close.

J. S. ANDERSON.

MERIDIAN, Mississippi.

MR. EDITOR: We have been taking this dear paper, the NEW ORLEANS CHRISTIAN ADVOCATE, for a great many years. It has been in the family as long as I can remember, and longer, too. My father is a preacher. He had to go a distance of six or eight miles out in the country today to preach. The ADVOCATE makes us a weekly visit; but, sure enough, its editor made us a visit himself. We appreciated it very much indeed. I will answer one of the questions in the paper, which was asked by little Lorena Smith. There were seven of the golden candlesticks; and John wrote of them in Revelation. Now, I will ask this question: Where in the Bible is the word "chicken" found? With best wishes to the dear old paper, I am still,

Your little friend,

JENNIE NEWELL.

GRENADA, Mississippi.

MR. EDITOR: Have you room in your column for another little cousin? If so, I would be very glad to join your little crowd which write to the ADVOCATE. I have a sweet little brother. His name is Willie, and he is three years old. He has a pet dog named Plunder. I belong to the Methodist Protestant Church. We have a very nice Sunday-school. Rev. F. Q. Bacchus is our pastor. Hoping to see this in print, as it is my first attempt to write, I will close by asking, How many times in the Bible is "reverend" found?

You friend,

IDELLA W. MINNER.

HARRINGTON, Delaware.

MR. EDITOR: I am a little boy ten years old. I have two brothers and one little sister. Both of my brothers have written to the ADVOCATE: As this is my first attempt, I will not write a long letter. I do not go to school. Clara Brown, Methuselah lived to be nine hundred and sixty-nine years old. Laura King, Methuselah died before his father. Amanda Hollingsworth, Moses was buried by the Lord on the top of Pisgah. Now, I will ask a question: Where in the Bible is the word "money" found?

Your little friend,

EUHA MARSHALL.

CARROLLTON, Mississippi.

MR. EDITOR: This is my first attempt to write, and I hope I will see it in print. We take your valuable paper, and like to read it very much. I am going to school in Richland, and have six studies. I also go to Sunday-school and preaching there. We are having beautiful spring weather, and the farmers are busy planting their crops. Rev. T. D. Cameron is our pastor. We like him very much. With best wishes to the ADVOCATE, I am, Your friend,

SAMUEL J. CARTER.

GOODMAN, Mississippi.

MR. EDITOR: This is my first letter to the ADVOCATE. Papa takes your paper, and I like to read the little folks' letters very much. Mr. Howard is our pastor this year, and we all like him very much. I will answer Rhoda Bush's question: There were four anchors cast out when St. Paul was shipwrecked. (Acts xxvii, 29.) Now, I will ask the little cousins a question: How old was Eli when he died, and how did he die? Hoping to see this in print, I remain,

Your little friend,

WILLIE HATFIELD.

WILKINSON, Mississippi.

MR. EDITOR: I saw in your advertisement of the CHRISTIAN ADVOCATE that the one who gave the longest verse in the Bible was entitled to a prize. I think the longest verse is in the book of Esther—chapter eight, and ninth verse.

Yours respectfully,

LILLIE HAIR.

RAYNE, Louisiana.

WHAT A BOY ACCOMPLISHED.—A boy who attends one of our Sunday-schools went out in the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man:

"Well, I guess I will go home to-morrow."

The swearer, who had taken a great liking to him, said:

"I thought you were going to stay all summer?"

"I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will leave."

The man felt the rebuke, and he said:

"If you will stay, I won't swear;" and he kept his word.

Boys, take a bold stand for the right; throw your influence on the side of Christ, and you will sow seed, the harvest of which you will reap both in this world and that which is to come.

THE END OF A DOG'S QUARREL.—One day a fine Newfoundland dog and a mastiff had a sharp discussion over a bone, and warred away as angrily as two boys. They were fighting on a bridge; and the first they knew, over they went into the water. The banks were so high that they were forced to swim some distance before they came to a landing-place. It was very easy for the Newfoundlander; he was as much at home in the water as a seal. But not so poor Bruce; he struggled and tried to swim, but made little headway. The Newfoundland dog quickly reached the land, and then turned to look at his old enemy. He saw plainly that his strength was fast failing, and that he was likely to drown. So what should the noble fellow do but plunge in, seize him gently by the collar, and, keeping his nose above water, tow him safely into port! It was funny to see these dogs look at each other as they shook their wet coats. Their glance said as plainly as words, "We'll never quarrel any more."

BETTER THAN GOLD.—"I will give that to the missionaries," said little Billy; and he put his fat little hand on a tiny gold dollar, as he counted the contents of his money-box.

"Why?" Susie asked.

"'Cause it's gold. Don't you know the wise men brought Jesus gold? And missionaries work for Jesus."

Susie said: "The gold all belongs to him, anyhow. Don't you think it would be better to go right to him and give him what he asks for?"

"What's that?"

Susie repeated: "'My son, give me thine heart.'"—Presbyterian.

Standing on the top of the Cheviot Hills, a little son's hand closed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German Ocean, then westward over the weltering limitless hill and dale, and then sweeping his hand and his eye round the whole circling horizon, he said, "Johnny, my boy, God's love is as big as all that!"

"Why, father," the boy cheerily replied, with sparkling eyes, "then we must be in the very middle of it!"

If all around him, the earth and the sky, was the love of God, he was in the very middle of it. And it was to make children grow up with the feeling that they were "in the very middle" of the love of God, that Moses wrote his creation story.—Sunday Magazine.

Farm and Home.

Cure for Hog Cholera.

While in the country last week we learned that this dreaded disease was making ravages among the swine, and so we give our readers the following that they may try it and see if there is any virtue in it:

"I read with interest all the letters I see in your excellent paper in reference to hog cholera. Having suffered dreadfully, owing to this terrible disease among my hogs, I sought out a simple remedy which has acted like a charm for me, and I send it herein, hoping some of my brother farmers may be benefited thereby. To one pint of kerosene oil put a half-pint of spirits of turpentine and two ounces of gum camphor. Shake this up together until the camphor is dissolved. Then pour the mixture over your shattered corn, stirring it up so that some will get on all of it; then throw out to the hogs. I found my hogs would eat this in preference to corn without it, and I have never had a single case since I commenced this remedy. I had several sick hogs with cholera when I commenced giving them the above, and all but one recovered in less than a week. I had a very fine sow sick at the time, and had given her a dose by making it into a ball of dough and shoving it down her throat, she being too sick to eat. The next morning I gave my son a ball of this, and told him to take one of the hands and go down to where I had left her the evening before, and if she was alive, to put it down her throat. He soon came back, and said: 'Pa, if you want me to catch that old sow, I'll want more help than you gave me, for she's as wild as a buck.' In a few moments she came up in a trot, and commenced feeding with the other hogs.

"I have great faith in this simple remedy, and advise my brother farmers to try it. It costs but a trifle."—R. A. Penick, in Richmond Dispatch.

Harmony at Home.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

2. Every person in the house has an evil nature as well as ourselves, and, therefore, we must not expect too much.

3. Look upon each member of the family as one for whom Christ died.

4. When inclined to give an angry answer, let us lift up the heart in prayer.

5. If from sickness, pain or infirmity, we feel irritable, let us keep a very strict watch over ourselves.

6. Observe when others are suffering, and drop a word of kindness.

7. Watch for little opportunities of pleasing, and put little annoyances out of the way.

8. Take a cheerful view of everything, and encourage hope.

9. Speak kindly to dependents and servants, and praise them when you can.

10. In all little pleasures which may occur, put self last.

11. Try for the soft answer that turneth away wrath.—Congregationalist.

JOHNNY CAKES.—One quart of corn meal, two teaspoonfuls of salt, and milk enough to make a stiff batter. Shape the cakes in the hand, making them an inch thick; bake on a griddle; they should be quite brown when done. Split them open and lay a lump of butter inside. Serve hot.

ADVERTISEMENTS.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING scaly and pimply diseases of the skin, scalp and blood with loss of hair, from infancy to age, are cured by the CUTICURA REMEDIES.

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MISCELLANEOUS.

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has yet been discovered; but, as at least four-fifths of human diseases have their source in **Impure Blood**, a medicine which restores that fluid from a depraved to a healthy condition comes as near being a universal cure as any that can be produced. **Ayer's Sarsaparilla** affects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles,

which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial.

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple.

That insidious disease, Scrofula, is the fruitful cause of innumerable complaints, Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak and wasted muscles, a capricious appetite, and the like, are pretty sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil.

All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial,—avoiding all powders, ointments, and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

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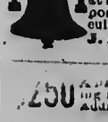

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Christian Advocate.

Marriages.

SPARKS—MAY.—At the residence of the bride's father, John May, Esq., near Pelahatchie, Miss., February 3, 1887, by Rev. A. D. Miller, Mr. G. W. Sparks and Miss M. F. May, all of Rankin county, Miss.

GRIFFETH—McBRIDE.—At the residence of the bride's mother, Mrs. McBride, near Cato, Miss., March 17, 1887, by Rev. A. D. Miller, Mr. P. L. Griffeth and Miss Laura McBride, all of Rankin county, Miss.

HARKER—MARTIN.—At the residence of the bride's mother, in Bolivar county, Miss., February 13, 1887, by Rev. T. Y. Ramsey, Jr., Mr. W. T. Harker to Miss Sallie Martin.

STONE—CHAMBERLAIN.—At the residence of the bride's father, in Bolivar county, Miss., March 23, 1887, by Rev. T. Y. Ramsey, Jr., Mr. C. A. Stone to Miss Inez Chamberlain.

NICOLLI—PERTUCELLI.—At Masonion, Bolivar county, Miss., April 16, 1887, by Rev. T. Y. Ramsey, Jr., Mr. Antonio Nicolli to Miss Marie Pertucelli.

DAVIS—STURGES.—At the residence of the bride's mother, April 17, 1887, by Rev. T. Y. Ramsey, Jr., Mr. J. W. Davis to Mrs. Mollie Sturges.

HOUSTON—WILLIS.—At the residence of Mr. Barber, near Marlin, Miss., on April 12, 1887, by Rev. V. D. Skipper, Mr. J. A. Houston to Miss Alice Willis, both of Claiborne county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

FOSTER—MRS. TENNIE ELIZABETH FOSTER (*nee* Drexler) was called away from all earthly things by the death angel, on March 24, 1887, at the residence of her brother, H. C. Drexler, near Rocky Springs, Miss. She was born March 15, 1852, and was united in marriage to Columbus Foster, April 2, 1876.

Parting with friends is always sorrowful; but doubly sad and mournful to have the fond mother taken from the bosom of her family and the loving hearts of brothers and sisters who idolized her. But a few fleeting years agone, God, in his mysterious providence, removed from this mother's love, near the same time, two children—precious, tender buds of promise, to brighten for awhile her pathway here—and transplanted them to bloom forever in the fadeless bowers of Eden. And such was her gentle, delicate nature, it seems she never fully recovered from the shock. Since then her health has been failing, fading; just as the lovely flowerets droop and die ere the golden spring is quite gone. Her last illness was long continued and painful—of many months' duration—yet she realized her condition, and was not afraid even when her feet were in Jordan's cold stream. She was perfectly conscious, and her trust in the Savior was firm and unwavering to the last. All was done that could be done to alleviate her suffering and drive back the fell destroyer. She leaves a husband, three interesting little girls, two sisters, two brothers, and a large circle of warm friends who loved her, to weep over her early tomb. They covered her with beautiful, fragrant white roses—fit emblems of her purity and goodness here below. We feel that earth is poorer and heaven is richer that she is gone. The immortal spirit is at rest in the glorious heavenly land above. L. H. D.

Port Gibson, Miss., papers please copy.

EVANS—MARY ANN, wife of F. A. Evans, was born July 11, 1840; was married to F. A. Evans, in 1856; joined the Methodist Church soon after.

Her life was one of devotion and self-sacrifice until the Master called her from labor to reward, March 3, 1887. Her life was pure; in death she was triumphant. She leaves her husband and three children on this shie the river to mourn her departure, while she greets eight children that had gone on before. Sister Evans was an excellent altar worker. She had stored her mind with the gracious promises of the blessed Savior. Thus she was prepared to administer words of comfort in season; and not a few will hail her as the instrument in bringing them to that peace which passeth all understanding. So, as she was abundant in labors, her reward is glorious. E. H. ROOK.

WORTHY—WILLIAM WORTHY was born in Lincoln county, Ga., September 24, 1796, and died March 11, 1887, age ninety years, five months and seventeen days. He moved with his parents to Mississippi, 1805; joined the Methodist Church, 1812; was an active member of the church for seventy-five years; was happily married to Miss Annie E. Langston, March 6, 1823.

His descendants at the time of his death were 117. His aged wife, who had stood by his side from early youth, still lives to mourn her loss. As a neighbor and citizen, he was upright, conscientious and faithful in the discharge of every duty; and this, combined with his sweet disposition, won for him the esteem and love of all who knew him. Such was his Christian life, until his influence was precious ointment poured forth. It was my privilege to be with him a few days before his death, and it was a feast to my soul to hear the holy man of God talk of the many victories he had won through Christ. At the time of his conversion and joining the church, neither of his parents were religious; but so thorough was his conversion, and so deep his convictions of duty, that he asked permission to hold family prayer in his father's house, and this was granted, and he took up the cross at the age of sixteen; and God blessed his labors to the conversion of both his parents. He held many offices in the church—all to the satisfaction and comfort of his brethren. He was able in prayer, a good worker in revival meeting, a warm friend to all preachers, and his home was for many years a resting-place for the weary itinerant; and many greetings awaited him as he entered the city of God, not only by loved ones, but by many of the servants of God whom he had cheered on by his wise counsel. When nearing his end, his wife said to him, "You will soon be with Jesus." He answered, "I know it;" and quietly fell asleep in Jesus. Thus passed from our midst a noble citizen, a good neighbor, a devoted husband, a kind father, and one who had been a faithful Christian for seventy-five years. "Blessed are the dead which die in the Lord!"

W. W. SIMMONS.

PRICE—CHARLIE W., infant son of the Rev. Thomas and Mrs. L. M. Price, was born March 20, 1886, and departed this life, at the Seashore Camp Ground, April 6, 1887.

After an appropriate service was held, his little remains were deposited in the Biloxi Cemetery, April 8, 1887, at half-past ten o'clock. Nothing more fitting can be said than that which I copy from a note from the bereaved father: "God has transplanted a sweet flower to bloom in an infinitely more congenial clime. He was gentle and winning in his disposition, and endeared himself to all by his lovable manners." May the Lord bless this sad dispensation to the good of the sorrowing parents!

G. F. THOMPSON.

Humanity not Christianity.

"That man has given more to the poor than any man in the town; now that's what I call being a noble Christian," is the remark a friend made a few days ago. This is also a sample of the opinion of quite a large class of people; they hold that because a man is benevolent he must naturally be a Christian, but this does not necessarily follow. A man may love the poor, sympathize with those in distress, and in the fullness of his heart relieve the wants of the pauper, and yet not be a Christian. He gives for humanity's sake, while the Christian gives only for Christ's sake. Humanity must not be mistaken for Christianity. Many noted highwaymen have given largely to the poor out of what they robbed from the rich. That they possessed humanity no one will doubt, but there was not a particle of Christianity about them. The virtue in humanity's gift lies in the amount given, but the test in Christianity's gift lies in the amount that's left behind; and while humanity rejoices in having given so much, Christianity will weep because she has no more to give. The gift for humanity's sake is good, but to give for Christ's sake is better. The Pharisee who ostentatiously cast in of his abundance pales into insignificance before the poor widow who cast in her all.

Says Christ: "For the poor always ye have with you; but me ye have not always." Christ first, the poor afterward. Had Mary given the money to the poor she would have done well, but in that she gave to Christ she did better. Had she given for humanity's sake, three hundred souls would each have the temporal satisfaction of a penny-worth of bread; but in that she did it for Christ's sake, millions have been cheered and encouraged while reading of her devotion and tenderness to Christ. This is all expressed by Paul in a single sentence: "Though I bestow all my goods to feed the poor, * * * and have not charity, I am nothing." To feed the poor is humanity, but charity is Christianity. Humanity is transitory, and passes away. Christianity is eternal, and, like a river, is continually fed by countless tiny tributaries that, however small and powerless in themselves, all combine to form one golden current that flows into a far more exceeding and eternal sea of glory.—Frank Hope.

If you are suffering from Malaria in any form, ask any druggist who has sold Shulienberger's Antidote what he knows of the medicine. Ignorance in regard to its wonderful power over all malarious disease, is the only possible reason why it is not in universal use, because it never fails to cure, never injures the system, and strikes directly at the *cause* of suffering. Sold by druggists.

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The Imperial Crown Sherry is imported directly from Spain by the Liebig Company, and used by it in their preparations. It is simply superb.—The Southern Clinic. Edited by C. A. Bryce, M. D., LL. D.

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Weekly Market Review.

(For Week Ending April 26, 1887.)

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Ordinary	8 9-16	— —
Good ordinary	9 5-16	— —
Low middling	9 13-16	— —
Middling	10⅛	— —
Good middling	10⅜	— —
Middling fair	10 13-16	— —
Fair	11½	— —
Galveston middling	10⅜	— —
Mobile middling	10⅜	— —
St. Louis middling	10⅜	— —

SUGAR.

Inferior	— —	— —
Common	4⅛	4 3/16
Good common	4⅛	4 3/4
Fair	4⅛	4 3/4
Good fair	4 7/8	5
Fully fair	4 7/8	5
Prime	4 7/8	5
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4¼	5 1/16
Choice yellow	— —	— —
Gray White	— —	— —
Choice whites	— —	— —
Stan. Grau	5 11-16	5 3/4

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	4	4¼
Good	3¾	3⅞
Fair	3½	3⅝
Ordinary	3⅜	— —
Common	3⅛	3¼
No. 2	— —	2 7-16
Rough	2 75	3 25

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12½	5 25
Choice	3 75	3 90
Fancy	4 00	4 10
Extra Fancy	4 25	4 35

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	2 15	2 20
Grits	2 65	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	50	— —
Yellow	— —	50
Mixed	48½	49
OATS:		
Western	36½	37
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	18 00	— —
Prime	15 00	16 00

PROVISIONS.

PORK:		
Mess	17	— —
Prime Mess	16	— —
Rumps	14 50	15 00
BACON:		
Fancy breakfast	11⅛	— —
Shoulders	6⅞	7
Sides, long clear	8⅞	9
Sides, short rib	8⅞	9
HAMS:		
Sugar-cured	12¼	12¾
DRY SALT MEAT:		
Shoulders	6 35	6 3/8
Sides, long clear	8¼	8 3/8
Sides, short rib	8½	— —

GROCERIES.

COFFEE:		
Prime	— —	17¾
Fair	— —	17
Common	— —	15½
BUTTER:		
Western Creamery	24	25
Western Dairy	19	20
Common	7	10
LARD:		
Choice	7⅛	7¼
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	35½	36
Lard	— —	60

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Cdleagn, per 100	— —	— —
Louisiana, ₱ crate	3 50	4
POTATOES:		
Louisiana	2 00	3 50
Western	1 40	1 50
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	2 75	3 00
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7¾	— —
2 lb	8½	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	2 50
Chickens, South'n	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	10	10½
Southern	10	10½
WOOL:		
Lake, per lb	— —	22
Louisiana	20	21
Burry	9	12
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10½
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	19 25	19 75
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

APRIL 19.

The Pall Mall Gazette, speaking of the charges that the Times makes against Mr. Parnell, and in regard to the letter it publishes purporting to be from Mr. Parnell's hand, says: "Mr. Parnell is an Irishman; therefore, the Times is allowed to insult and libel him with impunity. We earnestly appeal to the members of the House of Commons on both sides to do Mr. Parnell justice, and commit the editor of the Times to the Clock Tower for a breach of privilege."——Primrose Day, the anniversary of the death of Lord Beaconsfield, was generally observed by the Conservatives.——An attempt was made to assassinate Ex-Marshal Bazaine in Madrid. The assassin was jailed.——Surgeon General Hamilton considers the cause of alarm of cholera from Chili to be passed, owing to the change of weather in Chili.——Mosley, of Massachusetts, was elected Secretary of the Interstate Commission.

APRIL 20.

John Morley, in a speech at Wolverhampton, to-day, said that until the Times proved the genuineness and authenticity of the letter it attributes to Mr. Parnell, he would accept Mr. Parnell's denial.——Some of the Liberals desire to have Parliament issue a summons to the editor of the Times, calling him before the bar of the House to answer for breach of privilege in accusing Mr. Parnell and others of complicity in crime, or that Mr. Gladstone propose the appointment of a committee to examine the Times' charges.——The Reichstag reopened yesterday.——Pere Hyacinth is seriously ill in Paris.——The Crown Prince Frederick William is now stated to be suffering from chronic catarrh of the throat.——Cherif Pacha, formerly Prime Minister of Egypt, is dead.——The Queen of Hawaii is in San Francisco, *en route* to Europe.——Lieut. Danenhower, of Arctic fame, committed suicide at Anapolis this morning; mental derangement, cause assigned.

APRIL 21.

A French commissary was arrested by the German police and taken to Metz. The Parisian Press await an explanation before commenting on the affair.——There is great activity in military circles throughout the German Empire. The government explains it by the approach of the time set for the spring drills.——The manufacturers of France are joining in a petition to the government to have the International Exhibition postponed to a more favorable date than that of 1889.——Russia has issued a 4 per cent. internal loan amounting to 100,000,000 roubles, at 8 per cent.——Reports of slight earthquake shocks continue to come from Mexico.——A resolution was introduced in the Nova Scotia Legislature in regard to separation from Canada, in which it is stated that should the effort being made to place the province on a sound commercial basis be a failure, the whole matter should be submitted to the people with a view of obtaining a repeal of the Union, and asking the government of the United States to admit Nova Scotia as a State of the Union, which is no doubt our commercial destination.

APRIL 22.

The constitutional amendment passed the Mexican House of Deputies by a vote of 134 to 10. This allows one re-election of a President—that is, two successive terms.——The Czar has abandoned his intention of spending two weeks in St. Petersburg and returned to Gatschina.——It is probable that Mgr. Kapelle will be appointed Papal Secretary of State.——The Dominion Alliance has decided that a bill be introduced in the Dominion Parliament providing for total prohibition.——The War Department has ordered the removal to Mount Vernon, Ala., of the Apaches now confined at Fort Marion, Fla.——Prescott, Kansas, was literally wiped out of existence to-night by a cyclone; not a single building left standing to mark the site of a once prosperous and thriving place.

APRIL 23.

A great meeting was held on Blackheath Common to-day to protest against coercion. Fully 10,000 persons were present. Resolutions denouncing coercion were adopted by an almost unanimous vote.——The excitement caused in Paris by the arrest of Schnabele by the Germans has subsided. Germany pledges a satisfactory settlement.——The Swiss National Council has voted 450,000 francs toward the completion of the Simplon Tunnel.——The affairs of the North Atlantic Steamship Company have been ordered to be wound up.——The rain of this morning was accompanied by a heavy wind that did a great deal of damage to places which lay in its track, in Louisiana, Mississippi and other States.——The Queen of Hawaii has decided to accept the hospitality of the City of Boston, tendered by the mayor.

APRIL 24.

The trouble between Lord Lansdowne and his tenants has been settled.——Serious charges are pending against Schnabele in the German courts.——A German court quashes a libel suit against Prince Bismarck, saying that, as the Prince being a German general, he is only amenable to a military tribunal.——Discussion of the Irish Land Bill in committee in the House of Lords will begin May 12.——The Vicksburg and Greenville packet "Issaquena" burned to the water's edge at 8 o'clock to-night.——The American Shipping and Industrial League will hold a convention at Charleston to-morrow.——Trains on the Georgia Pacific are running through from Starkville, Miss., to Atlanta, Ga.

APRIL 25.

Mr. Goschen was advised to amend his proposals to reduce the income tax on the basis of wiser finance.——Prince Bismarck expresses regret at the Schnabele occurrence. The Pope has tendered his services as mediator between France and Germany.——Dr. McGlynn will be suspended from his pastoral functions.——The Interstate Commerce Commissioners are on their way South. The first place they visit is Atlanta, Ga.——The Secretary of the Interior Department has refused the request for the delay in the issue of the Backbone Grant Patents.——The trial of Jake Sharp, of New York, is set for May 11.——Jas. H. Marr, chief clerk to the First Assistant Postmaster General, died in Washington to-day.——It is probable that non-intercourse with Canada will be ordered.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

The prohibition movement in Michigan having failed for the present, attention is now being directed to the project of regulating the liquor traffic by means of high license. The Republican members of the Legislature have held a caucus to take counsel respecting liquor legislation, and they have agreed to have a bill prepared on the basis of high license and local option. A graded license has been agreed on, saloons in the larger cities to pay the heavier licenses. No distinction between wine and beer license is to be made. The measure is in the hands of a committee, which is to report it to a second caucus next week. In case the report is then agreed on there is some probability of legislation upon the liquor question. There appears to be a strong temperance sentiment in the Legislature, and it has been quickened by the recent canvass upon the prohibition amendment. There is talk of increasing the penalties for violation of the liquor laws, and of establishing a State police force to enforce the law in sections where the local sentiment in favor of liquor is strong.—Bradstreet's.

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Publisher.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Tibbee circuit	(Thursday)..	Apr. 28
Starkville station		30, May 1
Brooksville circuit		7, 8
Macon station	(Monday)..	9
Columbus circuit	(Friday)..	13
Columbus station		14, 15
Sinquasak circuit		21, 22
Hebron circuit	(Monday)..	23
Louisville circuit		28, 29
Plaisburg circuit	(Monday)..	30
Chester circuit		June 4, 5
Tamplco circuit	(Monday)..	6
Walthall circuit		11, 12
Lagrange circuit	(Monday)..	13
Sturges circuit		18, 19
Salem circuit	(Wednesday)..	22

H. G. POUTER, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Neblett's Chapel		30, May 1
Iuka station		4
Harmony, at Snowdown		7, 8
Blackland, at Pisgah		14, 15
Marietta, at Liberty		21, 22
Pleasant Ridge, at Pine Grove		24
Jonesboro', at State Line		26
Ripley circuit, at Marvin's Chapel		28, 29
Ripley and New Albany, at N. Albany		June 10
New Albany circuit		11, 12

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Houston and Wesley, at Houston		30, May 1
Sparta, at Friendship		7, 8
Buena Vista, at Buena Vista		14, 15
Aberdeen station		21, 22
Prairie		June 4, 5
Okalona circuit, at Tranquill		8
Ebenezer, at Egypt		11, 12
Athens		16
Caledonia		18, 19
Fulton and Smithville		25, 26
Tremont		28

AMOS KENDALL, P. E.

SARDIS DISTRICT—SECOND ROUND.

Chulahoma		30, May 1
Senatobia station		14, 15
Senatobia circuit		21, 22
Mt. Vernon		28, 29
Mastodon		June 4, 5
Pleasant Grove		11, 12
Eureka		18, 19
Panola		25, 26

The District Conference will convene at Batesville, May 6,

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Olive Branch		30, May 1
Pine Mountain		7, 8
Snow Creek		14, 15
Ashland		21, 22
Hickory Flat		28, 29
Emory		June 8, 4
Cornersville		11, 12
Shelby Creek		— —

JNO. BANCROFT, P. E.

WINONA DISTRICT—SECOND ROUND.

Winona circuit, at New Hope		30, May 1
Winona station		1, 2
Newport, at Spring Grove		6
Sallis, at Spring Ridge		7, 8
Newtonville		12
McCool, at McCool		14, 15
Zilpha		20
Ethel, at Shady Grove		21, 22
Ebenezer		28, 29
Belzona		June 4, 5

B. P. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Greenville		May 1
Concordia		8
William's Bayou		15
Hollvar		22
Drake's Chapel		29

District Conference at Greenville, April 28-30.

J. W. HONNOLL, P. E.

GRENADA DIST.—SECOND ROUND.

Atlanta circuit		30, May 1
Pittsboro circuit		3
Sarepta circuit		6
Banner circuit		7, 8
Lodi circuit		14, 15
Torcopola circuit		21, 22
Abbeville circuit		28, 29
Charleston circuit		June 4, 5

C. N. TERRY, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Sandersville, at Laurel		30, May 1
Shubuta, at Shubuta		7, 8
Clark, at Majoasas		14, 15
Vossburg, at Goodwater		21, 22
Paulding		28, 29
Lauderdale, at Union		June 4, 5
Meridian station		11, 12
West End, at Sukelina		18, 19
Marion, at Cokers		25, 26
DeKalb, at Marvin		July 2, 3
Adamsville		16, 17
Illinsville		23, 24
Heidelberg		30, 31

The Meridian District Conference will be held at Heidelberg, July 28-31.

B. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Bowerton, at Brandywine		30, May 1
Terry, at Gallman		7, 8
Summit, at Summit		8, 9
Monticello, at Monticello		14, 15
Franklinton, at Mt. Hermon		21, 22
Holmesville, at Water Holes		28, 29
Adams, at Bethel		June 3, 5
Providence, at Bahala		11, 12

J. M. WEEMS, P. E.

BRANDON DIST.—SECOND ROUND.

Marvin, at Poplar Springs		30, May 1
Westville, at Pleasant Hill		7, 8
Shiloh, at Cato		14, 15
Fannin, at Fannin		21, 22
Brandon (District Conference)		28, 29
Raleigh		June 4, 5
Trenton, at Basque Chapel		11, 12
Neshoba		18, 19
Hillsboro	(Wednesday)..	22
Carthage		25, 26
Walnut Grove	(Wednesday)..	29

The District Conference will be held at Brandon, beginning on Thursday, May 26, 1887.

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Mt. Olivet, at Short Creek		30, May 1
Silver Creek, at Lake City		7, 8
Florn, at Benton		14, 15
Yazoo City		21, 22
Madison, at Livingston		28, 29
Camden, at Thomastown		June 4, 5
Jackson		11, 12
Canton		18, 19
Sharon, at Madisonville		25, 26

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Livingston, at Bayou Barbary		Apr. 30, 1
Springfield, at Springfield		May 4, 5
Amite City, at Tangipahoa		7, 8
St. Helena, at Darlington		14, 15
East Baton Rouge, at Blackwater		21, 22
Bayou Sara, at Thompson Creek		28, 29
Woodville circuit		June 3
Percy Creek		4
Woodville		5, 6

J. A. B. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg		30, May 1
Carey		7, 8
Red Rone		7, 8
Mizpah		14, 15
Marlin		15, 16
Hayes' Landing		21, 22
Wesley Chapel, Yazoo county		28, 29
Meadville		June 4, 5
Hamburg		6, 7
Pisgah		11, 12

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—SECOND ROUND.

Flint Creek, at Augusta		30, May 1
Mt. Carmel, at Santee		7, 8
Columbia, at Pleasant Valley		14, 15
Seashore, at Bay St. Louis		21, 22
Ocean Springs, at Biloxi		25
Whittington, at White Plains		28, 29
Vancleve, at Shiloh		31
Americus, at Caswell Springs		June 1
Scranton, at Zion		4, 5
Moss Point, at Moss Point		5, 6
Pearlington, at Logtown		7, 8
Covington, at Parker's		10

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

St. Charles Avenue		May 1
Soraparu and Bentonville ct., at Sor. St.		8
Grosse Tete and False River—Harmony		14, 15
Dryades Street		22
Jackson, La		25-29
St. Tammany Mission		June 4, 5
Algiers and Gretna ct.	(At Algiers	12
Baton Rouge		18, 19
Moreau Street		26
Louisiana Avenue		July 3
Carrollton and Parker Chapel, at P. Ch.		10
Seashore Camp Ground		13-17
Plaquemine and Don'ville, at D'ville		24

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Richland, at Girard		30, May 1
Lake Providence, at Pecan Grove		7, 8
Winsboro		14, 15
Harrisonburg and Nelly—Nelly Island		21, 22
Bastrop, at Bastrop		28, 29
Linn Grove, at Linn Grove		June 4, 5
Oak Ridge		11, 12
Floyd, at Levaughn		18, 19
Waterproof, at Jordan		25, 26

J. B. HARPER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Spring Creek, at Science Hill		30, May 1
Sugar Town, at New Hope		7, 8
Montgomery, at Atlanta		14, 15
Alexandria, at Boyce		21, 22
Ada, at Fellowship		June 4, 5
Centreville, at Trout Creek		11, 12
Columbia, at Masters' Chapel		July 2, 3
Trinity, at Wesley Chapel		9, 10

B. F. ALEXANDER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Many and Sabine, at Negrete		30, May 1
Pleasant Hill, at Phillips' Chapel		7, 8
Natchitoches, at Marthaville		14, 15
Coushatta, at Brownsville		21, 22
East Point, at Armstead Chapel		28, 29
Red River, at Lindsley Chapel		June 1
Shreveport		4, 5
Caddo, at Greenwood		11, 12
Moorlugsport		18, 19
North Bossier, at Collinsburg		22
South Bossier, at Cotton Valley		25, 26

J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia		May 1
Opelousas		7, 8
Grand Chenier		14, 15
Lake Charles		21, 22
Lake Charles German Mission		22, 23
Plaquemine Brulee		28, 29

S. S. KEENER, P. E.

HOMER DIST.—FIRST ROUND.

Ringgold circuit, at Ringgold		30, May 1
Sparta and Saline, at Sparta		7, 8

ROBERT DANIEL, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—SECOND ROUND.

Monroeville, at Pleasant Ridge		30, May 1
Powellton, at Flomaton		7, 8
Monterey, at Monterey		14, 15
Pensacola		21, 22
Milton		25
Stockton		June 4, 5
Sepulga, at Mt. Pleasant		11, 12
Gravella, at Friendship		18, 19
Bay Minette		25, 26
Douglassville, at May Creek		28
Bellville and Repton		July 2, 3

The Pensacola District Conference will be held at Milton, Fla., beginning Wednesday night, May 25.

W. M. MOTLEY, P. E.

PRATTVILLE DIST.—SECOND ROUND.

Lowndesboro and Union, at Union		30, May 1
Autaugaville circuit, at Rutledge		May 7, 8
Randolph circuit, at Randolph		14, 15
Pineapple circuit, at Snow Hill		21, 22
Bell's Landing ct., at Bell's Landing		28, 29
Black's Bend circuit	(Wednesday)..	June 1
Camden and Oak Lawn		4, 5
Pleasant Hill circuit, at Pleasant Hill		11, 12
Prattville		18, 19
Plantersville circuit, at Maplesville		25, 26

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Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of a costive habit are subject to Headache, Detective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is not at order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Consumption, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

Tutt's Liver Pills

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IN THE SECRET OF HIS PRESENCE.

BY REV. HENRY BURTON, B. A.

In the secret of his presence
I am kept from strife of tongues;
His pavilion is around me,
And within are ceaseless songs!
Stormy winds, his work fulfilling,
Beat without, but can not harm,
For the Master's voice is stilling
Storm and tempest to a calm.

In the secret of his presence
All the darkness disappears;
For a sun that knows no setting
Throws a rainbow on my tears.
So the days grow ever lighter,
Broad'ning to the perfect noon;
So the way grows ever brighter,
Heaven is coming, near and soon.

In the secret of his presence
Nevermore can foes alarm;
In the shadow of the Highest,
I can meet them with a psalm:
For the strong pavilion hides me—
Turns their fiery darts aside,
And I know, whate'er betide me,
I shall live, because he died!

In the secret of his presence
In a sweet, unbroken rest:
Pleasures, joys, in glorious fullness
Making earth like Eden blest;
So my peace grows deep and deeper,
Wid'ning as it nears the sea,
For my Savior is my keeper,
Keeping mine, and keeping me!

Some Reminiscences of Felicity Street Church.

BY MRS. L. CRARY SADLER.

"Dear old Felicity Street Church is burned," I said, as I read the sad news in the ADVOCATE. How many pleasant and some sad recollections loomed up and cast pictures on memory's wall at that moment. Like a panorama, as it were, one incident after another came and vanished. First, the vacant corner; then the piles of brick, lime and other materials; then the foundation, the corner-stone, the walls begun, the basement up, the tall windows in place, walls finished, steeple standing without the ugly scaffolding, roof on, and finishing touches here and there: then the inside ready to be furnished, and the commendable pride we all felt when the last artistic touch left the royal purple velvet cushion, and curtain with its golden tassels looped gracefully, ready for the holy book; then the dedication, when every heart beat in unison, and our dear pastor, Rev. (now Bishop) H. N. McTyeire, looking so happy and satisfied. Ah! me, that was one of his young glory-days that glints down the years and casts a ray of light upon the many greater and older glory-days of his grand life. To me this beloved pastor always had a satisfied look; but, perhaps, if I should write and ask him if he was, he might take his pen and write for answer, in the words of the Psalmist: "As for me, I will behold thy face in righteousness. I shall be *satisfied* when I awake with thy likeness." This digression was due to the first pastor of the dear old church now in ashes. But it will get out of the ashes and rise, Phœnix-like, and be a diadem of beauty to the old Crescent City, a glory to the congregation, and a praise in the earth. But with all its late modernizing, its grand organ and its future glory, methinks there will never come a day that it will have a more devout congregation than when its walls first reverberated the grand old Doxology as sung by them on the day it was dedicated to the "Lord of Lords and King of Kings."

It would make this paper too long to give even a pen picture of many interesting incidents now recalled as connected with the dear old church. Passing over some Sunday-school memories that lingers often on the wall, I can but exclaim:

Tho' the church is destroyed (or burned), "if you will."
The dear, blessed memories "doth hang round it still."

The calm, expressive face of Bishop Capers, and his venerable hoary head, as he sat with such loving dignity presiding over the first Annual Conference held in that church, is one of the ineffaceable pictures.

An uncommon revival, conducted by Rev. Ferdinand S. Petway, during the absence of the pastor, was another. Many of the members of the Sunday-school were among the converts. One night a gentleman went to the altar and led away from it his wife, who had gone up as a mourner. The next night she went again. He started to bring her away again, was convicted and fell on his knees by her side, and both were converted. One night a young lady, who was not a professor, though a member, said to me, "If you will go up with me as a mourner, I will go." This she did not expect me to do; but I arose and started, she following. One of the altar workers, now in glory, seeing me and being surprised, said to me, "Sister L., do you feel like you want more religion?" "Yes," I said, "and I want Miss H. to have some too." So she turned to her. But I do not know that she ever was converted. This revival lasted nearly two weeks, and many found the light and have walked in it ever since.

At one of the quarterly meetings love-feast had been announced for Monday night. Our crowd were late, arriving just in time to see the door closed. We waited and knocked, but no gleam of light gladdened our eyes, no kind voice said, "Come in." There were just five of us, and we felt somewhat like the foolish virgins may have felt when their lamps went out. We lingered awhile, and then reluctantly turned our faces homeward.

Not long afterwards my mother, meeting Bro. Keener (now Bishop), and knowing he was there that night, said to him: "Bro. Keener, you ought to have let us in to the love-feast. We had some company from the country who had never been to a love-feast, and they were so disappointed they could scarcely forgive you." "Forgive!" said he. "Sister C., you knew the hour; why did you not arrive in time?" "We tried to," said mother, "and thought we were in time; but, Bro. Keener, I know one thing, and that is, that the door will not be shut when I get to heaven." "Ah! Sister C.," said the future Bishop; "it will, if you're too late."

But she was not "too late." Her lamp was trimmed and burning when the Bridegroom called. The other three went in before, all ready and waiting. I only am left outside to tell the tale. As those loved ones passed in the "gates ajar," one by one, a glimpse of the "sweet Beulah land" gladdened these longing eyes, and so I go on singing:

"Oh, depths of mercy! can it be
That gate was left ajar for me?"

Time and space forbid other incidents, and so, with a loving remembrance of the old church so dear to so many hearts, one can cast a prophetic glance at the new and pray that God may bless, comfort and help the devout worshipers, and grant that his "eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there."

Doctrine—Creed—Dogma.

BY JOSEPH B. COTTRELL, D. D.

Distinctions, verbal, are requisite to define differences, real, ideal, and actual. The question arises, Are the three terms—doctrine, creed, and dogma—denotive of distinct and different entities or concepts? It matters little as to any philological or lexicographical ascertainments in settlement of the question. Words have no meanings except as they are saddled with them, and large liberties may be, as they have been, taken with terms, as mind essays the establishment of metes and bounds and of enlarging boundaries in evolution of the truth of the kingdom. That there has been such evolution, and that it will continue operating reconditionings and breeding fresh, organized developments, phenomenal, in the kingdom of Christ, will hardly be questioned.

Methodism, in the several ecclesiastical bodies thus named—as also in its collateral effects upon the older organizations, religious—is in practical, historic evidence of such evolutionary process. Dogmatic *exuviæ* are strewn along the highway of history through operation of the law of the kingdom, whence comes its growth. Let it be noted here that in the Scriptures the term "doctrine" is ever used in the singular number: "Take heed to thyself and to the doctrine." Doctrine and dogma are not synonymous. Doctrine is that which we have of revelation, perceived by the intuitive, imaginative reason; that which is its own reason and its own evidence. Doctrine enlarges and varies in application to exigencies of human history. Doctrine and wisdom and truth and life and God are one. *Heresy* is in denial or in transgression at this point. Dogma is what comes of process of the logical or discursive understanding, and whenever used as crucial test in determining the validity of the faith of one, gendereth to bondage. How notable a fact is that which signalized Wesley's claim to free thinking, when, in furnishing the Methodist Church with "articles of faith," he eliminated fifteen of the thirty-nine to which his own ordination (according to the claim of some) obliged him. He remodeled some of the twenty-four he passed over to us, in order that they might quadrate with the "new theology," whereof he and Watson and Fletcher and Clarke were exponential. I wish to ask right here: Was it reprehensible in these to remain in a church that was Calvinistic, and yet urge, as they did, the Arminian scheme in the very teeth of "the articles" of the church? "Blessed is he that condemneth not himself in that which he alloweth."

Under stimulus and inspiration of the "law of the Spirit of life" did the fathers—the apostles—of Methodism prophesy, and what a thaw from out a stiff old Calvinistic freeze! The *doctrine* which generated Methodism has never been dogmatically formulated. What are the distinctive features of the doctrine, as urged in the origins of Methodism? Not one of them is "articulated" in our twenty-five dogmas. The witness of the Spirit hath no mention therein. The sanctions of the law—heaven and hell—are omitted. Satanic agency is not named. Nor is holiness—sanctification. Whether it was an advantage or disadvantage that American Methodism took a different course from that pursued by the Wesleyan Methodists in Great Britain, I'll not now inquire. The Wesleyans adopted no dogmas, no articles of faith. And yet they are as compact, aggressive and conservative as any church on the globe.

In respect of creed, I would simply say that it is a term properly expressive of what is based on historic fact. Take the creed of Methodism—what is termed the Apostle Creed. Each averment is that of fact, not of logical deduction, or speculative hypothesis. It hath its differentiation from doctrine and from dogma in just that. It is, therefore, infelicitous to confound creed with dogma or with doctrine.

In regard to the twenty-five articles there has been, occasionally, discussion in our church journals—ministers and laymen having varient, but not contradictory, philosophies of what we hold in common. That on "original sin" has been occasion of most disputation; but as all are agreed that there is necessity for a "new birth" in order to holiness and heaven, certainly there may be an agreement in disagreement—unity in variety. How varient, and yet not contradictory, the historic accounts of Christ's resurrection by the four evangelists! "Jerusalem which is from above is free; the mother of us all!" All thinking, that is thinking at all, is free thinking; and all free thinking is advanced thinking. All genuine progressiveness is conserving in the same degree; and there is no conservation except as there is growth. There may be rapid and much vaunted enlargement without growth. Sinuous compactness and rigidity of nerve are quite other than mere increment of fat. Dint of hard thinking and electric thrill from touches of the genius of life qualify for utterance that is in apology for nothing. Such "sayings" as were self-attestive, from the lips of the Master, organized victory. We are simply to see and say, with the foregone conclusion that our whole reward is in seeing and saying. Perish every bauble that may be possibly imagined as reward for attorneyship. One's birthright for a mess of pottage!

CADIZ, Kentucky.

Church Schools.

MR. EDITOR: As the church papers have been teeming lately with articles on the subject of church education, which is a matter of very great importance indeed, I beg leave to make a few remarks:

I don't think that the trouble complained of ("too little patronage") ought to be attributed so much to "indifference," or "too many schools," as to the cost of conveyance, board, etc.

For instance, conveyance from Opelousas to the Vanderbilt University is about $30, and back home again $30—amounts to $60 for conveyance alone for one boy. Now, I have two boys yet, and conveyance alone for them would amount to $120 to get to and from ten months' schooling. At present I will say nothing about the cost of tuition. Now, the board will cost from $15 to $25 per month—say $20. That would amount to $400 for board alone for two boys ten months. So you see that aggregates $520 for the conveyance and board of two sons to get the chance of ten months' schooling. But now to that sum must be added the cost of tuition, books, clothing, etc., for there will be *considerable* of *et ceteras* besides the few items mentioned. But I have a daughter also yet to educate, and it will cost more than half of the amount estimated for the two sons to put her through college. One thousand dollars would hardly cover the three for one term of ten months. So three or four terms would cost at least $3,000 or $4,000. Now, how many (that are far from "indifferent") are able to stand that expense these hard times? But bear in mind that some families—a goodly number of them, too—are blessed with more than three children. And, furthermore, let it be borne in mind that, besides footing the bills for the children off at school, there is the family at home, the preacher in charge, the presiding elder, the Bishops, widows and orphans, ministerial education, church extension, home and foreign missions, and the poor—all have to be provided for, and not only so, but heavy taxes have to be paid annually, and various other calls for money have to be met continually. Now, where is all this money to come from when our leading staples (cotton and sugar) sell for less than the cost of its production sometimes, and never much above it; and the laborers too frequently fall behind their supply bills, and the planters have to foot them, too? And, while ours is an agricultural country, it is a fact, and a very knotty one, too, that labor is becoming more and still more worthless, and planting less profitable and more precarious. I "speak from the books." I write no fancy sketch. I make no guess-work to sustain an imaginary conclusion. The case, as I state it, is terribly true. And something must be done to remedy the existing state of things, or the South is destined to retrograde and loose its former prestige.

For a long time I have been pondering these things, and it has seemed to me that some plans might be systematized to reduce the cost of educating our children, and lessen the danger attending prolonged absence from home and its influences. We repel the charge of "indifference," and ask earnestly for some feasible and safe way of having our children educated. As things are, and have been for a long time, I have most of the time thought it better and safer to employ private teachers at home. I don't wish to be understood as complaining of the charges as things are arranged at present. But, for years, it has seemed to me that, instead of having fewer preparatory schools, have more of them ably officered with really good men, known to be also good educators, with well-arranged stewards' halls, conducted by good, practical men, where all the boys, uniformed alike, must be required to board and act as well-ordered families, would be a good plan—better, cheaper, and safer than sending children away off from home at so much cost for conveyance, far removed from home influences, scattered around to board in different families, foot-loose to run into demoralizing associations and form bad habits—sometimes, and too often, ruinous habits—while wasting money, time, and, worst of all, the pious impressions they carried from home.

How would it do for the Conferences to have in each parish or county a preparatory school, and supply them—appoint to them good and suitable teachers, stewards, etc., and hold them all to rigid account annually for the perfect working of the whole machinery from the dining-room to the recitation hall, and discharge promptly for delinquency? It has long seemed to me that some such plan might be so arranged as to educate children at less than half the present cost, and one-tenth of the risk to their religious character, while ten times as many children might then be educated as are now.

By requiring all the boys to uniform alike, and fare alike, not only could judicious economy be enforced, but, all the boys being placed upon equal footing, good feeling and good order would prevail. It never has, and never will, work well to have a school, where the wealthy are allowed to "clothe in purple and fine linen, and fare sumptuously every day," while the poor have to wear cheap clothes and live on cheap fare all the time. The distinction would be so painfully invidious that the poor would prefer to stay away in ignorance, rather than be subjected to such humiliating mortification. Make a cheap uniform fashionable, and allow no other costume, and all would feel satisfied to wear it, and all would feel equally contented, and more equally respected, and more encouraged. And a boarding establishment, by having all the patronage, could afford to give good fare at cheap rates upon the same principles that wholesale dealers sell cheaper than those who retail. And then all the boys under the same watchful eyes could be better guarded and trained. And have every place filled by a religious man, who should be made to understand that he was not only expected, but absolutely required to care for and do his utmost to promote the moral principles, as well as to cultivate the intellectual faculties of anyone intrusted to him; and that anyone failing from incompetency or dereliction would be turned out forthwith to make room for one more suitable. Require every man connected with the institution, in any way, to do his whole duty faithfully, or get out of the way. And then require every boy there to comply strictly with every regulation, or go home. Set up a high standard, and work fully up to it.

Now, Mr. Editor, this is a rough outline of a plan, which, it has long seemed to me, might be arranged so as to work well and successfully. Unless the cost of education be greatly lessened, in some way, too many children in the land will have to go uneducated. And too soon Church and State will have too much ignorance to depend upon for stability and progress.

D. W. FOSTER.

PLAISANCE, Louisiana.

The Sunday-School Conference.

MR. EDITOR: Were I not to deem it a word in season, I would not attempt to presume upon your space with remarks on this subject. But some experience, as well as observation, have taught me that much confusion arises in the management of the Sunday-school Conference. Confusion, not only *pro tempore*, but also in the permanent record of the minutes. There is a practice and general tendency to merge the Sunday-school Conference into the proceedings of the District Conference. There is a tendency to give only a cursory or incidental attention, and to relegate to a very unimportant place this institution authorized by the General Conference. When an institution is so much needed as to call forth the action of the representative wisdom and piety of the church, we must certainly try, in making pretentions to obedience, to let it be considered of sufficient importance to be recognized as an integral factor in our church government. I recognize the Sunday-school Conference as integral; as much so as any other department of church government. The District Conference or Annual Conference are not more so.

The following is the law: "It is recommended that a Sunday-school Conference be held in each presiding elder's district, either during the session of the District Conference, or at some other time during the Conference year; and it should be the duty of the presiding elder to furnish in advance a suitable programme, which may be used by said Sunday-school Conference." The formula, "It is recommended," does not make it any less a law than if it had been, "There shall be held." It is only a differing form of initiating the clause. It is not discretional merely; and the clause, "during the session of the District Conference," does not mean that it is to compose *a part* of the District Conference, but it is only a convenience to use the place of the District Conference while a general delegation from the district is present. If it were not independent and distinct, "at any other time" could not be directed. Hence they are two distinct bodies. There should be separate minutes kept, and recorded distinctly, each under its own organization and head. Some of the District Conference records of last year contain *all* that was said on the subject of Sunday-schools, as part, essentially, of the District Conference business, and there was no Sunday-school organization, nor a word recorded about it. There should no less than a day be given to the discussion of the Sunday-school interests. The way in which this subject is treated is dishonoring to the importance of the institution, and, if persisted in, will make it a mere sham.

C. H. OWEN.

MT. PLEASANT, Mississippi.

Christian Advocate.

THURSDAY, MAY 5, 1887.

THE STUDENT OF HAPPINESS.

Would'st thou a happy life attain,
And sing, in joy's ecstatic strain,
Supreme of sorrow, fear and pain?

Would'st thou that light should chase away
The mist-surround from life's earthly day,
And o'er thy path in splendor play

Would'st thou from tranquil fountains drink,
Not tread, as are the clan did here,
Of the fierce floods, where others sink?

Would'st thou, when life's conflict pressed,
Wear armor, on both brain and breast,
Which never fatal stroke confessed?

Would'st thou for every soul-plague find
A healing balm, and purge the mind
From all infections of our kind?

Then must thou from weak slumber wake,
While years are fresh the wrong forsake,
And evermore of God partake.

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The Sunday-School Lesson for May 15, 1887.

BY C. G. ANDREWS, D. D.

THE CALL OF MOSES.

Exodus iii, 1-12.

GOLDEN TEXT: "*I will be with thy mouth, and teach thee what thou shalt say.*"—Exodus iv, 12.

CONNECTIVE AND EXPLANATORY.

Moses was being trained in the court of the Pharaohs for the difficult task of getting his people out from their entanglements with the Egyptians and of leading them forth to the promised land. In order for proper qualification for this business, it was necessary that he should have a religious training to prevent his being led away by the enticements of the wicked court, and that he should be endowed with mental training and with worldly wisdom sufficient to make him a leader and a commander. The religious training he received from his mother, who, in the order of Providence, was appointed his nurse: the knowledge of men and books, of statecraft and military science, he learned in the favored position he held among the most cultivated people then known. Pharaoh, without knowing it, was educating a man who, in process of time, would make use of that very training to take out of his kingdom the most fruitful source of his wealth.

Doubtless, in the midst of this life, Moses frequently thought with sorrow upon the afflictions of his people, and felt his heart swell with the consciousness of a Divine vocation to set them free. When he was "grown," or forty years of age, he went out to visit his brethren, and saw an Egyptian smiting one of them, and he slew the Egyptian and hid him in the sand. This, in all probability, was not done in a fit of anger, or of a desire to avenge his people; but it was done rather in a magisterial capacity, in anticipation of the expected deliverance. This idea is justified by Acts vii, 25: "For he supposed his brethren would have understood how that God by his hand would deliver them."

When Pharaoh heard that Moses had slain an Egyptian, he sought to slay him, and, to save himself, Moses fled and dwelt in the land of Midian, where he found employment as a shepherd, a home for forty years, and a wife. Moses found his wife at a well, just as Eliezer found a wife for his young master Isaac, and just as Jacob found his wife Rachel. Moses took sides with the seven daughters of Reuel, a priest of Midian, against a band of rough shepherds, and helped them to water their flocks. Jethro showed his appreciation of the kindness by making him an inmate of his family and by giving unto him, for a wife, his daughter, Zipporah. She presented him with a son, and he called his name Gershom—"a stranger here"—mournfully intimating that he felt himself a "stranger in a strange land." The land of Midian was situated on the Sinai Peninsula, between the horns of the Red Sea, on its southeastern shore.

MOSES AND THE BURNING BUSH.

Verse 1. "Moses kept the flock of Jethro." The prince has become the peasant. The heir-expectant to the throne of Egypt is a keeper of sheep. Worldly minds would exclaim, "What a fall!" But enlightened piety would see the more glorious calling in typifying him of whom it was prophesied: "He shall feed his flock like a shepherd: he shall carry the lambs in his bosom and shall gently lead those that are with young." "The priest of Midian" was called respectively Jethro, Raguel and Reuel. He combined the offices of priest and prince. In Exodus xviii he is shown to be a worshiper of the true God. He also gives Moses some wise counsel in dividing out the responsibility in administering the affairs of his people between rulers of thousands, of hundreds, of fifties, and of tens. "Back side of the desert: mountain of God, even Horeb." Vast solitudes, rocky heights are fitting places for communing with the great Creator, and for taking on inspiration for a noble life. Horeb is situated near the center of the Arabian Peninsula, where Moses smote the rock, and where Elijah stood when he heard the "still small voice."

2. "The Angel of the Lord." The Angel of the covenant. The second person in the adorable Trinity, even he who was to be the son of Mary. "A flame of fire." Typical of the presence of Jehovah. Ezekiel speaks of God as a fire infolding itself; Luke, of cloven tongues like as of fire. "The bush was not consumed." The true church of God, humble and unpretending, frequently in the fires of affliction, yet providentially preserved.

3. "I will turn aside and see this great sight." It is characteristic of a proper mind, not to say a reverent one, to inquire into the mysteries of nature and revelation. "Can anything good come out of Nazareth. *Come and see.*"

THE CALL OF MOSES.

Verse 4. "When the Lord saw that he turned aside to see." The Lord does not call careless persons, or, rather, careless persons can not hear God's call. Those who "turn aside" from the world are in condition to be divinely guided. "Here am I." An expression of obedient submission to God's will: like Samuel's, "Speak, Lord, for thy servant heareth," or Paul's, "Lord, what wilt thou have me to do?"

5. "Put off thy shoes from off thy feet." Moses well understood the meaning of this, as Egyptian priests did likewise when they went into their temples. It is still the custom in Eastern countries to take off the shoes as we do our hats. The removal of the hat is an expression of reverence for him who is worshiped. The removal of the shoes is an expression of personal defilement and unworthiness to stand in the presence of the Holy One.

6. "I am the God of thy father." Stephen, quoting this passage—Acts vii, 32—uses the plural "fathers." Doubtless, that is the meaning here—fathers running back from Amram to Abraham. "Moses hid his face." Elijah wrapped his face in a mantle when God talked with him. The splendor of the Divine presence is dazzling and awe-inspiring.

7. "I have seen the affliction of my people and heard their cry." "The cries of them are entered into the ears of the Lord of Sabaoth." The cruel bondage, the merciless taskmasters had been predicted, the Divine purpose in them had been accomplished, and now came the day of deliverance. The Lord is the avenger of all such.

8. "I am come down." I take in hand their deliverance. I will be the pillar of fire by night and of cloud by day. "Unto a good land and large." "A land of brooks, of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olive and honey." "The place of the Canaanites." This inheritance was promised in the day that the Lord made the covenant with Abram: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

10. "I will send thee unto Pharaoh." The Pharaoh then reigning was not the one whose daughter had adopted Moses, but a stranger; hence he felt more discouraged at the prospect of prevailing with him to let the children of Israel go out of Egypt.

11. "Who am I?" Paul said, "Who is sufficient for these things?" It is characteristic of true merit to disparage self—

"How ready is the man to go,
Whom God hath never sent!
How dilatory, diffident and slow,
God's chosen instrument!"

The difficulties which Moses saw in the way were manifold. He felt his own incompetency. He was slow of speech both before and after the Lord had spoken to him. He did not believe that Pharaoh would recognize the authority under which he came. He knew that Pharaoh would consent only upon sheer compulsion to let such an arm of his power and such a source of his wealth be torn from him. Moses knew also that his own people had become so entangled with the Egyptians, and that they were so fond of the melons and the leeks and the garlic, that it would be with the utmost difficulty he could prevail upon them to follow him. He said, in verse thirteen, after this lesson: "Suppose the children of Israel should say, 'Who sent you? What is his name?' What shall I say unto them?" "And God said unto Moses, I Am That I Am." Humanly speaking, their escape from the entangling alliances, which had been drawn around them, and from the chains of bondage which had been riveted upon them, was an impossibility. But God assured him.

12. "Certainly I will be with thee." This great deliverance was not to be dependent upon the speech, or the wisdom, or the power of Moses. God only purposed to use him as the instrument through which his mighty triumph should be wrought. Surely God was with him, or he never could have performed the many and the wonderful miracles which finally humbled the hard heart of Pharaoh and prevailed upon him to let the people go. "This shall be a token unto thee." Reference is doubtless made to the miraculous appearance of the burning bush. Look upon this display of my power, see my appearance in this bush, and see my preservation in that it is not consumed, and learn a lesson that I will be with thee and preserve thee. "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." This was not spoken as a token, because it was to happen after the event of which Moses was doubtful. It was simply prophetic. A token or sign to be efficacious in allaying his fears and inspiring his faith must be given then. The token given was God's presence and the miracle of the burning bush. The worship in the mountain was simply prophetic. The prophecy was fulfilled when Moses left the children of Israel encamped before the mount, and he "went up unto God, and the Lord called him out of the mountain." Some think also that there is a prophetic allusion to the giving of the law on Sinai, which is one of the peaks of Horeb.

Geology Breaks Down!

"The so-called fossil remains, deep buried under ground, prove nothing. They are like the bones and horns and hoofs of animals, and there are appearances of tracks of various animals, and such things in abundance no doubt; but these things prove nothing, for it was certainly just as easy for God, in a twinkling, to form the rocks down there that way as any other way."

This wholesale mode of disposing of geology is not popular, but it has attained consent and approbation to some considerable extent, and sometimes in quarters of respectability and even of otherwise fair intelligence. The "six literal days" doctrine must, of course, adopt it. Let us define the proposition: It is admitted on all hands that under the outer crust or skin of the earth, in what geologists call layers, or strata, extending downward, there are found thousands of thousands of what is called fossil remains. That is, in rocks and other places, they find what appears to be petrified bones, shells, animals, whole or parts, also animal tracks and other marks such as feathers, teeth, hoofs, claws, etc. These are so deeply embedded and otherwise conditioned as to render it impossible that they could have been placed there, in the course of nature in any recent period of six, twenty or fifty thousand years. And so, geologists say, they must be real organic remains that have—many of them—been lying there for thousands and millions of ages. And hence, of course, the physical antiquity of the globe is placed very far beyond the six thousand years of so-called Bible history.

But six literal, or twenty-four hour-days, man replies, "These appearances prove nothing; because it was just as easy for God to have created the earth six thousand years ago that way—with all these marks and appearance, as without them in any other way."

I will not entertain a question as to what God could do. I know of no such issue. I hold the Divine omnipotence absolute. But if he did make the earth that way six thousand years ago, then and in that case, no fact can be proven to be true. And I go much farther and hold that no fact can be shown to be even highly probable. Now, let me be held exactly responsible. And further—the reader should understand that I have or claim to have no knowledge of geology—next to none. I never spent six months, possibly not the half of it, in solid study of that subject. So nobody can have any respect for my opinions about that science. I advance none, but am to show, that in the case supposed—viz: that those organic appearances and seeming footprints were "made that way," without the natural agency of real animals, that then there can be no proof nor strong probability of the truth of any fact.

How are supposed facts proven? In strict metaphysical philosophy no facts ever were or can be proved with absolute certainty. Mathematics alone are capable of absolute demonstration. Moral proof, or that which is universally accepted as proof of a fact, is its conformity to the uniformity of nature. A fact is taken for true when it answers to the uniformity of nature. We can pursue the enquiry no further. I illustrate: An animal is decided to be a horse when his appearance is like all horses so far as we have observed the operations of nature in this respect. An old horse is distinguished from a colt by certain marks, size, etc., by the rule that such marks, size, etc., have, so far as we have observed, never been known in a colt a week or year old. This horse, we say, we know to be several years old because he is ten times the size of all young colts and because of other well-known appearances. So we do not hesitate in deciding that this is the old mare, and that the colt, though we never saw either before. And yet we do not know certainly but this supposed old mare was, herself, foaled three days ago. We rely solely on the uniformity of nature in such cases. We have not known a horse three days old to be of that size and appearance. "But could not God make a horse, three days old, just that way as easily as any other way?" What God could do is not the question. Can any man be made to believe that he did?

We expect an apple tree to bear apples. Why? Why not as readily look for it to bear corn or oysters? All the apple trees we have seen or heard of bear apples, and while we do not know but this one may bear potatoes, we settle in the expectation of apples or nothing, relying solely on the uniformity of nature.

A hunter sees, or thinks he sees, a deer's track in the snow: and most men would push on and keep a sharp lookout. But a man who knows he can read d-a-y *day*, sees no evidence of a deer having been there, for could not God cause the snow to fall just so as well as any other way?

A witness testifies as to the age of a certain man, and says he was an old man—at least sixty or seventy years. But really he knows nothing about his age. He does not know that he is that many days old except on supposition of the uniformity of nature in all similar cases so far as our experience extends.

And this is precisely the argument touching the question of supposed fossil remains. Are they real, or are they false representations of reality? Has God been true to nature everywhere else and false here? These petrified rocks were either "made that way," six thousand years ago, according to the "six natural days" theory, or they are the actual remains of real animals deposited there many cons before. If we can rely on nature for the true age or identity of a man, a horse or a tree, why not in the other case? When the Arctic explorers discover a cairn apparently deserted for many years, are they in doubt whether it is real or "just made that way?"

God in nature has most certainly spoken to us, and said something in these fossil rocks, and the only open question is, Has he spoken truly or untruly? If these underground records are to be read as we read the above-ground records—and God did not intend to mislead us by placing false records where we naturally look for truth—then the six twenty-four hour-days theory is exploded, and the "days" of early Genesis must be read not only as the geologist says it must be read, but as the highest literary authority says it must be rendered, viz: an indefinitely long period. And so, when we put the Bible against science, how can an intelligent man be a Christian?

R. ABBEY.

TOULME, Mississippi.

Dr. Abbey Questioned.

MR. EDITOR: In Dr. Abbey's communication, "Theological Skeptic-makers," he seems to present a view of the resurrection rather out of harmony with what this writer has been led to believe—a belief he can not readily surrender, though condemned by so able a theologian as Dr. Abbey. I have always read his pen productions with relish. I admire his extensive research, vigorous thought and forcible reasoning on whatever subject he takes in hand. It seems to me in this instance the Doctor gets matters a little mixed. I can understand him when he claims that the Bible was never intended as a text book on scientific subjects, and that it was not intended to teach astronomy, geology and chemistry. His portrayal of the absurdity of the fathers' undertaking to interpret those sciences by the Bible is correct; yet it seems to this writer that he falls into an error equally as absurd and dangerous when he undertakes to interpret the Bible by the claims of modern science. There is no doubt a complete harmony between the Bible and science if both could be properly understood. But to undertake an interpretation of one by our interpretation of the other, where mystery is involved, is as bad one way as the other. The Doctor says, "Chemistry steps up and says: It is the man, and not the flesh of the man, that is raised with a spiritual body in the resurrection: and he is likely to have it so." Now is it not the Doctor's interpretation of chemistry that he applies to the Bible doctrine of the resurrection? Still more inconsistent, after he declares the Bible is not a teacher of chemistry, he introduces it to prove his view of chemistry in connection with the resurrection. Paul does say, "Flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption;" but by this he certainly intends no more than that the nature of our bodies will be changed by a miracle, so that they can neither suffer or die any more. In this immediate connection he says, "Behold I show you a mystery: we shall not all sleep, but we shall be changed in a moment in the twinkling of an eye at the last trump." Now, if the apostle does not mean that those living will go to heaven with their flesh, what does he mean? He also says, "The dead shall be raised;" and if not the same bodies, flesh and all, with which they were buried, what does he mean?

I have always understood this to be the belief of Christians. I have never heard it claimed that there would be the same conditions attending the body after the resurrection as in this life. Christ is presented to us as an example of what we shall be in the resurrection, of what he was the "first fruits." He certainly came from the grave with flesh and blood. When he appeared to his disciples, they supposed he was a spirit; but he said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." Can there be any mistake here? This was the same body that he afterwards carried to heaven in the flesh, *i. e.* —translated.

Perhaps the Doctor will say, Christ did not see corruption, and Elijah was translated, so neither underwent the disintegrating process of chemical forces. Hence reason is not outraged as it would be in the case of the bodies that decay, and, whose flesh goes to support other bodies, and is scattered to the four winds. After all, man's idea of chemistry is called in by the Doctor to set a limit to the Divine power.

There is a wide difference in the application the Doctor makes of astronomy and geology and the one he makes in reference to chemistry. By the first two he shows the failure that follows any attempt to interpret God's Word by our views of science; in the latter he undertakes to overthrow our faith in a literal resurrection. At least, this is what I get from his communication. We believe the resurrection to be a miracle, and no human idea of science can ever limit the Divine power. Dr. Abbey's is the very mistake skeptics make. We need not stop to ask what means God may use to bring up our bodies, and so change them, as to prepare them for the perfections of heaven. He has promised it and is able to perform it. In so doing he will not contravene true reason, notwithstanding the claims of chemistry to the contrary.

Q. A. OATS.

The Drowning of Methuselah.

MR. EDITOR: I will give my opinion in reference to the drowning of Methuselah in the flood. It is known by all close students of the Bible that up to the eleventh chapter of Genesis, that all historical events are given in general terms, and from that chapter on, a special history. All chronology puts the death of Methuselah in the year of the flood. By tradition we learn that the flood commenced the first of the years—and is known as the years of the flood. As the flood was over the earth over a year, it was from the first to the last of the year. The Scriptures speak only in round numbers of years, except in Noah's case, where it particularizes and gives years, months and days according to our usage. Noah was 599 years, 2 months and 17 days old when "the ark was lifted up above the earth." We speak of the first year of a child's life as being up to the time he is a year old. We are borne out in applying this usage here. Referring to Genesis ix, 28, 29, Noah lived after the flood three hundred and fifty years, and yet all his days were 950 years. As the flood was over a year upon the earth, it ought to be stated that Noah was 951 years of age when he died. This usage is in all history, speaking in round numbers as such events in years—time of the year not named.

In this year, the years of the flood, Methuselah was alive. Genesis vi, 7: "And the Lord said, I will destroy man whom I have created from the face of the earth"—all men. "But Noah found grace in the eyes of the Lord." It is evident that all that was on the earth at that time were drowned except those saved by the ark. The expression in reference to Methuselah—"and he died"—is no proof that he died a natural death. By reference to Genesis vii, 21, 22, the same expression is used, "All flesh died that moved upon the earth, both fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth." And here it seems that the Lord, wishing to remove all doubts in regard to the drowning of all those on the earth, used this sweeping expression, "And every man,"—"all in whose nostrils was the breath of life of all that were in the land died." And it seems that the above was not strong enough. And the Lord (in verse 23) says, "And Noah only remained alive, and they that were in the ark."

Enoch, the father of Methuselah, was a prophet during the patriarchal age. Names were given in reference to character and destiny. Methuselah means, "Man with a spear," "Wild man," or "Plunderer," "He dies," "There is a dart," "There is a sending forth." It seems that he carried death and destruction in his name. Possibly he was named after the second murder in Cain's family, Methusael; possibly his grandfather on his mother's side would seem to indicate close relation to this family of Methusael by his naming his son Lamech. Lamech, son of Methusael, was sixth from Cain; Mathuselah, seventh from Seth, making him cotemporary with a daughter of Lamech, son of Methusael. This general intermarrying is referred to and condemned in the next chapter, and for this God destroyed the earth—not one pure and perfect in their generation except Noah.

Now, Mr. Editor, in summing up the case: Methuselah was alive at the time of the flood. He passed away that year. The sweeping declaration of the Scriptures in regard to all those on the earth; his name carrying death in it; his intermarriage in the family of the wicked—is it not presumable that Methuselah was drowned in the flood?

WM. HOOVER.

SUMMIT, Mississippi.

How few Christians plan largely for Christ. They see the magnitude of the work that God has inaugurated, and that he has committed it to human instrumentality, but they seem not to have the least conception of the resources at their command. And this, too, when they are constantly saying that it is God's work for which he gave his Son, and that he is as willing as he is able to save. There is no movement in the church that is really stirring the hearts of one in ten of those who profess faith in Christ to do his utmost. What we need is faith in God. Mammon has shown more zeal than the church in every part of the heathen world.—Central Christian Advocate.

Punctuality—It Is All-Important.

It is a matter of surprise and regret how many persons disregard punctuality, which is the chief secret of success in every department of business, and every enterprise in which we may engage. Many utterly fail in the accomplishment of a specific object simply because they have not respected this great business essential, and disaster instead of success has baffled their efforts.

In the varied interests of social and domestic life we must acknowledge its value, as we do in the great commercial, political, ecclesiastical, and military relations of the world. The neglect of this virtue causes dissension at home when the meals are irregular, and members of the family often waste precious moments of time waiting for the usual bell-note to summon them around the table where the tardy mistress has failed to be seated to perform the duties of the occasion. The master of the house, perhaps a merchant, has lost several customers by the delay; the daughter, it may be, is a teacher in the public school, and her tardy appearance at her post of duty has aroused disaffection that may end in her final dismissal.

That lawyer has the reputation of being unpunctual, and his clients soon go elsewhere for advice and prompt action. The poor mechanic has fewer and fewer contracts because he can not be depended upon for despatch. The farmer fails to engage his load of produce because there is no reliance to be put in his contract that it may not be filled at the appointed time. There is no profession, vocation, or station of life that is not more or less affected by this fatal vice of delay.

All of the great Corsican's victories were achieved by a proper respect for this so much neglected virtue. It was his custom to manuever over wide tracts of territory to cause doubt with the foe what point he would attack; and when fully ready to strike a blow, to concentrate all his strength, and fall without a moment's delay upon some weak point of the *widely* extended and imperfectly fortified country. Of couse it was imperative that every division should be ready to reach a specified point just at the moment of attack; and how all-important it was that the strictest punctuality should be observed in every movement. The allied armies could not fail to see the wisdom of his tactics and the value he attached to punctuality, and soon brought the same potent powers to bear upon him and his famous veterans; and this it was which proved the secret of the great Waterloo triumph. Blucher was punctual at Mont St. Jean, while Grouchy was not; and Wellington's star was in the ascendency while Napoleon's set forever in a midnight of gloom.

In mercantile pursuits, too, we see the importance of punctuality: insurance policies have not met prompt attention, and irretrievable losses have followed. Thousands of city merchants and manufacturers and publishers suffer beyond computation from a lack of punctual payment of country customers; and the general penalty of protest inflicted by banks is the only safe and wise policy to remedy evils that are ever arising from this same wanton disregard of punctuality. —Baltimorean.

Horses, Cattle and Chickens.

For colic and grubs, for lung fever, coughs or hide-bound, I give Simmons Liver Regulator in a mush twice a day. You can recommend it to everyone having stock as the best medicine known for the above complaints. In using it with my chickens, for cholera and gapes, I mix it with the dough and feed it to them once a day. By this treatment I have lost none where the Regulator was given promptly and regularly. E. T. TAYLOR,
Agent for Grangers of Ga.

Modern Surgery.

While unæsthetics have rendered the gravest surgical operations well-nigh painless, other still more recent improvements have rendered them comparatively safe.

It is important that this should be understood, because dread of the surgeon's knife, once reasonable, causes many operations to be put off until the increase of the trouble and its effect on the general health may have rendered the system unable to rally from the shock. In all cases the earlier the operation, the safer it will be.

The changes in surgical methods within a single decade amount to a revolution. The surgeon himself looks back with horror on the surgery of ten years ago. Then the danger—and it was a great and ever present one—was from suppuration and consequent blood-poisoning.

Suppuration was looked on as inevitable. But science now shows that no suppuration is possible, unless the germs of it are introduced from without. The germs were formerly introduced with the hand of the operator, or those of his assistants, or by his instruments, his threads, his sponges, his plasters or his bandages; or they floated in with the infected air, with which every hospital was specially charged.

Now it is known that various solutions destroy all such germs. The operating-room is therefore kept disinfected. So are the surgeons and attendants, especially their hands and nails.

Instruments and sponges are taken, at using, directly from the carbolic solution. Plasters and bandages, and all ligatures for tying blood-vessels or sewing up wounds, are rendered aseptic. The skin of the patient is scrubbed with soap and water, and the parts adjacent to the wound covered with disinfecting towels.

"Pus is a thing of the past," says the Medical Record. "The wound is now dressed with no expectation that fever will arise, or that suppuration will occur, or that the dressings will require renewal. The patient eats and sleeps well from the first, and the surgeon removes the dressing only to find the wound united"—and this, too, though the largest wounds are fully sewed up, and without drainage tubes.

Formerly, the simplest cases of compound fracture were treated with many misgivings; now the worst cases give no special trouble. Formerly, the larger amputations were terribly fatal; now, even in amputations of the thigh, death by suppuration and its results does not occur. Formerly, after tying a blood vessel, there was great danger of its bursting out again; through the effect of suppuration, this danger has ceased to exist.

Enormous abscesses are now freely opened, cleansed with a disinfecting solution, and their walls—sometimes having many square feet of surface—being pressed together, promptly unite with uniform success.—Youth's Companion.

A Trial by Jury.

That great American jury, the people, have rendered a unanimous verdict in favor of Dr. Pierce's Pleasant Purgative Pellets, the standard remedy for bowel and stomach disorders, biliousness, sick headache, dizziness, constipation and sluggish liver.

The Antarctic Ocean.

The Antarctic Ocean occupies a position around the South Pole similar to that of the Arctic Ocean at the opposite end of the earth. It fills all the space to the south of the Antarctic Circle. It differs vastly, however, from its northern homologue, for, instead of having land at its outer circumference, it has water. While the North American, the European and the Asiatic coasts encircle the Northern Ocean, the Pacific, the Atlantic and the Indian Oceans mingle their water with those of the frozen zone at the south.

As it differs in physical conditions, so also it differs in having received much less attention from the world at large. While the aim of innumerable expeditions for the past four-hundred years has been to find a northwest passage to Asia, to plant a flag at latitude ninety degrees, or rescue some unfortunate commander and his crew from a horrible fate, and while thousands of dollars have been expended, and hundreds of lives have been lost, there is a strange contrast offered when we turn to the far south. The expeditions which have been sent out by the great nations of the world to explore the vast watery expanse about the southern pole are so few as to be counted on the fingers of one hand, and all the ships which have left records of any extensive explorations beyond the Antarctic Circle might be counted on the fingers of two hands. And yet "within the periphery of the Antarctic Circle," says Lieutenant Maury, "is included an area equal in extent to one-sixth of the entire land surface of our planet. Most of this immense area is as unknown to the inhabitants of the earth as the interior of one of Jupiter's satellites. * * * For the last two hundred years the Arctic Ocean has been a theatre of exploration; but, as for the Antarctic, no expedition has attempted to make any persistent exploration, or even to winter there." It is noteworthy, too, that in the voyages which have been made not a ship nor a life has been lost south of the circle. "It does not appear," says one writer, "that Antarctic voyages would be attended with any excessive degree of danger. * * * It may even be found that the Antarctic barriers are impenetrable; but this has certainly not as yet been demonstrated."—Popular Science Monthly.

HONORABLE EMPLOYMENT.—How often an honorable and legitimate employment is derided. "What! become a factory worker?" says one, as if character were to be degraded by honest toil in human avocations. "Do you really mean to be a book agent?" says another, as if the pursuit of this calling were a mark of the loss of manhood. Factory employees and book agents may safely pursue their callings in spite of an occasional slur, and evince such business tact, and business capital, as to put to shame the fastidious critic. It is far better to toil, even in the din of a mill or plod from home to home to sell a good book, than to fold one's hands in idleness, because of over-niceness about our avocation. Honesty, integrity and purpose will make a factory worker or book agent a success and map out for them a career of prosperity, which will reward the diligence that secured it. And when years are sped, the factory toiler, or book agent plodder, will live in mansions and command positions which the croaker never can reach. Work nobly and well if the factory be your present sphere, work nobly and well if yours be the task of selling books as an agent, and for such faithful and honest work, the fair-minded will have no words of scorn, and you will enjoy the triumph of sure and honest success.—Exchange.

TO YOUNG CHRISTIANS—More than fifty years ago, the late Dr. Leonard Bacon closed a sermon to young Christians with the following appeal, the spirit of which was grandly illustrated in his after life:

"Would to God I could make you know what results are depending upon you; what interests of the church and of a dying world are involved in your future character and efforts. When I look at the young Christians of this age, and reflect that they are soon to sustain the ancient glories of the church of God—when I look abroad on the earth and see the crisis that is at hand—when I listen to the cries that come from every quarter of the world, summoning the people of God to new efforts and more splendid exhibitions of piety—I seem to see the hoary generations that are passed rising up from their repose to watch over the young followers of Christ: I seem to hear the voices of blessed spirits from above cheering them on in the career of piety: I seem to see a world in misery, turning its imploring hands to them, and beseeching them to be worthy of their privileges, worthy of their noble destiny; I seem to hear, I do hear, God himself speaking from the heavens, 'Ye have chosen the better part; be faithful unto death and I will give you crowns of life.'"

Every boundary-line looks across to the unbounded, and every pulse of life takes hint of the life everlasting.—Hugh Smith Carpenter.

MISCELLANEOUS.

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MISCELLANEOUS.

Listen to Your Wife.

The Manchester Guardian, June 8th, 1883, says: A one of the "Windows"

Looking on the woodland ways! With clumps of rhododendrons and great masses of May blossoms ! ! ! "There was an interesting group.
It included one who had been a "Cotton spinner," but was now so
Paralyzed ! ! !
That he could only bear to lie in a reclining position.
This refers to my case.
I was first attacked twelve years ago with "Locomotor Ataxy"
(A paralytic disease of nerve fibre rarely ever cured)
and was for several years barely able to get about.
And for the last five years not able to attend to my business, although
Many things have been done for me.
The last experiment being Nerve stretching.
Two years ago I was voted into the
Home for Incurables! Near Manchester, in May, 1882.
I am no "advocate;" "For anything in the shape of patent "Medicines?
And made many objections to my dear wife's constant urging to try Hop Bitters, but finally to pacify her—
Consented. ! !
I had not quite finished the first bottle when I felt a change come over me. This was Saturday, November 3d. On Sunday morning I felt so strong I said to my room companions, "I was sure I could
"Walk!
So started across the floor and back.
Hardly knew how to contain myself. I was all over the house. I am gaining strength each day, and can walk quite safe without any
"Stick!"
Or support.
I am now at my own house, and hope soon to be able to earn my own living again. I have been a member of the Manchester
"Royal Exchange"
For nearly thirty years, and was most heartily congratulated on going in the room on Thursday last. Very gratefully yours,
JOHN BLACKBURN.
MANCHESTER, (Eng.) Dec. 24, 1883.
Two years later am perfectly well.

One Experience of Many.

Having experienced a great deal of "Trouble!" from Indigestion, so much so that I came near losing my
"Life!"
My trouble always came after eating any food—
However light,
And digestible,
For two or three hours at a time I had to go through the most
Excruciating pains,
"And the only way I ever got"
"Relief?"
Was by throwing up all my stomach contained ! ! No one can conceive the pains that I had to go through, until
"At last?"
I was taken! "So that for three weeks I lay in bed and
Could eat nothing ! ! !
My sufferings were so that I called two doctors to give me something that would stop the pain.
Their efforts were no good to me.
At last I heard a good deal
"About your Hop Bitters!
And determined to try them."
Got a bottle—In four hours I took the contents of
One ! ! ! !
Next day I was out of bed, and have not seen a
"Sick!"
Hour, from the same cause, since.
I have recommended it to hundreds of others. You have no such
"Advocate as I am."
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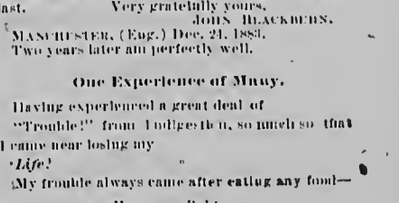

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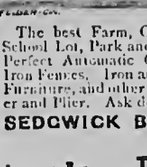

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT.

THURSDAY, MAY 5, 1887.

Briefs.

The number of women engaged at other than household work in the United States is estimated at 3,000,000, and of these 600,000 are agricultural laborers, mainly in cotton fields of the South; 640,000 are employed in the manufactories of various kinds, while 530,000 in the laundries insist that the "Chinese must go;" 280,000 are milliners, and 200,000 find employment as dressmakers; 60,000 earn their bread in the tailor shops, and 600,000 as saleswomen, teachers, telegraph operators, typewriters, book-keepers, typesetters and nurses; and many other occupations find small numbers a livelihood. There are in round numbers 2,500 female physicians in the United States.—The American.

The returns of the results of our ecclesiastical year 1886-7 are all in, and the following are the figures: Traveling preachers, 4,434; local preachers, 5,989; members, 1,056,028; total ministry and membership, 1,065,451—showing an increase of 28 traveling preachers, 46 local preachers, 75,383 members, and of ministers and members, 75,457. The footings show that we have 11,207 Sunday-schools, in which 77,516 officers and teachers are instructing 612,519 pupils. The increase over the returns of last year is 585 Sunday-schools, 5,543 officers and teachers, and 50,772 pupils.

Our ministers baptized during the year 33,871 infants, showing an increase over the figures of 1885-86 of 4,325 baptisms. In 1884-85 the statistics of infant baptisms showed a decrease from the figures of the year previous of 1,078. In spite of the fact that we had baptized 29,546 infants that year, some who oppose this ordinance took this small decrease as an evidence that the practice was falling into innocuous, yea holy, desuetude with us. This increase more than balances the account.

Besides baptizing 33,871 infants, we baptized 74,780 adults. The next generation of Methodist preachers will not need to baptize so many adults since the present generation is doing so much in the way of the baptism of children.

Last year our Indian membership showed a decrease of 498; this year there is an increase of 627.—Nashville Advocate.

Sunday-School Anniversary.

The forty-first anniversary of the New Orleans Sunday-school Union was held last Sunday, at four P. M., in Carondelet Street Church. Our readers will remember that from the start of this organization, composed of all our Methodist schools in this city, Hon. William H. Foster has been its president and animating spirit. Its past record is a glorious one; but we could not see any loss of prestige in the exercises of Sunday. Philip Werlein, Esq., is the new president, and he presided with dignified grace and eminent ability. He promises to be a worthy successor of Bro. Foster, and, under his wise guidance and infusion of young blood, we may hope for many more successful anniversaries of our Sunday-school Union.

Prayer was made by the Rev. H. D. Kimball, and the singing and speaking, both in German and English, were very creditable to the children. The large audience was delightfully entertained and even instructed by the little folks. It was altogether a very enjoyable affair. After benediction by Rev. J. B. Walker, D. D., the old and young went home well pleased with what they had seen and heard. Long wave the New Orleans Sunday-School Union, and may its young president long live to give more anniversaries of the same sort!

Editorial Correspondence.

The Illinois Central railroad being a good advertiser in the ADVOCATE, whenever I can reach any place by this route I take it. So, having to attend the meeting of the Hymn Book Revision Committee in Nashville, I left home Monday evening by this road. A run of thirteen hours brought us to breakfast at Holly Springs, Miss., where I paid for the best breakfast I ever had at a railroad station, except one in a little town in Maryland. At half-past one P. M. we reached Martin and connected with the St. Louis and Chattanooga road for Nashville, where we arrived at half-past seven P. M. I thus made the trip by this route, without delay or detention, in a little over twenty-four hours, and made it with comfort to myself, and arrived in time to get a good night's rest preparatory to work with the committee in the important matter of revising the hymn book.

At the first meeting the committee were all present, except Dr. Wilson, of North Carolina, who was detained by some unavoidable cause. The committee holds its meetings in Wesley Hall, of Vanderbilt University. Here they have all the privacy they want, which, perhaps, would not be the case in the Publishing House. Dr. Fitzgerald was elected chairman, and Dr. McLean, vice-chairman, and Prof. Tillett, secretary of the committee. The first day's work developed the fact that there had been a remarkable unanimity in the preliminary sections in regard to the elimination necessary to a proper revision of the hymn book. With respect to the emendation or elimination of a hymn, the two-thirds' rule obtains, and, as the majority of the committee are known to be eminently conservative, the church at large need not tremble for the safety of the hymn book. And when the fact is considered that our revision has to pass the judgment and conservatism of the college of Bishops, "assurance is made doubly sure" that the old book will not be "torn to tatters." The committee goes to this work in the fear of God and in reliance upon the leadings of the Divine Spirit, and I think the work will be well done and will meet the demands of the times and receive the approbation of the church.

The manager of the Publishing House reports the business as in a fine condition; but the agent, Dr. McFerrin, is now prostrated with pneumonia, from which there is no hope of his recovery. He has served the church long and faithfully. His career as a servant of the church has indeed been almost without a parallel, and he expresses himself as willing and ready to give in the account of his stewardship. Looking at his long life of labor for the promotion of the Lord's cause, we may say appropriately—

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

C. W. C.

NASHVILLE, TENN., April 27, 1887.

Nashville certainly has a good foundation, if being founded upon a rock means anything in that way. I have seen more rocks, than in all my life put together in Louisiana. There are rocks and rocks. Houses and bridges and streets and pavements and roads and fences are built of rocks. They are on top of the earth and in the earth and under the earth. All of which goes to show that this is a substantial city, which can not be shaken, like ours, by the passing carts and wagons. These people have no fear of sinking before their eyes. To the man who lives where there is no bottom to the mud, and who is continually reminded that there may come a great subsidence which may leave him he knows not where, this "rock-bottom" foundation is a subject of continual admiration. The boom in real estate which I noticed when I was here in February seems to have settled down into a normal condition. One gentleman told me that it ran so fast that it ran itself out of breath. This is not the only boom that came too soon and ran too fast.

The better portions of the people are somewhat exercised on the subject of the Sabbath law. There has been some serious infractions of the law and better sentiment of the law-abiding citizens in the matter of baseball playing on Sunday, which have awakened them to the fact that even in Nashville there must be a fight made for the sacredness of the day. Some of the secular papers have come out pretty strong in favor of enforcement of the Sunday law. The American says: "The law prohibits Sunday ball playing, and the game played Sunday was in deliberate and flagrant violation of that law, and the American joins with those who demand an enforcement of it. It is never productive of good to let the laws of the State go unenforced or to permit them to be disregarded with impunity, and thus fall into contempt." Suppose our great dailies should thus speak out upon the subject of baseball playing on Sunday! Alas! it is not a supposable case! The friends of the law and morality seem to be in earnest upon this point here, and we give them our hearty sympathy.

The Hymn Book Committee is working carefully and prayerfully, and the close of the third days' work brings out the fact more strongly that each one has in mind the general interest of the church in this matter. It was a wise thought in the Bishops to select men for this work from sections of the church so widely apart, for by this very selection the general interests will be the better conserved. The committee have felt all along the void created by the enforced absence of Dr. Wilson, of North Carolina, who is detained at home by a severe spell of sickness. The committee hope to be able to turn their work over to the Bishops by next Tuesday. I don't suppose any member of the committee entertains the hope of being able to make a hymn book that will satisfy the wishes of the whole church. Perhaps each looks more at the *necessities* of the church in this matter than at the *wishes*. A book that would satisfy the desires of the whole church would carry its own condemnation with it.

Contrary to the expectations of everybody, Dr. McFerrin took a turn for the better to-day, though there is no hope of his getting up again. Joseph Cook, of Boston, is to lecture here to-morrow night and also one night next week. Bishop Wilson has arrived in Baltimore from his long trip East, and we are expecting some good missionary talks from him next week. The papers this morning reported that Rev. C. F. Stivers, of the Episcopal Church, and at one time a member of our Conference, was shot and killed in Grenada, Miss., day before yesterday. C. W. C.

NASHVILLE, TENN., April 29, 1887.

Paying an Archbishop's Debts.

The debt of every Archbishop ought to be paid. So ought everybody else's. Debt and ought are synonymns, and we would appear to be trifling were it not for the fact that in practice such a wide distinction obtains. The next question is, Who ought to pay the Archbishop's debts? The first answer is, naturally, The Archbishop. But the Archbishop is not, and what he had is not found. The second answer would be, The Archbishop's friends or partners. But these are so numerous that it is unjust to bar the great masses the privilege of paying something. Of which we wish to discourse.

1. We are not intending to open the question as to the money which the Archbishop had, and then had not. We call no harsh terms or epithets relating to the uses of trust money, deposit money and all other kinds where there is or ought to be a reverence of the *meum* and the *tuum*. We allow that men who are worthy of the highest trust are many times mistaken as to their calculations relative to what an investment or appropriation will pay. Still the very fact is the greater reason why the line of distinction between *meum* and *tuum* should be observed.

2. We are not Romanist in our proclivities; take no stock in a thousand things regarded sacred by good Catholics. But we worship the same Christ. We deplore anything that tends to scandalize Christianity. We never join an infidel in cursing any order of believers on account of the delinquencies of a man or set of men. It is to be as much of a fool and unjust man as the infidel. Every man who is in Christ is touched by the indignities that are offered to his worship by blasphemers.

3. But we must say that there ought to be a discrimination between paying the debt for the sake of the church, and paying it for the sake of the man that made it. Archbishop Purcell was a high functionary in the Catholic Church. He had, *ipso facto*, a functional character as well as private. We waive the discussion of the private, but hold to the functional. Whatever debt was made with a view to advancing the welfare of his church, provided he acted within the limits of his function, became a church debt. Otherwise his debts were personal. It may be said that many entrusted money with him because he was an Archbishop. That makes no difference. If they attached importance thereto, it was their own act.

4. We are not now able to affirm anything definitely as to how much of the Archbishop's debt was personal, and how much was made in the discharge of his office. We have no particular use in knowing just now. As a functionary, he was amenable to his own church. The settlement of that question, then, has nothing to do here. But we are interested in the manner and means of payment of the debt. Either it is a personal debt or a church debt. If a personal debt, it ought to be paid out of his personal sureties; if a church debt, the church ought to pay it.

5. Now, to this point we come: "Can a church afford to organize a theatrical troupe for the express purpose of paying the debt of an Archbishop?" We waive every debate that can be raised upon previous questions and ask the question. Some one answers, "Why not organize a good regular troupe for a long term, just as well as a poor amateur troupe for a special occasion?" We admit the interrogation for all it is worth, and it is worth all it claims to be. I see no reason for turning a member out of the church for going to the theatre to see a good actor play Hamlet, and praying God's blessing on a village troupe that murder Hamlet in cold blood. The Catholic Church has gone into theatrical business on business principles. Our church entertainments are considered religious inversely as they possess business or artistic merit.

6. So much then. We are at the point to which we have been slowly, but surely, drifting, viz: That we must either quit planting the seed or continue to raise the crop. We must either pay debts as debts for conscience's sake, or we might as well go with the Catholics and organize a debt-paying theatre.

7. We do not now ask, How were the debts of the Archbishop made? They are either just or unjust. If unjust, have manhood to repudiate; if just, manhood to pay. There is no middle ground. "But you won't get any of the outsiders to help." Just so; and we are seriously in doubt whether outsiders' help is worth what it costs. We remember a notable instance during our pastorate where loud complaints of ingratitude drove us to an investigation as to how much outsiders had helped in erecting a church. The result was that the outsiders had gotten the finest bargain possible for their investment—about four to one. This in money and about the same in moral effect.

8. There is a lump of cupidity and stinginess in this business at the bottom of the *soi-disant* Christian heart that ought to be excoriated. The fable of the dog crossing the stream with the meat in his mouth is apposite. If we are working for the Master, let us do it. If we are unable to pay as much as we have incurred, let us seriously ask of Him did he authorize the contract. If it is our own, we ought to pay it just as we pay our grocery bills—not get up a theatrical troupe to pay it. If we are sure it is one of the Lord's debts, we ought to give our last mite and trust God to repay us—not go and hire those whom we have left to the "uncovenanted mercies" to help us out of the trouble.

T. A. S. A.

Letter from Japan.

MR. EDITOR: I am sure you will be glad and will rejoice with us that the Lord is working in a wonderful manner in our midst. The work we began in Hiroshima some months since is progressing and widening, and the interest on the part of many in regard to Christianity is intense. The work has gone far beyond our ability to hold it with the force we have on the field. Our hearts are stirred within us when we see so many willing to come from day to day to read the Word of God and drink in the blessed truths as only those can who are earnestly seeking the salvation of their souls.

We have now in the city of Hiroshima forty-eight persons on probation. About eight or ten of these we hope to baptize next Sabbath week. One of that number declares his intention to preach the gospel, and is preparing himself for it by earnestly studying the Bible, and that man is an officer of the local government. That same man has been instrumental in bringing many to hear the gospel. Through his instrumentality we are now teaching a class of forty-eight officials of the local government to read in English, and some of whom attend our meetings. Who will help this man by sending him some good books and who will pray for him? This man is Mr. Ijima, and I hope you will hear more of him some day.

We had one of the most affecting scenes in our church in Hiroshima on Sunday afternoon, about ten days since, when all the probationers were invited to attend a meeting for their special benefit. It is probable such a scene was never before witnessed in a heathen land. After reading, singing and prayer, we began at the head of the list to ask them questions in regard to their present state, and their determination for the future in their profession of faith in Christ.

The first man was a physician. He was asked if he was ready to give up all for Christ. "Dr. Sugiye, are you willing to give up your sake (wine) and observe the Sabbath?" He hesitated, and said: "I can not give up sake, for I am just commencing a practice, and there are times when I am asked to take a little. If I should refuse, it would ruin my practice." "Well, that settles the question with you, if you had rather have your sake than to have Christ. No, I can not argue the question, for it admits of no argument."

"Well, Mr. Mito, have you made up your mind to give up all for Christ? Can you give up your sake, and come and follow Christ and observe the Sabbath?" He hesitated, hung his heart, and we then went on.

"Mr. Sunamoto, Jr., are you willing to close your shop and observe the Sabbath and come and follow Christ?" He replied, "If I should close my shop, and every other one around me have their shops open, it would ruin my business." "Well that settles the matter with you."

"Mr. Ijima, have you made up your mind to give up all and follow Christ?" He promptly replied, "I have made up my mind to give up all for Christ, and this has been my determination for many days." "Thank God for that testimony! Well, we will go on to the next one."

"Mrs. Sunamoto, what is your mind on the subject? Have you determined to give up all for Christ?" She is an old lady, and the mother of Bro. Sunamoto, who is filled with the Spirit of God. She very promptly replied, "I will go with my son who is already a follower of Christ." "Thank God for this testimony!"

At this Bro. Sunamoto arose to his feet, and, with tears of joy, he gave such an exhortation as they never had before, and almost everyone present were in tears. When he closed he said in English, "I am poor." We at once said to him: "Bro. Sunamoto, you are not poor. Jesus is your friend, your brother, and heaven is your home."

We had a local Methodist preacher with us from *Tokio*, and we called on him to pray. He prayed for the doctor and others who said they could not give up their sake for Christ; and such a prayer as he prayed! The doctor groaned, and his daughter, who is an earnest Christian, burst into tears and wept. Soon weeping was heard all around us. The Spirit of the Lord was present, and we are sure it is a time they will never forget. At the close of this good brother's prayer, Dr. Sugiye arose, and said: "I have for a long while hesitated about this matter, but I am determined now to follow Christ even if I am poor. I am willing to give up my sake." Then one and another got up and said they were willing to give up all for Christ.

We do thank God for this gracious presence of his Spirit, for we want to see a spiritual church raised up here, the numbers of which shall go the length and breadth of this land, proclaiming the glad news of salvation through Christ Jesus. Pray for us, dear brother, and pray for these young Christians, and let the whole church pray for us. Pray that God would send more laborers into this field ready for the harvest. There has never been such a field for missionary work since the inauguration of modern missions. If the dear Christian friends at home could only see with what intense eagerness many of the people want to have the true light, they would not withhold the Word of God from them. I am sure we shall have their prayers.

Your brother in Christ,

J. W. LAMBUTH.

P. S.—I have just received a telegram from the natives at Hiroshima, saying, "Come, we are all waiting for you." I leave day after to-morrow. Pray for me and pray for those kind people. J. W. L.

KOBE, JAPAN, March 29, 1887.

The number of immigrants landed at New York, last week, was 12,454.

Notes.

A paper was read recently before the New York and Brooklyn Association of Congregational Churches on "What Congregationalists May Learn from Other Denominations." The two prominent answers were: They may learn sociability from the Methodists, and attention to the religious nurture of children from the Catholics. Those are two very important things for a church to learn. Will some one tell us what the Methodists can learn from other denominations?

"Prohibition kills trade as dead as a hammer." This from Leavenworth, Kansas, is confirmatory of that opinion: "The saloons were closed six weeks ago, and more property has changed hands and more new enterprises have been started and more signs of life has been manifested in the last six weeks than in the six years preceding. Immigration and capital are pouring in, and the town has become infused with a new life and a new hope." That's the way prohibition kills trade and towns. May it thus kill all the towns and cripple all the trades in the country!

We will be very glad if any of our readers will communicate to us privately who is the author of the following, clipped from an exchange:

Some churches revive only when they are stirred up. The life of their members is, for the most part, a menagerie life. They are kept confined in cages when they would like to be running in lawlessness. There they lie all nerveless, listless, and forlorn; their tongues protruded in a listless wagging until some gay-robed exhibitor, bearing a flag of his own, some fancy preacher steps jauntily into the ring to stir them up, and then the dismal spot resounds with dismal life, and this they call a revival.

A good work is going on under the ministry of Dr. Morrison, in First Church, Atlanta. On a recent Sunday he received one hundred and twenty-nine persons into the church, and he says that the conversions have been more in number than the accessions. His meeting lasted four weeks and resulted in one hundred and ninety-four accessions to his church. Many of the leading men of the city were converted and joined the church. Dr. Morrison has been in Atlanta only three months. From every quarter the good news comes in that the Lord's cause is progressing.

The cause of prohibition is growing in a most important direction—a direction which shows that it is taking a deeper hold upon the public mind every day. We notice that it is more and more claiming the earnest attention of the thoughtfulness of the best thinkers, and that they are coming out daily in favor of the movement. And, what is still better, these thoughtful men and women are giving to the world, through the press, the benefit of their thinking on this subject. One of the best things we have seen lately is a little pamphlet entitled, "On with the Revolution, by One of the Revolutionists." We do not mean to say that the author is a recent convert; but we mean to say that his production evinces the very best thinking on this subject. He goes to the "root of the matter," and then goes to the "heart of the matter," and does not leave so much as a peg upon which either the saloon or the license system can hang itself. Temperance workers will find this pamphlet an invaluable aid. Scatter it by the thousand. They can get it from our Nashville House.

How often we become discouraged when, after we have faithfully and conscientiously presented the truth of God, the hearers seem to remain unaffected by it! How many times we have concluded like Jeremiah, "I will speak no more in his name!" And yet the very perversity of the human heart is the best reason for crying aloud and sparing not; for giving continually "line upon line and precept upon precept." Jeremiah himself is a good example for a discouraged preacher. This is a significant verse: "From the thirteenth year of Josiah, even unto this day, that is the three and twentieth year, the Word of the Lord hath come unto me and I have spoken unto you, rising early and speaking; but ye have not hearkened." Ten years of faithful preaching without any visible result! "Be thou faithful unto death and I will give thee a crown of life."

MR. EDITOR: Please say to the brethren of the Grenada District, North Mississippi Conference, that I would be very thankful if they would notify me if they intend bringing their wives. We want them to come.

Your brother in Christ,

J. W. KILLOUGH.

CHARLESTON, MISS., Apr. 29, 1887.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR., Publisher.

Personals.

Rev. J. A. Bowen passed through the city last week on his way home to Holly Springs. He reports Sister Bowen much improved in health; due to the excellent treatment of Dr. Turner as much as the beneficial effect of the coast atmosphere. Bro. Bowen speaks in the highest praise of the kind attention of the good people of Bay St. Louis, and gives a glowing account of the work and workers all along the coast.

Rev. James A. Godfrey has been preaching at the meetings around Waynesboro with the power and effect of former years.

Rev. W. D. Dominick's ministry at Pearlington is being honored of God; improvement in all departments of church work is reported, and the future full of promise. His friends will be glad to hear that the health of Mrs. Dominick is improving.

Miss Alice Jordan has been admitted to practice at the bar of the Supreme Court of Michigan. She was made LL.B. at Yale, last year.

Dr. Joseph H. Parker, of London, has consented to deliver the oration at the Beecher memorial services, soon to be held in Brooklyn.

Prof. Gross Alexander, professor of Greek and New Testament exegesis in Vanderbilt University, has accepted an invitation to edit two volumes in the library of the Lives of the Early Christian Fathers, which is issued under the general editorial supervision of the venerable Dr. Philip Schaff, of New York.

Bishop Galloway passed through the city last week on his return from North Carolina, whither he went to dedicate two churches. He is looking very well indeed, and, after spending a few days at home, will go to Nashville to attend the meeting of the Board of Missions.

Bro. Robert Parvin is slowly convalescing from a protracted fever.

Rev. T. C. Wier, of the North Mississippi Conference, will address the graduates at the approaching commencement of the Memphis Conference Female Institute, at Jackson, Tenn. There will be twenty-five applicants for graduation.

Rev. C. F. Stivers, formerly of the Louisiana Conference, but later of the Episcopal Church, was shot and killed at Grenada, Miss., last week.

Charles Dickens, Jr., has signed a contract to deliver fifty readings from his father's works in this country, beginning about October 1.

Bishop Duncan and Dr. John E. Edwards are to dedicate Edenton Street Church, Raleigh, N. C., on the fourth Sabbath in May.

It is stated that Bishop Hargrove contemplates making his home on Lookout Mountain, overlooking the city of Chattanooga.

Canon Wilberforce, wife and daughter are visiting this country.

Bishop Hendrix is to preach the commencement sermon at the Wesleyan University, Middletown, Conn., next June. This is his *alma mater*.

The venerable Robert C. Winthrop, of Boston, who succeeded Daniel Webster in the United States Senate, but was defeated by Charles Sumner, paid New York a visit a few days ago. He is seventy-nine years old, and remarkably well preserved.

Items of Interest.

Henry Ward Beecher was paid $24,400 by Robert Bonner to write his novel, "Norwood," and he was two years doing the work. Forty dollars a day is pretty good.

A Nashville paper is authority for the statement that "the munificent endowment of $7,000,000, which, by the terms of Mr. Peabody's will, goes, after now some six or seven years remaining, to found and endow a university at some point in the South."

The trustees of the State Normal School, in Nashville, are desirous to secure for its president, in place of Dr. Stearns, deceased, Dr. J. L. M. Curry, the United States Minister to Spain.

It is said that Julius Cæsar, of whom some of our readers may have painful recollections, was the first man to publish a newspaper. It was called *Acta Diurna*, and chronicled marriages, births, deaths, movements of the royal family and news from the wars.

The oldest English newspaper in existence is the Stamford Mercury, which began July 6, 1695.

The Treasury vaults at Washington now contain 2,000 tons of silver and forty-eight tons of gold.

Next year will be the centenary of the Colony of New South Wales, the first convoy of convicts having reached Botany Bay, January 20, 1788. And the colonists are now debating how best to celebrate the event. But none are anxious to trace their origin to the first settlers.

There were in the world in 1886 719,450 miles of telegraph lines, 170,000 of which were in the United States.

The London Methodist Times says: "Last year the Wesleyan Methodist Church, in Great Britain, had 1,979 ministers, 21,579 lay class leaders, and 15,009 accredited local preachers."

Fires in March cost the United States and Canada $40,450,000, or three million dollars above the average in that month for a dozen years past.

Beginning June 5, and continuing four days, Emory and Henry College will celebrate its fiftieth commencement. Bishop Hargrove will preach the baccalaureate sermon, on Sunday, at eleven A. M., and Rev. Samuel W. Small will preach at four P. M. before the Young Men's Christian Association.

The Prince of Wales has sent a portrait of himself to the Boston Ancient and Honorable Artillery Company, of which he was elected an honorary member when in America, in 1860.

The late Catherine L. Wolfe bequeathed her magnificent collections of paintings to the Metropolitan Museum of Art.

In Illinois there are more colleges than in Europe; and one college in Europe has more scholars than the whole State of Illinois.

The Board of Trustees of the University of Tennessee, by an unanimous vote, has elected Prof. J. M. McBride president of the university. He will accept.

The Sunday-school children in Canada Methodism gave $1 31 *per capita* last week for missions.

Baltimore has 301 churches, and nearly 2,000 licensed saloons.

There is a good provision in the Kansas election law. It is that no one shall remain within fifty feet of the polling. He is to go up, deposit his ballot, and retire across the "dead line," as they call it. This prevents crowding and hustling at the voting-place.

During the four years, which ended March, 1886, 525 churches were helped by the Church Extension Society of the Methodist Episcopal Church, South, receiving $115,000, and securing to the denomination about $600,000 worth of church edifices.

The Garfield Statue, in Washington, will be unveiled May 12 by the Society of the Army of the Cumberland.

Temperance Notes.

Another high license bill was introduced in the New York Senate, the nineteenth. It divides the saloons into two classes. The rates are as follows: New York and Brooklyn, first class, $500; second, $100. Buffalo, first class, $300; second, $60. Other portions of the State, first class, $150; second, $30.

The bill for the total prohibition of the liquor traffic in Newfoundland was defeated in the Assembly by the casting of a vote by the speaker. The people are certain that it will be carried at the next session.

The Massachusetts House of Representatives has passed the high license bill to its third reading by a vote of 188 to 89.

Thomas Steward was convicted on April 2, at Burlington, Vt., of ninety-one offenses against the prohibition law, and fined $900 and costs, with an alternate sentence of over 3,000 days in the workhouse.

The Delaware House of Representatives, by a vote of fifteen to six, passed a high license bill grading the liquor license fees from $400 for Wilmington down to $200 for villages and country taverns, and limiting druggists to the sale of liquor on physicians' prescriptions only, and to one sale on each prescription.

Beer brewing is on the increase. In 1885, 19,642,870 barrels were brewed, but in 1886, 21,912,422 barrels were brewed.

The committee of the Tennessee Legislature, appointed to report on the number of liquor dealers in the State, say that there are 1,647 dealers in Middle and West Tennessee, and that they owe the State over fifty thousand dollars in taxes.

The vote on the license question, in all but fifteen towns of Massachusetts, gives the following results: the "Yes" vote is 92,013; the "No" vote is 107,384. The majority for no license is 15,371.

The majority against prohibition in Michigan was 5,835.

North Mississippi Conference.

The Grenada District Conference is to be held at Charleston, June 2–5. It will convene at two P. M., Thursday, June 2, and the opening sermon will be preached at night by the Rev. R. A. Burroughs.

C. N. TERRY, P. E.

Notice.

The Brandon District Conference will meet on Thursday, June 2, instead of May 26.

D. A. LITTLE, P. E.

APRIL 20, 1887.

City Mission.

At Carondelet Street Church, next Tuesday, at half-past seven P. M., the regular monthly meeting of the New Orleans City Mission of the Methodist Episcopal Church, South, is to be held.

All the members of the various Southern Methodist Churches of the city, together with all others who are friendly to the cause, are cordially invited to be present. Some of the committees are already at work and others soon will be. Interesting reports are to be made. Let the workers in this most inviting and thoroughly Christian field of labor have the backing of a packed basement of Methodists and friends ready to lend all needed help. There is nothing of more importance demanding the attention and efforts of New Orleans Methodism than the work of the City Mission.

JOHN T. SAWYER, P. E.

Louisiana Notes.

Thirty-one town lots were sold in Gibsland in a single day last week.

Last Monday the public school building on Little Caillou, Terrebonne parish, was burned.

Star mail service has been established between Donaldsonville and Burnside.

The annual Sunday-school Convention of the State will be held in New Orleans, at Carondelet Street Methodist Church, on Friday and Saturday, May 13 and 14, 1887.

The New Iberia National Bank commenced operations on the twenty-sixth instant.

Prohibition mass meeting will be held in Ruston, La., May 5.

Mr. H. D. Coleman, the foundryman, has just completed twelve passenger coaches for the steam trains of the West End railroad.

The fifth annual convention of the Louisiana Woman's Christian Temperance Union met at Shreveport, on April 29.

As an evidence of the progress of the farmers of Lincoln and Claiborne parishes, it is stated that merchants no longer keep corn in stock for sale to farmers.

Charbon has made its appearance on the plantation of D. B. Spyker, in Morehouse parish, and has already spread very rapidly throughout the neighborhood and destroyed much stock.

The Advertiser says that there is not a dwelling-house to rent in the town of Lafayette, and but few store buildings vacant.

The gnats are causing the loss of much stock in the northern portions of the State.

Mississippi Notes.

T. J. Cale's saw-mill, at Gloster, with all its fixtures, and considerable lumber, was destroyed by fire on the twenty-seventh.

Kamper & Bushman's saw and grist-mill and cotton gin, at Hattiesburg, was burned one day last week.

By order of the Mississippi State Board of Health, quarantine will commence at the port of Pascagoula on May 1 against infected or suspected ports.

A postoffice has been established at Anchorage, Coahoma county.

Wesson has decided to have a public library.

Wayne county will hold a prohibition election on May 17.

The citizens of Brandon have subscribed $10,000, for which consideration the Vicksburg and Meridian railroad will extend its track to that place. The depot is now a mile from town.

The Methodist Church in Jackson is to be dedicated the third Sunday in May. Bishop Galloway will preach the sermon.

The State Sunday-school Institute was held in Jackson, May 3.

A postoffice has been established at Holder, Lafayette county.

Railroad mail service has been established from Glendale to Lula, over the Mobile and Northwestern railroad, six times a week.

In General Debility, Emaciation,

Consumption, and Wasting in Children, **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites, is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system, and builds up the body. Please read: "I tried Scott's Emulsion on a young man whom Physicians at times gave up hope. Since he began using the Emulsion his Cough has ceased; gained flesh and strength, and from all appearances his life will be prolonged many years."—JOHN SULLIVAN, Hospital Steward, Morganza, Pa.

A Gala Day in Jackson, Miss.

The new Methodist Church will be dedicated on Sunday, May 15. The sermon will be preached by Bishop Chas. B. Galloway, D. D. The afternoon of the same day will be celebrated as Children's Day, according to the action of the last General Conference. At 8 P. M. a sermon will be delivered by some one of the visiting ministers. It is desired that as many of the former pastors of the Jackson Church, and presiding elders of the Jackson district, as can do so, be present and assist in the dedication. They are all hereby cordially invited to attend. The ministers of the Conference, traveling and local, as well as the public generally, are also cordially invited to be present.

C. G. ANDREWS, Pastor.

JACKSON, MISS., Apr. 30, 1887.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR., Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. H. Thomson, 61 to 70 South Rampart St., New Orleans.

NINE YEARS' EXPERIENCE.—Medicine has for so many years, and by so many people been tried without effect, in treating Chronic Ailments, that the public welcome a new method of curing by electric medical appliances. They are especially effectual in Malaria, Rheumatism, Kidney and Liver Complaints. There is no Company that has been able to utilize electricity so fully and satisfactorily as the Electric Pad M'f'g Co., of Brooklyn, N. Y. See their large advertisement in another part of the paper.

A Chicago man, recently back from Europe, was asked what he thought of the scenery in Switzerland. "I don't think much of it," he said, "it's too hilly. Give me Illinois for scenery every time."

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 145 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

"Those who use our goods are very much attached to them," is what a porous-plaster company advertise.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

The fireman who turned a stream of water into a turning bookstore, remarked that he was playing on words.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

A new brass band in Cincinnati has blown all the plaster off its practice room.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract for Pain. You seldom see much allusion to it in the public prints, yet its sale has extended to all parts of the world.

BEAUVOIR, MISS., Aug. 4, 1886.

MR. DANIEL BROWNE, New Orleans—

Dear Sir: The samples of Cocoa which you kindly sent have been received safely, and have been tried by my family, who consider the different preparations of cocoa unusually delicate and agreeable.

With thanks for your courtesy, believe me,

Respectfully and truly yours,

JEFFERSON DAVIS.

"They are, in my opinion, the finest preparations of Cocoa manufactured."

J. G. BELDEN, M. D.

"Decidedly the purest article in the market. Preferable to tea and coffee, and far more healthful." J. T. SCOTT, M. D.

For Sale by Dealers Everywhere.

If your Grocer or Druggist does not keep these goods, send twenty-five cents for sample package of FRY'S CONCENTRATED, MALTED, CARACAS OR HOMŒOPATHIC COCOAS.

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HENRY V. OGDEN, Resident Secretary.
CLARENCE F. LOW, Ass't Resident Sec'y.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator.	$3 50	$2 75
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" " 6 "	7 00	6 50
Weekly "	3 50	2 50
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Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

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ranks with the very best, and no Sunday School management should adopt a new Singing Book without carefully examining one of their "tried and true" Sunday School Song Books.

Voices of Praise (40 cts., $4.20 per doz.) Rev. C. L. Hutchins. Music and poetry dignified and classical, but not dull; in fact, bright and enthusiastic. Very large collection for the money.

Singing on the Way (35 cts., $3.60 per doz.) by Mrs. Jewett, ably assisted by Dr. Hollbrook, whose noble compositions are known and loved in all the churches. This, like the book above mentioned, does excellently well for a Vestry Singing Book for prayer and praise meetings.

Songs of Promise (35 cts., $3.60 per doz.) J. H. Tenney and Rev. E. A. Hoffman—the first highly gifted, musically, and the second the author of many hymns of refined and beautiful quality. One of the newest books.

Song Worship (35 cts., $3.60 per doz.) L. O. Emerson and W. F. Sherwin, both celebrated compilers, composers and leaders, and the latter well-known as having had charge of the music at many Chautauqua meetings.

For other good books, please send for lists and catalogues.

For a lovely little book for the young children of a Sunday School, look no further than FRESH FLOWERS (25 cts., $2.40 per doz.) Emma Pitt. Sweet Hymns, Sweet Music, Pretty Pictures.

Mailed for Retail Price.

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MISCELLANEOUS.

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Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

Catarrh, In its most efficacious for this disease. Cold in the Head, &c. "Pond's Extract Catarrh Cure," specially prepared to meet serious cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples. Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

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Pond's Extract Has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold in bulk or by measure.*

Sold everywhere, Prices, 50c., $1, $1.75.

Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

TARRANT'S SELTZER APERIENT

For INACTIVE LIVER, DISORDERED STOMACH, IRREGULAR HABIT.

When *Biliousness* comes like a foe,
To sap the strength of high and low;
By day the strongest nerves to shake,
By night to keep the brain awake;
Let no one pine away in grief,
For TARRANT'S SELTZER brings relief.

TO CONSUMPTIVES.

USE WINCHESTER'S HYPOPHOSPHITE OF LIME AND SODA. For Consumption, Weak Lungs, Coughs, Asthma, Bronchitis and General Debility it is an acknowledged Specific Remedy. TRY IT.

Price $1 and $2 per bottle. Prepared only by WINCHESTER & CO., CHEMISTS, 162 William Street, New York.

Sold by Druggists.

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OF NEW ORLEANS.

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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

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Stone China Dinner Sets, 125 pieces.....$0
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Colored Band Chamber Sets, new shape.....$3
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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at 1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) on 60 cents to $2 50 per dozen.

WM. H. PIERSON,

20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children often look pale and sickly from no other cause than worms, and spasms are most frequently the result of these hidden sappers and enemies.* When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its unfailing success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A. FAHNESTOCK,** and be satisfied with nothing else.

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Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable and efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

J. E. SCHWARTZ & CO., SUCCESSORS TO B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

Our Young People.

LOOK TO THE END!

BY REV. JAMES YEAMES.

"Well begun" may be "half done;"
But beginning is not ending;
Great successes ne'er are won
By only wishing and intending.

"Start" is good, but "stay" is better,
"Start" alone ne'er won a race;
"Start and stick" is sure prize-getter,
"Staying power" takes foremost place.

Broad and deep lay the foundation,
But be sure you count the cost;
Or you'll rue, in deep vexation,
Treasure spent and labor lost.

Hold *beginner*, mark his folly!
Soon his zeal and means diminish;
Rash, or craven, coward wholly,
He began, but *could not finish!*

Woman's Department Church Extension.

TO THE CHILDREN.

The report of our Mite-Box Brigade will be short this time because up to the close of last quarter but few had entered this branch of the service. But now over 1,500 mite-boxes have been called for, and I hope during this quarter each one will represent a young heart and hand pledged to the Master, one young soul enlisted as a soldier of the cross under the banner of the Prince of Peace, ready to fight for the extension of his kingdom with the Christian's true weapons, faith, love, and good deeds. During this quarter I hope all the children will learn these questions and responses:

For *whom* are you working?

Our blessed Savior, who died for us.

For *what* are you working?

The extension of the kingdom of our Lord.

How are you working for this?

We are helping those God has sent to preach the gospel and save souls.

How are you helping them?

We are building *houses* for them and their wives and little children to live in.

What is the verse on your mite-box?

Who said that? Our Savior. Then when you build homes for the preachers our Savior says you are doing it for him.

At the close of each quarter I shall publish a list of the children that have brought in the largest gifts, naming the child whose gift is the largest in each Conference. This we shall call our "Roll of Honor."

You will see that a little boy out in Montana brings the largest offering this quarter. The next largest is from a little girl in Indian Territory. In the majority of the Conferences the girls are ahead.

ROLL OF HONOR.

Montana—Willie Butler—gift, $3 55; Indian Mission—Lizzie Lynch, $2 60; Tennessee—Cassa and Mamie Mosely, $1 50; Louisville Conference—Florence McCleary, $1 25; Los Angeles—Mary Cathaway, fifty cents.

I hope these little children will persevere, and more of you will enter the list, and at the end of the year we shall see which child in the whole church has brought in the largest gift and win the gold medal to be awarded in March, 1888.

I want to see how many of our children can build for Christ this year. You must remember Jesus says you are doing it for him, and that is the sweetest of it all, for he gave his life for you. Your friend,

LUCINDA B. HELM.

MR. EDITOR: I am a little girl ten years old. Mamma takes your valuable paper, and I love to read the little cousins' letters; so I thought they would like to hear from another little girl. I have three brothers and one darling baby sister. She is so sweet, and laughs when we play with her. I go to the free school, and we have lots of fun. My teacher's name is Miss Jennie Ritz. I like her very much. Mamma and papa are Methodists. Rev. E. B. Ramsey is our pastor. We all love him very much. Old Santa Claus did not forget us Christmas; he filled our stockings. I have a little garden of my own. I can crochet one kind of trimming. I can sew and make up a bed. I have no pets to tell you about; only one old dog named Grandy, after Capt. Grandy Moore, who was captain of the old "More Castle" when she ran the Tennessee river, in the year 1847. We live in town. I will ask a question: Where in the Bible are the words "Prince of Peace" found? I will close now for fear of that dreadful waste-basket. Good-by. Your unknown friend,

EFFIE M. KENDALL.

OXFORD, Mississippi.

MR. EDITOR: I would like to be numbered with the little juveniles of the ADVOCATE; but can not be, I suppose, without writing a letter to "our" column. But if I write like the rest of them do, I will have to say in the beginning of my letter that papa takes your valuable paper, and that Rev. So-and-so is our pastor, we love him very much, and are so thankful to the good Bishop for sending him back to us. Well, of course, all preachers are good; and as the little cousins are speaking so highly of their pastors, I will speak of one, of our Louisiana Conference, who once preached for us, and whom no one ever tires of praising; and that is Rev. E. B. Foust. If there ever was a good man, and a devout Christian, he is one. Our Sunday-school commenced again in April. We have a good superintendent, and I regret that I live too far to attend regularly. I will not ask a question. Success to the ADVOCATE.

BENNIE O. LYNNE.

Almost everyone is troubled with nervousness in some form, and nine-tenths of the prevailing illness comes from nervous exhaustion, brought on by overwork, mental strain or dissipation. No wonder people are asking for a reliable nerve remedy like Moxie Nerve Food: it builds you up, and strengthens your whole nervous system.

MR. EDITOR: I am a little girl ten years old. I have never written a letter to your valuable paper, and as my oldest sister has written, I thought I would write. There are fourteen of us, including papa and mamma. My oldest sister is eighteen, and my youngest brother is two years old. Eight of us belong to the Methodist Episcopal Church, South, of which I am the youngest. I joined last Sunday. We go to Sunday-school every Sunday, at Whittington Chapel. I belong to a class of thirteen; age from seven to fifteen, and all are members of the church. Papa is our teacher. I am afraid my first letter will be too long. So I will close by asking the prayers of the good editor and all the little cousins that I may make a good journey through this present world, and gain a home in heaven in the end.

Your friend,

VERLENA MILES.

HARRISON COUNTY, Mississippi.

THERE are many accidents and diseases which affect Stock and cause serious inconvenience and loss to the farmer in his work, which may be quickly remedied by the use of Dr. J. H. McLean's Volcanic Oil Liniment.

MR. EDITOR: I am a little girl thirteen years old. As I have never written to any paper, I thought I would write to the good old ADVOCATE. I do not think there is any paper published that equals it. Papa will take the ADVOCATE from this on. I know that we will all be delighted with its contents. I do not have much time to read now; but my school will be out in two weeks, and I will have plenty of time to read. Mr. Cotton is pastor in charge this year. Everybody loves him so well. He spent one night with us last week. We are so glad to see him come. I will bring my little letter to a close by answering Rhoda C. Rush's question: There were four anchors cast out when St. Paul was shipwrecked.

Your little friend,

LUCY HOLT.

BENTON, Mississippi.

If your are suffering with weak or inflamed eyes, or granulated eyelids, you can be quickly cured by using Dr. J. H. McLean's Strengthening Eye Salve. 25 cents a box.

MR. EDITOR: I am a little girl twelve years old. I go to Sunday-school every Sunday. My papa takes the ADVOCATE. I love to read the children's letters. I have two brothers, and one sister older than myself. My oldest brother and sister are off at school. I am not going to school at present, but will start as soon as the new school-house is completed. My papa owns a saw-mill. He is sawing lumber for the school-house now. With best wishes for the ADVOCATE, and hoping this will not reach the dreadful waste-basket, I will close. Your little friend,

LIZZIE E. WILY.

DYKESVILLE, Louisiana.

MR. EDITOR: I thought I would answer Charlie M. Gehee's question: The shortest verse in the Bible is St. John xi, 35—"Jesus wept." In Genesis xvi, we find that Cain went to the land of Nod. I am a little girl twelve years old. This is my first attempt at writing for publication, and hope to see it in print. I am,

Your little friend,

LALLIE E. PURVIS.

ALTO, Louisiana.

Farm and Home.

Rules for Family Peace.

1. We may be quite sure that our will is likely to be crossed to-day, so prepare for it.

2. Everybody in the house has an evil nature as well as ourselves, and, therefore, we are not to expect too much.

3. To learn the different temper of each individual.

4. When any good happens to anyone, to rejoice at it.

5. When inclined to give an angry answer, to count ten.

6. If from sickness, pain or infirmity we feel irritable, to keep a strict watch over ourselves.

7. To observe when others are suffering, and drop a word of kindness and sympathy suited to their wants.

8. To watch for the little opportunities of pleasing, and to put little annoyances out of the way.

9. To take a cheerful view of everything.

10. In all little pleasures which may occur, to put self last.

11. To try for the soft answer that "turneth away wrath."

12. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same and been forgiven?"

13. In conversation not to exalt ourselves, but to bring others forward.

14. To be very gentle with the younger ones, and treat them with respect.

15. Never to judge one another, but to attribute a good motive when we can.

16. To compare our manifold blessings with the trifling annoyances of the day.—Toronto Mail.

Selfish Husbands and Exacting Wives.

There have been selfish husbands and exacting wives ever since there were husbands and wives at all, and there have also been, and will continue to be, couples who are truly one, where, whether the wife earns money or not, whatever they may possess, belongs as much to one as to the other. Probably neither husband nor wife is perfect. He has long ago learned that she has her little tempers and petulances; that her opinions on many subjects differ radically from his own; that she is very likely governed by her feelings rather than by her reason—but he loves her through all.

And on her part she has found out that many things which enlist her warmest feelings do not appeal to him at all; that he does not care a fig for her favorite poem, and characterizes us "bosh" the story over which she has shed tears. And yet she knows that no one else could make him so happy, and in making his happiness she finds her own. And they love each other too well to ever truly clash. And at last when that day comes, when, as in the beginning of their life together, they are just two again, they can sit hand in hand at the fireside, and truly say:

"Yet have we treasure left, refined gold,
Love's sterling ore, without its baser part.
The wide old house has left its nestling birds;
But we are left. Ah, love, what need of words."

—Good Housekeeping.

FLOWERS AT THE TABLE.—The beauty and fragrance of flowers add not a little to the pleasure of the table-hour, truthfully said the late Dr. Dio Lewis. A large, fragrant bouquet takes the place of an extra dish. And nothing is so cheap as flowers. During a considerable part of the year they cost absolutely nothing. It is the sweetest pleasure to grow them. The service of flowers at the table, in recalling the lost appetite of the invalid, has long been recognized. Their service in refining the appetites of all is now generally appreciated. It would take a brute to eat like one at a table made sweet by the presence of flowers.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of **Ayer's Hair Vigor** is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to *the same shade of brown* it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. *I look ten years younger.*"

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedlow, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of **Ayer's Sarsaparilla** or of **Ayer's Pills**, in connection with the **Vigor**, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

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FOR CHILDREN'S DAY or FLOWER SUNDAY.

CHILDREN'S DAY ANNUAL No. 1 *with Service*. Price, 5cts. each, or 5cts. per dozen by mail, postpaid; $4.00 per hundred by express, not prepaid.

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containing new and beautiful Songs written especially for this occasion

By ROOT, SHERWIN, DANKS, MURRAY, &c.

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Our New Guide, 88 pp., describes nearly 5000 finest varieties of Roses, the best Hardy Shrubs & Climbing Vines, and New and Rare Flower Seeds, and tells how to grow them—FREE Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co. Pa.

WOMAN WANTED SALARY $35 to $50 per week for our business in her locality. Responsible house. References exchanged. GAY'S M'F'G HOUSE, Franklin Sq., N. Y.

$700 to $2500 A YEAR, clear of all expense, can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. Address P. O. JOHNSON & CO., 1013 Main St., Richmond, Va.

$250 A MONTH. Agents wanted. 90 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

Christian Advocate.

Marriages.

WALSTEN—VANDERBERG.—At the residence of the bride's mother, in Monroe, La., April 12, 1887, by Rev. William Hart, Mr. John Walsten to Miss Ada Vanderberg.

SEARLES—CATCHINGS.—At the residence of W. R. Hudson, Esq., in Vazoo City, Miss., April 18, 1887, by Rev. R. S. Woodward, C. J. Searles (captain of the "Volunteer Southrons," of Vicksburg) and Miss Lonella J. Catchings, daughter of Mrs. E. J. Catchings.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

FELTZ—JAMES RODOLPH FELTZ was born May, 1849, at Haynesville, Houston county, Ga.; moved to Louisiana, January, 1870; received into the Methodist Episcopal Church, South, at Andrew Chapel, by Rev. R. M. Crows, on October, 1877, and died April, 1887.

He was a faithful worker as a member, steward or class leader; not demonstrative, but lived religion every day. He was blessed with Christian parents, who dedicated him early to God. If medical science and tender nursing could have stayed the angel of death, he would be living to-day. His last hours were those of the most intense pain, borne with patient, Christian fortitude. Being unconscious, he left no message of farewell; but the serene smile upon the cold lips, and the life-record of his past, told in silent eloquence of the raptures of his departing spirit. By his untimely death a gloom has fallen over the entire community. The large number of friends who followed his remains to the city of the dead showed how he was loved in life and mourned in death. He was a dutiful son, an affectionate husband, a kind father and a good citizen. He left behind him a loving wife, seven children, his aged and heart-broken parents, two sisters, and other relatives, to mourn; but they sorrow not without hope. May our heavenly Father comfort the bereaved wife and children and his aged parents, who have the deepest sympathy of many friends, and loved ones!

E. J. KENNON.

SHNEY—MARY T., daughter of Robert L. Fox and Sarah A. McKinney, was born in Alexandria, Rapides parish, La., January 25, 1858; was married to G. W. Shuey, March 31, 1885, and died in San Antonio, Texas, February 9, 1887.

Of remarkable personal beauty, great sweetness and amiability of temper, she possessed attractions that won her many admirers and a large circle of friends. She was a dutiful daughter, a loving, unselfish sister, a true friend, an affectionate, faithful wife. She joined the Methodist Episcopal Church, South, in 1875, and remained in its communion until death. Her mother died when she was fifteen years old; but her aunt, Mrs. M. V. McGinnis, was a mother to her and her sisters, and her husband, Col. McGinnis, was a father. Her babe died when eight months old; and her health, feeble at the time, received a shock, from which she never recovered. For months she was an invalid, and at times a great sufferer; but bore all with Christian submission and fortitude. She clung fondly to life and loved ones, especially her husband; but was perfectly resigned to God's will. Gently the "silver cord was loosed," and the patient, trusting sufferer relensed; and, without a doubt or fear, the freed spirit passed from labor to rest. She was sister-in-law to the writer, and to him her memory is precious. J. D. HARPER.

MONTGOMERY—ROBERT MEREDITH MONTGOMERY was born in North Carolina, in the year 1822, and died at his home, near Sardis, Miss., December 31, 1886. He spent some time in the States of Tennessee, Florida and Louisiana. He was for twelve years a merchant in the city of New Orleans. From Louisiana he came to Panola county, Miss., where, in 1864, he was married to Miss Catherine B. Gillion, with whom he lived happily to the close of his life. For a year or two before death his health began to decline, growing gradually worse. When no longer capable of active life and attention to business, he submitted patiently to the confinement of his home, where he was blessed with the loving ministrations of wife and son, and kind attention from other friends. During the latter part of his sickness his attention was directed to his spiritual interests, and the importance of trust in Christ for salvation. On November 27, several weeks before his death, he took upon him the vows of Christian baptism, and was received by the writer as a member of the Methodist Episcopal Church, South. With unmurmuring submission and patience he continued to bear his affliction, expressing a simple trust in God, and quietly passed away on the last day of the year 1887. T. C. WIER.

MCQUIRE—MERRY H. MCQUIRE, son of Mr. Nimrod and Mrs. Elizabeth McQuire, was born in Pearlington, Hancock county, Miss., September 9, 1855. In 1859 his parents moved to Ouachita parish, in which parish all his subsequent life was spent.

Merry was a young man of attractive qualities. His cheerful disposition and manly character made him a general favorite. At home he was a kind, amiable and affectionate son and brother, and was dutiful to his good mother. Blessed with religious home influence, he early gave himself to the church. The writer visited him during his sickness, and he appreciated such services rendered; but for some time before his death his sufferings were so great that he was in no condition to converse with anyone. The skill of the physician and ministrations of his devoted mother and other members of the family were unsuccessful in restoring the dear sufferer; and on February 8, 1887, he died, at the family residence in this city (Monroe). The bereaved family sorrow; but not as those who have no hope. W. H.

The Bible a Century Hence.

Shall our descendants, when they take up this Bible, find the Pentateuch eliminated; the second half of Isaiah put after Daniel, Job made the beginning of the Canon; Hebrews banished; John's gospel declared spurious; and the Book of Revelation only a romantic myth? No. When we shall have passed away, and our names will be well-nigh forgotten, and those who enter upon the study of theological science shall go out upon foreign missions, and open the Bible, and read the sacred books to the people, it will be found that the number is just the same. It will begin as now: "In the beginning God created the heaven and the earth;" and it will end just as now: "The grace of the Lord Jesus Christ be with you all, Amen." And between those two passages not one word will be lost. It will have endeared itself anew to millions of the world's toiling population. New hymns will have been inspired by it, and have taken their sweetest melody from it. New rules of interpretation will have been written, to make clear the sacred words. Hearts which defy all arithmetic to number them, will have feasted on its promises, lived on sublime faith in them, and have gone home to their reward with the words of holy writ upon their lips, as they went out from the vale of tears into the blessed land where they sing one song and speak the one language of the blood-washed and triumphant. All the languages of the world will, I suspect, in less than a century, have been reached and the Bible translated into them. Where will be our Bible? You might as well ask, Where will Gibralter be to-morrow morning? or, Where is Bunker Hill Monument to-day? or, Where will God's sun be a century from now? No, there are no analogies which our eyes see on the fairest field, or in the most distant horizon to express its power. The Bible alone can state its own immortality: "The grass withereth, and the flower thereof fadeth, but the word of our Lord endureth forever."—Bishop Hurst.

Come to the bridal chamber, Death!
Come to the mother, when she feels
For the first time, her first-born's breath,
And thou art terrible!

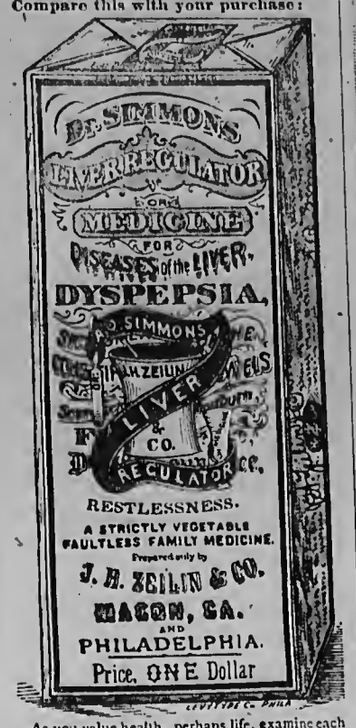
The untimely death which annually carries off thousands of human beings in the prime of youth, is indeed terrible. The first approach of consumption is insidious, and the sufferer himself is the most unconscious of its approach. One of the most alarming symptoms of this dread disease is, in fact, the ineradical hope, which lurks in the heart of the victim, preventing him from taking timely steps to arrest the malady. That it can be arrested in its earlier stages is beyond question, as there are hundreds of well-authenticated cases where Dr. Pierce's Golden Medical Discovery has effected a complete cure.

REDEMPTION A PROGRESSIVE SCHEME.—All theories of progress which lead men to rely on their natural powers in dealing with the truth of God, and to look down on the Bible as a secondary and uncertain guide, in comparison with their own conscience and reason, instead of being the heralds of real advance, are ominous precursors of spiritual delusion and open apostasy of the faith. Men, without the guidance of the Holy Spirit, are just as liable to deadly and fatal error in our times as in any previous age. The louder their boasts of intellectual advancement and superior intelligence, the more plainly the snares of that great deceiver, who is "king over all the children of pride," are weaving around their path. It is only by returning to sit with the docility of little children at the feet of Christ that they can avoid the danger which the prophet has described in such vivid terms: "Give glory to the Lord your God before he cause darkness, and your feet stumble on the dark mountains; and while ye look for light he turn it into the shadow of death, and make it gross darkness."—Rev. T. R. Bircks.

ECLECTIC, ALA., Oct. 20, 1886.
Dr. A. T. SHALLENBERGER,
Rochester, Pa. *Dear Sir*—Last February I received from you a bottle of your Antidote for Malaria, and gave it to a young lady attending school here, but who had not been well enough to go for several weeks, and was quite broken down in health. In a few days after taking the medicine she was back in school again, and has not lost a day the entire summer. I think it is the best medicine I ever knew.
Yours very truly,
R. C. WILLIAMS.

MISCELLANEOUS.

LOOK OUT!
Compare this with your purchase:



As you value health, perhaps life, examine each package and be sure you get the **Genuine.** See the red **Z Trade-Mark** and the full title **on front of Wrapper,** and **on the side the seal and signature of J. H. Zeilin & Co.,** as in the above fac-simile. Remember there is no other **genuine** Simmons Liver Regulator.

THE OPINION OF
Sir Robert Christison,
Baronet, M. D.,
Physician to Her Majesty the Queen, President Royal Association, Professor at the University of Edinburgh, &c.,
Liebig Co.'s Coca Beef Tonic
Is a remarkable preparation. It contains the nutritive elements of the muscular fibre, blood, bone and brain of carefully selected healthy bullocks dissolved to rare old Sherry wine. To be precise, each tablespoonful contains the nutritive elements of one ounce of choice beef, one grain and a half of *pure* quinine, and two grains of iron. It also embodies a concentrated extract of coca, a South American tonic of which Sir Robert Christison, M. D., F. R. S., physician to Her Majesty the Queen, says: "The properties of this wonderful plant are the most remarkable of any known to the medical world. From repeated personal trials I am convinced that its use is highly beneficial and tonic."
New York Depot, 38 MURRAY STREET.

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EPPS'S COCOA.
BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*
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Reference—Rev. H. T. Sharp, Alexandria, Va.

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During the past nine years we have cured, with our appliances, tens of thousands of patients suffering with chronic ailments after all other treatments had failed. We have so much faith in our goods that we will send you *on trial* one of our Electric Modern Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you it costs you nothing. Is not this a fair offer? Different appliances to cure Dyspepsia, Rheumatism, Liver and Kidney diseases, Piles, Lung diseases, Asthma, Catarrh, Lame Back, Ague, Nervousness, Debility and other diseases. Remember we do not ask you to buy them blindly, but merely to try them at our risk. Prices very low. Illustrated book, giving full particulars, and testimonials from every State, and blank for statement of your case, sent free.—Address, at once,
ELECTRIC PAD MANUFACTURING CO., 44 Flatbush Avenue, Brooklyn, N. Y.

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Most Substantial Piano-forte MANUFACTURED.
They have stood the test, and Certificates from the leading Artists, Colleges, Convents and others pronounce them
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Fishing Tackle and Ammunition,
WOODEN AND WILLOW-WARE,
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Axle Grease,	Oars and Oakum,
Baseball Goods,	Oil Cans and Stoves,
Blacking and Blue,	Oyster Tongs,
Clocks and Combs,	Perfumery and Soaps,
Corks and Bottles,	Rope Reels,
Croquet and Marbles,	Stationery,
Knives—pocket and table	Tinware,
Lamps and Trimmings,	Twines and Wick,
Lye and Sal Soda,	Whips and Lashes,
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Clothing and Furnishing Goods,
Successor in Wholesale
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Framing Neatly Done.
PICTURE AND ROOM MOULDINGS,
RUGS, MATS AND MATTINGS.
EDWARD HEATH,
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EDUCATIONAL.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION
The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.
Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.
Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.
Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.
In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.
F. M. GRACE, Pres.
S. J. DAVIES, Vice-Pres.

20,000!
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Talk and Work for Its Interests Now.
Large Results Expected of You for 1887.
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Some of Your People Have Never Been Asked to Subscribe.
Ask Them This Year!
—20,000—
Is the Number of Subscribers That Should Be Reported to the Next Conferences.
WORK FOR THESE FIGURES!
HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending May 3, 1887.)

COTTON.

Low ordinary	8 1/4	@ — —
Ordinary	8 3/4	— —
Good ordinary	9 5/8	— —
Low middling	10 1-16	— —
Middling	10 3/8	— —
Good middling	10 5/8	— —
Middling fair	11	— —
Fair	11 11-16	— —
Galveston middling	10 3/4	— —
Mobile middling	10 5/8	— —
St. Louis middling	10 3/4	— —

SUGAR.

Inferior	— —	— —
Common	4 1/4	4 3/8
Good common	4 1/2	4 3/4
Fair	4 1/2	4 3/4
Good fair	4 5/8	5
Fully fair	4 5/8	5
Prime	4 5/8	5
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/4	5 1/8
Choice yellow	— —	— —
Gray White	— —	— —
Choice whites	— —	— —
Stan. Gran.	5 11-16	5 3/4

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	4 1/4	4 1/2
Good	3 7/8	4
Fair	3 5/8	3 3/4
Ordinary	3 3/8	3 1/2
Common	3 1/8	3 1/4
No. 2	— —	2 7-16
Rough	2 85	3 30

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12 1/2	5 25
Choice	3 75	3 90
Fancy	4 00	4 10
Extra Fancy	4 25	4 35

CORN PRODUCTS.

Cream meal	— —	2 50
Corn meal	— —	2 20
Grits	2 65	— —
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	49	50
Yellow	— —	50
Mixed	48 1/2	49
OATS:		
Western	36 1/2	37
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	17 50	18 00
Prime	16 00	17 00

PROVISIONS.

PORK:		
Mess	17	— —
Prime Mess	16	— —
Rumps	14 50	15 00
BACON:		
Fancy breakfast	11 1/2	— —
Shoulders	6 7/8	7
Sides, long clear	8 70	8 3/4
Sides, short rib	8 3/4	8 7/8
HAMS:		
Sugar-cured	12 1/2	13 00
DRY SALT MEAT:		
Shoulders	6 17 1/2	6 20
Sides, long clear	8 1/4	— —
Sides, short rib	8 35	— —

GROCERIES.

COFFEE:		
Prime	— —	17 3/4
Fair	— —	17
Common	— —	15 1/2
BUTTER:		
Western Creamery	24	— —
Western Dairy	18	20
Common	7	8
LARD:		
Choice	7 1/8	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cotton seed	— —	36
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	3 50	4
POTATOES:		
Louisiana	2 00	3 50
Western	1 40	1 50
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	2 75	3 00
Western	— —	— —

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 3/4	— —
2 lb	8 1/2	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	2 50
Chickens, South'n	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	9	9 1/2
Southern	9	9 1/2
WOOL:		
Lake, per lb	— —	25
Louisiana	23 1/2	24
Burry	9	14
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10 1/2
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	19 00	— —
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

APRIL 26.

The government has decided to apply cloture on Thursday if the opposition persists in prolonging the debate on the Crimes Bill.——At a meeting protesting against coercion, held in South London, a letter was read from Mr. Gladstone, in which he said, "The peace of Ireland and the honor of England are alike involved in the defeat of this unexampled Coercion Bill."——Dr. Parker has postponed his visit to Brooklyn till October.——The subscriptions to the new Russian loan foot up ten times the amount asked.——The unveiling of the Calhoun Monument took place at Charleston to-day. Secretary Lamar was the orator of the day.——The governor has appointed W. W. Moffet, Commissioner of Deeds of Louisiana, to reside at Washington City.

APRIL 27.

Don Pedro, Emperor of Brazil, is reported to be seriously ill.——The Belgian Senate has passed the Congo Loan Bill.——The government of France and Germany are nearing a satisfactory settlement of the Schnabele case.——Mr. Gladstone, in a speech last night, declared his entire disbelief in the accusations made against the Irish leaders.——George Otto Trevelan condemns the Crimes Act.——Lord Rosebury has declared against coercion.——The lower house of the Prussian Diet to-day ordered the Ecclesiastical Bill to its third reading by a vote of 243 to 100.——The Swiss State Council has ratified the copyright convention with the United States.——The voters of the Swiss canton of Solothurn have dismissed the members of the local administration for mismanagement of finances.——The New York Senate has passed a bill providing for high license throughout the State.——The British mail steamer Finland has foundered; mail and everybody on board saved.

APRIL 28.

A dispatch from Perth, the capital of Western Australia, says: A hurricane swept the northeast coast April 22 and 23. The Pearl fishing fleet, numbering forty boats, was destroyed and 550 persons perished.——The steamer Benton, of Singapore, was sunk in a collision with a bark of the island of Formosa and 150 persons were drowned.——A dispatch from Rome says: Rev. Dr. McGlynn, of New York, has again informed the Vatican that he refuses to come to Rome.——Queen Victoria has left Aix-les-Bains, where she has been staying for some time.——A Southern Pacific train halted and robbed at Papago, Arizona. Wells, Fargo and Co. are reported to have lost $50,000.

APRIL 29.

Schnabele has been set free by order of Emperor William.——The House of Commons this afternoon went into committee on the Irish Crimes' Amendment Bill.——There is widespread opposition among the Mexicans to the Presidential Term Amendment recently passed by the Mexican Congress.——The Interstate Commissioners are in session at Mobile.——The Union Pacific railroad has filed its petition, asking for the suspension of Sec. IV. of the Interstate Commerce Law, with the commission.——The British steamship, "Ben Hope," from Vera Cruz to New York, burned off Tybee Island yesterday afternoon. Her cargo was 115,000 gallons of crude petroleum.——The Rev. Dr. Jos. M. Hoyte died suddenly in this city, to-night, at seven o'clock.

APRIL 30.

Schnabele has returned home. At the request of Germany he will be retired from the office of Commissary at Pagny-Sur-Moselle. He will be retired with a pension. *La France* is soliciting contributions of one franc each toward the purchase of a diamond cross for M. Schnabele.——Mr. William O'Brien, the editor of United Ireland, who proposes to deliver a series of addresses in Canada on the Lansdowne evictions, leaves for America to-morrow.——The Vatican has demanded the repeal of the military law that compels young men studying for the priesthood to perform military duty, claiming that it is an infringement of the Concordat.——Treasurer Jordan returned to Washington this morning, and resumed his duties at the Treasury Department.

MAY 1.

King Humbert unveiled a statue of Victor Emmanuel at Venice to-day.——All the persons charged with plotting against the Czar have been convicted and sentenced—seven to death, and the others to life servitude.——There was another riot in Belfast to-day. Several constables were wounded by the mob. Whether any of the mob were injured by the firing of the police is not known.——The death is announced of Athanase Leon Gosselin, the distinguished French surgeon.——The Anti-Poverty Society, founded by Henry George and Dr. McGlynn, held its initial meeting in Chickering Hall, N. Y.——The Interstate Commissioners arrived here Saturday, and will open their session in the Custombouse, at ten o'clock, Monday morning.

MAY 2.

Russia is massing troops on the frontier. The country is in a state of uneasiness.——The Chinese government has settled the currency question by making a contract with a Birmingham firm for the supply of silver and bronze coinage.——Prince Jerome Bonaparte has had an attack of apoplexy, and is in a dangerous condition.——The Marquis of Hartington has written a letter to the Liberal-Unionists advising them to organize a party for the purpose of maintaining their position.——The drouth-stricken portions of Texas have been visited by an eleven hours' rain.——Queen Kopolani, of Hawaii, is in Chicago. From thence she will go to Washington and New York, and then to London.——Dr. Moritz Schuppert, a distinguished physician of the city, died to-day.

Walking advertisements for Dr. Sage's Catarrh Remedy are the thousands it has cured.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

SOME FAMOUS OLD MEN.—The longevity of famous statesmen is remarkable. Imagine Lord Palmerston acting vigorously as Prime Minister of England when over eighty, governing the vast British Empire with steady hand, and making speeches three hours long in the House of Commons, and rising next day as fresh as a man of forty! Think of the venerable Guizot, the French statesman, who at the age of eighty-seven was still writing histories, presiding over religious conventions, and carrying on a lively discussion in the French Academy! The late Lord Lyndhurst made able speeches in the House of Lords when he had passed his ninetieth year; and his long-time rival, Lord Brougham, wrote his autobiography in three good volumes when he had reached nearly ninety years. The Marquis of Landsdowne, who, as Lord Henry Petty, was a leading member of the "All the Talents" cabinet, of which Charles James Fox was the chief, in 1806, was still an active member of the House of Lords nearly sixty years later, in 1863, and died in that year at the age of eighty-three. The Duke of Wellington took part in public affairs until his death, in 1852, in his eighty-third year. In former generations energetic statesmen of advanced years are found thickly scattered through the pages of history. There was the Marquis of Winchester, who remembered Edward IV., the first York sovereign, in 1483, and who, when he died in 1572, at the age of ninety-seven, was holding office under Queen Elizabeth. Referring to the statesmen of our own country, it is a familiar fact that John Adams and Thomas Jefferson, the second and third Presidents, both died on the fourth of July, 1826, just half a century from the day on which both signed the Declaration of Independence—Adams being ninety-one and Jefferson eighty-three. President Andrew Jackson lived to be eighty-two, John Quincy Adams to be eighty-one, Madison eighty-five.—Exchange.

Daniel Browne, sole agent for Fry's Cocoas and Chocolates, is located at 123 and 125 Poydras St., and is prepared to exhibit highest recommendation for purity. See advertisement on fifth page.

A little four-year-old of our acquaintance is very fond of singing bits of "Hold the Fort," which she has caught at Sunday-school. One day mamma heard her singing, "Three-inforcements now appearing," etc. "It isn't *three* inforcements, dear," said her mamma with a smile. And a little while afterwards she heard it again, only this time it was, "*Two*-inforcements now appearing, victory is nigh."

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Brooksville circuit	May	7, 8
Macon station	(Monday)	9
Columbus circuit	(Friday)	13
Columbus station		14, 15
Shuqualak circuit		21, 22
Hebron circuit	(Monday)	23
Louisville circuit		28, 29
Platsburg circuit	(Monday)	30
Chester circuit	June	4, 5
Tampico circuit	(Monday)	6
Walthall circuit		11, 12
Lagrange circuit	(Monday)	13
Sturges circuit		18, 19
Salem circuit	(Wednesday)	22

* H. G. PORTER, P. E.

CORINTH DIST.—SECOND ROUND.

Harmony, at Snowdown	May	7, 8
Blackland, at Pisgah		14, 15
Marietta, at Liberty		21, 22
Pleasant Ridge, at Pine Grove		24
Jonesboro', at State Line		26
Ripley circuit, at Marvin's Chapel		28, 29
Ripley and New Albany, at N. Albany	June	10
New Albany circuit		11, 12

* J. R. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Sparta, at Friendship	May	7, 8
Buena Vista, at Buena Vista		14, 15
Aberdeen station		21, 22
Prairie	June	4, 5
Okalona circuit, at Tranquill		8
Ebenezer, at Egypt		11, 12
Athens		15
Caledonia		18, 19
Fulton and Smithville		25, 26
Tremont		28

* AMOS KENDALL, P. E.

SARDIS DISTRICT—SECOND ROUND.

Senatobia station	May	14, 15
Senatobia circuit		21, 22
Mt. Vernon		28, 29
Mastodon	June	4, 5
Pleasant Grove		11, 12
Eureka		18, 19
Panola		25, 26

The District Conference will convene at Batesville, May 6.

* S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Pine Mountain	May	7, 8
Snow Creek		14, 15
Ashland		21, 22
Hickory Flat		28, 29
Emory	June	3, 4
Cornersville		11, 12
Shelby Creek		— —

* JNO. BANCROFT, P. E.

WINONA DISTRICT—SECOND ROUND.

Newport, at Spring Grove	May	6
Sallis, at Spring Ridge		7, 8
Newtonville		12
McCool, at McCool		14, 15
Zilpha		20
Ethel, at Shady Grove		21, 22
Ebenezer		28, 29
Belzena	June	4, 5

* B. P. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Concordia	May	8
William's Bayou		15
Bolivar		22
Drake's Chapel		29

* J. W. HONNOLL, P. E.

GRENADA DIST.—SECOND ROUND.

Sarepta circuit	May	6
Banner circuit		7, 8
Lodi circuit		14, 15
Toccopola circuit		21, 22
Abbeville circuit		28, 29
Charleston circuit	June	4, 5

* C. N. TERRY, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Shubuta, at Shubuta	May	7, 8
Clark, at Manassas		14, 15
Vossburg, at Goodwater		21, 22
Paulding		28, 29
Lauderdale, at Union	June	4, 5
Meridian station		11, 12
West End, at Sukelina		18, 19
Marion, at Cokers		25, 26
DeKalb, at Marvin	July	2, 3
Adamsville		16, 17
Ilinnsville		23, 24
Hebleberg		30, 31

The Meridian District Conference will be held at Heidelberg, July 28-31.

R. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Terry, at Gallman	May	7, 8
Summit, at Summit		8, 9
Monticello, at Monticello		14, 15
Franklinton, at Mt. Hermon		21, 22
Holmesville, at Water Holes		28, 29
Adams, at Bethel	June	4, 5
Providence, at Hahala		11, 12

J. M. WEEMS, P. E.

BRANDON DIST.—SECOND ROUND.

Westville, at Pleasant Hill	May	7, 8
Shiloh, at Cato		14, 15
Fannin, at Fannin		21, 22
Brandon (District Conference)		28, 29
Raleigh	June	4, 5
Trenton, at Gasque Chapel		11, 12
Neshoba		18, 19
Hillsboro	(Wednesday)	22
Carthage		25, 26
Walnut Grove	(Compound)	29

The District Conference will be held at Brandon, beginning on Thursday, May 26, 1887.

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Silver Creek, at Lake City	May	7, 8
Flora, at Benton		14, 15
Yazoo City		21, 22
Madison, at Livingston		28, 29
Camden, at Thomastown	June	4, 5
Jackson		11, 12
Canton		18, 19
Sharon, at Madisonville		25, 26

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Springfield, at Springfield	May	4, 5
Amite City, at Tangipahoa		7, 8
St. Helena, at Darlington		14, 15
East Baton Rouge, at Blackwater		21, 22
Bayou Sara, at Thompson Creek		28, 29
Woodville circuit	June	3
Percy Creek		4
Woodville		5, 6

J. A. B. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Carey	May	7, 8
Red Bone		7, 8
Mizpah		14, 15
Martin		15, 16
Hayes' Landing		21, 22
Wesley Chapel, Yazoo county		28, 29
Meadville	June	4, 5
Hamburg		6, 7
Pisgah		11, 12

W. L. C. BENNETT, P. E.

SEASHORE DIST.—SECOND ROUND.

Mt. Carmel, at Santee	May	7, 8
Columbia, at Pleasant Valley		14, 15
Seashore, at Bay St. Louis		21, 22
Ocean Springs, at Biloxi		25
Whittington, at White Plains		28, 29
Vacleve, at Shiloh		31
Americus, at Caswell Springs	June	3
Scranton, at Zion		4, 5
Moss Point, at Moss Point		5, 6
Pearlington, at Logtown		7, 8
Covington, at Parker's		10

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Sugar Town, at New Hope	May	7, 8
Montgomery, at Atlanta		14, 15
Alexandria, at Boyce		21, 22
Ada, at Fellowship	June	4, 5
Centreville, at Trout Creek		11, 12
Columbia, at Masters' Chapel	July	2, 3
Trinity, at Wesley Chapel		9, 10

R. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Soraparu and Bentonville ct., at Sor. St.	May	8
Grosse Tete and False River—Harmony		14, 15
Dryades Street		22
Jackson, La.		25-29
St. Tammany Mission	June	4, 5
Algiers and Gretna ct.	(At Gretna	10
	(At Algiers	12
Baton Rouge		18, 19
Morgan Street		26
Louisiana Avenue	July	3
Carrollton and Parker Chapel, at P. Ch.		10
Seashore Camp Ground		13-17
Plaquemine and Don'ville, at D'ville		24

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Lake Providence, at Pecan Grove	May	7, 8
Winsboro		14, 15
Harrisonburg and Nelly—Nelly Island		21, 22
Rastrop, at Rastrop		28, 29
Lina Grove, at Lina Grove	June	4, 5
Oak Ridge		11, 12
Floyd, at Levaughn		18, 19
Waterproof, at Jordan		25, 26

J. D. HARPER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Pleasant Hill, at Phillips' Chapel	May	7, 8
Natchitoches, at Marthaville		14, 15
Coushatta, at Brownsville		21, 22
East Point, at Armstead Chapel		28, 29
Red River, at Lindsley Chapel	June	1
Shreveport		4, 5
Caddo, at Greenwood		11, 12
Mooringsport		18, 19
North Bossier, at Collinsburg		22
South Bossier, at Cotton Valley		25, 26

J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	May	7, 8
Grand Chenier		14, 15
Lake Charles		21, 22
Lake Charles German Mission		22, 23
Plaquemine Brulee		28, 29

S. S. KEENER, P. E.

HOMER DIST.—FIRST ROUND.

Sparta and Saline, at Sparta	May	7, 8

ROBERT HANDLE, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—SECOND ROUND.

Powellon, at Flomaton	May	7, 8
Monterey, at Monterey		14, 15
Pensacola		21, 22
Milton		25
Stockton	June	4, 5
Sepulga, at Mt. Pleasant		11, 12
Gravella, at Friendship		18, 19
Bay Miaette		25, 26
Douglassville, at May Creek		28
Bellville and Hepton	July	2, 3

The Pensacola District Conference will be held at Milton, Fla., beginning Wednesday night, May 25.

W. M. MOTLEY, P. E.

PRATTVILLE DIST.—SECOND ROUND.

Autaugaville circuit, at Rutledge	May	7, 8
Randolph circuit, at Randolph		14, 15
Pineapple circuit, at Snow Hill		21, 22
Bell's Landing ct., at Bell's Landing		28, 29
Black's Bend circuit	(Wednesday)	June 1
Camden and Oak Lawn		4, 5
Pleasant Hill circuit, at Pleasant Hill		11, 12
Prattville		18, 19
Plantersville circuit, at Maplesville		25, 26

H. UHLHART, P. E.

The Test By Results.

When George Stevenson, the inventor of the locomotive, was about to start out on his first trip, he declared that the water in his boiler carried a power that would revolutionize the carrying trade of the world. The same test which decided the merits of the claims for the powers of steam, is a fair one for to-day. One of the most striking of these developments is Compound Oxygen. For a while it also met with incredulity. The idea that it could be stored in water and transported long distances met with the same doubt that had greeted every other new statement as to the powers in nature. But the same perseverance that had in so many fields won success led to patient endurance of the test by results; and they have made it an accomplished fact that oxygen in a compound form can be stored away for future use to be drawn upon as may be required. Tens of thousands are now living witnesses of this truth. The letters received and on file in the office of Drs. Starkey & Palen, No. 1529 Arch St., Philadelphia, from their patients, report cures in asthma, bronchitis, catarrh, dyspepsia, eczema, epilepsy, dropsy, cancer, hay-fever, heart disease, diseases of the eye, of the ear, consumption, rheumatism, diseases of the kidney, headaches, and other diseases. Nervous prostration from mental strain and overwork has in many cases given way to renewed powers and enjoyment of life.

These reports are numbered by thousands and come from men and women in every position in life. A college president in Vermont, writes that though he is well on in years, his voice has been restored so that he can give his lectures and addresses without inconvenience, after for a long time having been a sufferer from throat disease. When such widespread agreement as to results is witnessed, there can be no doubt as to Compound Oxygen. A well-prepared digest of the history and working of this remarkable revitalizer in the form of a two hundred paged brochure, will be sent free by addressing Drs. Starkey & Palen, No. 1529 Arch street, Philadelphia, Pa.

Nothing is so fearful as a bad conscience.—Pythagoras.

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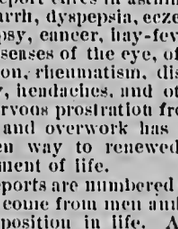

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BEAUTIFUL SHADOWS.

BY EMILIE H. DAVIES.

O the shadows, the beautiful shadows,
That fall at my feet as I pass
'Neath the wide-spreading boughs of the maples,
That mirror their leaves in the grass,
As fairy I almost see faces
And welcomes to me, as the breeze
Sayeth backward and forward the branches
Of the tall tow'ring old maple trees.

There's a mystical charm in the shadows,
That holdeth my spirit in thrall,
While with rapture I gaze on the pictures
In beauty, which flicker and fall;
As I pare and bend forward to listen,
Lest their teachings pass by unheard,
O, I long for some fairy-like whisper,
Or audible echoing word!

Tho' so silent and voiceless the shadows,
They teach mighty lessons of love;
When the darkest of shades fall around my pathway
The sun shines in glory above.
When heated and worn in life's journey,
When tired of its glamour and dross,
I may take every burden to Jesus,
And rest in the shade of his cross.

Individuality—Numbering Israel.

There is something imposing in numbers; but multitude may not indicate strength, power. The integer in its own wonted strength and individuality is expressive of reality, force, effectiveness. God's *one-ness* is the most expressive idea of his greatness and power. The "I Am That I Am" is clothed with all wisdom, dominion, authority and might. "The thunder of his power, who can understand?" "Glorious in holiness, fearful in praises, doing wonders."

In our *one-ness* and individuality consists our strength. It is a recognition of our personal responsibility, our accountability for ourselves and not for another. To be lost and swallowed up in the multitude is to lose our identity and, in this manner, our personal responsibility. The multitude may be left to do, or not to do. What we ourselves are responsible for, thus ignoring our individuality. After all, the *I* in man is of supremest importance. How prominent in the experience of the ardent, consecrated apostle! "This one thing *I* do—*I* press; *I* keep my body under; *I* have fought with beasts; *I* know in whom *I* have believed; *I* can do all things through Christ, who strengtheneth us; *I* am ready to be offered," etc.

It is not the 75,000 increase in membership during the last ecclesiastical year that gives us strength and potency as a branch of the army of the living God. It is not the aggregate 1,000,000 who formally bow and serve at our altars that makes us mighty through God. Let us not be deceived. "Not by might, nor by power, but by my Spirit, saith the Lord." It is *personal* devotion, effort, consecration that render us a victorious and conquering church, undertaking nothing less than the conquest and subjugation of the world to Jesus—the rightful owner.

Everyone feeling *himself* responsible for the pending issue—"endued with power from on high, strengthened with might by his Spirit in the inner man, putting on the whole armor of God"—he becomes "mighty through God to the pulling down of the strongholds:" and "one can chase a thousand and two put ten thousand of the armies of the alien to flight." A conquering, victorious church goes forth with the highest credentials: Heaven's endorsement. The cohorts of hell recede before the advancing columns—the "armies of the alien are put to flight." The conquering, victorious Christian has the ægis of the Divine protection above him: armed "with the shield of faith and sword of the Spirit," and other accoutrements of warfare, he is invincible. No "weapon formed against him shall prosper." All the combined powers of earth and hell can not move him—"neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate him from the love of God, which is in Christ Jesus our Lord."

Individuality, thus armed, knows no obstacle it may not overcome, no impediment it may not surmount, no scorn or derision it can not brook, no sacrifice it may not make, no achievement it may not accomplish, no enemy it may not thwart and overwhelm. Talk about the "correbition of forces" in the mighty universe of God! Here is force conserved, force expended to accumulate in greater supplies, for greater achievements!

Let us cease our glorifying over *numbers*. Maybe the *tests* of membership are not severe as formerly! Maybe discipline is not so strict as once! Maybe the heart-throes of repentance are not so agonizing as once! Maybe the "straight gate and narrow way" is broadened and more serpentine than once! "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that *doeth the will of my Father which is in heaven*." Let the standard be raised higher as well as the numbers increased.

I append as trite and pertinent a quotation from Dr. Joseph Parker's master-work, People's Bible:

"You can not take the statistics of the church, you can not be numbering men and saying: the church is thus and so, as to quantity, force and influence. The church lives upon bread the world knoweth not of. Count the church by the volume of its prayer; register the strength of the church by the purity and completeness of its consecration. If you number the church in millions, and tell me what is at the altar and at the cross, you have returned the census of a cemetery, not the statistics of a living, mighty, invincible host. Genius is nothing, learning is nothing, organization is a sarcasm and an irony apart from that which gives everyone of them value and force—the praying heart, the trustful spirit. The church conquers by holiness. * * * The church is not a club, nor is it so much physical force, nor is it, in any technical sense, a mere army of men drawn up in battle array, equal to the fight, whatever their principles may be. Again and again let it be said, till the densest heart responds to the tremendous appeal: the church has no existence apart from its godliness. It is constituted upon Divine foundations; it is animated by Divine impulses; it is inspired by Divine motives; it is protected by Divine security. A church that has lost its faith has lost *itself*. You can not have an unbelieving church, a faithless church; when the faith has gone, the church has gone. * * * The Lord will not fight the battles of nominal believers. By the very righteousness which makes him God he prefers an honest idolater to a dishonest nominalist. That is a thought which should make us consider our position. An idolater may be honest; but a professing Christian, if not faithful to his profession, is not merely unfaithful; there is no term that can describe the turpitude of his wickedness. * * * It is right that the heathen should conquer when the church is unfaithful. It is solemnly right that the heathen should mock the land that sends out missionaries one day and doers of evil the next, if not in the same ship. What wonder if the heathen laugh at the missionary when they see immediately behind him the man who is to undo all that the Christian evangelist attempts to accomplish? It may be rough logic—it may be reason in which many a flaw can be found by penetrating minds; but it is not to be wondered at, considering the nature of heathenism and the intuitions of common sense. You have no right to ask God to go with you merely as a convenience. Amalek is in sight, the Canaanite is on the alert, the walls are thick with the enemy. * * * Lord help us!—that is a coward's prayer, and Heaven will be empty to that cry: the shout will dissolve in echoes, because the heart is not faithful towards God. Who does not make a convenience of his religion? What coward is there who does not pray when he wants fine weather for the wedding at which he will make a sot of himself? Or who does not pray because a spirit, dim, spectral, black, is in the air, and may any moment alight upon the roof or quench the household fire? But the prayers of the wicked are an abomination unto the Lord. The air is vexed with cries of atheistic distress which want to ennoble themselves into momentary prayer."

T. B. WHITE.

Atlanta Mass Meetings.

The great occasion to which Methodism in this section has looked forward has come and gone. The highest expectations have been realized, and this great moral center is to-day under the thrill of a new missionary enthusiasm that will speedily manifest itself in largely increased contributions.

On Tuesday, April 26, Bishops Hendrix, Key and Granbery arrived, according to agreement. Bishop Galloway passed through the city, but pressing matters at home made it impossible for us to hold him, greatly to the regret of all our people and preachers. Bishop Wilson reached home too late last week to make it possible to be with us. Just from the mission field, where our Trinity Church has three representatives, his presence would have been specially inspiring. Tuesday night the first great mass meeting was held at Trinity. A large platform had been erected, handsomely carpeted and beautifully decorated. About fifty ministers of the Conference were present, and many of the leading laymen of the State. The spacious church was filled to overflowing. The songs were, indeed, thrilling, as the great congregation, with swelling voices, joined in the praise of God. Dr. W. H. Potter, chairman of the Board of Missions of the North Georgia Conference, presided. Bishop Key, known and loved by all Georgians, delivered the first address. It was strong, spiritual and eloquent, and will prove a benediction to all who heard it. Bishop Hendrix followed in a speech of great power, which, at its close, swept the vast audience and stirred in all hearts a holy enthusiasm in the cause of rescuing degraded and lost souls on the other side of the seas.

The Board of Missions, in its semi-annual session, met on Wednesday morning, and had the most pleasant and profitable conference of its history. The outlook in the home field was never so bright and encouraging. The establishment of first-class high schools in the mountainous sections of the Conference, in connection with the work of the missionaries, bids fair to accomplish in a few years what fifty years of appropriations without them has failed to do.

On Wednesday night another mass meeting was held at First Church. Similar preparations had been made, and the audience was immense. Dr. Potter again presided, and, after a brief presentation of important facts, introduced Bishop Granbery. The Bishop was at his best, and for one hour presented, in a most captivating and inspiring way, the salvation of the whole race. His clear review of the mission fields of the church brought just such information as the cause needs at this important hour. The number of preachers at this service had largely increased. The occasion was in every respect a great success.

Last night there were large meetings in four of our other churches in the city. Bishop Key spoke at Payne's Chapel; W. H. Haygood, Esq., and Bishop Granbery, at Evans' Chapel; Dr. W. H. Potter and Senator A. H. Colquitt, at St. Paul's, and Revs. M. J. Cofer and G. W. Duval, at Grace Church. So far as we have heard, the interest was not only sustained, but increased.

Bishop Hendrix was obliged to leave on Wednesday afternoon to attend an important District Conference in Tennessee. Bishops Granbery and Key left this morning for Nashville. The preachers, renewed in spirit and fired with greater zeal, have returned to their several fields to push forward the great cause.

No coming together of our chief pastors has ever accomplished more good than their visit to this city in the interest of foreign missions. We return the sincere thanks of Georgia Methodism for their presence. Let the good work, thus so auspiciously begun, go on throughout the entire church. Attack the great centers. Challenge the attention of the people by a programme of distinguished speakers and by such preparations as look to a great event, and the signs will appear with power.

O, for a mighty missionary revival throughout all our borders!

W. W. WADSWORTH.

ATLANTA, GA., April 28, 1887.

Letter from St. Louis, Mo.

MR. EDITOR: In the country we go by blazes and right and left-hand forks of the road. What itinerant preacher has not been directed to go to a certain place, take a right-hand fork, and "you can't miss the way." In the city we go by names and numbers. We take observations, then go and look and inquire till we find the place; but, like solving a problem in mathematics, the result is not always what we expected or wanted. To illustrate: I took the name and number and started to look for a religious newspaper. A gentleman pointed across the street, and said: "There is your number. Are you looking for a saloon?" I said, No. I was the last man in the world that had any use for a saloon. He said, "That's your number;" and it was a veritable saloon. The paper had been removed and the saloon had taken its place.

I have worshiped at several of the churches here and have made the acquaintance of most of the preachers in and about the city. They are a band of faithful and laborious men engaged in a great work, and are accomplishing much good. These pastors have their regular social meetings, prayer meetings, class meetings, missionary meetings and others for special objects. They also have a preachers' meeting on Monday morning, the presiding elder in the chair. They report in order the result of their labors of the Sabbath, advise with each other, and interchange views as to their future work. They are concentrating their efforts to build another church within the limits of the city, which is to cost not less than forty thousand dollars, of which thirty-four thousand have been collected, and they are confident that the balance will be forthcoming. I attended an alliance meeting composed of the city preachers of the different denominations. The chairman of a committee of a previous meeting reported on the propriety of evangelistic work in the city. The plan proposed was for six pastoral charges to concentrate their labors on Sunday nights, in a big tent pitched in a suitable place and, instead of a regular sermon have the preachers to alternate in exhortation, talk and prayers, interspersed with appropriate music and songs. One reason he gave for this innovation was that their evening congregations were growing less, and the service was becoming less interesting. He also said the demand for fine preaching now was greater than it ever had been, and the preachers to meet this demand exhausted themselves on their morning sermon, and had not the physical or mental ability to provide two such sermons for the day. Sanguine speeches were made on both sides, without reaching any definite conclusion. What surprised me was that the Presbyterians approved the plan and the Methodists opposed it. However, there is a Methodist preacher here with his tent and intends to commence evangelistic work. He attended the preachers' meeting, last Monday, and solicited the co-operation of the pastors; but they seemed to hesitate. One brother said, "Your tent would not be known from a theatre." He retorted by saying, "It would be very well if some of your theatre-going Methodists were caught in that net." I was inclined to believe that the retort was not enjoyed very much.

My own opinion is, that in these great cities there is a necessity for going out of the regular way in order to attract the masses. A few Sundays ago I attended service in one among the oldest churches in the city, in a populous neighborhood, and where it had been announced that a leading minister would preach, and there were only thirty-seven persons present, all told. They say the church is in the wrong place; but the command is, "Preach the gospel to every creature;" and the community was literally swarming with human *creatures*; yet they were not arrested.

You are now engaged in the work of revising the hymn book. Having so many editions of the hymn-book, with pages not corresponding, and which always creates confusion and a waste of time, would it not be well for your committee to stress the importance of having one edition, which alone is to be used in our pulpits and congregations. Our service of song needs to be controlled. It is no use to disguise the fact that in many of our churches a class of *namby-pamby* songs have well nigh elbowed off our standard book. As to the music, something ought to be done.

J. P.

The Editor.

We commend to our readers a thoughtful perusal of the following note from the Central Christian Advocate:

A large part of the labor of the editorial office is to collect and prepare news, and to select from manuscript contributions and the literature of the day what it is supposed will be interesting and profitable to the readers. It is not the duty of the editor to express an opinion on every topic demanding public attention; but to keep his readers well-informed in regard to current questions, and to encourage them to form impartial judgments. Least of all is it the duty of a responsible journal to keep silence on those questions which his readers may not see in the same light that he does. Indeed it is the first duty of journalism of the higher kind to keep itself free from partisanship of every kind. Therefore, it is frequently called upon to express opinions contrary to those entertained by a large number or the majority of the readers. The points of difference are commonly on a few questions only, and generally on those which are apt to be decided by impulse and feeling. A few readers pass hasty judgment upon the editor and condemn, and sometimes express their indignation freely, without considering that they are as apt to be mistaken as the editor who makes no profession of infallibility. The question should be rather, Is he honest in forming his opinions; is he under the influence of personal or selfish considerations? It is probable that he has a more independent position, and has no other ambition than to render the highest possible service to his readers.

Current Coins.

(Morning Star, Catholic.)

It was considered a great sacrilege for two ancient Israelites to lay hands on the ark of the covenant, and the act was punished with instant death, and yet we are constantly treated to the sight of Christians among us endeavoring to lay sacrilegious hands upon the holy day of the Lord, and murmuring because the civil power has most wisely inhibited its complete desecration. We are at a loss to comprehend how a Catholic can desire to devote to the purpose of gain the day which God saw fit to consecrate to his service.

(Southern Churchman.)

The angel said to the women who came to the sepulchre, "Ye seek Jesus which was crucified." These women were faithful to him when there was every temptation to induce them to be untrue. They followed an instinct of humanity in thus coming to weep at the grave of one whom they loved. Since they were so diligent in seeking Christ, God sent an angel to tell that he who had been crucified for their sins was now risen for their justification.

(Northern Christian Advocate.)

Doctor Hammond, of New York, has made a study of the subject of school-children's debility, and he declares that in almost every case investigated by him the breaking down of the children's health is attributable to indulgence in social dissipation—parties, dances and the like—rather than to over-exertion of the brain. The study alone would not have overthrown them; the dissipation alone might not; but the effort to keep up in their studies and to have a good time, too, is more than most children can sustain. Hence the break-down. Could any better argument be advanced to show the folly of allowing young people to indulge in the fashionable frivolities or pastimes of the day?

(Christian Index.)

A sermon which gives a juster conception of the wisdom of God, or of his power, or of his goodness, or of any of his attributes, is a *good* sermon. A sermon which gives us proper and impressive views of God's providence is a good sermon. A sermon which shows in scriptural light the depravity of human nature is a good sermon. A sermon which exhibits the person of Christ as he is, and was, and will be, is a good sermon. A sermon which makes clear the nature and extent of the work of Christ is a good sermon. A sermon which makes sin odious, and holiness excellent and lovely, is a good sermon. A sermon which explains and enforces any duty is a good sermon. In short, a sermon which makes clear to the mind and impressive on the heart any doctrine or duty set forth in the Word of God is a good sermon. *Per contra*, a sermon may make one feel very happy, and after all be a very poor sermon, for it may not be true. The object of a sermon is to *do* good, not to make one "*feel* good." The only way to do good to men's souls is to present faithfully and feelingly the truths of God's Word.

(Advance.)

It is not as nuns and monks that we are to live near to God. One does not necessarily get any nearer to God by fleeing away from his fellows. Least of all does one ever get nearer to God by shirking any duty, or any service it is possible to render for the helping of a burden-bearing humanity. Rather it is through this living near to God that one most surely receives the impulse, and secures the resource of sympathy which best fits him to go out into loving and helpful association with the poor and the distressed and the wayward who meet us everywhere.

There is comfort and strength and joy in living near to God. Sorrows, calamities, losses, defeats, the hard stress and pressure of the world, never seem so sore when the soul has sure hiding in God, and there is the compensation of his blessed fellowship. There would be more Paysons in our pulpits; there would be more Harlan Pages in our pews; there would be more Moodys down among the masses; there would be more Florence Nightingales on all the battle-fields where souls as well as bodies are slain; there would be more Mrs. Prentices to guide in "stepping heavenward," and more to follow along in the path, if only there were more souls living near to God.

Christian Advocate.

THURSDAY, MAY 12, 1887.

THERE IS A STAR.

There is a star whose gentle light
Can pierce the deepest gloom of night;
Whose lustre is a beacon ray,
Prophetic of a fairer day.

There's a gem whose charms outshine
The glittering treasures of the mine;
And to its milder beam we turn
From all the orient gems that burn.

There is a meek-eyed blossom fair,
That blooms upon the desert bare;
Dim, oh! its fragrance is so sweet,
When wafted from its parched retreat.

There is a tender melody,
That like a balm falls soothingly
Upon the mourner's listening ear,
And gently dries the falling tear.

'Tis like a sunbeam's cheering ray,
That comes to steal our grief away;
Or with its mellow, golden light,
To make our happy days more bright.

'Tis like a spirit from above
That comes to fill our hearts with love;
Oh, life were barren without thee!
Man's kindest friend, sweet sympathy.

The Sunday-School Lesson for May 22, 1887.

BY T. G. ANDREWS, D. D.

THE PASSOVER.

Exodus xii, 1-14.

GOLDEN TEXT: "*Christ our Passover is sacrificed for us.*"—1 Corinthians v, 7.

CONNECTIVE AND EXPLANATORY.

The last lesson told us of the call of Moses to the deliverance of the children of Israel from Egyptian bondage. Never was mortal man called to a more difficult task. It was a task that no mortal could have accomplished without the continuous help of Omnipotent power. Really to accomplish it, the delegation of Omnipotent power to a mortal seemed necessary. Moses at will wielded a command over elements and agencies which had hitherto yielded only to the Divine authority. The conflict between Pharaoh, on the one hand, representing slavery, wrong, and the gods of the Egyptians, and Moses, on the other hand, representing freedom, right and God, was fierce and waged to the bitter end. A succession of ten plagues, commencing with the plague of turning all the water into blood, and ending with the death of the first-born of all the Egyptians, "from the first-born of Pharaoh that sitteth upon his throne even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts." Each succeeding plague was so full of scourging and affliction as to cause Pharaoh to relent and agree to let the Israelites go. But cupidity and cruelty and revenge would again harden his heart, and he would break his most solemn vows. The destruction of the first-born was such a terrible indication of the retributive power of Jehovah that he was constrained to let the people go even in the manner which Moses dictated. Indeed, the Egyptians themselves were urgent that the children of Israel should be sent out of the land; for they said, "We be all dead men." Their chief place of rendezvous before beginning the march was at Rameses, which was probably the chief city in Goshen. They made every preparation, and their exodus was a triumphal departure. The authorized version of the Scriptures very improperly says that they "*borrowed* of the Egyptians jewels of silver and gold," etc., and that the Egyptians "*lent* unto them such things." "Borrow" and "lend" are unfortunate and incorrect translations. The New Version very properly gives this reading—"And they *asked* of the Egyptians jewels," etc. (the original means demand as well as ask); and the New Version also gives this instead of the phrase where *lent* occurs: "And the Lord gave the people favor in the sight of the Egyptians, so that they let them have what they asked." Writers unfriendly to the Bible have cited the borrowing and loaning idea as an evidence of the God of justice sanctioning fraud. If said writers had been as wise as they were critical, they would have seen that the transaction was simply a commercial one. The Israelites demanded an outfit for their pilgrimage as a slight compensation for their long and hard service, and the Egyptians honored their demand by supplying their wants without any expectation of ever receiving anything in return. The grand army of 300,000 men on foot, besides the women and children and the mixed multitude, swelling the number, according to Dr. Clarke, to 3,263,000, must have been an imposing sight, indeed, as they slowly, and, by the divinely appointed order, marched on toward Succoth, their first camping-place. Exodus xii, 38, states that the sojourning of the Israelites in Egypt was "four hundred and thirty years"—a very remarkable increase from the seventy souls who went down with Jacob into Egypt. It is made more remarkable still when the best chronologists state that Israel was in Egypt only two hundred and fifteen years, and that it is necessary to begin the count from the time in which Jacob entered Canaan in order to make out the four hundred and thirty years.

THE PASCHAL LAMB.

Verse 2. "This month shall be the beginning of months." Before this time the Jewish year began with Nisri, answering to a part of our September, because they supposed that God had created the world in this month, when all the fruits were ripe and the earth appeared in its perfection. But now the beginning of the year was to be reckoned from the month Abib, called by Nehemiah (ii, 1) and Esther (iii, 7) Nisan, and corresponding to the period from our fifteenth of March to fifteenth of April; the time when "the barley is ripe" and "the fig tree is in blossom."

3. "In the tenth day of this month." As the Passover was instituted on the fourteenth, they commenced to get ready for it four days before. "A lamb;" either a kid of the goats or a lamb of the sheep. This was to be kept separate from the flock for four days, for the purpose of cleansing and for preparation for its sacred destiny. "A lamb for a house." The whole host of Israel was divided into twelve tribes, these tribes into families, the families into houses, and the houses into individuals.

4. "If the household be too little." If there were not persons enough in one family to eat a whole lamb, then two families must join together. Josephus says that ten persons were required to make up a paschal communion.

5. "Your lamb shall be without blemish." The Jewish ritual was very strict in requiring perfection in the animals for sacrifice. "Thou shalt not sacrifice unto the Lord thy God any bullock or sheep wherein is blemish, or any evil favoredness: for that is an abomination unto the Lord thy God." (Deut. xvii, 1.) There was a double reason why the paschal lamb should be without blemish. If it were not, it would subject the sacrificer to the malediction: "Cursed be the deceiver, who hath a male in his flock and sacrificeth unto the Lord a corrupt thing;" and it would also suggest a sacrilegious disregard of the eternal Lamb, whose death the paschal lamb typified.

THE PREPARATION.

Verse 6. "The whole assembly—shall kill it in the evening." Any person might kill it on behalf of the congregation, the act of killing being not confined to priests, as was the case in most of the sacrifices. It was evening from noon until night. During this period it was lawful to kill the lamb. About 3 P. M. was the usual time. It gives a sacred significance to this hour, that Christ should have at that very period died on the cross. At the self-same hour when the paschal lambs used to bleed and die in the households of Israel, "Christ our Passover is sacrificed for us" in Calvary.

7. "Take of the blood." They were to take a hyssop branch and sprinkle with the blood the two sides and the upper portion of the door. This is typical of the sacrifice and atonement to be made by Christ, as is shown in Hebrews ix, 13, 14, and in other places. No blood was to be placed on the lower sill of the door. It would have violated the well-understood, though not yet recorded, precept, that men "should not tread under foot the Son of God, nor count the blood of the covenant wherewith they were sanctified an unholy thing."

8. "They shall eat the flesh—roast with fire, with unleavened bread and bitter herbs." They were forbidden to eat the flesh raw, because it would have been imitating the Egyptians, who were in the habit of eating raw flesh in honor of their god, Osiris. They were to eat it roast with fire, because it was a quicker and readier way than to wait for pots to boil it in, as they did with other sacrifices. The leavened bread was prescribed because that could be prepared with more despatch, and probably because being less palatable than bread risen with yeast. It would remind them of the grievous servitude whence they had been rescued: but more emphatically because leaven suggests corruption on account of its fermentation and, therefore, it would be an unsuitable emblem of "Christ, our Passover." The bitter herbs are thought to be wild lettuce, or hoarhound, and were intended to keep before the minds of the Jewish people their hard bondage in Egypt, and, morally, the bitterness of sin.

10. "Let nothing of it remain until the morning." This was to prevent putrefaction. It would have been unseemly that anything offered to God should become offensive, which would soon happen in that hot climate. If any remained after all had eaten, it was burned with fire as with other sacrifices.

THE PASSOVER.

Verse 11. "With your loins girded, your shoes on your feet, your staff in your hand; ye shall eat it in haste." All these directions indicate that they must hold themselves ready to depart even at a moment's warning. The signal might be given at any time. The long flowing robes which all wore must be tucked up in their girdles so as not to impede their movements. The shoes, which were invariably left at the door during ordinary feasts and substituted by sandals, must now be on the feet, so as to occasion no delay. The staff was a usual appurtenance to the people in those days who traveled on foot. "It is the Lord's Passover." That is, the angel of death was about to pass over the land, and only the houses protected by the sprinkled blood should be exempted from his ruthless claim.

12. "Against all the gods of Egypt I will execute judgment." All the plagues sent upon the Egyptians were intended to destroy idolatry in them, and also in the children of Israel, and each particular plague was to show the abjectness and impotency of their gods. This last dispensation of vengeance—the slaying of the first-born—showed completely their utter inability to deliver, and fully established God's claim to supremacy: "I am the Lord."

13. "A memorial—forever." The paschal lamb continued to be slain with sacred obedience until Christ ate it with his disciples in the upper room at Jerusalem, and then substituted for it the sacrament of the Lord's Supper, which has been reverently observed for eighteen centuries ever to the present, and which shall never cease to be observed until he drink anew of the fruit of the vine in his Father's kingdom.

The Covenant with Noah.

MR. EDITOR: In reading some time since the exposition of our Sunday-school lesson—Genesis vi, 18—in our Sunday-school Magazine published at Nashville, I do not find a very satisfactory explanation of the above text, which is as follows: "But with thee will I establish my covenant." What this covenant is, the editor does not even pretend to say—whether it was a new covenant just established with Noah, or one previously established. Now, if my humble opinion is worth anything, I think it is quite clear that it was a covenant previously established, *i. e.*—the covenant established with Adam. God had covenanted with Adam and his posterity that the seed of the woman should bruise the serpent's head—meaning by this, of course, that they should be restored from their lost and fallen state to the state and image in which they were created, through or by the interposition of one who should be born of the then present race of man. The condition, on the part of man, for entering into and being made a partaker of this covenant, in order that he might possess and enjoy its benefits, was faith in this promise. Now Adam, no doubt, and numbers of his posterity had died in this faith—looking for a Messiah not yet come. But, long ages before this promise is come about, God is about to destroy the world—the race of man—the seed of the woman, for their wickedness, by a flood. Now, what is to become of the faith, the hopes, the expectations of those righteous persons who had died "in the faith?" Why, just this: one righteous man is found who, with his family, is to be spared from the general destruction, that the "seed of the woman" may be continued, and the covenant of God established and perpetuated in the earth.

This, I believe, is what is meant when God said to Noah, "But with thee will I establish my covenant." If God had not spared Noah, and had cut off all mankind in the days of the flood, then his covenant with Adam and others who had lived and died could never have been fulfilled, and his word to them must have failed, Christ could not have been born as the seed of Eve, and those who had died in the faith could not have been redeemed in this way. This was a very important consideration, not to be overlooked by God in the day of his anger and general visitation upon man for his transgressions. God, by preserving Noah alive, established or kept his covenant entered into before with Adam and his posterity.

Furthermore, I believe, if Noah, or some other righteous person who might have perpetuated the seed of the woman in the earth, had not been found in the days of the general iniquity, then God would have found some other way to punish, but would not utterly have destroyed men from the face of the earth.

S. J. COTTON.

"An Appeal for Help!"

Dear Brethren of the South: Some of you have received a circular letter with the above title, "An Appeal for Help." We need your help badly! Our church property here is worth $3,000, and, because of an "illegal quibble," our property is at stake for $350. This is a very promising point in our Methodism, a town of 4,000 inhabitants and growing very rapidly. "Home resources are all exhausted." To hold our property we *must* have the money at *once*. Won't you please help us out? Read the letter to your people, and ask that they contribute one dollar or more to our needy, yet deserving church enterprise. If there is a church in the South that is so perilously situated as are we (at present), send on your "appeal," and we will make you an offering of some amount.

Address, SAM. M. CHASE.

EL DORADO SPRINGS, Mo.

From the Work.

MYRTLE, MISS.

MR. EDITOR: We hope it is in order, and will be of some interest to, at least, a few of the numerous readers of the ADVOCATE, to see a short account of our work on the Hickory Flat circuit, North Mississippi Conference. It is true, our success has not been very great, but we praise God for the measure that has attended our efforts thus far. We are very anxious to have a genuine revival of family religion, *i. e.*—the erection of a family altar in every Christian home, and each Christian reading the Bible through annually. We have several pledges for eighteen new family altars, and found eight old ones among our brethren, making twenty-six in all. We have a class of fifteen boys and girls who are reading the New Testament through, and 110 grown persons have promised to read the Bible through within twelve months. We have seven Sunday-schools, all well supplied with our own literature from our Publishing House. Six of these schools we have made up mainly and put into operation since the spring came. We make it a rule to hold church Conference every month and class meetings every two months, at each appointment. We have five regular prayer meetings and five class meetings on the circuit.

We have a hen missionary society of just fifty members; therefore, we have fifty hens laying eggs and raising chickens for the Lord. So the good sisters are going to do their part in helping us raise our collections ordered by the Annual Conference. Indeed, they are always willing to do their part, as a rule. Our stewards and people are taking good care of us. Our first Quarterly Conference minutes show more than one-fourth of our salary paid. Our congregations are growing larger each Sunday. We had a spiritual meeting last Sunday, and received one member into the church by certificate. We are working and praying for a gracious outpouring of the Holy Spirit on the people throughout the bounds of the circuit. We believe we shall realize our desires, for even already we have had a "foretaste" at one or two of our appointments; and at the fireside, as we make our pastoral visits, we have shouted the praise of God with our members. Praise God for his blessings!

Fraternally,

W. M. ADAMS.

WINCHESTER CIRCUIT.

MR. EDITOR: My second Quarterly Conference convened at Big Rock Church, April 16 and 17. Our beloved presiding elder, Rev. R. D. Norsworthy, was present, and in his usual manner presided to the edification of all. His sermon on Saturday and Sunday was good and well suited to the occasion. The spiritual and financial condition of this circuit is good; several churches have paid half the assessment. The people are rallying to the support of the church as never before. We have five Sabbath-schools, two prayer meetings, with an increased interest all over the work. This is one of the best circuits in the Meridian district. We lack one thing: There is no parsonage on the work; but we are laboring now to buy, and hope to have everything ready for next preacher—house bought and furnished; for he who comes will find as intelligent and cultured people as can be found anywhere. I am laboring to get up a revival on the ADVOCATE. Do not judge my work by the new subscribers I have sent. I heard a lady say recently that she liked the NEW ORLEANS ADVOCATE better than any other. We ought to send you the twenty thousand subscribers. Many nice and valuable presents continue to come to our home. Our meat bill has not been more than one dollar since Conference; potatoes and syrup have not cost us anything. One good lady sent us five chickens yesterday, and none of this detracts from the preacher's salary. If "Stowe is incorrigible, and his master mortified" at a package of grits, or anything else, we look at the spirit and not the act.

J. M. MORSE.

ENTERPRISE AND HEIDELBERG.

MR. EDITOR: After having filled the largest and most laborious work in the Mississippi Conference for four years, I was fully prepared to appreciate a small and excellent charge like this one. God has never given us a home among a more kind, sociable and generous people. Our parsonage is very comfortable and well furnished. Storms are not of such frequent occurrence here as some of our brethren report elsewhere. We have had but one. That began on the evening before our arrival, and continues to the present time. It is astonishing to see how these storms continue to blow through protracted drouths. We are moving in every department of church work. We have just passed through a very successful meeting at this place. I was efficiently assisted for more than a week by Bro. J. T. Nicholson, of Hazlehurst. There is a great deal—in fact, everything, if there is no one to kill it—in getting the right man. Fortunately, we exactly hit it in Bro. Nicholson. A number of other brethren also rendered valuable help. The meeting resulted in a general awakening and revival in the church, and in twenty-three accessions. We have had even forty accessions to date, and have baptized twenty-nine children. Our finances are very well up. I forwarded, in March, our foreign mission assessment in full. Our Sunday-schools are doing finely. The Woman's Missionary Society and Woman's Wesleyan Society are in full operation. A woman's prayer meeting has been recently organized. We breathe in constant gratitude to Almighty God.

B. S. RAYNER, P. C.

CANTON STATION, MISSISSIPPI CONFERENCE.

MR. EDITOR: This is a financial report; but the relation between the financial and the spiritual in church life is very close. There are few better tests of the spiritual state of a church than its financial condition. No church will prosper in spiritual things whose finances are badly managed. About as much depends on the Board of Stewards as on the pastor.

Thy Canton Methodist Church has a good financial system, and keeps up in her finances. The assessment for foreign missions was raised without any trouble in March. I have never served a people who were more willing to give, and to give liberally, than these have shown themselves to be this year. They now propose to purchase a new organ, and to paint the church, and are raising money for those objects.

The Woman's Missionary Society is doing well. They have raised for the Woman's Board of Missions over $50 during their fiscal year just closed. Twenty-six dollars of this amount was collected in their mite boxes. These were opened at a public meeting recently held. Dr. Andrews, of Jackson, came in response to their invitation, and delivered an address that was much enjoyed by all who heard it. His visit to his old pastoral charge, and his sermon at eleven A. M., as well as his address at night, were highly appreciated by pastor and people.

W. B. LEWIS.

PONTCHATOULA, LA.

MR. EDITOR: Please allow me a small space in your excellent paper to tell how we are getting on. Our kind, loving pastor (J. W. Sandell) is with us doing good work. Everybody seems to like him. We have a little Sunday-school and a Juvenile Woman's Missionary Society at Wesley Chapel. Our Sunday-school did not go into winter-quarters. We went every Sunday it did not rain. We are using some of the Sunday-school literature from Nashville; we like it very much. Our missionary society was organized November 21, 1886, with only seven members; now we have fifteen. Some were very much opposed to our having such a society, but they say very little about it. Now they have found out we do not mind it. We took for our motto one of Sam Jones' sayings, "To do your level best;" and we intend to do our best, not minding who oppose us. Then there were the cheering words of Mrs. Dr. Andrews, in one of the old ADVOCATES. She says, "Many auxiliaries, at first hedged about by difficulties, are now prosperous." So we took courage and moved along; but our church is not as much alive as it ought to be. There is not enough of the church papers taken and read. Some of the members of the church who are able to take our church papers say, "They are too high entirely;" and I say, "Lord, have mercy on their poor, stingy souls." I can not do without our church papers; I would become a drone in the great busy hive. Well, I will close this rambling note.

Yours respectfully,

NETTIE C. HOYES.

WAYNESBORO, MISS.

MR. EDITOR: I have just closed a very interesting and profitable meeting of ten days' duration at State Line. Congregations were very large and appreciative from beginning to end. It was not only a "*revival* of religion," but of "righteousness" also. The Word was attended with power and demonstration of the Spirit, convicting and converting, and to edification. The "dry bones" were electrified into new life, and the pure marrow of the gospel gave elasticity to the "stiff joints" and "feeble knees." Truly, it was a gracious season to all. There were four additions to the church, one of whom was a Baptist. Many in the church were made happy in the love of God for the first time. Baptized four children, and did some good work for the ADVOCATE. Rev. J. A. Godfrey was with us two days, and preached twice with telling effect, with the vigor of former years. We are in the midst of a prohibition campaign, a local option election having been ordered on May 17. Nothing is left undone necessary to gain the victory for prohibition. The news is encouraging from all parts of the country, assuring success.

E. F. EDGAR.

CARLISLE, MISS.

MR. EDITOR: On yesterday our church in this place was set apart for the service of God. The occasion was one of interest on several accounts.

Rev. C. K. Marshall, D. D., after a sermon which won for him many admirers, dedicated the church in a very graceful and solemn manner.

In the evening Bro. Howell, of Rocky Spring, made an earnest and stirring appeal to those who were in bondage to sin to cast off their fetters and accept freedom through the blood of Christ.

The exercises were the more interesting because, when the church was first projected, its building seemed impossible. The triumph of those who built it over difficulties of various kinds, over discouragement and lack of means, realizes our Lord's promise, "All things are possible to him that believeth." The Lord will reward those who have labored for him. May he reward them by making the house they have built for him a place especially blessed by his presence!

"And in the great decisive day,
When God the nations shall survey,
May it before the world appear,
That crowds were born to glory here."

B. M. DRAKE.

MAY 2, 1887.

Happiness.

Why does it take us so long to learn that happiness is not our birthright in this world, and that while we may expect gleams of it now and then to lighten life's pathway, it will not come in floods, or as we are looking for it—in such quantities and of such a description as to make us quiet or contented with our lot?

Life is rather like a journey through some hill country. It is long and arduous; there are ups and downs, and we must plod along patiently, enduring the hardships as best we can. Now and then we shall arrive at some pleasant valley where we may pitch our tents and remain awhile. But we have no abiding place, no "continuing city." It is always a journey, always a pilgrimage toward something yet unknown.

How foolish a traveler over the Sahara would be, if when resting in some pleasant oasis he were to say: "This is what I should be enjoying all the time: this green grass, these cooling streams, the pleasant perfume of the flowers, the shadow of these trees, should be always mine." How quickly his companion would say: "How little you must have learned by past experience, to fancy that a journey can be made up of pleasant hours; that you can get over the surface of the earth and encounter nothing but soft odors, pleasing sensations, and gratifying adventures!"

No; it was intended that we should enjoy just enough of these to prevent us from becoming discouraged and disheartened, and from feeling ourselves unable to go on. It is an arduous business, this of living, but it is not so hard that we may not be equal to it. The blessings of life are much more equally distributed than we imagine. The man who has troubles and trials in his business will find that he has some warm loving hearts to cheer and encourage him at home; he that has all things smooth in a financial way will have his soul torn and riven by domestic troubles and children who disappoint his expectations. "The heart knoweth his own bitterness," writes Solomon, and so every heart should be cognizant of its own joy.

There is enough, always enough, joy and happiness meted out to us to make life a valuable thing, and to enable us to live it nobly and satisfactorily to the end. But satisfaction is not here; this is our battle ground; the reward lieth farther on according as we have done our duty in the field.—Mary B. Vandyne, in Christian at Work.

Home the Place for Our Sick.

Home comforts and the congenial society of loving friends will do more toward effecting a cure, if accompanied by proper treatment, than a long and lonely sojourn in some far-away famed health resort. One of the saddest word-pictures ever drawn is that of the resort for consumptives described in Daudet's "Numa Rumestan." Visitors to Pau or Nice are constantly reminded of the futility of the climate cure by the deaths that thin the ranks of the hopeful patients. Drs. Starkey & Palen therefore recommend the Home Treatment by their Compound Oxygen to patients suffering from lung or throat diseases as far preferable to a Southern or European journey, with all the attendant vexation and expense that traveling entails. They will send from their office, No. 1529 Arch street, Philadelphia, Pa., a complete treatise on the use of this new healing agent. It costs nothing.

Family Worship.

President Hyde, of Bowdoin College, gave an excellent address on Religion in the Family, some weeks since, from which we make the following extract:

"The decline of family prayers is an evil no less serious than the decline of church attendance. The cause of this decline is the same as that which brings decay and deadness in the church. Family worship first becomes formal; then irksome; then neglected; then abandoned. Family worship should be like family life, free and unconstrained. There should be perfect freedom to ask questions on the meaning of the passage read, and to throw in comments and explanations. The austerity and somberness with which many parents conduct family worship make the children dread rather than love it. Here is one instance which I know to have occurred in a strict Puritan household. The only son, a boy of eight or ten years, was following as best he could the morning lesson. Struck by some startling and paradoxical expression, he ventured to inquire, 'Father, what does that mean?' 'Hold your gabble, and study your Bible,' was the reassuring and edifying answer he received. And yet I have no doubt that for the thirty years that followed, in which that son took no interest and saw no beauty in religion, the father was secretly praying all the time for his conversion, and wondering why his prayers were not answered.

"Again, either by alternate reading or by repeating verses, by singing a hymn or by joining in the Lord's Prayer, let all, especially the younger members of the family, participate. It is well that the mother teach each child individually to pray. But if the child is to grow up to honor and respect religion as an open thing, of which he is not ashamed, he must learn something more than secret prayer, or prayer with the mother only; he must have his part with the whole household, father and guests included. Our children must be taught the masculine religion of thought and outward expression, as well as the feminine religion of sentiment and inward feeling, if they are to go out from our homes to found Christian homes of their own; if their religion is to stand the wear and tear of real life."

The Cutest Little Things.

"Cute"! he echoed: "Well, I don't know as the adjective would have occurred to me in just that connection. But if you mean that they do their work thoroughly, yet make no fuss about it; cause no pain or weakness; and, in short, are everything that a pill ought to be, and nothing that it ought not, then I agree that Pierce's Pleasant Purgative Pellets *are* about the cutest little things going!"

MODERN MISSIONS.—Amid the great changes in modern times nothing is more noteworthy than the complete revolution that has taken place in literary and commercial circles, governments and statesmen, concerning foreign missions. Within less than a hundred years it was the custom to pour ridicule upon all efforts to make known the gospel to the heathen and to bring them under its influence. Even those who would not go so far as to make sport of such enterprises looked upon them as well-meant but visionary. But those who have no regard for missionary work as a spiritual and saving power are now compelled to admit that it has 'done more than anything else to bring to light the past in heathen lands, to extend the knowledge of natural history, to correct the geography of the world, to make known the manner and customs of different nations, to promote the study of comparative philology, to introduce the customs and pursuits of civilization, and to change the modes of life in unchristian countries. The church and the facilities it carries with it are admitted to be the most important factors in the introduction of the sciences, industry, purity of life, commerce, and manufactures to lands hitherto destitute.

If you expect to go East this summer do not fail to send to the United States Hotel, Boston, for a copy of their very complete Guide to Boston and its suburbs. Ten cents in stamps will give you this with elegant maps of the City and Harbor.

WHY WORSHIP.—The worship of God and its importance, we must have reflected about. The reason we worship is not to pay God compliments, or to suppose he is gratified by servile flattery. Let all such feelings be forever driven from our thoughts as vain and foolish. We must seek further for the reason why we worship.

Coming into this world ignorant, there is no other way of getting knowledge than by contact with other minds, directly or indirectly. We can attain to no knowledge of God save by contact or communion with him. Not to pay compliments to God do we bend the knee and give him homage and worship, but that by worship we may know him, and by knowing come to appreciate his character and love him. In offering praise to the Almighty this is to adjudge and ascribe to him just and generous and noble deeds and motives, that in contemplation of them we may become noble and just and generous and good. Abjectness, servility, flattery—with these God has been worshiped. Men, afraid of him, seek to propitiate his favor by such acts of prostration. But this is not to worship God. He asks no such worship from us. He wants no praise from any man who can not see in him the highest good and noblest character. All excellence is in God, and all beauty. It was a beautiful utterance of Charles Kingsley: "God is such a beautiful God." If we want to see and know God's character, we must worship him, and by seeing it more and more come to admire his character, and with admiration grow like what we admire. And there is no other way of growing like God. This is why we are called upon to worship God, that we may grow like him; for not to be like supreme excellence and beauty is to get deeper into depths of moral degradation and ruin.—Southern Churchman.

MANUAL TRAINING.—In a recent address before the Industrial Education Association of New York, President Gillman, of Johns Hopkins University, spoke in the following strong terms in favor of manual training:

"A man is a better thinker, a more accurate worker, if he can reproduce with his hand what he has thought with his brain. We are apt to think that no improvement can be made in education without great labor and expense, but I want to emphasize the ease with which handicraft can be introduced by systematic effort and at small outlay. For the girl, and also for the boy, there is nothing better than the needle and scissors, and, particularly for the boy, the jackknife. Still more fundamental is the pencil. Drawing, in my opinion, lies at the bottom of all industrial training. It enables one to delineate with precision that which he wishes to express better than he can do it with the language of the pen. I do not mean for the sake of making pleasing pictures, but to record in the most concise language our thoughts. This cry for handicraft does not come chiefly from those who wish to make greater physical returns, but largely from those who teach by the printed page—*litterateurs* like Matthew Arnold, philosophers like John Stuart Mill, and theologians like Canon Farrar. The hand of the nineteenth century is weak and worthless. College students are unable to work with their hands. I believe that a great deal of the American lack of accuracy and fidelity, the American superficiality and lazy way of doing things, come from a lack of training of the hand with relation to the mind."

Endorsement of a Leading Physician.

"I have used Darbys Prophylactic Fluid extensively as a disinfectant and deodorizer, and find it an admirable preparation. Whenever there are offensive discharges from wounds, abscesses, etc., it is wonderful in its action. I consider it the best preparation I know as a gargle in diphtheria or scarlet fever."

J. CRESSWELL LEWIS, M. D., Phila.

It is claimed sometimes that one can be just as good a Christian outside as inside the church. Not so. At any rate, not so except in rare instances. There is a sense of responsibility when one has openly covenanted to walk with Jesus Christ and to be true to him, not likely to be felt otherwise. There is comfort, too, and strength and inspiration, in the thought of standing in the circle of those who have first locked hands with the pierced hand of Jesus and then with each other.—Advance.

Being accustomed to spells of nervous prostration, for which I tried every known tonic, I most heartily give my testimony that Moxie is the leader of them all. There is nothing like it. It makes you forget that you have ever been nervous.—Mrs. P. P. Lyon, leading society lady in St. Louis, Mo.

Good qualities, though hidden, became unveiled and shine throughout the world.

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It has been conceded by all Physicians that Consumption is a wasting disease, and if we can supply the proper nutrition to the patient, that the progress of this dreaded disease can be arrested.

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It is palatable and easily assimilated.

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DR. J. BRADFIELD: Dear Sir—Some fifteen years ago I examined the recipe of Female Regulator, and carefully studied authorities in regard to its components, and then, as well as now, pronounced it to be the most scientific and skillful combination of the really reliable remedial vegetable agents known to science, to act directly on the womb and uterine organs, and the organs and parts sympathizing directly with those; and, therefore, providing *a specific remedy* for all diseases of the womb and of the adjacent organs and parts. Yours truly,

JESSE BORING, M. D., D. D.

Bradfield's Female Regulator is only intended for diseases peculiar to WOMEN, and for these is a SPECIFIC. Sold by all druggists. Send for our treatise on the Health and Happiness of Woman, mailed free, which gives all particulars.

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GOOD NATURED, HEALTHY, HEARTY,

BY THE USE OF

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Babies do not cry if they are satisfied, and they can not be satisfied if they are not properly nourished by their food, or if it produces irritation of stomach or bowels.

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For in such cases there is a remedy in

LACTATED FOOD.

Hundreds of physicians testify to its great value. It will be relished when even lime water and milk is rejected by the stomach, hence it is of great value to all invalids, in either chronic or acute cases.

150 Meals for $1.00, *for an infant.*

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MISCELLANEOUS.

I Owe My Life.

CHAPTER I.

"I was taken sick a year ago
With bilious fever."

"My doctor pronounced me cured, but I got sick again, with terrible pains in my back and sides, and I got so bad I
Could not move!
I shrunk!
From 238 lbs. to 126! I had been doctoring for my liver, but it did no good. I did not expect to live more than three months. I began to use Hop Bitters.
Directly my appetite returned, my pains left me, my entire system seemed renewed as if by magic, and after using several bottles I was not only as sound as a sovereign, but weigh more than I did before. 'To Hop Bitters I owe my life.'"
Dublin, June 6, '86. R. FITZPATRICK.

CHAPTER II.

"Malden, Mass., Feb. 1, 1886. Gentlemen—I suffered with attacks of sick headache,
Neuralgia, female trouble, for years in the most terrible and excruciating manner.
No medicine or doctor could give me relief or cure, until I used Hop Bitters.
The first bottle
Nearly cured me;
The second made me as well and strong as when a child.
"And I have been so to this day."
My husband was an invalid for twenty years with a serious
"Kidney, liver and urinary complaint.
"Pronounced, by the second best physicians—
"Incurable!"
Seven bottles of your Bitters cured him and I know of the
"Lives of eight persons"
In my neighborhood that have been saved by your bitters.
And many more are using them with great benefit. "They almost do miracles!"
—*Mrs. E. D. Slack.*

HOW TO GET SICK.—Expose yourself day and night; eat too much without exercise, work too hard without rest, doctor all the time; take all the vile nostrums advertised, and then you will want to know
HOW TO GET WELL.—which is answered in three words—Take Hop Bitters.

Hardened Liver.

Five years ago I broke down with kidney and liver complaint and rheumatism.
Since then I have been unable to be about at all. My liver became hard like wood; my limbs were pulled up and filled with water.
All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has *worked a miracle* in my case; otherwise I would have been now in my grave.
A. W. MORLY, Buffalo, Oct. 1, 1884.

I Write This

Token of the great appreciation I have of your
* * * Bitters. I was afflicted
With inflammatory rheumatism ! ! !
For nearly
Seven years, and no medicine seemed to do me any
Good ! ! !
Until I tried two bottles of your Hop Bitters, and to my surprise I am as well to-day as ever I was. I hope
"You may have abundant success"
In this great and
Valuable medicine;
Anyone * * wishing to know more about my case?
Can learn by addressing me, E. M. Williams, 164 16th street, Washington, D. C.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. DUNNETT.

THURSDAY, MAY 12, 1887.

Briefs.

From the annual report of the Board of Missions we glean some figures that will be interesting to our readers. In our foreign missions we have property valued as follows: In Brazil, $62,441; China missions, $161,500; Central Mexican Mission, $92,973; Mexican Border Mission, $38,024. In the home missions as follows: In Columbia Conference, $39,550; Denver Conference, $90,223; Florida Conference, $44,183; German Mission, $37,350; Indian Mission, $37,475; Los Angeles Conference, $52,675; Montana Conference, $38,200; Pacific Conference, $42,400; Northwest Texas Conference, $6,175; West Texas Conference, $14,000; Western Conference, $63,200. It will be seen from this that we own property in our foreign mission fields valued at $354,938, and in our domestic fields property valued at $465,431. Add these together and we have $820,369 worth of mission property. Besides supporting our missionaries and keeping up our mission schools, we have accumulated this large property.

This ought to be an answer to the question, "What becomes of our contributions to missions?" It certainly answers, in a practical and palpable way, the question, "Do missions pay?" And it shows our people in what direction much of the money contributed for missions has gone. And it demonstrates the fact that the church intends to stay in these places and use this property in the great cause of spreading the religion of our Lord. Can anyone contemplate these figures, and study out their special meaning, and yet say that we are doing nothing in this great work? Can anyone look at these evidences of the success of our zeal and consecration and not be filled with the desire to use all lawful means to increase that zeal and consecration until the heart of the church shall be thrilled with the holy ambition to double her diligence and strain her every energy in pushing forward this great work?

The statistical returns of the Methodist Episcopal Church, South, for 1886-87, are now all in, and the following are the results: Traveling preachers, 4,444; local preachers, 5,989; members, 1,056,028—total ministry and membership, 1,065,451, showing an increase of 28 traveling preachers, 46 local preachers, 75,383 members, and of ministers and members, 75,457. These figures express facts for which all good people will rejoice and give thanks. And from the indications the outlook is bright for the present ecclesiastical year. Let us go at it, brethren, and keep at it until the end.

A clergyman made a remark to a Manchester (N. H.,) Mirror reporter, which is applicable to more churches than one. "I have got," said he, "the best lot of people in my church I ever met with. They get up entertainments, suppers and dinners, which are models of their kind; they pay their bills with more promptness than any people I ever saw; in fact, they do everything in the world except the thing for which the church was legitimately designed. And what can I do about it?"

A copy of the ADVOCATE should be placed in the hands of those who have recently united with the church. They particularly need its help.

Editorial Correspondence.

I had the pleasure and privilege of preaching, Sunday morning, to Dr. J. P. McFerrin's Elm Street congregation; but a rheumatic leg, from which I have had several weeks of suffering, made it a painful service to me. It was quarterly meeting occasion, and the presiding elder, Dr. R. K. Brown, was present and administered the sacrament to a large number of communicants. There is a feature of this church which, to me, is very curious indeed and—I hesitate not to say—ought not to be. The membership numbers eleven hundred and the house will not hold over six hundred, so that nearly half of them are homeless. If they should all take a notion to go to church the same day, there would be some regular school-boy "scronging" to obtain seats. I really think we ought to have some way of preventing such large memberships in our churches. My idea of a church is, that every member ought to be engaged in church work; but with such large memberships that idea can never be realized. And, then, it is an utter impossibility for one pastor to do efficient pastoral work among so many people. It seems to me that if these people in Elm Street were divided into two congregations, with two pastors, their power for Christian work would be more than doubled. The very largeness of the membership puts a damper upon the zeal of the pastor at the beginning and keeps it there through all the year. I listened at night to a very edifying sermon on "The Spirituality of Divine Worship," by Dr. McLean, of Georgetown, Texas. There is a marked difference between Sunday here and Sunday in our city. Here there are very many evangelist churches of all kinds, and they are generally thronged with worshipers.

The Bishops are all here and are now in session, laying out their work for the next year. We are to have some missionary addresses by the Bishops who have visited the foreign fields, and, no doubt, the missionary pulse of the church will be quickened by the information thus imparted by eye-witnesses. Surely it needs to be aroused, if the figures of the secretary and treasurer are any indication of the zeal of the church. The Hymn Book Committee are patiently doing their difficult work, which they hope to finish and deliver over to the inspection and for the approval of the college of Bishops in a couple of days.

The sublimest thing I have seen here is the plodding leisure of the street cars. With little bob-tail cars, one-third smaller than ours, to which are attached two good-sized mules to each, the slowness of travel is simply exasperating. I understand that people here do not ride in the cars to save time, but to save legs. The people seem to be used to it, and I have settled down into the conclusion that if they can afford to stand it all the time, I can afford to stand it for a few days.

Last evening Dr. McFerrin was reported as dying; this morning he is better than he has been in two weeks. What a tenacious hold some men do have upon life! Here is a man about eighty years old, who has not taken enough food in a fortnight to sustain a jay-bird, and prostrated with disease, and yet he holds on with a tenacity that has surprised his friends and upset all the opinions of his physicians. But he has done his work—and a grand work it has been in many respects—and is ready for the call of the Master to "come up higher."

Quite a city is being laid out on the Cumberland river, west of Nashville. A syndicate has bought a large tract of land there, and have its forces at work making streets and laying off lots, and propose to begin to sell some time during the present month. The situation is beautiful, and it is proposed to make a manufacturing town, and to call it West Nashville. If it becomes a success, it will, in a measure, be a rival of the present city, as it is to be a distinct and separate town.

The Vanderbilt campus at this time is a most charming place. There are one hundred and fifty varieties of trees, all putting on their spring attire, and the grasses and clover covering the earth with green, and the many-colored flowers peeping out to get a look at the sun, and the birds singing their joyful lays—all present a scene of surpassing beauty. If a student can not make progress in his studies with such an environment, the "root of the matter is not in him," and he would do well to flee away to other scenes. In Wesley Hall there are twenty-two young men studying for the ministry. The course requires three years for its completion, and embraces all that is necessary to equip a young preacher for his great work. I have wondered, what will be the effect on the young man, of the contrast in his experience and surroundings, between studying *here* in this delightful place and practicing *there* on a poor piney-woods circuit among a simple-minded, yet ignorant and poor people? I confess, I believe it would have a depressing effect upon me. I believe, however, in giving our young ministers the best education they will take, because they are to be the leaders of the people, and it has come to the point that the uneducated *can not* lead, nor ought they. C. W. C.

NASHVILLE, TENN., May 4, 1887.

The May meetings, when the Bishops and the various Boards composed of men from different sections of the church come together, in this place, are looked to with great interest. It is a matter of no small moment when the foremost men in the church meet in annual session to review the work of the past year and lay out the work for the coming year. The great interests of the church are the highest interests of the country. The meeting of the representatives of the church of Christ means more for the good of the land than the assembling of the Legislatures, for the progress of God's cause is the highest form of civilization.

The week has been one of great enjoyment to "the people called Methodists" hereabouts. Wednesday evening the missionary cause was presented in several churches. Bishop Galloway spoke in McKendree about the Indians, and our work among them; Bishop Granbery, at Tulip Street, gave an account of his visit to Brazil, and what we are doing to evangelize that great empire; and at Elm Street, Bro. Watkins, from Mexico, gave a thrilling account of the progress of the gospel among the Mexicans. On Thursday evening there was a general mass meeting at McKendree in the interest of the woman's mission work. Bishop Wilson gave a detailed account of what our women are doing in China; Bishop Granbery reviewed their work in Brazil; Bishop Key told the audience what they are doing on the Mexican border, and Bishop Galloway gave a recital of their work among the Indians. In all the fields the Woman's Board is doing good and successful work through the instrumentality of the schools which have been established. And in all these fields the work is enlarging, and at home the laborers are offering themselves; but the Board is limited in its operations for want of money necessary to occupy these enlarging fields. The cause of God does not progress as it would if the church at home would afford the means by which these inviting places could be occupied and these open doors entered.

The Hymn Book Committee turned its work over to the Bishops for review to-day. The committee has worked at this perplexing business carefully and patiently. The committee has had the advantage of consulting all the late hymnals and has made some choice selections, which will delight the ears of our people. I don't see why our book *now* is not the best one extant. We have had the cream to select from, and I think ours is the "*creme de la creme*."

C. W. C.

NASHVILLE, TENN., May 6, 1887.

Greenville District Conference.

The undersigned, with Bishop Duncan, took the train at Ethel, on the Mississippi Valley railroad, at 12:50 P. M., April 27, and at 10:37 o'clock the same day we were met at Greenville by two most pleasant men known to this scribe as a committee of reception and domiciliation—R. M. Standifer and T. Y. Ramsey, Jr. Happy is that Conference, District or Annual, which has them in that function. The Bishop is put out of the carriage at the gate of that matriarch, Mrs. Theobald, just entered upon her ninetieth year—yet vigorous in mind, though crippled by an accident at Monteagle last summer. Yet they say that Mississippi bottom is unhealthy! The only thing the matter with our mother is Monteagle—she has a bad case of that. I am put at Mrs. A. B. Finlay's. The man who goes there and grumbles had better try home awhile by himself and let his wife take his place as a lay delegate.

But the Conference meets 9 A. M., April 28. The Bishop opens with great deliberation and announces his plan. Then he goes to work unearthing facts. He gets bottom facts and bottom figures—figures of speech as well as numerals. They are all of good quality and greater quantity than heretofore. The presiding elder, the Rev. J. W. Honnoll, announces an advance all along the line. The assessments for the ministry and general collections are all coming up in full. This means that—bottom figures are soon to be top figures. Another fact that is almost startling is that the preachers have no trouble on the dancing question. The young ladies of the church don't want to dance. The church in the bottom pays over $20 *per capita* for its preaching; yet some of our pious saints in the hills think "them swampers is mighty sinful." Well, the swamper is "mighty sinful" in spots; but, as a rule, you can't find his stingy spot. If you allow me to divide that word "sting-y," I found it on Dr. Orville Blanton's place. He has bees, and he promised a negro twenty-five cents for every swarm he hived. The negro tried it, and said the doctor had the sting-iest bees he ever saw. Yet those bees make fifty barrels of honey yearly. It takes a sharp eye to see the stingy point in those bees. But the negro is an "intelligent contraband."

Another fact brought out is that the negroes hear our preachers gladly. Behold, Mr. Editor, I send you the name of a colored subscriber from Greenville! This scribe made a talk for the ADVOCATE. He sends you a list of eighteen subscribers—seventeen new ones. The Bishop is to be credited largely with this result.

This writer made also a short talk in the interest of Centenary. The Bishop followed with a forty minutes' sermon and a call for endowment notes—result $1,300, "and more to follow!" It is needless to say that the Bishop "won golden opinions."

Your correspondent left before the election of delegates to the Annual Conference. The secretary will doubtless give a more systematic statement of the doings of the three days. This writer feels that he is called upon to write this more to express his thanks for substantial courtesies and the heartiest hospitality shown him. Fifteen years ago he was pastor there. The changes occurring since that time have been wonderful. When I left there was not a bar of railroad iron in "the swamp." Now Greenville has five railways. The town of two thousand has grown to the proportions of a young city, with gas-lighted streets and street cars. There is more cotton shipped here than from any other place of its size in the State. The lands contiguous are unsurpassed for fertility by any on the globe. Towns are growing up all along the railways, and the cane brakes and forests are giving way. The openings widen and now one looks out from the car window over stretches of the finest lands on which a crow ever lost his shadow. Fifty years hence and it is not wild to imagine a half million of people rich and happy in this wonderful delta.

T. A. S. ADAMS.

Rev. J. B. McFerrin, D. D.

The telegraph announces the death at Nashville, on Monday last, of this eminent saint of God and illustrious servant of the church. The history of the grand man is in many respects the history of Southern Methodism, beginning his ministry sixty-two years ago and taking a prominent part in all the great movements of his church. The editor will doubtless on his return write in appropriate terms of Dr. McFerrin as a man, Christian and preacher. Multitudes of souls have been thrilled by his eloquence, and in his palmy days he held his audiences captive and swayed them at his will. Another of the old-time, incomparable pulpit orators that abounded in our earlier Methodism has passed on and up to his eternal reward.

Dr. McFerrin was born in Rutherford county, Tenn., June 15, 1807. Converted in his thirteenth year, he united with the Methodist Episcopal Church, September 3, 1820. Licensed to preach, October 8, 1825, he was admitted into the Tennessee Conference, November 10, 1825. He has never been in any other Conference. He was ordained deacon in 1827 by Bishop Soule, and elder in 1829 by Bishop Roberts. His ministerial life may be summed up thus: Traveled three circuits; two years missionary to the Cherokee Indians; filled town and city stations, six years; college agent, one year; presiding elder, three years; editor of Nashville Christian Advocate, eighteen years; book agent (first term) eight years, including missionary work in the Confederate Army; secretary of Board of Missions, twelve years; book agent (second term) eight years, and holding that position at his death, having been re-elected by the last General Conference.

First elected in 1836, he has been a delegate also to every General Conference since that time. He was a delegate to the Louisville Convention in 1845; delegate to the Ecumenical Conference in London, in 1881; and delegate to the Centennial Conference in Baltimore, in 1884. He was the author of "History of Methodism in Tennessee;" chairman of the committee that compiled the "History of the Organization of the Methodist Episcopal Church, South," and one of the committee that prepared the "History of the Ecumenical Conference." He received the degree of D. D. from LaGrange, and Randolph-Macon Colleges. He was the chairman of his delegation at the last General Conference, and was the central figure of that august body.

There is not one John B. McFerrin left in the church; but his life, character and achievements remain as the heritage, riches and peculiar glory of Southern Methodism. Ripe for heaven, and with arms full of precious sheaves, he has gone home. Leaving his *own work* behind him—the impress of his grand individuality—and, in the church, the perfume of a Christly life, he sleeps well after his busy day, folded to rest on the bosom of God. S.

Notes.

The representation has been made in this paper, that while we are increasing in church members we are decreasing in missionary offerings. We are glad to state that this is a mistake. The error arose from the fact that the figures have to be counted in two ways instead of one. The fiscal year of the Mission Board begins and ends with the first of April, while the Conference fiscal year begins and ends with the meeting of the Conference. In some Conferences this makes a difference in time of six months, and in others of four and three months. This difference in time makes quite a difference in the annual figures of the Conference Boards and the General Board. The real fact of the case is, that the missionary spirit is growing among our people, and the collections so far this year are in excess of those last year. The treasurer stated to the Board, that there are now ten charges overpaying their assessment to one simply paying in full five years ago. That is certainly growth in the right direction.

This passage from Secretary John's "Address to the Church," published in the annual report of the Board of Missions, we ask our readers to ponder with great care: "Single, corporations in towns with only a few thousand inhabitants can control more capital than the Southern Methodist Church, under the appeals of its ministry, contributes to the support of missions. Money forces itself into investments where there is only a *probability* of a dividend. Yet the fact that one thousand millions of heathens are without the knowledge of Christ fails to arouse the church, and the proposal to advance the assessments for missions beyond twenty-five cents per member staggers the faith of the Board and depresses the energies of the preachers."

From a letter of Bishop Hendrix, in the Nashville Christian Advocate, we gather interesting items. The gain in the six Conferences held by the Bishop was 14,000. There are 747 effective preachers in those Conferences. There were 5,977 infant and 15,393 adult baptisms. There were admitted on trial 61 preachers. The Bishop ordained 59 deacons and elders. Of 800 preachers appointed to different works only eight expressed any dissatisfaction with their appointments.

Dr. Daniel Wilson, of the University College, Toronto, said, in a paper read before the Royal Society of Canada, that he had concluded, after a long research and discussion, that left-handedness is due to an exceptional development of the right hemisphere of the brain. Being left-handed himself, he hopes that when he is dead his brain may be examined for help it may give in settling the question.

Mr. John Murray, of the Challenger Expedition, recently said, in the Royal Society of Edinburgh, that he questioned whether any country in the world, taking its size into consideration, could show a better record of scientific work or a greater mass of scientific literature than Scotland during the past ten or twenty years.

The congregation of Felicity Street Church are erecting a tabernacle at the corner of St. Andrew and Camp streets for their accommodation and convenience until they rebuild their church. They expect to occupy it on the fifteenth.

The following is from the Nashville Christian Advocate:

Our Sunday-school publications show a steady improvement in quality and a constant growth in circulation. The Magazine has a circulation of 26,000; The Visitor, 27,000; Senior Quarterly, 185,000; Intermediate Quarterly, 150,000; Little People, 150,000, and Lesson Paper, 101,000.

A new and complete edition of the works of Galileo is to be published, in twenty quarto volumes of five hundred pages each, at the expense of the Italian government.

The meeting being held in Louisiana Avenue Church has resulted so far in seven conversions. Dr. Walker reports congregations increasing.

Thanks to Dr. A. B. Jones, president of Huntsville Female College, for an invitation to attend the commencement of 1887. The exercises will begin Sunday, May 29. Rev. E. B. Ramsey, of the North Mississippi Conference, will preach the commencement sermon, and Rev. J. O. Andrews, of the Alabama Conference, will address the graduates.

Foreign Missions.

Noticing that much is being written about the wonderful increase in the membership of the Southern Methodist Church, and the very significant decrease in the amount contributed for missions, I have looked over the minutes of the Louisiana Conference for the last five years to learn what about the matter here at home. I find the following to be the case with us:

In 1882, 14,937 members raised $4,744 43, as the total for missions, or 31.6+ cents *per capita;* in 1883, 15,030 members raised $6,461 05, or 42.9+ cents *per capita;* in 1884, 15,364 members raised $4,803 10, or 31.2+ cents *per capita;* in 1885, 14,568 members raised $5,136 67, or 35.2+ cents *per capita;* in 1886, 15,871 members raised $5,901 67, or 37.1+ cents *per capita.*

It is gratifying to learn that, though we are still some hundreds below the amount raised in 1883, yet that there has been some increase during the last two years. However, thirty-seven cents per member is nothing of which to boast. We have in the bounds of Louisiana Methodism a few wealthy laymen who could easily give $500 or $1,000 yearly to missions if they could only get their *religion into fine working trim*, and there are scarcely any so poor as to be unable to give the fifty cents or dollar God requires at their hands for this cause. Fifteen thousand eight hundred and seventy-one members ought, at the very lowest calculation, to give fifteen thousand eight hundred and seventy-one dollars cheerfully for the saving of the world.

In the Advocate of Missions we find this statement: "'Ye are not your own.' 'Whose *am* I, then?' You belong to Christ; so does your money. His title is written in blood. He made you his steward. The question is not, How much shall you give to *Christ*? But, How much can you spend on yourself and family?"

Is not Dr. John exactly right? The Methodist Episcopal Church, South, with her present membership can not come in sight of her duty unless she raises for foreign missions $500,000—and to raise a round million of dollars would be only *one* dollar per member. By all means let us have the week of self-denial (and it may be that the Mission Board now in session has so ordered), and, not to speak of other things to be denied, one week's Southern Methodist tobacco and snuff will roll up a very considerable sum for the Lord. This self-denial for God and giving of our substance out of the pocket beats suppers, fairs and entertainments and has the advantage of being the Bible plan, and hence is always peculiarly blessed and owned of God.

How pleasantly it would affect us, brethren of the Conference, if when we meet in Shreveport, next January, the results of self-denial for God should discover an increase of thousands in our total for missions.

JOHN T. SAWYER.

New Orleans, May 5, 1887.

Mr. Editor: Owing to the fact that the Ames' Church, Calliope and St. Charles streets, has officially changed its name to St. Charles Avenue Church, it was deemed advisable to change the name of our church, which will hereafter be known as the Rayne Memorial Methodist Episcopal Church, South, instead of, as formerly, St. Charles Avenue Methodist Episcopal Church, South.

E. S. FERGUSON,
Sec. Quar. Con. R. M. M. E. C., S.

Received from Rev. A. F. Watkins, ten dollars, and from Rev. E. H. Mounger, five dollars to the Mississippi Conference Ministerial Aid Society.

T. A. S. ADAMS,
Treasurer.

May, 4, 1887.

Personals.

Prince Leopold of Prussia is on the go around the world, and expects to take a peep at Uncle Sam's dominions this summer.

Mr. A. S. Barnes, the New York publisher, has endowed a bed in the Garfield Hospital, in Washington, furnished at his expense.

James Russell Lowell has sailed from Boston for Europe.

Dr. Pentecost is still in Cleveland, and his revival meetings are crowded.

Mr. Moody is still preaching every day in Chicago, and will for some time longer.

Rev. Dr. Deems, of New York, has been invited to deliver the commencement address at the University of Georgia.

Dr. H. D. Cogswell has deeded to a Board of Trustees the real estate necessary to establish a polytechnic college in San Francisco. The property is valued at $1,000,000.

Mr. W. W. Corcoran pays taxes on $1,900,000 in Washington, and not on $9,100,000 as the papers are publishing.

Bishop Wilson was tendered a warm welcome at his Baltimore home on his return from his missionary tour last week. The Baltimorean says that the "lecture-room of Trinity Church was crowded, and never before has there been seen such a congregation of the ministers and laity, unless it was at a meeting of the Annual Conference." No better place could have been selected than Trinity for the reception. The Bishop was the first pastor of that church.

Miss Frances E. Willard, has been honored by having a town in Texas named for her.

William C. DePauw, the capitalist whose gifts to the University at Green Castle, Ind., bearing his name, aggregate $1,000,000, was stricken with apoplexy on the four instant at Dearborn Station, Ill., and died on the fifth.

Rev. Robert Harry, of the Louisiana Conference, was united in marriage to Mrs. Ida Duke, on the fifth instant. The ceremony was performed by Rev. J. Percy Porter, assisted by Rev. J. D. Jackson, at the residence of the bride's grandmother, Mrs. Enochs, on Bayou Boeuf, St. Landry parish.

Rev. R. N. Shedd, of Petersburg, Va., will preach the annual commencement sermon at the Wesleyan Female Institute, Staunton, Va., on June 5, at eleven A. M.

Death has come into the home of Bro. D. L. Cogdell, and taken the precious Lucy Irene from the family circle. May the gospel of peace sustain the bereaved father and mother!

Rev. J. D. Hammond, D. D., of St. Louis, is to preach the commencement sermon at Vanderbilt University, June 12.

George W. Cable will deliver the literary address at the coming commencement at Vanderbilt University, June 14.

Miss Rose Elizabeth Cleveland has accepted the position of first assistant in a school for young ladies in New York City.

William H. Valentine, manager of the Holston Methodist, retires on account of ill health.

W. F. Norsworthy, of Jackson, La., has been elected Grand Chancellor of Louisiana Knights of Pythias.

The Sultan of Turkey has established two schools for women at Constantinople.

Susana Medora Salter is the name of the new mayor of Arion, Kan. Her father was the first mayor, and she succeeds him.

Rev. F. M. Featherstun, D. D., of Brandon, Miss., will preach the commencement sermon at Kavanaugh College, on Sunday, June 12.

Temperance Notes.

The vote against the Prohibition Amendment, in Michigan, was about 5,800. Of the counties, forty-four gave majority for prohibition, and thirty-four against.

The following statistics from the Northern Christian Advocate, with regard to the use of whisky, wines and beer in the last year as compared with 1840, are said to be as nearly correct as possible:

The consumption of domestic and imported distilled spirits in this country has increased from 43,000,000 gallons in 1840 to 72,000,000 in 1886; of wines, from 4,800,000 to 22,000,000, and of malt liquors, from 23,000,000 to 642,000,000. The consumption of distilled liquors and wines *per capita* has dropped about one-half, and of malt liquors, it is nearly ten times as great. The average expenditure in 1886 *per capita* of the drinking population of 14,325,417 persons was $45 00.

Wherever England has pushed her conquests she has introduced the liquor traffic. Already a brewery is being erected in Mandalay, the capital of Burmah, so recently captured by the British troops.

Mississippi Notes.

The Mississippi State Dental Association will meet at Meridian, on May 17, and continue in session three days.

Greenville has granted a franchise for thirty years to Lewis Metcalf, and the New Orleans Co. to construct a first-class plan for water-works for public and private use, the work to begin at the earliest day possible, and to be completed in a short time, as the class of machinery, building and pipe lines required by the contract can be erected, but to be completed by May 1, 1888, positively. The new compress is said to be an assured fact. Greenville now wants a good cotton mill.

Editor Gambrell, of the Sword and Shield, and Col. Hamilton resorted to the revolver to settle their difficulties on Thursday night last. Gambrell was instantly killed, and Hamilton mortally wounded.

The Summit and McComb City Odd Fellows celebrated the sixty-eighth national anniversary of the Order on the twenty-sixth ultimo.

The Press Convention meets in Meridian, on the eleventh.

The first shipment of peaches from Terry was made on the sixth by Mr. Samuel Stone. They were beautiful, full-grown, and ripe.

The vote on the donation of $100,000 by Columbus, to aid in building the Tombigbee railroad, stood as follows: Total vote, 635. For donation, 629; against donation, 6.

The ladies of the Brookhaven Camp Meeting propose to run an excursion from Yazoo City to the Seashore Camp Meeting, this year, similar to the one run by them last year.

The Woman's Christian Temperance Union of West Point contemplates the establishment of a Home Rest, where the young men of that place, and also any strangers who may be ill, can find home care and comforts during their illness.

Some unknown persons entered the Catholic Church in Holly Springs recently and tore down the statue of the Virgin, broke it in pieces, and tore the flowers away from the altar and threw sand on it.

The people of Enterprise will, in a few days, ship about one hundred tons of iron ore to a Birmingham furnace to be tested.

The Methodist Church at Carlisle was dedicated Sunday, the first, by Rev. Dr. Marshall.

Yazoo City and county is entirely prohibition now, as the last saloons were closed last week.

The Grass Growers' Convention convened at Aberdeen, on the third.

The exportation of lumber from the port of Pascagoula during the month of April amounts to 2,219,517 lineal feet, and of hewn timber, 162,140 cubic feet.

Items of Interest.

In 1880 there were 93,000 illiterates in Massachusetts, while now there are 120,000.

Between two and three tons of postal cards are manufactured every day at Castleton, N. Y.

An edition of the Bible in two volumes, the first book ever printed, was sold in London some time ago for $18,000.

It is said that a movement is on foot in some of the New York Episcopal Churches to use immersion as the proper form of baptism.

An Episcopal vicar in England has been sentenced to eighteen months imprisonment for marrying a couple without publishing the bans.

A memorial tablet, in memory of Jerry McAuley, was unveiled in the old McAuley Mission House, Water street, New York, on Sunday, April 17. R. F. Cutting presided, and Gen. Clinton B. Fisk, Rev. Dr. Booth, and other distinguished clergymen and laymen, made addresses.

The Island of Madagascar has been opened to the gospel for twenty-five years. In the last fourteen years 700 Protestant chapels have been erected, making the present number 1,200. There are 80,000 Protestant communicants, and all the churches self-supporting.

Such is the desire to ascend Washington Monument that during the year ending April 1 no less than 27,000 permits were issued; and it is estimated that 25,000 were used.

In General Debility, Emaciation,

Consumption, and Wasting in Children, **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites, is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system, and builds up the body. Please read: "I tried Scott's Emulsion on a young man whom Physicians at times gave up hope. Since he began using the Emulsion his Cough has ceased, gained flesh and strength, and from all appearances his life will be prolonged many years."—JOHN SULLIVAN, Hospital Steward, Morganza, Pa.

Louisiana Notes.

Concordia parish is out of debt, and has $7,000 in the treasury.

Charbon, a disease peculiar to stock, has broken out with fatal effect among the people of that portion of Ouachita parish known as the "Coloby."

Jeanerette elected a Democrat to be mayor, and the town is jubilant.

A new street has been opened in Mansfield, which is called McEnery avenue.

Ground has been broken at Tallulah for the new, Madison parish, courthouse.

Farmers in Point Coupee parish complain of the depredations of a gang of cattle thieves.

The Police Jury of Calcasieu parish appropriated $3,000 for public schools for 1887.

It is reported that work will be begun shortly on Gould's road from Van Buren, Ark., to Shreveport, La.

The cotton-seed oil mills at St. Martinsville have shut down for three years.

The store of A. Kelley, in Houma, was entered one night last week by burglars, who carried of some $1,250. Mr. Kelley is the treasurer of the Terrebonne Benevolent Association, and reports say that $1,000 of the amount stolen was the money of that association.

The Board of Control of the Penitentiary have decided to annul the rule prohibiting visitors from seeing prisoners or going inside the walls of the penitentiary.

Saturday week the Farmerville machine shops, owned by W. P. Chandler, were burned with all their contents. Loss, $1,000. Simmons' cabinet shop was also destroyed. Loss, $100.

The long drouth around Bayou Chicot was broken last Wednesday by a heavy rain of several hours' duration. Crops are almost assured, and farmers are jubilant.

Centenary College Commencement.

SUNDAY, MAY 29.

10:30 A. M.—Sermon by Rev. J. T. Sawyer, of New Orleans.

SUNDAY, MAY 29.

8 P. M.—Address to Young Men's Christian Association by Rev. C. G. Andrews, D. D., of Jackson, Miss.

MONDAY, MAY 30.

8 P. M.—Meeting of Board of Trust and Visiting Committees. 8 P. M.—Prize declamation by members of the Preparatory Department; short address to the Preparatory students.

TUESDAY, MAY 31.

9 A. M.—Meeting of W. L. S. in the Union Hall. 10:30 A. M.—Meeting in chapel of the Alumni Association; address by Col. J. F. Sessions, of Brookhaven, Miss.; poem by Hon. Wm. M. Johnson, Jewett, Texas. 8 P. M.—Joint exhibition of literary societies; address by Rev. S. H. Werlein, of New Orleans.

WEDNESDAY, JUNE 1.

10 A. M.—Commencement exercises in the chapel; orations by the graduating class; degrees conferred.

The public generally invited—members of the Mississippi and Louisiana Conferences especially. If such as expect to attend will write to me, I will endeavor to secure good homes for them. Railroad accommodations failed to be obtained on account of the Interstate Commerce Bill.

T. A. S. ADAMS.

North Mississippi Conference.

The Grenada District Conference is to be held at Charleston, June 2-5. It will convene at two P. M., Thursday, June 2, and the opening sermon will be preached at night by the Rev. R. A. Burroughs.

C. N. TERRY, P. E.

Mr. Editor: We buried the mortal remains of Rev. John Lusk, a superannuated minister of the Mississippi Conference, on last Wednesday evening about four o'clock. He died peacefully on Tuesday morning, April 26, at eleven o'clock, at his home, near Clinton, Miss. An obituary will be prepared soon.

W. E. BALLARD.

Bolton, Miss., May 3, 1887.

The Brandon District Conference will meet on Thursday, June 2, instead of May 26.

D. A. LITTLE, P. E.

April 20, 1887.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
Publisher.

Episcopal Visitation, 1887 8.

Conference.	Place.	Date.	Bishop.
Brazil Mis.	Rio	July	Granbery
Denver	Las Vegas, N. M.	July 28.	Hendrix
Columbia	Corvallis, Or	Aug. 10.	Hargrove
Montana	Helena	Aug. 11.	Hendrix
Missouri	Mexico	Sept. 7.	Hendrix
W. Va.	Ravenswood	Sept. 7.	Granbery
Kentucky	Covington	Sept. 11.	Granbery
St. Louis	Fredericktown, Mo.	Sept. 14.	Hendrix
S. W. Mis.	Springfield	Sept. 28.	Hendrix
Pacific	San Francisco	Sept. 28.	Hargrove
Louisville	Hartford, Ky	Sept. 28.	Granbery
Japan Mis.	Kobe	Sept.	Wilson
China Mis.	Soochow	Oct.	Wilson
Western	Council Bluff, Kan.	Oct. 5.	Galloway
Holston	Abingdon, Va.	Oct. 5.	McTyeire
Illinois	Marion	Oct. 12.	Granbery
Indian Mis.	Vinita, Ind. Ter.	Oct. 12.	Galloway
Tennessee	Gallatin	Oct. 12.	Wilson
L. Angeles	Los Angeles	Oct. 26.	Hargrove
Arkansas	Fayetteville	Nov. 2.	Galloway
W. Texas	Lulling	Nov. 2.	Duncan
N. W. Texas	Fort Worth	Nov. 9.	Wilson
M. E. Mis.	Monclova, Mex.	Nov. 10.	Duncan
Memphis	Brownsville, Tenn.	Nov. 16.	Granbery
Virginia	Danville	Nov. 16.	Key
Little Rock	Little Rock	Nov. 16.	Galloway
N. Ala.	Tuscaloosa	Nov. 16.	Keener
German Mis.	Grassyville, Tex.	Nov. 17.	Duncan
N. Texas	Honey Grove	Nov. 23.	Wilson
N. Miss.	Winona	Nov. 23.	Keener
White Riv.	Searcy	Nov. 30.	Galloway
S. Carolina	Spartanburg	Nov. 30.	McTyeire
Texas	Houston	Nov. 30.	Duncan
N. Carolina	Fayetteville	Nov. 30.	Key
N. Georgia	Marietta	Dec. 7.	McTyeire
E. Texas	Marshall	Dec. 7.	Duncan
Alabama	Greensboro	Dec. 7.	Keener
S. Georgia	Sandersville	Dec. 14.	McTyeire
Mississippi	Jackson	Dec. 14.	Keener
Florida	Leesburg	Dec. 14.	Key
Louisiana	Shreveport	Jan. 4.	Key
Cen. Mex.	Puebla	Feb. 22.	Hargrove
Baltimore	Marlinsburg, Va.	Mar. 7.	Wilson

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Seashore Camp Ground.—Cottage No. 75 for sale. W. H. Thomson, 61 to 70 South Rampart St., New Orleans.

A clergyman was telling a marvelous story, when his little girl said: "Now, pa is that true, or is it only preaching?"

A Plain Statement.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

They say now that Governor Hill, of New York, began life as a school-teacher. Smart man; most people begin life as a baby.

In another column will be seen the advertisement of W. R. Stuart, offering a special inducement on choice Strains of Plymouth Rock chickens and settings.

Don't expect to make much out of the pawn-broker. Everything that goes there generally gets "left."

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

The greatest strike of the day—twelve o'clock.

Changes.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the New Orleans Christian Advocate. Please keep this in remembrance.

No *Opium* in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Business Notices.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract cures *Pain* and *Injuries*, however severe. Under any temperature, in all climates, it accomplishes the same wonderful results.

Beauvoir, Miss., Aug. 4, 1886.

Mr. Daniel Browne, New Orleans—

Dear Sir: The samples of Cocoa which you kindly sent have been received safely, and have been tried by my family, who consider the different preparations of cocoa unusually delicate and agreeable.

With thanks for your courtesy, believe me,
Respectfully and truly yours,
JEFFERSON DAVIS.

"They are, in my opinion, the finest preparations of Cocoa manufactured."
J. G. BELDEN, M. D.

"Decidedly the purest article in the market. Preferable to tea and coffee, and far more healthful."
J. T. SCOTT, M. D.

For Sale by Dealers Everywhere.

If your Grocer or Druggist does not keep these goods, send twenty-five cents for sample package of FRY'S CONCENTRATED, MALTED, VARIAN'S OR HOMŒOPATHIC COCOAS.

DANIEL BROWNE,
DIRECT IMPORTER AND SOLE AGENT FOR
Fry's Cocoas & Chocolates,
123 and 125 POYDRAS STREET,
P. O. Box 1887. NEW ORLEANS.

ADVERTISEMENTS.

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

10 Branch Office: No. 52 Carondelet St.

TARRANT'S SELTZER APERIENT

A NATURAL, PALATABLE, RELIABLE REMEDY.

In TARRANT'S SELTZER you behold
A certain cure for young and old;
For *Constipation* will depart,
And *Indigestion* quickly start.
Sick Headache, too, will soon subside,
When TARRANT'S SELTZER has been tried.

FIRE INSURANCE.

Hope Insurance Company,

188 Gravier Street, New Orleans, La.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

Capital Paid Up.....$250,000 00
Assets, Jan. 1, 1887.....$101,382 17

Insures Fire, River and Marine Risks.

Surplus lines taken on acceptable fire risks.

J. A. Chalaron, President.
Maurice Stern, Vice-Pres.
Louis Barnett, Secretary.

DIRECTORS:

John I. Adams,	Henry Beer,
Geo. A. Lanaux,	Maurice Stern,
G. Lehman,	Wm. Blake,
Victor Meyer,	F. M. Ziegler,
Geo. Denegre,	A. B. Rousseau,
Jas. A. Renshaw,	John Holmes,
J. A. Chalaron,	Pierre Poutz,

Pearl Wight.

MECHANICS and TRADERS' INSURANCE COMPANY,

14 Carondelet Street,

New Orleans, La.,

Solicits Fire, River and Marine Risks at lowest tariff rates.

Geo. H. Frost, Secretary.
Lloyd R. Coleman, President.
F. C. Gregory, Asst. Sec. and Fire Clerk.
J. M. Crawford, Marine and River Cl'k.
(Late Sec. Eadon Ins. Co.)
R. C. Shortridge, Collector.
F. Auzout, Inspector.

TRUSTEES:

Sam. Boyd,	Simon E. Marx,
J. A. Braselman,	Emile J. O'Brien,
J. H. Britton,	F. J. Odendahl,
T. J. Carver,	Wm. A. Phelps,
P. J. Cockburn,	Rev. D. L. Rayne,
H. T. CoDam,	G. W. Sentell,
O. Elmer,	A. N. Silbernagel,
J. M. Frankenbush,	W. R. Thompson,
Walter C. Flower,	P. A. Villeroi
P. G. Gilbert,	Jos. Vignes,
Chas. Holloway,	J. M. Walsh,
I. L. Lyons,	T. S. Waterman,
Laurent Lacassagne,	Frederick Wing,
T. L. Macon,	W. Y. West,
Rob't Maxwell,	W. G. Wheeler,

Lloyd R. Coleman.

Factors' and Traders' INSURANCE COMPANY,

49 Carondelet Street.

Paid up Capital.....$1,000,000

Ed. A. Palfrey, President.
John Phelps, Vice-President.
Thos. F. Walker, Secretary.

Issues policies covering fire, river and marine risks at the lowest tariff rates.

TRUSTEES:

John I. Nolde,	John Chaffe,
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R. M. Walmsley,	A. H. May,
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Wm. A. Behan,	B. F. Eshleman,
Chas. Chaffe,	L. C. Jurey,
Wm. Hartwell,	C. J. Leeds,
A. T. Jaubi,	A. M. Hickman,
Henry Abraham,	Louis Rush,
A. Brittin,	G. W. Sentell,
Wm. Cunningham,	John I. Adams,
R. T. Rackner,	Wm. A. Gwyn,

Chas. E. Black.

Crescent Insurance Co.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1886.

CASH CAPITAL.....$100,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies issued on Desirable Fire Business.

W. R. Lyman, President.
J. H. Ogilsby, Vice-Pres.
Chas. E. Rice, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Liverpool and London and Globe INSURANCE COMPANY,

OFFICE: Cor. Carondelet and Gravier Streets.

DIRECTORS IN NEW ORLEANS:
J. F. SPRIGG, Chairman,
NEWTON BLENKER,
A. DELVAILLE,
E. CHOLLIE WOLFSTE.

Assets in the United States.....$5,118,383 86
Surplus over all liabilities.....2,598,429 12

Henry W. Oliver, Resident Secretary.
Clarence F. Low, Ass't Resident Sec'y.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator,	$3 50	$2 75
American Agriculturist,	3 50	2 75
Daily Picayune—12 mos,	11 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
" Bazar,	6 00	4 75
" Young People,	4 00	3 25
Demorest's Magazine,	4 00	3 25

Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

MASON & HAMLIN ORGANS.

Highest Honors at all Great World's Exhibitions since 1867. 100 styles, $22 to $900. For Cash, Easy Payments, or Rented. Catalogue, 46 pp 4to, free.

PIANOS.

The new mode of piano construction invented by Mason & Hamlin in 1881 has been fully proved, many excellent experts pronouncing it the "greatest improvement made in pianos of the century."

For full information, send for Catalogue.

MASON & HAMLIN ORGAN & PIANO CO., BOSTON. NEW YORK. CHICAGO.

MISCELLANEOUS.

POND'S EXTRACT VEGETABLE PAIN DESTROYER

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

Catarrh, It is most effective for this disease. Cold in the Head, &c. "Pond's Extract Catarrh Cure," specially prepared to meet serious cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples, Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

Female Complaints. To the majority of *female* diseases the Extract can be used, as well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold in bulk or by measure.*

Sold everywhere. Prices, 50c., $1, $1.75.

Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

TO CONSUMPTIVES.

USE WINCHESTER'S HYPOPHOSPHITE OF LIME AND SODA. For Consumption, Weak Lungs, Coughs, Asthma, Bronchitis and General Debility it is an acknowledged Specific Remedy. TRY IT.

Price $1 and $2 per bottle. Prepared only by WINCHESTER & CO., CHEMISTS, 162 William Street, New York.

Sold by Druggists.

WALL PAPER

AND WINDOW SHADES.

Cheapest House in New Orleans.

J. MORGAN JENKINS, 166 CAMP STREET.

Write for prices. Samples sent to country free.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital.....$300,000 00
Assets, 1st of January, 1887.....429,660 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., M. Schwabacher, J. H. Menge, T. J. Woodward, F. G. Ernst.

W. C. SHEPARD, 49 Camp Street, *New Orleans*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Tolle Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $2 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) at 50 cents to $2 50 per dozen.

WM. H. PIERSON,

20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

BEST GOODS AND LOWEST PRICES.

FURNITURE!

FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices. Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased, until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the most effectual remedy. Worm Confections, made more for the object of pleasing the palate than of expelling the disease, have been manufactured almost in this country; but their short leave of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continue to grow in favor daily. Children often look pale and sickly from no other cause than worms, and as soon as these troublesome vermin are removed, and the system is thus relieved from the irritation caused by them, they are restored to perfect health. Some times worms feed and nestle themselves in the lungs, causing a bad cough that is frequently mistaken for consumption, and, resisting all the usual remedies for that disease, they cause the death of the patient. Should these symptoms be indications of worms,

Many a helpless child has been laid in the grave, when the disease which caused its death has been ignorantly misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from various causes, and there are parents, probably, in every neighborhood, who are more or less familiar with their existence, and who have given to their children the *first complement of vermifuge* that was simply necessary to relieve the system of worms. But there are many cases of worms that require more than the first complement of vermifuge to be *safely* and *speedily* removed from the most delicate infant. Any child may be relieved by this valuable remedy.

Physicians do not hesitate to recommend it, and use it in their practice and many of them are numbered among the most eminent of the profession, from all parts of the country, certifying to its efficacy. In fact, it never fails. It has frequently been given to children as a cathartic, and supposing the case to be that of worms, some of the worst description have been discharged, and it seems to give relief at once. Most worms cause the most distressing symptoms, and it is the duty of every parent to be his own judge in such cases, and administer the remedy at once. Be simple in your treatment, but be sure that it is not sufficient. Be sure to look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW CASTLE, Howard Co., Mo.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. V. DUBBARD, M. D.

SUCCESSORS TO

J. E. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

SAGERTOWN, Mo.

Having used the original "B. A. Fahnestock's" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is safe, *reliable* and *efficient* in all cases where a vermifuge is needed.

THOS. H. LANDY, M. D.

SCOTT'S FLOWERS

38 Years' Experience in **ROSES.** Grand Specialties in PLANTS, BULBS & FLOWER SEEDS of extra choice quality. Rare Novelties of great beauty. Handsomely illustrated Catalogue for 1887 with a lovely Colored Plate of Scott's Mammoth Pansies sent FREE to any address. Be sure to write now. ROBERT SCOTT & SON, Philadelphia, Pa.

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

Our Young People.

AS YOU WILL.

BY JOHN W. EDDY.

As you'd do it, if you knew
That, with this day's setting sun,
All your life's work would be done.

Do it bravely, do it well,
So that future years may tell
Of the blessings which accrue,
From the good deeds you shall do.

Do not sit and lily wait
Some propitious turn of fate;
Fate is blind, and can not know
What direction you shall go.

Opportunities you'll find
Always suited to your mind;
If you only wish to play,
You will idle life away.

—Our Young People.

MR. EDITOR: I have written once before and saw it was not thrown in the waste-basket, and I thought that I would write again. I will tell you about our Sunday-school. It has begun for the summer, and I hope it will last like it has begun. My teacher is Miss Ticia Doyle, and I love her so much. Mr. Doyle is our Sunday-school superintendent. We have organized a Woman's Missionary Society, and my mother and my eldest sister and myself belong to it. My mother takes your excellent paper, and I love to read the pieces that the little people write. I will close by answering Annie Walts' question: The shortest verse in the Bible is, "Jesus wept." I will also ask one: Where is the lingest verse in the Bible?

Your little friend,

DODIE PINCKARD.

DOYLINE, Louisiana.

MR. EDITOR: As my first little letter to your dear ADVOCATE did not reach the waste-basket, I thought that I would write another short letter to my little cousins. Our preacher is Bro. J. L. Williams, and I think so much of him; he is so good. He stays with us one night in each month. I am going to Sunday-school, and, if the good Lord is willing, I will continue going. Our superintendent is Bro. T. W. Pipes; my teacher is Mrs. McGier. Oh! I think so much of them; they are so kind and good. I will try to answer Cora Ooza's question: It was King Herod that was eaten by the worms and gave up the ghost. I will close with best wishes to your paper.

Your little friend,

DEBBIE RINEHART.

RUSTON, Louisiana.

MR. EDITOR: I am a little girl twelve years old. I go to school at home. My teacher's name is Miss Ida Henderson. I love her very much. My papa is a farmer. We live two or three miles from town. My Sunday-school teacher's name is Miss Moore. She says I always have perfect lessons. Papa takes the dear ADVOCATE, and I read the nice little letters. I have two pets—a cat and a rooster. I will answer Nettie Manning's question: "Immanuel" is found in Isaiah vii, 14; and also in Matthew i, 23. I will ask, Where in the Bible is this passage found: "And he will take your daughters to be confectionaries, and to be cooks, and to be bakers"?

Your little cousin,

K. EUDOVA GRAMLING.

MAYERSVILLE, Mississippi.

MR. EDITOR: I am a little girl ten years old. I thought I would write you a letter as I have not seen any letters from Holmesville. I go to Kavanaugh College. Rev. H. Walter Featherstun is the president, and we all love him very much. I have nine studies. Miss Julia Seggett is my teacher. We all love her very much. I will close by asking the little cousins a question: Where is the name "Screech-owl" found in the Bible? Your little friend,

EDNA V. FERGUSON.

HOLMESVILLE, Mississippi.

P. S.—I saw in your paper an advertisement that the one who tells the longest verse in the Bible would receive a prize. It may be found in the eighth chapter and ninth verse of Esther.

E. V. F.

MR. EDITOR: Seeing so many nice letters in the ADVOCATE, and none from this part of the State, I thought I would write one. We have a Sunday-school. My pa is the superintendent; Miss Bettie Nash is my teacher; Mr. T. C. Galloway is our preacher. I will answer Labell Gurry and Wilmer Brothers' question. Joseph was sold by his brothers to a company of Ishmaelites. I will close by asking a question: Who led the people after Moses died? I remain, Your little friend.

TAMAR A. HILTON.

LAGAN'S FORD, Louisiana.

MR. EDITOR: As it has been some time since I wrote, I thought I would write to you. We organized a Sunday-school not long ago. Grandma asks the question: Who was Melchisedec? So I will ask you and all the little cousins to tell me all about him. I have just returned from Sunday-school and had a perfect lesson in the intermediate and Bible classes. My little brother has been sick this year and liked to died with the croup; but he is well now, and is getting fat, and I am so glad. So good-by this time to all the little cousins. I remain,

Your little friend.

BERTIE C. FELPS.

BLUFF CREEK, Louisiana.

MR. EDITOR: I am a little boy, and want to join the little folks' column. My mamma takes your ADVOCATE, and I like to read the little folks' letters. I go to school to Miss Mattie Barrington. I study geography, arithmetic, reading and spelling. I will answer Lutie L. Hood's question: "Bridegroom" is found in Psalms xix, 5. I will ask two questions: Where in the Bible, and how many times, is "Meroz" found? Where in the Bible is "yoke of oxen" found? With many good wishes to the ADVOCATE, I am, Your little friend,

GEORGE W. SISTRUNK.

CRYSTAL SPRINGS, Mississippi.

Mild, soothing, and healing is Dr. Sage's Catarrh Remedy.

MR. EDITOR: I am a little orphan girl twelve years of age. I have one brother who is older than myself. We are living with our uncle and aunt. They are so good to us, and we love them like father and mother. My father and mother have been dead four years; both died near the same time. I am going to Sunday-school every Sunday. As this is my first, I will close by answering cousin Debbie Rincharts' question: King Ahithophel was buried in his fathers' sepulchre. With many good wishes, I remain,

Your little friend,

MINNIE GREEN.

RUSTON, Louisiana.

INDIGESTION results from a partial paralysis of the stomach and is the primary cause of a very large majority of the ills that humanity is heir to. The most agreeable and effective remedy is Dr. J. H. McLean's Little Liver and Kidney Pillets. 25 cents a vial.

MR. EDITOR: I am a little girl eight years of age. I live at Augusta, Perry county, Miss. Bro. Boone is our pastor and Bro. West our elder. I love the ADVOCATE, and desire a place in the little people's department. I have six brothers and three sisters. For fear of the waste-basket, I will close by asking the little cousins a question: Who wrote the Epistles.

Your little friend,

PEARL STEVENS.

HAPPINESS depends very much on the condition of the liver and kidneys. The ills of life make but little impression on those whose digestion is good. You can regulate your liver and kidneys with Dr. J. H. McLean's Liver and Kidney Balm. $1.00 per bottle.

A WORD TO BOYS.—You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—Horace Mann.

THE SCOLDING WIND.—The Browns' cook had gone just because she was so cross. The slightest thing would set her angry tongue in motion. Even if she was alone, the little Browns could hear her voice running like a machine.

Esther, the three-year-old, never paused in the kitchen when the cross cook was there, but ran through as fast as her short legs and mites of feet could carry her, casting fearful glances behind.

"She was a lovely cook," sighed mamma, "but I couldn't keep such a scold."

"No," chimed in Esther, "us don't like stohling peoples."

Last night the wind blew loud and in angry tones. Esther left her crib, and scrumbled into mamma's bed, whispering, "Who's dat stolding out o' doors?"—Congregationalist.

Farm and Home.

Table Etiquette.

Why is it that so many mothers neglect *this important* element in the training of their children? How often is it that one's whole meal is made unpleasant by some unruly or misbehaved child; and yet, can we blame the children? Certainly not! While we know how keenly the mother must feel at her child's misdemeanor, still upon her alone rests the responsibility of its behavior. Had she taught it to behave as politely in the dinning-room as in the parlor, all would have been well; but no. If Harry or Willie wished to make an entire meal of one particular dish on the table, he must have it, even though the older ones have a much smaller amount in consequence. As a little boy remarked, "Mamma says I always have the lion's share." Does not this tend to foster sellishness in children?

Ought not children to be taught to sit quietly until older ones are helped? More often, however, they begin to ask for this or that before the rest have been waited upon. Then, too, the maxim of our good old grandparents, "Children should be seen and not heard," seems to be lost sight of in this enlightened age. In many homes children monopolize almost the entire conversation, or if not, continually interrupt while older ones are talking. Mamma does not hesitate to limit the little one in its eating, why not in its talking?

One other thing is very essential. Let us see that the children have clean hands and faces, also nicely brushed hair before coming to the table. We older ones know by experience how much more we enjoy a meal, however plain, if our toilet is faultless; therefore, let us educate the children to feel the same. Perhaps some burdened mother says she can not always take time to see to all these little matters; but she can teach even very little ones to do it for themselves, and it will soon become second nature. Neither let us forget the "Please" and "Thank you" that go so far toward making the children attractive. Let the mothers of the nineteenth century so educate their children in this, as well as other elements of true politeness, that the next generation will rise up and call them blessed.—Christian at Work.

HOME HAPPINESS.—Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run in out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that one little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and it will be to you the very perfection of a home.

THE FARMER'S FRIEND.—As a rule, it may be observed that the truest friend of the farmer is the man whose main financial interests are in the farm; who studies the social and political questions from the standpoint of the farm; who can suggest the means of advancing the agricultural interest, and who does this without any ulterior object of gaining their votes. About the last man to trust is the fellow who has left the farm years ago, has lost his habits, tastes, and instincts, and has no visible interest in it, and who is always putting himself forward as the friend of the farmer.

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MISCELLANEOUS.

Why You Feel

So weak and exhausted is because your blood is impure. As well expect the sanitary condition of a city to be perfect with defiled water and defective sewerage, as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating even to its minutest veins. Do you know that every drop of your two or three gallons of blood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain and nerve, and all other solids and fluids of the body? The blood is the great nourisher, or, as the Bible terms it,

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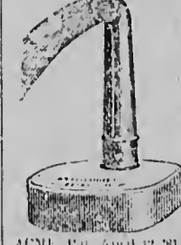

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Christian Advocate.

Marriages.

CAMERON—WHEELER.—In the Methodist Episcopal Church, at Madison Station, Miss., April 28, 1887, by Rev. J. L. Forsythe, Mr. Malcom A. Cameron and Miss Hendak Wheeler, both of Madison, Miss.

BROWN—SHOEMAKE.—In Pineville, La., Thursday evening, April 28, 1887, by Rev. H. F. White, Dr. C. G. Brown to Mrs. Nettie Shoemake, both of Rapides parish, La.

FINK—MAGRUDER.—At the residence of the bride's father, Dr. L. W. Magruder, in Woodville, Miss., May 1, 1887, at half-past seven o'clock A. M., by the Rev. H. F. Jones, Mr. James P. Fink, of Algiers, La., to Miss Minnie N. Magruder, of Woodville, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

McLAUREN—MRS. MARY DUDLEY McLAUREN departed this life, March 15, 1887, at her residence at Bolton, Miss. By the death of this most estimable lady, our social circle has lost one of its brightest ornaments, the church a most zealous worker, and our Woman's Foreign Missionary and Ladies' Aid Societies, a most loyal member. Though debarred by long illness from meeting with us, her interest in and devotion to our work never ceased. She thought and planned for it through sickness and suffering as in health; and long shall we miss her wise suggestions and judicious counsel. Of her, while living, it was justly said, "Her intentions are righteous altogether;" and beside the dead was added the touching testimonial, "She was everybody's friend." Especially was this true of those sick or in want within reach of her gentle ministrations; and many such hold her in precious memory. While sensible of our great loss, we yet bow submissively to the Divine will, feeling that for her absent from the body is present with the Lord. Comfort yourselves, ye afflicted ones, with the thought that for her death was a blessed transition from pain—from sleepless nights and weary days of suffering—to that beautiful "home" of the soul," where there shall be "no more death, neither sorrow nor crying, neither shall there be any more pain."

MRS. M. A. BALDWIN,
For Committee.

EVANS—With deep sorrow we chronicle the death of MRS. SUSAN EVANS, consort of Rev. W. G. Evans, which sad event occurred April 16, 1887.

Sister Evans was well matured in years, being seventy years of age at the time of her death. She was also fully matured in the religion of her Lord and Master, in whom she had *trusted* and served, and in whose service she had spent a life of usefulness, as she gave herself entirely to God and joined the Methodist Episcopal Church, South, and embraced religion in her girlhood days, and ever adorned her profession of godliness by an upright walk and a godly conversation. Her Christian experience was one of the richest I ever heard. It was a feast to the soul to meet with her in the class-room, love-feasts and experience meetings and hear her tell of God's dealings with her soul. I have known the religious part of the congregation to respond by hallelujahs, while the irreligious part were moved to tears. But these time are past; her sainted spirit has winged its way to God who gave it. May God send his comforting Spirit into the hearts of the bereaved loved ones, and may they follow her as she followed Christ! J. L. JORDAN.

CURRIE—HOWARD C. CURRIE was born in Carroll parish, La., June 12, 1851, and died, near the place of his birth, in same parish, April 20, 1887. On March 20, 1874, he was happily united in marriage to Miss Lucy Lynch; and husband and wife were converted under the ministry of Rev. H. O. White, in 1881.

Bro. Currie was a good man, and for years had been an officer in the church; and, in conformity to his father's request on his dying-bed, honored God by a holy and upright life. He died suddenly, of congestion of the brain, and, being insensible from the time he was regarded dangerous, left no dying testimony; but we are confident that he is at rest. He leaves a devoted wife and five sprightly and good children, an aged mother and several sisters to mourn his early death; but they expect to meet him in heaven. May the Lord comfort their hearts!

THOS. J. UPTON.

McINNIS—MRS. MARTHA A. McINNIS was born August 15, 1826, and died in Bienville parish, La., January 17, 1887. Sister McInnis moved from Hinds county, Miss., and settled near Black Lake, where she lived to see her children all grown and settled in life. She joined the Methodist Episcopal Church early in life, and taught her children to do the same. She was left a widow with a large family of little children to raise; and she did her work well. She lived to see her children all on their way to heaven, and members of the church. She was a friend to the suffering and needy. She died happy and resigned to the will of the good Lord, and left a bright evidence that she was ready and willing to depart and be with her Savior and loved ones forever.

ROBERT PARVIN.

Misery is the one word to describe the feelings when Malaria is in the system. There may not be positive chills, but there will be cold hands and feet, headache, indifference to food as well as to everything else, so that life itself is often a burden. If you are in this condition, *one dose* of Shallenberger's Pills taken at bedtime will almost restore you to health—a few more will certainly do it.

RELIGION AT HOME.—If parents really have not religious life and energy enough to bless their own homes, and then also be blessings to a little bit of the outside world at the same time, they should look first to their own homes, faithfully performing all their duties there, and making their influence on the lives of their own household positive and intense, though they take no active part in the work of the church at large. It will be a sad summing up of the results of their Christian living if many souls of strangers and neighbors, and of children in the mission school, have been brought to Christ through their earnest work, and their own children are lost. Really, however, none who pay primal heed to their own household need ever fail to be useful also to others outside. The brighter the lamp that burns in the parlor the more light pours out into the dark street. The holier and more Christ-like one is at home, the more good one will do, in the end, to those who are without. On the whole, the best service most people can do for Christ in this world is to make their own home a little spiritual garden, full of holy beauty and fragrant with the odors of love. A truly godly home is a wonderfully leavening influence in a community.—Presbyterian.

The time of ingathering is usually a time of spiritual fervor and white-heat earnestness. Special services or special effort in the regular services mark the hours of regeneration. Souls are born in numbers, ranging from dozens to thousands. Joy and thanksgiving flood all hearts when, after travail and prayer, the cry of the newly begotten is heard. Hallelujahs abound. But a new-born babe needs something beside joy over his advent. Good nursing largely determines whether the joy shall be perennial or transient. Of many a newly born soul it may be said, "Ruined by neglect while the church was recovering from the effects of too much congratulation." It is right in this connection that the church must begin her functions as the nursing mother of spiritual children.—Christian Intelligencer.

The Ladies' Favorite.

The newest fashion in ladies' hats will doubtless cause a flutter of pleasurable excitement among the fair sex. Ladies are always susceptible to the changes of a fashion plate; and the more startling the departure, the more earnest the gossip over the new mode. Dr. Pierre's Favorite Prescription is a positive cure for the ills which afflict females and make their lives miserable. This sovereign panacea can be relied on in cases of displacements and all functional derangements. It builds up the poor, haggard and dragged-out victim, and gives her renewed hope and a fresh lease of life. It is the only medicine for woman's peculiar weaknesses and ailments; sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money refunded. Read printed guarantee on bottle wrapper.

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BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

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Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

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In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

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MISCELLANEOUS.

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Weekly Market Review.

(For Week Ending May 10, 1887.)

COTTON		
Low ordinary	8 1/4 @	— —
Ordinary	8 3/4	— —
Good ordinary	9 1/2	— —
Low middling	10 1-16	— —
Middling	10 5/8	— —
Good middling	10 5/8	— —
Middling fair	11	— —
Fair	11 11-16	— —
Galveston middling	10 3/8	— —
Mobile middling	10 3/8	— —
St. Louis middling	10 3/8	— —
SUGAR.		
Inferior	— —	— —
Common	4 1/4	4 3/8
Good common	4 1/2	4 3/4
Fair	4 5/8	4 7/8
Good fair	4 7/8	5
Fully fair	4 7/8	5
Prime	4 7/8	5
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/4	5 1/8
Choice yellow	5 1/2	— —
Gray White	— —	— —
Choice whites	— —	— —
Stan. Gran	— —	5 3/4
MOLASSES.		
Syrup, Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —
RICE.		
Fancy	— —	— —
Choice	— —	— —
Prime	4 3/8	4 1/2
Good	4 1/8	4 1/4
Fair	3 7/8	4
Ordinary	3 5/8	3 3/4
Common	3 1/4	3 3/8
No. 2	— —	2 7-16
Rough	3 00	3 15
FLOUR.		
Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12 1/2	5 25
Choice	3 80	3 90
Fancy	4 05	4 15
Extra Fancy	4 35	4 40
CORN PRODUCTS.		
Cream meal	— —	2 50
Corn meal	— —	2 35
Grits	2 65	— —
Hominy	2 75	— —
GRAIN, ETC.		
CORN:		
White	52	54
Yellow	— —	52
Mixed	50	— —
OATS:		
Western	37	37 1/2
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	17 00	18 00
Prime	15 00	16 1/2
PROVISIONS.		
PORK:		
Mess	17	— —
Prime Mess	16	— —
Rumps	14 50	15 00
BACON:		
Fancy breakfast	11 1/2	— —
Shoulders	6 7/8	— —
Sides, long clear	— —	8 3/4
Sides, short rib	8 3/4	— —
HAMS:		
Sugar-cured	12	12 1/2
DRY SALT MEAT:		
Shoulders	6 10	— —
Sides, long clear	8	8 1/8
Sides, short rib	8 1/8	— —
GROCERIES.		
COFFEE:		
Prime	— —	19
Fair	— —	18
Common	— —	16 1/2
BUTTER:		
Western Creamery	24	25
Western Dairy	18	20
Common	7	8
LARD:		
Choice	7	— —
TEAS:		
Choice	40	80
Fair	21	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cotton seed	— —	36
Lard	— —	55
VEGETABLES.		
CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	3 50	4
POTATOES:		
Louisiana	2 00	3 50
Western	— —	— —
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	2 75	3 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
1 3/4 lb. per yd	7 3/4	— —
2 lb	8 1/2	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 50	3 00
Chickens, South'n	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	9	— —
Southern	10	— —
WOOL:		
Lake, per lb	— —	25
Louisiana	23 1/2	24
Burry	9	14
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10 1/2
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	18 75	19 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. BIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

MAY 3.

The London Times makes serious charges against Mr. Dillon, M. P. for East Mayo. Mr. Charles Edward Lewis, on behalf of the Irish leaders, demands the arraignment of the editor at the bar of the House.——It is reported that the troops of the Ameer of Afghanistan were recently routed near Jellalabad; that Khelat-i-Ghilzni has been captured; that Ghuzni was surrounded, and that the insurgents are threatening Candahar.——The Hounslow gunpowder mills, at Hounslow, Eng., to-day destroyed by an explosion which occurred in the milling-room.——The Manchester Exposition was opened by the Prince of Wales.——*Les Temps*, of Paris, says that the New Hebrides question has been settled and that the island will remain independent under the mutual surveillance of England and France.——The Queen of Hawaii arrived at Washington to-day, and took quarters at the Arlington.——The Glasgow steamer "John Knox" struck the reefs near Channel Harbor, N. F., and sank in half an hour. Every soul on board perished.

MAY 4.

The government declines to consider the charges made by The Times against Mr. Dillon as a breach of privilege, and refuses to appoint a committee of investigation, saying that the courts are open to such cases. The opinion is that, owing to the government's action, the Times will escape prosecution.——The Czar, Czarina and all the principal members of the imperial family depart on the fifteenth for Nova Tcherkask, the capital of the Don Cossack country.——By an explosion in the Victoria Coal Company's mine, near Victoria, B. C., 150 men were imprisoned.——During the earthquake, May 3, an active volcano was developed near Tuxson, Arizona; towering peaks engulfed and swept out of sight.——This morning a fire broke out on Magazine near Julia, and destroyed buildings and property to the amount of $125,000.

MAY 5.

Anti-German demonstrations continue to be made in various sections of Paris. The mob marched through the streets with banners inscribed "To Berlin." The German Embassy's quarters are guarded by the police.——Mr. Mulock has introduced a bill in the Dominion Parliament embodying some of the provisions of the United States Interstate Commerce Bill. The most important part is the "long and short-haul" clause. It further provides for the redemption of unused railroad tickets at any office of the road between the including points covered by the ticket.——W. U. DePawe, of New Albany, Ind., who was stricken with apoplexy on the third died in Chicago this evening.——The College of Bishops of the Methodist Episcopal Church, South, met at Nashville and promulgated the plan of Episcopal visitation for the next Conference year.

MAY 6.

The House of Commons refuses the Parnellites a Committee of Inquiry on the Times' charges.——The Czar has commuted the death sentence of all but two of the seven conspirators to life imprisonment.——Queen Kapiolani and suite, with a number of invited guests, visited Mount Vernon to-day. The President to-night gave a State dinner in honor of the Queen.——The dead-lock in the Florida Legislature continues.——The Board of Missions of the Methodist Episcopal Church, South, met in Nashville to-day.

MAY 7.

Prime Minister Goblet opened the Maritime Exhibition at Havre to-day.——The prisoners connected with the disturbances on the occasion of the production of "Lohengrin," in Paris, have been sentenced to short terms of imprisonment.——Russia has increased the duty on iron and steel.——Gen. McElory has signed the pardon of Dr. Deelius.——The proprietors of all the leading hotels of New York to-night decided not to attempt to sell liquors to guests or others to-morrow on account of the strict enforcement of the Sunday excise law.

MAY 8.

Several towns in ruins and nearly two hundred lives lost are the results of the earthquake in Mexico on the third.——The sale of the Mexican National railway takes place on the twenty-third of May.——At the opening of the American Exhibition to-morrow the Grenadier Band will play the American and British National airs, after which Archdeacon Jarrol will offer prayer. Lord Ronald Rowe will deliver the welcoming address, and Sir. Charles Russell will reply.——The fire at Nagy Karoly, Austria, destroyed 600 houses and left 5,000 people homeless.——Fifteen persons were drowned by a break of the wharf at a baptizing in the Third District, this city, to-day.

MAY 9.

Mr. Parnell is reported to be seriously ill.——The American Exhibition was formally opened to-day in the presence of about 7,000 persons.——Stanley has arrived at Banza Manteka, Congo. All of the party are well.——Herr Sigl, the largest locomotive manufacturer in Austria, is dead.——Italy is arranging for a summer campaign against Abyssinia.——Rev. J. B. McFerrin died in Nashville, to-day, aged eighty years.——The Supreme Court of Louisiana has declared constitutional the city ordinance prohibiting under pain and penalties the adulteration of milk.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

Periodicals.

—Popular Science, for May, opens with "The Natural vs. the Supernatural," by John Burroughs, who is followed by Prof. James, Sir William Thompson, W. D. Le Sueur, Prof. R. A. Proctor and other eminent writers, each famous in their line, with articles in their respective fields of observation. D. Appleton & Co., New York. Single number, fifty cents. Yearly subscription, $5.

—Cassell's Family Magazine, for May, is full of choice reading for the fireside. It has "Letters from the Planet Mars," which will be perused with a great deal of curiosity by the reading public. Cassell & Co., New York. Fifteen cents a number. $1 50 per year.

—Wide Awake, for May, opens with a brilliant frontispiece, "Spring-time," by E. S. Tucker, reminiscent of squares and parks where dainty little girls throng in all the freshness of new spring gowns and hats, merry with their jumping-ropes. The whole number is full of spring-like freshness. In the "Successful Women" series Mrs. Bolton writes of "St. Margaret, of New Orleans." $2 40 a year. D. Lothrop & Co., Boston.

—Littell's Living Age, No. 2235, has the Decline of Dr. Faustus, Major Lawrence, F. L. S., Contemporary Life and Thought in France, and other instructive reading. Littell & Co., Boston. Terms (fifty-two numbers), $8.

—The Century, for May, opens with a portrait of Irving. Then follows, Finding Pharaoh; Pharaoh, the Oppressor, and His Daughter, in the Light of Their Monuments; The Hundredth Man, Washington Irving at Home, The Chemistry of Foods and Nutrition, Abraham Lincoln, Israel, Campaign from Chattanooga, and other choice reading. The Century Company, New York. $4 a year; thirty-five cents per copy.

—The Forum, for May, is replete with timely and interesting articles. Marriage Laws are treated of by Judge Edmund H. Bennett, who is followed by President Francis A. Walker, Andrew D. White, W. G. Sumner, President John Bascom, Julia Ward Howe, and others; each contributing to the fund of daily thought.

—Received of Wharton & Bro., 5 Carondelet, Scribner's Magazine, for May. It contains articles on the development of the steamship, the forests of North America, the second series of the unpublished letters of Thackeray, and other instructive and pleasing reading. Charles Scribner's Sons, New York. Terms, $3 per year.

—The Eclectic, for May, contains eighteen articles gleaned from choicest foreign magazines. E. R. Pelton, New York. Terms, $5 per year.

—The Pulpit Treasury, for May, begins the fifth volume of this valuable magazine. This monthly is especially designed to meet the wants of preachers and Sunday-school teachers. New York: E. B. Treat, 771 Broadway. Yearly, $2 50; preachers, $2.

—Littell's Living Age, No. 2236, contains valuable and instructive extracts from the leading foreign magazines, reviews, and is a weekly of about sixty-four pages. Terms, $8 per year. Littell & Co., Boston.

—The Book-Buyer, for May, gives a portrait of Austin Dabson, and a short sketch of this charming poet, together with literary news and notes of interest to literary people. Charles Scribner's Sons, New York. $1 a year.

—Good Housekeeping, a semi-monthly devoted to the best interests of home and the household, comes this week full of things that pertain to the house and kitchen. Clark W. Bryan & Co., publishers, New York. $2 50 per year.

—Received from James A. O'Connor, publisher, 61 Bible House, New York: The Converted Catholic Monthly. Subscription, $1 per year; ten cents per copy.

—The African Repository, for April, is a quarterly review of the work of the American Colonization Society. Published by the American Colonization Society, Washington, D. C.

—The following pamphlets have been received:

Easy Lesson in Socialism, by W. H. Benson. Philadelphia.

The Children of Zion, a service of Scriptures and song for Children's Day. John J. Hood, 1018 Arch street, Philadelphia.

Synopsis of Phrenology, for the use of practical phrenologists. Fowler & Wells Company, New York.

Monthly Magazine of the Young Men's Christian Association of Birmingham.

The Best Hundred Books, containing Sir John Lubbock's list, and suggestions by John Ruskin and others. New York: E. L. Kellogg & Co. Sixty-eight pages. Twenty cents.

THEATERS.—Were the testimony taken of the 70,000 evangelical ministers in this land as to the moral influence of the pulpit, that testimony would be unanimous and emphatic that such influence is good, and only good, and that continually. But the testimony of great numbers of actors and managers of the theater is that the moral influence is the reverse of good. McCready wished the ladies of his family to avoid the theater. Fanny Kemble said that her profession was unworthy of a woman. Olive Logan said that she would not advise any woman to go on the stage, for the demoralizing influences there prevalent are daily increasing. M. Dumas *fils* said, "You would not take your daughter to see my play? You are right. Let me say, once for all, that you must not take your daughter to the theater! It is not merely the work that is immoral, it is the place!" Every dollar paid at the door of a theater is a contribution to spread immorality.—Evangelist.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. Our merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Two significant facts in the Kansas elections were noted in reference to the women, which have been in the past the chief arguments against feminine voting: First, that the better classes, the women of higher station, feared to go to the polls, whereas those of doubtful virtue threw themselves into politics with wild enthusiasm; and secondly, that the negro women registered and voted much more extensively than the whites; the natural result of which facts would indicate that the extension of the ballot to women does not have the elevating influence on politics and elections that so many expect from it.—N. O. Times Democrat.

Those who have once known the meaning and experienced the blessing of true spiritual worship, can never forget it. To be conscious of the Divine presence and favor, that God hears and accepts our offering of praise and ourselves, begets a sense of peace and hope that only the Spirit can bestow. They who know the joy of worship long for the courts of God's house, and seek them with happy hearts. There is no other such bond of union and fellowship among his children as that of worship; it is the confession that we are one in Christ Jesus.—Central Christian Advocate.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit	(Friday)..May	13
Columbus station		14, 15
Shuqualak circuit		21, 22
Hebron circuit	(Monday)..	23
Louisville circuit		28, 29
Plalsburg circuit	(Monday)..	30
Chester circuit	June	4, 5
Tampico circuit	(Monday)	6
Walthall circuit		11, 12
Lagrange circuit	(Monday)..	13
Sturges circuit		18, 19
Salem circuit	(Wednesday)..	22

H. G. PORTER, P. E.

CORINTH DIST.—SECOND ROUND.

Blackland, at Pisgah	May	14, 15
Marietta, at Liberty		21, 22
Pleasant Ridge, at Pine Grove		27
Jonesboro', at State Line		26
Ripley circuit, at Marcello's Chapel		28, 29
Ripley and New Albany, at N. Albany	June	1
New Albany circuit		11, 12

A. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Buena Vista, at Buena Vista	May	14, 15
Aberdeen station		21, 22
Prairie	June	4, 5
Okaloua circuit, at Tranquill		8
Ebenezer, at Egypt		11, 12
Athens		16
Caledonia		18, 19
Fulton and Smithville		25, 26
Tremont		28

AMOS KENDALL, P. E.

SARDIS DISTRICT—SECOND ROUND.

Senatobia station	May	14, 15
Senatobia circuit		21, 22
Mt. Vernon		28, 29
Mastodon	June	4, 5
Pleasant Grove		11, 12
Eureka		18, 19
Panola		25, 26

The District Conference will convene at Batesville, May 6.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Snow Creek	May	14, 15
Ashland		21, 22
Hickory Flat		28, 29
Emory	June	3, 4
Cornersville		11, 12
Shelby Creek		— —

JNO. HARCROFT, P. E.

WINONA DISTRICT—SECOND ROUND.

Newtonville	May	12
McCool, at McCool		14, 15
Zilpha		20
Ethel, at Shady Grove		21, 22
Ebenezer		28, 29
Belzoni	June	4, 5

E. P. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

William's Bayou	May	15
Bolivar		22
Drake's Chapel		29

A. W. BONSELL, P. E.

GRENADA DIST.—SECOND ROUND.

Lodi circuit	May	14, 15
Tocowoob circuit		21, 22
[illegible]		28
Charleston circuit	June	4, 5

P. S. TERRY, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Plark, at Maussus	May	14, 15
Vossburg, at Chunkwater		21, 22
Paulding		28, 29
Lauderdale, at Union	June	4, 5
Meridian station		11, 12
West End, at Sukelina		18, 19
Marion, at Pokers		25, 26
DeKalb, at Marvin	July	2, 3
Adamsville		16, 17
Blumsville		23, 24
Heidelberg		30, 31

The Meridian District Conference will be held at Heidelberg, July 28-31.

R. B. NORSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Monticello, at Monticello	May	14, 15
Franklinton, at Mt. Hermon		21, 22
Holmesville, at Water Holes		28, 29
Adams, at Bethel	June	4, 5
Providence, at Bahala		11, 12

J. W. WILLIAMS, P. E.

BRANDON DIST.—SECOND ROUND.

Shiloh, at Cato	May	14, 15
Franklin, at Fannin		21, 22
Brandon (District Conference)		28, 29
Raleigh	June	4, 5
Trenton, at Gaspie Chapel		11, 12
Neshoba		18, 19
Hillsboro	(Wednesday)	22
Carthage		25, 26
Walnut Grove	(Wednesday)	29

The District Conference will be held at Brandon, beginning on Thursday, May 26, 1887.

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Flora, at Benton	May	14, 15
Yazoo City		21, 22
Madison, at Livingston		28, 29
Camden, at Thomastown	June	4, 5
Jackson		11, 12
Canton		18, 19
Sharon, at Madisonville		25, 26

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

St. Helena, at Darlington	May	14, 15
East Baton Rouge, at Blackwater		21, 22
Bayou Sara, at Thompson Creek		28, 29
Woodville circuit	June	3
Perry Creek		4
Woodville		5, 6

J. A. B. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Mizpah	May	14, 15
Marlin		15, 16
Hayes' Landing		21, 22
Wesley Chapel, Yazoo county		28, 29
Meadville	June	4, 5
Hamburg		6, 7
Pisgah		11, 12

W. L. P. BENNETT, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia, at Pleasant Valley	May	14, 15
Seashore, at Bay St. Louis		21, 22
Ocean Springs, at Biloxi		25
Whittington, at White Plains		28, 29
Vancleve, at Shiloh		31
Americus, at Caswell Springs	June	3
Scranton, at Zion		4, 5
Moss Point, at Moss Point		5, 6
Pearlington, at Logtown		7, 8
Covington, at Parker's		10

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Arcadia, at Paine's Chapel	May	21, 22
Douglas, at Providence		28, 29
Vernon, at Longstraw	June	4, 5
Ruston, at Ruston		11, 12
Minden, at Minden		18, 19
Summerfield, at Shiloh		25, 26
Farmerville, at Farmerville	July	2, 3
Haynesville, at White Hall		9, 10
Tullo, at Salem		16, 17
Brushwood		23, 24
Homer, at Homer		26, 27
Ringgold	Aug.	6, 7
Indian Village		13, 14
Howdsville		20, 21
Sparta and Saline		27, 28

The District Conference will convene at Homer July 27-31.

EDGERT RANDLE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Montgomery, at Manla	May	14, 15
Alexandria, at Boyce		21, 22
Ada, at Fellowship	June	4, 5
Centreville, at Trout Creek		11, 12
Columbia, at Masters' Chapel	July	2, 3
Trinity, at Wesley Chapel		9, 10

H. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Grosse Tete and False River—Harm's	May	14, 15
Bayou Street		22
Jackson, La		25-29
St. Tammany Mission	June	4, 5
Algiers and Gretna ct.	1 At Gretna	10
	2 At Algiers	12
Baton Rouge		18, 19
Morgan Street		26
Louisiana Avenue	July	3
Carrollton and Parker Chapel at P. Ch.		10
Seashore Camp Ground		13 17
Plaquemine and Donaldsville, at D'Ville		24

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Winnsboro	May	14, 15
Harrisonburg and Neilly—Neilly Island		21, 22
Bastrop, at Bastrop		28, 29
Lion Grove, at Lion Grove	June	4, 5
Oak Ridge		11, 12
Floyd, at Levaughn		18, 19
Waterproof, at Jordan		25, 26

J. D. HARPER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Natchitoches, at Martinsville	May	14, 15
Coushatta, at Brownsville		21, 22
East Point, at Armstead Chapel		28, 29
Red River, at Lindsley Chapel	June	1
Shreveport		4, 5
Caddo, at Greenwood		11, 12
Mooringsport		18, 19
North Bossier, at Cadillusing		22
South Bossier, at Cotton Valley		25, 26

A. M. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Grand Chenier	May	14, 15
Lake Charles		21, 22
Lake Charles German Mission		22, 23
Plaquemine Bridge		28, 29

S. S. KEENER, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—SECOND ROUND.

Monterey, at Monterey	May	14, 15
Pensacola		21, 22
Milton		25
Stockton	June	4, 5
Sepulga, at Mt. Pleasant		11, 12
Graysville, at Friendship		18, 19
Bay Minette		25, 26
Douglasville, at May Creek		28
Bellville and Bigbon	July	2, 3

The Pensacola District Conference will be held at Milton, Fla., beginning Wednesday night, May 25.

W. M. MOTLEY, P. E.

PRATTVILLE DIST.—SECOND ROUND.

Randolph circuit, at Randolph	May	14, 15
Pineapple circuit, at Snow Hill		21, 22
Bell's Landing ct., at Bell's Landing		28, 29
Black's Bend circuit...(Wednesday)	June	1
Cau den and Oak Lawn		4, 5
Pleasant Hill circuit, at Pleasant Hill		11, 12
Prattville		18, 19
Plantersville circuit, at Maplesville		25, 26

H. COQUHART, P. E.

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SLEEPLESS.

BY JOHN WENTWORTH.

O God of mercy, give me sleep,
And let this weary brain have rest;
Send down thy white-winged doves of peace,
With comfort for this troubled breast.

O throbbing brow! O beating heart!
O pulsing veins, be calm and still!
O tensing nerves, relax thy strain,
And fight no more this struggling will!

O floods of thought that fill my brain—
That threaten to engulf my soul;
O waves of words that swell and flow,
On ebb-tides ride and backward roll!

O restful slumber, now, I pray,
Come where sad vigils long I keep;
These lifted eyelids, let them droop—
O God of mercy, give me sleep!

Memories of Travel.

FIRST GLIMPSE OF PALESTINE.

BY CHARLES EDWARD LOCKE.

Late in the afternoon we found ourselves in comfortable quarters on a French vessel, steaming away from the shores of Egypt. Our little party was on the *qui vive* and full of anticipation, for on the morrow, if no storms were encountered, we would set foot on the sacred soil of the Holy Land. The regrets that we could no longer tarry among the curious antiquities of the pyramids and the Nile, were more than made up by the delightful prospects of Olivet and the Kedron.

At daybreak the next morning we were awakened from soundest slumber by a "cessation of hostilities" in the engine-room. The continuous throbbing of the vast machinery of an ocean vessel, though at first a disturber of rest, comes after awhile to be soothing and soporific. Peering out of the port-hole of the state-room, and seeing land, we hastened on deck to find that we were, indeed, in sight of Palestine, and the vessel was preparing to cast anchor at Joppa.

Oh, the ecstasy of that moment! There, indeed, lay the Holy Land—the goal of our fondest hopes, nestling peacefully in the lap of the morning. The sun, in dazzling splendor, was driving his fiery steeds up the eastern slopes of the distant mountains. One fringe after another of golden light burst through the irregular profile of the hills; the generous rays lavishly broke their alabaster vials upon a hundred mountain tops, and soon hill-sides and valleys were resplendent with the glory of the glad morning. The palpitating waves far out into the sea were kissed with varied tints of yellow and purple and crimson. It was a scene of transcendent loveliness, and beggars description. It was as if the God of heaven were placing his approval upon the deeds once enacted in this now much-deteriorated country.

Joppa, from the ship's deck, is weird and striking. It is a mass of masonry rising many stories from the water's edge, like the side of a pyramid. The yellow and white stories of the houses blend quite artistically into the brown and purple of the mountainous landscape. The landing is difficult; in stormy weather, impossible. Acres of flat rock are hidden just beneath the surface of the water, necessitating the anchoring of vessels at least a half mile from the shore.

Natives in gaudy costumes came out in yawls to transport passengers and luggage. After passing through the empty formalities of the custom-house, we make our way to an hotel, through narrow, crooked, hilly streets, running with pollution and crowded with half-naked natives, dogs, donkeys, camels and sickening odors.

Joppa, now called Yaffa, has about fifteen thousand inhabitants. It is emphatically oriental in houses, dress and customs. It is familiar to the Bible student as the place to which Hiram, King of Tyre, floated the famous cedars which were used in the construction of Solomon's Temple. They were thence carried overland to Jerusalem, thirty miles distant. It was from Joppa that Jonah began his unsuccessful voyage to Tarshish. It proved, after all, however, to be the nearest way to Nineveh. A good many people have to go through a whale's belly to duty.

It is not pleasant to the visitor at Joppa to remember that the bloodiest page in the sanguinary career of Napoleon Bonaparte was written there. All the claims of the heartless general to philanthropy and benevolence were submerged forever in the crimson tide of four thousand massacred prisoners. Though it was specified in the surrender that the lives of the garrison should be saved, they were barbarously driven to the beach and shot down in cold blood. Their bones were piled up in a pyramid to be bleached by the sunlight and the storm. The waves chanted the only requiem, the winds moaned in sorrow, while the sea splashed its tears of foam.

Houses purporting to be the homes of Simon, the Tanner, and Tabitha, the founder of Dorcas societies, are shown to the incredulous tourist.

We made interesting visits to the American and Scotch missions. Faithful men and women are gathering together the little outcasts with which this land abounds, and are instructing them in spiritual matters and giving them a practical education. The kindergarten system is much used. We were greatly entertained with the performances of the pupils.

Less than half a day sufficed to make the round of Joppa's attractions. The reader will not have forgotten, perhaps, that there are no carriage roads in Palestine, except between Joppa and Jerusalem on the south, and Damascus and Beyrout on the north. The journey through the Holy Land must, therefore, be made on horseback, under the direction of a dragoman. At Joppa the arrangements for the tour are made with the dragoman, who takes charge of all matters in detail. The tents in which we are to sleep, our luggage, our provisions, etc., are all carried on the backs of strong mules, and put under the surveillance of a half dozen unscrupulous natives.

When all things are in readiness, seated in English saddles upon excerable riding horses, we pass out from the limits of the city through groves of large, luscious oranges. High cactus hedges stand as invincible guards over the tempting fruit, which in some places is piled up in heaps under the trees. Home oranges always disappoint us since we ate of the delicious product of the Levant.

Soon we emerge into the historic plains of Sharon. The fellahin are busy plowing with an implement which has improved none over those engraved upon obelisks of three thousand years ago. The exquisite Rose of Sharon blooms here and there with all its pristine loveliness, and shrinking in virgin modesty drops its petals when disturbed by the traveler.

Monteagle, Tenn.

BY PROF. A. L. D. HINDS.

Four sessions of the Monteagle Assembly and Summer Schools have been held, and the fifth will open Wednesday, July 6, and close Wednesday, September 7, 1887. This has become a fixed institution, and is destined to be a very important factor in the mental, moral, and æsthetic culture and elevation of our people. The institution is characterized by the purest Christian disinterestedness. No financial benefit can accrue to any individual concerned in its management. Those who have shouldered its responsibilities and borne its burdens have for their reward, not gold nor silver, but the consciousness of having done a great and noble work for their race and country.

The ends aimed at in the Monteagle enterprise are the broadest imaginable. Among them I will mention:

1. *The general Sunday-school interest.* The Sunday-school normal work, the children's meetings, the model teachers' meetings, and the Bible classes, all look in this direction.

2. *Christian culture.* The daily prayer meetings, the lectures on Bible study, the conferences on church work, missions, temperance, etc., broaden the conception of Christian duty, and cultivate the Christian graces.

3. *Mental culture.* In the schools, during the coming season, there will be nineteen different departments, including about forty different subjects, and these will be taught by some thirty-five instructors. The work is in the hands of specialists, and is deep and thorough. It is not the intention to give the pupil a superficial smattering of the subject, and then impress him with the idea that he knows it all, as is the habit of many of our so-called normal schools. The object is rather to give him a just conception of the extent of human knowledge. While the instruction means to be practical in the highest degree, it does not lose sight of that prime object of education—culture. Culture is to the man what the whetstone is to the knife. In whatever sphere he may act, it manifolds his power.

4. *Cultivation of art.* The schools of music and painting receive special attention. Their place, not only as special branches of study, but also as necessary elements of general culture, is fully realized and they are fostered accordingly.

5. *Diffusion of general intelligence.* This end is reached through the popular lecture program.

6. *Social culture.* Those who assemble at Monteagle are, almost without exception, people of intelligence and good breeding. Gentility pervades everything, and selfishness is rarely seen. Thus there is a peculiar congeniality which favors the most harmonious intercourse and affords the most delightful social enjoyment. In this regard I think that Monteagle stands without a peer.

7. *To furnish a summer home for Christian people.* This is one of its prime objects. The Southern people are compelled to leave their homes during the heated term. At Monteagle they can find nearly everything that is calculated to make a summer home pleasant, and a place almost absolutely free from all temptation to dissipation and vice. There one can roam over the mountain at will, take ease, quiet and strengthening rest in the cottage, find light in the platform exercises, do serious work in the schools, or pursue special lines of study. And all this is free from the bustle, turmoil, care and worry of every-day life. Already the grounds are being dotted over with handsome private cottages. In a few years Monteagle will become a great summer city, without trade, without labor, without vice, without temptation—a city where naught is found but that which makes one strong and noble and good.

LEBANON, Tennessee.

Giving to the Cause of Christ.

All-glorious cause! God himself placed the first gift on its altar. Love was the propelling force. He "so loved the world" that he made a gift to redeem it. The gift was dear. He sent his only Son from his own great throbbing heart—away from the courts of heaven—to dwell with sinful men. This was his means, and he gave it freely.

Jesus Christ placed the second gift on its altar. Love led him on his mission. In Gethsemane it inspired him to say: "Thy will be done." From the Roman cross its divine accents mingled with the words: "It is finished." His gift, also, was dear. It cost him agony and blood. He gave his life freely, a ransom for all.

The third gift falls to the part of humanity. Unenlightened by Divine truth, the human race bestows its gifts erroneously. All who have received the oracles of God have this stumbling-block removed. The first knock at our door says: "Give me thine heart"—that is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." God demands the supreme homage of the heart for his own glory. This every individual has the means of giving. The second knock says: "Thou shalt love thy neighbor as thyself." He likewise demands that through the *heart* his grace shall flow forth from man to fellow-man, as a means that "whosoever will" may "take the water of life freely." This is the gospel dispensation, and embraces our chief work—our labor of love—in maintaining and carrying onward this glorious cause, that it may prosper wherenuto it has been sent. Instead of the opposition and persecution that Christianity had to undergo sixteen hundred years ago, from far and from near are borne to us the inviting tidings: "Come over and help us." How much for which to be thankful!

All along the line of redemption's plan gifts are the means. Then, whether it be in our power to preach as a Paul, or to give as did the poor widow; whether we have an "alabaster box" to pour on this altar or not, let us go forth, our hearts inspired with the boundless love of Christ, and "sow beside all waters," doing unto others as we would have them do unto us, that they may come out of the darkness into the light.

"God's love hath to me wealth unbounded;
Only by giving is it retained.
The body withers, and the mind,
If pent in by selfish rind.
Give strength, give thought, give deeds; give pelf,
Give love, give tears, and give thyself."

COUSIN CATE.

PANTHORNE, Mississippi.

Gone Home.

Rev. J. J. Blanz, pastor of Soraparu Street German Church, of this city, died May 11. Intestine disorder resuscitated an old kidney's complaint, soon causing "the silver cord to be loosed, the golden bowl to be broken, the pitcher broken at the fountain, the wheel broken at the cistern." His end was peace. Shortly before his demise he assured me that Jesus was precious to his soul.

Bro. Blanz was a native of Wurtemberg, a stronghold of Pietism—a country from which Methodism has secured more recruits than from any other part of Germany. Pietism, planted there by Ph. J. Spener, that eminent divine and reformer, is a half-sister of Methodism, and lacks but the aggressiveness of the latter to be identical with the same. A quarter of a century ago Bro. Blanz came to our Crescent City, and soon connected himself with Craps Street Church, holding the office of Sunday-school superintendent for a number of years. Backslidden, in 1878 he came near dying with yellow fever. Having prayed with him at his bedside, he assured me that if the Lord would restore him to health he would certainly comply with the call to the ministry, which, as had been known only to himself, he had resisted for a number of years. He recovered; found a renewed baptism of the Holy Ghost; was licensed to preach, and in November, 1882, joined the German Mission Conference. For three years he was pastor of our German Church in Lake Charles. He was now serving the second year in Soraparu Street German Church. By the action of our General Conference he became a member of the Louisiana Conference during its session at Ruston. The departed attained to the goodly age of sixty-five years, and leaves an aged widow, and eight children, all of whom are married, to mourn his loss. Soraparu Street Church is disconsolate. The members were enthusiastically attached to him.

Our presiding elder, Rev. J. T. Sawyer, and the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, Dr. Carter, assisted me in the solemn obsequies.

J. B. A. AHRENS.

Our Best Every Day.

Our best every day. Is this too much to demand of ourselves? Do we feel that it is too much of a strain to be always at concert pitch, that while we are willing now and then to do something tremendous, to put forth a spurt and make a spring forward, yet such an impulse can not be expected of us every day?

In a very suggestive little essay bearing the significant title, "Blessed Be Drudgery," W. C. Gannett says: "Drudgery," by which he means simply doing one's best, one's level best—pardon the slang—every time, "is the gray angel of success. Look at the leaders in the professions, the solid men in business, the master workmen who begin as poor boys and end by building a town to house their factory hands, they are drudges of the single aim 'One thing I do.' Mr. Maydole, the hammer maker of Central New York, was an artist. 'Yes,' said he, 'I have made hammers for twenty-eight years.' 'Well, then, you ought to be able to make a pretty good hammer by this time.' 'No, sir,' was the answer, 'I never made a pretty good hammer—I make the best hammer made in the United States.'"

If we have anything to do it is worth while to do it in the best way. The editor is always on the *qui vive* that the number on which he is now at work may surpass any number that he ever sent out in his life. The minister forgets the sermons of last week in his endeavor to preach straight into the souls of his people to-day. The pedestrian's anxiety is to beat his past record. The housekeeper is not content with having cleaned house last year. She is doing it over again now, and more thoroughly than ever.

If we are serving the Master, doing our best for him every day, he will not say to us, sadly: "I have somewhat against you. You have left your first love." They do not leave their first love who every day do their best for Christ and humanity. Their words and ways and actions tell—tell for eternity.—Christian at Work.

Men in middle age, in the thick of the battle of life, need religious principle and character to enable them to bear the strain of busy life and to consecrate the energy of their manhood to Christ's service. In business there are temptations to selfish departures from strict honesty. In politics there are temptations to time-serving and recreancy to principle. In the pressure and strife of life's activities, there is danger of forgetting God's claims upon the allegiance of the heart, unless men have a religious faith that yields peace and power. In this strife with difficulties there are disappointments and annoyances, in which men require the balm of divine consolation to soothe their perturbed spirits.—Christian Guardian.

Current Coins.

(Archbishop Trench.)

In the common things of our daily experience, a sheep which could wander away from, could also wander back to, the fold. But it is not so with the sheep of God's pasture: this could lose, but it could not find itself again; there is in such a centrifugal tendency, and of necessity the wanderings of this sheep could only be further and further away. Therefore, if it shall be found at all, it shall only be by its Shepherd going to seek it; without this, being once lost, it must be lost forever.

(Dr. Howard Crosby.)

The liquor seller is a vampire feeding on the blood of the manual worker. He has neither conscience nor heart. He grows rich by drawing the earnings of the poor to his till, and then calls himself the friend of the poor! He sees families ruined by his diabolical trade, and when they are ruined he drives them from his door. He gathers to his den all the elements of disorder—the thief, the prostitute, the obscene talker, the profane swearer, the murderer, and the anarchist. His bar is their favorite haunt, and thither the police always go first, when they wish to arrest a criminal. This accursed pest of our city must go. And when we give up our foolish party politics, fellow-citizens, in our municipal affairs, it will go. Nothing else but these absurd divisions among honest citizens gives the saloon a day's grace.

(Rev. W. M. Johnston.)

To the traveler who makes for Jerusalem by the northern road, which was consecrated not once nor twice by the sacred feet of the Holy One, Jerusalem lies, or appears to lie, at indefinite distance. One hill is climbed after another, and the hills are rolled and tossed, as it were, so as to conceal the prospect and outweary the impatient pilgrim. This is a true picture of the promises to most, and of Christian life to all. There is no Pisgah sight. Gifts and trials rise and fall like these common hills, and we have now and then felt that it is somewhat commonplace and very dreary. But each hill that hides the future is like God's general dealing with us. He sends troubles, sorrows, and joys, not in couples, but singly. They may run close, but they never run together. One is the preparation for the next. Each trial gives us new strength; each blessing new humility and gratitude.

(Dr. Charles Hodge.)

Eternal life is said to consist in the knowledge of God, and of Jesus Christ whom he has sent. To impart this knowledge, is the work of the Spirit. He enables us to see the glory of God as it shines in the face of Jesus Christ. It is this discovery which produces holiness. "By beholding" his glory, we are transformed into his image from glory to glory. When Christ was thus revealed to Paul, he was instantly converted from a persecutor into a worshiper of the Lord Jesus. And this is the history of every conversion from that day to this. It matters not to the blind that the heavens are flooded with glory, or that the earth is clad with beauty; and it matters not to the spiritually blind that God has clothed himself in flesh and dwelt among us. But when the Spirit opens our eyes, then the beatific vision breaks in upon the soul with all its transforming power; then we become new creatures in Christ Jesus.

(Dr. A. G. Haygood.)

Somebody writes: "We do wrong to teach our children that they have souls; we should teach them that they have bodies." This is the true statement. We begin wrong. To teach a child that he has a soul is to teach him that his body is he; we make the soul a something that he owns. It would be as wise to say of a man's coat. This coat has a body. No, it is the body that has the coat. The body may wear out and lose and bury or burn its coat, and itself live on. So the soul uses, wears out and lays aside its body, and itself lives on—imperishable, immortal.

No wonder, with such teaching as we give our children, that they are mortally afraid of death. We make it black to their thoughts with needless horrors. We mourn our departed ones as if they were really gone out of existence, as if they were non-existant. It is the pagan-ism that lingers in our thinking that makes death a horror. Not one word of Christ's justifies such thinking, or the customs that grow out of it.

(Archdeacon Farrar.)

Consider how, even in this unheroic age, missions have kindled new stars, large and lustrous, in the galaxy of sainthood. Consider how, while missionaries were spreading the truth abroad, they were also flashing love and zeal into dead hearts at home. Think how much poorer the church of God would be without the inspiration of their heroic examples! Think what it means, that there should have been additions to the glorious army of martyrs in the noise and emptiness of such days as these. High and heroic was the example which they left, an example which pleads, trumpet-tongued, to us against the seductions of a sleek and slothful life. It is worth much more to the church as an inspiring force than a million pompous ceremonies. It is the true apostolic succession of inspired personalities, of men who have felt upon their heads the hands of invisible consecration. It is an immortal incentive to inspire the faint with courage, the cold with love.

Christian Advocate.

THURSDAY, MAY 19, 1887.

THE CALLEY OF SILENCE.

BY FATHER RYAN.

In the hush of the valley of silence
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing,
That to hearts, like the dove of the deluge,
A message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach.

And I have seen thoughts in the valley—
Ah me! how my spirit was stirred!
And they wear holy veils on their faces—
Their footsteps can scarcely be heard;
They pass through the valley like virgins,
Too pure for the touch of a word.

Do you ask me the place of the valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and his angels are there;
One is the dark mountain of sorrow,
And one the bright mountain of prayer.

The Sunday-School Lesson for May 29, 1887.

BY C. G. ANDREWS, O. D.

THE RED SEA.

Exodus xiv, 19-31.

GOLDEN TEXT: "*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*"—Isaiah xliii, 2.

CONNECTIVE AND EXPLANATORY.

The Sunday-school lesson for May 22 left the Israelites in a state of thorough readiness, and in momentary expectation of marching orders. Their loins were girded about, their shoes were on their feet, their staves were in their hands. The last terrible visitation of Jehovah was held over the Egyptians. It was to overwhelm them with the conviction that God's people must go, and that the gods of the heathen could not stand against the one living and true God. At midnight "the angel of death spread his wings on the blast," and there was not a house where there was not one dead, "from the first-born of Pharaoh that sat on his throne to the first-born of the captive that was in the dungeon." This utterance in blood of outraged justice and long-suffering divinity effectually secured the result intended. Pharaoh rose up in the night and called for Moses and Aaron, and said: "Get you forth from among my people" with your people and flocks and herds, and serve the Lord as ye said. "Be gone; and bless me also." The old spirit of hatred and tyranny, ready to break out if it dare, is plainly seen in this declaration. There is also expressed a mortal dread of other and more terrible visitations, and, still further, a reverent recognition of the supremacy and goodness of the God of Moses: "Bless me also."

"The children of Israel went out with a high hand in the sight of all the Egyptians." It was the most imposing pageant, in many respects, which earth ever witnessed; over three millions of people slowly and solemnly moving forward in a regularly prescribed order, with their flocks and herds—all led forward by the mysterious proportions of the pillar of cloud by day and the pillar of fire by night. The mysterious procession was invested with even more suggestive solemnity because the sarcophagus containing the embalmed body of Joseph was borne along. Where the guiding pillar stopped, the host encamped. The first day's journeying was to Succoth, simply a camping ground or place of "booths," as the name signifies. The second day brought them to Etham, in the edge of the wilderness, and the third to Pi-hahiroth, between Migdol and the sea.

Scarcely had sufficient time elapsed for the sepulture of the first-born, and the public mourning of the dead, before Pharaoh's abject humility gave place to a desire for revenge, and he gathered together "all the horses and chariots and horsemen and army," and pursued the children of Israel and overtook them as they were encamping by the sea at the close of their third days' march. The Israelites, forgetting all the displays of Divine power in their behalf, and the signal victory achieved by Jehovah over their oppressors, and mindful only of the host with banners and spears pursuing them, and of the deep and wide sea in front of them, betrayed their craven spirit by crying out: "It is better that we should serve the Egyptians than that we should die in the wilderness." Moses stilled their murmurings by saying to them: "Fear ye not, stand still, and see the salvation of the Lord."

THE CLOUD.

Verses 19, 20. "The Angel of God." None other than the Angel of the covenant, the second person in the blessed Trinity who guided the children of Israel through all their pilgrimage. Here he made the pillar of cloud to remove from their front and go to the rear, that it might screen them from their enemies. It was a guiding light to the one and a bewildering darkness to the other. God can make the same thing a blessing and a curse. Paul says of the gospel: "To the one we are the savor of death unto death; and to the other the savor of life unto life." The Holy Spirit takes the place of the fiery and the cloudy pillar, and engages to guide the Christian in the way of all truth, and to take the things of God and show them unto him.

THE RED SEA.

Verse 21. "Moses stretched out his hand over the sea." The place on the Red Sea where the children of Israel crossed was near the northern end, within a few miles of modern Suez. Bruce and other travelers in the East say that the place of crossing was about twelve miles over, and that the water was about eighty feet deep. "The potent rod of Amram's valiant son" was simply the instrument through which the Almighty appointed unto the sea its decreed place, and said to its proud waves, Thus far shalt thou come, but no further. The "strong east wind" dried up the bottom of the sea so that the children of Israel could walk over upon the dry ground.

22. "The waters were a wall unto them on their right hand, and on their left." In Exodus xv, 8, it is said: "The floods stood upright as an heap, and the depths were congealed in the heart of the sea." The strong east wind may have frozen the water, or Almighty power may simply have upheld it. Both methods would have been miraculous, and one as easy as the other. Infidels may say that the whole account of passing the Red Sea is false, and thus subject themselves to the charge of purblind unbelief; but when they undertake to account for it simply upon natural principles, then they are obnoxious to the charge of stupidity also. Nought but that Power which made the sea and the dry land could have so long suspended the law of gravitation which causes water to seek its level, and to have made it pile itself up as a mountainous heap.

THE EGYPTIANS DESTROYED.

Verse 23. "The Egyptians pursued, and went in after them." "From the darkness caused by the intercepting cloud, it is probable that they were not aware on what ground they were driving. They heard the sound of the fugitives before them, and they pushed on with the fury of the avengers of blood, without dreaming that they were on the bared bed of the sea."

24, 25. "The morning watch." Calmet says that this was four o'clock in the morning, or very nearly daylight, as the exodus began at the vernal equinox. "The Lord looked * * * through the cloud * * * and troubled them." If this means no more than the cloud suddenly became luminous and disclosed to the astonished gaze of the Egyptians that they were actually underneath the bed of the sea, and the waters were standing up around them to the perpendicular height of eighty feet, this would be cause of trouble, indeed, even to the quakings of despair. The frightened horses, the frenzied drivers rushed hither and thither until the removal of their chariot wheels and the heavy dragging ominously proclaimed their doom. "Let us flee from the face of Israel; the Lord fighteth for them." The Lord had been fighting for them with dreadful execution, but it had all been lost upon them; and now, alas! it was too late to flee. The blindness of these Egyptians seems incredible; yet sinners who heed not the repeated warnings of their Creator are just as inexcusable. "He that being often reproved and hardeneth his neck shall suddenly be cut off, and that without remedy."

26. "The Lord said unto Moses, Stretch out thine hand, that the waters may come again upon the Egyptians." The same implement, the same agent, the same power made the same medium to be a salvation to his chosen people and a destruction to his enemies.

30. "The Lord saved Israel; and Israel saw the Egyptians dead upon the shore."

"Round the head Ombrel over Egypt's dark sea;
Jehovah hath triumphed, His people are free."

31. "The people feared the Lord, and believed the Lord, and his servant Moses." Perhaps there was more fear than faith. They were overawed by the terrible demonstration; they could not help believe what they had seen and heard. But when we think how soon that faith absolutely failed, and gave place to murmuring against Jehovah and threatenings against his servant; how soon they forgot their strong Deliverer and bowed down to a golden calf, we are convinced that faith extorted by fear can not stand against tribulation. "Because thou hast seen me thou hast believed. Blessed are they that have not seen and yet have believed."

"Now all these things happened unto them for ensamples; and they are written for our admonition." Israel's God is ours. Their fallings may warn us, and their triumphs encourage us. We have a guide as unerring and as ever-present as was the cloud by day and the fire by night.

"Thus present still, though now unseen,
When brightly shines the prosperous day,
Be thoughts of thee a cloudy screen,
To temper the deceitful ray:

"And, oh! when gathers on our path,
In shade and storm, the frequent night,
Be thou long-suffering, slow to wrath,
A burning and a shining light!"

The Sardis District Conference.

The seventeenth session of the Sardis District Conference, of the North Mississippi Conference of the Methodist Episcopal Church, South, convened at the Methodist Episcopal Church, Batesville, Miss., at 8:30 o'clock A. M., Friday, May 6, 1887, Rev. S. M. Thames, presiding elder, in the chair. Conference opened with religious services conducted by the presiding elder. T. P. Hill, secretary of the last session, being absent, Rev. K. A. Jones was appointed temporary secretary. The roll of the charges being called, all of the pastors and one or more delegates, with one exception, from each charge were found to be present.

The business of the Conference consumed two entire days, with intervals for religious worship at 11 o'clock A. M. and 8:30 o'clock P. M. The reports from the different charges, taken together, contain much to encourage all those who are working for the Master. They show the spiritual condition in the church in the district to be good and on the increase. Prayer meetings are kept up at most of the appointments, and a great deal of interest manifested. Sunday-schools of long standing are flourishing, and some new schools have been organized. All of the charges, with about two exceptions, reported in good financial condition. One fact gleaned from the reports is very noticeable. Where the fewest church papers are taken, and the least money spent for church literature, there do we find less interest in prayer meetings, Sunday-schools and the general work of the church, spirituality at its lowest ebb, and the greatest financial depression, or lack of earnest support towards the great enterprises of the church.

On motion of Rev. J. H. Hunter, Rev. K. A. Jones, Rev. T. C. Wier and Dr. A. S. Yarbrough were appointed a committee to formulate a plan for the more efficient and systematic management of the missionary work.

The committee reported the following resolution:

Resolved, That, as a District Conference, that we memorialize the Annual Conference to require by resolution, or otherwise, that each pastor in the bounds of the Conference make quarterly reports to the treasurer of the Board of Missions concerning the missionary status in the respective works.

The report of the Committee on Education, having been presented and adopted by the Conference, able and stirring addressess relating thereto were delivered by Rev. T. J. Newell, president of Grenada Female Institute, and Rev. G. H. Hodge, both of the Grenada district. Reports of the other committees were duly made, presented and adopted by the Conference, but are too lengthy for insertion here.

I will give special mention to the report of the Committee on Temperance. The pastors of the different charges were requested by the chairman of the Temperance Committee to give him in writing the status of the cause of temperance in their respective works. The report of the committee, supplemented and supported by these pastoral reports, shows that intemperance and crime are on the decrease; and that the Sardis district is, in fact, a temperance district. The reports touched the hearts of the Conference and filled them with praise and thanksgiving. After reading the reports a brother arose and struck the first word and note of our long-meter doxology. The Conference and the audience at once arose and sang with a gushing spontaniety and unction I never before witnessed.

After the reading and adoption of the reports of committees, the Conference went into the election of delegates to the Annual Conference, which resulted in the election of the following: Hon. G. D. Shands, P. T. Callicut, W. W. Perkins and J. B. Boothe; alternates—Rev. P. B. Jones and Dr. J. W. Sharp.

Coldwater, on the M. and T. railroad, was selected as the next place of meeting.

A resolution was adopted that the secretary furnish a synopsis of the proceedings to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

On Saturday night addresses on the cause of missions were delivered by Rev. T. C. Wier and Mrs. C. N. Terry, and a collection was taken up.

Resolutions of thanks were tendered the citizens of Batesville for their Christian hospitality, and to the authorities of the Baptist Church for the use of their house of worship, which was to be and was occupied by one of our preachers the next day, Sunday; when there were morning and evening services in both the churches, and in the Methodist church the usual Conference worship and services were also held. Rev. K. A. Jones preached the last sermon of the Conference on Sunday night, and Conference adjourned with the benediction.

J. B. BOOTHE, Sec.

Woodville District Conference.

MR. EDITOR: The Woodville District Conference met at Centreville, April 14. There was an unusually large attendance. The handsome new church was on the verge of completion and afforded ample room for the Conference. On Sunday, after a masterly and appropriate sermon by the Bishop and a collection of over six hundred dollars—enough to finish it—the house was solemnly set apart to the worship of God. This was very gratifying to all concerned, and especially so to the ladies who had been struggling so *manfully* to get it ready. The responses to the call for money were prompt and generous. The reward came in a gracious outpouring of the Spirit, and an accession of about twenty-five members to the various churches.

Bishop Duncan commended himself to all by an amiable firmness in conducting business, by his practical discriminating instructions, and by his godly advice in church affairs. In a truly ecclesiastical body there is no gavel like a word of love. It is "an apple of gold in a picture of silver." Rev. J. A. B. Jones, presiding elder, was present, aiding the Bishop: seems to have his work well in hand and thoroughly upon his heart. The reports generally give promise of a successful year. On the borders there is an overflow of missionary enterprise into "regions beyond." Since the Conference, Dr. Hoyt, evangelist, has held a meeting at Gloster, ten miles above Centerville, resulting in about forty-seven accessions to the churches, mostly Baptist. Was it ever on this wise before?

The good people of Centerville deserve praise for the hospitable and Christian entertainment of the brethren. Centerville is both plucky and liberal. There was a word of complaint, however, from one friend. He said they had promised him some preachers, but they had sent him only some *Malays*. Whew!

I see you remonstrate against praising the sermons of preachers; else I would exhort after some of the good sermons we had on the occasion from J. W. Brown, J. V. Penn, C. W. Carter, D. D., T. C. Bradford, etc., and the good speeches from the visitors and the laymen. Just let me say, however, that your sermon on "He that thinketh himself to be something when he is nothing," was somewhat of a disappointment to at least one person heard from, in that it was just a plain, simple gospel sermon. What can you do about it? Did you not think yourself to be "something"? This writer once remonstrated with a colored brother, after an intensely perspirational effort—a regular "nothing-to-nobody"—on the score that he was not understood at all. He replied "Why, dat's de way to do it. You must confound 'em, and den make 'em alive." A word to the wise is sufficient.

The delegates elect to the Annual Conference are: Hon. H. C. Newsom, Joseph Millican, Jno. F. Cassells, R. S. Austin; alternates—W. F. Roberts, M. D., and Rev. Archie White.

There were fifty-two new subscribers to the NEW ORLEANS ADVOCATE and sixteen renewals. These speak golden words for our paper. The Conference was a spiritual feast, a delightful reunion, a practical benefit, and left a fine impression.

The next session will be at Clinton, La. T. W. BROWN.

(The editor regrets that the above communication came in his absence, and his sub. had so much on his hands that he neglected to publish it.—ED.)

Consecrated Poverty.

After reading an article in the Nashville Advocate, on "Per Capita," in which the writer is commenting on the disposition of both preachers and people to laud large gifts and minify small ones, I thought I would say thus: that Southern Methodism has very few men who are able to give large gifts; and if we expect to bring out the resources of our people, we must pay more attention and accept with better grace their small gifts.

During my ministry in '85 a lady of education and refinement gave me for foreign missions the most precious money I remember to have received for any object from any person since I became a preacher. It was a two-dollar-and-a-half gold piece. The lady said to me as she gave it, while the tears gathered in her eyes and her voice grew tender: "This money belonged to my little boy who is now dead. I don't know of a more fitting cause to devote this to than to missions; besides we are poor, and find it hard to pay our assessments as promptly as we like. Take this, Bro. B., and give to the missions you think it best to give to." Our prayers and her tears enhanced the value of this gift in the sight of God, I believe, more than the thousands of a rich, but careless giver. Who knows but that money wielded by the Spirit may accomplish more in the conversion of Mexico than untold wealth from the hands of another. (The money was given to the Mexican Mission, I think.)

Another instance occurred on board the train coming down from our last District Conference at Centreville. Dr. Adams had just made a speech for Centenary College, calling on the brethren for substantial help, in the shape of notes, bearing interest, to endow the college. Others had already given their obligations for hundreds; but this man had just enough money left when he reached Wilson to buy his dinner. Some one asked him if he intended to get his dinner. "No," says he; and, rising, he passed over to Dr. Adams and handed him the price of his dinner, remarking as he did so that he could do without his dinner for the cause of education. I conscientiously believe this money was all the cash he had in the world. Acts of self-denial like this become heroic, and when they become general will accomplish great things for the advancement of religion. Let us insist on each member of the church giving something, and these small gifts in the aggregate will amount to more than the large gifts; besides, they will develop the grace of giving in the hearts of our people.

An English nobleman, addressing Dr. Jabez Bunting, said: "What is Methodism, Mr. Bunting?" "Methodism, my lord, is justification by faith, and a penny a week," said the Doctor. And that is what we need—a "penny a week" from each member of the Methodist Episcopal Church, South. The financial burden of the few who are willing to pay is getting too heavy for them, and something *must* be done to equalize the burden. While *one* pays, *ten* are thanking God for a free gospel. SYSTEM ATTIX.

From the Work.

FULTON AND SMITHVILLE.

MR. EDITOR: We have raised our entire assessment for foreign missions ($75) on Fulton and Smithville charge, North Mississippi Conference, and will forward to Dr. Kelley in a few days. I never had an easier time collecting for foreign missions. God be praised!

Yours truly,

G. W. CORDON.

MAY 6, 1887.

WEST END, MISS.

MR. EDITOR: I have something of interest, I think, to place in the ADVOCATE under the head of "From the Work." When I came to my work here in January, I found that the church had not been plastered, but it was being ceiled overhead and painted. A short time after that we had it plastered, and in six weeks from that time I organized with nine members. We have been moving on "slowly, but surely." I began a meeting the fourth Sabbath in April, and it continued till last Thursday, May 5, which resulted in six accessions, and the membership greatly revived—some of them talking in experience meetings, and the ladies, who are a class always ready to work for the cause of Christ, working at the altar with those seeking to know the way of life.

Bro. Norsworthy, my beloved presiding elder, was with me part of the time; also Bro. McVoy preached for me one night, and Dr. Black one, who gave to the congregation the "wonderful words of life" with power. I will not leave out the name of Bro. R. A. Cody, of the C. P. Church, who aided us greatly by preaching and working at the altar. He, in his labors, will be honored of God. The principal help I received was from that deeply pious and consecrated man of God, Bro. Peebles, of Newton. One who hears him "preach the Word" will be constrained to say, Surely he is sent of God. He was instrumental in doing great good in West End which eternity alone will reveal. Preaching with the Spirit of God attending his sermons, he greatly edified the Christians, and sinners were convicted while he was delivering to us in plain-spoken language of the gospel. I have done but very little for the ADVOCATE as yet; hope to have it circulated at large before Conference. Collections small, though I have over one-fourth of my foreign mission assessment collected. I have on the church record now twenty-eight members. The other part of the work is moving on slowly. Sunday-schools very well attended. Hoping to give you a better report next time, I will close.

Yours fraternally,

ROBT. SELBY, P. C.

CONSHATTA, LA.

MR. EDITOR: On Friday, the fifteenth of April, we commenced a protracted meeting at Conshatta, which continued until Wednesday, April 29. Bro. George Mandeville opened the service Friday night with an excellent and very impressive sermon (and also preached several other times). Bro. J. M. Beard reached us on Tuesday, the nineteenth, and preached every night except Saturday night until he left us the following Wednesday week. He preached with great power and held his audiences almost spellbound to the last sermon, which we think was the best. The sermon on Sunday night produced quite an interest in the missionary cause, for we raised (in cash and subscriptions) seventy-five dollars for missions, and eighty-six dollars and seventy-five cents for the other Conference collections. The collections and subscriptions were not all. There were four adults received into the church, four children baptized, the church very much revived and the community profoundly and, we trust, favorably impressed towards an interest in religion. To God be all the praise.

Yours in Christ,

R. A. DAVIS.

DOWNSVILLE, LA.

MR. EDITOR: There are some encouraging features in the Downsville charge. Some improvement in prayer and class meetings. A large increase in Sabbath-schools. Three have united with the church—two by letter and one by profession. We have had a large number of penitents at our regular services, and the general interest seems to be deepening. I have preached on missions, and although the treasurer of the parent Board called for our collections by the first or middle of April, I have two churches yet to see. I have gotten so far, by cash and subscription, without the Woman's Missionary Society, $66 50. I am hoping and working for larger results. Two subscribers and several renewals to the ADVOCATE.

ED. B. GALLOWAY.

Happiness is where it is found and seldom where it is sought.

Death of Charles Wesley.

Rev. John Telford, in the Quiver, writes this of the death of this sweet singer of our Israel:

On March 29, 1788, the sweet psalmist of Israel died in Chesterfield street, at the age of eighty. For some months he seemed loosened from earth. He spoke very little, and wished to hear nothing read but the Scriptures. The February previous he had been reduced to a state of great weakness, but was still able to go out occasionally. His brother, who had bidden him good-bye, set out for Bath. They were to meet no more on earth. Mr. Wesley wrote, suggesting that he should get out every day, and urged him to spare no expense. But nature was utterly exhausted. Mr. Wesley also wrote to his niece about his brother: "I wish he would see Dr. Whitehead. I am persuaded there is not such another physician in England." Dr. Whitehead was called, and has left this interesting record: "I visited him several times in his last sickness, and his body was indeed reduced to the most extreme state of weakness. He possessed that state of mind which he had always been pleased to see in others: unaffected humility, and holy resignation to the will of God. He had no transports of joy, but solid hope, and unshaken confidence in Christ, which kept his mind in perfect peace."

Every lover of Charles Wesley's poetry has been touched by the dying effort of his muse. For some time he had been lying quietly on his bed. At last he called for Mrs. Wesley, and asked her to write the following lines at his dictation:

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart;
O could I catch a smile from thee,
And drop into eternity!"

On Saturday, March 29, his happy spirit fled. Through the whole week the restlessness of death had been upon him. He slept much without refreshment. On Tuesday and Wednesday he was not entirely sensible. His end was what he particularly wished it might be—peace. "No fiend," he said to his wife, "was permitted to approach him." Some one observed that the valley of the shadow of death was hard to be passed. "Not with Christ," was his answer. He spoke to all his children with affection and hope of their salvation. Samuel Bradburn sat up with him the night but one before his death. His mind was calm as a summer evening. On the Saturday, all the family stood around his bed. The last words which they could catch from his lips were, "Lord, my heart, my God!" With his hand lying in his daughter's, the old saint passed home so gently that the watchers did not know when the spirit fled. It was afterwards ascertained that John Wesley was in Shropshire, and at the moment of his brother's death he and his congregation were singing Charles Wesley's hymn:

"One army of the living God,
To his command we bow;
Part of his host have crossed the flood,
And part are crossing now."

He Would Not Pay a Cent for It.

A gentleman in Birmingham, Ala., seventy-five years of age, who had suffered with gout for thirty years, was recommended by a friend to try the Compound Oxygen, but he had so little faith in it that he "would not pay a cent for it." This friend then sent for a Treatment and he consented to try it. At that time he was suffering with intense pain in knees and feet: the latter much swollen. Was greatly emaciated and had been prostrated for weeks at a time. A few weeks since this friend visited him, and then wrote as follows:

COLUMBUS, ALA., June 15, 1886.

"I have just returned from visiting Mr. Ward, and was highly pleased to find him greatly improved. He and his wife are in high spirits. He has had a terrible time for months. Feet, hands, ankles, and knees had been terribly swollen. For months and months he had not been able to have even a part of a night's sound sleep. After commencing the Home Treatment he had one of his worse spells for two or three days, and had given up all hope even of the Compound Oxygen. But he stuck to it. The first of last week he got one night's good refreshing sleep. When he awoke the next morning he said to his wife, 'I have had a good night's sleep for the first time in months. But this is only temporary. I fear I shall not be able to sleep any to-night.' But he did, and every night since he has slept well. He told me, on Sunday, that his hands were in their natural shape now, for the first time in many months, and that he believed the swelling in the knees and ankles would now subside, as they were itching a great deal."

In the Treatise on Compound Oxygen can be found a full history of the remedy, and a large list of many more such interesting cases, which will be sent free by addressing Drs. Starkey & Palen, No. 1529 Arch street, Philadelphia, Pa.

Pure in Heart.

Almost every one appreciates the duty of governing the tongue, although few people dwell upon the necessity of controlling the thoughts. Right speaking is a recognized duty, but right thinking is too often classed among the impossibilities of life.

"It may be wicked to feel so, but I can't help my thoughts," apologetically says some detractor.

The excuse is a generally accepted one, but it has not sufficient foundation in fact.

Isolated thoughts can not always be controlled. They flash into the mind like obstinate sprites, and the more one fixes the attention upon them in disapproval, the more impossible does it become to expel them.

It is, however, within the limits of human effort to control the tendency of the thoughts. When a malicious or frivolous member of the tribe starts into being, they can be best combated, not by out and out fighting, but by turning instantly to another class of valuable and interesting reflection.

The mind may be so thoroughly disciplined that its thoughts shall be drilled battalions of soldiers. They will doubtless be always raw troops, not marching according to strict military rule, and not in all cases sure to obey upon the moment, but they will steadily improve with practice, conforming themselves more and more to the true and the good.

Physiologists have a great deal to say about the force of habit. Dispose the brain toward a certain line of thought, and it will keep it with increasing steadiness for purely physical reasons. It has its automatic action, as the fingers have theirs, when they so accustom themselves to seeking the keys of the piano that they find them without the aid of the eyes.

The discipline of the thoughts contributes to the intellectual as well as moral development. There are in all lives unoccupied intervals of time—when one is riding to and from his place of business, or taking his "constitutional," for example. He can not read or study to advantage at such moments, but instead of letting the mind drift whither it will, he can fix it upon the last poem he has read, or upon some truth from an author of value.

But, after all, intellectual development is of small value as compared with that of the moral nature. The study to which every one should lend the greatest energy is that of uprooting all evil from the heart and mind, denying shelter to whatsoever is not absolutely pure and true.—Youth's Companion.

The Sweetest Girl in School.

"She's the sweetest girl in school!" enthusiastically exclaimed one young miss to another as they passed down the street together. "Edith is so kind and gentle and unselfish, every one likes her. And she has lovely golden hair and pretty eyes. Isn't it a pity her complexion is so bad; it spoils her looks. And then she has such dreadful headaches!" The girls skipped along, but it happened Edith's mother had heard what they said. It set her thinking. What could be done for those headaches and the rough, muddy complexion, that was such a trial to her gentle daughter. She recalled what she had read of Dr. Pierce's Golden Medical Discovery, and on the spur of the moment she slipped into a drug store and bought a supply. Edith took it faithfully, with the result that it cleared her disordered blood, relieved the headaches, made her skin soft, fair and rosy, and now she is not only the "sweetest girl in school," but the most beautiful.

Never Too Soon.

Why do young people so frequently put off thoughts of religion till a future day? Do they imagine that they are too young: too young to be delivered from the guilt or sin, too young to be made happy in the love of God? Do they consider that the present time is too soon? Too soon to be doing right, and serving one's Creator and Benefactor? Would any young man exclaim, "It is too soon for me to be honest and truthful; too soon to be loving to my parents, and kind to my friends?" How, then, can it be too soon to be true to God and grateful to our Maker? Few ever think it too soon to gain the favor of men, much less of men who can do them great service; how is it that they talk of its being too soon to be in favor with God? The hand of the enemy of young men's souls is in all this.

If a fortune were to come into a young man's way to-morrow, we do not believe he would refuse it on the plea that it was too early for him to be rich. If he could be promoted to an honorable situation in Her Majesty's service, we do not believe that our young friend would decline it because it came to him too early in life. We have heard complaints of the slowness of promotion in the civil service, but we never yet heard any man say he had risen too rapidly. Truly good things ran hardly be obtained too soon: for the earlier they come the longer time remains in which to enjoy them. In spiritual things we may fitly use the world's old proverb, "A bird in the hand is worth two in the bush." True godliness is best with the dew upon it. Those who begin with God betimes shall see cause for gratitude in this matter as they exist.

We advise those who have been long hoping, to decide at once for Christ and holiness. You have halted too long between two opinions. Decide! Decide! It is ill to stand by the hour together looking at a feast; why not sit down and enjoy it? Who wishes to postpone happiness, and put off peace? They do this who delay the seeking of pardon, and tarry long before accepting the blessings of free grace. "It is better late than never," says one: say rather that, "*It is better in such matters never to be late.*"—Spurgeon.

Methodism has won its victory, whatever form or organization it has adopted, by seeking men in their homes by day and by night, on week-days and Sundays, and presenting to them the few fundamental doctrines of the gospel of Christ. The zeal of its ministers has been that singleness of purpose and sense of responsibility which the Holy Spirit has impressed on their hearts. They have not made the ministry a profession, a respectable means of providing a livelihood. Did they not believe that they held a commission from Christ as well as the church, they would have chosen other fields of usefulness. For they have said to every temptation, Woe is me if I preach not the gospel. And men have believed that they had a message from God, and have listened, and thousands have been saved. The conditions have not changed in any respect that calls for a change in our methods. It is still our duty to seek out the lost and bring them to Christ.—Central Christian Advocate.

C-h-o-o ! C-h-o-o ! ! C-h-o-o ! ! !

Don't sneeze, sneeze, hawk, hawk, spit, blow, and disgust everybody with your offensive breath. If you have acrid, watery discharges from the nose and eyes, throat disease, causing choking sensations, cough, dulling noises in head, splitting headache and other symptoms of nasal catarrh, remember that the manufacturers of Dr. Sage's Catarrh Remedy offer, in good faith, $500 reward for a case of catarrh which they can not cure. The Remedy is sold by druggists at only 50 cents.

Let us be content in work, to do the thing we can, and not presume to fret because it's little.

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Mock humility wears a grave robe, covering but not concealing its deformity.

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MISCELLANEOUS.

I Owe My Life.

CHAPTER I.

"I was taken sick a year ago
With bilious fever."

"My doctor pronounced me cured, but I got sick again, with terrible pains in my back and sides, and I got so bad I

"Could not move!

"I shrunk!

"From 228 lbs. to 120! I had been doctoring for my liver, but it did no good. I did not expect to live more than three months. I began to use Hop Bitters.

"Directly my appetite returned, no pains left me, my entire system seemed renewed as if by magic, and after using several bottles, I was not only as sound as a dollar, but well I quote more than I did before. 'To Hop Bitters I owe my life.'"

Dublin, Jones, Co. R. LLEWELLYN.

CHAPTER II.

"Malden, Mass., Feb. 1, 1886. Gentlemen—I suffered with attacks of sick headache."

Neuralgia, female trouble, for years in the most terrible and excruciating manner.

No medicine or doctor could give me relief or cure, until I used Hop Bitters.

"The first bottle
Nearly cured me;"

"The second made me as well and strong as when a child.

"And I have been so to this day."

My husband was an invalid for twenty years with a serious

"Kidney, liver and urinary complaint.

"Pronounced by Boston's best physicians "incurable!"

Seven bottles of your Bitters cured him and I am well.

"Lives of eight persons"

In my neighborhood that have been saved by your Bitters.

And many more are using them with great benefit. "They almost do miracles?"

—*Mrs. E. D. Slack.*

HOW TO GET SICK.—Expose yourself day and night; eat too much without exercise, work too hard without rest, doctor all the time; take all the vile nostrums advertised, and then you will want to know

HOW TO GET WELL.—which is answered in three words—Take Hop Bitters.

Hardened Liver.

"Five years ago I broke down with kidney and liver complaint and rheumatism.

"Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water.

"All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has *worked a miracle* in my case; otherwise I would have been now in my grave.

J. W. MOREY, Buffalo, Oct. 1, 1881.

I Write This

Token of the great appreciation I have of your

" " " Bitters. I was afflicted
With inflammatory rheumatism ! ! !
For nearly

Seven years, and no medicine seemed to do me any

Good ! ! !

Until I tried two bottles of your Hop Bitters, and to my surprise I am as well to-day as ever I was. I hope

"You may have abundant success"

In this great and

Valuable medicine;

Any one " " wishing to know more about my cure?

Can learn by addressing me, E. M. Williams, 1103 10th street, Wash., D. C.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HINNICUTT.

THURSDAY, MAY 19, 1887.

Briefs.

Mr. Spurgeon's Home Sunday-school has 108 teachers, all members of the church, and 1,428 scholars.

According to the third quarterly report of the Woman's Department of Church Extension, there have been organized 92 parsonage societies. The total number of members *reported* is 1,595; but as 16 societies did not report the number of members, the total number must be near 2,000. Miss Helm, the secretary of this Woman's Department, is doing good work for the church and deserves the co-operation of all the sisters. The church needs a parsonage on every circuit and in every station. The workman and his family are worthy of a comfortable residence, and "these women," having taken the matter in hand, will work together until that desirable end is attained. "Help those women!"

The Louisiana State Sunday-school Association, on Friday and Saturday last, held its annual meeting, in this city, at Carondelet Street Church. Only a feeble delegation from the country parishes, but quite a good attendance from laity and ministry of this city. The president's annual report showed a fine work for the past year. There are two missionaries employed: one by Dr. Palmer's congregation, in this city, and one by Dr. T. L. Cuyler's, in Brooklyn, N. Y. A third missionary is to be employed, and we hope this time a Methodist will be appointed. The report made to the National Association in 1884 showed that this State had only four per cent. of its population in the Sunday-school, which was less than any other State.

The following appropriations for our mission work were made by the Board at its last session in Nashville: Brazil, $28,876; ver. $7,865; German Mission, Central Mexico, $32,768; China, $26,007; Columbia, $5,275; Den- $5,000; Florida, $3,375; Indian Mission, $10,975; Japan, $9,930; Los Angeles, $4,250; Mexican Border, $27,943; Montana, $1,740; Pacific, $4,150; Northwest Texas, $1,750; West Texas, $1,750; Western, $2,300; schools in Mexico, $3,200; printing for missions, $3,000. This makes about $180,000 to be raised by our people for *sustaining* the missions that we already have. This is such an insignificant sum to be raised by a million of Christians, that the Board resolved to assess the church the sum of $300,000 in order to pay off the present indebtedness of the church in this matter, and be in a condition to enter any new fields that may open. Let the universal desire and effort of everybody be to raise this year of grace, not $300,000, but $500,000 for our mission work. We can do it.

There is food for reflection in the statement, recently made in a New York daily, that about one-half of the insane people in the United States are of foreign birth. The annual cost for the maintenance of each unfortunate is $110, which foots up a sum exceeding $5,000,000 yearly. Add to this the prison, almshouse and hospital bills for our alien population, and the aggregate becomes stupendous. Add to this the enormous exodus which has just set in hitherward—greater than the capacity of the regular lines of steamers—and our economists will wonder whether the country can long stand such a strain upon its resources.—Zion's Herald.

Editorial Correspondence.

When Dr. McFerrin took charge of our Publishing House, as agent, in 1878, the concern seemed to be hopelessly in debt. Indeed, very few persons had any faith in its recovery from the losses of former years, and everybody looked with anxiety upon the effort to restore its business to the confidence of the church and country. But those in charge of its affairs went resolutely to work, and by wise measures and prudent conduct of the business it began to grow again in favor and to enlarge its operations and to pay off its indebtedness. The progress in these directions has been so sure and so steady that to-day the House stands upon the firmest foundation and enjoys the confidence of the commercial world. The last showing of the authorities is to the effect that the House is able to meet all its outstanding liabilities, and yet retain to its credit between $50,000 and $75,000 in cash. This has certainly been a great work, and the church should pass a rising vote of thanks to the men who have conducted this matter to such a successful issue, and stand up and sing the Doxology to Him whose gracious providence has been so manifestly helpful in this effort of the church to rid herself of the incubus of debt.

The Board of Missions met last Friday. This Board is composed of representative men from every section of the church, and they were nearly all present at roll-call. The reports of the secretary and treasurer show that the cause of missions is growing in importance. New fields are opening, and the old cry is heard from many quarters, "Come over and help us." But while doors are opening and millions of human beings are asking for the gospel, the Board finds itself unable to enter new fields for lack of funds. With a heavy debt pressing upon it, and the wants of the missionaries already at work demanding all that has been collected, the Board could not conscientiously make appropriations for the establishment of new missions. This is a sad case: the heathen world opening everywhere for the entrance of the gospel, and yet the church authorities unable to enter for lack of means! When will it be pressed into the conscience of the individual Christian that he owes as much to support the gospel abroad as to support the gospel at home? In view of the present state of affairs the Board determined to open no new missions, and yet it was compelled also to refuse to allow anything for the growing wants of our present operations. How we can hold our own *without growing* is not clear to me. If we do, it will simply be an evidence of deadness.

Saturday night last, I took it in my head to attend a meeting of the "Salvation Army." My host and his wife accompanied me. We were early in the hall and took seats well up to the front, that we might see what manner of persons attend these meetings. There were several mottoes painted on the walls, among which we read: "Salvation for the drunkard;" "Delay may be too late;" "Heaven is real, and so is hell;" "Heaven for the righteous, hell for the wicked." When the hall was about half full, "the Army" marched in, preceded by the standard bearer with flag, the band carrying half dozen tambourines and a cornet. When they reached the platform all knelt in silent prayer, after which a stirring song, with chorus, was sung. The tambourines and clapping hands kept the time, and the cornet rang out in the chorus. Suddenly everyone fell to his knees and a prayer was offered, and while upon their knees another spirited song was sung. I confess that this opening of service thrilled me through and through. By the time this was over the hall was crowded with people. The major then read a Psalm and commented on it. The point of comment was, the willingness of God to save *now*, and the duty and privilege of accepting salvation *now*. At this point the captain—a young-looking woman—took charge of the proceedings. She gave a good talk and called upon her comrades for testimonies; and several spoke. Here I was impressed with the similarity to our love-feasts. Those who spoke did so in simple words, telling again the old story how Jesus found them in their sins and delivered their souls. During this part of the services there were interspersed little snatches of song. After this was concluded the captain remarked that there could be no religious meeting without a collection—to which I very readily agreed—and she proceeded to take it up herself. Then a song of invitation, and penitents were invited to the altar. I did not see any go up. I looked at the people in the hall and concluded that the most of them were not church-going people, and that this "Salvation Army" is reaching people here and telling them, in their way, the story of Jesus and his love; and if they did not hear it from this "Army," they would never hear it. And so I remembered what Paul said: "Whether in pretence or in truth, Christ is preached: and therein do I rejoice, yea, and will rejoice." If these people are saving souls, though their methods offend the taste of the cultivated, who will have the temerity to forbid them? One thing seems to be conceded by everybody, and that is, this "Salvation Army" is reaching and affecting a class of the communities which is beyond the reach of the present methods of the churches. They are rescuing the perishing; and who shall say their nay? Not I. If their tambourines and cornets can attract the attention of a sinner long enough to get the gospel story into his ears, then the Holy Spirit will have a starting point for his gracious work; and I say, let them beat the one and blow the other.

Sunday I had the pleasure of hearing a fine sermon from Bishop Wilson at McKendree. The Bishop's health is entirely restored, and he looks better than I have ever seen him. His subject was: "One Probation, and the Gospel Provisions to Meet Its Needs." The statement of points was clear, the argument was forcible, the illustrations were pertinent, and the conclusion was climactic. The new theology was brought to the test of the Divine Word, and signally *failed*. I came away with faith much strengthened in the teachings of our holy religion, and fully persuaded if a man does not use this probation to secure his salvation, he is doomed world without end. God's righteousness demands that the believer be saved and the sinner lost, and that is the end of the 'whole matter!

At Elm Street Church, at night, I heard a sermon from Bishop Key on, "Mary's Anointing of the Lord." The discourse was delivered very earnestly to a most attentive congregation, and was well received. This makes the second Sunday spent in Nashville, and they have been days of real religious enjoyment.

C. W. C.

NASHVILLE, TENN., May 8, 1887.

The third commencement of Kavanaugh College begins with a sermon by Dr. F. M. Featherstun, of Brandon, Miss., on Sunday, June 12. Monday and Tuesday following will be occupied with class essays and orations, meeting of the curators, and commencement exercises. The programme is full and inviting, and you are invited to attend.

Pearlington, Miss.

A short ride on the Louisville and Nashville road to English Lookout station, and then a forty-five minutes trip on a little boat up the placid waters of the Pearl, late in the afternoon of last Saturday, brought us to Pearlington to spend "Children's Day" with Bro. Dominick and his flock. If the railroads do not annihilate space after awhile, it will not be the fault of enterprising engineers. We are such a pushing people, that the wonderful rapidity of to-day's transit becomes intolerably slow tomorrow, and, like the French Emperor, in his flight from the disaster of Moscow, we are continually crying, "Faster, faster." A few years ago this trip of two hours would have consumed several days. "Whereunto this thing will grow" no one can tell; but some now living may see the day when Mark Twain's prediction about New Orleans and St. Louis coming together will be fulfilled. As short as the ride was, it was a pleasant and refreshing close to a weary week of toil. The breeze, created by the little tug panting its way through the clear waters, fanned care from the brow and sent the cooled life-current with slackened pace back into the heart chambers, and thence carried to the whole nature a physical serenity of most positive enjoyment. It was as delicious a ride of three-quarters of an hour as we have had in a long time.

Pearlington nestles prettily among the live-oaks on the east bank of the Pearl river, about eight miles from its mouth. It is a town of about 1,000 inhabitants, and is sustained by the lumber business, in which a large trade is carried on. We had anticipated a fine day for the children's service; but the Sabbath morning was full of rain, of which there was great need, so the service was postponed until evening. The exercises of the evening were pleasant and profitable, the children and grown people enjoying themselves and contributing to the fund for needy Sunday-schools throughout the land. At the night service the house was well filled with attentive hearers, and the gospel was preached in its simplicity. Bro. Dominick's charge has been much revived, he having received some fifty or more new members lately. The Sunday-school is doing good work. The young men's prayer meeting and the weekly prayer meeting are well attended, and the financial outlook is hopeful. We had the pleasure of enjoying the hospitality of J. A. Favre and family, and came back home with pleasant memories of a Sabbath spent in Pearlington.

Observations on Education in Boston.

I visited Boston University. Dr. W. F. Allen, the president, was in Europe furnishing pabulum to the fleas of Rome. Dean Dunnington (?) received me kindly. They have an elegant building. The seats, blackboards, teachers' platforms and desks are of the best style and quality. The recitations which I heard were very poor.

First I went into a room where the professor was instructing (?) the Freshman class in elocution. The first part of the performance consisted in an attempt on the part of this professor to induce certain pupils to make extempore speeches. This duty had been assigned to the pupils about a week ago, as I learned from the professor's comments. Two young men made attempts; one of them spoke very haltingly on the value of mathematics as a means of mental training. His sentences ended in r-er; but he hung on a long time, and said what he proposed to say with many r's in addition. He praised the value of committing mathematics. The professor's comments had something in them; but they were not, by any means, examples of clear thinking or elegant diction; and, most remarkable of all, his manner of delivery was awkward. This seemed to me a capital fault in a professor of elocution. The next young man broke down and took his seat after uttering a few sentences of his extempore. The professor showed some disposition to rasp him, but did it timidly, and made the impression on me that he was rather afraid to exercise authority. After this all the young men and young ladies whom he called on declined to speak. Then the professor called on them to read short extracts from a reader they had brought to the class-room. This exercise was as crude as the other. This is a co-education institution. I do not know any Southern college or university, except Vanderbilt, that has as nice rooms and furniture as this Boston University, and yet I felt proud by comparison of those Southern institutions in which I have heard Freshman recitations. There was in the exercise throughout a conspicuous absence of vigor, of mental tension, of intellectual awakening.

Afterwards I visited the Boys' Latin School. This is a large school sustained by the city, and is preparatory to Harvard College. The English High School and the Boys' Latin School occupy different parts of the same building. I am not writing too strongly when I say the structure is magnificent; the appointments, complete and elegant. The libraries for the different departments are ample and in separate rooms, the scientific apparatus far better and more extensive than that possessed by any Southern college with which I am acquainted. It was declamation and military drill day for the English Department. I witnessed a part of the drill. There were probably three or four hundred in the battalion, elegantly uniformed, many of them decked out with badges of honor, like those conferred by Her Majesty on the brave veterans of the wars with India. The military evolutions were all performed in grand style and with beautiful precision. There was one drawback: it reminded me.

I went to hear the first year's students in Greek. They were reading Xenophon's Anabasis. I knew when I had heard a few lines that the teacher is a master in reality. I have rarely heard, if ever, clearer definitions, more exact rendering, nicer distinctions by a class of boys at that stage of advancement. These boys have two years more in Greek at this school before they apply for admission to Harvard. The preparatory course in Latin is five years. By the time they enter Harvard they have given us many years to Latin and Greek as the graduates in our Southern colleges generally.

Now, let me say a word, by way of comparison, about a school kept by Southern gentlemen in Tennessee. I refer to the school of the Messrs. Webb. I heard some classes in Latin and some in English. These gentlemen throw more vigor into their work and call forth more rapid and active mental response than any teachers I have heard on this trip. There is a warmth, life, power and mental tension that are in the highest degree favorable to intellectual development of pupils, and that constitutes the highest evidence of tact and learning on the part of the teachers in the Webb's School. The Messrs. Webb evidently exercise more authority than any teachers I have seen. Their methods of dealing with boys are bold and sometimes seem rather rough, and yet I would not say that they were unwise. In the other schools I have visited I saw great carefulness—not to say, timidity—when it came to holding boys up to the proper performance of duty. It may have been due to the feeling on the part of the teacher that his conduct is subject to revision by a higher authority. The stimulus to the boys of the Boston Latin School is evidently the Harvard entrance examinations.

Maybe more hereafter.

R. W. J.

BOSTON, MASS., April 29, 1887.

Church Schools.

MR. EDITOR: You know that one paragraph in my recent article on church education ought to have read thus: "How would it do for the Conferences to have in each parish, or county, or presiding elder's district a preparatory school," etc.

I hope that the great importance of the subject, and the deep interest I feel in godly education as the only sure foundation for the future hopes of both Church and State, will be sufficient apology for again asking a place in your columns to further outline the plan I suggested, hoping that some good system may be matured and inaugurated to supply the great desideratum.

With district preparatory schools, under the management of Boards elected by their respective District Conferences; and State Colleges, under the management of Boards elected by their respective Annual Conferences; and one central university, under the management of a Board elected by the General Conference, could we not have a grand system of education, which our church might work harmoniously and successfully for the rapid and glorious advancement of both Church and State? The university could supply the colleges with presidents and professors, and the colleges could supply the preparatory schools with teachers, etc.; and in return, the district schools could furnish scholars to the colleges, and the colleges send up graduates to the *university* for still more thorough education—such as might be able, and desire to prosecute their studies further. What a power our church might thus become for good in the promotion of the kingdom of God on earth, conducing to the good government of State and the general prosperity and happiness of mankind!

Some godly system of education brought within reach of far more youths of the land, and then far more of the masses reached by practical and Holy Ghost preaching, is the *sine qua non* of the stability of civil liberty and good government, as well as the achievement of the high mission of the church. And what a large and grand opening for usefulness our church could thus make for really pious and efficient young men, by inaugurating all these schools! And what an inestimable benefit and blessing to the whole country at large to build up and run successfully good schools within the reach of all the youth in the land! "What the harvest would be" only the "recording angel" would be able to tell at the last day.

D. W. FOSTER.

PLAISANCE, Louisiana.

Open Air Gospel Meetings.

There will be held during the summer interesting gospel meetings in the various portions of the city, under the direction of the City Mission of the Methodist Episcopal Church, South. A meeting is now in progress at Gouldsboro; and the Christian people of the city are invited to come over and lend their assistance to its success.

Through Eyrich, 130 Canal street, we have received T. B. Peterson's reprint of Munkacsy's great picture of "Christ Before Pilate." Having never seen the original, we can not say whether this is a correct copy; but we can say that it is a beautiful picture and well worth the price. For sale by Eyrich, 130 Canal street.

Notes.

We call your especial attention to this sentence from the report of the Hardis District Conference, on the second page of this paper. Read it, brother preacher, and ponder its significance. "One fact gleaned from the reports is very noticeable. *Where* the *purest* church papers are taken and the most money spent for church literature, *there* do we find *less* interest in prayer meetings, *Sunday-schools* and the general work of the church, *spirituality* at its lowest ebb, and the greatest financial depression or lack of earnest support towards the great enterprises of the church." This fact being made known in open Conference, brother, what is your duty in the premises? And yet a brother, in this same paper, after six months of the Conference year are gone, writes: "I have done but little for the ADVOCATE as yet." Of the above sentence from the report of the District Conference, is a true statement, then when the brother writes "I have done but little for the ADVOCATE as yet," he says that he has done but little to foster "prayer meetings, Sunday-schools and the general work of the church." We urge our brethren to quit using the phrase, "Work for the ADVOCATE." When they are endeavoring to procure subscribers for the paper, they are doing work for every enterprise of the church. If they could get that idea into their heads—oh! if they just could get that idea into their heads!

Read the following from the Methodist Times, of London:

The circulation of The War Cry now exceeds a quarter of a million, and that of The Little Soldier is 70,000. The Salvation Army authorities stated some time ago, that this magnificent result is due entirely to the ceaseless efforts of their soldiers to push the sale. If left like other newspapers to take their chance on the bookstalls, the circulation would be insignificant. Some day other Christians will have as much sense as the Salvationists, and will realize that there is no way in which they can help their churches more effectually than by ceaselessly pushing the sale of newspapers which represent them. There is nothing which Methodists need to realize so much. The circulation both of this journal and of The Methodist Recorder are simply ridiculous when we remember that there are two millions of Wesleyan Methodists in this country. Every Methodist above twenty-one years of age ought to buy one or other of the Methodist journals, and if he has an income of thirty shillings a week, he ought to buy both. How can anyone take an intelligent interest in the work of God unless he knows what is going on, and reads both sides? Too many of our people take no interest whatever in anything beyond the four walls of their own chapel. John Wesley did his utmost to interest every Methodist in the whole Methodist Connexion. Nothing will do more to emancipate us from narrow ideas and defective methods than to compel ourselves to take a healthy interest in everything that our brethren are doing everywhere.

The saloonists of Michigan did not gain much of a victory after all, or, at least, the victory is a barren one. They spent a great deal of money to defeat the prohibitionists, and now the said prohibitionists are about to turn the tide. The Legislature has passed and given immediate effect to a bill providing for the appointment of a State marshal, with power to appoint a force of deputy State marshals throughout the State, whose duty it shall be to enforce the liquor law. The design is to rigidly enforce the liquor laws in Detroit and other large cities. The cry is everywhere rising in unmistakable tones, "Down with the saloon." It is the cry of patriotism and humanity, and it is getting to be a terrible cry in the ears of the liquor dealers.

Our brethren of the Wesleyan Connexion in England have started out to "solve the insoluble problem of the great cities" on this platform: Let all the stations in each city lay aside rivalry and selfishness and combine together to establish and support new chapels and missions in growing suburbs and neglected districts. This idea is being carried out in the London Mission lately inaugurated by the Wesleyans in London. In this great and wicked city of New Orleans our Methodism is endeavoring to work upon the same plan, and some success has been already achieved. One great hindrance to success is the rivalry existing between the churches. If churches could all combine to fight the devil, what might we not expect!

Delicate Children, Nursing Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food, or from overwork of the brain or body, all such should take **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. "I used the Emulsion on a lady who was delicate, and threatened with Bronchitis. It put her in such good health and flesh, that I must say it is the best Emulsion I ever used."—L. P. WADDELL, M. D., Hugh's Mills, S. C.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMESON, JR.,
Publisher.

Personals.

Dr. Potter, of the Wesleyan, seems to question our statement that the "majority of those who are graduated from our schools are *not* Christians," and has called upon Georgia educators for statistics. We will be more than glad if he proves our statement incorrect; but he ought to have had his statistics in hand when he declared that we had made a "random deliverance"!

It pains us to record the death of Rev. Malachi DuBose, a local preacher at Lake Providence, La. In his early life he was an itinerant preacher in the Louisiana Conference. In 1852 he settled in Lake Providence, and began the practice of law, which he continued until a few years ago. He was seventy-six years old. He was highly respected by all who knew him. We trust some of our brethren will prepare a suitable memoir for the ADVOCATE.

In regard to the visit of Rev. Mark Guy Pearse to this country, the Methodist Times (London) says this: "The main object of Mr. Pearse's visit is to awaken intelligent and prayerful sympathy with the London Mission. It is our settled policy to give money a subordinate place. We appeal first to the heart and conscience of universal Methodism. When they are reached, the purse will be opened, when so far as God may indicate."

Dr. Walker, of Louisiana Avenue, has been holding special services during the past fortnight; and there have been seven additions to his church.

Rev. C. H. Rowell, of the South Carolina Conference, died May 2. He was an "earnest and impressive preacher, and a devoted and unusually successful pastor."

Prof. Drummond's book, "Natural Law in the Spiritual World," has reached, in England, the enormous sale of 50,000.

Bro. Bowen writes to our publisher that his wife's health does not improve at Holly Springs, and he intends to return to the coast. He expects to be in attendance at Seashore Camp Meeting.

Senator Vance, of North Carolina, has a volume of poems going through the press.

Prof. Barbour, of Yale, has accepted the presidency of the Congregational College of British North America.

Samuel C. Bartlett, Jr., son of President Bartlett, of Dartmouth College, has accepted the position of assistant instructor in English at the American Missionary Board's Training-school at Kioto, Japan. He will sail from San Francisco, September 1.

The types made us say last week that there were twenty-two students in Wesley Hall, Vanderbilt University, studying for the ministry. It should have been seventy-two.

Dr. Joseph Parker has postponed his visit to this country until autumn.

D. L. Moody proposes to erect a training-school in Chicago for women city missionaries.

W. C. DePauw, the founder of DePauw University, Indiana, died, of apoplexy, in Chicago a few days ago. It is said that in the past eighteen years he has given to charitable objects about $2,225,000.

We have grace enough to acknowledge our errors when we see them. The Southwestern Methodist has kindly pointed out our error in the matter of the number of church members it took last year to convert one soul. We said 16,000, when we should have said sixteen. But we fail to see any error in the statement "that it took 2,800,000 members and 25,000 preachers and an enormous amount of church machinery one whole year to convert 175,000 people."

Rev. J. W. McLaurin, of the Mississippi Conference, has been appointed agent of the American Society for Mississippi and Louisiana, with headquarters in this city. He arrived here last Monday morning, and entered upon the duties of his office. Address: Bible House, Camp street, New Orleans.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMESON, JR.,
Publisher.

There are 1,750,000 miles of telegraphic wires in the world, representing an estimated cost of $250,000,000.

Items of Interest.

It was stated in the Baptist Convention, at Louisville, that Southern Baptists contribute eight cents *per capita* for foreign missions.

A brother made this statement in the Baptist Convention at Louisville: "The French-speaking people of Louisiana are growing tired of the yoke of Catholicism, and stand ready to throw off the demands of the priesthood." A little too optimistic!

Memphis is stated, by a newspaper correspondent, to be the second cotton market in the country. In a year or two more she will push New Orleans for the first place.

Philadelphia has a lady lawyer, a lady on the Board of Education, and two ladies on its School Board.

Bradstreet's publishes a lengthy article, in which it is shown, by reports from 1,500 shippers, manufacturers and merchants from different sections of the country, that thus far the long and short-haul clause of the Interstate Commerce Bill does not merit the denunciation it has received.

Eight young men (colored) of Fisk University, Nashville, have given their names as ready to go to Africa as missionaries.

The Emperor William has survived seventy-two neighboring sovereigns who were his contemporaries in Europe, and twenty-one presidents of the United States.

Mr. Powderly, the head of the Knights of Labor, has made the statement that the true interests of American labor demands a restriction of foreign immigration.

The town of Baldispe, in Mexico, was entirely destroyed and one hundred and fifty persons killed by the recent earthquake.

From the various colleges of the United States, 187 candidates are reported as offering themselves for the mission fields.

The Illinois House has passed a bill prohibiting the playing of base ball "on the first day of the week, commonly called 'Sunday,'" making disobedience to the enactment a misdemeanor with from $10 to $200 fine, and also fining the owner or lessee of the grounds permitting the game to be played.

The earnings of seventy railroads, per mile, during March of this year were $412 against $397 in 1886.

The Texas Anti-Prohibitionists have opened fire upon the "Protestant priesthood" by accusing the preachers of the gospel of all sorts of villainies. That is the sure road to secure the success of prohibition.

Our House, at Nashville, has sold 50,000 Disciplines in a year. That's a good straw.

The women of England are preparing a memorial to the Queen in favor of Sunday closing. Sheets have been sent out for obtaining three million names; and the work everywhere is being taken up with energy.

The tallest man in the world is an Austrian named Winkelmeier, aged twenty-two, and eight feet, three inches in height; and on exhibition in London.

Temperance Notes.

There are 9,197 licensed liquor saloons in New York, against 8,557 one year ago.

Of the 53,409 arrests made by the Police Department of Philadelphia, last year, 23,302 had direct whisky relations.

Since prohibition went into effect in Raleigh, N. C., the largest saloon in that city has been turned into a shoe factory, which will employ more persons than all the dram shops in the city.

Bills have been passed by the Legislature of Delaware raising the age of protection to fifteen years; prohibiting the sale of impure literature, and making scientific temperance instruction compulsory in all public schools.

It is reported that the United States Brewers' Association have pledged to contribute $1,000,000 to the Texas campaign, if the liquor dealers of the State will raise $500,000.

The United States liquor traders have agreed to raise, by a trade tax, $1,500,000 for political purposes in 1888.

The New York Liquor League spent $32,000 to have the $1,000, or High License Bill pass the Legislature.

A correspondent to the Omaha Bee says: "Omaha, with a $1,000 license, uses more whisky than any city of its size in the world."

Open air services have been held during the past week in Greena with some success. Several of the city pastors preached to crowds of people who are unaccustomed to hear the gospel. The attendance at these meetings has been good indeed, and good has undoubtedly been done. The mission opened yesterday in Gouldsboro, and will continue for a week. The purpose is to hold these open air meetings in all parts of the city during the summer.

Mississippi Notes.

Gov. Lowry has appointed John Purnell, of the firm of Robbins & Purnell, chief health officer of Warren county, and has sent on his commission.

The first shipment of tomatoes from Summit was made on Saturday last. They were shipped direct to Kansas City.

Whitworth is to have twenty-four graduates this year.

Wesson is to have a public library.

The Water Valley railroad shops have recently received orders for 250 cars.

The jail at Raymond is to be repaired at a cost of $1,750.

A Building and Loan Association was organized at Greenville, last week, with a number of the best business men at the head of it.

It is estimated that about $35,000 have been received in Crystal Springs during the last two months from the fruit and vegetable industry; and the business has just commenced.

A collision on the Mobile & Ohio railroad, near Shubuta, between an engine and a passenger train, wrecked the engines and killed the fireman; no injury to passengers.

Yalobusha county is suffering for want of rain, and it is feared that the cotton crop will be a failure.

Judge Sylvanus Evans, who was appointed chancellor by Gov. Lowry to fill the unexpired term of Chancellor Geo. Wood, whose death caused a vacancy in that office, has been reappointed by Gov. Lowry for the full term of four years.

The change of schedule on the Mississippi Valley road has produced a great deal of dissatisfaction throughout the State.

Mr. J. R. Ryan, superintendent of the Patton Mines, has bought the Columbus Gas Works, paying $23,500 in cash.

The first ripe apples and tomatoes of the season were shipped from Crystal Springs on May 16.

Louisiana Notes.

Monroe shipped by railway the past season over 22,000 bales of cotton, and by steamboat over 17,000 bales.

The contract for grading the railroad from Gibbsland to Homer has been let; and the road, it is said, will be ready to haul the next crop.

The Teachers' Institutes were held in Lafayette and Ruston, last week.

The Police Jury of Acadia have resolved to give the people of the new parish a $10,000 court-house.

The contract for the building of the railroad from Shreveport to the Arkansas State line by Col. Fordyce was signed at that city, on the fourteenth, by a committee of citizens, and forwarded to St. Louis. According to contract, the road will be completed March 1, 1888.

The Acadia Parish and Homestead and Loan Association was organized at Crowley on the sixteenth.

The Teachers' Institute was formally opened at Lake Charles on the eighteenth, and will hold daily session during the week.

All trains on the Mississippi Valley road leave New Orleans in the evening, according to the new schedule.

Notice.

To the Woman's Missionary Societies in the Brookhaven District:

As the time for holding the annual meeting of our Conference society draws near, we would urge each auxiliary to send a delegate. I trust everyone in the bounds of the Brookhaven district will be represented at Enterprise. Our meeting promises to be one of unusual interest, as we hope to meet not only the beloved president of the Mississippi Conference Society, but our general president, Mrs. Hayes, and our young missionary, Miss Bettie Hughes. Please send the names of delegates to our corresponding secretary, Miss Annie Linfield, at Wesson, without delay.

S. G. WEEMS,
Secretary Brookhaven District.

Opelousas District, Louisiana Conference.

The Opelousas District Conference will convene in Franklin, commencing Thursday *afternoon*, June 16, 1887. Bishop Keener will preside. The preachers are expected to have the Bishop's and educational collection in full.

S. S. KEENER, P. E.

The Patent Crowned Pulley Covering, as applied by Mr. R. W. Ellis, sole agent, 666 Magazine street, is designed to prevent the slipping of a belt. It has just been applied to the ADVOCATE'S machinery, and seems to work well.

Episcopal Visitations, 1887 8.

Conference.	Place.	Date.	Bishop.
Brazil Mis.	Rio	July	Granbery
Denver	Las Vegas, N. M.	July 28	Hendrix
Columbia	Corvallis, Or	Aug. 10	Hargrove
Montana	Helena	Aug. 11	Hendrix
Missouri	Mexico	Sept. 7	Hendrix
W. Virginia	Parkersburg	Sept. 7	Granbery
Kentucky	Covington	Sept. 14	Granbery
St. Louis	Fredericktown, Mo.	Sept. 14	Hendrix
S. W. Mis.	Springfield	Sept. 28	Hendrix
Pacific	San Francisco	Sept. 28	Hargrove
Louisville	Hartford, Ky	Sept. 28	Granbery
Japan Mis.	Kobe	Sept	Wilson
China Mis.	Soochow	Oct	Wilson
Western	Connell Bluff, Kan.	Oct. 5	Galloway
Holston	Abingdon, Va	Oct. 5	McTyeire
Illinois	Marion	Oct. 12	Granbery
Indian Mis.	Vinita, Ind. Ter	Oct. 12	Galloway
Tennessee	Gallatin	Oct. 12	Wilson
Los Angeles	Los Angeles	Oct. 26	Hargrove
Arkansas	Fayetteville	Nov. 2	Galloway
W. Texas	Luling	Nov. 2	Duncan
N. W. Texas	Fort Worth	Nov. 9	Wilson
M. E. Mis.	Monclova, Mex	Nov. 10	Duncan
Memphis	Brownsville, Tenn.	Nov. 16	Granbery
Virginia	Danville	Nov. 16	Key
Little Rock	Little Rock	Nov. 16	Galloway
N. Ala.	Tuscaloosa	Nov. 16	Keener
Vermont Mis.	Grassyville, Tex.	Nov. 17	Duncan
N. Texas	Honey Grove	Nov. 23	Wilson
N. Miss.	Winona	Nov. 23	Keener
White Riv.	Searcy	Nov. 30	Galloway
S. Carolina	Spartanburg	Nov. 30	McTyeire
Texas	Houston	Nov. 30	Duncan
N. Carolina	Fayetteville	Nov. 30	Key
N. Georgia	Marietta	Dec. 7	McTyeire
E. Texas	Marshall	Dec. 7	Duncan
Alabama	Greensboro	Dec. 7	Keener
S. Georgia	Sandersville	Dec. 11	McTyeire
Mississippi	Jackson	Dec. 14	Keener
Florida	Leesburg	Dec. 14	Key
Louisiana	Shreveport	Jan. 4	Key
Cen. Mex.	Pueblo	Feb. 22	Hargrove
Baltimore	Marlinsburg, Va	Mar. 7	Wilson

Notice.

Will the superintendents of all the Sabbath-schools of all denominations in the State of Mississippi please forward to my address statistics of their several schools? As statistical-secretary of the State Sunday-school Convention, I desire to report to the National Sunday-school Conventions; and in order to do this, must have the statistics by the twenty-fifth of this month. Will the pastors of the various churches please call attention to this matter, and oblige,

W. J. GALLAWAY,
Statistical Secretary.

Kosciusko, Mississippi.

A most interesting description of Boston, the Modern Athens, is published by the United States Hotel Company of that city; also a book of Maps comprising the city proper, the Harbor and the Suburbs; all sent for ten cents in stamps.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns, please state that you have seen the same in the ADVOCATE.

HUGH JAMESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. B. Thomson, 61 to 70 South Rampart St., New Orleans.

A fashion journal says there is a knack in putting on gloves. Come to think of it, that is so. You have to get your hand in, as it were.

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

"A woman is a good deal like an accordion," says Lawrence O'Reilly. "You can draw her out all right, but the music begins when you try to shut her up."

In another column will be seen the advertisement of W. R. Sloan, offering a special inducement on choice strains of Plymouth Rock chickens and settings.

An open question—"Are you going to let me in?"

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

A fine imposing man—a police judge.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

A sound sleeper—One who snores.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

ADVERTISEMENTS.

WHITE · EXQUISITELY PERFUMED · PURE.

COLGATE & CO'S TOILET SOAPS, including 103 varieties both scented and unscented, are made from only the sweetest and purest materials, and are adapted to every taste and use.

TARRANT'S SELTZER APERIENT

A NATURAL, PALATABLE, RELIABLE REMEDY.

In TARRANT'S SELTZER you behold
A remedy rare for young and old;
For *Constipation* will depart,
And *Indigestion* quickly start,
Sick Headache, too, will soon subside,
When TARRANT'S SELTZER has been tried.

FIRE INSURANCE.

Hope Insurance Company,
188 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00
ASSETS, JAN. 1, 1887.....$401,982 17

Insures Fire, River and Marine Risks.

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Henry Abrahams,	Louis Bush,
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Incorporated as a Mutual Company in 1869. Reorganized as a Stock Company in 1880.

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Annual and Term Policies Issued on Desirable Fire Business.

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Surplus over all liabilities..... 2,798,129 18

HENRY V. OGDEN, Resident Secretary.
CLARENCE P. LOW, Ass't Resident Sec'y.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator,	$3 50	$2 75
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Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
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" Young People,	4 00	3 25
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Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

Ditson & Co.'s Sunday School Music

ranks with the very best, and no Sunday School manager need should adopt a new Singing Book without carefully examining one of their "tried and true" Sunday School Song Books.

Voices of Praise (40 cts., $4.20 per doz.) Rev. T. L. Harbins. Music and poetry dignified and classical, but not dull; in fact, bright and enthusiastic. Very large collection for the money.

Singing on the Way (35 cts., $3.60 per doz.) by Mrs. Jewett, ably assisted by Dr. Hollibaugh, whose noble compositions are known and loved in all the churches. This, like the book above mentioned, does excellently well for a Vestry Singing Book for prayer and praise meetings.

Songs of Promise (35 cts., $3.60 per doz.) H. Tenney and Rev. E. A. Hoffman—the first highly gifted, musically, and the second the author of many hymns of refined and beautiful quality. One of the newest books.

Song Worship (35 cts., $3.60 per doz.) L. O. Emerson and W. F. Sherwin, both celebrated compilers, composers and leaders, and the latter well-known as having had charge of the music at many Chautauqua meetings.

For other good books, please send for lists and catalogues.

For a lovely little book for the young children of a Sunday School, look no further than FRESH FLOWERS (25 cts., $2.40 per doz.) Emma Pitt. Sweet Hymns, Sweet Music, Pretty Pictures.

Mailed for Retail Price.

Oliver Ditson & Co., Boston.

C. H. DITSON & Co., 867 Broadway, New York.

MISCELLANEOUS.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism *Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, e languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

FOR SALE BY ALL DRUGGISTS.

$1 PER BOTTLE OR SIX BOTTLES FOR $5.

MASON & HAMLIN ORGANS.

Highest Honors at all Great World's Exhibitions since 1867. 100 styles, $22 to $900. For Cash, Easy Payments, or Rented. Catalogue, 46 pp 4to, free.

PIANOS.

The new mode of piano construction invented by Mason & Hamlin in 1883 has been fully proved, many excellent experts pronouncing it the "greatest improvement made in pianos of the century."

For full information, send for Catalogue.

MASON & HAMLIN ORGAN & PIANO CO.,

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TO CONSUMPTIVES.

USE WINCHESTER'S HYPOPHOSPHITE OF LIME AND SODA. For Consumption, Weak Lungs, Coughs, Asthma, Bronchitis and General Debility it is an acknowledged Specific Remedy. TRY IT.

Price $1 and $2 per bottle. Prepared only by WINCHESTER & CO., CHEMISTS, 162 William Street, New York.

Sold by Druggists.

WALL PAPER

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Cheapest House in New Orleans.

J. MORGAN JENKINS, 106 CAMP STREET.

Write for prices. Samples sent to country free.

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Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

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Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10 | American Porcelain Dinner Sets, 136 pieces...$12 00

Decorated Dinner Sets.....from $12 50 up | Stone China Chamber Sets, square shape... 2 50

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Handsomely Japanned Toilet Sets, consisting of Water Carrie, Slops Jar and Food Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 35 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

WM. H. PIERSON,

20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

BEST GOODS AND LOWEST PRICES.

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FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy* Worm Confections, made since for the purpose of pursuing the public than of overcoming the disease, have been manufactured all over the country, but their short lease of life is speedily exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sicken* from no other cause than *worms*, and *parents* are most frequently the result of these hidden suppressed abusers. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing all or anything but, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indicative of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, but as surely as they exist, they can be *safely* and *speedily* removed from the most *delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge. Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be sure he gets the genuine, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is insufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW FRANKLIN, HOWARD CO., MO.

Messrs. J. F. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. V. HUBBARD, M. D.

CAMBRIDGE, MD.

"Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

SUCCESSORS TO J. F. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

Our Young People.

MY DAUGHTERS!

BY S. T. WALKER.

I have two little daughters,
One is standing by my side,
And I look upon her beauty
With all a mother's pride.

Blue eyes, full of love's pleading,
Ringlets of sunny gold,
Lips like an opening rosebud;
Then half her charms untold.

I have another daughter,
But know not how she seems,
For she comes to me more to greet me,
Save in my happy dreams.

One morn the Savior took her
In his loving arms away;
But she is still my daughter,
And we shall meet some day.

So on this peaceful Sabbath,
One child's fair face I see;
But one is safe with Jesus,
And it is well with me.

Letter from Japan.

My Dear Young Friends of Felicity Street Church Sunday-school:

It has been a long time since I have heard from you, and it may be you do not know that I am now in Japan. I am glad to tell you the Lord is with us, and is blessing us in our work here among these interesting people. We commenced work in Hiroshima, two hundred miles from Kobe, about six months since, and now we have *forty-eight* on probation and many others almost ready to give us their names. We have a school there for women and girls, and now we have about thirty pupils; and each one pays fifty cents a month for their tuition. We have a Christian young lady, Miss Sugiye, as teacher, whose father is a physician. Mrs. Dukes has been there for some weeks teaching. We are wanting an organ very much for the school, which school we hope will be self-supporting. The numbers are increasing every day. Some of these ladies who come to our school are wives and daughters of some of the first families in the city, and we hope they will become Christians and wield an influence for good. Can you not pray for us and for them? If you could send us money enough, you do not know how much good it may accomplish. We have many little children there who are learning about the love of Jesus. I sent them some little cards a few days since, and the little prayer, "Now I lay me down to sleep," etc. I go down in a few days, and will write you again about the school.

I have just returned from an island where I have been to see some children and their parents, and they were so kind to me. They were so happy I came to their school. One little girl came every evening and every morning to carry my slippers for me. You know we have to take off our shoes in Japan when we get to the door of any of the houses, for all have soft mats on their floors; and our shoes with heels on them would soon spoil their nice mats. This little girl, with three or four others, came to my room and brought me four large oranges. I wrote the Lord's Prayer for them to learn while I was away.

In several places in the country we have gone to the houses of entire strangers, and have found they had boys in America at school; and Christians, too. They have heard from their sons that Christian people in America have been very kind to them; and so they treat us kindly, and give us the very best they have in their homes. I feel sure that you will take an interest in these people; that you will pray for them and help send them the blessed gospel of our dear Savior. Pray for us, and let us hear from you. I am,

Your friend and brother,

J. W. LAMBUTH.

MARCH 28, 1887.

Mr. Editor: It has been some time since I wrote to the dear old ADVOCATE. I thought I would write again. Papa has been taking it ever since I can remember. I will answer J. B. Gillis' questions: There are thirty-nine books in the Old Testament, and 929 chapters, 23,214 verses, 592,439 words. In the New Testament there are twenty-seven books, 260 chapters, 7,959 verses, 181,253 words. I will not ask any questions this time. Your little friend,

HETTIE CARRUTH.

Mr. Editor: I thank you for publishing my last letter. My question about the elder and younger sons of Noah has not been answered correctly. The Bible tells. Let the little writers find the places, and tell us.

Yours truly,

MIRA COOK.

Mr. Editor: As I have not written to your very valuable paper in some time, I hope you will allow me space for a short missive. I am pleased to say the dear CHRISTIAN ADVOCATE visits our home weekly, and is a welcome visitor. Rev. J. A. B. Jones is our presiding elder, and Rev. J. N. Roberts is the preacher in charge. We all love them ever so much, and hope the Bishop will be so kind as to send them back to preach for us another year. I attended the District Conference in Centreville, and enjoyed the good preaching very much. Our editor was there, and I was so sorry he had to leave. The little cousins do not know what a great big editor we have got, if they have never seen him. Enba Marshall, "money" is found in Genesis xxviii, 9. Now, I will ask the cousins a question: Which one of the kings of Israel did the most to provoke the Lord to anger? We have a nice Sabbath-school at our church. I expect to start to day-school soon. Please forgive me for being so lengthy.

Your little friend,

SALLIE NEYLAND.

CENTREVILLE, Mississippi.

Mr. Editor: I am a little girl ten years old. I live eight miles in the country, and am now visiting my grandmamma, who lives in Vaiden. I have four sisters, and have but one pet: that is a little chicken. I think it is remarkably smart for its age, being only a week old. I will try to answer Jennie Newell's question: "Chicken" is found in Matthew xxiii, 37. I will close by asking the little folks a question: Who was fighting the Philistines when the earth quaked and there was a great trembling in the host?

Your little friend,

ELMA E. CAIN.

VAIDEN, Mississippi.

Moxie! Moxie! Moxie!

The new and popular remedy for nervousness and debility. It is not a patent medicine, but a delicious invigorant that will give you solid, durable strength. 50 cents a quart bottle.

Mr. Editor: I am a girl ten years old. I have a little sister and three brothers. I love to go to Sunday-school. I do not go to school. Mamma takes your good paper. I will ask some questions: Where is the word "grandmother" found in the Bible? Who made iron swim? I will answer Willie Hatfield's questions: Eli fell off a bench backwards and broke his neck. He was ninety-eight years old. I love to read the children's letters. As this is my first letter, I will close with many kind wishes to the paper.

ANNIE FAISON.

FAISONIA, Mississippi.

He, J. H. McLEAN'S Strengthening Cordial and Blood Purifier, by its vitalizing properties, will brighten pale cheeks, and transform a pale, haggard, dissatisfied woman into one of sparkling health, and beauty. $1 00 per bottle.

Mr. Editor: I am a little girl twelve years old. Grandpa takes your valuable paper. I go to Sunday-school every Sunday. Rev. G. F. Thompson is our pastor. We like him very much. As this is my first letter, I will not make it too long for fear of the waste-basket. I will close by asking the little cousins a question: Where is the word "cistern" found in the Bible?

Your friend,

STELLA HARKNESS.

BELDING, Mississippi.

Mr. Editor: I am a little girl of nine years. I like to read the letters. My mother takes your paper. I am going to ask the little girls a question: Who invented ice-cream? So I will close, hoping to see my letter in print next week. I remain,

Your friend,

LAURA EGAN.

COPPERHATTA, Louisiana.

Story of a Dying Little Girl.—A widower sent for me to come and see his dying child. "Sweet darling," I said, "do you want me to talk to you?" "Yes," she said, "of heaven." While I was with her the doctors came, and her father said they wanted to burn her throat again, to cauterize it. Little Annie whispered to her father, "No, papa, I don't want to be disturbed, for mother is waiting for me in heaven." The father said, "Don't you want to stay with me, darling?" "Well," she said, "let them burn my throat, but it won't do any good." The doctors could not save her. Some of her little Sunday-school friends came to the bedside, and softly, sweetly sung, "Shall we gather at the river;" and little Annie looked into her father's eyes, and said, "Promise, papa, to meet mother and me in heaven," and died. She looked like a little angel chiseled out of marble.—Sam Jones.

Farm and Home.

Evening at Home.—Spend your evenings at home with the family whenever you can. Make home the brightest spot for the children. Have music, books, papers, appropriate games, cheerful rooms, good lights. But remember that the most necessary thing is a cheerful temper. You can get along without most of the other things, but not without the sunny spirit. Help each other. Don't always insist on doing the thing you like best, but do what others may like best.

Reading aloud is one of the resources which never tires, if the readings are wisely selected and read with a moderate amount of skill.

While parents should bear their part in the entertainment, the little people may do something. A little girl of eleven, whose father was kept at home by illness for a few days, said: "We mean to make it so pleasant for papa that when he gets well he will stay at home with us as often as he can."

Simplicity in Dress.—Krummacher illustrates simplicity in dress by a little fable:

"The angel who takes care of the flowers and sprinkles upon them the dew in the still night, slumbered on a spring day in the shade of a rose bush. When he awoke, he said:

"'Most beautiful of my children, I thank thee for thy refreshing odor and cooling shade. Could you now ask any favor, how willingly would I grant it!'

"'Adorn me, then, with a new charm,' said the spirit of the rose bush in a beseeching tone.

"So the angel adorned the loveliest of flowers with simple moss. Sweetly it stood there, in its modest attire, the *moss rose*, the most beautiful of its kind."

So the costliest ornaments are often the simplest. There is no gold, nor jewel, nor sparkling pearl equal to the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Borrowing.—It was said concerning a certain man, now deceased, that he had successfully carried on a farm of one hundred acres and had not a plough or harrow fit to use, but depended on borrowing. As may reasonably be expected, the neighbors were wearied with lending him their tools. And he was neither poor nor lazy, only penurious; though he considered it economical! But it was poor economy, if lost time going and coming be considered, to say nothing of the vexation of the neighbors. And while this applies to the larger implements, it is equally true of the saws, axes, hammers, etc. Borrowing, as a rule, is unprofitable to both borrower and lender.

A Good Rule.—It is said to be military rule never to rebuke an officer in the presence of the men. It is a good household rule that one parent shall never dispute the authority, question the word, or even, if it be possible, differ on any subject of discipline of the young in their presence. If military order demands the one, we should say that good home rule does the other.—Southern Churchman.

Stewed Potatoes for Breakfast.—Cut cold boiled potatoes about the size of a walnut; put them in a spider with about a pint of milk; add salt and considerable pepper, and dredge over them flour, and let them boil slowly until the milk looks thick. Put them into a warm vegetable-dish, and add a good-sized piece of butter. Serve hot.

Real glory springs from the silent conquest of ourselves.

BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from all poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved and beautified by CUTICURA MEDICATED SOAP

MISCELLANEOUS.

The Reason Wh

Ayer's Pills are so popular because, while always reliable as a cathartic medicine, they never leave any bad effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be safely and confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Barber, of Berne, N. C., writes:

"I suffered a long time with constipation and liver troubles. I tried various remedies, but received no benefit. I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, for lung diseases, Stomach and Bowel Complaints are the most prevalent

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box, and finding much benefit, I was disposed to continue them; but he urged perseverance, and before I had finished the second box I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say that I am now a well man, and attribute my cure entirely to your chemistry, which has made mine."

The head and stomach are in sympathy; hence the cause of many of those distressing headaches, which so many, especially women, endure. Mrs. Harriet A. Marble, of Lafargeville, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

SUNDAY SCHOOL

In search of music and services

CHILDREN'S DAY, FLOWER OR ANNIVERSARY

will find everything that can be desired in the following list.

FOR CHILDREN'S DAY or FLOWER

CHILDREN'S DAY ANNUALS for 1887. Price, 5cts. each, or 50cts. per dozen, postpaid; $3.60 per hundred by express not prepaid.

PRAISE THE LORD, with Services same as Children's Day Annuals.

FLOWER PRAISE, *By Clara Lanier and G. F. Root*; A short Cantata. Price, by mail postpaid, 25cts; $2.00 a dozen by express not prepaid.

ANNIVERSARY SONGS FOR

Containing new and beautiful Songs especially for this occasion

By ROOT, SHERWIN, DANKS, MURRAY.

Price, same as Children's Day Annuals.

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FOR SALE BY ALL MUSIC AND BOOK DEALERS.

THE IMPROVED WASHER

BLEA

Weighs only [illegible] can be carried in a valise. SELF-[illegible] FOOT-ITS SUPERIORITY [illegible] long-[illegible] made. The clothes [illegible] a lifetime's wear. [illegible] mode of washing [illegible] once. No rubbing [illegible] one direction [illegible] fabric. [illegible] hours should [illegible] been placed [illegible] not found satisfactory within one month of purchase, money refunded, less [illegible]

Send for circulars. Agents wanted.

C. W. DENNIS, 213 Vance St., Toledo, O.

S. B.—Machines will be ship[illegible] to Officers serving U. S. duty. Please mention [illegible]

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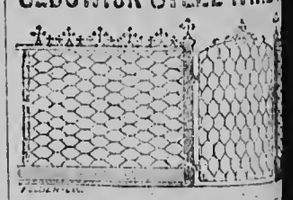

The best Farm, Garden, Poultry, School Lot, Park and Cemetery Fence. Perfect "Automatic Gate. Cheaper than Iron Fences. Iron and wire summer Furniture, and other wire work. Best Lawn and Fleur. Ask dealers in hardware, or send for Catalogue. Address SEDGWICK BROS., Richmond Hill, N. Y.

PARKER'S HAIR BALSAM

the popular favorite restores to hair, Beauty and color when gray, and prevents it falling. It promotes the growth of new hair, and prevents dandruff. 50c. and $1 at Druggists.

$700 to $2500 A YEAR and all expenses paid workers for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare time may be profitably employed also. A few vacancies in towns and cities. H. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

WOMAN WANTED for [illegible] locality. Responsible house. Reference required. GAY'S MFG HOUSE, Franklin, Ohio.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING

ROSES

For 18 Years our Great Specialty. We are growing and distributing ROSES. We have the Largest Novelty Rose and finest strawberry Plants in cultivation and prices to suit all. We send out 61 PLANTS safely by mail or express to all parts of the world for $1. per 3 TO 12 PLANTS $1. $6 per 100

Our New Guide, 88 pp. describes nearly 500 varieties of Roses, the best Hardy and Tender Climbing Vines, and New and Rare Seeds, and tells how to grow them successfully. Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

Christian Advocate.

Marriages.

EARD—SANDIDGE.—At Fillmore, La., on ..., 1887, by Rev. R. M. Blocker, Dr. Thomas ...eard to Miss Willie Sandidge.

ARNES—BRYAN.—At the residence of the ...r mother, near Carrollton, Miss., May 10, ... by the Rev. Thomas W. Lewis, the Rev. J. ...Barnes, pastor of the Presbyterian Church at ...ollton, to Miss Maggie Bryan.

HULZ—CONNER.—At the residence of the ...e's father, on Tuesday, April 26, 1887, by Rev. ...no Hart, Mr. Charley Schulz to Miss Etta ...ner, both of Monroe, La.

Obituaries.

Obituaries of less than thirty-five lines, ...ir words each, will be published free ...charge. For all over thirty-five lines, ... cents for each additional line will be ...rged, and the money must invariably ...mpany the manuscript. When par... desire extra copies of the ADVOCATE *...taining their obituaries, they must ...d with the order the sum of five cents ... each extra copy ordered.*

OBERTSON—MRS. M. A. ROBERT... (nee Belding) received of the ...s-winged messenger (death) the ...mons to leave all earthly things, on ... 1, 1887, at her home, near Fal..., Miss. She was born in Augusta, ..., June 7, 1867; moved with her ...nts to Camden, Miss., in 1879, and ...ce, to New Port, Miss. At this ...e, in 1883, under the ministry of ... W. W. Williams, she was happi... converted, and united with the ...thodist Episcopal Church, South. January 15, 1884, she was married ... Mr. J. L. Robertson, and moved ... Caseyville, Miss.; thence, in ...nary, 1885, they moved to their ...ent home, in Smithower county, ..., where she resided until the last ...mons came.

...arting with friends is always sor...ful, but doubly so when hearts, ...ed by the tenderest ties of life, are ...blessly torn asunder with but a ...ment's warning. While the star ...life still glittered in its more than ...stained splendor, promising years ...earth's mingled sorrow and joy, the ...unseen, though gathering near, ...ed the fatal shaft deep into her ...rt, and tore her from our arms ere ... knew the enemy was near. One ... a half days measure the hours of ...ering. A few minutes before her ...parture, dying grace was given, and ...ssed peacefully through the ...rk valley of the shadow of death." ...mourn not for her as for those who ...e no hope. She leaves many warm ...nds to mourn her early bier. Let ... live that we may have a happy ...nion in the "sweet by-and-by."

F. P. SPENCER.

CRAINE—ARCHIBALD MC...AINE was born in North Carolina, ...ch 1, 1807, and died January 8, ... He moved with his parents, ...n only four years of age, to Centre..., Miss., where he remained until ... death.

He was the oldest man in the com...unity—nearly eighty years of age. ... talked like he knew he was going ...die soon. He sat apart by himself. ... he was in a deep study; and one ... he said: "I am almost worn out, ...el that my time is not long." Four ... afterwards he was taken sick, and ...y lived a week. One day, as I ...sed the bed where he was lying, he ...ked up at me, and said, "I'll soon ... gone." He was a member of the ...thodist Church, and a dear lover of ...ging. His favorite song was, ...ere is a fountain filled with blood." ... would get happy every time he ...rd it sung. He would ask us to ... it; and when we were through, ... would say: "I can't sing now, but ...en we get to heaven I will help you ...g; I will sing stronger than in days ...yore." He has gone; his chair is ...ant at the fireside; his feeble voice ... footsteps are heard no more; his ...oved body is no more to be seen. ... his spirit is now roaming with the ...st, where he will be happy through... eternity. He leaves a wife and ...ughter, one brother and sister, ...nds and relatives to mourn his ab...nce. God will comfort the bereaved. ...though he is not to be seen here, ... will meet him when we pass through ... dark valley and shadow of death ... the light of that golden shore.

HIS LITTLE GRANDDAUGHTER.

...ADE—*Whereas*, On March 21, 1887, ... great Father called REV. G. D. ...DE to cease from labor here and ...er into rest; *And, whereas*, His life ... devoted to his Master's service, ... in that service, he felt that Sun...-school held an important position: ..., *whereas*, To the Pickens Method... Sunday-school he gave, as super...ndent and teacher through years, ...ch of his love and labor; *And, ...reas*, His great energy and force of ...racter were potent factors in keep... the Sunday-school alive and pros...rous; *And, whereas*, His life was ...mon to which he would point the ...ldren of the Sunday-school; there...re, be it

Resolved, By the Pickens Methodist ...nday-school, that, in the death of ... G. D. Wade, the Sunday-school ... sustained an irreparable loss; ... for himself there is nothing to ...ret; that, having faithfully per...med the duties of a long life, he ...uld calmly enter into rest; but that ... Sunday-school will long miss his ...ce and example; that theirs is the ..., his the gain; that the members ... the Sunday-school make his life a ...del, and endeavor to pattern after ... that the Sunday-school feel deep ...mpathy for his bereaved family; ... the preamble and resolutions be ...ead upon the record of the Sunday-...ool, as a memorial of our love and ...eration for the departed father in ...el; that a copy be presented the ...mily of Bro. Wade; also a copy be ...t the NEW ORLEANS CHRISTIAN ...VOCATE for publication.

J. W. M'PHUSON, for Com.

...WEN—GEORGE KENDIG OWEN ...d at the residence of his grand...her, on Sicily Island, March 11, ...7, aged twenty-eight years and a ... months. He was born in Concor... parish, and came to this (Cata...ula) parish with his parents in ...hildhood, where most of his life was spent. During the year 1881 he became deeply concerned about the salvation of his soul, and joined the Methodist Episcopal Church, South. He afterwards lost the fervor of his "first love," and wandered back into the world. Last year, during a protracted service held by Bro. T. H. McClendon, he was powerfully reclaimed. Ever after this he seemed to live under the Father's smiles.

His disease was consumption, under which he lingered for several months, ever manifesting the highest degree of Christian fortitude, patience, and resignation to the will of God. In February, on our first visit, we found him happy in the blissful assurance of a better life above. He recognized his afflictions as having been sent to correct his wandering from his first love and to bring him back to the path of duty. He died not only resigned to the Divine will, but most triumphantly did he meet the monster Death. While death was feeding on the mortal man, the spirit crossed the valley rejoicing and praising God. He exhorted all present to meet him in heaven, sending messages of love to friends in Harrisonburg, requesting that they also meet him in the better life above. "Let us live the life of the righteous, that our last end may be as his." W. P. KIMBALL.

BRADLEY—THOMAS WILBUR, son of A. A. and Ella Bradley, was born August 2, 1886, and died April 13, 1887. The Savior said, "Suffer little children to come unto me." Then, parents, "let not your hearts be troubled."

J. H. HUNTER.

Facts about Money.

Probably the most interesting fact about money would be a description of just how to get it; but this is one of the hard things to tell, and there are certainly some other things quite interesting and well worth knowing about it, and not the least of these is a history of the word itself and some of the other words connected with it.

The word "money" comes from the word *Moneta*: And this comes from the inscription "*Juno Moneta*" on the Roman coins, struck in a temple of that name. *Moneta* is derived from the Latin word *Monere*, to warn, because this temple was built on the spot where Manlius heard the Gauls approaching to attack Rome. The root idea, therefore, of the word is a warning. Among the ancients cattle were used as we use money in trade, and as such some uncivilized people still use them. Thence our word "pecuniary" is derived from *pecunia* or *pecus*, cattle. Our word "coin" comes from the Latin *cuneus*, a die or stamp. A British "sovereign" is a pound or a five-dollar gold piece, taking its name from the image of England's sovereign stamped on the coin. And a "crown" is a piece of English money with a crown on it, worth five shillings. A French "Napoleon" and a "Louis d'or" are names given to coins on which the images of these two rulers are stamped. A "guinea" is a British gold piece worth twenty-one shillings ($5 12), so called after the country from which gold used to be brought. The British "pound" meant originally a pound weight of silver divided into 240 pennies. In the Joachim Valley, Bohemia (Joachims thal), certain coins were struck in the sixteenth century. At first they were called "Joachim's thaler." Later the first part of it was dropped, and the name shortened into the German "Thalar." From this, too, comes our English word, "dollar."—Treasure Trove.

Oft obscure the road that leads to health,
Unmarked by board or stone:
Wisdom avails not, powerless is wealth
To soothe those aches of thine.
But do not despair, with life there's hope,
The cloud conceals the sun;
With Pierce's Favorite Prescription at hand
Your life's full course may run.

More truth than poetry in these lines, as thousands of ladies all over the land now blooming with health, testify to the great curative powers of Dr. Pierce's Favorite Prescription, adapted by much research and careful study to the happy relief of all those weaknesses and ailments peculiar to females. All druggists.

Nothing short of a life of love is permanently worth living, or will be recognized as permanently possible under the laws of human progress.—Pres. Bascom.

PAINS in the small of the back indicate a diseased condition of the Liver or Kidneys, which may be easily removed by the use of Dr. J. H. McLean's Liver and Kidney Balm. $1 00 per bottle.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

HOPE VILLA, La., Nov. 1st, 1886.
Messrs. A. T. SHALLENBERGER & Co., Rochester, Pa.

Gents.—I received a sample bottle of your Antidote for Malaria last spring, and have tested it fully in my own case. After failing utterly with quinine, it has cured me permanently, and I would take it before any remedy whatever. There is no unpleasant effect while using, and it leaves none. If you could sell it at a lower price, if for introductory purposes only, it would "be bread upon the waters" later when the world finds it must have it. Very truly yours,

J. S. WEBSTER.

MISCELLANEOUS.

LOOK OUT!

Compare this with your purchase!

As you value health, perhaps life, examine each package and be sure you get the **Genuine.** See the red Z Trade-Mark and the full title on front of Wrapper, and on the side the seal and signature of J. H. Zeilin & Co., as in the above fac-simile. Remember there is no other **genuine** Simmons Liver Regulator.

THE OPINION OF

Sir Robert Christison,

Baronet, M. D.,

Physician to Her Majesty the Queen, President Royal Association, Professor at the University of Edinburgh, &c.,

Liebig Co.'s Coca Beef Tonic

is a remarkable preparation. It combines the nutritive elements of the muscular fiber, blood, bone and brain of carefully selected healthy bullocks dissolved in rare old sherry wine. To be precise, each table-spoonful contains the nutritive elements of one ounce of choice beef, one grain and a half of *pure* quinine, and two grains of iron. It also embodies a concentrated extract of coca, a South American bottle of which Sir Robert Christison, M. D., F. R. S., physician to Her Majesty the Queen, says: "The properties of this wonderful plant are the most remarkable of any known in the medical world. From repeated personal trials I am convinced that its use is highly beneficial and tonic."

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LABOR-SAVING
SOAPINA!
Will wash in any kind of water.

USE **KELLER'S CARBOLIC SOAP**
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant. For sale at all groceries. Liberal discount to the trade.

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Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.
It enables the eyelids to move as freely as ever.
It restores the functions of the tear passages.
It prevents the eyelashes from turning within, causing inflammation.
It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.
Mr. W. BOENE, our Optician, has made a Specialty of selecting and inserting them.

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Used prior to 1855. Many of these—particularly if left on the original letters or envelopes—will bring good prices. Persons having packages of old letters stored away will find it to their advantage to forward the envelopes and Stamps to me
CHAS. J. DEAHL,
Box 305, Alexandria, Va.
Reference—Rev. H. T. Sharp, Alexandria, Va.

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MISCELLANEOUS.

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PHILIP WERLEIN,
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Most Substantial Piano-forte MANUFACTURED.

They have stood the test, and Certificates from the leading Artists, Colleges, Convents and others pronounce them

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Clocks and Mirrors,	Stationery,
Coffee and Grain Mills,	Stone Jugs and Jars,
Faucets, metal and wood,	Paper and Bags.
Flavoring Extracts;	Tinware.
Lamps and Lanterns,	Tumblers and Goblets,
Woodenware, Scales, etc.	

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WIRE SCREENS AND WEATHER STRIPS,
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EDUCATIONAL.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils engaging a room, together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charges.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course to music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $170 25—a discount of twenty-five per cent. from the catalogue prices; or by paying one-half in advance, they will be entitled to the same for $200.

F. M. GRAVE, Pres.
S. J. DAVIES, Vice-Pres.

MISCELLANEOUS.

20,000!

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Ask Them This Year!

20,000

Is the Number of Subscribers That Should Be Reported to the Next Conferences.

WORK FOR THESE FIGURES!

HUGH JAMIESON, Jr., Publisher

Weekly Market Review.

(For Week Ending May 17, 1887.)

COTTON.

Low ordinary	8 5-16 @	— —
Ordinary	8 13-16	— —
Good ordinary	9 9-16	— —
Low middling	10⅛	— —
Middling	10 7-16	— —
Good middling	10 11-16	— —
Middling fair	11 1-16	— —
Fair	11¾	— —
Galveston middling	10⅜	— —
Mobile middling	10⅜	— —
St. Louis middling	10⅜	— —

SUGAR.

Inferior	— —	— —
Common	4½	4⅜
Good common	4⅝	4¾
Fair	4½	4¾
Good fair	4⅞	5
Fully fair	4⅞	5
Prime	4⅞	5
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4¼	5⅛
Choice yellow	5½	5 9-16
Gray White	— —	— —
Choice whites	— —	— —
Stan. Gran	5 11-16	5¾

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	— —	— —
Good	4¼	4⅜
Fair	4	4⅛
Ordinary	3¾	3⅞
Common	3⅜	3½
No. 2	2⅞	2¾
Rough	3 50	3 85

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12½	5 25
Choice	3 80	3 90
Fancy	4 10	4 20
Extra Fancy	4 40	4 50

CORN PRODUCTS.

Cream meal	2 60	2 65
Corn meal	2 40	2 45
Grits	2 65	2 75
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	56	57
Yellow	— —	53
Mixed	51	52
OATS:		
Western	37	— —
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	17 00	18 00
Prime	15 00	16½

PROVISIONS.

PORK:		
Mess	17 25	— —
Prime Mess	15 75	16 00
Rumps	13 25	13 50
BACON:		
Fancy breakfast	11½	— —
Shoulders	6¾	— —
Sides, long clear	— —	8½
Sides, short rib	8½	— —
HAMS:		
Sugar-cured	12	12¼
DRY SALT MEAT:		
Shoulders	5 95	6 00
Sides, long clear	— —	7¾
Sides, short rib	7¾	— —

GROCERIES.

COFFEE:		
Prime	— —	19¾
Fair	— —	19¼
Common	— —	17¾
BUTTER:		
Western Creamery	21	—
Western Dairy	19	20
Common	7	8
LARD:		
Refined	6⅞	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	— —	36
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	3 00	3 50
POTATOES:		
Louisiana	5 50	6 00
Western	— —	— —
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	2 25	2 50
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7¾	— —
2 lb	8	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 50	3 50
Chickens, South'n	2 50	3 00
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	9	9½
Southern	9	9½
WOOL:		
Lake, per lb	— —	25
Louisiana	23½	24
Burry	9	14
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10½
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	18 25	18 75
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

MAY 10.

The London Times announces that the government has sanctioned the Newfoundland Bait Law. The law will come into operation in 1888.——The debate on the Crimes Bill has been renewed. Mr. Healy's amendment was rejected.——The bill fixing duty on imported cattle passed the Belgian Chamber of Deputies.——Gov. Hill has vetoed the New York Constitutional Convention Bill.——The resolution proposing an amendment to the constitution, providing the right of suffrage for both sexes, was defeated in the Pennsylvania Legislature.——The Mississippi Press Convention met in Meridian to-day.——William O'Brien arrived in New York to-day.——Mrs. Senator Gibson is seriously ill in Washington.

MAY 11.

Editor O'Brien, of United Ireland, arrived at Montreal to-day, and addressed a large concourse of people.——Premier Goblet, at a conference with the Budget Committee, renewed the proposal to reduce the French estimates by 13,000,000 francs. The committee declared the amount insufficient, and asked the government for fresh proposals.——It is known that of the 200 persons on board the steamer Benton when she collided with the Fair, only fifty were saved.——There is a probability of the President calling an extra session of Congress about October 1.——Justice Woods, of the Supreme Court, is critically ill in Washington.——S. H. Buck, Postmaster at this place, has resigned.——The President to-day appointed J. W. Hyatt, of Connecticut, Treasurer of the United States, to succeed Conrad J. Jordan, resigned.——Rev. Dr. Timothy C. Pitkin, of Detroit, is dead.

MAY 12.

The bill to grant a leave of absence to the Duke of Connaught, commander of forces in India, in order that he might attend the jubilee festivities caused a protest to be raised against the preferment of princes in the British service without having passed through the different grades.——It is reported that Mr. Balfour, Irish Secretary, will resign, and that Mr. Ritchie will succeed him.——The sale of the French crown jewels began to-day.——Advices from France are to the effect that a Cabinet crisis is imminent.——The English claim against Hayti has been settled suitably to England. She gets about two hundred and fifty thousand dollars.——The statue of Gen. Garfield was unveiled in Washington to-day. Gen. Sheridan made the presentation address on behalf of the Army of the Cumberland. President Cleveland accepted the monument for the people.

MAY 13.

Mr. Parnell's physicians have ordered him to Bournemouth.——The Times has resumed publication of the regular articles intended to show the connection between "Parnellism and Crime."——Cardinal Gibbons is in London.——The Council of State to-day gave a hearing to the appeal of the Orleans Princes against their expulsion from the army.——Dr. McGlynn has been given forty days within which to present himself before the superior ecclesiastical authority of Rome. If he fails, he will be formally excommunicated.——Zululand has been proclaimed British Territory.——Over 3,000 men employed in the building trades, in Chicago, are idle as the result of the trouble with the bosses.——Count Herbert Bismarck, German Minister of Foreign Affairs, has started on his way to Dublin. He is to take a holiday in Ireland.——The Louisiana State Sunday-school Convention met here to-day.

MAY 14.

Mr. O'Brien is in Montreal and expresses his intention of visiting Toronto. He is tracked by a spy who narrowly escaped being roughly handled by a mob.——The Paris Journal *Des Debats* affirms to the agreement between England and Turkey relative to Egypt, which includes the evacuation of Egypt by the British in three years.——Prince Leopold and suite sailed yesterday for Europe on the steamer Eider.——Justice W. B. Woods, of the Supreme Court of the United States, died in Washington to-day.——The proceeds of to-day's sale of the French crown jewels amounted to 672,001 francs.

MAY 15.

The River Daro, running partly underground through Grenada, Spain, has burst its banks and inundated the poorer suburbs of the city.——The new Anglo-Turkish Convention provides that the tribute payable to Turkey shall form the first charge upon the Egyptian revenues.——Mrs. Senator Gibson's condition was slightly improved at last accounts.——The funeral of Justice Woods will take place at Newark, Ohio, on Tuesday evening.——Attorney Gen. Garland is mentioned in connection with the vacancy on the Supreme Bench caused by the decease of Justice Woods.

MAY 16.

The House of Commons will adjourn on the twenty-fourth instant, for the Whitsuntide holidays. Bill June 6. Gladstone will spend part of Whitsuntide recess in Wales.——It is reported that the Bulgarian regents are meditating the proclamation of King Charles of Roumania as Prince of Bulgaria, thus virtually making of the Danubian-Balkan provinces one kingdom. Roumania has consented to the scheme. This policy is attributed to England, and it is said to have the approval of Germany.——The miners in that part of the province of Hainaut, including the surroundings of the city of Mons, in Belgium, are generally joining in the strike.——William O'Brien, editor of United Ireland, who is now in Canada, has been elected to represent the northeast division of Cork in the House of Commons.——The New York Assembly has fixed upon the twenty-third instant for memorial services in honor of the late Samuel J. Tilden.——The trial of Jake Sharp, of Broadway Surface railroad franchise fame, opened today in New York.——The long strike at the Pictou Coal Mines, Nova Scotia, is said to be at an end.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

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One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

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Books and Periodicals.

BOOKS.

OUTLINES OF LOGIC. By Hermann Lotze. Translated and edited by George T. Ladd, Professor of Philosophy in Yale College. Mailing price, $1; for introduction, eighty cents. Ginn & Co., publishers, Boston.

The Outline of Logic discusses both pure and applied Logic. Under the first head come the formation of Concepts, the theory of Judgment, a system of the forms of Judgment, the doctrine of argument or the drawing of conclusions, the figures of Aristotle, etc. The applied Logic presents the application of the forms of Conception, the adducing of Proof, and the Process of thought in Discovery. The Logic is followed by a brief treatise on the Encyclopædia of Philosophy, in which are set forth the definition and method of Theoretical Philosophy, of Practical Philosophy, and of the Philosophy of Religion. This volume is about one-fifth larger than the others, and makes an admirable brief textbook in Logic.

PEOPLE'S COMMENTARY ON MATTHEW: With the Authorized and Revised Versions, critical, exegetical and applicative notes, and illustrations from life in the East. By Edwin W. Rice, B. D., member of the "Society of Biblical Literature and Exegesis," author of "Pictorial Commentary on Mark," "Scholars' Hand-book," etc. Cloth, 12mo, 216 pp; four colored maps; numerous engravings by Dalziel; harmony of events in the gospel history; analysis of the gospel; full index, etc. Price by mail, including postage, $1 25. Price to pastors and teachers, without postage, $1, net. Published on heavy-toned paper, cloth binding, by the American Sunday-School Union, 1122 Chestnut street, Philadelphia, and for sale at 10 Bible House, New York, and by all booksellers.

This commentary is one of the best and most thorough helps on the International Lessons for the last six months of 1887 and the first six months of 1888, all of which will be from the Gospel of Matthew.

ESSAYS OF ADDISON. 16mo, 175 pp. Chautauqua Library—Garnet Series. Chautauqua Press, Rand Avery Company, Boston, Mass.

"Apples of gold in pictures of silver," might well be the title-page motto for these volumes of the Garnet Series, for in them the Chautauqua Press gives the best thoughts of the best authors, in the best setting. One needs but a glance at the "Essays of Addison" to verify this. The chaste appearance of the volume is a worthy setting to the graceful elegance of the founder of "modern popular English prose style."

THE RUSTY LINCHPIN. After the Russian of Mme. Kokhanovsky. By M. D. S. and J. L. E. Boyen: D. Lothrop Company. Price, $1 25.

The interest in Russian literature, which has been developed within the past two years, has opened up a new and wonderful field to translators and readers. We have hardly yet begun to appreciate its scope or richness. "The Rusty Linchpin" is one of the most charming of stories. It is pathetic as well as humorous, and sheds light upon some of the curious domestic customs of the Russians.

JUANITA: A Romance of Real Life in Cuba Fifty Years Ago. By Mary Mann. 12mo, 436 pp. $1 50. Published by D. Lothrop & Co., Boston. For sale here, at Eyrich's, 130 Canal street.

This is a story of Cuba, after the style of Uncle Tom's Cabin, and may be of interest to some people.

PRIZE SELECTIONS: QUOTATIONS FROM THE POETS. D. Lothrop & Co., Boston. For sale here, at Eyrich's, 130 Canal street. $1.

Prizes are offered to those who will name the authors to the greatest number of selections. The first prize is $100.

PERIODICALS.

—The Gospel in All Lands, for May, is devoted to Mexico and Central America. This mission monthly is a very fine periodical on missions. 805 Broadway, New York.

—Outing, for May, will be read with zest by all lovers of out-door sports. 140 Nassau street, New York.

—The New Princeton Review, for May, has second part of Napoleon Bonaparte, by Taine; Physiological Ethics, by Noah Porter; The Uses of Political Parties, by Levi Parsons; and other articles of value. The section called "The Record" in this monthly is especially valuable, as it keeps the reader abreast with the "doings of the day." A. C. Armstrong & Son, New York City.

—The following have been received:

Vick's Illustrated Monthly. Rochester.

The Musical Herald. Boston.

The Galaxy of Music. Boston.

The Sidereal Messenger. Northfield, Minn.

The Apache Prisoners in Fort Marion.

Monteagle Annual for 1887.

The Word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there.—James Hamilton.

CAMP MEETINGS.

The regular annual camp meeting for 1887 on Seashore Camp Ground will commence on the second Wednesday (thirteenth), July, 1887.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds. Several distinguished preachers invited from a distance will be in attendance and will conduct the services of the meeting, and a large gathering is expected. A very general expression having been made to continue the meeting for a longer session than usual, it has been determined to extend the time of the services of the camp meeting to two weeks.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on.

For further information address any of the trustees, namely: J. H. Lakin, Montgomery, Ala.; W. Otis, W. J. Hearin, R. E. Jones, Mobile, Ala.; J. J. Flowers, Bolling, Ala.; Dr. E. F. Griffin, Moss Point; J. P. Carter, Hattiesburg, Miss.; W. H. Foster, E. P. Mackie, J. H. Campman, B. O. L. Rayne, T. J. Carver, H. Jamieson, Jr., P. Werlein, H. Haag, New Orleans, La.; or R. E. Price, the keeper of the camp ground, near Biloxi, Miss.

The public are invited to attend.

W. G. FOSTER, Pres.

NEW ORLEANS, May 16, 1887.

Beware how you allow words to pass for more than they are worth, and bear in mind what alteration is sometimes produced in their current value by the course of time.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Shannalah circuit	May 21, 22
Hebron circuit, (Monday)	23
Louisville circuit	28, 29
Plantsburg circuit, (Monday)	30
Chester circuit	June 4, 5
Tampico circuit, (Monday)	6
Walthall circuit	11, 12
Bagrange circuit, (Monday)	13
Starrgrs circuit	18, 19
Salem circuit, (Wednesday)	22

R. G. PORTER, P. E.

CORINTH DIST.—SECOND ROUND.

Marietta, at Liberty	May 21, 22
Pleasant Ridge, at Pine Grove	24
Jonesboro', at State Line	26
Ripley circuit, at Marvin's Chapel	28, 29
Ripley and New Albany, at N. Albany	June 1
New Albany circuit	11, 12

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen station	May 21, 22
Prairie	June 4, 5
Okalona circuit, at Tranquill	8
Ebenezer, at Egypt	11, 12
Athens	18, 19
Caledonia	25, 26
Fulton and Smithville	28
Tremont	29

AMOS RENDALL, P. E.

SARDIS DISTRICT—SECOND ROUND.

Senatobia circuit	May 21, 22
Mt. Vernon	28, 29
Masadon	June 4, 5
Pleasant Grove	11, 12
Eureka	18, 19
Panola	25, 26

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Ashland	May 21, 22
Hickory Flat	28, 29
Emory	June 3, 4
Cornersville	11, 12
Shelby Creek	— —

JNO. GARDNER, P. E.

WINONA DISTRICT—SECOND ROUND.

Zilpha	May 20
Ethel, at Shady Grove	21, 22
Ebenezer	28, 29
Helzona	June 4, 5

G. P. MITCHELL, P. E.

GRENVILLE DIST.—SECOND ROUND.

Bolivar	May 22
Drake's Chapel	29

J. W. HONNOLD, P. E.

GRENADA DIST.—SECOND ROUND.

Tocopola circuit	May 21, 22
Abbeville circuit	28, 29
Charleston circuit	June 4, 5

C. S. TERRY, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Vicksburg, at Goodwater	May 21, 22
Pinalding	28, 29
Lauderdale, at Union	June 4, 5
Meridian station	11, 12
West End, at Sukelina	18, 19
Marion, at Cokers	25, 26
DeKalb, at Marvin	July 2, 3
Adamsville	16, 17
Illinsville	23, 24
Heidelberg	30, 31

The Meridian District Conference will be held at Heidelberg, July 28-31.

R. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Franklinton, at Mt. Hermon	May 21, 22
Holmesville, at Water Holes	28, 29
Adams, at Bethel	June 4, 5
Providence, at Bahala	11, 12

J. M. WEEMS, P. E.

BRANDON DIST.—SECOND ROUND.

Fannin, at Fannin	May 21, 22
Brandon (District Conference)	28, 29
Raleigh	June 4, 5
Trenton, at Casque Chapel	11, 12
Neshoba	18, 19
Hillsboro (Wednesday)	22
Durbridge	25, 26
Walnut Grove (Wednesday)	29

The District Conference will be held at Brandon, beginning [illegible] May 26, 1887.

B. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo City	May 21, 22
Madison, at Livingston	28, 29
Camden, at Thomastown	June 4, 5
Jackson	11, 12
Canton	18, 19
Sharon, at Madisonville	25, 26

JOHN A. EGGIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Baton Rouge, at Blackwater	May 21, 22
Bayou Sara, at Thompson Creek	28, 29
Woodville circuit	June 3
Percy Creek	4
Woodville	5, 6

J. A. B. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Hayes' Landing	May 21, 22
Wesley Chapel, Yazoo county	28, 29
Meadville	June 4, 5
Hamburg	6, 7
Pisgah	11, 12

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—SECOND ROUND.

Seashore, at Bay St. Louis	May 21, 22
Ocean Springs, at Biloxi	25
Whittington, at White Plains	28, 29
Vancleve, at Shiloh	31
Americus, at Caswell Springs	June 3
Scranton, at Zion	4, 5
Moss Point, at Moss Point	5, 6
Pearlington, at LogTown	7, 8
Covington, at Packer's	10

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Arcadia, at Paine's Chapel	May 21, 22
Douglas, at Providence	28, 29
Vernon, at Longstraw	June 4, 5
Ruston, at Ruston	11, 12
Minden, at Minden	18, 19
Summerfield, at Shiloh	25, 26
Farmerville, at Farmerville	July 2, 3
Haynesville, at White Hall	9, 10
Tulip, at Salem	16, 17
Brushwood	23, 24
Homer, at Homer	26, 27
Ringgold	Aug. 6, 7
Indian Village	13, 14
Downsville	20, 21
Sparta and Saline	27, 28

The District Conference will convene at Homer, July 27-31.

ROBERT HANDLE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Alexandria, at Boyce	May 21, 22
Ada, at Fellowship	June 4, 5
Centreville, at Front Creek	11, 12
Columbia, at Masters' Chapel	July 2, 3
Trinity, at Wesley Chapel	9, 10

G. C. ALEXANDER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Dryades Street	May 22
Jackson, La	25-29
St. Tammany Mission	June 1, 5
Algiers and Gretna ch. (At Gretna	10
Algiers and Gretna ch. (At Algiers	12
Baton Rouge	18, 19
Morgan Street	26
Louisiana Avenue	July 3
Carrollton and Parker Chapel, at P. Ch.	10
Seashore Camp Ground	14-17
Plaquemine and Donaldsville, at Donaldsv.	24

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Harrisonburg and Nelly—Nelly Island	May 21, 22
Bastrop, at Bastrop	28, 29
Lion Grove, at Lion Grove	June 1, 5
Oak Ridge	11, 12
Floyd, at Levaughn	18, 19
Waterproof, at Jordan	25, 26

J. B. HARPER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Coushatta, at Brownsville	May 21, 22
Fast Point, at Armstead Chapel	28, 29
Red River, at Lindsley Chapel	June 1
Shreveport	4, 5
Caddo, at Greenwood	11, 12
Mooringsport	18, 19
North Bossier, at Collinsburg	22
South Bossier, at Cotton Valley	25, 26

J. B. CASSIDY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lake Charles	May 21, 22
Lake Charles German Mission	22, 23
Plaquemine Brulee	25, 29

S. S. KENER, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—SECOND ROUND.

Pensacola	May 21, 22
Milton	25
Stockton	June 1, 5
Sepulga, at Mt. Pleasant	11, 12
Gravella, at Friendship	18, 19
Bay Minette	25, 26
Douglassville, at May Creek	28
Bellville and Repton	July 2, 3

The Pensacola District Conference will be held at Milton, Fla., beginning Wednesday night, May 25.

W. M. MOFFETT, P. E.

PRATTVILLE DIST.—SECOND ROUND.

Pineapple circuit, at Snow Hill	May 21, 22
Bell's Landing ct., at Bell's Landing	28, 29
Black's Bend circuit (Wednesday)	June 1
Camden and Oak Lawn	4, 5
Pleasant Hill circuit, at Pleasant Hill	11, 12
Prattville	18, 19
Plantersville circuit, at Maplesville	25, 26

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Christian Advocate.

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(For the New Orleans Christian Advocate.)

"THERE IS NO GOD."

BY A. O. FOLLANS.

Lives there a soul beneath the sun,
So seared by sin and shame,
That he can see what God hath done
And still deny his name?
Can note the vivid lightning play
On heights the Lord hath trod,
And there within his bosom say,
"There is—there is no God"?

When light of day serenely fades,
And o'er yon heights afar
Night draws around her sable shades
And dims them with a star;
When through yon vault the Pleiads roam,
Where never man hath trod,
Who then can scan the starry dome,
And say, "There is no God"?

When day-beams o'er the Orient steal
And gild that glittering zone,
Who can look on and Only feel
No God is on the throne?
Or if he turns to simpler scenes—
To glow-worms on the sod—
Can still within his atheist dreams
Exclaim, "There is no God"?

Say, when he climbs o'er Zion's brow,
Where earth's loftiers stood,
To breathe to Heaven the solemn vow
And bow before the good;
Or when on the Carmel's sacred crest,
'Mid olive groves that nod
In homage to a glorious past,
How say, "There is no God"?

If pomp and rites should tempt his heart
To spurn the human creed,
And gorgeous temples, decked with art,
Seem homes of pride and greed;
E'en though these works of human hands
He deem as worthless clod,
How can he look within and say,
"There is—there is no God"?

Resolutions in Memory of Dr. McFerrin.

During his life Dr. McFerrin labored for the church in every department of service, and when he died there was not a General Board the members of which did not feel his decease as a personal bereavement. The following resolutions were passed by the bodies named, expressing their deep sorrow at his departure:

ACTION OF THE EPISCOPAL COLLEGE.

Whereas, Rev. John B. McFerrin, D. D., one of the oldest and most honored ministers of our church, for a long series of years a connectional officer, and prominent in its chief council, has just departed this life; therefore, be it

Resolved, That we are grateful to God for his long and useful life, his spotless character, his unwavering devotion, and eminent services to the church.

Resolved, That, while we are bereaved by his death, we bow to the will of God, thankful that he gave him to us so long, and joyful in the assurance that he has gone to his great reward.

Resolved, That we tender to his bereaved widow and other members of his family our sincere sympathy, and offer our prayers on their behalf for the presence and consolation of the Divine Comforter.

R. K. HARGROVE, Sec.

MAY 10, 1887.

RESOLUTIONS OF THE BOARD OF MISSIONS.

Whereas, The sad but not unexpected intelligence has reached us of the death of Rev. John B. McFerrin, D. D., long a member of this Board, and for many years Missionary Secretary of the Methodist Episcopal Church, South; *And, whereas*, Dr. McFerrin's great ability, untiring energy, and long and efficient service to the church, in the discharge of the various important trusts committed to him, demand expression of the sense of loss sustained in his death, and of the veneration and affection which we, in common with the whole church, hold his name; therefore, be it

Resolved, That in the death of Dr. McFerrin the Methodist Episcopal Church, South, is bereaved by the loss of a faithful minister, whose labors, protracted beyond the usual limit, were marked by extraordinary ability and fidelity, and were signally blessed of God in the salvation of souls and the edification of the church.

Resolved, That in his death the general church of God sustains a loss that will be felt far beyond his own denominational circle; because, with his unwavering fidelity to his convictions, and his unreserved fealty to proper denominational obligation, he was characterized by a large and true catholicity that endeared him to Christians of other communions, who will share our sorrow for his departure, and unite with us in honoring his memory.

Resolved, That while we mourn the death of our revered and beloved father in Israel, we devoutly thank God for his long, laborious, and fruitful life, and for the grace that blessed his toils and that sustained him during the protracted sufferings of his last illness.

O. P. FITZGERALD,
W. H. POTTER,
H. C. MORRISON,
Committee.

Adopted by a rising vote of the Board.

RESOLUTIONS OF THE BOOK COMMITTEE.

John Berry McFerrin was born in Rutherford county, Tenn., June 15, 1807, and was the eldest child of James and Jane Berry McFerrin. He made a profession of religion at the age of thirteen, and at once joined the Methodist Episcopal Church. He was admitted on trial in the Tennessee Conference, in October, 1825, and in due course of time was ordained deacon and elder. Young McFerrin received at the common schools of that day the rudiments of an ordinary English education; but was a student and learner all his life.

He filled many positions in the church: he traveled circuits, filled stations, was presiding elder, was a missionary to the Indians, Missionary Secretary, editor of the Christian Advocate, Book Agent, and delegate to the Ecumenical Conference at London, in 1881, and a member of every General Conference of the church since 1836.

He has preached at nearly every important town in the Southwest, and from New York to California; in England, and in France. He has written much for church periodicals, as well as an elaborate history of Methodism in Tennessee.

No correct history of Methodism can be written and his name omitted. He is a necessity to so much of her history. No man is better known to Methodist people in England or America. He was never neutral, always had an opinion, and usually expressed it.

He was twice married: first to Miss Almyra Probart, in 1835; secondly, to Miss C. T. McGavock, in 1855. He has had four daughters and two sons; he has now nineteen living grandchildren.

Nature did much for Dr. McFerrin. He was six feet high, with an average weight of two hundred pounds; hence his power of endurance was remarkable. He seldom wearied of work or travel. He was endowed with a strong, rich vein of natural common sense. He was zealous, courageous, aggressive, devoted, equal to every demand or emergency, and, above all, consecrated to duty and to God. He never skirked a duty put upon him, or took refuge behind a custom or a conventional excuse. He had the confidence of the entire church, and was probably the most beloved man in the church.

It would be difficult to analyze the elements of his power as a pulpit, open-air, and platform speaker. Pathos he had, and humor in a large degree. He never failed to give himself to his audiences, and in turn they gave themselves to him. He proceeded rather by intuition than logic. His sledge-hammer blows, quick and fast, exhibited great mental elasticity, deep spirituality, reserved power, intense earnestness, and made occasional vehement and overwhelming dashes and sallies at his adversary.

All classes loved him, and loved to hear him speak or preach. All read what he wrote. He was a people's man, a granite column seamed with gold throughout. The members of the church had no fears as to the result of any Conference or church convention if he was there. They well knew his power and the influence of his voice.

After he had passed his threescore and ten years of life, and time had bowed his form, the church with great partiality and unanimity put upon him the burden of redeeming from bankruptcy and loss its Publishing House. The day of his death witnessed its complete redemption and assured success.

Dr. McFerrin departed this life at his home in Nashville, Tenn., in the bosom of a loved and loving family, at 12:55 o'clock A. M., May 10, 1887.

Standing at the foot of the open tomb of this venerable man, and looking back to his humble cradle through these eventful eighty years of labor in his Master's service, we rejoice that we say of him:

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won
Enter thy Master's joy."

Resolved, That in the death of Dr. McFerrin the church has lost a great friend, a wise counselor, and a faithful servant, and this House and this committee have lost a support and advisor upon whom they reposed with unwavering confidence.

Resolved, That the Book Committee attend the funeral in a body.

Resolved, That a copy of these preambles and resolutions be spread upon our minutes, and copies sent to his family and the press.

EDWARD H. EAST,
Chairman.

THE FUNERAL SERVICES.

The postponing yesterday to honor the memory of the late Dr. J. B. McFerrin was large and representative. McKendree Church would not hold near all that tried to attend, and the best people of all classes were there. At 8:30 A. M. the pall-bearers assembled at the Methodist Publishing House and took carriages for Dr. McFerrin's late residence in East Nashville, where many friends were gathered with the relatives. Rev. J. H. Currey opened the services at the house by reading the hymn, "While on the verge of life I stand," which was feelingly sung to the tune of "Rest" by Mrs. Finch. Rev. R. K. Brown led in prayer.

Five minutes were then given for a last view of the face of the grand old man, after which the casket was closed and the pall-bearers bore it to the hearse and the funeral procession moved to the church. The casket was met at the door and preceded to the pulpit by Dr. Barbee, reading the Scripture selection from the Discipline prescribed for such occasions, Mrs. Blamlner the meanwhile playing a dead march. Several very handsome floral offerings accompanied the casket. One of these was from Mrs. James K. Polk. Thirty-eight years ago Dr. McFerrin attended President Polk in his last hours and officiated at his funeral. When the casket was placed before the altar, the choir chanted, with fine effect, "The Lord is my Shepherd, I shall not want." Bishop Hargrove read the ninetieth Psalm, followed by the reading, by Dr. Fitzgerald, of the Scripture beginning, "Now is Christ risen from the dead, and become the first fruit of them that slept." Hymn 578, "Come, let us join our friends above," was sung by the congregation, it being the request of the deceased. The congregation was led in prayer by Bishop Wilson. "And let this feeble body fail" was sung by the congregation. The funeral sermon was preached by Bishop H. N. McTyeire.—Daily Union.

"Blessed of my Father," that is our eternal name! How those words come to us in the tingling stillness of the night, when panic fears oppress our loneliness and so strangely vex our souls! How they rise soft and clear above the roaring of the world in hours of weariness and obstinate temptation! How they sing songs to the fear of death, and lull it when it wakens and cries, "Blessed of my Father!"—F. W. Faber.

Regeneration—Its Meaning and Doctrine.

Regeneration is a cardinal doctrine of the Bible, and should have a meaning easy and clear to the understanding of all, and so plain as to be beyond any speculation. From its dependence upon the first state and original creation or generation, as a word, it is a relative word, drawing all its meaning from the original. It must, therefore, mean the restoration, in full, of all the original purity, and the "likeness and image of God." This implies the removal of the sinful taint and bias of sin wrought in our constitution by the fall. It must be a complete renewal, extending as far as the damage realized by the fall. As the fall damaged body, soul and spirit, regeneration is not complete, until body, soul and spirit are renewed. The doctrine, as taught by the church, as far as it relates to our earthly experience, is a limited regeneration, extending only to our moral nature. By faith we receive the Spirit of Christ as the nucleus of a new being to be realized in all its fullness in the morning of the resurrection. The effect of this limited regeneration is, that our entire being is put under the law of restraint; therefore, our nature is not changed, but restrained. The best and undisputed evidence of this fact is, that all children born into the world, from the religious as from the irreligious, possess a fallen nature, drawn from their ancestors, in the first, second, third or fourth generation—a nature damaged like its ancestry, extending to body, soul and spirit. This damage is more or less marked. As there is a very intimate relation between body, soul and spirit, this damaged and unremedied condition of man in this life will materially affect every believer's experience and life, making it more or less imperfect; and as every imperfection is a transgression of the law, the priesthood of Christ is a standing necessity to all for salvation. The advocates of regeneration limited; sanctification and holiness, too often forget this fact, and speak of regeneration as an *absolute "change of nature,"* and sanctification as *absolute purity*, and the life of the Christian as *personal holiness*, whereas, it is "the fruit of the Spirit," flowing out from the restrained condition of fallen humanity. This not only puts them in a somewhat false light, as claiming more than can be realized, but it has a sad effect upon the ignorant, who can never reconcile their experience to such a standard, rendering them, ever, more or less, dissatisfied and fearful; sometimes resulting in a painful, if not, a fatal backsliding, or stubborn skepticism. The best man may produce children as mean as the meanest, despite all the means of grace, or the doctrine of regeneration. I am aware that it will be said that this is owing to the material or fleshly condition of man, which our Lord left out of the question of regeneration, when speaking to Nicodemus. That is just what I want to bring to light. This complete regeneration evidently is reserved to the morning of the resurrection. Says the apostle, of the body: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Therefore, I deny that our Lord left it out of the question. This was *the* question with humanity. Did Christ have the power to change this state brought about by the fall? With the man of faith, of his power to do this, there is no question; but the question is, When? I say in the morning of the resurrection. As an assurance of this power over sin, Christ first demonstrates his power over the devil and his angels, by the cures effected, in which demoniacal spirits predominated; and in the restraining power upon fallen humanity, resulting in a life, more or less, reformed. This spiritual power, sensibly recognized by us, is the assured seal of God as "the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." This spiritual power so manifest in procuring our spiritual liberty is evidence of his power to redeem the whole being. But this is not all. Death is the result of sin remaining, and has a firm hold upon us, dragging us into its cold embrace and to the gloomy grave: but, to assure us of his power over death, "which is the last enemy that he will put under his feet," he manifested this wonderful redeeming power when he rose from the dead, thus presenting the strange phenomenon of destroying death by suffering death. Thus St. Paul connects the distressful condition of the believer—"O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord"—as our earthly condition: with the assured complete victory on the morning of the resurrection—"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Here is the answer to the distressful inquiry in Romans vii, and the time when we shall realize complete regeneration. This establishes a fact that should be recognized in our theology—viz: that sin remains in us as an abiding evil, under the restraining power of Christ's Spirit, as "the strong man bound by the stronger man," ready to be cast out at the appointed time. In this life, through the power of the Spirit, sin "is bound," is "kept in subjection," "is mortified," "is crucified"; in the morning of the resurrection it will be cast out of the believer. The being "born of the Spirit" is an assured repose in the power of Christ, by faith, to accomplish what is proposed in redemption. The being born of water is an humbled *confession* of our fallen or sinful state, and a public expression of our faith in Christ, as being able to accomplish our redemption. The whole thing—redemption—being demonstrated before the eyes of humanity, our "faith sees the triumph from afar:" and thus we have "a *taste* of the good word of God, and of the powers of the world to come." "Faith is the substance of things hoped for, the evidence of things not seen." Let us be careful to recognize the Spirit of Christ, and yield to his persuasive power, that sin may be restrained, and finally destroyed.

J. W. ELLISON.

Notice.

To the Members of the Woman's Missionary Society of the Mississippi Conference:

The annual meeting of our Conference Society will convene in Enterprise, Miss., at ten o'clock A. M., June 29, proximo. The annual sermon will be preached June 28, at eight o'clock P. M. It is earnestly desired that every auxiliary in the Mississippi Conference shall send a delegate. Their names should be sent immediately to the secretary of Enterprise Auxiliary—Mrs. Dr. J. F. Moore.) Arrangements for reduced fare on the railroad will be made. Our beloved president of the Woman's Board of Missions—Mrs. Julianna Hayes—has promised to meet us. Let all come, praying that the words of our months and the meditations of our hearts be acceptable in the sight of the Lord.

MRS. IMOGENE N. CHATFIELD,
Pres. Miss. Conf. Society.

Nashville Advocate please copy.

No man is born into the world whose work is not born with him.

Current Coins.

(Richmond Christian Advocate.)

And let us not forget that prayer is specially necessary for the right training of the heart. By nature "the heart is deceitful above all things and desperately wicked: who can know it?" How hopeless the guidance and instruction of such a nature without God's help and grace! How shall we expect teaching, example, watchfulness, entreaty, or any means to prosper without Divine power and blessing? Prayer, daily prayer, importunate prayer, prayer for each one by name, special prayer. Let this be by no means neglected, still less omitted. Before its steady blow-pipe heat the rock will melt. The poisonous ore be sublimated and purified, the unhappy and dangerous heart cleansed of its foulest inhabitants until the soul becomes "an habitation of God through the Spirit." And let "a heart in every thought renewed" be the ideal of attainment.

(St. Louis Christian Advocate.)

Love may supply the flesh and cover it with beauty, but faith supplies the nerve and bone of religion; its strength lies in the strength of its faith. Love, without it be invigorated by faith, becomes but a glittering sentiment. Faith is the quieting principle of the gospel. It drives away fear. The tremulous soul is stilled by its strong hand. "Thou will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Faith binds us to Jehovah and his strength is imparted to us. The whole train of doubts, anxieties and fears are begotten by a weak faith—they have no place in the soul which fully trusts in God. Perfect peace—or as the marginal reading is, peace, peace—reigns in the soul where faith is found supreme. There is no place for doubt, none for fear where faith is perfect.

(Methodist Advance.)

Our ministers are not objects of charity. They are God's *workmen earning justly* and richly their salary, just as much so as merchants, mechanics, teachers, physicians and lawyers earn theirs. The idea, that most of people entertain, that they *give* in the sense of charity to their preacher, is entirely erroneous and does great injustice to the worth and dignity of the ministerial vocation. As the preacher gives himself up to the Conference to do the work assigned him, and devotes all his time and talents to the work of the church, so the members of the church agree to receive and support whoever may be sent to them. Thus by church usage and a tacit consent, a mutual contract is formed between the preacher and people—the preacher binding himself to do the work of a pastor, and the people pledging themselves to pay him liberally for the services rendered.

(Southwestern Methodist.)

The witness of the Spirit is in feeling. But let us know in what sort of feeling. Since many profess great joy and confidence who lack the fruits of regeneration, let us learn to distrust such emotions as proofs of salvation. If the law is our schoolmaster to bring us to Christ, or as the pedagogue that took the child by the hand and led him to the teacher's school, then let the law guide us in this matter. Jesus, interpreting the law, said, "Love your enemies." "Does a man love his enemies?" Here is feeling, not a transient, sinful emotion, but a strong, steady affection of the soul, responsive to God's law. There is the law written on the heart. That is the fruit and the witness of the Spirit. Only the Spirit of God can enable men to love their enemies. Jesus said, "Seek first the kingdom of God and his righteousness." Does a man feel like doing that? Does he practice this in his life? If so, he has the witness that he is God's child by his conscious preference for spiritual things.

(Episcopal Methodist.)

The fact we want to get at is, that God wants us conformed to the image of his Son, that all his work in providence and grace is for the purpose of securing our willing consent and cooperation in reaching this sublime result. And when the co-ordination between God and man is complete, the result will surely be achieved. And this purpose of God is a glorious one. Only think of it! We are to bear his likeness. And even the very process is outlined by St. Paul, when he declares: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." And this is no passive act. We can only see the glory of the Lord while in the exercise of obedience and faith; otherwise there is "a hiding of his power." Moses saw his glory only in obedience, and was a changed man thereafter, exhibiting only such imperfections as even converted people now so often show. But the type given and the means of conforming to the type being shown, our duty is plain. No man dare be content with his attainments. The call of God demands imperatively that we "go forward." We are to "leave the principles of the doctrine of Christ and to go on to perfection." And this should be our whole object in life.

Christian Advocate.

THURSDAY, MAY 26, 1887.

SEALED ORDERS.

Out she swung from her moorings
And over the harbor bar;
As the mouth was slowly rising
She faded from sight afar.
And we traced her pleasing canvas
By the twinkling evening star.

None knew the port she sailed for,
Nor whither her cruise would be;
Her future course was shrouded
In silence and mystery;
She was sailing beneath "sealed orders,"
To be opened out at sea.

Some souls, cut off from moorings,
Go drifting into the night,
Darkness before and round them,
With scarce a glimmer of light;
They are acting beneath "sealed orders,"
And sailing by faith, not sight.

Keeping the line of duty
Through good and evil report,
They shall ride the storms out safely
Be the passage long or short;
For the ship that carries God's orders
Shall anchor at last in port.

—Exchange.

The Sunday-School Lesson for June 5, 1887.

BY C. G. ANDREWS, D. D.

THE MANNA.

Exodus xvi, 4-12.

GOLDEN TEXT: "*Jesus said unto them, I am the bread of life.*"—John vi, 35.

CONNECTIVE AND EXPLANATORY.

The wonderful passage of the Red Sea and the utter destruction of their taskmasters gave to the Israelites a sense of security from their most dreaded foe. The despoiler had been despoiled. The tyrant had found a more inexorable master. Surprised at the humiliation and overthrow of those whom they had regarded as invincible, and filled with adoring wonder at the overwhelming exhibition of God's vengeance, the downtrodden Israelites abandoned themselves to an ecstasy of triumph. Prose was too tame to express their rapture. Poetic numbers, sublime in conception and transporting in their stirring rhythm, rendered tribute to him whom they extolled as "glorious in holiness, fearful in praises, doing wonders." No misgivings as to the future are expressed of them; doubtless none were entertained. The same Power who could deliver them from the fearful straits into which they had fallen surely would be equal to any emergency. As they marched forward under the inspiration of the Divine guidance even the wilderness blossomed as the rose and the majestic pillars alternately lighted up the glowing sands with cheering rays or spread over them refreshing shade. Sinai was the objective point, where, according to promises, they were to "serve God upon this mountain." But on their pilgrimage the question so often perplexing to mortals began to trouble them, "What shall we eat and what shall we drink?" It is not surprising that the question of the support of so many should have suggested itself, now that the supply of bread brought in their kneading-troughs had been exhausted and the wilderness offered them no more. But it is surprising that the bitter waters of Marah and the sterile desert or any other possible experience should have made this people to murmur, who had received such assuring evidences that God had undertaken for them against all possible contingencies. Could not he, who demonstrated his command over the world of waters by making the sea to stand up as a heap, as easily sweeten Marah's bitter stream? Would not he who by such wondrous display had preserved the lives of his people, now, if need be, make requisition upon the shambles of the universe for daily bread? "Is not the life more than meat?" But these Israelites are but the type of mankind. No matter how abounding are the supplies of nature, no matter how minutely careful the ministrations of Providence, if but one dark day come or man's cherished designs be crossed, then doubts and fears arise, followed quickly by murmurings against the administration of an all-wise and ever-merciful Father. What a degraded moral sense is indicated by a preference for dying in bondage, if only they could "set by the flesh pots!" How dishonoring to him who had wrought such deliverance for them! But God was long-suffering and regarded even their murmurings, promising that he would "rain bread from heaven" in the shape of

THE MANNA.

Verse 1. "The Lord said unto Moses." It is not stated that Moses cried unto the Lord as he did at the Red Sea or at Marah. It may be presumed that he did, as it was his habit, or it may be that the Lord sent the answer to the prayers of the murmurers through his trusted servant. "A certain rate every day." The New Version has it: "A day's portion every day." "That I may prove them." The sin of the Israelites was unbelief. The visible means of support removed, they began to doubt whether they should still have a Provider. The supply day by day was to teach them their daily dependence upon God and to cultivate their faith.

5. "The sixth day," twice as much as they gather daily. This was to prevent their gathering on the Sabbath day. God's regard for the sanctity of the Sabbath is further demonstrated in that he wrought a perpetual miracle to prevent the double portion of the manna from becoming offensive on that day, while on other days it was unfit to be used if it was kept from evening to morning. The fact, also, that no manna fell on the Sabbath is another evidence, and it is evidence also that the gift of manna was miraculous. Had it been the result of natural causes, these natural causes would have produced it on the Sabbath as well as upon any other day.

6. "At even, ye shall know that the Lord brought you out of Egypt." The quails were brought upon the camp by no act of Moses or Aaron; they were to be ascribed only to the Divine agency, and the same agency which brought the quails conducted them out of Egypt.

7. "In the morning ye shall see the glory of the Lord." As daily bread is necessary to the sustenance of life, what stronger evidence could be given of the glory of God than that he should miraculously supply this food? Providence can come no nearer to man than when in supplying or withholding daily bread. "What are we, that ye murmur against us?" They ought to have known that Moses wrought not a single miracle in his own name, nor that he took a single step in their affairs without the direction of his Master and theirs. Hence to murmur against Moses was direct rebellion against the orderings of Providence. So it is when man is discontented with his lot, and chafes under losses and disappointments, he virtually arrays his own judgment against the wisdom and mercy of his Maker.

9. "Come near before the Lord: for he hath heard your murmurings." Cries to God prevail with him whether he chooses to answer in terms or not. Indeed, instances can be shown where God answered the cry of his people, even when he knew it was to be to their detriment; as when he gave a king to the Israelites because of their continual asking, even though it entailed affliction and sorrow upon them. Again, in Psalms cvi, 15: "He gave them their request; but sent leanness into their souls." There is wonderful power in a human cry; it "enters into the ears of the Lord of Sabaoth."

10. "They looked toward the wilderness; * * * the glory of the Lord appeared in the cloud." The wilderness was to be their pathway; the glory of the Lord illumined it. So the Spirit is promised to guide us in all truth. The Word of God is a lamp unto our feet and a light unto our pathway. "In all thy ways acknowledge him, and he shall direct thy paths."

12. "Ye shall know that I am the Lord your God." God's dealings with them from first to last was to make them acquainted with his characteristics. This would effectually destroy their idolatry and elicit their obedient service and their heartfelt homage. To know God in the perfection of his character and in his blessed ministrations to the children of men is necessarily to love him. It is said in the book of Job: "Acquaint now thyself with him, and be at peace; so shall good come to thee." The knowledge of him would ensure peace and good.

The manna in the wilderness was typical of the true bread of life which the Father was to bring through his Son. Jesus said of himself: "Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven." "I am that bread of life." "To him that overcometh will I give to eat of the hidden manna." "Lord, evermore give us this bread."

The Temperance Convention at Arcadia, La.

MR. EDITOR: Our town has enjoyed "a feast of fat things" in the way of a grand rallying of the friends of temperance and prohibition of North Louisiana. The Temperance Executive Committee of the State appointed a convention to meet here, on May 5 and 6, for the northern district of Louisiana; the purpose of which was to arouse the sentiment of the people on the subject of temperance, and to make arrangements for a good representation at the State Convention at Alexandria, next July. The most sanguine hopes of the committee were more than met in the results of this convention. The roll showed about sixty-seven delegates in attendance from various parishes of this district, and they were the representative men and women of this portion of the State, all ready to work in this noble cause for "Home and God and Native Land."

The Woman's Christian Temperance Union were ably represented by Mrs. Chapin, of Charleston, S. C.; Mrs. Goodale and Mrs. M. L. Garner, of our own State. Mrs. Chapin's stirring and pathetic address, in behalf of prohibition and womans work therein was a masterly argument, and was delivered with such ease, force and eloquence that she captivated all hearts, and convinced many unbelievers of the righteousness of our cause. Mrs. Goodale's address was a fine production and was delivered with telling effect.

We feel under lasting obligations to Dr. W. C. Black and Rev. J. H. Gambrell, of Mississippi, for their presence and counsel in the deliberations of the convention, and for their soul-stirring appeals in behalf of prohibition and humanity. The facts and figures presented by Dr. Black were simply overwhelming; while Bro. Gambrell's fair and unvarnished presentation of the evils of alcohol and the good results of prohibition, mixed in with his wit and well-timed anecdotes, was indeed convincing and refreshing. Some of our whisky sellers have since confessed that they felt like going and turning out their whisky into the streets; but they did not do it, all the same. Oh, the greed for filthy lucre! What will not men do for gain? How true the old poet has said—

"My reason bids, my passion that persuades,
I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue."

The convention closed on Friday night, after having been in harmonious session for two days, with a perfect tidal wave of enthusiasm in behalf of prohibition. Everybody was glad that the prohibition convention came to Arcadia, and that we had so many pleasant and intelligent visitors. We will remember their smiling faces and their wise and godly counsels for a long, long time. Much good was done; the public sentiment was aroused on the prohibition question; and by the help of God, the co-operation of the noble women of this country, with the united efforts of all the friends of temperance, we hope to keep the flame burning until alcohol shall be banished from our parish and State.

There was a Woman's Christian Temperance Union organized here on Saturday morning, by Mrs. Chapin and Mrs. Goodale, with about thirty-seven members, and these women mean business. You will hear good results of their labors in the near future.

Fraternally yours,

JNO. A. MILLER.

ARCADIA, LA., May 13, 1887.

Seashore District Conference.

MR. EDITOR: Please allow me to add two or three items to your report of Seashore District Conference, held at Ellisville, April 21-24.

Bishop Duncan appointed Mrs. T. S. West, district secretary of Woman's Department of Church Extension, in the place of Miss Griffin, resigned. Dr. E. F. Griffin and Hon. J. P. Carter were elected members of the Board of Trustees of Seashore Camp Ground. Hon. J. P. Carter, Rev. H. J. Harris, Geo. W. Walker and A. K. Worthy were elected delegates to the Annual Conference. The presence and labors of the editor of the NEW ORLEANS CHRISTIAN ADVOCATE were highly appreciated, and greatly promoted the interests of the paper. Pay for obituaries above thirty-five lines in length was discussed, and the explanations of the editor removed prejudices that existed.

The following resolutions were adopted:

Resolved, That we hail with pleasure the presence of Rev. C. W. Carter, D. D., editor of the NEW ORLEANS CHRISTIAN ADVOCATE, with us in our District Conference session.

Resolved, That in Dr. Carter we recognize a worthy successor to his great and illustrious predecessors; and (2nd) that the ADVOCATE under his management, is equal in all points of excellence to that of any former management.

Resolved, That we are impressed with the importance of widening the circulation of the ADVOCATE, and pledge ourselves, as pastors and laymen, to endeavor to accomplish that end.

T. W. ADAMS.
T. S. WEST.

The Sunday-school Convocation, Sunday afternoon, was a delightful feature of the Conference. The Bishop's unique and characteristic speech was immensely enjoyed by all.

Dr. West, the presiding elder, took a very active and helpful part in all the work of the Conference. His report upon the general interests of the church throughout the district was encouraging.

Hattiesburg was chosen as the place for holding the next District Conference.

J. W. ADAMS, Sec.

ELLISVILLE, Mississippi.

Greenville District Conference.

MR. EDITOR: The Greenville District Conference met in Greenville, Miss., April 28, 1887. Bishop W. W. Duncan presided. His presence among us was a benediction, and his preaching was strong and edifying. Our Bishops are rarely ever seen in this district, and this fact made Bishop Duncan's visit all the more enjoyable by the people. The reports of the preachers showed an advancement in nearly every charge. They compose a band of energetic, consecrated men, and are led by a model presiding elder.

The Bishop stressed the necessity of Christian education and the circulation of our church papers. Special emphasis was given to the claims of our own Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE.

Dr. T. A. S. Adams represented you in your absence, and obtained fifteen new subscribers on the Conference floor. He told us all about the merits and the needs of Centenary College, at Jackson, La., of which he is the worthy president, and secured in a few minutes one thousand dollars in notes for the endowment of the alumni professorship.

The Greenville district is in the famous Yazoo district, occupying a territory extending two hundred miles along the Mississippi river. The lands are as fertile as the valley of the Nile. The population is noted for elegant culture, wealth and liberality. Greenville entertained us with generous hospitality. Bro. Standifer, the faithful pastor, is filling his fourth year, and his people are full of regret that he must soon leave them for another field of labor. He is beloved by all classes of every denomination. He recently filled the rabbi's pulpit in the Jewish synagogue, by special invitation.

The following were elected delegates to Annual Conference: E. H. Moore, W. R. Trigg, R. J. Nugent, Jno. Clark; alternates—S. Nurse, L. P. Peacock.

T. Y. RAMSEY, JR., Sec.

Something to Be Thankful for.

PRAISE TO WHOM PRAISE IS DUE.

To the Wesleyan Society of Dryades Methodist Episcopal Church, South:

We take this early opportunity to return thanks to you for your kindness in furnishing the parsonage so comfortably and neatly. The work began first on the sitting-room, and it was soon made bright and cheery with its bright matting, pretty shades and rugs and lambrequin, easy chairs and comfortable lounge that made one feel rested to look at; and a few days ago the bedroom was so much beautified by the introduction of a pretty bedroom set, that the lady of the parsonage said that she felt like a bride again; and it did look much like a bridal chamber.

You can hardly imagine how thankful we are and how comfortable we feel. When we look around we will remember the kind, thoughtful ones who have wrought out these things. We will enjoy them very much, but we will appreciate you more than these. Go on in your good work, and may God bless you. You will ever remember that at the preacher's home you have friends that will love you and appreciate you and your furnished home. Please accept our sincere thanks for all these things.

YOUR PASTOR AND HIS WIFE.

NEW ORLEANS, May 9, 1887.

Woman's Department of Church Extension.

TO PARSONAGE SOCIETIES.

May is the month for your regular quarterly meeting. Have you held it? If you have not, do not delay, but call the members together the earliest day practicable and report at once to your Conference secretary that she may be able to get her report in in due time. Urge your treasurer to send your funds to the Conference treasurer immediately after your meeting. Be prompt to send in these reports that your society may be properly represented in the report published every quarter.

QUESTIONS ANSWERED.

1. Can a parsonage society organized under the Constitution of the Woman's Department of Church Extension retain any portion of the dues?

Answer—The dues of the members and mite-box collections must be sent to the Conference treasurer as the Constitution requires.

2. Can a society raise "special donations" for the local need; and so report them?

Answer—"Donors may give direction to their special contributions." (See Constitution, pp. 3 and 5.) Such donations may be secured for the local work as well as any other. Any donations received, or funds raised by the society, or one of its members in the name of the society, specifically for local parsonage work can be so applied and may be reported under the head of "special donations."

Any local parsonage work done by the congregation, but not by or through the society will, of course, not be reported as the work of the society.

LUCINDA B. HELM,
Sec. Woman's Dept. Ch. Ex.

ELIZABETHTOWN, KY., May 7, 1887.

Woodville District Conference.

MR. EDITOR: Please allow me to say to your readers that our District Conference at Centreville was quite a success in all respects. Bishop Duncan, both from the pulpit and the chair, impressed our people with the conviction that the church did a wise thing when she set him apart to the high office of a Bishop. On Sunday he gave us one of his best sermons on the blessing of the church to the world, (Text Psalm cxliv, 15.) The sermon seemed to have so convinced the audience of the benefit of the church that it was not a hard matter to raise between $500 and $600 to finish and furnish our new church; after which he solemnly dedicated it to the worship of Almighty God.

In the afternoon he closed his services among us with a talk to the children that will not soon be forgotten by them nor their parents, for a good portion of it was for the benefit of the latter.

Bro. L. S. Jones remained and Bro. Cecil returned and assisted us in the meeting till Thursday night, when we closed with twenty-four accessions to our church, and one to the Presbyterians, and about twenty conversions.

In conclusion, let me add that we feel that we are a wiser and better people, and none the poorer, by having had a District Conference in our midst.

P. HOWARD, P. C.

This and That.

THIS.

"The fifth mission was at Crystal Springs, continuing a week. In many respects this was the most successful one held. The sermons here in the morning were instructions on *the church*, embracing history, doctrine, *architecture*, *symbols*, and *usage*."

"The seventh and last mission was the continuation of one begun in Oxford by the Rev. Mr. ——. The weather was bad, and the town excited by a 'union meeting,' where extra sensations far beyond the ability of the church to meet, were the order of the day." (Diocese of Mississippi Journal, 1886, pp. 6162.)

THAT.

"Oxford is improving very much these last two years. Last year Bro. Ramsey, the pastor, was blessed with a most overwhelming revival. The membership was greatly quickened, and many added to the church. * * * The grand result of the big revival is a very earnest movement, now well advanced, looking to remodeling and repairing our church." (North Mississippi Conference Notes, Nashville Christian Advocate, April 23, 1887.)

The italics in paragraph 1 are my own, and not those of the "Missioner."

From the Work.

COLUMBIA CIRCUIT.

MR. EDITOR: While others are telling you about their work, I will do the same. Now, I will not tell you that I was appointed to this circuit last December, but will just say, if there are doubts, look at the bottom, and then at the top of this article and doubts will vanish. The brethren on my work have neither "pounded," "stormed," nor carried me through a system of "harricins;" but they have done better—given to me their heart felt sympathy and sincere co-operation. Not only that; but every church (I have only eight) that the appeal for missions has been made to have nobly responded. Nor did they insult me when I told them what I wanted (a bitter experience had to go through with last fall), but like *men* and *women* they responded. Three churches and a parsonage are to be built this year. We have three Sunday-schools; two doing well, the other still in its formative state—that is to say, organized, but not fully equipped. Not as many ADVOCATES taken as I could wish; but, as you know, we are *taking*. There is plenty of riding, study, preaching, singing, praying to be done; plenty of good friends to help. What more could a man ask? What more does he need? When such is the case, one ought to be contented. I am. Pray that the Angel of Light may help us in the conflict against the powers of darkness.

G. H. GALLOWAY, P. C.

NESHOBA CIRCUIT.

MR. EDITOR: We are having a pleasant and, I hope, a profitable time on the Neshoba circuit. People reasonably cheerful, though this work is not as good as it could be. A great many of my people seem to care but little about their Christian duties, though I have many warm-hearted Christians, always ready to respond to all of their callings. This is a good circuit, and I do not know why it should not be as good as any on the Brandon district. People seem to be getting on very well, financially. I have eight churches; three new ones, two not quite finished yet. The Spirit is at work with us here. I am well pleased with my work, and I hope the people are with their pastor. I have no complaints to make on my finances. My people are responding to all calls. I hope to bring up all my collections at Conference. Pray for us. I am,

Yours in Christ,

J. N. WARE.

PEARL RIDGE, Mississippi.

MINTER CITY.

MR. EDITOR: In issue of ADVOCATE, of April 28, page 4, last column, you make this query—"Two last, or last two (which is it?)." How could there be more than *one* last? The last must be last; so it seems it should be "last two."

I am glad to be able to report (and I announce it to encourage Zion's workers and to show it can be done even in "the bottom") that we have all our Conference collections in cash and good subscriptions—mostly cash—and more than twenty-five per cent. over. The leading members did not believe we would get it. This being a new membership, it was assessed $167, and we have $224.

Our presiding elder, Rev. C. N. Terry, with us last month, in going to Sunnyside he got lost and had to lie out in the swamp all night. He was endeavoring to make a cut-off, and night overtook him before he came out. So he had to wait for more light. He said he was a little afraid of snakes: so did not sleep much.

J. L. FUTRELL.

COFFEEVILLE, MISS.

The above is a lively town of eight or nine hundred inhabitants, on the Illinois Central railroad. Our church there is in a very prosperous condition under the faithful and judicious ministry and management of Rev. T. G. Freeman. Bro. Freeman has just enjoyed a rich revival in his charge. The meeting resulted in fifty-five conversions and twenty-six accessions to our church. Bro. Freeman is a man of affairs, and is in much favor with his people.

Yours truly,

E. C. KILGORE.

MAY 16, 1887.

It is a noble species of revenge to have the power of severe retaliation and not to exercise it.

The Great Leader.

Mr. Gladstone is marked, physically as well as mentally, for a great leader. He is about five feet nine inches in height, and looks taller. His build is muscular, and but a very short time ago he was able to take a hand at felling a tree with young men. There was a time when he was one of the most skillful of horsemen. He is still a great pedestrian, and there scarcely passes a day that he is not to be seen walking. He walks with his head thrown back, and a step firm and rapid. His countenance is singularly beautiful. He has large dark eyes that flash brilliantly, even at his age. Deep-set and with heavy eyelids, they sometimes give the impression of a hooded eagle. He has a large, exquisitely chiseled nose. The mouth also is finely modeled. The head is unusually large. It was in early youth covered with thick black hair. The brow is lofty and broad and very expressive. The complexion is white almost as wax, and gives the face a look of wonderful delicacy. The face is the most expressive in the House of Commons. It reflects every emotion as clearly and rapidly as a summer lake its summer sky. When Mr. Gladstone is angry his brow is clouded and his eyes shine. When he is amused, his face beams. When he is contemplative, his lips curl and his head is tossed. His air is joyous if things go well, and mournful if things go ill: though when the final trial comes, and he stands convinced that he must meet absolute and resistless defeat, he looks out with dignified tranquility.

All the passions of the human soul shine forth by his look and gesture. His voice is powerful, and at the same time can rise in menace or sink in entreaty. Allusions have been made to the vast and heterogeneous stores of learning which are in this single man's brain. He has extraordinary subtility of mind, so that he is able to present a case in a thousand different lights; and it is this faculty that has sometimes given him the unpleasant and undeserved reputation of sophistry and of duplicity. He speaks as a *rule* with considerable vehemence and gesticulates freely. To speak of him as the first orator of the House of Commons is to give a very inadequate statement of his position. Over and over again in the course of his career he has turned a battle, when he was seemingly just beaten, into a victory, and nobody is ever able to say how things will go until Mr. Gladstone has first spoken.—The Great Irish Struggle.

A Hope Realized.

To cure the sick without the use of poisons drugs that often derange every portion of the human organism has been the problem for several generations of practitioners. This hope has found a realization in the use of Drs. Starkey and Palen's Compound Oxygen, which can be administered almost anywhere, and already has a place in more than thirty-seven thousand families throughout this land. A valuable treatise on the subject, and the methods of home treatment will be sent free to anyone interested in the subject. Address Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

How Long to Sleep.

Practically a man should sleep till he is refreshed. The mistake many persons make is in attempting to govern what must be a matter of instinct by volitional control. When we are weary we ought to sleep, and when we wake we should get up. There are no more vicious habits than adopting measures to "keep awake," or employing artifices, or, still worse, resorting to drugs and other devices to induce or prolong sleep. Dozing is the very demoralization of the sleep function, and from this pernicious habit arises much of the so-called sleeplessness—more accurately, wakefulness—from which multitudes suffer. That day is lost at the time for sleep is evident upon the face of the fact that nature has provided the night, wherein no man can or ought to work. The difficulties about sleep and sleeplessness—apart from dreams—are almost uniformly fruits of a perverse refusal to comply with the laws of nature. Take, for example, the case of a man who can not sleep at night, or rather who, having fallen asleep, awakes. If he is one that is called strong-minded, he thinks, or perhaps reads, and falls asleep again. This being repeated, lays the foundation of a habit of waking in the night and thinking or reading to induce sleep. Before long the thinking or reading fails to induce sleep, and habitual sleeplessness occurs, for which remedies are sought and mischief is done. If the wakeful man would only resolve himself on waking, and get up and do a full day's work of any sort, and not doze during the day, when next the night came round his sixteen or twenty hours' wakefulness would be rewarded by a sleep of nine or ten hours in length; and one or two of these manful struggles against a perverted tendency to abnormal habit would rectify the error and avert the calamity. The cure for sleeplessness must be natural, because sleep is a state of natural rhythmical function. You can not tamper with the striking movement of a clock without injuring it, and you can not tamper with orderly recurrence of sleep without impairing the very constitution of things on which the orderly performance of that function depends.—The Lancet.

A Bloody Affray.

is often the result of "bad blood" in a family or community, but nowhere is bad blood more destructive of happiness and health than in the human system. When the life current is foul and sluggish with impurities, and is slowly distributing its poisons to every part of the body, the peril to health, and life even, is imminent. Early symptoms are dull and drowsy feelings, severe headaches, coated tongue, poor appetite, indigestion and general lassitude. Delay in treatment may entail the most serious consequences. Don't let disease get a strong hold on your constitution, *but treat yourself* by using Dr. Pierce's Golden Medical Discovery, and be restored to the blessings of health. All druggists.

Home.

In the evil days that have come upon us, when parents in their selfishness want not to be encumbered with children, it is a pleasure to read a letter of Baron Bunsen to his wife's mother; after the birth of twins: "After having balanced between Cornelius and Cornelia, Constans and Constantia, Theodore and Theodora, we decided on the last, as expressing best our feeling in being so richly blest: for the meaning of both names is *God's gift*. Nothing can be more touching than to see the two dear little angels lying by each other's side in the cradle, and they are the object of interest and admiration to all the Roman *principesse* and English ladies who came to visit Fanny." After a short time Madame Bunsen wrote *her* letter: "My Own Mother: To-morrow it will be three weeks since I was blessed with two more dear treasures—more prized and delighted in, I think, than any before, not because the preceding ones were less valuable, but, because, by practice, one learns to enjoy and learns to be more thankful." Parents so wise and good not all children are blessed with; but even we commonplace ones might learn to welcome the coming of children, and when they come to make them happy. This latter not at all by letting them have their own way; nor all the time teaching them verses and hymns and giving them no other reading but the Bible and lives of the saints. One of Madame Bunsen's letters to her mother tells of the delight she experienced in getting from her "The Boys' Own Book" for her boys' reading. And "Robinson Crusoe," and "Fairy Tales," and books of Child's History, of which there are many, some in words of one syllable, all interesting, to make boys not only happier and to love their homes, but to make them think and reflect. In addition to these, the home influence, which if it be bright and Christian—with proper Christian instruction—we may expect our boys to grow up to resist evil and practice good.—Southern Churchman.

"My Faith Looks up to Thee."

The history of this famous hymn as given in the Observer is like the story of an old friend. The author, Dr. Ray Palmer, died a few weeks since:

In regard to the origin of the hymn, "My Faith Looks up to Thee," Dr. Palmer stated that it was written at New York in 1830, in the house of the lady who kept the school in which he taught. The house was situated in Fulton street, near Church. It was not suggested by any outward circumstance or occasion, but was written in the quietude of his chamber, under a deep consciousness of his own great needs. "There was not," said he, "the slightest thought of writing for another eye, least of all of writing a hymn for Christian worship." It was jotted down by him at the time in a small pocket note-book. A year or two afterward Dr. Lowell Mason met Ray Palmer in the street in Boston and requested him to furnish some hymns for a hymn and tune book which in connection with Dr. Hastings, he was about to publish. The little note-book was shown him, after which the two stepped into a store, where a copy of the hymn was made and given to Dr. Lowell Mason, who without much notice, put it in his pocket. On getting home Dr. Lowell Mason became so much interested in it that he composed the tune "Olivet," and two or three days afterward, when they again chanced to meet in the street, scarcely waiting to salute him, Dr. Mason exclaimed: "Mr. Palmer, you may live many years and do many good things; but I think you will be best known to posterity as the author of 'My Faith Looks up to Thee.'"

The hymn and tune together soon took wing and passed into common use; in 1849 it was introduced into England through a collection published by Dr. Andrew Reed, and now there are few if any recent English manuals of worship which do not contain it. It has also been translated into more than a dozen languages. The many touching and striking instances of soul-help and heart-comfort which have come to the light in connection with this hymn would of themselves fill a large volume, and the great day of account alone shall declare the sum of eternal good which, under the blessing of God it has been instrumental in bringing to immmerable ransomed souls.—Exchange.

We are hearing, in these days, a very great deal about faith, more especially in relation to the attainment of physical benefit in one way or another. It would almost seem as if there were those who would have us believe that the great God had admitted them to a species of favoritism, so that things are done because *they* ask for them. We hold that any kind of exercise, however it may call itself, which loses out of sight, whether consciously or not, the infinite supremacy of God, his absolute independence of us, be we who we may, or that claims to move and change the Divine mind as the minds of men are moved and changed, is so far from being faith that it can deserve no other name but blasphemous presumption.—Standard.

Jenks' Dream.

Jenks had a queer dream the other night. He thought he saw a prize-fighters' ring, and in the middle of it stood a doughty little champion who met and deliberately knocked over, one by one, a score or more of big burley-looking fellows, as they advanced to the attack. Giants as they were in size, the valiant pigmy proved more than a match for them. It was all so funny that Jenks woke up laughing. He accounts for the dream by the fact that he had just come to the conclusion, after trying nearly every big drastic pill on the market, that Pierce's tiny Purgative Pellets easily "knock out" and beat all the rest hollow!

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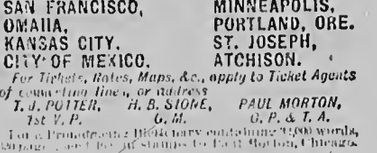

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THURSDAY, MAY 26, 1887.

We make no apology for publishing, from the Nashville Christian Advocate, the whole of Bishop McTyeire's sermon preached at the funeral of Dr. McFerrin. Read it, and you will be benefited.

Bishop McTyeire's Sermon at the Funeral of Dr. McFerrin.

TEXT: "For David, after he had served his own generation by the will of God, fell on sleep." Acts xiii, 36.

More than sixty years ago God gave to this church and to this people a servant to serve you in your best and highest interests. After proving himself good and faithful he has fallen on sleep, and we meet to mourn and to bury him.

Forget not to be thankful for this gift, and that God endued him with such grace and spared him to you so long. Few of this vast congregation had been born when he whose body lies before us began his active ministry. He received the parents of many of you into the church, baptized your households, and buried your dead. In the power of the Spirit he has preached repentance and pointed to the cross of Christ. He has promoted good and restrained evil; reclaimed the erring, comforted the mourner, and instructed the ignorant. In every form, by wise precept and by spotless example, he has shown unto you the way of salvation. In perplexity you sought him for counsel; in trouble, for sympathy; in want, for help. His exceeding common sense and great kindness of heart never failed you.

While he has gone to give his account to the Master, we may well take account of our loss, in such a servant.

He laid himself out for the benefit of "his own generation" and this, and the way he did it, we may well believe, was according to the will of God. He lived not for himself, neither did he project his benevolence so far into the uncertain future as to die a debtor to the age he lived in. That man best serves the generation following—starts it off upon a higher plane—who serves well his own. Providence indicates, herein, where duty lies. The gifts which suit one age may not suit another. The peculiar talents with which his Maker endowed our deceased brother he used, and none others. He was always himself, and not another man—unique, original, strong, and fresh to the last. Thus he made exactly the contribution to the welfare of the world that was needed—a contribution that other generations may not need in the same form or degree, but of which they will ever be the beneficiaries.

John Berry McFerrin was born in Rutherford county, Tenn., June 15, 1807, and "fell on sleep" at his home in Nashville, in the bosom of a loved and loving family, at 12:55 o'clock A. M., May 10, 1887. He was of Scotch-Irish descent. His grandfather was a Revolutionary soldier, and his father, James McFerrin, served well under Gen. Jackson in the war of 1812. Converted about the same time with his son, James McFerrin became a minister and a member of the Tennessee Annual Conference two years before him; and after efficient service died in the prime of life. His mother, to whom he owed, and delighted to acknowledge, much, died a few years ago at the advanced age of ninety-three.

By request of the Conference, Dr. McFerrin preached, October, 1875, a semi-centennial sermon during the session at Shelbyville, where, in 1825, he had been admitted on trial. The beginning of his spiritual life, and its principal stages of activity were thus stated by himself in that discourse:

On the twentieth of August, 1820, I was converted at a Methodist prayer meeting in Rutherford county, Tenn. Two weeks afterward, in company with my father and mother, I united with the Methodists. This was a surprise to our neighbors, for they regarded the family as Presbyterian. Soon after we connected ourselves with the Methodists I was called upon to pray in public. When about sixteen years of age I was appointed a class leader. My father having removed to Alabama, and erected a meeting house and camp ground on his land, a large society was soon raised up, and I was put in charge as the principal leader. August 1, 1824, I was licensed to exhort by William McMahon, presiding elder of the Huntsville district, my father being the preacher in charge of the circuit. On October 8, 1825, I was licensed to preach. The next month I was received on probation into the Tennessee Conference, which convened in Shelbyville, Bishops Roberts and Soule presiding. I was appointed, with Finch B. Scruggs, to a circuit embracing Tuscumbia, Russellville, and the counties adjacent. (The Tennessee Conference then extended into North Alabama.) My second year was to the Lawrence circuit, embracing Courtland, Moulton, Decatur, Somerville, and the counties around—Alexander Sale being my senior. At the end of this year I was ordained deacon by Bishop Soule. My third and fourth years were devoted to missionary work in the Cherokee Nation. At the end of my fourth year I was ordained elder by Bishop Roberts, and appointed, with W. L. McAlister, to the Limestone circuit, embracing the country west of Huntsville, in Madison county, and the whole of Limestone county, Ala. My sixth year I was appointed to the Huntsville station; my seventh year (1831) I labored in the Nashville station, as the colleague of L. D. Overall. My eighth year I was agent for La Grange College. In 1833 I was sent to Pulaski station, where I remained two years. I was then returned to Nashville; then to the Florence district; then two years to the Cumberland district, embracing Gallatin and Clarksville; back again to Nashville; and in the autumn of 1840 I was elected editor of the Christian Advocate. In that office I was continued till May, 1858, when I was elected Book Agent. This office, with the appointment of missionary to the Army of Tennessee, I held eight years. Since 1866 I have been secretary of the Board of Missions. Thus, three years on circuits, two years among the Indians, six years in stations, three years presiding elder, nearly eighteen years editor, eight years Book Agent and missionary to the army, and nearly nine years secretary, make out my fifty years.

The general minutes for 1825 show, in other Annual Conferences of the connection, such beginners for that year as Geo. C. Cookman, Levi Scott, Charles M. Holliday, Eugene V. Leveret, George M. Roberts, Edgerton Ryerson, and others who, after obtaining a good report through faith, have been so long dead that they seem to belong to another generation. Bishop Soule, who submitted the name of the unknown young man to the Conference for acceptance, was then on his second episcopal round. This semi-centennial sermon takes as a little further back:

When I united with the Methodists they had not a denominational school in operation in the United States. In 1819 the first missionary society was organized in the Methodist Episcopal Church in America. The next year, 1820, the year I joined the church, the receipts were $822 24. In 1874 the two divisions collected nearly $900,000, besides the hundreds of thousands collected in other bodies of Methodism in America.

In 1820 there were in North America 904 traveling preachers, 256,881 white and colored members. This included Canada. I have lived to see the time when the same church, in her two grand divisions, leaving off Canada, numbers: traveling preachers, 14,330; local preachers, 18,962; members, 2,262,285.

These items help us to realize the important historic space covered by this man's life and ministry. He was no idle spectator of what was passing, but had a hand in making up the record of those eventful years. Beginning with that held in Cincinnati, in 1836, he was a member of thirteen General Conferences consecutively; also, a member of the Convention of 1845.

On his first coming to Nashville (1831) the church here had 402 white members and 305 colored. At the same time F. A. Owen was stationed in the village of Memphis, on the Chickasaw Bluffs: Robert Paine was for the second year "superintendent of La Grange College;" David O. Shattuck was at Brownsville, A. L. P. Green at Franklin, and Fountain E. Pitts on the Nashville circuit—the two last named having entered Conference a year before him. Referring to contemporary events, Andrew Jackson was in the stormy period of his first presidential administration; James K. Polk was a rising young Congressman; and Andrew Johnson, the great commoner, having learned to read and cipher on the tailor's board, had just been elected mayor of the village of Greeneville. The waters of Cumberland river were occasionally stirred by a steamboat, affording rapid transportation to New Orleans within ten days. Not a mile of macadamized turnpike existed in the State, while railroads and tunnels were not dreamed of.

That John B. McFerrin was an important factor in the moral and material development of his native State none will question. In three potent ways he wrought, for sixty years—by the pulpit, the press, and the platform—most potent of all ways; and he was forceful in each. Such a ministry, it is readily seen, must directly and permanently influence the *moral* character of the public. Its material development is also promoted indirectly, but none the less powerfully, by the same agency. Where public opinion is right; where honesty, truth and social purity dwell, there life and property are safe; there the rewards of industry are sure; there commerce is nourished, and population gathers. It is impossible for such a man to leave the world no better, no richer, and on no higher plane, than he found it.

He has not merely lived, but acted, through two generations of rapid transformations—inheriting the sturdy strength, the simple manners, the energy and sagacity of the first, and taking on no small degree of the breadth and culture of the second. To the end he was employed in great trusts. There had been no intermission, no superannuation. Such was his diligence that he was always gaining influence; and so steady and prudent was he, he never lost any. No Tennessean was more loved and revered at home or abroad. The people claimed him as one of themselves. His style, address, and mode of thought were to their liking. He impressed them as an honest man; they believed what he said; they felt his sympathy; and they followed where he led. If a politician, he would have been unequaled as a stump-speaker; if a demagogue, he would have been dangerous; in either character, invincible. If a man of worldly business, he would have been thrifty. But, by the grace of God, he was none of these. All his zeal, hopes, labors, and aspirations were in the church and for the church. He turned not aside, to the right hand or to the left: He was simply a Methodist preacher, drawing all his cares and studies this way.

Of large frame, heavy features, and standing squarely upon his feet, John B. McFerrin was the typical Western man, regenerated by Christianity. His education began in the old-field schools of boyhood, and was continued by books and object-lessons through life. His cast was practical, not poetical or rhetorical—unlike his eloquent contemporary, Pitts. He saw things as a whole, not in their component parts, and judged of their relations as by intuition. Abstract thought was a weariness; if not an impossibility, to him. The power was not his of considering the single properties and qualities of things apart, of analyzing and then combining them in new forms, thus leading to invention. He was, therefore, slow to admit changes of any sort. In these respects he was unlike his great contemporary, Green. He was against all "new-fangled notions," and constitutionally conservative—perhaps to excess. He preferred to work the old plans and to get the best results out of them. An innovation must be clearly safe and very clearly an improvement before he could accept it. He could hardly conceive of it until he saw it in operation. Woe to the antagonist whom he encountered when defending "Old Methodism."

His attitude toward every material modification of church economy among us has been, first, that of suspicion, if not of downright opposition at its introduction. When adopted, he put it on trial and watched its working; then, if it worked well, he espoused it, and became a wall of defense against any who would disturb it. That caution of Solomon he habitually observed—"Meddle not with them that are given to change."

Who will say that such a contribution to ecclesiastical legislation was not valuable in this nineteenth century?

The confidence of his brethren in his honesty, his intuitive sagacity, and the safety born of his conservatism, was well illustrated in this city during the General Conference of 1858. A new departure was inaugurated in Publishing House matters by the committee in charge of that interest. The member who led in the proposed scheme was bold and inventive, but slightly *doctrinaire*. Various depositories were to be established, and agencies here and there, to enlarge and expand the circulation of religious literature for the benefit and on the credit of the church. The measure passed, and it was generally understood that the author of it was to be Book Agent to carry it out, and that certain others were to occupy subordinate places. But, as they thought over what they had done, members became afraid of their plan; and when the election came on, and ballots were counted, the whole slate was broken by the majority of votes being cast for J. B. McFerrin as Book Agent. On adjournment I exchanged views with a venerable member on the unexpected result, and his remark may be taken as representative: "Well, I voted for that plan, but the more I thought on it the less I liked it—too complicated. It may do finely, and then again it may ruin everything. But McFerrin, we know him. He can pull, and if it's necessary, he can hold back powerfully, and he *will* hold back if there's danger."

A strange sight that was—the General Conference correcting, modifying, and almost nullifying, its dubious legislation by putting one man in charge of the business for four years following.

It was much the same case at Atlanta, in 1878. We had lay delegates then to help us—a help we had not twenty years before. But after fullest investigation of liabilities and assets, and the best legislative contrivance, there was painful suspense as to the fate of the Publishing House. Again McFerrin to the front. Not that he was fertile in invention, but he could be relied on to carry out whatever an able Book Committee, with enlarged powers, devised. When Mr. Nathaniel Baxter, Jr., of that committee, took me aside and opened the 4 per cent. bond plan, on long time, I first saw light. The United States government had already adopted the plan and made it popular and familiar to the people. But, how to place the bonds for $350,000! Creditors were clamorous, and the sheriff was at the door. The church could not repudiate just debts. Her voice, ever after, in preaching justice, honesty, and truth, would be like a cracked bell. To sacrifice present assets, and leave liabilities unprovided for, was to entail worrying collections throughout the connection for years, and so to disgust and drive away the public from our churches. The prospect was gloomy enough.

With a well-matured plan Dr. McFerrin went forth. Now was his power with the people seen. He opened the campaign at the Western Virginia Conference, then one of our smallest and weakest. I heard him state his case and present his plea, and watched the effect with an interest I can not describe. It was soon evident that he had the jury. But did the jury have the money! He rang the changes on old Methodism and what it had done for them and for their fathers; touched up their patriotism by allusions to losses and damages through the war, his client being a sufferer in common with themselves; showed that relief was possible, and failure would be shameful. He enlivened the discussion with anecdote, and clinched it with argument, and at the opportune moment offered his bonds. Two generous farmers (brothers) on the south side of the Ohio took a thousand dollars' worth at par. Others followed with less sums; and the preachers, as they always do, came up promptly with twenty and fifty and a hundred. When the hand-shaking was over, the speaker looked like a victor; and so he was. From that day I never doubted that the bonds would go and the House be saved. He pursued the campaign, going through the Conferences until the work was done. Who that saw and heard can ever forget that dramatic scene, in which he represented the Bishops and superannuated and other preachers and their wives, and the official members, all assembled on the public square of Nashville, and the crier, with "one, two, three—l-a-s-t call," swinging down his hammer upon the Southern Methodist Publishing House? Those who heard and laughed and wept, said, "No, that must never be"—and they took the bonds.

Under his administration as Missionary Secretary a debt was paid that was heavy and depressing for those times. And yet the least success of his life was during the years he was at the head of the Missionary Bureau. The position was not suited to him. Enterprising new fields and selecting, from untried men, proper agents for opening and occupying those fields, involved experiment and adventures; and he was not adventurous. The changing aspects of times and places, in those unsteady years from 1866 to 1878, required new measures and expedients to meet exigencies; and, as he lacked the analytic faculty, invention was not his forte. True, he was strong on the platform: his speeches at missionary anniversaries were popular; he lifted large collections. But imitation is the homage unconsciously paid to genius, and the imitators of Dr. McFerrin's speeches, though numerous, were not successful or edifying. A broad and steady missionary movement in the church must be based on a quickening of the public conscience on information, rather than on entertainment. Not one worker that crowds a house upon announcement is wanted, but thousands of earnest men and women must be put to work systematically for cause, where no applauding audiences greet the advocate of missions. When a plan was devised to apportion the old war debt among the several Annual Conferences, according to an accepted ratio, he took the field and worked it so well that the missionary debt was paid.

As a public speaker, you know how ready and effective he was. The substance of discourse was sometimes premeditated in paragraphs, but not the words or style. Stimulus, rather than preparation, was what he required for success. His resources were at command. He took hints from the occasion; and the suggestion of circumstances was his main reliance. Who ever saw him, when pressed in debate, at a loss for a reply? The more he was interrupted, the more he was at himself. Those who injected questions at him on the floor made nothing by it, so easily could he turn everything that happened, and everything that was said, to his own advantage. Whether in social discussion or in deliberative assemblies, his power of repartee was formidable. Cicero's famous treatise, *De Oratore*, puts this among the "peculiar gifts of nature"—"a talent," says the master of Roman eloquence, "which appears to be incapable of being communicated by teaching." Cicero, after discoursing on this rare, quick, and terrible weapon of the orator through several chapters, and making on the reader the impression that he coveted the gift for himself, adds: "It is one of the *things* in which, unless the orator has a full supply from nature, he can not be much assisted by a master." If John B. McFerrin could not meet an argument, he parried it so skillfully that the crowd felt that he had met it, and cheered accordingly. A look, an attitude, an inflection of the voice, did the work effectually. A facetious remark or pathetic play on collateral issues, was unanswerable. Sharp wit, overwhelming drollery, unfailing humor, cheapened the adversary or broke the force of a logical lance. While he could see and appreciate the strong points of his cause, and could strongly urge them, he did not always resist the temptation to win victory by lighter and natural auxiliaries. But he never used that dangerous weapon maliciously. Often his own hand was first to pour in oil where it had made a wound. He was naturally cautious and modest, and yet a consciousness of this gift made him bold.

His ministry of the gospel was faithful and fruitful. The mission among the Indians was like a golden thread of poetry worked into his early life. At Chickamauga and Ross' Landing, where Chattanooga now stands; at the junction of Etowah and Oostanaula rivers, where Rome, Ga., now is; and at Gunter's Landing, were his principal appointments. I remember that once we ascended Lookout Mountain together, and he pointed out, with vivid reminiscences, some scenes of his mission life among the Cherokees. The chief, John Ross, he baptized and received into the church, doubtless with the same simplicity that he performed the like offices for ex-President Polk, a quarter of a century later. We traveled together through the Indian Nation some years ago, visiting the missions west of the Mississippi. A night was spent in a Cherokee home. The mother, who was also a grandmother, of the family was drawn into conversation

Her maiden name was Gunter, born on the Tennessee river. The names of her father and brothers were given, and of the missionaries who had preached to them before they left the "old nation" for the Western reservation. The conversation drew on to the climax of mutual recognition. "Katie Gunter," said the Missionary Secretary, "don't you know me?" "No, sir." "My name is John B. McFerrin." The Indian woman rested her hand on his knee for a moment, gazed intently into his face, and then in an abandon of joy fell upon his neck, and wept aloud. She was one of his converts, and still maintained her integrity.

As chaplain in the army, he was very useful. A stump or wagon served as his ready pulpit wherever the soldiers halted to rest or camp. In the hospital, or on the march, he was pastor, friend, nurse. Many seals to his ministry bear the date of those sad years. He introduced me at one session of an Annual Conference to two ministers, efficient and promising men, saying: "There are two of my boys, converted while Confederate soldiers; and there are a heap more of 'em. Hallelujah!" His final ministerial service was at the funeral of the late Rev. William Burr, whom he had licensed to preach forty-odd years ago. It was a race between them, like that of Peter and John, which should first reach the sepulchre. They lay on their death-beds, sending messages of love and Christian confidence to each other by telephone. The saintly Burr reached the grave first, and his aged companion rallied to bury him. "There is a natural body, and there is a spiritual body," saith St. Paul. I entertain myself with thinking of the great hand-shaking that has been going on in paradise since Bro. McFerrin left us, as he greets, on the other shore, the thousands who have been awakened, converted, reclaimed, edified by his ministry, and helped on their way to that better country where now he has joined them. His old companions and his spiritual children are there to welcome him into everlasting habitations. White people, negroes, Indians—the small and the great are there—enjoying with him their release and "full felicity."

He was one of the few men whose preaching improved with time. Borne up by a wonderful constitution and will-power, he went around attending the Annual Conferences, at the rate of ten or twenty a year, selling books, making collections, and throwing off those inimitable speeches on various church interests of which the brethren could never get enough. There was an increasing unction. Even an ordinary business notice, in his later days, often left the Conference in tears and raptures, because of the spiritual peroration that unconsciously attached itself to a talk about plain dollar-and-cent accounts. Men observed that he was ripening for heaven. Some of his sermons at the Conferences, these last dozen years, were extraordinarily melting. He kept up the habit of the fathers—mixing experience with the exposition. His stock themes were sin, repentance, faith, regeneration, and salvation for all through Jesus. They were good enough for him; and his exactness of definition and distinction on these Divine topics was, to the last, a grateful surprise to those who crowded to hear him. In theology he held that what was new was not true, and what was true was not new; it was a revelation rather than a science. Without relaxing diligence in earthly things, he was coming daily more and more under the influence of things invisible and eternal. The attraction of the world to come grew evidently stronger; his speed quickened as he drew near the end. The personal Savior, the love of the Spirit, and his own deeper experiences of grace, were themes he most readily fell into conversation about.

I have spoken of him as a Tennessean, because his native State, I dare assert, has not produced a man better known, more beloved, and for rare combination of moral and mental power and wealth of character, his superior. But, far beyond the lines of his State and Conference he was esteemed. In the great synods of the church he was watchful and eminent. He represented American Methodism in the Ecumenical Conference which met in London, 1881. At the Centennial in Baltimore, 1884, Southern Methodism had in him her most eminent representative. No figure in that body of holy and picked men was more honorably conspicuous, no voice more eagerly heard, and no presence more respectfully greeted than Dr. McFerrin's. He was selected to respond to the address of welcome, and met that and every occasion, whether of counsel, discussion, banquet, devotion, or farewell greeting, with prompt and felicitous address. To him it was a joyous occasion. His soul overflowed with its bountiful fellowship.

We mourn not alone. In the North as in the South; in Canada and beyond the seas, in the foreign mission stations and along the wide frontiers, they weep with us to-day.

He grew old gracefully: a hard test. It has been well said that old age is, itself, a kind of day of judgment. Now begins the reaping of what has been sown; now begins the harvest of youth and middle life. The selfish are left without friends; the penurious are devoured by full-grown avarice; the meanly-ambitious are embittered by disappointment; and all evil passions and habits consume their victim in a helpless old age. Pitiable sight! But not so with one who has not lived to himself. "At evening time there shall be light." The temper mellows; peace flows as a river; children and friends crown the hoary head with love and reverence; temperate habits, chastened passions, and Christian hopes smooth the present and throw their light on the future. Even those alienations caused by conflicting interests and honest differences of opinion with our fellow-men find an end in the vindications of time, for, "when a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Our deceased brother had a happy old age. "I will not, the Lord helping me, become sour and sore-headed," he once said to me, on observing the case of a friend who acidulated as he aged. Then, bending half down, removing his hat, and showing the full crown of his bald head—"Do you see any sore place there?" If he spent a few days as the Conference guest with a family, it was an era with that household—including children and servants.

The Lord blessed his servant in his home life. In 1833 he was married to Miss Probart. Their married life was blessed with six children, three of whom survive. Mrs. McFerrin died while her husband was attending the session of the General Conference in Columbus, Ga., May, 1854.

He was again married to Miss McGavock, a member of the family of McGavocks so well known in Virginia and Middle Tennessee. Of this marriage were born two daughters. These five children, with nineteen grandchildren, made his domestic life complete. In 1880 the oldest son, James W., was killed in a railroad accident. He was visiting a Conference in Texas when the sad news reached him. The "stroke was heavier than his complaint." In the last few delirious days he was overheard talking with "Jimmy." All his children and grandchildren of twelve years and upward are members of the Methodist Church. Wife and children, sons-in-law and daughters-in-law within the fold; all his business wound up and papers signed; the new church under roof where his family worship; the Publishing House safe; and 75,000 members added to the church this year—he was ready to say with Simeon: "Lord, now lettest thou thy servant depart in peace."

Over a year ago he was sick, as was thought, unto death. When doctors and nurses gave him up, he persisted that though it might be so that he was going to die, he did not feel as he had supposed a dying man would. His work was not yet done. He strangely recovered. But when this last sickness came he held a different language: "My work seems to be done; my eyes and my hearing fail; the old tabernacle is giving way." The Master was closing the doors and shutting the windows, thus saying to his servant: "Arise and depart, for this is not your rest."

He took the warning kindly. The prospect was unclouded. Indeed, he remarked to me that his trouble now was to keep from being impatient to go. The language of his soul was: "Now, Lord, what wait I for? My hope is in thee."

I found him one day rejoicing over a portion of Holy Scripture that had been read to him by a preceding visitor (II Corinthians iv and v). "I understand it better than ever. Portions of the Bible come back to me that I had forgotten." And he fed on that word.

At another time I found his son reading hymns to him out of the Unabridged Hymn Book, and he would have me read a few that he indicated by subject or title. Among them—

"Lo, on a narrow neck of land,
'Twixt two unbounded seas I stand."

And this:

"Rise my soul, and stretch thy wings,
Thy better portion trace."

Then, gathering in the family, he asked that—

"And let this feeble body fail,
And let it droop or die,"

be sung to a familiar tune. It was done, his nephew leading. At the conclusion of the stanza,

"Give joy or grief, give ease or pain,
Take life or friends away—
I come to find them all again
In that eternal day,"

he praised God and exulted. "Nothing like our old hymns," he exclaimed. "I hope the Committee (on Revision of the hymn book, then in session) will spare those dear old hymns on doctrine and experience that the Wesleys gave us." This charge he gave me, with emphasis: "Those little songs about 'Sweet By-and-By,' and 'Shall we know each other there!' and the like, may all be very nice, but don't you let any of them be sung at my funeral."

His last sermon was preached in Arkansas, near his mother's grave, to which, with filial piety, he had made pilgrimage. (Text, I Corinthians xv, 58.) He has helped to build, and pay out of debt, many churches for others. His last begging speech was made in this pulpit, for help to build the church in which he and his family worship. His last contribution to the press was an article in the Christian Advocate, insisting on the value of a systematic statement of theology and vindicating creeds. He has been an anchor to many who were ready to drift before every wind of doctrine. Eminent service he rendered his generation at this point. May there be no need of such service in the future!

I have spoken of him as a Methodist. In a high sense, he belonged to all Christ's people. With Charles Wesley he could say:

"And fellowship with all we hold,
Who hold it with our Head."

He loved Methodism, her creed and polity; but he loved, and was beloved by, members of other churches as few men have been.

On May 2, he called his son-in-law, the presiding elder of Murfreesboro district, to his bedside to receive a last message to the Tennessee Conference:

Tell them to hold fast to our articles of belief, justification by faith, the witness of the Spirit, and holiness of heart and life.

Tell them I forgive all who may have injured me at any time, and I ask forgiveness if at any time I have wounded a brother. Evil may have followed where evil was not intended: if so, I ask forgiveness.

I love the Tennessee Conference. I die in peace with them and all men, and in the faith of the Lord Jesus Christ, and in the love of God, and in expectation of eternal life.

Again, tell the brethren I love every one of them.

His words, two weeks ago, to his son who has charge of a circuit twenty miles away, and had been summoned to see him die, are most expressive of character: "My son, I feel a little stronger, and you had better return and fill your appointment to-morrow. If while you are away, John, I should happen to slip off, you know where to find me."

He has gone, my friends and brethren: we shall behold him no more in this world. He has gone; we ne'er shall see his like again. John B. McFerrin has gone—BUT YOU KNOW WHERE TO FIND HIM. Amen!

At the conclusion of this admirable discourse, the large congregation assembled to honor the memory of the old Methodist hero sang with feeling:

"Servant of God, well done,
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."

Commencement East Mississippi Female College.

Rev. S. H. Werlein will preach the commencement sermon of East Mississippi Female College, Meridian, Miss., June 12, 1887.

Board of Trustees meet June 13 and 14.

Annual concert, June 15.

Graduating exercises, June 16, 1887.

A. D. M'VOY, Pres.

Washington and Lee University.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 12.

11 A. M.—Baccalaureate Sermon: Rev. Wm. V. Tudor, D. D. 3 P. M.—Address before the Young Men's Christian Association: Rev. D. K. McFarland, D. D.

MONDAY, JUNE 13.

11 A. M.—Annual Meeting of Board of Trustees. 6 P. M.—Annual Regatta. 8 P. M.—Final Celebration of the Literary Societies.

TUESDAY, JUNE 14—ALUMNI DAY.

5 P. M.—Annual Meeting of Alumni Association. 9 P. M.—Alumni Address: Thomas Nelson Page. 10 P. M.—Alumni Banquet.

WEDNESDAY, JUNE 15.

11 A. M.—Commencement Exercises, Delivery of Diplomas, Certificates, Prizes, &c. 12:30 P. M.—Annual Address before the Literary Societies, Rev. T. DeWitt Talmage, D. D.

N. B.—The exercises will begin promptly.

Grenada Collegiate Institute.

COMMENCEMENT WEEK.

JUNE 12, 11 A. M.

Sermon by Rev. W. A. Candler, assistant editor of the Christian Advocate.

JUNE 14, 15.

Public examinations.

JUNE 15, 8 P. M.

Entertainment by the "Little Folks."

JUNE 16.

10 A. M.—Essays by Senior class; address by Hon. E. Mays, president of University of Mississippi and conferring degrees by the president. 8 P. M.—Concert.

The Trustees will meet June 16, 8 A. M.

THOS. J. NEWELL, Pres.

In this issue of the ADVOCATE will be seen the advertisement of Hygeia Hotel, located at Citronelle, Ala. This delightful little city is just the place for a quiet sojourn for a few months during the heated term. There are good Sunday-schools and church privileges, and, being a prohibition town, rest and quiet is assured. Dr. J. G. Michael is at the head of affairs at Hygeia, and will make all guests his friends, in the way of looking to their comfort and pleasure.

Episcopal Visitation, 1887 8.

Conference.	Place.	Date.	Bishop.
Brazil Mis.	Rio	July	Granbery
Denver	Las Vegas, N. M.	July 28.	Hendrix
Columbia	Corvallis, Or	Aug. 10.	Hargrove
Montana	Helena	Aug. 11.	Hendrix
Missouri	Mexico	Sept. 7.	Hendrix
W. Va.	Ravenswood	Sept. 7.	Granbery
Kentucky	Lovington	Sept. 11.	Granbery
St. Louis	Fredericktown, Mo.	Sept. 14.	Hendrix
S. W. Mis.	Springfield	Sept. 28.	Hendrix
Pacific	San Francisco	Sept. 28.	Hargrove
Louisville	Hartford, Ky.	Sept. 28.	Granbery
Japan Mis.	Kobe	Sept.	Wilson
China Mis.	Soochow	Oct.	Wilson
Western	Council Bluff, Kan.	Oct. 5.	Galloway
Holston	Abingdon, Va.	Oct. 5.	McTyeire
Illinois	Marion	Oct. 12.	Granbery
Indian Mis.	Vinita, Ind. Ter.	Oct. 12.	Galloway
Tennessee	Gallatin	Oct. 12.	Wilson
L. Angeles	Los Angeles	Oct. 26.	Hargrove
Arkansas	Fayetteville	Nov. 2.	Galloway
W. Texas	Luling	Nov. 2.	Duncan
N.W. Texas	Fort Worth	Nov. 9.	Wilson
M. E. Mis.	Monclova, Mex.	Nov. 10.	Duncan
Memphis	Brownsville, Tenn.	Nov. 16.	Granbery
Virginia	Danville	Nov. 16.	Key
Little Rock	Little Rock	Nov. 16.	Galloway
N. Ala.	Tuscaloosa	Nov. 16.	Keener
German Mis.	Grossyville, Tex.	Nov. 17.	Duncan
N. Texas	Honey Grove	Nov. 23.	Wilson
N. Miss.	Winona	Nov. 23.	Keener
White Riv.	Searcy	Nov. 30.	Galloway
S. Carolina	Spartanburg	Nov. 30.	McTyeire
Texas	Houston	Nov. 30.	Duncan
N. Carolina	Fayetteville	Nov. 30.	Key
N. Georgia	Marietta	Dec. 7.	McTyeire
E. Texas	Marshall	Dec. 7.	Duncan
Alabama	Greensboro	Dec. 7.	Keener
S. Georgia	Sandersville	Dec. 14.	McTyeire
Mississippi	Jackson	Dec. 14.	Keener
Florida	Lensburg	Dec. 14.	Key
Louisiana	Shreveport	Jan. 4.	Key
Cen. Mex.	Pueblo	Feb. 22.	Hargrove
Baltimore	Martinsburg, Va.	Mar. 7.	Wilson

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. For sale by subscription only.

J. C. M'ALLISTER, Agent.
146 Carondelet street.
New Orleans.

Notice.

The Woman's Missionary Society of North Mississippi Conference will convene at Grenada, the evening of June 30. We hope to have a profitable, interesting meeting, and believe it is of vital importance that each auxiliary should be represented. All delegates, ministers and friends who intend to be with us are requested to notify at their earliest convenience.

MRS. E. G. PAYNE,
Cor. Sec. Grenada Aux.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

SEASHORE CAMP GROUND.—Cottage No. 75 for sale. W. B. Thomson, 64 to 70 South Rampart St., New Orleans.

"Yes, sir," remarked the veteran proudly, "I was in ten engagements—all Southern girls, too."

ROGERS & MAHER.—In another column will be seen the advertisement of Rogers & Maher's patented Automatic Ice Cream Freezer. This is simply ice cream without labor. Insist on seeing this freezer before taking any other.

"Luxuries are high this year," said the small boy as he climbed for the preserves on the upper shelf.

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

Do not fail to read the statement of the New Orleans National Bank. No safer institution in the South for your deposits; and no more agreeable officers for transacting business with can be found anywhere.

In another column will be seen the advertisement of W. R. Stuart, offering a special inducement on choice strains of Plymouth Rock chickens and settings.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

ADVERTISEMENTS.

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MISCELLANEOUS.

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Dyspepsia, Indigestion, Biliousness, Dizziness, Liver Complaint,

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They act slowly but surely, do not gripe and their effect is lasting, and therefore worth a dozen others. (Doctor's formula.) Small, sugar-coated and easy to take. 800 testimonials.

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Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Infections, while more or less common at all seasons, are more than usually prevalent during the present month, and the various preparations of worm seeds, which are manufactured all over the country, but their short lease of life is clearly evidenced, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *sprouts* are most frequently the result of these hidden suppers and inmates. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy; therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for as surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A. FAHNESTOCK**, and be satisfied with nothing else.

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Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your Vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

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Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

Our Young People.

A BED-TIME SONG.

Sway to and fro in the twilight gray,
This is the ferry for Shadowtown;
It always sails at the end of day,
Just as the darkness is closing down.

Rest, little head, on my shoulder, so:
A sleepy kiss is the only fare:
Drifting away from the world we go,
Baby and I in the rocking-chair.

See, where the fire-logs glow and spark,
Glitter the lights of the Shadowland:
The winter rain on the window—hark!
Are ripples lapping upon its strand.

There, where the mirror is glancing dim,
A lake lies shimmering, cool and still:
Blossoms are waving above its brim—
Those over there on the window-sill.

Rock slow, more slow, in the dusky light;
Silently lower the anchor down.
Dear little passenger say, "Good-night,"
We've reached the harbor of Shadowtown.

—St. Nicholas.

Mr. Editor: I have heard the letters from the little cousins read, and was so much pleased that I thought I would write one. Now, Mr. Editor, this is the first letter I have ever written to a newspaper; so if you please, do not throw it into that horrible waste-basket. I am a little boy, not seven years old yet. I like your paper very much. I take a great deal of interest in the missionary cause, and save all my dimes and nickles to send to the heathen. I saved three dollars last year and sent the money to China. I am trying to save more this year. Maybe after awhile I can send $40 a year, and then I can have a boy named for me. When I am a man, if God calls me to preach, I think I should like to be a missionary. Mother and father are Methodists, and sister and I go to Sunday-school. Dr. Woodward is our pastor, and we like him very much. I have a question to ask the cousins: What king's (of Israel) hand was withered as he stretched it forth and ordered his servants to "lay hold" on one of God's prophets? If I see this in the ADVOCATE, I will write again.

Yours respectfully,

HILL HUDSON.

VAZOO CITY, Mississippi.

Mr. Editor: The ADVOCATE has been a weekly visitor at our house for many years; but I have never offered a contribution to the children's column before, as I rather dread the waste-basket. There are only two white families living here besides our's: Uncle Tom, who is the bookkeeper at the store, and Mr. Drummond, the manager of the farm. There are very few children, and we have rather dull times. I have attended to mamma's chickens for several years, as she has had bad health. I have at present one hundred and twenty-six little ones. Not long ago one of the little cousins said Abraham and Jacob were Isaac's brothers; but Abraham was Isaac's father, and Jacob his son. I will close by answering Labell Gurry's and Wilmer Brothers' question. It was Joseph who was sold by his brothers to an Egyptian caravan. I will ask, Who cursed David when he was fleeing from his son Absalom?

Your little friend,

CHARLIE JONES.

REFUGE, Mississippi.

Mr. Editor: I am a little girl eleven years old. I have two sisters. I am the youngest. I go to Prof. S. S. Robinson. He is a good teacher, and loved by all his pupils. We have preaching and Sunday-school every Sunday; gospel meetings every Sunday evening, and prayer meeting every Monday and Wednesday nights. Bro. J. W. Later is our pastor. He has been with us two years. W. H. Boothe is our Sunday-school superintendent. My uncle, Dr. Z. G. Pou, takes your paper. I will answer Ida L. Ellington's question. Christ preached his first sermon on a mountain. (Matthew v.)

Your little friend,

EDNA A. HARDY.

COURTLAND, Mississippi.

Mr. Editor: I am a little boy ten years old. I can not write myself, but have to get one of my older brothers to write this for me. Last summer I picked 100 pounds of cotton in a day. I weigh about forty-five pounds: and, Mr. Editor, you ought to hear me play "Sweet By-and-By" on a French harp. I think, Miss Annie L. Wilson, that you can not kill twenty-five hogs at four killings, and kill an odd number at each killing, having four killing days. Mr. Editor, I have two sweet little brothers without names. Will you, Mr. Editor, please send me some pretty names for them. Good-by for this time.

GARNETT A. GLOVER.

NEW PROSPECT, Mississippi.

Mr. Editor: As I never see any letters from this place, I thought I would write one. I am a little boy nine years old and am not used to writing to a great newspaper like our CHRISTIAN ADVOCATE. Mamma says she can not do without our good paper, so she will send on her subscription soon. Our new preacher has been to see us once this year. He talked so good to me that I like him very much. He is always the largest and finest-looking man in the church. I live in town now, but much rather live in the country, so that I can ride horses to water and enjoy other sports. I shall be glad to see a letter from my Bogue Chitto friends in the ADVOCATE. I have never been to school much away from home. I study fifth reader, grammar, spelling, geography and arithmetic. I will now answer Sallie Seaman's question. It was Samson who slew more in his death than he slew in his life. Now, I will ask a question: Where in the Bible are the words "light-bread" and "cucumber" found. I hope to hear from some of the little cousins soon.

Your little friend,

LUCIUS MARSHALL.

BEAUREGARD, Mississippi.

Catarrh, Hay or Rose Fever.

The cleansing, soothing and healing properties of Dr. Hays' Prophylactic Fluid are experienced in the treatment and cure of Catarrh and kindred complaints. The fluid soothes and heals the inflamed membranes and removes the offensive odor that characterizes the disease. Should the inflammation have reached the throat use the fluid as a gargle to allay the inflammation and to disinfect.

Mr. Editor: My mamma takes your valuable paper, and it is a welcome visitor to our fireside. I have seen no letters from this part of the State from the little folks, and have concluded to write one myself. I live near Mooringsport, a little village situated on the banks of Terry Lake. It is a beautiful lake; and steamboats visit it every winter and spring. We have a nice church here, too. Rev. J. S. Sanders is our pastor. This is his second year with us. We all love him very much. I am going to school. My studies are geography, arithmetic, history and composition. Our teacher requires us to repeat a verse from the Bible every morning. I will answer Lutie Hood's question. "Bridegroom" is found in Matthew xxv. I will also answer Sallie Seaman's question. It was Samson that killed more at his death than in his lifetime. Now, I will ask the little cousins a question: Where did Jesus get tribute money? If this does not go to that waste-basket, I will be encouraged to write again. Accept many good wishes for yourself and the dear old ADVOCATE.

Your sincere friend,

RANDLE T. MOORE.

MOORINGSPORT, Louisiana.

Visitors to the East this summer should not fail to order from the United States Hotel, Boston, a set of their handsome Maps and pamphlet edition of Boston and its attractions. Enclose ten cents in stamps for postage.

Mr. Editor: We have been taking your paper only a short time, but I take great interest in the children's department. I am only five years of age, and I can read well and write some. I hope in a short while to be able to write to you without aid. I have a dear little brother. I call him "Bip." I have no pets except him. We have a large Sabbath-school here. My aunt is my teacher; and I always try to know my lessons. I do not go to school; but my mamma teaches me at home. I study reading, writing, spelling and arithmetic. The District Conference meets here; and I am glad, for I will get to see a good many preachers. When I write again, I will tell you about the tea-parties that we little girls have. I am,

Your little friend,

MINNIE BROWN.

SALLIS, Mississippi.

What the impression on the yielding wax is to the image on the seal, the life of a faithful believer is to the precepts of the Lord Jesus. What is written in them is visible in his tempers and actions. Hence he may so yield himself to the pressure of that Divine seal as to be transformed by it into such spiritual beauty that as it was with Stephen, the proto-martyr—

"Men will behold his angel face
All radiant with celestial grace."

This radiance is often visible on the faces of dying saints. Why is it not seen more frequently than it is on the features of living, active men?—Zion's Herald.

Farm and Home.

COMMON SALT.—The power of the soda used in cooking to relieve the pain of burns is now extensively known. Its usefulness is enhanced by its being so common as to be usually within reach. Somewhat akin to this is the efficacy of table-salt in certain forms of inflammation. It is a remedy that finds a place in nearly all countries and households.

But the very fact that these articles are so familiar in domestic use makes it difficult to regard them as powerful remedies. It would be quite otherwise if they were rare, and could be obtained only of the druggist. It may not be amiss, therefore, to refer to what is marvelous in their chemical composition.

The base, or fundamental element, in each is the same—a most wonderful *metal*, which burns with an intense flame when heated to a temperature twenty-two degrees less than that of boiling water. This metal is sodium. Combine it in the proper proportion with carbonic acid—the gas thrown off from burning coal—and "soda," or, more properly, bi-carbonate of soda, is produced. Let it combine with chlorine, which forms, in chemical union with lime, one of our most powerful disinfectants, and we have the familiar salt of our tables.

It should be impressed on the minds of our readers that there is the highest medical authority for the statement that there is nothing better than common salt for any ordinary inflammation of the throat, mouth, or nasal passages. Dissolve a dessert spoonful in a coffee-cup, and gargle the solution, or snuff it up the nose until it comes out into the back-mouth. Repeat two or three times a day until cured.

Dr. Thackery, of Philadelphia, has found that salt is effective in the most violent attacks of erysipelas, and, moreover, leaves no unsightly scars behind. He uses a saturated solution—that is as strong as it can be made—and simply keeps the parts covered with a cloth wet with it. At the same time he cools the system with a dose of Epsom salts, mixed with lemon juice, and orders a light farinaceous diet.—Youth's Companion.

HEALTH "DON'TS."—Don't neglect your house-drains, nor the drainage about your house. The first consideration of family health is a dry and sweet atmosphere. With dry walls, dry cellar, and drains that carry off refuse without letting in foul gases, half the battle for good health is won.

Don't let your wells or springs be infected by drainage, or from other causes. Pure drinking-water is indispensable for health at home, or anywhere.

Don't keep the sun out of your living and sleeping-rooms. Sunlight is absolutely necessary for a right condition of the atmosphere that we breathe, and for our bodily well-being.

Don't sleep in the same flannels that you wear during the day.

Don't wear thin socks or light-soled shoes in cold, or wet weather.

Don't catch cold. Catching cold is much more preventable than is generally supposed. A person in good physical condition is not liable to colds, and will not fall a victim to them unless he is grossly careless. Keep the feet warm and dry; the head cool, the bowels and chest well protected; avoid exposure with an empty stomach; take care not to cool off too rapidly when heated; keep out of draughts; wear flannels, and with the exercise of a little common sense in various emergencies, colds will be rare. If colds were a penal offence, we should soon find a way to prevent them.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of diseases-sustaining elements, and thus removes the *cause*. CUTICURA, the great Skin Cure, instantly allays Itching and Inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair. CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers. Sold everywhere. Price, CUTICURA 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

Martyrs to Headache

Seek relief in vain, until they begin to use Ayer's Sarsaparilla. Then they regret the years of suffering they might have escaped had they tried this remedy earlier. The trouble was constitutional not local; and, until **Ayer's Sarsaparilla** did its effective work as an Alterative and Blood Purifier, they were compelled to suffer.

The wife of Samuel Page, 21 Austin st., Lowell, Mass., was, for a long time, subject to severe headaches, the result of stomach and liver disorders. A perfect cure has been effected by Ayer's Sarsaparilla.

Frank Roberts, 727 Washington st., Boston, says that he formerly had terrible headaches, and until he took Ayer's Sarsaparilla, never found any medicine that would give

Permanent Relief.

"Every Spring, for years," writes Lizzie W. DeVean, 262 Fifteenth st., Brooklyn, N. Y., "I have had intolerable headaches. I commenced the use of Ayer's Sarsaparilla last March, and have not had a headache since that time."

"I suffered from headache, indigestion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of A st., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

Jonas Garman, Esq., of Lykins, Pa., writes: "For years I have suffered dreadfully, every Spring, from headache, cause I lay impurity of the blood and biliousness. It seemed for days and weeks that my head would split open. Nothing relieved me till I took Ayer's Sarsaparilla. This medicine has cured me completely."

When Mrs. Genevra Belanger, of 21 Bridge st., Springfield, Mass., began to use Ayer's Sarsaparilla, she had suffered for some years from a serious affection of the kidneys. Every Spring, also, she was afflicted with headache, loss of appetite, and indigestion. A friend persuaded her to use Ayer's Sarsaparilla, which benefited her wonderfully. Her health is now perfect. Martyrs to headache should try

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price $1; six bottles, $5. Worth $5 a bottle.

SUNDAY SCHOOLS

In search of music and services for

CHILDREN'S DAY, FLOWER SUNDAY OR ANNIVERSARIES

will find everything that can be desired, in the following list.

FOR CHILDREN'S DAY or FLOWER SUNDAY.

CHILDREN'S DAY ANNUAL No. 1 *with Service.* Price, 5cts. each, or 50cts. per dozen by mail, postpaid; $4.00 per hundred by express, not prepaid.

PRAISE THE LORD, *with Service.* Price, same as Children's Day Annual.

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ACME, Pat. April 12, '81.

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N.B.—Machines will be shipped from Rochester, N.Y., thus saving U. S. duty. Please mention this paper.

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To men or women of energy and ability. Liberal terms will be given. It works on a new principle, which saves labor and clothing enormously.

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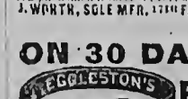

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Christian Advocate.

Marriages.

WELLS—CARSWELL.—In the town of Cardiage, Texas, May 18, 1887, by Rev. G. M. Liverman, Mr. J. M. Wells to Miss Pauline Carswell, both of Texas.

DAVIS—LEAPOLE.—In the Methodist Church at Pleasant Hill, La., by Rev. J. A. Johnston, Mr. H. J. Davis to Miss Blanche Leapole, all of Pleasant Hill.

CAMPBELL—CAMPBELL.—At the residence of the bride's father, Captain C. W. Sturdevant, May 11, 1887, by Rev. J. L. Fairell, Mr. N. N. Campbell, son of Chief Justice Campbell, of Mississippi, and Miss Emmie E. Campbell, all of Tallahatchie county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

HEARD—GEN. SAMUEL S. HEARD, the subject of this memoir, was born in Wilkes county, Ga., June 6, 1807, and died April 24, 1887, being nearly eighty years of age at the time of his death. He moved to Mississippi, with his mother and older brothers, when seven years of age. The family first settled in Amite county; but, when grown, Gen. Heard married and moved to Hinds county, where he lived until his death, with the exception of a short time spent in some portion of Louisiana.

Gen. Heard was a man of marked character and strong convictions; a man who did his own thinking; and when his conclusions were reached, and his opinions formed, held them with great tenacity. He was a successful business man up to the breaking out of the war. He was prosperous, and had accumulated a considerable property in land and negroes, which was, of course, lost to him; but with his accustomed energy he still struggled on, and made some money, and was a good liver. He was of chivalrous spirit, and, at the beginning of the war, in 1860, he raised a company of volunteers in Louisiana, and hastened to the front. He was promoted to the rank of colonel, and at the battle of Shiloh commanded his regiment and led it through the fight. He was afterwards promoted to the rank of brigadier general, and held the title until death. But the best feature of his life was his religious character. His early training was favorable to the Baptist Church; but in middle life he saw reason to change his religious belief, with his habits of life, and under the ministry of Rev. Preston Cooper, of precious memory, he was converted and joined the Methodist Church, of which he was a faithful member until his death. For two or three years before his death such was his state of health that he was not a regular attendant on the means of grace. He was always a supporter of the church of his choice, a regular contributor to the support of the gospel. About one month before his death he sent his pastor $10 as his first installment of the quarterage for the year 1887, though he had not been able to attend service during the year. He had lived in Hinds county and about Raymond and Spring Ridge more than fifty years; and his reputation is that of an upright, honest man, a good citizen, a kind neighbor, a loving husband and father. Peace to his memory, and a joyous awakening on the resurrection morn! W. E. H.

STRICKLAND—DONA ALBINA STRICKLAND, daughter of M. G. N. and M. E. Strickland, died at Dover, Yazoo county, February 25, aged twelve years.

We love to gather rare flowers and preserve their memory and fragrance between the leaves of books. Lo! it gladdens, while it saddens, the hearts of bereaved ones, and enshrines, in tender obituary, the memory of a dear one gone. Little Donie was a member of the church; joined last year under a meeting held by Bro. M. A. Bell, now in the Christian's home in glory. A gentle, sweet, patient, thoughtful child; quiet, retiring, and very dearly loved. The writer will not soon lose the memory of sobs and tears, from young and old, as we sung and prayed about the snow-white casket. Vanished now from earthly sight, she will be always the same little, patient, cheerful Donie, though friends and class-mates grow gray and totter. And she has done much. She was a treasure every year of her young life; and now she leaves no thought that does not cause tender pleasure in all hearts that knew her. Parents, knowing where her pure spirit winged its flight, look up, and, in submission, breathe, "Thy will be done!" The young flower grew weary, the bud has broken—unmatured. God grant peace and rest to the sorrowing ones, and keep forever sprinkled, as falling dew, her gentle memory in their hearts!

W. H. HUNTLEY.

LAZENBY—SARAH FRANCES LAZENBY—known as "Fannie"—eldest daughter of Rev. J. J. and Helen S. Lazenby, was born in Calhoun county, Ala., February 26, 1856, and, after a long and painful illness, died March 26, 1887, aged thirty-one years and one month. She moved with her parents to Mississippi, in 1866. She professed religion and joined the church at the age of thirteen.

She traveled in many parts of the State, and was punctual at church, and a devoted Sunday-school worker wherever she went. She left to us many sacred remembrances of her pure life. All she dreaded was the sting of death; but when she came to step out upon the great ocean of eternity, not only her life, but her face spoke. There is no sting in death. She expressed it as going to sleep. Thus her pure soul took its flight to heaven, for it is said, "The pure in heart shall see God." The Lord, in his infinite wisdom, has transplanted a sweet flower to bloom in a more congenial clime. E. LAZENBY.

GERMANY—REV. WILLIS H. GERMANY, M. D., died, of pneumonia, January 21, 1887, at his residence, near Johnston Station, Pike county, Miss. Dr. Germany was converted while quite young, and united with the Methodist Episcopal Church, South, in Mississippi. He was licensed to preach when about eighteen years of age, and soon after joined the itinerant ministry, and traveled about eight years. At the close of 1858 he located, and soon after began the practice of medicine.

Dr. Germany was a talented young itinerant preacher, and successful in this high vocation—in winning souls for Christ. In his sphere as a local preacher he evinced the same talent, and stood high as a preacher, and as a Sunday-school worker and steadfast friend to the church. As a physician, he was successful and popular. As a citizen, he was highly esteemed and useful. As a friend, he was true and steadfast. As a husband and father, he was devoted, kind, loving, provident. True Christianity, enthroned upon the heart, is the great factor that operates and consolidates the elements of true and highest character—Christian character—and adorns human life with the "beauty of holiness." Dr. Germany was a true and intelligent Christian. We were told by his now sainted wife that the last years of the Doctor's life was lived under the extraordinary influence of the Holy Ghost. Hence his readiness to depart and his strong faith in a glorious immortality of soul and body and a home with God, and eternity as his lifetime to enjoy them. In the graveyard at Johnston Station was laid the remains of Dr. Germany, to rest until the trump of God shall wake it. We drop the tear of personal friendship, of brotherly love, on his grave, while we sweetly cherish the buoyant hope that ere long we shall strike hands and look into eyes immortal "at the beautiful gate" "in the home of the soul." "There, friends shall meet again who have loved." The Doctor left a wife, and also several children, all grown and members of the church, and a large circle of friends, who sorrow, but not as those without hope. His devoted wife has since gone to him, leaving the hearts of loved ones more desolate, but making the attractions of heaven sweeter and stronger. WM. B. HINES.

SMITH—MRS. NANNIE J. SMITH, wife of Thomas E. Smith, of New Hope Church, Scotland circuit, Mississippi Conference, died on March 22, 1887. Sister Smith was born and brought up in this part of Mississippi, and was married to Thomas E. Smith, in September, 1874. Sister Smith joined the Methodist Episcopal Church, South, in 1880, and in 1883 was converted soundly, and started for her heavenly inheritance. There was a predisposition in her physical organism to consumption, which developed and terminated her earthly career at the early age of thirty years. But "all is well that ends well." Although cut down in the prime of life, and leaving a devoted husband and several children, and others to mourn her early departure, she gave full assurance of a safe passage "through the valley of the shadow of death" to an "inheritance incorruptible and eternal," where, "at the beautiful gate," she will be "waiting and watching" for the coming of the loved and the left. WM. B. HINES.

A Woman's Sweet Will.

She is prematurely deprived of her charms of face and form, and made unattractive by the wasting effects of ailments and irregularities peculiar to her sex. To check this drain upon, not only her strength and health, but upon her amiable qualities as well, is her first duty. This is safely and speedily accomplished by a course of self-treatment with Dr. Pierce's Favorite Prescription, a nervine and tonic of wonderful efficacy, and prepared especially for the alleviation of those suffering from "dragging down" pains, sensations of nausea, and weakness incident to woman—a boon to her sex. Druggists.

How grand the inspiration which art has received from Christ. The masters expended their talents on Christian subjects. In sculpture, Michael Angelo's Moses is considered by art critics to be far superior in expression to the Apollo Belvidere. Architecture reached its highest advancement in the building of cathedrals, churches and other religious structures. Music has been greatly developed. Bells and the organ were invented to meet the requirements of church service. The Christian hymn-writers and musicians are unrivaled.

Col. W. H. Sinclair, president Galveston Railway Company, says he believes a man can do an incredible amount of overwork while taking Moxie, and not break down. Mrs. A. Carusteins, proprietress of Washington Hotel, Galveston, speaks of it in the same terms; says it gives her extraordinary powers of endurance.

The name of Cæsar means power; the name of Herod means cruelty; the name of Alexander means conquest; the name of Demosthenes means eloquence; the name of Milton means poetry; the name of Benjamin West means painting; the name of Hiram Powers means sculpture; the name of Beethoven means music; the name of Howard means reform; but the name of Christ means love.

General Geary, while Governor of Pennsylvania, wrote Dr. Shallenberger: "I regard your Antidote as a public benefaction. In my case, as well as in many others known to me, it has proven an invaluable remedy for chills; not only prompt in curing, but singularly pleasant and beneficial in its general effects upon the system."

MISCELLANEOUS.

TAKE SIMMONS LIVER REGULATOR

DYSPEPSIA.

Up to a few weeks ago I considered myself the champion Dyspeptic of America. During the years that I have been afflicted I have tried almost everything claimed to be a specific for Dyspepsia in the hope of finding something that would afford permanent relief. I had about made up my mind to abandon all medicines when I noticed an endorsement of **Simmons Liver Regulator** by a prominent Georgian, a jurist whom I knew, and concluded to try its effects in my case. I have used but two bottles, and am satisfied that I have struck the right thing at last. I felt its beneficial effects almost immediately. Unlike all other preparations of a similar kind, no special instructions are required as to what one shall or shall not eat. This fact alone ought to commend it to all troubled with Dyspepsia.

J. N. HOLMES,
Vineland, N. J.

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SIMMONS LIVER REGULATOR.

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THE OPINION OF

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Baronet, M. D.,

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IT HAS NO EQUAL.

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It prevents the eyelashes from turning within, causing inflammation.
It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.
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Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fever.

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Cheese Safes,	Soaps and Perfumery,
Clocks and Mirrors,	Stallonery,
Coffee and Grain Mills,	Stone Jugs and Jars,
Faucets, metal and wood,	Paper and Bags,
Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets,
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Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons her music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

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Is the Number of Subscribers That Should Be Reported

to the Next Conferences.

WORK FOR THESE FIGURES!

HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending May 24, 1887.)

COTTON.

Low ordinary	8 7-16	— —
Ordinary	8 15-16	— —
Good ordinary	9 11-16	— —
Low middling	10¼	— —
Middling	10⅝	— —
Good middling	10⅞	— —
Middling fair	11¼	— —
Fair	11 13-16	— —
Galveston middling	10½	— —
Mobile middling	10½	— —
St. Louis middling	10½	— —

SUGAR.

Inferior	— —	4⅜
Common	4¼	4⅜
Good common	4⅜	4¾
Fair	4½	5
Good fair	4⅝	5
Fully fair	4⅞	5
Prime	4⅞	5
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4¼	5⅛
Choice yellow	5½	5 9-16
Gray White	— —	— —
Choice whites	— —	— —
Stan. Gran	5 13-16	5¾

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	— —	— —
Good	4⅝	4¾
Fair	4¼	4½
Ordinary	1	1⅛
Common	3½	3⅝
No. 2	2⅝	2⅞
Rough	3 75	4 55

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12½	5 25
Choice	3 80	3 90
Fancy	4 10	4 20
Extra Fancy	4 40	4 50

CORN PRODUCTS.

Cream meal	2 60	2 65
Corn meal	2 40	2 45
Grits	2 65	2 75
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	56	57
Yellow	15	55
Mixed	51	52
OATS:		
Western	36	36½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	16 00	17 50
Prime	13 50	15 50

PROVISIONS.

PORK:		
Mess	17 25	— —
Prime Mess	15 75	16 00
Rumps	13 25	13 50
BACON:		
Fancy breakfast	11½	— —
Shoulders	6⅝	— —
Sides, long clear	8¼	8⅜
Sides, short rib	8¼	8⅜
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	5 80	— —
Sides, long clear	— —	7½
Sides, short rib	7½	— —

GROCERIES.

COFFEE:		
Prime	— —	20¾
Fair	— —	20¼
Common	— —	18¼
BUTTER:		
Western Creamery	21	22
Western Dairy	17	18
Common	— —	— —
LARD:		
Refined	6¾	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	— —	36
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	3 00	3 50
POTATOES:		
Louisiana	3 50	4 00
Western	— —	— —
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	2 25	2 50
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7¾	— —
2 lb	8	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 75	4 00
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	9	9½
Southern	— —	9½
WOOL:		
Lake, per lb	— —	27
Louisiana	25½	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10½
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

MAY 17.

The ministerial estimates were rejected by the French Chamber of Deputies. Premier Goblet and the Cabinet resign. M. DeFreycinet to be asked to resume office to-morrow.——The sale of the crown jewels today amounted to 560,000 francs.——Mr. O'Brien arrived at Toronto to-day and was escorted to the Queen's Park, where he addressed the noisy and turbulent crowd. The Orangemen were out in force and endeavored to cry the speaker down and assaulted the Nationalists. The police were present, but did not interfere to stop the confusion and disorder.——Mrs. Gibson, wife of Senator R. S. Gibson, of Louisiana, died in Washington to-day.——The Spanish Colony, in this city, today celebrated the first anniversary of the birth of Alfonso XIII., infant King of Spain, by appropriate ceremonies.

MAY 18.

Mr. Wm. O'Brien was stoned in the streets of Toronto to-day. The police refuse to protect the party and leave them to the mercy of the mob.——Mr. Parnell was in the lobby of the House this afternoon. He wore a large muffler and looked feeble and emaciated.——Secretary Bayard has requested the Mexican government to commute the sentence of the prisoners who are under death sentence for violation of American territory and judicial jurisdiction of Nogales.——The Bulgarian government has renounced the idea of raising a loan, and will appeal to the patriotism of the people to raise 25,000,000 francs.——The President to-day appointed Maj. J. S. Rathbone, of California, to be Consul General of the United States at Paris.——Maj. Ben: Perley Poore is critically ill in Washington.

MAY 19.

M. DeFreycinet is engaged in forming a Cabinet for the French government. It is believed that he will retain Gen. Boulanger.——The Mexican government has discovered a plot to place Don Carlos on the Mexican throne.——The Czarowitz was today proclaimed Hetman of the Cossacks.——Prince Luitpold, Regent of Bavaria, will ascend the Bavarian throne.——Wm. H. Masey, president of the New York Seaman's Savings Bank, died to-day.——The Missouri Pacific train was halted at McNeil Station, nine miles north of Austin, Tex., and $4,000 taken from the express car by the robbers.——President Cleveland to-day appointed G. W. Nott Postmaster at New Orleans, vice S. H. Buck, resigned.

MAY 20.

M. DeFreycinet has declined the task of forming a Cabinet for President Grevy. M. Clemenceau will in all probability be charged with the formation of a Cabinet.——Fierce gales have prevailed and great damage has been done in various parts of England.——Snow and hail storms have been experienced in the lake districts of Scotland.——Mr. O'Brien was in Kingston to-day, and a serious riot occurred. He was forced to flee for his life.——Serious riot among the strikers in the coke region of Everson, Pa. Six men were beaten very severely by the strikers; one had both arms broken, and his life was despaired of. The mob destroyed all moveable property they could lay hands on.——A terrible fire occurred at Lake Linden, Mich., to-day; the loss estimated at two million of dollars.

MAY 21.

The affairs in French ministerial circles are still unsettled. M. Rouyet has consented to form a Cabinet.——Father Kelley, the priest who was imprisoned for refusing to betray the confidence of the evicted tenants, has been released by decision of the Court of Appeals.——Five of the conspirators against the life of the Czar were executed at St. Petersburg yesterday.——Mr. O'Brien has returned to the United States. He intends to spend a few days at Niagara Falls.——The Saturday half-holiday was generally complied with to-day in New York.——The Supreme Court of Illinois has delivered an opinion affirming the title of the Pullman Palace Car Company to the land on which the town of Pullman is situated.——Ex-Mayor Albert Palmer, of Boston, died yesterday.

MAY 22.

Gen. Boulanger was elected member of the Chamber of Deputies for the Seine to-day.——The Turkish government has asked the Powers to name a candidate for the Bulgarian throne, who will be likely to suit the Sobranje.——Mr. O'Brien is at Niagara Falls, N. Y. The Parnell branch of the Irish National League of Nashville have invited him to visit Nashville, and will make an active effort to induce him to do so.——The steamers "Celtic" and "Britannic" of the White Star Line collided in New York harbor on Thursday during a dense fog. Both are badly damaged.——The men who are supposed to have robbed the train at McNeil Station, Texas, have been arrested.

MAY 23.

President Grevy has appealed to DeFreycinet to make another attempt to form a Cabinet.——Four hundred members of Parliament attended jubilee service at St. Margarets' Church, Westminster, yesterday.——An assault was made on Wm. O'Brien at Hamilton, Ontario. Eight shots were fired at his carriage, and the driver wounded. No arrests made.——Forest fires are still raging in the upper Michigan peninsular.——Two four-story brick buildings in New York, in course of construction, collapsed today and buried ten men in the ruins. Seven were hurt; five seriously, two slightly. The others escaped injury.——A tornado struck Idana, Kansas, Sunday evening. The new school-house was entirely demolished, two churches were badly damaged and six dwelling-houses were blown down.——The village of Hawthorn, Wis., on the Omaha road, was entirely destroyed by fire, which is sweeping through the valuable timber in that vicinity.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

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Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Louisville circuit	May 28, 29
Pittsboro circuit	(Monday) 30
Chester circuit	June 4, 5
Tampico circuit	(Monday) 6
Walthall circuit	11, 12
Lagrange circuit	13
Sturges circuit	18, 19
Salem circuit	(Wednesday) 22

R. G. PORTER, P. E.

CORINTH DIST.—SECOND ROUND.

Jonesboro', at State Line	May 26
Ripley circuit, at Marvin's Chapel	28, 29
Ripley and New Albany, at N. Albany	June 10
New Albany circuit	11, 12

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Prairie	June 4, 5
Okaloona circuit, at Tranquill	8
Ebenezer, at Egypt	11, 12
Athens	16
Caledonia	18, 19
Fulton and Smithville	25, 26
Tremont	28

AMOS KENDALL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Paulding	May 28, 29
Lauderdale, at Union	June 1, 5
Meridian station	11, 12
West End, at Sukelum	18, 19
Marion, at Cokers	25, 26
Dekalb, at Marvin	July 2, 3
Adamsville	10, 17
Blumsville	23, 24
Heidelberg	30, 31

The Meridian District Conference will be held at Heidelberg, July 28-31.

R. B. NORSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Holmesville, at Water Holes	May 28, 29
Adams, at Bethel	June 4, 5
Providence, at Bahalia	11, 12

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Douglas, at Providence	May 28, 29
Vernon, at Longstraw	June 4, 5
Ruston, at Ruston	11, 12
Minden, at Minden	18, 19
Summerfield, at Shiloh	25, 26
Facmerville, at Farmerville	July 2, 3
Haynesville, at White Hall	9, 10
Tulip, at Salem	16, 17
Brushwood	23, 24
Homer, at Homer	26, 27
Ringgold	Aug. 6, 7
Indian Village	13, 14
Downsville	20, 21
Sparta and Saline	27, 28

The District Conference will convene at Homer July 27-31.

ROBERT RANDLE, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Jackson, La.	May 25-29
St. Tammany Mission	June 4, 5
Algiers and Gretna ct. { At Gretna	10
Algiers and Gretna ct. { At Algiers	12
Baton Rouge	18, 19
Moreau Street	26
Louisiana Avenue	July 3
Carrollton and Parker Chapel, at P. Ch.	10
Seashore Camp Ground	13-17
Plaquemine and Donville, at D'ville	24

JOHN T. SAWYER, P. E.

Commencement Exercises of Wesleyan Female Institute, Staunton, Virginia.

Commencement exercises of Wesleyan Female Institute, Staunton, Va., will occur (D. V.) as follows:

FRIDAY, JUNE 3, 8 P. M.

Final Celebration of the Lee and Jackson Literary Society; address by Rev. S. S. Lambeth, D. D., Richmond, Va.

SATURDAY, JUNE 4.

Art Reception at Institute from 11 A. M. to 9 P. M.

SUNDAY, JUNE 5.

Baccalaureate Sermon at 11 A. M., by Rev. R. N. Sledd, D. D. Petersburg, Va.

SUNDAY, JUNE 5.

Sermon before Young Ladies' Christian Association at 8 P. M., by Rev. R. N. Sledd, D. D.

MONDAY, JUNE 6.

Final Soiree, instrumental and vocal music, conducted by Prof. G. W. Bryant and Miss Lizzie J. Daniel.

TUESDAY, JUNE 7.

Closing commencement exercises, awarding distinctions and medals, conferring school and full diplomas and degrees.

W. A. HARRIS, Pres.

CAMP MEETINGS.

The regular annual camp meeting for 1887 on Seashore Camp Ground will commence on the second Wednesday (thirteenth), July, 1887.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds. Several distinguished preachers invited from a distance will be in attendance and will conduct the services of the meeting, and a large gathering is expected. A very general expression having been made to continue the meeting for a longer session than usual, it has been determined to extend the time of the services of the camp meeting to two weeks.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on.

For further information address any of the trustees, namely: J. H. Lakin, Montgomery, Ala.; W. Olis, W. J. Hearin, R. E. Jones, Mobile, Ala.; J. J. Flowers, Bolling, Ala.; Dr. E. F. Griffin, Moss Point; J. P. Carter, Hattiesburg, Miss.; W. H. Foster, E. P. Mackie, J. H. Campman, B. O. L. Rayne, T. J. Carver, H. Jamieson, Jr., P. Werlein, H. Haag, New Orleans, La.; or H. E. Price, the keeper of the camp ground, near Biloxi, Miss.

The public are invited to attend.

W. H. FOSTER, Pres.

HUGH JAMIESON, JR., Sec.
NEW ORLEANS, May 16, 1887.

The second annual camp meeting for 1887 on Sam Jones Camp Ground will commence on the last Friday, August 26, 1887. The camp ground is beautifully situated, surrounded by mountainous scenery, and as fine ice cold springs as ever sought its level. The ground is situated on the L., N. O. & T. R. R.—commonly called Valley Route—146 miles from New Orleans, and ninety miles from Vicksburg; and the hotel and tabernacle are within a stone's throw of the railroad. Several distinguished preachers who have been invited will be in attendance, and will conduct the services of the meeting, and a large gathering is expected. The meeting will be continued ten or twelve days. The accommodations are large, and large additions will be made, and the accommodations will be sufficient for all who may come. Reduced rates of fare will be published later.

For further information address any of the trustees, namely: J. F. Cassels, Dr. J. R. Whittington, A. J. Roberts, W. G. Longmire or J. K. Cobb, Ghoster, Miss.

The public are invited to attend.

A. J. ROBERTS, Pres.
J. F. CASSELS, Sec.

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NEW ADVERTISEMENTS.

Report of the Condition of the

New Orleans National Bank,

At New Orleans, in the State of Louisiana, at the Close of Business, Friday, May 13, 1887.

RESOURCES.

Loans and discounts		$1,306,331 16
Overdrafts		9,978 66
U. S. bonds to secure circulation		200,000 00
U. S. Bonds to secure deposits		200,000 00
U. S. bonds on hand		10,350 00
Other stocks, bonds and mortgages		653,263 75
Due from approved reserve agents		309,031 97
Due from other national banks		119,728 49
Due from State banks and bankers		31,620 33
Real estate, furniture and fixtures		108,343 91
Current expenses and taxes paid		13,882 06
Premiums paid		112,820 84
Checks and other cash items	$ 1023 68	
Exchanges for Clearing-House	71,158 76	
Bills of other banks	39,183 00	
Fractional currency, including nickels	63 75	
Specie, including gold		
Treasury certificates	206,965 00	
Legal tender notes	315,000 00	636,276 49
Redemption fund with U. S. Treasurer, 5 per cent. of circulation		9,000 00
Total		$3,723,921 07

LIABILITIES.

Capital stock paid in		$ 200,000 00
Surplus fund		200,000 00
Undivided profits		80,362 10
National bank notes outstanding		168,840 00
Dividends unpaid		157 00
Individual deposits subject to check	$2,535,487 83	
Demand certificates of deposit	22,555 00	
Time certificates of deposit	2,500 00	
Cashier's checks outstanding	25,925 00	
United States deposits	153,262 15	
Due to other national banks	27,811 04	
Due to State banks and bankers	167,023 96	2,935,065 98
Total		$3,723,921 07

STATE OF LOUISIANA, Parish of Orleans, ss.

I, WILLIAM PALFREY, Cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief. WM. PALFREY, Cashier.

Subscribed and sworn to before me this seventeenth day of May, 1887.
GEO. W. CHRISTY, Notary Public.

Correct—Attest:
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C. H. BECK,
CHAS. CHAFFE, Directors.

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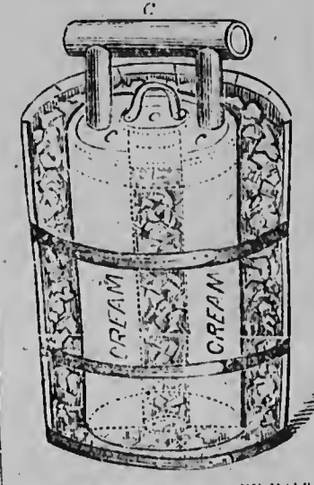

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Christian Advocate.

VOL. 34.—NO. 22. NEW ORLEANS, THURSDAY, JUNE 2, 1887. WHOLE NO. 1609.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

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The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

A CLERGYMAN AND THE PEDDLER.

BY P. BATES.

A clergyman, who longed to trace
Amid his dark a work of grace,
And mourned because he knew not why
You fleece kept wet while his was dry,
While thinking what he could do more,
Heard some one rapping at the door,
And opening it there met his view
A dear old brother whom he knew,
Who had got down by worldly blows
From wealth to peddling cast-off clothes.
"Come in, my brother," said the pastor,
"Perhaps my troubles you can master,
For since the summer you withdrew,
My converts have been very few."
"I can," the peddler said, "unroll
Something perchance to ease your soul,
And to cut short all fulsome speeches,
Bring me a pair of your old breeches."
The clothes were brought; the peddler gazed,
And said: "No longer be amazed,
The gloss upon the cloth is such,
I think, perhaps, you sit too much
Building castles bright and gay,
Which Satan loves to blow away.
And here, behold! as I am born,
The nap from neither knee is worn.
He who would great revivals see,
Must wear his pants out on the knee.
For such the fervent prayer supplies,
When pastors kneel, their churches rise."
—Selected.

Dedication of the Methodist Church in Jackson, Miss.

While Rev. C. B. Galloway (now Bishop) was serving his first year of his second pastorate in Jackson, for the Conference year of 1882, the idea of building a new and more spacious house of worship was conceived, and plans at once adopted for the raising of means to carry out this project. The plans met with a hearty approval from the congregation and friends, who at once entered the work of raising means, lead on by their pastor, who, with a most untiring zeal, encouraged them to persistently "go forward," and soon a sufficient sum was *in sight* to justify the tearing away of the old building, the labor of which was commenced on Monday, July 10, 1882, the last sermon having been preached in it on the Sunday before. Although it was important to tear away the old to make way for a more extensive and commodious building, yet many hearts were made to mourn and bleed because of its having been the place of many, very many happy scenes to them.

After the tearing down of the old, and while the new was in course of erection, for about a year the dear, good people of the Christian Church voluntarily gave us the use of their house, where we worshiped, and, though that building, like our own dear old church, has been torn away, yet there is a sacred love for its once consecrated walls felt by our congregation that can never be forgotten or eradicated, and we will always love the good congregation who so generously and so kindly helped us in time of need.

On September 14, 1882, the corner-stone of the new building was laid under the direction and imposing services of the Grand Lodge of the Ancient Order of Free Masons. A vast concourse of people were in attendance, and addresses were made by many of Mississippi's most distinguished citizens and eminent divines. The occasion was a grand one. At the Annual Conference of 1883, Bro. Galloway was transferred to another field of labor, and the carrying on of this good work turned over to the boy preacher, Rev. A. F. Watkins, who, with a zeal equal to the emergency, took hold of the plow in the unfinished furrow, left by his predecessor, and carried it on until he, too, was taken away by the same power that placed him here, and our own beloved Rev. C. G. Andrews put at the helm, and who for the last two years, and over, has faithfully, zealously and earnestly "worked and prayed, and prayed and worked" until we now look with fond pride on the most beautiful, capacious and well-arranged house of worship in the State. Verily, "the workmen may be taken away, but God carries on the work." The conception of the erection of this building was a grand one, and for it the honor belongs to Bishop Galloway and to the ladies of the church, who so earnestly co-operated with him. Bro. Watkins did his whole duty while here. Dr. Andrews, when he took hold, set fire to all the bridges in his rear, and saw nothing ahead but the magnificent building that now adorns the spot where the old Methodist Church in Jackson once stood. All the pastors named did their duty nobly; the women, as they always do, did theirs grandly, and the brethren helped all they could. The building proper is sixty by forty feet, with a seating capacity of 576; spire on southeast corner, 127 feet high; vestibule under front tower for main entrance; entrance also through vestibule under tower containing spire in southeast corner; pastor's study in northeast corner; lecture and Sunday-school room, capable of seating 300 persons, immediately in rear of and attached to main building, with front entrance through vestibule under northwest tower. The building is of brick, covered with slate; the inside walls and ceiling most beautifully and appropriately painted; lighted with gas through two most beautiful coronas, hung longitudinally in the centre of the main auditorium. The floor is covered with elegant body Brussels carpeting; the seats are made of walnut and maple, arranged in semi-circular form, with wide centre aisles converging from front entrance to altar, and aisles on either side. The lectern is of the most modern style, elegant in finish and beautiful in design, as are also the pulpit chairs, all of which are private donations.

May 15 was a day long to be remembered by the citizens of Jackson generally, but more especially by the Methodist congregation. The day was ushered in with a cloudless morn, and the sun rose with a dazzling splendor unsurpassed. Before the hour of ten, notwithstanding the services would not begin until eleven o'clock, the congregation began to gather. Not only did our own congregation "congregate in force," but the Baptists, the Presbyterians, the Disciples, the Episcopalians, the Hebrews and the sinner came in crowds until every aisle, vestibule, side entrance and every other place was jammed and packed to an intensely uncomfortable degree. The seating capacity of the church is 576, but not less than one thousand persons managed to get within seeing distance, at least, of the Bishop. Around and on the pulpit platform was seen the venerable John G. Jones, the oldest preacher in the Mississippi Conference, now in his eighty-third year, and who, more than fifty years ago, preached the first sermon in the old church which stood upon the very spot where the new one now stands; Rev. J. L. Forsythe, the next oldest; Rev. W. E. Ballard, Rev. G. F. Thompson, Rev. F. M. Featherstun, D. D., Rev. J. W. McLaurin, Rev. A. F. Watkins, and then our own beloved pastor, Rev. C. G. Andrews, D. D.—all having once been pastors of this station. The services began with a voluntary by the choir; then the reading of the 78th hymn by Dr. Featherstun, and after the singing of same, prayer by Rev. W. E. Ballard; then the reading of the Scripture lessons as laid down in the ritual for dedication services, by Rev. John G. Jones; then the reading of the 887th hymn by Rev. J. W. McLaurin, followed by the singing of the same, in which the whole congregation joined with a zeal most truly refreshing and joyous. The Bishop, our own Bishop Galloway, whom we all love and in whom we all feel a just pride, arose and read for his text I Chronicles xxix, 3: "Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house." During the delivery of this sermon the attention was so strict and the silence so great that had a pin fallen in any part of the house it might easily have been heard by the entire congregation. The sermon was a grand one, the Bishop seemingly surpassing many of his grandest previous efforts. Notwithstanding his congregation was composed of all the different denominations in the city, yet all wore expressions of pride, pleasure and perfect satisfaction. The allusions, by the Bishop, in his sermon, to the old church building, its hallowed associations, its members that had gone up to glory, and the many ties that made the spot a consecrated one, were so grand, so beautiful and so pathetic, that very many eyes were suffused with tears, and all most solemnly affected. The occasion was a grand one, and long to be remembered by the large congregation in attendance. At the close of the sermon the pastor, Rev. Dr. Andrews, announced that the house would now be dedicated to the worship of Almighty God, when the officers of the church, consisting of J. P. Stevens, W. L. Nugent, W. L. Hemingway, H. H. Hines, W. A. Whitfield, F. P. Barr, A. G. Moore and George S. Green, stepped forward around the chancel railing, in front of the Bishop, and presented the same to him, when he formally dedicated and set it apart for the worship only of the living and true God. This service was most solemnly beautiful and impressive. The Doxology was then sung, and the vast congregation dismissed.

In the afternoon, at 3 o'clock, a "Children's Day" service was held, the exercises being in accordance with the programme arranged and sent out by the Southern Methodist Publishing House, at Nashville. Several good talks were made, especially by Bro. Watkins, of Brookhaven, and young Bro. Featherstun, of Brandon. The day's exercises wound up with a good sermon at night, to a large congregation, by Bro. W. E. Ballard.

The day will long be remembered in Jackson.

ATCH. ATCH. ATCH.

From Dr. Cottrell.

The sentimental mood is, perhaps, not the best in which to write for the press. It is that mood that has me this morning—this Saturday, May morning. What is the cause—the occasion—of it? One may be as much at fault in an endeavor to analyze subjective conditions as in reckoning the objective reasons for his moods; but in this instance, slow recovery out of the agonies of RHEUMATISM! (print it large) coupled with meditations and memories which news of the death of Dr. McFerrin has aroused, account for the mellowness. Simple softness might be the word from one less partial to the writer. Terms are fraught with power. There may be softness from greenness, and from rottenness. We are wont to term our own soft moods, mellow moods; and it is benevolent for us to take it turn-about in allowing each other the best terms to characterize his conditions of mind and spirit.

Those who have been agreed with Dr. McFerrin, and who have regarded him as the regulator in the machinery of Methodism, may be expected to speak and write pronouncedly in regard of the effect of his definitive course and his uniform utterance; but this is no reason why others who have had another philosophy and who have spoken and written contrary, may not, from the heart, render just and generous tribute. Controversies have been many, and in the heat of dispute, touching dogmatic and economic issues, there has transpired what ever be incident to such engagements. We are all human. It is well we should avoid betrayal into what may be properly termed inhuman. Quite as important that we should not affect, whilst in the flesh, to be transhuman or superhuman. Were I to mention all that I admired in Dr. McFerrin, the eulogy would be above and beyond what would have been delicate during the time he read the Advocates. It was seldom we met that we did not take a turn—a tilt—on points we both deemed vital; and when I say that through it all he grew upon my regard and affection, I render him about the highest tribute I can conceive. He lived to see incorporated into our Methodism quite abundantly what he deemed adverse to its welfare and efficiency. He lead the opposition to the schemes urged by McTyeire, Myers, Doggett and others, which prevailed at the General Conference of 1866, at New Orleans; but he lived to see that no detriment was wrought. It was not he that suggested, through the press, that such as those I've named should rather withdraw from the Methodist Church than urge the changes then proposed; and, therefore, the indignant protest of Bishop Andrew against such a suggestion, which he pronounced from the chair, to the General Conference, lit elsewhere than on the head of the great champion of old Methodism. He could endure; as he could indulge, great plainness of speech.

The last time I had a protracted interview with him was last December, as we went down to Jackson, Tenn., to attend the session of the Memphis Conference. We talked over many matters, and converse grew into communion. His brother, with whom his youth and manhood had been associated, was among the dead of the Memphis Conference, and at the memorial service it was affecting to see and hear the Doctor. His own feet at the brink of the dark river, the eventful past seemed to come up, and I sat and thought of A. L. P. Green, Pitts, Baldwin, Summers, Hamilton, Paine, L. M. Lee, Doggett, and scores of others who were potent in our Zion but yesterday.

I've just read Bishop McTyeire's sermon on the occasion of the Doctor's funeral. Like all that the Bishop has said or written, it is apt, graphic and judicious. Qualification at one point may be considered, as by no means in abatement of the truth. It is this: He who serves most effectively the generation in which he lives is promotive of progress. I suggest that he who provides "new bottles for new wine," is he who most efficiently serves the times in which he lives, in their relation to the times to follow. Where had been Methodism had Wesley mistaken the paths in which the clergy of his church and his day were treading, as "the old paths?" Reversion to antecedent and abiding principles is often occasion of most signal modal changes, and growth seems a process of destruction. When we all learn to defer, courteously, to those who are antipodal to us in opinion, "Conference" will become what the name implies. Do we grow toward this? I apprehend we do.

A two weeks' meeting here, in which Bro. J. B. Whitford, of Princeton, did the preaching, refreshed and renewed us. Several additions to the church, and an awakening to tasks, requisite to advancement, are the results. To-morrow is Children's Day: and as this rheumatism may allow me, I hope to have joy with them. When Bishop Keener prophesied that "the church would yet march through the beautiful gates of childhood to the conquest of the world," he yielded one of the most delightful of the many sayings which attest his genius.

JOSEPH B. COTTRELL.

CADIZ, KY., May 11, 1887.

Church Extension vs. Conference Claimants.

It seems that church extension is the leading idea in the church at this time; but it does appear to me that there is another matter of more vital importance at the present, and I am astonished that our leading men don't see it. I believe it as much as I do I exist, that if something is not done, there will be a revolution of some kind in the church. I mean suitable provisions for our old worn-out preachers. You remember the story of the old gray horse? Well, I will relate it anyway. A millionaire in Chicago had a very fine gray horse he drove in his carriage through the city. He had old gray dressed up with bows and ribbons; but at last old gray became old and worn out and an expense. His master had him carried out on the commons and turned loose to shift for himself; but old gray was too well known by the people to let him starve. They took and led him down the streets where his master could see what they were doing. They had him dressed up, and a collection taken up for his support. The indignation of the people was so great his old master was glad to take care of him.

Now, I will ask what is the difference between old gray and another case I will relate. A man entered the itinerant ministry when young, with a limited education; no prestige of any kind to back him up. He had to paddle his own canoe. He served in every pastoral relation in the church—on missions, circuits, stations, districts, for thirty-four years; and in those years he, in connection with the colleagues he had, took over thirty-two hundred persons into the Methodist Church; but circumstances forced him to retire from the pastorship of the church. As such, he had to step down and out; penniless, homeless, sick, worn out, and at a time, too, of the greatest monetary depression that was ever upon the country; every avenue in which there was supposed to be a dollar a half dozen young, strong, able men was there waiting for the place. One evening a postmaster was found to be a defaulter. Next morning eight petitions going round for the place; but who knows or cares how or where that old itinerant lives. Not a stroke of a pen was ever made against his moral character in Church or State. Well, I will give you some idea. He walks down the street with the pastor of the Methodist Church, with a salary of seven hundred dollars; comes to a blacksmith shop. The blacksmith said to his pastor: "Go, get a dozen oranges on my account. Take them to the family." The old itinerant brings a plow to sharpen. "How much is the price?" "A dime is the usual price; but your plow is very rusty. I will charge you fifteen cents."

Now, Mr. Editor, I will try and come to the point. I speak as unto wise men. Judge ye what I say: From the beginning of the Methodist Church up to recent years, when it became necessary for a traveling preacher to have a home, he had to get one at his own expense. It became his property, and he could stay in his home as long as he pleased. As such a great cry was gotten up against a local itinerancy, to meet this contingency the parsonage question was sprung, and it became very popular as such. To-day there is scarcely a pastoral charge anywhere that has not a parsonage, and now we don't have hundreds only, but thousands of preachers going round from one parsonage to another; but how soon will be the years when these thousands of preachers will reach a condition of life when they, too, will have to step down and out? Then what? Will our great leading men submit to such? They can't all be made Bishops or get a connectional office with a fat salary. We have too many of them. I don't believe they will take the place of old gray out on the commons. Some few of us little fellows have to do it now; but that time I am speaking of is coming, and if the Mississippi Conference was assessed ten thousand dollars a year to secure homes for these old worn-out preachers that spent their long, toilsome life in its service, and brought up the church to what it is, instead of for building fine churches in large towns and cities to pamper the pride of the people, then their storehouses would be filled with plenty. There are many of our old preachers that ought to be superannuated. They believe it; but it is to superannuate and starve as such. They will hold on until they are forced to do so. Another trouble: When a preacher becomes superannuated he is cast off like an old suit of clothes, not recognized any more as he once was. Now, these things are talked in private circles. Why not let the facts be made known? I know these are plain truths. Some will be ready to kick at them; but that don't change the facts.

A. B. NICHOLSON.

THE MISSIONARY SPIRIT.—The Alabama Christian Advocate closes an interesting and instructive article on this subject with this significant paragraph:

"Every sign of the growth of the missionary spirit is a good ground for rejoicing, but there is danger of being misled and deluded by the parade of big figures so common these days. We must do better or stop shouting, for the fact is the church of to-day is, in proportion to its resources, behind the church of a half century ago."

We once read that a member of the British Parliament made the statement "that nothing told so many falsehoods as figures, except facts." We would emphasize the above warning. "The parade of big figures so common these days" will deceive the "very elect." In this connection there are two established facts which ought to open our eyes a little. The Book Agent reports we gained last year over 75,000 members. The treasurer of the Mission Board reports that the debt of the Board has been very *largely increased* since last year's report. Does increase of debt indicate growth of the missionary spirit?

Notice.

MR. EDITOR: Please announce through your paper that the Annual Convention of Woman's Foreign Missionary Society, Louisiana Conference, will be held in Ruston, beginning on Friday, July 1, and continuing four days. The society at Ruston has extended a cordial invitation, and it is the duty of every auxiliary to send a delegate.

Visitors are invited.

MRS. C. J. FOSTER,
Cor. Secretary.
E. J. PULLILOVE,
President.

The warm sunshine and the gentle zephyr may melt the glazier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.—Herder.

Christian Advocate.

THURSDAY, JUNE 2, 1887.

SUNDAY.

—By S. S.

Dear Lord, we thank thee for this holy day,
The day thyself hast made and kept and blest.
We lay aside our week-day toil and care,
And greet with joy this day of sacred rest.

Make this a Sunday to our darkened minds;
Shine with bright beams of warmth and love
Into our burdened, earth-bound hearts,
And draw us nearer to thyself above.

Make this a Sabbath to our weary frames,
A rest-day full of glad and peaceful calm;
An emblem sweet of heaven, our better home,
And for the week to come a strengthening balm.

May this a first day be in better things,
A new beginning in our work for thee;
And in our busy lives and service here,
More wholly consecrated may we be.

And so, dear Lord, may all our Sabbaths here
Bring light and joy and hope and rest and peace
To every weak and weary, troubled soul,
Till earthly work shall end, and Sabbaths cease.

—Christian at Work.

The Sunday-School Lesson for June 12, 1887.

BY C. G. ANDREWS, D. D.

THE COMMANDMENTS—THE FIRST TABLE.

Exodus xx, 1-11.

GOLDEN TEXT: "*Jesus said unto him, Thou shalt love the Lord thy God with all thy heart.*"—Matthew xxii, 37.

CONNECTIVE AND EXPLANATORY.

The history of the journeyings of the children of Israel from the time of the institution of the manna to the giving of the law is full of instructive and exciting incident. From the wilderness of Sin, where their cry for bread was answered by the giving of manna, they journeyed to Rephidim, where there was no water for the people to drink. As before, they began to chide Moses, holding him responsible for all their troubles. Moses carried their cry to God, and received instructions to smite the rock in Horeb with his rod. He did so, and the waters gushed forth an ample supply for man and beast. In procuring the water, Moses was guilty of an act which entailed a life-long disability upon him and prevented him from entering into the promised land. The exact character of the sin has excited discussion. Some say it was because he smote the rock twice instead of once; others say it was because he spake harshly to his people, "Hear now, ye rebels;" still others say it was because he ascribed the miracle to himself: "Must *we* fetch you water?" All these opinions point out the state of mind from which resulted the sin, as it is authoritatively declared in Psalms cvi, 33: "Because they provoked his spirit, so that he spake unadvisedly with his lips."

At Rephidim occurred the memorable contest between the Israelites, under the leadership of Joshua, and the Amalekites. While Moses held up his hands Israel prevailed; when his hands hung down Amalek prevailed. Aaron and Hur stayed up the weary hands of Moses, and the Amalekites were utterly routed. "And the Lord said unto Moses, Write this for a memorial in a book." This memorial teaches its beautiful and impressive lesson even unto this generation. The Lord of hosts is the source of power; glorious victory the result. The intermediate steps are: (1) The spiritual intercessor pleading; (2) his associates with their help and sympathy; (3) the leader planning the campaign; (4) the rank and file executing the order. "To every man his work." "All at it, and all the time at it." Moses ascribed no praise to his intercession, although it was the direct medium to convey the power; nor to the staying up his hands, although without it the connection was broken; nor to the valiant captain whose military skill was essential; nor to the host whose charges swept the enemy from the field; but he "built an altar, and called the name of it Jehovah-nissi"—the Lord our banner.

Jethro, the father-in-law, brought to Moses in the wilderness his wife and two sons. They exchanged cordial greetings, Moses recounting "all the travail that had come upon them by the way," and Jethro rejoicing in "all the goodness which the Lord had done to Israel." Jethro's sagacity relieved Moses of much of the drudgery which was wearing his life away. He caused him to appoint magistrates under him who should adjudicate all smaller matters and bring the more important and difficult ones to him.

From Rephidim the Israelites went unto Sinai. It must have been with peculiar feelings that Moses approached this memorable place. It was there that he had received his Divine call; there he saw the burning bush; there he had been told that he should serve God upon this mountain. As he looked back over the dangers by flood and field; over the murmurings and marchings; over the temptations and the triumphs, and realized that the Lord had brought him through all and was now about to redeem his promise, doubtless feelings of gratitude and of exultation strove for the mastery.

Sinai, or Horeb, as it is interchangeably called, is a point of exceeding interest. God seems to have chosen it as a favorite place for communing with his servants. It was there he appeared to Moses as mentioned above, telling him to take off his shoes because the ground was holy; there he bade him smite the rock; there he made a covenant with his people; there that Moses prevailed with God to spare his people, using those words that seem almost audacious: "If thou wilt not forgive their sin, blot me, I pray thee, out of thy book." It was on Horeb, also, that Elijah stood when the Lord passed by in the wind and earthquake and fire, and spake to him in a still, small voice. This lesson tells of a still more important event, even the giving to the children of Israel, and through them to all the children of men, the laws for the government of their lives, written by the finger of God upon tables of stone, and called

THE TEN COMMANDMENTS.

Verse 1. "God spake." In addition to writing the law, God proclaimed it orally to the people. The words, of course, were similar to those used by man's voice, because the people understood them: yet they were accompanied by such a majestic display, by such a terrifying evidence of the presence of Jehovah, that the people said to Moses: "Speak thou with us; but let not God speak with us, lest we die."

2. "I am the Lord thy God." A forceful and appropriate preface to the book of commandments. How impressively is taught the absolute right of God to issue commandments! He is "the Lord thy God, which brought thee out of the land of Egypt." Creator, Preserver, Deliverer.

THE FIRST COMMANDMENT.

Verse 3. "Thou shalt have no other gods before me." The ten plagues sent upon the Egyptians were intended specially to overthrow their idolatry. They were aimed at the destruction of the objects they worshiped, and right terribly did they accomplish their purpose. They were dragged down from their pedestal of reverence and made to be loathsome and offensive. The sanctity with which they were invested as benefactors was ruthlessly torn away, and they were exposed as objects of cursing and bitterness. On the other hand, the living and true God had proved himself equal to all their emergencies and appeared now unto them as deserving of their supreme homage, because of his own perfect attributes and of his kindly offices to them. Thus has it ever proved, and thus will it ever prove, that the gods of this world are utterly unable to provide for the wants of men, and that he who trusts in them is only leaning upon a broken reed, which will pierce his side, but give him no support.

THE SECOND COMMANDMENT.

Verses 4, 5, 6. "Thou shalt not make unto thee any graven image." Make in order to bow down to them. By Moses' direction the figures of cherubim, brazen serpents, oxen and other things were made without condemnation; only the bowing down to them made the sin. Heaven above, earth beneath, water under the earth, is very sweeping and comprehensive. No possible conception of anything anywhere is worthy of the worship of man made in the image of his Creator. "A jealous God." The term "jealous" applied to a human being carries along with it a damaging sense. It does not mean that God feels a sense of unhappiness or injury because worship is paid to any other being; but it means that homage rendered to aught else, which is deserved only by him, brings disability upon the idolater himself. It is sometimes said of a certain profession or calling in life, "It is a jealous profession." The ministry or the law is a jealous profession, which means that no man can ever succeed at either who divides his attention. In this sense God is jealous. No man who bestows a half-hearted service upon him can ever receive his highest blessing. "Visiting the iniquity of the fathers upon the children." This is not in the sense of vindictiveness, but simply in the ordinary course of nature. The man whose disregard of the laws of health brings disease upon himself, will naturally bequeath it to his children. Consumption and scrofula descend to children. The children of an inebriate are sometimes born with a taste for intoxicants. "Shewing mercy unto thousands that love me." Those who keep God's commandments will be happy in this world as well as in the next. They will be successful and honored and loved.

THE THIRD COMMANDMENT.

Verse 7. "Thou shalt not take the name of the Lord thy God in vain." Sometimes ministers in the sanctuary use the name of the Creator irreverently. In common conversation the flippant mention of the sacred name is a violation of this commandment. Any use of it which is not intended for worship, or instruction or solemn judicial affirmation, is forbidden. The use of this holy name in profane swearing is inexcusably wicked and abominable. A quaint preacher, illustrating the silliness of profane swearing, said: "The devil baits his hook with whatever his intended victim likes. When he wants to catch a miser, he baits his hook with a dime; when he wants to catch the drunkard, he uses a bottle of wine; but when he wants to catch the profane swearer, he throws out the naked hook, and the poor fool bites at it."

THE FOURTH COMMANDMENT.

Verses 8, 9, 10, 11. "Remember the Sabbath day to keep it holy." "Six days shalt thou labor." The affirmation to work six days is as binding as to rest one. One day of rest in seven has been shown to be necessary for the well-being of man and beasts apart from any idea of worship. Continuous work impairs the elasticity of the body and brings on premature age. By actual experiment it has been ascertained that for a given length of time men and beasts can do more work in seven days by resting one than they can by working on continuously. Then the Sabbath is to be hallowed as a day of worship when the thoughts must be upon God. Just as little service should be done upon this day as possible. The Savior took care to teach that it must not be regarded superstitiously; that works of mercy and works of piety were proper and right upon the Sabbath. But secular business, whether it employs the mind or the body, should be given up. Blessings, temporal and spiritual, will attend the man who hallows the Sabbath day. Isaiah beautifully writes: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Old Maids Again.

In a recent issue of the ADVOCATE we find the following: "It is far better to be an unmarried woman than to become an unhappy, discontented wife." Again, "Many would not exchange this freedom for the most devoted husband in the world." The first quotation is a statement of the editor of the Watchman, from which the article is taken, and is grounded upon the declaration of a female physician, who says she "will have the best or none." These quoted statements are made in view of the fact that marriage is the fulfillment of one of the highest callings of our nature.

After God made Adam in all of his original beauty and great intellectual and physical powers, every effort of which was attended with exquisite satisfaction, nevertheless, the Infinite saw there was one thing more necessary to round up and perfect his happiness—even in a paradisiacal garden—and that was a wife. His social, intellectual and moral well-being demanded it.

A woman, therefore, who has made up her mind never to marry has begun a process which dwarfs, more or less, those vast humanistic qualifications mentioned above. If anyone wishes to become acquainted with the evils and wretchedness of celibacy, let him read Taylor's "Monachism."

It is a recognized fact that any function of the soul or body unused sets up a process of decline, and then decay. Marriage brings into healthful and happy exercise a hundred splendid elements of man's being which nothing else can. Allusion is made to the delightful home of two old maiden sisters—Alice and Phœbe Cary. They were poets, and have left to the world, as their only legacy, some small works of good fiction, and one or two indifferent poetical productions. In a hundred years they and their works will be buried and forgotten beneath the immense accumulation of literary trash. Ask a mother who has a boy bursting into the sweetfulness of manhood what estimate she puts upon him. Would she exchange the love and veneration of that young heart for Alice's and Phœbe's happiness and the ephemeral reputation these girls have left their friends and generation? Certainly not. Her language would be, should a proposition be made to build her a world and install her perpetual queen, provided her boy's love and being were blotted out, Never, never! A poor husband, therefore, is a thousand times better than none. It is said, "Celibacy is better than to be an unhappy, discontented wife." But we ask, What right, in this Christian country, has a woman to be "unhappy and discontented"? This looks like a gratuitous slander upon the millions of happy and contented homes in America and Europe.

Paul says, "I have learned in every state to be content." Here we have a lesson enforced on all, whether married or unmarried. It is also the privilege of all. If Paul, amid his hunger and thirsting, nakedness, cold, peril, shipwreck, imprisonment, stripes and abundant, hard, unrequited labor, could say, "Thank God, having food and raiment, I am content," so ought also all in this heaven-blest land "be content with such things as they have," even with a scolding, discontented and ungrateful old maid in the house.

In conclusion, let us look at something Divine. See how beautifully the Psalmist describes the happiness of a Hebrew home: "Happy shalt thou be; it shall be well with thee. Thy wife is as a fruitful vine by the sides of thy house: thy children like olive plants round about thy table." "Lo! children are the heritage of Jehovah, the fruit of the womb, a reward: happy is the man that hath his quiver full of them."

This is the estimate God puts upon matrimony; and it stands in strange contrast with that of the sensible female physician.

J. W. M.

A Reminiscence.

Bro. W. B. Lewis has written an article for your paper, of April 21, in which reference is made to a revival of religion under the ministry of the sainted George D. Wade and myself, at the time and place where he was converted some thirty-two years ago. There was one striking incident in connection with that meeting. Likely Bro. Lewis does not remember, as he was quite a boy at that time. We had but two services a day; lunch on the ground. On Tuesday evening some one came to me, and said: "We want you to go to Uncle Quincy Lewis'. We want to have a prayer meeting there tonight." So I did. Bro. Lewis said his mother was quite demonstrative. Yes; she was all demonstration when it came to religion, for she was a matriarch indeed, in whom there was no guile; a grand old saint of God, whose light did not only shine, but burned and flashed out in rapturous joy. As such, about the setting of the sun, she took several young women down in a hollow in the woods to instruct and pray for them. Bro. Wade and myself were sitting on the gallery waiting for the congregation to come, when one of those young women began to shout. I said to Bro. Wade I would go down there. "No, no," he said; "there are none but women there." About that time another began shouting. I started. I did not wait to go by the gate, but jumped over the fence; and went where they were. This was the year I was married; and my wife was in the crowd. She professed to have been converted, but up to that time I saw but little evidence of it; and I was concerned about it. But directly I got there she began shouting, and was so happy. It overcame me so I lost my mind. How long I remained in that condition I know not. When I came to myself, the whole congregation was there; the moon was shining; too late to go to the house to hold services. I don't remember whether anyone named it to me or not, but there was a little rise in the ground. We sometimes call it a "knoll." I took my stand upon that, and made a little talk. I then made a proposition that if anyone there wanted religion, to come and get down there, and we would pray for them. There came up twelve; and it was not long before eleven of them were up praising God. The twelfth one would not acknowledge he was converted, but said he felt a change; and until this day he has made a good member of the church. Three out of that number became preachers—H. P. and W. B. Lewis, of the Mississippi Conference; James Y. McNabb, a local preacher, who died in the army. Not one of the twelve turned back. Several of them have crossed the last river, and, before this, have hailed their old pastor, under whose ministry they were converted, on the shining shore. Happy meeting! O how bright in memory are all those scenes of long ago! The tones of the mellow voices of loved ones gone comes stealing around us until the whole atmosphere becomes one intense and mournful melody, as they whisper to us, Would you know where we are? Yes, yes, Mr. Editor, will it not be at least part of the joys of heaven for old friends to sit down in the kingdom and recount those events of this life when standing side by side in the battle of life.

A. N. NICHOLSON.

"Charbone."

There are some things known about this most dreadful disease, but many more still that are unknown; hence, endless and conflicting conjectures and theories, etc. "Charbone" is a name for a kind of blood-poison that is injected in the system by the bite of the buffalo gnat. This disease may be communicated to all kinds of stock, and to man also, by means of bites, both of gnats and mosquitoes, whose lance has already been drawn from an infected animal, and is so charged with this virulent poison as to infect the lance and insect, so that its bite in turn inoculates the last bitten. This fact has been clearly demonstrated in eight cases out of the nine that have occurred in the neighborhood of the Colony. Again, it appears in two distinct forms, to wit—that of external and internal.

The external form is more easily managed. It usually appears in a slight swelling which generally spreads very rapidly; but, if taken in time, yields readily to treatment.

The internal form is very stealthy and rapid in its movements, giving but little, if any, sign of its existence until the animal (if a cow), falls, giving signs of great suffering, with an occasional spasm, expiring in from twenty to eighty minutes.

In this neighborhood at least ninety-five per cent. of those taken with the last-named form of this disease have died.

The following is somewhat of a summary of the loss in the way of stock: Horses, mules and cattle, about 250; hogs, sheep and goats, about 1,000.

The following is a list of the persons afflicted with this fearful malady. The two first mentioned cases were fatal ones; one an external and the other an internal case. It is useless to attempt to give a pen description of the sufferings of these persons, and the treatment given; suffice it to say, all was done for them that could be done; but to no effect. The disease was rapid, and the suffering untold. The victims are Marion McCallum, son of Mr. G. M. McCallum, and Mr. Ed Ambleton.

The following are recovering, but slowly; are afflicted with boils—nature's remedy to purify the system, to wit: Dr. W. Y. Cosper and wife; Mr. G. M. McCallum and wife and little son, Wat McCallum; and Mr. S. Jarrett.

There are other portions of the country that have suffered with this disease; but this community was the greatest sufferer, and has our sympathy and prayers.

Our crop prospect is fine—never better—and we have some signs of progress in church work generally. May God bless the church and prosper the people!

T. H. M'CLENDON.

WEST MONROE, LA., May 20, 1887.

Woman's Work.

MR. EDITOR: I have thought for some time I would write you about the woman's work at Carrollton, Miss. We have two interesting missionary societies.

The Woman's Missionary Society was organized November 7, 1886, with eighteen members and five honorary members. It now has twenty-seven members and sixteen honorary; total, forty-three, showing an increase of twenty members since its organization. There are sixteen subscribers to our Woman's Missionary Advocate. We have had two public meetings—both being instructive and entertaining. At our last public meeting we made our beloved pastor a life member. It was quite a surprise to him, as the money had been collected beforehand, and he knew nothing of it until at the close of the meeting he was presented with a certificate of life membership. Bro. Lewis is always at our monthly meetings to assist and encourage us.

The Juvenile Society, Galloway Gleaners (named in honor of our beloved Mississippi Bishop), was organized about three months ago. It now numbers twenty-seven members. The children take great interest. It is wonderful to see how much money they bring in from their quilts and thank-offerings. At the last meeting they brought in $3 90, not counting the monthly dues. They always take part in the public meetings of the Woman's Society, and work anyway and anywhere they are told. May God bless the little lambs, and make useful workers out of them to carry on this work after we have gone to our rest!

Another great work has been, and is being, accomplished here. We had a Ladies' Aid Society, but have adopted the name "Parsonage Society;" and will give one-half of the money we raise to the connectional work, and use the other half on our parsonage. This society was organized several years since by a few of the faithful to *furnish* a room for our pastor. We soon bought a parsonage, and have put it in thorough repair, and furnished it throughout, besides carpeting our new church, and buying the pulpit furniture.

We have a ladies' prayer meeting that meets every Tuesday afternoon. We have precious seasons of grace at these meetings. To God be all the praise and glory for his abundant mercies! We are in hearty sympathy with the week of self-denial, as suggested by Bishop Galloway. With best wishes for the editor and all the readers of *our* ADVOCATE, I am,

Yours in the work,

EVA R. BINGHAM.

From the Work.

GRAND CANE, LA.

MR. EDITOR: We are thankful to report things going on well on Grand Cane circuit. We have six good Sunday-schools. So much can not be said for regular prayer meetings, however.

The people have been very kind to us. They have bought and furnished a comfortable parsonage in Grand Cane. The people all over the work have shown an unselfish spirit in this. Among others, Rev. T. W. Scott, local elder, and many Baptist, Presbyterian and Methodist ladies, deserve especial mention for their zeal and tireless energy. We are praying now for a great awakening and a gracious revival all over the work.

Bro. Wimberly did a good and faithful work here last year. We hope to reap of his sowing.

We would be delighted to have you at our District Conference. Please come.

A. T. GALLOWAY.

WESSON, MISS.

MR. EDITOR: You ask for items from the work. This is the response:

1. Accessions, to date, thirty-three, with nine applications for membership pending.

2. Two young men admit the call to preach, and will doubtless apply for license at our next Quarterly Conference.

3. Finances well up.

4. No "storms," nor "poundings," but an uninterrupted succession of deeds of kind thoughtfulness.

5. A kitchen added to the parsonage improvements, and adding greatly to the comfort of the parsonage inmates.

6. We confidently expect Wesson and Beauregard to lead all the other charges in the Brookhaven district.

T. L. MELLEN.

MAY 21, 1887.

BETHEL CIRCUIT.

There are seven churches on this charge, most of which are in a properous condition. There is a very good Sunday-school at each appointment, some of which are very prosperous. There has been only about seven accessions to the church up to date. We are looking and praying for a great revival all over this charge. May God be with us and help us to take the world for Christ.

R. A. BRELAND, P. C.

WELCH, Mississippi.

The Missionary Quilt.

Reports concerning the missionary quilt enterprise are quite encouraging. It is hoped the ladies who have the management of the work will have their quilts completed in due time and that, at least, $10 will be collected on each quilt thus made, on or by Thanksgiving Day, for the cause of missions. Thanks to ministers for their kindness.

COUSIN CATE.

Worship in Song.

The truth is, singing is a part of our public worship. At a concert, we listen and criticise. We go for that purpose. We have nothing to do but pay our money, and get the best we can. The singers are performers, and we are the auditors. In the church, we are worshipers, and not mere auditors; and performers in the orchestra, the pulpit, or the pew are an abomination and a mockery. The hymns are before the eyes of the people, they know the words that will be sung and they are for the people to to sing. And where this part of the worship is removed from them, either by their authority or consent, there is a withholding from God of the service that is due. There need be no arraying the congregation against the choir, but a blending of the two. The choir is needed with the organ, not to do the singing, but to lead the congregation. Let it be a good choir and well trained, and let it sing with its best skill; but be it remembered that its only office is to lead, and not perform. Scattered through the pews, in almost every church are voices as sweet and musical, belonging to persons as well instructed, as any that are in the choir: and these voices have no right to be silent. We should place the hymn book in the hands of all our children, and teach them to sing with us the songs of Zion. Then, when is read from the Scriptures, "O, come, let us sing unto the Lord," the words will have a deep significance; and they will meet their proper response in our dealing with the songs of the sanctuary. There are churches where these words are not needed. There is a refreshing glow and earnestness in their worship. Their choirs will sometimes open with a chant or an anthem, but the three hymns are held to belong to and to be for the congregation. A new tune is occasionally sung, but it is repeated until it is made familiar. Far, with harmony of plan and effort, it is intended that all the people shall praise the Lord. So may it be in all our churches, as it is with them that sing the new song before the throne.—Musical Herald.

Says Frank Siddall: "I inhale Compound Oxygen nearly every day of my life, it invigorates the nerve centres. My capacity for work increases, and also my enjoyment of life. I go up to Drs. Starkey & Palen's office at any hour that I am able to get away from my office. I prefer the morning, for its beneficial influence endures throughout the day. Then I come straight back and buckle to work again. I am a well man now, and continue its use only as an invigorator; but both my wife and son have tried it (the former for serious complaints) with the most satisfactory results.

"Dr. Starkey left a lucrative practice to apply the fruits of long researches; and if he had advertised as I have done, he would now be a millionaire. But he and his partner, Dr. Palen are well known. Here is Judge William D. Kelley, 'the father of the House of Representatives,' as he is called. Ask him."

"Yes," said Judge Kelley, "I can endorse all that Mr. Siddall has said about the benefits of Compound Oxygen, for it was the means of restoring me to health after everything else had failed, and I thought I must die. I had frequent *hemorrhages*. But Compound Oxygen came to my notice; I tried it and was saved."

"I have known Dr. Starkey for thirty years," resumed Mr. Siddall. "He is worthy of my most sincere endorsement. But I wish he would advertise his great remedy."

Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., will send their pamphlet of cures and testimonials to anybody who will write for it.

Sorrow was made for man, not for beasts; yet if men encourage melancholy too much, they become no better than beasts.—Cervantes.

Facing Trouble.

"I had plowed around a rock in one of my fields for over five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the ground in which it lay, all because I supposed it was a large rock that would take too much time and labor to remove it. But to-day, when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took my crowbar, intending to poke around and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself; for I do believe that before we pray, or, better, while we pray, we should look our troubles square in the face.

Imagine the farmer plowing around that rock for five years, praying all the while, "O Lord, remove that rock!" when he didn't know whether it was a big rock or a little flat stone. We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when, if we would face the trouble and call it by its right name, one-half of its terror would be gone. The trouble that lies down with us at night and confronts us at first waking in the morning is not the trouble that we have faced, but the trouble whose proportions we do not know.

You Who Lead Sedentary Lives

will find great relief from constipation, headache and nervousness, by taking Simmons Liver Regulator. It is a simple, harmless, vegetable compound, sure to relieve you. Persons of sedentary habits often suffer with kidney affections. If they would maintain the strength of the digestive organs and improve the quality of the blood by taking the Regulator, it would restore the kidneys to health and vigor.

A Letter for God to See.

Who is there that at one time or another has not been in a strait, not knowing how to decide between this or that? Advice is the easiest thing in the world to obtain; indeed, it is so very easy that most every one gets more than is needful. Do we come to a turn in the long lane of difficulty, with a right or left hand to follow, friends are never wanting to show us manifold reasons why the one that they choose is the only one that leads to the best way out. Do emergencies arise that need a careful handling to manipulate them for the best, how many know just what to urge as the wisest and best of plans!

A young man, who had lived only twenty-five years, was in such a place. He wanted to do as God would have him do, because he loved and served him, even although he was king and was seated upon a throne: and as far as he knew how his decisions were wise.

But there came into view another king, who was proud and ambitious, who did not love God, and who desired to conquer all the land with all its fenced cities, and make the young king subject unto him. He sent three of his greatest men to ask the young king in whom he trusted, and telling him that the God in whom he put his confidence was quite unable to save him from his enemies; but offering to be a deliverer to him and his people if they would put confidence in his strength. We can well imagine the advisers that stood about the king, who was so greatly frightened by the adversaries; how some counsel one way, some another; and now he listened to the suggestions of his courtiers as he gave them audience. But after he had read the letter that Sennacherib, the great king of Assyria, had sent to him, containing a mixture of advice and threats, what did he do? Did he sit down and fret and worry? No. "Hezekiah went up into the house of the Lord and spread it before the Lord." And then he prayed over it. And God heard and delivered the land.

Have you any letters for God to see? Have you any prayers to offer? His ear is not heavy that he can not hear, nor his arm shortened that it can not save. There is just as much chance for you to spread your troubles before the Lord as there was for young King Hezekiah. His kingly greatness had nothing to do with his getting deliverance; he just went before God and knelt in prayer, and his prayer was heard. Can you do the same?

David says in a psalm of praise: "O thou that hearest prayer, unto thee shall all flesh come;" that includes us. There is a great deal of comfort in the verse that says: "Your Father knoweth what things ye have need of before ye ask him." There was a time when Moses had pitched the tabernacle without the camp, and he went into it to spread his anxieties before the Lord; and he heard the precious words, "I know thee by name, and thou hast also found grace in my sight." And as if that was not enough to fill his servant's heart to overflowing, God adds: "My presence shall go with thee, and I will give thee rest."

Are you looking for rest, and finding none? Read that verse again: it is God who gives thee rest. When—after death? Oh! no: it is here, now; day by day, when you need it. Spread your letter before the Lord, and ask for help: and you shall surely obtain it.—Christian at Work.

THE ETHICS OF DRESS.—Ought there not; among Christian women, to be greater simplicity in dress on certain occasions, when costly or elaborate attire may place a stumbling-block in the way of those who are poor? In church, for instance, or for shopping, our beautiful satins or lustrous velvets are offenses against fitness and violations of good taste. It should not be in the power of any woman who can obtain a whole and decent gown of any dark and inexpensive woolen stuff, to complain that the dress of her wealthy neighbor shuts her out of the church, because those who can afford the elegant toilet ought to make simplicity fashionable. There are always social occasions which afford opportunities for the wearing of beautiful costumes in the company of those who are not tempted to envy or covetousness by any lack of their own.—Christian Intelligencer.

How many of our most cherished beliefs are like those drinking-glasses of the ancient pattern, that serve us well so long as we keep them in our hand, but spill all if we attempt to set them down!—Holmes.

Women needing renewed strength or who suffer from nervous weakness, will find nothing to help them like Moxie Nerve Food. It is certainly a great invigorator, and will restore a shattered nervous system to a healthful and natural condition in a few days. The physicians say it is the best nerve food yet discovered.

A man's heart gets cold if he does not keep it warm by living in it, and a censorious man is one who ordinarily lives out of his own heart.—F. W. Faber.

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is offered, in good faith, by the manufacturers of Dr. Sage's Catarrh Remedy for a case of catarrh which they can not cure. It is mild, soothing and healing in its effects, and cures "cold in the head," catarrhal deafness, throat ailments, and many other complications of this distressing disease. 50 cents, by druggists.

Some people are like a boy's rocking-horse: full of motion, but no progress.

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ITCHING FIVE LONG YEARS.

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HENRY KNOCHE.

Good Words—From Good Authority.—* * * We confess that we are perfectly amazed at the run of your Hop Bitters. We never had anything like it, and never heard of the like. The writer (Bentley) has been selling drugs here nearly thirty years, and has seen the rise of Hostetter's, Wheeler and other bitters and patent medicines, but never did see of them, in all her days, begin to have the run that Hop Bitters have. * * We can't get enough of them. We are out of them half the time. * * From letter to Hop Bitters Co., from BUSTON, MYERS & CO., Wholesale Druggists, Cleveland, O.

Good for Both.—"We are pleased to say that our baby was permanently cured of a serious protracted case of diarrhœa of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength."—THE PARENTS.

MISERABLE INDEED.

"I do not know a more miserable wretch than I was, in case where persons are sick or pining away from a condition of miserableness that no one knows what ails them or can obtain patents for the boons to be obtained by the use of Hop Bitters. They begin to cure from the first dose, and keep it up until perfect health and strength is restored.

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"I believe it to be all wrong, and to be wicked, for clergymen or any one publicly even to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians and druggists use and trust in daily, we should freely commend it. I, therefore, cheerfully and heartily endorse and use Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."—REV. E. R. WARREN, Scipio, N. Y.

A Good Account.—"To sum it up, six long years of forbidden sickness and suffering, costing $200 per year—total, $1,200—all of which was stopped by three bottles of Hop Bitters taken by my wife, who has done her own housework for a year since without the loss of a day, and I want everybody to know it for their benefit."—JOHN WILLIS, Butler.

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That poor, bedridden, invalid wife, sister, mother, or daughter, can be made the picture of health with Hop Bitters, costing but a trifle. Will you let them suffer?

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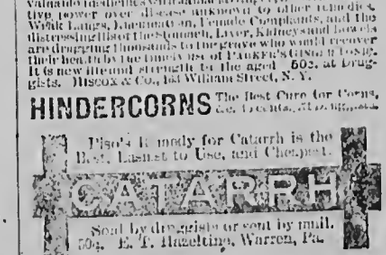

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER. REV. W. L. C. DUNNICUTT.

THURSDAY, JUNE 2, 1887.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

Briefs.

The following is the assessment upon the Annual Conferences for church extension work and missions during this year:

Conferences.	Ch. Ex.	Miss'ns.
Alabama	$ 4,000	$ 13,600
Arkansas	1,900	4,500
Baltimore	3,500	13,600
Cen. Mexican	250	700
Columbia	250	1,000
Denver	350	1,150
East Texas	1,325	3,500
Florida	900	3,000
German Mission	500	1,500
Holston	3,100	11,600
Illinois	250	800
Indian Mission	375	2,016
Kentucky	2,450	8,300
Little Rock	1,950	6,800
Los Angeles	400	1,816
Louisiana	2,100	6,800
Louisville	3,650	11,600
Memphis	3,275	11,500
Mexican Border	250	1,000
Mississippi	2,400	7,800
Missouri	3,425	11,100
Montana	100	250
North Alabama	3,500	10,600
North Carolina	5,225	19,600
North Georgia	5,800	23,600
North Mississippi	2,650	9,450
North Texas	2,200	7,500
Northwest Texas	2,500	6,700
Pacific	1,000	2,816
South Carolina	3,750	13,600
South Georgia	3,750	13,600
S. W. Missouri	1,950	6,800
St Louis	1,575	5,300
Tennessee	5,450	19,600
Texas	1,350	4,800
Virginia	5,000	20,600
Western Virginia	900	2,500
Western	375	1,500
West Texas	850	2,700
White River	775	3,500
China	.....	700
Brazil	.....	1,900
Total	$85,500	$239,298

From the General Minutes we gather the following figures of ministerial relations for the past ecclesiastical year: There were admitted on trial, 280; admitted into full connection, 233; readmitted, forty-two; discontinued, forty-three; located, sixty-two; withdrawn or expelled, twelve. There are 359 superannuated, and 184 supernumeraries, and 3,891 effective, making, in all, 4,434 traveling preachers. There were 145 traveling deacons and 121 traveling elders ordained. There were 143 local deacons and fifty-one local elders ordained, making, in all, 460 ordinations. The increase in the total number of traveling preachers is 107 over last report. There were 33,871 children baptized, and 74,582 adults. This is an increase over last year of 4,325 infant baptisms and 15,827 adult baptisms. There are 11,177 Sunday-schools, being an increase of 555 over last year. There are 77,517 teachers—an increase of 5,544. There are 612,519 scholars—an increase of 50,772. There are 10,951 churches, valued at $13,835,149. There are 2,030 parsonages, valued at $2,247,288.

BEGIN AT ONCE.—Begin at once to do whatever your Master commands. Begin to practice religion. A child would never learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling, or more pungent convictions, or for anything that you read of in other people's experiences. These are all snares and hindrances, if they keep you from doing at once the very first act that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feeling or to do that friend some good? Then try it; you will strengthen yourself, and may bring an unexpected blessing to him or her. In short, you must begin to obey a new Master; to serve a new Savior; to strike out a new line of living, and rely on God's almighty help to do it. When you give yourself to Christ in this whole-hearted and practical fashion, he will give you a thousandfold richer gift in return. Yes, he will give you himself! When you possess Christ you have everything.—Dr. T. L. Cuyler.

The Spirit of Christ.

In the eight chapter of Romans, Paul has written this unequivocal sentence: "Now, if any man have not the Spirit of Christ, he is none of his." We suppose this to mean that the possession of the Holy Spirit is essential to a true disciple of Christ. It is said of Christ that he was "full of the Holy Ghost." His disciple must be filled with the same Spirit. The life of Christ on earth is a vivid exhibition of the work of the Spirit through that life upon the world. It is unfortunate for us, and a hindrance to our personal development in religious character, and a serious barrier to the aggressive movements of the church, that we study the Spirit of religion, as manifested in the lives of men, rather than as manifested in the life of Christ. And it is a very serious error to follow men rather than to "follow on to know the Lord."

The life of Christ among men was the only manifestation the world has ever had of perfect obedience to the second table of the law. Every act and word and movement of that life was a simple commentary on the beauty and utility and power of that law. The works of the Spirit on his human heart were transformed into the fruits of the Spirit in his human life; and these fruits were offered to the hungry souls that waited upon his ministry. Studying the workings of the Spirit in him by their outward manifestations toward men, we find the proof of his love to men in the work he did among them, and for them. The plain truth is, his love for men was demonstrated to be genuine by the deeds of his life; and those deeds were the results of his being "full of the Holy Ghost."

Now, if the disciple has the same Spirit, he will do the same works. The Holy Spirit will not produce one temper in Jesus and a different temper in his disciple. The world has judged Christ by the very law he laid down for the judgment of others: "By their fruits ye shall know them." These fruits of the Spirit are not only the evidences of our love to men, but they are the only evidences to men of our loyalty to Christ. Loyalty to Christ and love to men! These are the two great principles that underlie and permeate and vivify every true religious life. They are the complements of each other. They are the essence of the two great tables of the law given forth amid the Divine splendors of Sinai. They are so closely correlated that it was a matter of surprise to the Apostle John that a man could pretend to be loyal to Christ and at the same time not love his brother. "If a man love not his brother whom he hath seen, how *can* he love God whom he hath not seen?" It is simply impossible to sever "what God has joined together." Love to men is the effect of love to God. If we love God, the effect is sure to display itself. If the effect is wanting, it is because the cause is absent. If we do not love our fellows, it is no use to make protestations of love to God. "He that loveth not, knoweth not God."

The Christian religion is not a one-sided thing. It has two sides: one facing God-ward, and the other facing man-ward. The two tables upon which God, with his own finger, wrote the moral law were exactly alike in size and shape and weight. The inscription on the one balanced the inscription on the other, so that they are in perfect equipoise forever. John puts the case in this way: "This commandment have we from him, that he who loveth God, love his brother also." There is no other way to do.

The fruits of the Spirit are manifested more largely under the second table of the law than under the first. In our work for men we declare the character of our religion; and here the world, as well as our Lord, passes judgment upon that religion. Love and long suffering, gentleness and goodness, meekness and temperance are the graces that are developed in keeping the precept: "Thou shalt love thy neighbor as thyself." These graces the Spirit of Christ produces in every heart of which he has possession. And when these graces flower out in the life, in deeds for the good and salvation of men, we may say truthfully, We are his.

Christianity Dying Out in This Country!

The Independent has lately given the statistics of the different churches in the United States. It having been often asserted that "the religion of Christ has lost its power," we reproduce part of the Independent's editorial for the comfort of any who entertain gloomy views in regard to the successful propagation of Christianity in our country:

Four years ago we presented statistics, showing that our churches, not including several denominational fragments, independent congregations, the Jews, or Mormons, had 115,610 churches, 81,717 ministers, and 17,267,178 members. The totals for the same bodies are now 132,435 churches, 91,911 ministers, and 19,018,977 members. We do not claim that the figures are in all cases exact. Estimates have, in some instances, to take the place of actual count; but the returns, as a whole, are to be relied upon as closely approximating the truth. No deduction has been made for members in mission fields abroad; but, on the other hand, the Methodist statistics of members do not include the ministers, and the Congregational statistics do not include the missionary membership of the American Board.

The gains of the four years are magnificent. The net increase of members is 1,631,799. That is, the churches have in this period not only received enough new members to make good their losses by death, discipline and otherwise, but to increase the number of professing members by over sixteen hundred thousand. This allows, as will be noticed, only a comparatively slight gain to the Roman Catholic Church. Sixteen hundred thousand increase in four years is at the rate of 407,949 a year, or 1,117 every day in the year, or 46 every hour in the day. Is not this a grand demonstration of the propagating power of Christianity?

The increase in churches has been 15,325. This means a gain of 3,831 every year, and more than ten every day. And every new society means a new building, a new building means an investment of money, and such investments mean faith in the present and future of Christianity. The increase of ministers is 9,694, which is about twelve per cent., and is at the rate of 6½ a day, or 2,423 a year. This, too, is an indication that the alleged decay of faith is purely imaginary. The churches must have some vitality if they can go on adding 2,400 ministers every year to the great army already in commission and furnish means for their support.

The table of net gains shows that the Methodist family is at the head of the list, with the Baptists second, the Lutherans third, the Presbyterians fourth, the Episcopalians fifth, and the Congregationalists sixth. The order is a little different if the various families be arranged according to present strength in numbers. The Methodists are first, the Roman Catholics second, the Baptists third, the Presbyterians fourth, the Lutherans fifth, the Congregationalists sixth, and the Episcopalians seventh. Of 19,018,977 communicants, nearly every fourth communicant is a Methodist, every fifth a Baptist, every seventeenth a Presbyterian, and every twentieth a Lutheran.

Some interesting results are brought out in the classification according to polity. The Episcopal polity is easily first as to churches, ministers and members, the Congregational second, and the Presbyterian third. It is noticeable that the Methodists appear in each of the three classes. In respect to churches and ministers the Congregational polity is not far behind the Episcopal polity, but of members it has little more than half as many.

More than 132,000 churches, almost 92,000 ministers, and over 19,000,000 members in a population of less than sixty millions! What a mighty force in the education, civilization and elevation of our country! Inspired and guided by the Spirit of God, united in bonds of Christian fellowship, this mighty force must be irresistible.

This leaves a most insignificant number to be classed as infidels and atheists, for the general opinion is that the *adherents* to Christianity are about two or three times as many as her *communicants*. What if this mighty army of the Lord of Hosts should spend just one-seventh of the time in earnest, practical Christian work? What if the Spirit of God should come upon this host as he did upon the little company on the day of Pentecost? What if the fire that burned in the very bones of the prophet should kindle its flames in the hearts of all those servants of the Lord? Oh! for the fervent, holy ambition to fill the souls of these Christians which filled the heart of Isaiah when he cried: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

In the Valley.

SOME SECRETS TOLD.

A visit to the Mississippi Valley in the latter part of May, this year, delights the eye and gladdens the heart of a lover of agriculture. The fields everywhere give promise of abundance of all that man would have grow upon them. I rarely ever saw such prospects for crops. Think of wide acres of corn being "laid by" on May 20, averaging five or six feet high (it looked a foot higher three days later), thick as a cane brake, and of the richest dark green color. Late in the evening it looked almost like a thunder-cloud lowering in the distance. From one acre of that land 122 bushels of corn were gathered last year, weighing the normal fifty-six pounds to the bushel. It was the Mosby Prolific kind, and shelled one bushel and over three pecks from an ordinary barrel of ears. It has a very small cob and a very long grain. If the reader is wise, he will not be carried away with wonders. Wonders are often attractive only as wonders. The most useful things of life are usually not of that kind. The land on which that large crop was grown was fertilized freely, not with the delusive stimulant called "cotton-seed meal," but with pure cotton-seed, with all their rich and lasting nutritive powers.

As I rode out Saturday morning from the plantation of Captain W. W. Moore, where this corn was seen, the cotton, yet growing and small, gave decided signs of maintaining its reputation as the great staple of the South, and assured the beholder that the snowy glories of the field will not be wanting in the coming autumn. In places where it had been planted early and chopped out it was mounting up to a foot in height, and was putting on its pyramidal forms with vigor and rapidity. Warm days, and especially warm nights, are the life of the cotton plant. The temperature of the last few days is the elixir of commerce, transmuting the elements of nature into gold.

Leaving the plantation, I plunged into a vast wilderness where no Cowper yet has found his lodge, and where naught disturbed the quiet monotony of my solitary way, save here and there a snake that lay basking in a genial spot where the sun's rays had found a pathway through the "boundless contiguity of shade" above, or a singing bird that, perhaps, had never seen a man before, or else a chattering squirrel that still enjoys safe liberty in these sequestered wilds. The path was narrow, and, in places, a little indistinct. The trees were tall and large, and the undergrowth and vines were here and there impenetrably dense, and everywhere unbrowsed. In these dark shades an owl can see at mid-day; and to hear suddenly one's hoot or laugh startles a man almost out of his saddle, and makes him hasten from the place. I imagined that a bear might meet me at almost any turn and throw himself upon his haunches in token of his readiness for an embrace which I should shudder at the thought of reciprocating. Happily for me, that bear did not appear, though he was doubtless not very far away. The soil over which I was passing was black and light and rich in the highest degree. The ultra-riparian deposit of the great Father of Waters, as well as of all his tributaries in the valley, is the very cream of the cream of soil. Near the banks, the coarse, heavy and sandy materials are deposited in times of overflow, while further away from the streams the finer essence of alluvial richness is lightly laid down. Every foot of this land might be cultivated. My horse did not wet his hoofs in going from Deer Creek to the Mississippi river. These middle lands are said to be low, but are quite as dry in good seasons as those on the banks of streams, and much richer and more easily cultivated. In times of overflow all the lands go under; in dry seasons none of them are too wet for the plow. They are being opened constantly. Here the African wards of the American nation are finding, and shall for generations find, congenial and most useful employment in bringing the richest lands in the world into the service of man. These fertile plains are to be the future home and earthly paradise of the negro. It is the only region left in America where the negro can make a clear living with reasonable labor. Here he has health, peace and plenty.

At Hayes' Landing we had a large congregation of attentive hearers on Sunday. The white population is increasing in this region. They have here a fine growing Sunday-school. Bro. Moore, our pastor at Mayersville, has strong hopes of the permanent growth of the church under his ministry. The people, white and black, are being Christianized. The negro churches have a rule that no member shall sign a whisky petition, or drink at the bar of a saloon; and they enforce the rule. Men who have shielded their own moral cowardice under the ebony shadow of the negro voter can no longer find a refuge there, but must acknowledge that if the saloon shall stand at all, it must stand, as it really always has stood, upon the misguided judgment and the perverted cravings of the white man alone. The drinking-saloon is the white man's institution. Its ungodly gains have been his; and the blame and the shame of it shall be his forever. It is getting to be an open secret, of which it might be well to inform the advocates of whisky, that the business of selling it is doomed. It is doomed to speedy extinction by an overwhelming and growing majority of the people. I discovered another secret on this trip: the secret of good luck. A planter on Deer Creek has found out and proven by years of trial that to give one-tenth of one's yearly income to the cause of God brings the best luck in the world. He has been trying it, and has to pay more and more each year to the Lord, and keeps out of debt, while most of his neighbors' plantations, I am told, are heavily mortgaged. Others are trying this secret of good luck; and what the end of it will be for good no man can foresee. I preached Sunday night on Deer Creek to a large, attentive, well-behaved and appreciative congregation of colored people. Peace reigns among the people throughout this region. I wish it were so everywhere. They said they wanted me to come again.

W. L. C. H.

Thoughts on Church Extension.

BY REV. T. B. HOLLOMAN.

MR. EDITOR: Before me lies the report of the Church Extension Board to the General Conference for the four years ending March 31, 1886—the end of its first quadrennium. During this time the amount collected for this cause aggregates $136,875, which has been divided equally between the General Board and the Conference Boards.

Now, Mr. Editor, is this in accord with the genius of Methodism whose motto has always been to go forward, and that the strong should help the weak? The work of providing places of worship for those whom we gather from the world is inseparably connected with the idea of missions. To secure houses of worship is an indispensable to success and prevention to disintegration. Sheep not only need a shepherd, but also a sheepfold. While others wait for a door to be opened, the spirit of Methodism urges onward to new fields and *seeks* an entrance. While others may wait for finished houses and fixed salaries to call them, Methodism goes into the highways and hedges, calling men to come into the Master's feast. Thus Methodism has stretched out her arms and increased her strength till her achievements are an anomaly and a wonder to the ecclesiastical world. Where the brawny frontiersman goes felling the forest and preparing for civilization, the Methodist preacher, with saddlebags and Bible, follows next.

Indeed, Mr. Editor, I have always thought that that inquisitive gentleman who has become famous by calling at the house of the Arkansaw men must have been a Methodist preacher looking out for some place to make another appointment. Is it in keeping with our genius or our necessities to keep so much of this money in the old Conferences? Here where we are strong; where we number our members by the thousands; where we stand equal, if not ahead, of any other denomination in numbers; where we have the influence of strong, prominent men and women and thousands—yea, millions of dollars in the hands of our people? Could not our people at home with such advantages build their churches by voluntary contributions and allow all this money now collected to go into the more needy fields in the West?

In that field, if we succeed at all, we must build. The day for worshiping in school-houses and underbrush arbors has passed away in the West. Other denominations are there to build houses and prepare for permanent organization; and, if we would succeed, we must plan as wisely. Here we may sustain ourselves in inferior buildings and otherwise, but not so in the great West. To live there means to provide houses of worship. Fortify strongly and thoroughly the outposts where the enemy is strongest, is the principle of the good general. The policy of concentration on the weaker points is that pursued by the politicians of the day: those places where the weight of influence is all in favor of success to the party contributing the more to the doubtful places. Should not the same plan be pursued by the church? But, some brother says, we need help at home. That is true; but should not the people build their

churches by contributions and assistance from the neighboring strong churches?

In a District Conference, not long since, a brother spoke of a church which he had built in a destitute (?) place. By making to the people a promise of $100 from the Church Extension Board, he succeeded in erecting a $1,000 house. Now is it not just and reasonable to suppose that a community which could raise $900 on the promise of $100, could have easily raised the other. Or could they not have erected a sufficiently neat house with the nine hundred? The trouble, I fear, of our people, since the establishing of the church extension movement is to depend too much on what they can secure from the *Board*.

By reference to the map which accompanies the report we find that by the operations of the Church Extension Boards the great majority of churches have been built in the older Conferences, while the work in the needy West has been meagre indeed. For instance—The two States of Tennessee and Georgia, with their strong Methodist population, their three strong Conferences and their influential position, socially and financially, are represented as having received aid for more churches than all the territory west of the State of Missouri, the State of Texas excepted. Or again, the State of Mississippi, with her two Conferences, and more than sixty thousand members, has received for more churches than all the Conferences on the north and eastern border put together. I do not mean to complain at this work done in these home fields. Churches are as necessary here as in the more destitute regions. To house-keep anywhere we must have a house. But I submit that this is not the genius of our Methodist spirit, nor the fundamental idea upon which the church extension movement was organized.

Too often, no doubt, we find communities applying to the Boards for help who are abundantly able to build houses of worship if they would only put forth the proper effort. Again, it will be seen that, taking our membership to be 1,000,000, and the amount collected to represent only three years, we have contributed less then five cents per member per annum for this great connectional interest. Certainly this is a poor showing indeed for a people occupying such a country as we and boasting such a church as ours. Two cents and a half per member to build churches in the destitute places at home or abroad does not signify much of the spirit of aggressiveness or brotherly kindness.

In the last issue of the ADVOCATE we notice the assessments on the Conferences for the present year aggregates $85,500, or a fraction more than eight cents per member for this cause. Is this assessment based upon the timidity of the Board, or is it an index to the lack of liberality of our people? Undoubtedly the Boards need more money than they get, and I can not believe our people would refuse to pay the full assessment of eight cents per member if they understood the work and its necessities. This is certainly a small *per capita*, and I do not see how any church can afford to send up less than the amount asked for. Let us push the cause with energy and intelligence, and all complaint will cease.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. For sale by subscription only.

J. C. M'ALLISTER, Agent,
146 Carondelet street,
New Orleans.

As we go to press, a dispatch from Hattiesburg, Miss., from Bro. T. W. Adams says: "The Lord is doing great things for us here. The church greatly revived."

Personals.

One Charles B. Reynolds, once a Christian minister, but now an infidel, has been indicted, tried, convicted and fined $25 for blasphemy, under the law of New Jersey.

Dr. Sendder and wife go as missionaries to Japan at their own expense.

In one of the obituaries of this paper, occurs this sentence: "He had pluck, was a stirring man, a good provider, but had time to go to Quarterly Conference on Saturday." Will that be said of you, brother steward, when your obituary is written?

The degree of doctor of divinity was conferred upon our corresponding editor, Rev. W. L. C. Hunnicutt, of the Mississippi Conference, by Hiwassee College at its late commencement. This is an honor worthily bestowed, and will be worthily worn.

Rev. Dr. Parker, of City Temple, London, has invited Rev. Hugh Price Hughes to arrange for an eight day's mission in his church. Rev. Newman Hall has made a similar request for his church, and Mr. Hughes hopes to avail himself of these opportunities.

Rev. J. F. Hall, an old member of the Arkansas Conference, died May 13, at his home, in Quitman, Arkansas. "His sufferings were intense, but he was resigned, and his end was peaceful."

President Pope, of Millersburg Female College, Ky., writes that his school has had a fine session and that every boarder in the college has made a profession of religion!

Dr. Fitzgerald, of the Nashville Advocate, was in New York City, last week, and charmed the Methodist Preachers' Meeting with a sparkling talk.

Three of the most prominent laymen of the Methodist Episcopal Church have died lately: Hon. Oliver Hoyt, of Connecticut; Hon. W. C. DePauw, of Indiana, and David Preston, of Michigan.

Rev. John Ritchy, of Okolona, will preach the commencement sermon of the Buena Vista (Miss.) Normal College, June 12.

Rev. T. D. Witherspoon, D. D., of Louisville, Ky., has been elected to the chair of the Perkins professorship in Columbia Theological Seminary. If we mistake not, this is the chair which was occupied by Prof. Woodrow, and from which he was with so much difficulty ousted.

Mr. Blaine will take a trip to Europe, this month. It is said that he needs rest!

The Advocate of Missions is hereafter to be called, The Missionary Reporter. That is a good change.

Mr. Estey, the great organ maker, celebrated his golden wedding the other day. The six hundred employees were given a holiday in honor of the occasion. Mr. and Mrs. Estey are members of the Baptist Church.

Mr. Hostetter, of Bitters fame, has his life insured for $1,000,000. That speaks volumes for the value of his Bitters!

Buffalo Bill crossed the water, and the passage transformed him into the biggest lion that England has seen in a long time.

Jonas G. Clark has announced to the corporators of the new Clark University, at Worcester, Mass., that his gift will be the sum of $2,000,000.

Dr. T. S. West, the diligent presiding elder of the Seashore district, gave us a call lately. The work is going on well under his administration.

Rev. T. J. Newell, president of Grenada Collegiate Institute, writes as follows: "We are closing a most delightful session, the most successful and prosperous of our history." The commencement exercises will begin June 12. The programme has been published.

Thomas A. Edison has returned to New York, from Florida, with his health much improved.

Rev. B. S. Raynor, of Enterprise, Miss., writes that "Childrens' Day" with him was a success. The attendance was large, and the collection reached $11 95.

Rev. J. R. Zachary, at Stonewall, has added twenty-three members lately—the result of a week's special services.

Rev. D. A. Givens, formerly a member of the Mississippi Conference, has been immersed and joined the Baptist ministry.

Dr. S. K. Cox, in the Episcopal Methodist, speaking of Dr. McFerrin, makes the following suggestion:

Would it not be a suitable tribute to this grand old Nestor of Southern Methodism, to raise a Memorial Fund, say of $100,000, to be turned over to the Church Extension Board to be expended in the erection of houses of worship, each to bear the name of "McFerrin Chapel." This would perpetuate his name and memory in every part of our territory, and in a manner most worthy this faithful servant of the church. Let the amount be raised in one dollar subscriptions, that all may take a part. Of course, individuals who are able may multiply their subscriptions to any amount they desire.

Items of Interest.

During the past year the disbursements from the Slater Fund for the education of the negroes amounted to $10,000.

After a desperate effort of two months' duration, the Florida Legislature concluded to elect Hon. Sam Pasco, United States Senator by acclamation.

J. C. Clark, president of the Illinois Central railroad, has resigned, and Stuyvesant Fish has been made his successor.

The Interior says: "Giving is like a fly-blister. It is a counter-irritant to selfishness. It never does good until it hurts."

Two hundred and sixty-one new English saints—martyrs from the fifteenth to the seventeenth century—will be added to the calendar on the occasion of the Pope's Jubilee.

It has been ascertained by the census, in Germany, that there are 72 males and 164 females in that country over 100 years of age. The oldest man is 120; the oldest woman, 117.

The Estey Organ Factory at Brattleboro, Vt., turns out 1,200 organs per month, and is said to be the largest factory of the kind in the world.

The property left the city of Philadelphia by Stephen Girard is now estimated to be worth $16,000,000.

There are now 550 newspapers in Japan. Twenty-five years ago there were none.

During April 12,000 immigrants sailed from Queenstown to this country; and nearly 5,000 arrived in Castle Garden in one day. "This is the home for the oppressed of all nations," you know.

The Queen's Jubilee will be celebrated June 21, and will be kept as a legal holiday throughout the United Kingdom.

The sixth Annual Convention of the Societies of Christian Endeavor will meet in the Methodist Church, Saratoga Springs, July 5.

The New York Legislature has passed a bill (!) against the English sparrow. If they will turn the boys loose on him, he will soon get tired of this country.

The Baptist Mission in Burmah contributed $31,000 last year for missions. The "heathen's blindness" is being cured.

The California Legislature appropriated for school purpose the sum of $1,600,000, which is $300,000 more than for any previous year.

Kentucky is also to have a Chautauqua. The place and date of meeting: Woodland Park, Lexington, June 28-July 8. A full programme is published in the Central Methodist.

Hereafter, New York is to have "Arbor Day." It is to be the Saturday after the first of May.

Philadelphia has 127 Protestant Episcopal Churches and Chapels.

The Wesleyans, last year, reported 1,970 itinerant preachers and 15,009 local preachers and 21,579 class leaders.

The United States Forest Commission reports that 605,000,000 trees are thriving now where a few years ago none could be seen. So much for Arbor Days!

Princeton Theological Seminary graduated fifty-seven young ministers at its recent commencement.

The American Tract Society printed during its last year over 7,500,000 tracts, books and periodicals.

Union Theological Seminary recently graduated fifty young ministers.

From the Independent's statistics of the churches, we have figured it out that there is *one minister* to every 210 members of the church. If the population of the county is 60,000,000, then there is one minister to every 652 of the population!

Temperance.

WHAT ONE SOCIETY IS DOING FOR TEMPERANCE.—The twenty-second annual meeting of the National Temperance Society and Publication House was held in New York City, May 10. Rev. T. L. Cuyler was elected president; J. N. Stearns, secretary, and Wm D. Porter, treasurer. More literature has been printed and circulated, and the receipts of the publication department have been greater, than in any former year of its existence. One hundred and twenty-two new publications have been issued, of which fifteen are bound books, fourteen are pamphlets, and the remainder tracts, lesson-leaves, and other publications. Three thousand and fifty-six pages have been stereotyped during the past year. The full catalogued list of the publications of the society now numbers 1,591. 37,453,950 pages of books, tracts, and papers have been printed the past year, making 711,4171 27 pages since the organization of the society. Eleven new books have been issued especially adapted for Sunday-school libraries, and 397,631 volumes have been published. Over 100,000 copies of the Youth's Temperance Banner have been published every month, the past year. The total receipts for publications have been $51,155 62 the last twelve months, and for donations $9,813 47, making a total of receipts of $58,289 09; expenses, $54,096 63.

OUR LIQUOR BILL.—From the Quarterly Report No. 2, 1886-87, issued by the Chief of the Bureau of Statistics of the Treasury Department of the United States, and reprinted in pamphlet form by F. N. Barrett, editor of the American Grocer, we collect the following:

The annual consumption of domestic and imported distilled spirits has averaged during the last five years 75,000,000 gallons. The annual consumption of beer, for the same time, has averaged 609,705,367 gallons. The annual consumption of imported wines, for the same period, has averaged 5,260,443 gallons. The annual consumption of domestic wines, for the same period, has averaged 17,302,982 gallons. Thus we drink down every year 706,196,364 gallons of liquors. The spirits costs us $337,500,000. The beer costs us $301,852,683. Imported wines cost us $16,402,656. Domestic wines cost us $34,782,686. Total—$693,538,025. Mr. Barrett's figures on the cost of these liquors are less than those in the last yearly statement of the Bureau, which makes the total cost to be $711,227,888. That is enough for this time.

Mr. Murphy closed his temperance campaign in Chicago, May 7, with an enrollment of 20,000 in his blue ribbon army.

The result of the vote in Wayne county, Miss., last week, was a majority of 397 for prohibition.

Mississippi Notes.

The residences of Rev. G. F. Thompson and Mr. Hubbard, at Ocean Springs, were burned on May 17.

The First National Bank of Natchez opened its doors for business on May 17.

Meridian boasts of six hundred children in attendance at the public schools in that city, and Vicksburg claims still a larger number on her rolls.

Copiah county's jail is empty for the first time in twenty-two years.

Columbus experts to have street cars running in ninety days. Capt. Evans, of Birmingham, is there now with his corps of engineers, engaged in running the lines for the street railway, upon which work will be begun as soon as the survey is completed.

The woolen factory of West Point is doing a large and profitable business, which is steadily on the increase.

The Biloxi Ice Factory will be ready for manufacturing ice, June 15.

Recently, Dave Royston (colored) was examined in Ashland, and granted a license to practice law. He is the only colored man ever admitted to practice in the county.

The boiler of the Natchez Cotton Factory exploded May 28. Many of the employees were killed and injured.

The State Convention of the Woman's Christian Temperance Union is in session at Columbus.

From the Magnolia Gazette, we learn that J. D. Crymes, who is to graduate at the Theological Department of Vanderbilt University, has been appointed to take charge of the churches in the McComb City charge, vacated by Rev. J. W. McLaurin.

The directors of the Natchez Cotton Mills Company determined to repair the damage done to that structure, and gave out the contracts for the work on May 30.

A hail-storm passed over the Silver Creek country, north of Yazoo City, on May 26, laying waste the crops.

The citizens of Yazoo City have taken steps for the erection of a new warehouse.

Louisiana Notes.

Concordia parish voted on the proposition to subscribe a five mill tax for ten years to the New Orleans, Natchez and Fort Scott, and the Mississippi Valley railroads. The vote resulted in favor of the tax.

Robinson and Lacey, of Grand Rapids, Mich., have entered 46,000 acres at the land office at Natchitoches, M. B. Dodge, of Gould syndicate, entered 4,000. These entries take the last of government pine lands south of Red river.

The Calcasieu Oil Company are shipping 100 barrels of oil per month from their wells, said by experts to be the finest lubricating oil for heavy bearings, etc., known.

The rice and cane crops of Plaquemine parish are in a very promising condition.

It is announced, that a rice-cleaning mill will soon be erected at Crowley.

Andrew J. Kearney, district attorney of the Fourteenth Judicial District of Louisiana, died in Sugartown, on May 28.

The statisticians of the Department of Agriculture give the following concerning farm animals in the State: The number of cattle in the State is estimated to be 123,118, and the losses for the past year are fixed at 25,405, or six per cent. The number of sheep, 111,730, and the losses 12,290, or eleven per cent. Number of hogs is placed at 551,751, and the losses at 99,315, or eighteen per cent.

Considerable damage was done to cotton in Lafayette parish, on May 19, by a hail-storm.

The Supreme Court will convene in Monroe, the first Monday in June.

The crop reports from all parts of the State are most flattering.

The St. Louis, Arkansas and Texas Railroad Company was organized at Shreveport, on May 19. The object is, to build and operate a railroad from Shreveport to the Arkansas line. Capital stock is fixed at $500,000.

Bro. Upton, in charge at Lake Providence, La., has about finished a new church at that place, and it will be dedicated by Dr. C. K. Marshall, of Vicksburg, Sunday, June 19.

In this issue of the ADVOCATE will be seen the advertisement of Hygeia Hotel, located at Citronelle, Ala. This delightful little city is just the place for a quiet sojourn for a few months during the heated term. There are good Sunday-schools and church privileges, and, being a prohibition town, rest and quiet is assured. Dr. J. G. Michael is at the head of affairs at Hygeia, and will make all guests his friends, in the way of looking to their comfort and pleasure.

Several visits to District Conferences and college commencements, which the editor expected to make, are necessarily postponed till next year. Cause, *locomotion* hindered by SCIATICA.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMESON, JR.,
Publisher.

ROGERS & MAHER.—In another column will be seen the advertisement of Rogers & Maher's patented Automatic Ice Cream Freezer. This is simply ice cream without labor. Insist on seeing this freezer before taking any other.

The milliner puts many things on a bonnet, including a high valuation.

A PLAIN STATEMENT.—Elsewhere may be seen the advertisement of the great piano dealer, Philip Werlein, 135 Canal street. Certainly he has every reason to feel proud over the great popularity of the celebrated Mathushek Pianos. Some sixteen years ago he introduced here these celebrated instruments, and they have been tested and are pronounced superior in every respect. The prices and terms of this popular piano dealer are such as to attract all buyers. Mr. Werlein has also a number of cheap pianos and organs at such low prices that you would be surprised after seeing them. Write or apply to this great Piano House, and you will see what a bargain you can get.

When a man goes out of the poultry business he tears the tattered hen sign down.

Do not fail to read the statement of the New Orleans National Bank. No safer institution in the South for your deposits; and no more agreeable officers for transacting business with can be found anywhere.

In another column will be seen the advertisement of W. R. Stuart, offering a special inducement on choice strains of Plymouth Rock chickens and settings.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

TERRY & MACK
9 CARONDELET 9
CORRECT STYLES
MENS FURNISHING GOODS
UNDERWEAR
SHIRTS ETC

COPYING ON TYPE-WRITER and any description of shorthand work. Private instruction in shorthand. WALTER BUNSTAN, Room 17, Deucaire Building. Telephone 264.

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CASHMERE BOUQUET TOILET SOAP
• WHITE • EXQUISITELY PERFUMED • PURE •

Ditson & Co.'s Sunday School Music

ranks with the very best, and no Sunday School management should adopt a new Singing Book without carefully examining one of their "tried and true" Sunday School Song Books.

Voices of Praise (40 cts., $4.20 per doz.) Rev. C. L. Hutchins. Music and poetry dignified and classical, but not dull; in fact, bright and enthusiastic. Very large collection for the money.

Singing on the Way (35 cts., $3.60 per doz.) by Mrs. Jewett, ably assisted by Dr. Hollbrook, whose noble compositions are known and loved in all the churches. This, like the book above mentioned, does excellently well for a Vestry Singing Book for prayer and praise meetings.

Songs of Promise (35 cts., $3.60 per doz.) J. H. Tenney and Rev. E. A. Hoffman—the first highly gifted, musically, and the second the author of many hymns of refined and beautiful quality. One of the newest books.

Song Worship (35 cts., $3.60 per doz.) L. O. Emerson and W. F. Sherwin, both celebrated compilers, composers and leaders, and the latter well-known as having had charge of the music at many Chautauqua meetings.

For other good books, please send for lists and catalogues.

For a lovely little book for the young children of a Sunday School, look no further than FRESH FLOWERS (25 cts., $2.40 per doz.) Emma Pitt. Sweet Hymns, Sweet Music, Pretty Pictures.

Mailed for Retail Price.

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TARRANT'S SELTZER APERIENT
For Imperfect Digestion, Disordered Stomach

Let Travelers round this world of care
Without delay themselves prepare,
Against the ills that may arise
From *ill-cooked meals* and *lengthy rides.*
A sure defense is at their call,
For TARRANT'S SELTZER conquers all.

FIRE INSURANCE.

Hope Insurance Company,
185 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00
ASSETS, JAN. 1, 1887.....$191,982 17

Insures Fire, River and Marine Risks.

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Solicits Fire, River and Marine Risks at lowest tariff rates.

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Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1856.

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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies Issued on Desirable Fire Business.

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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

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MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator,	$3 00	$2 75
American Agriculturist,	3 50	2 75
Daily Picayune—12 nos,	14 00	13 00
" " 6 "	7 00	6 50
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" Weekly,	6 00	4 75
" Bazar,	6 00	4 75
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Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

BUFFALO LITHIA SPRINGS,

Mecklenburg County, Va.

SPRING No. 1 is a Specific in Female Complaints, and of great value in Diabetes, Mellitus.

SPRING No. 2 is Nature's Great Remedy in Bright's Disease, Gout, Rheumatism, Gravel and Eczema.

Both waters are potent for good in Dyspepsia, Neuralgia, Nervous Exhaustion, Chronic Malarial Poisoning, Summer Complaint in Children, etc.

Springs now open for guests. Water in cases of 1 dozen ½ gallon bottles, $5 per case at the Springs. Pamphlet sent to any address.

THOS. F. GOODE, Proprietor.

WALL PAPER

AND WINDOW SHADES.

Cheapest House in New Orleans.

J. MORGAN JENKINS, 936 CAMP STREET.

Write for prices. Samples sent to country free.

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BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism *Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

FOR SALE BY ALL DRUGGISTS.

$1 PER BOTTLE OR SIX BOTTLES FOR $5.

THE NEW IMPROVED

SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen; two dozen, 25¢. All other styles, from 15¢ to 25¢. till, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,

186 CANAL STREET, NEW ORLEANS.

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The Southern Insurance Company

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Cash Capital.....$300,000 00
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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company.

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Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces	$10	American Porcelain Dinner Sets, 136 p'ces	$12 00
Decorated Dinner Sets	from $12 to $35	Stone China Chamber Sets, square shape	2 50
Colored Band Chamber Sets, new shape	$3	Decorated Chamber Sets, new shape	3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $3 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 50 cents to $2 50 per dozen.

WM. H. PIERSON,

20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

BEST GOODS AND LOWEST PRICES.

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FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is without universally acknowledged throughout nearly all parts of the world to be the most *reliable remedy*. Worm Confections made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look pale and *sickly* from no other cause than *worms*, and *worms* are the most frequently the result of these hidden appearances. When they are ill-tempered and feverish, moving over, restless and eating ravenously, again refusing a wholesome diet, loosing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave when the disease which caused the death has become entirely understood, and when worms have really been the cause. It has been proved beyond cavil that worms axid to the hopeless system from earliest infancy, therefore parents—especially *mothers*—who are constantly with their children, cannot be too observing of the *first symptoms* of worms, for as surely as they exist, they can be *safely* and *speedily* removed from the *most infantile infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Direct attention to the *signature* to every package to be sure you get it, as it is to examine every bottle to see that the letters of it. The *simple name* of Fahnestock is not sufficient. Be sure to look closely and carefully to see that the initials are **B. A. FAHNESTOCK**, and be satisfied with nothing else.

NEW FRANKLIN, Howard Co., Mo.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, etc., J. V. HUBBARD, M. D.

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Having used the original "B. A. Fahnestock's" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. D. HASDY, M. D.

SUCCESSORS TO **J. E. SCHWARTZ & CO.,** **B. A. Fahnestock & Co.,** **Pittsburg, Pa., Sole Proprietors.**

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PRINK'S Patent Reflectors give the **Most Powerful**, the **Softest, Cheapest** and the **Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc.** New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. PRINK, 651 Pearl Street, N. Y.

Our Young People.

THE GIRLS THAT ARE WANTED.

The girls that are wanted are good girls—
Good girls from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf-tips.

The girls that are wan(e)d are home girls—
Girls that are mother's right hand.
The fathers and brothers can trust to,
And the little ones understand;

Girls that are fair on the hearthstone,
And pleasant when nobody sees,
And kind and sweet to their own folks,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to hear say;
That drive with a smile or a soft word
The wrath of the household away.

The girls that are wanted are girls of sense,
Whom fashion can never deceive;
Who can follow whatever is pretty,
And dare what is silly to leave.

The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts;
They are wanted for mothers and wives,
Wanted to cradle in loving arms,
The strongest and frailest of lives.

The clever, the witty, the brilliant girls,
They are very few, understand;
But oh! for the wise, loving, home girls,
There's a constant and steady demand.

—New York Ledger.

MR. EDITOR: We appreciated Bishop Galloway's letter, and hope that he will continue to remember our column. I like the ADVOCATE's new dress and think the type is plain. Daisy Smith, I don't think that the length of letters sends them to the waste-basket. It is another fault. I guess you can solve what it is. Ella L. Ragsdale, it was Elisha who made iron swim. It is found in Kings vi, 6. Sallie Seaman, it was Samson who slew more at his death than he slew during his life. Lutie L. Hood, Noah's ark was made of gopher wood. It is found in Genesis vi, 14. "Bridegroom" is found in Psalm xix, 5. Jesse was the father of David. Rev. S. H. Whatley is our pastor. This is his fourth year here. He preaches in Big Cane on the first Sunday of every month. Dr. S. P. Ward superintends a Sunday-school in the Methodist Church; but it is too far for me to attend regularly. I attend a school in the afternoon which is taught in a school-house nearer my home. I close this by asking, Which of Joseph's dreams was the most interesting? With many good wishes for the ADVOCATE, its editor and its readers. Your little friend,

ROSA MIXER.

BIG CANE, Louisiana.

MR. EDITOR: I have written to your paper once before, and you were kind enough to publish it. I will venture to write again. We have a very nice Sunday-school that seems to be progressing well. Our preacher this year is Bro. Anders. We all like him very much. I think he is going to do great work on this circuit this year—something we have been needing for a few years past. I will answer some of the little folk's questions: The word "bridegroom" is found in Matthew xxv, 1. Noah's ark was built of gopher wood, and is found in Genesis iv, 14. Jesse was the father of David. It is found in Ruth vi, 17. The word "ear-ring" is found in Exodus xxxv, 22. Samson slew more at his death than in all his life. It is found in Judges xv, 30. The nineteenth chapter of second Kings and the thirty-seventh chapter of Isaiah are alike. I will close by asking a question: How long did the children of Israel weep for Moses after his death? Your friend,

FANNIE HANSEY.

EAST BATON ROUGE PARISH, Louisiana.

MR. EDITOR: As I have never written to the ADVOCATE, I thought I would write this morning. I love to read the little children's letters. I am a little boy twelve years old. I live on the bank of Lake Providence, and the fishing is splendid. They catch white and striped bass in the lake. I go to the public school and study Nicholson's Arithmetic; grammar, geography, spelling, history and reading. There are three teachers in the school—Cousin Charlie Miller, Cousin Mattie Keller and Cousin Dessie Bell. We have a large Sunday-school, and Mr. Upton is our preacher. He is having a new Methodist Church built. I will close by asking the little folks a question: What does the word "Isaac" mean? I wish the ADVOCATE and its editor abundant success. Your true friend,

CHARLEY E. BEARD.

LAKE PROVIDENCE, Louisiana.

PERSONS who lead a life of exposure are subject to rheumatism, neuralgia and lumbago, and will find a valuable remedy in Dr. J. H. McLean's Volcanic Oil Liniment; it will banish pain and subdue inflammation.

MR. EDITOR: We are two little boys, six and four years old. We do not go to school, but recite our lessons to mother. We have one little sister; she is just as sweet as can be. We love to hear the letters and stories read to us every week when the ADVOCATE comes. We have always lived with grandpa until this year. Father bought a place and had a nice little house built, and we are living in our new home, which we like ever so much, but miss grandpa, grandma and Uncle Willie. We are only five miles away from them, and go to see them nearly every week. We are living but one mile from grandmother's, and can walk to see her any time. The answer to Sallie Seaman's question is found in Judges xvi, 30. We hope you will print this letter, as we want our grandma to see it.

Your little friends,

T. GRANVILLE BRABSTON,
JOHN B. BRABSTON.

BOVINA, Mississippi.

MR. EDITOR: I am a little girl twelve years old, and I thought I would write a letter to the dear old ADVOCATE, as I have never seen one from this part of the country. I am not going to school now; it was suspended on account of the measles. Miss Pattie Rodgers was my teacher. Rev. H. L. Vaughn is our pastor this year. We all like him so much. I will answer Sallie Seaman's question: Samson slew more at his death than he did in his life. I will ask one: What was Lot's wife's name? Your little friend,

ELLA LAUGHTER.

COCKRUM, Mississippi.

FAR better than the harsh treatment of medicines which horribly gripe the patient and destroy the coating of the stomach, Dr. J. H. McLean's Chill and Fever Cure by mild yet effective action will cure. Sold at 50 cents a bottle.

MR. EDITOR: I am a little girl nine years of age. I have been going to school to Miss Annie Locke, and liked her very much. My papa is a local preacher. We have a Sabbath-school about two miles from us, and I attend. I will answer Nettie May Cameron's question: The word "needle" is found in Matthew xix, 24; Mark x, 25; Luke xviii, 25. Now will the children tell me where and how often is the word "eternity" found in the Bible. As this is my first letter, I hope it will be published. Your friend,

BESSIE BRUCE HOLMES.

WINONA, Mississippi.

A Memory of Early Days.

Bane of childhood's tender years,
Swallowed oft with groans and tears,
How it made the flesh recoil,
Loathsome, greasy castor oil!
Search your early memory close,
Till you find another dose:
All the slumbering frame revolts
At the thought of Epsom salts!
Underneath the pill-box lid
Was a greater horror hid,
Climax of all inward ills,
Huge and griping old blue pills!

What a contrast to the mild and gentle action of Dr. Pierce's Pleasant Purgative Pellets, sugar-coated, easy to take, cleansing, recuperating, renovating the system without wrenching it with agony. Sold by druggists.

A BOY'S ESTIMATE OF HIS MOTHER'S WORK.—"My mother gets me up, builds the fire, gets my breakfast, and sends me off," said a bright youth.

"What then?" said the reporter.

"Then she gets my father up, and gets his breakfast and sends him off, then gets the other children their breakfast and sends them to school; and then she and the baby have their breakfast."

"How old is the baby?"

"O, she is 'most two, but she can walk and talk as well as any of us."

"Are you well paid?"

"I get two dollars a week, father gets two dollars a day."

"How much does your mother get?"

With a bewildered look the boy said, "Mother! Why, she don't work for anybody."

"I thought you said she worked for all of you."

"O, yes, for all of us she does; but there a'n't no money in it."—American Farmer.

JOHNNY'S COMPOSITION ON MEDICINE.—"There is two kinds of medicine besides the kind you Rub On and the first kind is the Soft Kind which you take with a spoon while A man holds your Head and you kick and Riggle some because it Tastes so, and the other kind is the Hard kind which is called Pills and it is the Hardest of the whole because it is so hard to go down but it does not make any Difference which kind you Take when you get it Took you wish you Had not for it makes quite a Row in your Stomach and Riots Around."

Farm and Home.

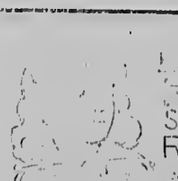
SENSIBLE.—I notice, says a Chicago lady, that, in all of this talk about what is designated as woman's sphere, the every-day routine work of the housekeeper is ignored. There is no reference to the work of the women whose lives are passed in home-making and keeping. They are not considered as active workers. They are regarded as a negative, non-productive class. Yet the profession of the housekeeper is regarded as the most natural and proper avocation of women. There is no other trade so complex. None more difficult. Add to this the cares of motherhood, and what else can a woman engage in which will as completely absorb every energy of which she is capable? To be a good housewife and mother is by no means the occupation of an idler. Perhaps my notions are obsolete, but I think the woman who creates a comfortable home, and raises children to worthy manhood and womanhood, is the noblest work of God, and is quite as much of a producer as the woman who writes a book, invents some machine, or follows a profession.—Congregationalist.

A GOOD DISINFECTANT.—However good your plumbing may be, your security will be greater if, every week, you use a disinfectant liberally. One that costs very little, and is perfectly odorless, is made by dissolving a heaped teaspoonful of nitrate of lead in a quart of boiling water, stir it with a stick and then add it to a pail of cold water. This is odorless and will not stain; it costs about three cents, and if it is thrown once a week down the bathtub closet and stationary wash-bowl, it will be money well spent. Another disinfectant may be preferred, only use something of the kind regularly on a certain day. If the day for doing a thing is fixed, it generally gets done; if "once a week" means any day, it is often forgotten.—Good Housekeeping.

MULCHING ORCHARDS IN SPRING.—An orchardist qualified to advise tells us that one of the difficulties in making apple trees bear is in keeping the soil around the roots moist and cool, as it used to be when they were surrounded by forests and when the soil was full of vegetable matter. But orchard soil is always thoroughly soaked at some time in the year, and if a heavy mulch is spread under the trees in spring the moisture can not be rapidly evaporated. The trees will be in nearly the same state that all orchards were in when the country was new, and other conditions being the same, there is no reason why they should not bear as they formerly did.

WORK-HORSES IN SPRING.—Few people are sufficiently careful with their work-horses at this season. If the horses have been idle, or nearly so, during the winter, it will be necessary to use caution in beginning severe work. Take plenty of time, give frequent rests, and if the collar chafes or sweats during a hot day, stop the horse, pull the collar back, and give him time to cool. A little care in this respect will save many bad sores, which may compel the owner to let the horse lie idle during a great part of the summer. Such is the sensible advice of an experienced horseman.

Never serve potatoes, boiled or baked whole, in a closely-covered dish. They become sodden and clammy. Cover with a folded napkin that allows the steam to escape, or absorbs the moisture.



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Send for "How to Cure Skin Diseases."

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MISCELLANEOUS.

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Here is an instance of

A Physician

who lost his medicine chest, but, having at hand a bottle of Ayer's Pills, found himself fully equipped.—J. Arrasmith, M. D., of San José, Cal., writes:

"Some three years ago, by the merest accident, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of engineers in the Sierra Nevada mountains, my medicine chest having been lost in crossing a mountain torrent. I was surprised and delighted at the action of the Pills, so much so, indeed, that I was led to a further trial of them, as well as of your Cherry Pectoral and Sarsaparilla. I have nothing but praise to offer in their favor."

John W. Brown, M. D., of Ona, W. Va., writes: "I prescribe Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

T. E. Hastings, M. D., of Baltimore, Md., writes: "That Ayer's Pills do control and cure the complaints for which they are designed, is as conclusively proven to me as anything possibly can be. They are the best cathartic and aperient within the reach of the profession."

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ACME, Pat. April 12, '81.

C. W. DENNIS, 213 Yonge St., Toronto, Ont.

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Christian Advocate.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

HOLLEY—ZACHARIAH HOLLEY was born September 4, 1823, in South Carolina, in what was then known as the Chesterfield district. At the age of twenty he was married, and but a few years elapsed before he was converted and joined the Methodist Church. In 1854 he left his home in South Carolina and settled in Red River parish, La., where he resided until typhoid fever carried him to his grave, May 16, 1887, after an illness of but three weeks. He was the father of eleven children, eight of whom are still living, and has had twenty-nine grandchildren, seven of whom have passed away.

Since his conversion, Bro. Holley lived a consistent Christian life: the older he grew the stronger his faith, the brighter his hope, and the more perfect his peace. He fully realized the preciousness of his Savior. The church is sadly bereaved by his death; his family, heart-broken, and the community to a man deplore his loss. The general sentiment is, "What shall we do without Mr. Holley." He has raised his sons and daughters to revere the name of Christ, and, better than all else, he has left them an example of godly living, which will serve to restrain them from sin and draw them towards God. It was the privilege of the writer to receive from his lips, a short time before they closed in death, a glowing testimony to the faithfulness of Christ, and his entire dependence in him. He was "full of faith and the Holy Ghost," and triumphed in death, as in life, through Jesus Christ, his Lord, whom he had followed nearly thirty-nine years.

To his bereaved wife, who has walked life's paths with him for forty-three years; to his children and grandchildren, who loved him, and to his numerous friends, who respected and revered him, we can only point to the shining path by which he has ascended to his Father, and entered into the rest which remaineth to the people of God," and bid them, "Go and do likewise." G. A. MANDEVILLE.

DAVIS—GABRIEL W. DAVIS was born in Edgefield district, S. C., October 22, 1807; was married, in 1828, to Emeline Crawford, of Abbeville district. Together they began the journey of this life in Alabama, where he was powerfully converted under the preaching of Rev. Humphrey Williamson. He at once joined the Methodist Church, becoming an active member, performing the duties of class leader and steward. For more than forty years he walked with God; "and was not, for God took him."

For more than a year he was confined to his room, and, as a consciousness of the approaching end became more evident, his faith grew stronger, relying at all times upon a forgiving, compassionate Savior. His dear companion of so many years asked him a short time before his death if he was afraid to die. He said: "Oh! no. I have been leaning on Jesus for many, many years." He requested Bro. Parker to administer the sacrament, and for hours afterward he seemed to have a foretaste of that heaven to which he was hastening. His sufferings were very great; but he never doubted his acceptance with his Savior, or complained of his afflictions. He was a zealous supporter of the Methodist Church, and we all feel that he has entered upon his reward; and when he departed this life on December 16, 1886, he entered upon an everlasting inheritance with his loved ones who had gone before. May his children who he has left never forget his example, and strive to meet him in that blessed abode! L. D.

CARTER—WILLIAM B. CARTER was born January 17, 1816, and died in Jackson county, Miss., May 1, 1887. He married Mrs. Susan Davis in 1854. He professed religion and joined the Methodist Church in his sixteenth year. He was the father of seven children; four of them survive him. I have known but few, if any, who had the confidence of all his neighbors more fully than this man. There was, perhaps, not a more useful man to the church in that community. He was one of those men whom to know was to command your regard and esteem. He was quiet and unassuming in his manner, unpretentious in his religious professions, but deeply pious, observing scrupulously the laws of the church. He was not a mere, good, easy, inoffensive sort of man; he had pluck, energy, was a stirring man, a good provider, but had time to go to Quarterly Conference on Saturday. In his death the community sustains a great loss. We believe their loss to be his gain. T.

WRIGHT—The sweet little bud of promise, THOMAS GEORGE, the son of W. M. and Dillie Wright, of Gainsville, Texas, died April 30, at the residence of Judge W. C. Pipkin, Greensburg, La., having lived about four months. Death, being fixed in nature by the fall, as a destroying worm, began its fatal work as soon as it came into the world, and soon it faded, withered and died, and passed from the keeping of sorrowful parents to him who said, "Of such is the kingdom of Heaven." And friends laid him away for the resurrection morning. May God bless and save the surviving loved ones!

J. W. ELLISON.

SMITH—Mrs. LAURA A. SMITH (*nee* Epsom), wife of Wm. A. Smith, was born in Halifax county, Va., 1824, and died at her home in Carroll county, Miss., April 19, 1887. Sister Smith professed faith in Christ and joined the Methodist Episcopal Church, South, in 1842, and remained a faithful member of the same until the Master said, "Come up higher." A good woman has gone; her name gone from the roll of the church militant, but will be found written in the "Lamb's book of life."

Sister Smith was the mother of ten children, five of whom preceded her to the better land. She leaves a husband, five children, and a host of friends to mourn their loss. May the good Lord sustain the husband and children, and finally gather them, an unbroken family, to dwell in heaven.

D. C. FOUST, Pastor.

Nashville Christian Advocate please copy.

KOCH—NETTIE, eldest daughter of Peter and Lorenzo Koch, was born in Bozman, M. T., September 4, 1876, and died at the residence of her grandfather, Bogue Homo, Hancock county, Miss., January 8, 1887. During the month of October, 1886, Mrs. Peter Koch (Nettie's mother) left her home in the far Northwest, and with her family of children came to Hancock county, Miss., to see her aged parents. Here little Nettie sickened and died, far from her home and father. She was at the proper age to be interesting to all who knew her. To know her as a child was to admire her. Her intelligence was beyond her years. Respectful to her elders, kind and gentle to her playmates, and almost worshiping her parents, she won the esteem of all. It seems hard for one so young, with the great possibilities of life before her, to be taken away.

A. E. HULLOCH.

INDOLENCE IN THE CHURCH.—There is a good deal of religious laziness in this world. Once in a while we hear of a Christian worker who is overwrought, one who dies too soon or is laid aside through excessive devotion. But the occurrence is so rare that a small volume would probably contain the records of all such lives in a generation. There are more churches dying for the want of working pastors than they are pastors dying through excessive work for their churches. There are Sabbath-schools languishing for the want of energy in those who conduct them. There are classes that make no progress because lazy teachers sit before them and yawn through a lesson which they have not earnestness enough to teach if they were prepared. There are Christian men who let their church run down because they are too lazy to keep it up. Yet these same men make their own secular business succeed. It is a shame to do the world's work well and then Christ's work shabbily. What is wanted is a revival of Christian energy and zeal. God never blesses laziness. It is a farce for you to ask him to bless your parish work, your preaching, your teaching, your superintendency, if you put no life into your work. Consecration is a mockery unless it be made real by the utmost we can do. The curse of the church to-day is laziness!—The Presbyterian.

The Correct Time.

There are very few men who do not pride themselves on always having the correct time; and wonderful and delicate mechanisms are devised to enable them to do so. But the more delicate a chronometer is made, the more subject it becomes to derangement, and unless it be kept always perfectly clean, it soon loses its usefulness. What wonder, then, that the human machine—so much more delicate and intricate than any work of Man—should require to be kept thoroughly cleansed. The liver is the main-spring of this complex structure, and on the impurities left in the blood by a disordered liver, depend most of the ills that flesh is heir to. Even consumption (which is lung-scrofula), is traceable to the imperfect action of this organ. Kidney diseases, skin diseases, sick headache, heart disease, dropsy, and a long catalogue of grave maladies have their origin in a torpid, or sluggish liver. Dr. Pierce's Golden Medical Discovery, by establishing a healthy, normal action of the liver, acts as a cure and preventive of these diseases.

The pleasing announcement is now made that the Chinese government has issued a proclamation tolerating Christianity throughout China and promising protection not only to the foreign missionaries, but to the native converts. And what does this mean? Simply a Divine reiteration of the great commission—"Go." Will God's people recognize the command of their Master by generous contributions for those now in foreign lands, and for those who are eager to go and preach the gospel in the regions beyond?—Central Baptist.

Testimonials from persons who have been cured by a medicine ought to convince those suffering from the same disease, and would, if known to be genuine. Please notice that whenever we publish any testimony in favor of Shallenberger's Antidote for Malaria, the name and address are given, and that we invite you to verify it by writing directly to the parties themselves.

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MISCELLANEOUS.

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Apply to J. G. MICHAEL.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.

USE KELLER'S CARBOLIC SOAP
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant. For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS,
110 Gravier St., NEW ORLEANS, LA.

ARTIFICIAL EYES
Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.
It enables the eyelids to move as freely as ever.
It restores the functions of the tear passages.
It prevents the eyelashes from turning within, causing inflammation.
It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.
Mr. W. BOLNE, our Optician, has made a specialty of selecting and inserting them.

A. B. GRISWOLD & CO.,
JEWELERS AND OPTICIANS, *New Orleans.*

MISCELLANEOUS.

MATHUSHEK PIANOS!

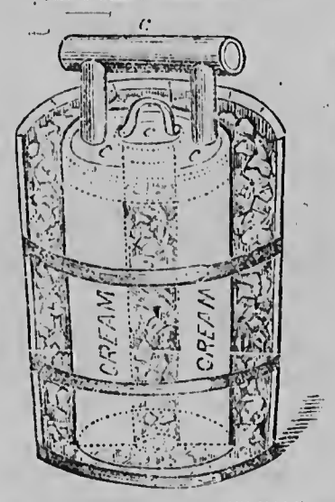
There is no better Authority on Pianos than
PHILIP WERLEIN,
135 Canal Street.

He introduced the Mathushek Pianos here about Sixteen Years ago, and recommended them to his Friends and the Public as the
Most Substantial Piano-forte MANUFACTURED.

They have stood the test, and Certificates from the leading Artists, Colleges, Convents and others pronounce them
Superior in Every Respect.

Sold on Terms and Prices Sure to Attract Buyers.

ROGERS & MAHER'S
Original Automatic Ice Cream Freezer
Saves Time, Labor and Ice.



In its construction we gain ONE-HALF more freezing capacity over the old style of crank and paddle, besides the labor of turning and repacking.
The tight-fitting covers—C—preventing any possibility of the salt or water mixing with the cream, besides avoiding (as in other freezers) the labor of unpacking the whole bucket, when an examination of the cream is desired. In our freezers, access to the cream is at all times convenient, by simply removing the cover, C, without any way disturbing the ice or freezer.
For sale by all Hardware and House Furnishing Goods dealers.

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YALE & BOWLING,
WHOLESALE
DRY GOODS
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NOTIONS,
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Clothing and Furnishing Goods,
Successor in Wholesale
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Baskets, Base Ball Goods, Croquet,
FISHING TACKLE, SEINES, AMMUNITION, HAMMOCKS, FREEZERS, WATER-COOLERS.

Bath Tubs,	Oil Stoves and Tanks,
Cages and Traps,	Rope and Twines,
Cheese Safes,	Soaps and Perfumery,
Clocks and Mirrors,	Stationery,
Coffee and Grain Mills,	Stone Jugs and Jars,
Faucets, metal and wood,	Paper and Bags,
Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets,
Woodenware,	Scales, etc.

J. C. MORRIS,
Nos. 10, 42 and 41 TCHOUPITOULAS STREET.
Patronage of city and country dealers solicited.

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In all grades. FINE DECORATIONS a specialty
WINDOW SHADES AND CORNICES,
WIRE SCREENS AND WEATHER STRIPS,
UPHOLSTERER'S GOODS.
Framing Neatly Done.
PICTURE AND ROOM MOULDINGS,
RUGS, MATS AND MATTINGS.
EDWARD HEATH,
No. 75 CAMP STREET, NEW ORLEANS.

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20,000!

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—20,000—

Is the Number of Subscribers That Should Be Reported to the Next Conferences.

WORK FOR THESE FIGURES!

HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending May 31, 1887.)

COTTON.

Low ordinary	8 7-16	@— —
Ordinary	8 15-16	— —
Good ordinary	9 11-16	— —
Low middling	10¼	— —
Middling	10⅝	— —
Good middling	10⅞	— —
Middling fair	11¼	— —
Fair	11 13 16	— —
Galveston middling	10½	— —
Mobile middling	10½	— —
St. Louis middling	10½	— —

SUGAR.

Inferior	— —	— —
Common	4¼	4⅜
Good common	4½	4⅝
Fair	4⅝	4¾
Good fair	4⅞	5
Fully fair	4⅞	5⅛
Prime	4⅞	5
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4¼	5⅛
Choice yellow	5 9 16	5⅝
Gray White	— —	— —
Choicy whites	— —	— —
Stan. Gran	— —	5¾

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	— —	— —
Good	4⅝	4¾
Fair	4¼	4½
Ordinary	4	4⅛
Common	3½	3⅝
No. 2	2⅝	2⅞
Rough	3 50	4 50

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12½	5 25
Choice	3 80	3 90
Fancy	4 10	4 20
Extra Fancy	4 40	4 50

CORN PRODUCTS.

Cream meal	2 60	2 65
Corn meal	2 35	2 40
Grits	2 65	2 75
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	56	— —
Yellow	— —	54
Mixed	— —	52
OATS:		
Western	36	36½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	75	80
HAY:		
Choice	16 00	17 00
Prime	14 00	15 50

PROVISIONS.

PORK:		
Mess (Standard)	— —	— —
Prime Mess	15 25	15 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11½	— —
Shoulders	6¾	— —
Sides, long clear	8¼	— —
Sides, short rib	8¼	8 35
HAMS:		
Sugar-cured	12	12¼
DRY SALT MEAT:		
Shoulders	5 80	— —
Sides, long clear	— —	7½
Sides, short rib	7½	— —

GROCERIES.

COFFEE:		
Prime	— —	21¾
Fair	— —	21¼
Common	— —	19¼
BUTTER:		
Western Creamery	20	— —
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	6¾	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	— —	36
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	3 00	3 50
POTATOES:		
Louisiana	4 00	4 50
Western	— —	— —
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	2 25	2 50
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7¾	— —
2 lb	8	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 75	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	9	10
Southern	10½	11
WOOL:		
Lake, per lb	— —	27½
Louisiana	26	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

MAY 24.

The French Cabinet crisis is growing serious. President Grevy has again appealed to M. Flonquet to form a ministry.——An attempt was made to kill the Tsar, in the Don Cossack country, by a student who fired at him as he rode by in his carriage.——The Emperor William will go to Gastein in July, as usual, notwithstanding the rumors to the contrary.——The strike of the Northumberland miners has ended, the men having submitted to a reduction of 12½ per cent. in wages.——The condition of Major Ben: Perley Poore was somewhat worse to-night.——In the trial of Jacob Sharp, for bribery, the jury was completed, when the prosecution challenged Foreman Lyons, and he left his seat. His place has not been filled when the hour for recess arrived. This ends the seventh day of the triat.

MAY 25.

The Opera Comique (Paris) was burned to-day. Fourteen persons who jumped from the windows are dead; forty-three are injured. It is believed that the occupants of the galleries are buried in the debris.——All efforts to form a French Ministry have, so far, proved futile.——The Crown Prince Frederick William's condition is improved. The doctors have decided that the disease is not cancer of the throat. They hope for his early recovery.——Advices from Panama state that small-pox is raging on the upper banks of the Amazon.——Major Poore was reported much worse this morning.——Queen Kapiolani has embarked for Europe.

MAY 26.

Additional details from Paris show that 200 lives were lost by the burning of the Opera Comique.——A campaign of incendiarism has been inaugurated in Russia. A destructive fire occurred near St. Petersburg on the twenty-fourth, by which sixty houses were destroyed. Placards were posted Sunday, saying that at twelve o'clock that night the villas would be in flames. Loss, several million roubles. The incendiaries have not been arrested.——The British steamer Wydale collided with the tug Ivy opposite Algiers to-night. The tug sank in about five minutes. One life lost.——President and Mrs. Cleveland have gone to the Adirondacks.

MAY 27.

M. Rouvier has consented to make an effort to form a Cabinet for President Grevy.——Evictions are being carried on at Bodyke, Ireland. Severe fighting and even bloodshed is feared.——Four hundred and sixty more men have joined the great strike in Belgium to-day. They attacked the troops guarding the mine property. Three of the lancers were wounded.——The Belt Line car stables were burned in New York to-day. Loss estimated at $1,345,000. Twelve hundred horses were roasted in the flames.——Thirty buildings were burnt in the Sixth District, this city, to-day. Loss estimated at about $35,000.——There have been four cases of yellow fever at Key West.

MAY 28.

M. Rouvier has formed a Cabinet for President Grevy. Gen. Boulanger has been left out.——It is officially announced that seventy-five bodies have been recovered from the ruins of the Opera Comique.——The Swiss Government Spirit Monopoly Bill has become a law.——The English cotton spinners have proposed, if two-thirds of the trade agree to run their mills on half time for eight weeks, to offset the cotton corner in Liverpool.——The strike in the Mons district, Belgium, is becoming general.——Maj. Ben: Perley Poore died in Washington, to-day, aged 67.——Another case of yellow fever is reported at Key West.

MAY 29.

The River Theiss, in Austria, has broken dykes at Csongrad and inundated 15,000 acres of land. The Temes and Bega have have overflowed their banks, submerging 100 square miles of fields and twelve villages.——Several German rivers are rising, especially the Elbe and Vistula, threatening serious damage.——Cardinal Gibbons has sailed for New York.——It is reported that cholera is making fearful ravages in the Argentine Republic. The people are dying like sheep.——The Pope celebrates his jubilee this year. On October 21, he enters on the fiftieth year of his sacramental career.——President and Mrs. Cleveland are spending their vacation at the Prospect House.

MAY 30.

The search for the bodies of the miners who lost their lives by the explosion in the Udston coal pit, at Blantyre, Scotland, still continues. Sixty bodies have been recovered; twelve are still entombed.——The Radical Congress, held in Brussels today, adopted a program embracing the separation of Church and State, compulsory education, regulation of the employment of children in factories, establishing a State fund for invalid women, and the enactment of a law holding employes liable for accidents to workmen.——In the National Drill, at Washington, the Lomax Rifles, of Mobile, won the first place and the prize of $5,000.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

MISCELLANEOUS.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

BEAUVOIR, MISS., Aug. 4, 1886.

MR. DANIEL BROWNE, New Orleans—

Dear Sir: The samples of Cocoa which you kindly sent have been received safely, and have been tried by my family, who combine the different preparations of cocoa unusually delicate and agreeable.

With thanks for your courtesy, believe me,
Respectfully and truly yours,
JEFFERSON DAVIS.

"They are, in my opinion, the finest preparations of Cocoa manufactured."
J. G. BELDEN, M. D.

"Decidedly the purest article in the market. Preferable to tea and coffee, and far more healthful." J. T. SCOTT, M. D.

For Sale by Dealers Everywhere.

If your Grocer or Druggist does not keep these goods, send twenty-five cents for sample package of FRY'S CONCENTRATED, MALTED, CARACAS OR HOMŒOPATHIC COCOAS.

DANIEL BROWNE,
SOLE AGENT FOR
Fry's Cocoas AND Chocolates,
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$2,50, $2.75, $3.00, and upward, for the latest Family Bible, printed on good paper in large type, containing References, Family Record, Full-page Pictures, Index, Concordance, Psalms in metre, and many tables and maps and helps to the intelligent study of the Scriptures.

GOSPEL HYMNS, 1-4, CONSOLIDATED, from 5 cents to $6.75.

TRACTS, 15, 20 or 25 cents a package.

SCRIPTURE TEXTS, CHROMO CARDS, 15, 25, or 40 cents a package.

PRAYER AND PRAISE and all Methodist books supplied at publisher's prices.

E. S. UPTON,
94 CAMP ST., New Orleans.

AGENTS WANTED to sell
"SAM JONES' OWN BOOK,"
in every town and parish of Louisiana. The *very best* commissions paid. Agents can make from $50 to $300 per month selling this Book. Write now, *now* for full particulars, terms, etc., to
REV. J. C. RHODES, Magnolia, Ark.,
GENERAL AGENT.

EDUCATIONAL.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without lights, one hundred and seventy-five dollars; with lights, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $156 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

F. M. GRACE, Pres.
S. J. DAVIES, Vice-Pres.

Millersburg Female College

Over two hundred pupils the past year from seven States.

With near a hundred in the College, the doctor's bills for the entire year less than *fifteen* dollars.

More boarders from the South than any school in Kentucky.

Course thorough.

Music and Art unexcelled.

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Discipline firm, but parental.

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(Founded by THOS. JEFFERSON.)
The 64th Session Begins Oct. 1st, 1887, and continues nine months.

Thorough instruction in *Literary, Scientific* and *Professional Departments*, including *Law, Medicine, Pharmacy, Engineering* and *Agriculture.*

For Catalogue apply (P. O. University of Va., Va.) to CHAS. S. VENABLE, Chairman of Faculty.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

The Abbott and Halliday Life of Beecher.

There seems to be more brain talent connected with the book written by Lyman Abbott, D. D., and Rev. S. B. Halliday than with any other biography of the late Henry Ward Beecher; for in addition to the work of the above-named gentlemen, about forty other eminent writers and thinkers have contributed reminiscenses to the book.

Notice.

It is important that each auxiliary of the Woman's Missionary Society in the Vicksburg district be represented in the approaching meeting of the Mississippi Conference Society by a delegate or a carefully prepared report.

Presidents will please give attention to this matter, and also to the sending of delegates' names to Miss Annie Linfield, Wesson.

E. M. HUNNICUTT,
Sec. Vicksburg District.

Summer Corsets.

It will be very comforting to ladies to know that Dr. Scott has just introduced his New Electric Summer Corset. It is a perfect fitting, comfortable, durable, and thoroughly ventilated corset. We invite the attention of our lady readers to Dr. Scott's advertisement in this issue. It strikes us as being just the thing required for Summer wear.

Opelousas District Conference at Franklin.

Will the preachers who expect to bring their wives, and the delegates who expect to be present, kindly drop me a postal card to that effect, so that I may have homes prepared for all.

ALFRED E. CLAY.

FRANKLIN, LA., May 23, 1887.

All Europe is in a state of uneasiness. Plots against the Czar of Russia; the Crown Prince of Germany in a delicate state of health; France turned up by a ministerial crisis; and England pounding away at the Irish, keep the public mind stirred up.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
Publisher.

Delicate Children, Nursing

Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food, or from overwork of the brain or body, all such should take **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. "I used the Emulsion on a lady who was delicate, and threatened with Bronchitis. It put her in such good health and flesh, that I must say it is the best Emulsion I ever used."—L. P. WADDELL, M. D., Hugh's Mills, S. C.

Hiwassee graduated twelve young men, May 19.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DISTRICT—SECOND ROUND.

Mastodon	June 4, 5
Pleasant Grove	11, 12
Eureka	18, 19
Panola	25, 26

E. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Emory	June 3, 4
Cornersville	11, 12
Shelby Creek	— —

JNO. HARCROFT, P. E.

WINONA DISTRICT—SECOND ROUND.

Belzoni	June 4, 5

R. P. MITCHELL, P. E.

GRENADA DIST.—SECOND ROUND.

Charleston circuit	June 4, 5

P. N. TERRY, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Raleigh	June 4, 5
Trenton, at Gasque Chapel	11, 12
Nesbuhl	18, 19
Hillsboro (Wednesday)	22
Carthage	25, 26
Walnut Grove (Wednesday)	23

G. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Camden, at Thomastown	June 4, 5
Jackson	11, 12
Carlton	18, 19
Sharon, at Madisonville	25, 26

JOHN A. COLES, P. E.

WOODVILLE DIST.—SECOND ROUND.

Woodville circuit	June 3
Perry Creek	4
Woodville	5, 6

A. A. B. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Meadville	June 4, 5
Hamburg	6, 7
Pisgah	11, 12

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—SECOND ROUND.

Americus, at Caswell Springs	June 3
Scranton, at Zion	4, 5
Moss Point, at Moss Point	5, 6
Pearlington, at Logtown	7, 8
Covington, at Parker's	10

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Pattersonville	June 4, 5
Abbeville	11, 12
Franklin	18, 19
Indian Bayou	25, 26
Washington	July 2, 3
New Iberia	9, 10
Plaquemine Bralee	23, 24
Opelousas	30, 31
Lake Charles	Aug. 7
Sulphur Mines	14
German Mission	14, 15

S. S. KEENER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

St. Tammany Mission	June 4, 5
Algiers and Gretna ct. (At Gretna	10
Algiers and Gretna ct. (At Algiers	12
Baton Rouge	18, 19
Morgan Street	26
Louisiana Avenue	July 3
Carrollton and Parker Chapel, at P. Ch.	10
Seashore Camp Ground	13-17
Plaquemine and Donaldsville, at D'ville	24

JOHN T. SAWYER, C. E.

CAMP MEETINGS.

The regular annual camp meeting for 1887 on Seashore Camp Ground will commence on the second Wednesday (thirteenth), July, 1887.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds. Several distinguished preachers invited from a distance will be in attendance and will conduct the services of the meeting, and a large gathering is expected. A very general expression having been made to continue the meeting for a longer session than usual, it has been determined to extend the time of the services of the camp meeting to two weeks.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on.

For further information address any of the trustees, namely: J. H. Lakin, Montgomery, Ala.; W. Otis, W. J. Hearin, R. E. Jones, Mobile, Ala.; J. J. Flowers, Belling, Ala.; Dr. E. F. Gridley, Moss Point; J. P. Carter, Hattiesburg, Miss.; W. H. Foster, E. P. Mackie, J. H. Campman, B. O. L. Rayne, T. J. Carver, H. Jamieson, jr., P. Werlein, H. Haag, New Orleans, La.; or R. E. Price, the keeper of the camp ground, near Biloxi, Miss.

The public are invited to attend.

W. H. FOSTER, Pres.
HUGH JAMIESON, JR., Sec.
NEW ORLEANS, May 16, 1887.

The second annual camp meeting for 1887 on Sam Jones Camp Ground will commence on the last Friday, August 26, 1887. The camp ground is beautifully situated, surrounded by mountainous scenery, and as fine ice cold springs as ever sought its level. The ground is situated on the L. N. O. & T. R. R.—commonly called Valley Route—146 miles from New Orleans, and ninety miles from Vicksburg; and the hotel and tabernacle are within a stone's throw of the railroad. Several distinguished preachers who have been invited will be in attendance, and will conduct the services of the meeting, and a large gathering is expected. The meeting will be continued ten or twelve days. The accommodations are large, and large additions will be made, and the accommodations will be sufficient for all who may come. Reduced rates of fare will be published later.

For further information address any of the trustees, namely: J. F. Cassels, Dr. J. R. Whittington, A. J. Roberts, W. G. Langmen or J. K. Cobb, Ghoster, Miss.

The public are invited to attend.

A. J. ROBERTS, Pres.
J. F. CASSELS, Sec.

The sixteenth annual camp meeting for 1887 of Hemdington Camp Ground, near Crystal Springs, Copiah county, Miss., will begin on Thursday night, July 28, 1887, and continue eight days. This camp ground is situated on the Illinois Central railroad, 158 miles from New Orleans, and twenty-six miles from Jackson, Miss.

Ample accommodations will be made on reasonable terms for all visitors.

The ticket system will be preserved.

Reduced rates on the railroads are being secured.

All ministers friendly to camp meetings, with the public, are invited to attend.

J. W. M'NEIL, Sec.

MAY 30, 1887.

MISCELLANEOUS.

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Report of the Condition of the

New Orleans National Bank

At New Orleans, in the State of Louisiana, at Close of Business, Friday, May 13, 1887.

RESOURCES.

Loans and discounts		$1,[illegible]
Overdrafts		[illegible]
U. S. bonds to secure circulation		[illegible]
U. S. Bonds to secure deposits		[illegible]
U. S. bonds on hand		[illegible]
Other stocks, bonds and mortgages		[illegible]
Due from approved reserve agents		[illegible]
Due from other national banks		[illegible]
Due from State banks and bankers		[illegible]
Real estate, furniture and fixtures		[illegible]
Current expenses and taxes paid		[illegible]
Premiums paid		[illegible]
Checks and other cash items		$ 960 68
Exchanges for Clearing-House	74,134 76	
Bills of other banks	39,184 00	
Fractional currency, including nickels	63 76	
Specie, including gold treasury certificates	206,962 00	
Legal tender notes	315,000 00	[illegible]
Redemption fund with U. S. Treasurer, 5 per cent. of circulation		[illegible]
Total		[illegible]

LIABILITIES.

Capital stock paid in		$ [illegible]
Surplus fund		[illegible]
Undivided profits		[illegible]
National bank notes outstanding		[illegible]
Dividends unpaid		[illegible]
Individual deposits subject to check	$2,535,187 87	
Demand certificates of deposit	22,555 00	
Time certificates of deposit	2,000 00	
Cashier's checks outstanding	25,625 00	
United States deposits	155,262 15	
Due to other national banks	27,811 01	
Due to State banks and bankers	107,023 37	[illegible]
Total		[illegible]

STATE OF LOUISIANA,
Parish of [illegible]

I, WILLIAM PALFREY, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief. WM. PALFREY, Cashier.

Subscribed and sworn to before me this [illegible] day of May, 1887.

GEO. W. CHRISTY, Notary Public.

Correct—Attest:
A. BALDWIN,
C. H. HECK,
CHAS. CHAFFE, Directors.

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Christian Advocate.

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C. H. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

THE SUNSET.

BY ROBERT GILMOUR.

I stood on a grand old mountain
And watched the setting sun
As it sank in the distant ocean;
And the day at last was done.

The encircling clouds grew crimson
With the glory of its light,
And, tinged with its farewell splendor,
They brooded o'er the night.

All day had a ceaseless worry
Pervaded heart and brain,
But the glorious light of the sunset
Brought back His peace again.

And only the sweet reflection
Of His care throughout the day
Threw comforting light around me,
And kept the night away.

O, holy light of the sunset!
Sweet emblem of peace to come,
When the cares of life are over
And we reach "home, sweet home!"

No more shall earth's troubles annoy me,
For God's sweet, sacred rest
Shall dwell in my heart like the crimson
That floated in the west.

—Christian at Work.

Origin or History—Which?

A great blunder running very much through the evolution debates, as most generally seen, is in not carefully distinguishing between origin and history, and, secondly, in not as carefully distinguishing between the fact and the mode of creation. If we confine our debates to debatable ground, we will get along far more safely. Logomachy is a waste of words to no purpose. Proof that proves nothing need not be insisted on.

Let two axioms be immovably fixed at the outset, and we will avoid the laborious handling of a vast amount of heavy timber. First, there can be no debate about origin. Secondly, there can be no debate about a mode of creation. Both these things are inconceivable—absolutely unthinkable, and so are not debatable. The idea of absolute origin can not be crowded into the imagination. Try it.

Of course, there is no such thing as the origin of a principle. Origin, if there ever was such a thing, must relate to matter of some kind. And to think of matter, you must think of it as existing. You can not think of it as non-existent. That would be to think of nothing, which is a contradiction. If we think of matter, we think of its changes, its form, its history in existence. As to the question of the eternity of matter—that is no question at all. Practically—imaginably—there is no difference between the eternity and the disturnity of matter; while, philosophically or theoretically, the two things are as wide apart as the Poles.

There are two things that may be supposed to have been divinely created—viz., matter and life. And we may, perhaps, imagine, though we can not possibly know, that such creating was done in some way, or by some mode. We can not predicate mode, or manner, or way, or process of any Divine acts. We can take cognizance of such Divine acts, and such only as are brought about by secondary agency. Of direct Divine acts we can not take cognizance, because God is a Spirit, and we perceive sensorially.

Now, suppose, for the sake of the argument, we grant everything that is claimed by all the evolution theories. Evolution may begin with matter at a very early period in the history thereof. It is changed, and matter must exist in some form before it can change. Evolution supposes that matter, in some very primitive condition, evolved into other forms, and still others, on and on, and away in long periods evolved into living man. All this is history.

Now, whether this is true or not, is a question. It may be quite destitute of proof; may appear ridiculous; may contradict all the analogies of nature; may appear absurd and be untrue, and yet it may not contradict any distinct Scripture statement. It is an attempt to set up a mode of the creation of man. And we have seen that we can have no perception of a direct Divine act.

Suppose I were to assert the most ridiculous and incredible absurdity imaginable about the mode of human origin. I would say that at a certain exact point in the heavens, about half way to the sun, was the theater of man's making; that all the planets were summoned to assist in the work. To each was assigned his particular duty. One was to bring a leg, another an arm, another the head, and so forth; and, when they were all met, a supervising angel was to put the parts together and bring the man to earth, where God would put life into him. Very few would believe it, especially if I had no better proof than the monkey, tadpole and monad process. But can it be denied? On what ground? On the ground of its non-conformity to the usual order of nature? Do we believe in a Divine creation on the ground of its conformity to the usual course of nature? Surely not. We receive it as an exclusive, unparalleled *sui generis*. It has no support whatever in nature, but rests on its own single dogma. The Bible says God made man; but is as silent as to the method as to any other instance of Divine agency when the secondary agency is not named.

Then how can you deny some particular supposed method of human origination, however untrue it may seem, so long as you can not set up some true method instead? You have no more right to deny the monkey, mushroom and monad method than I have to deny the aerial star-agency process. I disbelieve the tadpole method, not, however, because of any scientific or philosophical reasons, for on that ground I would be obliged to deny any conceivable method. To deny that man grew, emanated, developed, or evolved from some former material conditions, would be to deny the plain teaching of Scripture in the first place, for the Bible says, in terms, that he was made out of existing material.

As to the mode in which this change was effected: by what processes, if any, the length of time required by such historic processes—on all questions of this sort the Bible is totally silent. And on all or any of them the mere Christian, not professing to be versed in natural science, can have no quarrel with the infidel scientist. The quarrel, and the only one we have with him, relates to another thing altogether. What is that other thing where we join issue with the skeptical naturalist? Answer: The Agency by which this change was brought about. Christianity holds that that agency is God, the Maker. Infidelity denies this agency, and, with inconsistency amounting to logical imbecility, confesses its inability to suggest any other efficient agency. So inquiry is driven to the alternative of Divine agency or no agency.

Therefore, all this suggestion about spontaneous generation, or tadpole-monkey generation, is mere logical twaddle. Grant it all, and you grant nothing material to the argument. The most apparently successful experiment in spontaneous generation conceivable is overwhelmingly answered thus: Then that was the Divine method. And as to the animal ancestry theory—the theory is in itself no theory at all. And for this reason: Chemical science has of late years unquestionably demonstrated the non-identity of matter. Then what is the difference between saying monkey-and-tadpole matter, and dust-of-the-ground matter? The meaning is essentially the same.

"The Age and Origin of Man, geologically considered by S. R. Pattison, Esq., and Dr. Friedrich Pfaff, professor of natural science in the University of Erlangen," is the title of a learned fifty-page treatise sent me by a literary friend, and is one of more than a hundred such essays now in my library, many of them from the Victoria Institute, and the American Institute of Christian Philosophy.

These papers evince a vast amount of learning and labor. In the Bavarian tract above cited, it will be noted, the subject is "geologically considered." The result is thus stated:

"We must, therefore, conclude from our researches until other facts are before us, that man appeared suddenly; and the oldest men that we find are as perfect and complete as those now living."

This is, no doubt, a sound conclusion of a debate between geologists; but it is one in which the mere Christian, who is not competing in geological fields, has no particular interest. Whether man appeared suddenly or gradually is immaterial in considering the question of Divine or non-divine agency in bringing him into being. It raises a question of method, not the question of whether. If man's emanation was sudden—that is, requiring no time in the process—be it so. If some period of time was required—a minute, an hour, a year or a million of years—be it so. In the one case instantaneousness was the method; in the other, gradual process was the method. Science might claim the sudden method, or the gradual method; but the mere Christian is an uninterested listener, unless they raise a question necessarily involving a denial of Divine agency at all. Method inquires how, but does not deny that God created.

A Christian ought to be unwilling to stake the veracity of revelation on any debatable question. The question whether God created is not debatable, because some other originating agency is not conceivable. To suppose some other originating agency would be only an attempt to change the name of the Almighty. Originating Agent is God, divide appellatives as you may.

I am not arguing against skepticism. I am only requiring skeptics to keep on their own ground. We admit far too much when we tacitly assert that if they could prove a lengthened process in man's creating, or making—no matter what may be the real or supposed length, variety or character of such processes—that then they have proved something about the question whether God did or did not create man. No, they have not touched that question. If they have proved anything, it is concerning the method of creating, not concerning the fact. So long as the Bible is silent on the subject of method, who cares what skeptics imagine or say about it? History of origin is an absurdity. Method of creating is an absurdity.

R. ABBEY.

TOCCOA, Mississippi.

Sin passes the soul like small-pox over a lovely face, leaving it hideous.—Alexander Smith.

A Complete History of Methodism in the Mississippi Conference.

MR. EDITOR: I respectfully ask the publication of a few explanatory items in relation to the work mentioned at the head of this article. For many years previous to 1872 the older members of the Mississippi Conference had felt much solicitude about rescuing from utter oblivion the history of our church within its bounds. Our older ministers were all dead, and not a page of our history had ever been published. Justice to the memory of the dead and to the edification of the living required it should be done without further delay. In 1872 our Conference, by a unanimous vote, requested me to undertake the task. At first I hesitated, was almost ready to say I could not; but I had always deferred to the will and wishes of my Conference, and I immediately commenced the work with a determination to write a true and readable history, with an expressed promise on the part of the Conference that they would see to its publication. At the end of three years and eight months I had finished a manuscript covering the history of our church in the widely-extended Mississippi Conference, from 1799 to 1869. When I reported to the Conference that the manuscript was ready for publication, we waked up to a recollection that we had all been reduced to pecuniary poverty by the late war, and of the one hundred and fifteen members of our Conference, but few ever had a spare dollar over current expenses, and we could not make the required cash advance for the publication of our history. As I had advanced even then beyond the common limits of human life, I committed the manuscript for safe keeping to my son, Rev. J. A. B. Jones, as I believed it would be needed some day. The publication was discussed at several Conferences, but finally deferred to the unknown future. In the meantime all our journals and papers on file were destroyed by the burning of Dr. Andrews' house in Vicksburg, at 3 o'clock A. M., December 27, 1883. I had but recently used all our journals with great care in the compilation of our history, and returned them to our secretary. But they were hopelessly lost, and the only written history of our church in the Mississippi Conference was to be found in my manuscript, and could be found nowhere else. This state of affairs roused up my son and I to feel that we must publish our manuscript if it cost us years of self-denial and rigid economy. We conferred with Dr. McFerrin last December, and he told us if we could put down five hundred dollars in cash, in conformity to the cash rules of the House, he would publish one thousand copies of the first volume, and give us until the end of 1887 to pay any balance that may be due. He said, in this way, if it met with a fair sale, we could make one volume pay for the next until all should be published. And now, in conclusion, I wish to emphasize a few wishes. My son and myself have already paid out of our own pockets between five and six hundred dollars in this enterprise; but we can not go on with it any further without the substantial aid of the ministers, members, and patrons of the church; but if they will promptly purchase the edition which will soon be on sale at the Publishing House, it will enable us to put another volume in press in a short time, and in this way we hope to publish the complete history in due time, without any embarrassment to any party. I make this appeal not only to those who live within the present limits of the Mississippi Conference, but to all who live in the nine Conferences, on territory which was formerly a part of the Mississippi Conference. Their primitive history was written in our lost journals and nowhere else, and, unless they get their early history from our book, it will be lost to them forever. For illustration: All of Alabama south of the Tennessee river, up to 1832, will have to get their history from our book, that being the time they were set off as an independent Conference. The North Mississippians will find their history in our book until they became a part of the Memphis Conference. The Texas Conference until 1840, when Texas was set off from our Conference; and the Louisiana Conference until 1847. If the preachers and members in those Conferences will obtain and read our book, they will find many rare and racy incidents in their early history of which they now have no knowledge.

Our history will be kept on sale at the Publishing House on the same terms as our catalogue books generally. The price will be fixed by the business manager, and wholesale purchasers will be allowed the usual per cent. for selling. All the money paid in will be placed to our credit for future publication until the end of the series. This will be the foundation-stone for all future histories in the same territory.

Yours affectionately,

J. G. JONES.

HAZLEHURST, Mississippi.

"Come Over and Help Us."

Two women with qualifications and experience as teachers and a spirit of consecration to the mission work are needed for Japan. The appeal of Dr. W. R. Lambuth to the Board was urgent. He called for four, but the Board made an appropriation for only two. Who will respond to this appeal? Write to the secretary of the Board of Missions, or to Bishop Wilson.

WEEK OF PRAYER AND SELF-DENIAL.

The suggestion of Bishop Galloway made through the press that a week of prayer and self-denial be set apart by the church was indorsed by the Mission Board in the following action:

Resolved, That in view of the pressing need of our missionary work growing out of the expansion of our missionary operations in the several fields occupied by us, and believing that the blessings of the Head of the church will not be withheld when properly sought by his people, we recommend that the week beginning August 8, and ending August 14, 1887, be observed throughout the church as a week of prayer and self-denial. The money obtained by such denial and by such thank-offerings as may be made in view of the abundant mercies of God in the large increase of membership in the church during the past year shall be applied to meet the existing exigency.

Pressing exigencies rest upon the church which arrest the enlargement of our mission work at a time when the hand of God is evidently opening "great doors and effectual" in every part of the field. The call for help, deep and earnest, comes to us from Japan, Mexico, Brazil, the Indian reservations, and our great field in the West. Barriers to the work are giving way in every direction, fresh fields are inviting us to enter and occupy, and our missionaries are overwhelmed by the demand made on their time and strength. They call for more laborers to enable them to proclaim Christ to the nations who are now, as never before, eager to hear. The Holy Spirit is moving on the hearts of many of the best men in the church, who are ready to consecrate their lives to the spread of the gospel. Like Saul and Barnabas, they are ready to go. Is the church ready to obey the command, "Set these men apart unto the work whereunto I have called them?" There is need of prayer. Christ shrunk from no pain and withheld no gift when opening the way of salvation for man. Is the church willing to give one week to self-denial and prayer for missions? God has done great things for us. Our land is prosperous. We have the gospel. Last year seventy-five thousand souls were added to our membership. Have we no thank-offering to lay on the altar.

The Sunday-schools are invited to unite in this week of self-denial and prayer. Let each pastor, superintendent and teacher press the matter on the hearts of their scholars. A gift from each of our seven hundred thousand Sunday-school children, if given with a prayerful, self-denying and grateful heart, will be as acceptable to God as the widow's mite.

MISSIONARY INFORMATION.

In the revised By-laws, under the duties of secretary, is the following:

In order to secure the greatest possible efficiency in the secretary's office as a bureau of missions, the secretary shall not be called from his office to attend the Annual Conferences, except for special reasons. He shall, in co-operation with the presiding elders and pastors, enterprise missionary mass meetings at such times and places as may be deemed most expedient.

One design of this regulation is to secure greater efficiency in the dissemination of missionary intelligence among our people. The growing demand for information respecting the operations of our church in the mission fields is one of the cheering signs of the times. The Board not only relieved the secretary of other duties, but placed at his command increased facilities for the publication of missionary literature. The monthly paper will be continued under the name of the Missionary Reporter. Leaflets will be placed at the command of each preacher who will send his address with the postage. For three cents in postage stamps we will send from fifty to one hundred leaflets for gratuitous circulation. We have some on hand, and shall issue them every month.

The secretary would be glad to correspond with the presiding elders and pastors relative to missionary mass meetings. We hope to enlist our ablest men in this work.

I. G. JOHN, Sec.

Bible Work.

MR. EDITOR: I desire, through the columns of your excellent paper, to give notice to all the friends of Bible distribution in Louisiana and Mississippi that I have been appointed district superintendent of the American Bible Society for Mississippi and Louisiana, and to let you know that I am now ready to visit auxiliaries and churches, and to attend to the various duties connected with my office. The religious importance of the work which I am to represent, in a general way, in the two States above named, is second to none under the sun. The sole object of the American Bible Society is to encourage a wider circulation of the Holy Scriptures, without note or comment, among all people. Its motto is, "An Open Bible for Every Family" and person that will receive it. Much has already been accomplished in this grand work, but the fields are still white to the harvest. To say nothing of heathen lands, there is great destitution in our own country. There are multitudes among us who have no Bibles. This fact, of itself, should lead Christians everywhere to do all in their power to aid the American Bible Society, their own grand institution, in its efforts to supply all the people with the Divine Word, whose entrance giveth light. We most sincerely hope to have the aid and sympathy of all lovers of the Bible and of humanity in forwarding the good work herein referred to. All the papers in the two States above named that would aid in the good work are requested to copy this notice.

J. W. M'ILWAIN,
Dist. Supt. A. B. S. for Miss. and La.

The Opelousas District Conference will convene in Franklin, commencing Thursday *afternoon*, June 16, 1887. Bishop Keener will preside. The preachers are expected to have the Bishop's and educational collection in full.

S. S. KEENER, P. E.

Christian Advocate.

THURSDAY, JUNE 9, 1887.

"FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT."

BY S. S.

Thy yoke is easy, Lord, thy Word declares;
And yet how oft it seems a heavy load!
Like a high mountain rise our daily cares,
And our faint hearts do naught but sorrow bode.

'Tis hard to fight for Love, when foes are strong;
The battlefield of earth is filled with snares:
'Tis hard to work for Love, and not lose heart
Amid so many sins, so many cares.

Tempests and clouds do often darkly shroud
The sky that once was calm, and clear, and bright;
Temptations come and doubts and fears arise,
And we fain think our burden is not light.

But we forget whose burden 'tis we bear,
And, if we listen, we may hear him say:
"Come, weary one, and I will make it light;
Come unto me—I only am the way."

Lord, may we come; and trusting all in thee,
So shall we find our burden light to bear;
And may we prove through every trying scene,
Thy "yoke is easy," if thy strength we share.
—Christian at Work.

The Sunday-School Lesson for June 19, 1887.

BY C. G. ANDREWS, D. D.

THE COMMANDMENTS—THE SECOND TABLE.

Exodus xx, 12-21.

GOLDEN TEXT: "*Thou shalt love thy neighbor as thyself.*"—Matthew xxii, 39.

FROM DUTIES TO GOD TO DUTIES TO MAN.

When the Savior was asked which was the greatest commandment, he replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." This first commandment embraces the first four commandments of the Decalogue, called the "first table," and they relate directly to obligations to God alone, without reference to man. The Savior merges the four into one, because if any should love his Creator with all his heart and strength, he would certainly do nothing that was displeasing to Him.

The blessed Savior continued: "The second commandment is like, namely this, Thou shalt love thy neighbor as thyself." These mutually suggest the one, the other, and neither could be kept without embracing the other. Neither could be violated without breaking the other. It is written: "If a man say, I love God, and hateth his brother, he is a liar;" and, on the other hand, "If we love one another, God dwelleth in us and his love is perfected in us." It is common to hear men say that while they make no pretension to Christianity, still they do their duty to their neighbor. The teaching of the Bible is that a man who does his duty to his neighbor will assuredly love and reverence God, in whose image his neighbor is made; and, furthermore, that if he does not obey his God, he will necessarily be recreant to the claim of his neighbor. "Foe to God was ne'er true friend to man." It is a most inconsistent plea that an entrance into heaven should be barred solely upon a claim of having done duty to man, while duty to the God of heaven had been wholly neglected. The young man in the Scriptures, whom Jesus loved, said that he had kept all the commandments which related to his neighbor from his youth up; yet all this availed not to remove his sorrow, because he could not submit to the test of having kept the first table of the law, in that he had not loved God with all his mind, and all his heart, and all his strength. The laws of our great Creator are a unit; each statute suggests the whole, and the whole harmoniously embraces all the parts. Hence, St. James is justified in writing: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of the whole." God looketh at the heart, and he sees that the same spirit of irreverence and rebellion which prompts an individual to break one law would, under a like provocation, cause him to break any one or all of the others.

DUTY TO MAN.

THE FIFTH COMMANDMENT.

Verse 12. "Honor thy father and thy mother." Parents stand in the place of God to children under the age of accountability. God is the law to the parent, the parent is the law to the children. Every principle of justice and gratitude appeal to children to render homage and obedience to the authors of their being and providers for their daily wants. Children who do not reverence their parents are not apt to serve and obey their Maker; and just in proportion as they respect and honor their parents will be their habitual inclination to transfer to a higher Power the complete control of their lives. "That thy days may be long upon the land." There is no reason to think that God from pure favoritism should attach the blessing of long life to the keeping of this commandment any more than one of the others. It will follow as a natural consequence that children who are obedient to their parents will be preserved from bad company, bad habits, and from all influences which have a tendency to break down the health and bring on disease and a premature old age.

THE SIXTH COMMANDMENT.

Verse 13. "Thou shalt not kill." The Author of life hath put all possible protection around human existence. His law stands up as a protest with penalty against the injury of his creature: "Whoso sheddeth man's blood, by man shall his blood be shed." This relates not only to manslaying, but also to maiming and harming the body in any way. "An eye for an eye, and a tooth for a tooth." The violation of this commandment can not be justified for any reason in the world except that of self-defense, and even for defense there is no plain "Thus saith the Lord." It is by implication merely—that is, that the protection of life is a God-given duty, and that he who violates it may in some sense be said to be destroying his own life. In the same sense a war of defense may be justifiable. So also magistrates have the power of taking life by due process of law, if that life has been forfeited. Except for the above reasons no man has a right to endanger the life or well-being of a fellow-mortal, no matter how gross the offense or how stinging the insult. God's law especially says, "Vengeance is mine, I will repay, saith the Lord."

THE SEVENTH COMMANDMENT.

Verse 14. "Thou shalt not commit adultery." Not only overt acts, but all thoughts or looks or manners which have a tendency to invite or promote impurity are construed to be a violation of this commandment. The Savior said that even an improper glance was sufficient to bring one under the condemnation of this statute. All impure books and songs and pictures inflame and debauch the mind, and will, if not resisted, bring utter ruin. That miserable custom of polite society, falsely so called, which permits the shameless exposure of the person, ought to be denounced by every parent and custodian of morals. Those who persist in thus exposing their persons prove themselves to be wanting either in common sense or common decency. They can choose whichever horn of the dilemma they prefer as least damaging.

THE EIGHTH COMMANDMENT.

Verse 15. "Thou shalt not steal." The laws of "mine" and "thine" are innate in the breasts of all men, and whoever violates them is guilty of the double wrong of harming his neighbor and of sullying his own soul. To take anything whatever that belongs to another is practicing an indignity upon him, and inflicts a wound upon one's own sense of worthiness that is only retrievable by restoration and reparation. All gain gotten without an equivalent is a violation of this commandment. The gambler steals only in another way. Lotteries are stupendous swindles, and all who sanction them by their political recognition or by their patronage are encouraging and imbibing a spirit of theft and dishonesty. If mortal man is conscious of having wronged his fellow out of a farthing, there can be no peace of conscience nor acceptance with God until the wrong is righted as far as is possible.

THE NINTH COMMANDMENT.

Verse 16. "Thou shalt not bear false witness." Every word, every look, every act which has for its intention to practice a willful deception is a violation of this precept. Also every suppression of truth which has an injurious effect upon men is a virtual falsehood. "Speaketh the truth in his heart" is the only real test of innocence in this particular. The term "neighbor" in this text refers to all mankind, even to an enemy, as in the case of the parable of the Good Samaritan.

THE TENTH COMMANDMENT.

Verse 17. "Thou shalt not covet." This means to long ardently for anything which does not belong to you, and which would deprive another of his rights. Covetousness is called idolatry in the Scriptures. It is such a dissatisfaction with the apportionments of Providence, and such a longing for something which is forbidden, as to invest that something with an idolatrous affection. "Take heed and beware of covetousness," the blessed Savior said. Paul wrote: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee."

"Children's Day" in Camden, Miss.

Bro. Robertson's regular appointment being the third Sabbath at Soule Chapel, he had "Children's Day" here the fourth, in lieu of the time set apart by the last General Conference.

It certainly was an enjoyable occasion of interest and instruction. Our lesson being of such great import, so pointedly typical of the "Lamb slain from the foundation of the world," we could not omit it. All the exercises were entered into with a zest, proving that the hearts of the people were in their work.

Many, many thanks to our faithful organist, Miss Lizzie Porviance, for the sweet music. She certainly is teaching our children to sing most delightfully. Our Sunday-school and congregational singing was with the heart and understanding.

The world is full of beauty, song and gladness when the heart is full of love; and on this occasion the children were as happy as could be, and the facial muscles of us older ones were relaxed, and all wore a pleased, approving expression.

We have a real live Christian, Mr. Edwin Meloin (a Presbyterian), for our superintendent. He works, prays (and sings, too), just as if his soul's salvation depended upon what he does for us. Oh! that the world was full of such Christian workers!

Our pastor's good wife was sick that day, and we missed her, as she is so punctual and takes such delight in instructing her class. Bro. Robertson seemed to be in a good humor with himself and all the rest of mankind. He delivered an effective address, full of wholesome doctrine, instruction and solid thought. His subject was "Character;" and he said: "There is nothing great in this world but man, and nothing great in man but character." He most beautifully delineated the noble, refined and lowly traits of the genuine Christian character. His address is fully worth a place in your columns.

He appointed four sweet little girls to take up the collection, which they did in the most approved manner. The good people were compelled to open their purses when the collection was for such a benevolent purpose and the hats presented by these smiling little girls.

Everything passed off most pleasantly, and we all returned home thanking the appointing power for this new institution of our church, and hearts filled with love and gratitude unto our Father in heaven for the "sweet Sabbath of rest."

JANE E. BENNETT.

MAY 26, 1887.

Thanks for Recovery.

MR. EDITOR: Please allow me to say through the ADVOCATE, for the information of my friends, that, after being confined to my bed for over three months, I am now convalescing and able to sit up and walk across my room. Thanks be unto the Lord for his great mercy and goodness to me! "O Lord! my strength and my fortress, and my refuge in the day of affliction, thou that liftest me up from the gates of death, I will be glad and rejoice in thy mercy, for thou hast considered my trouble: thou hast known my soul in adversities." Truly, "The Lord is good: a stronghold in the day of trouble: and he knoweth them that trust in him."

My physicians say that by abstaining from all labor, both mental and physical, for a few months, I will regain my usual health. I hope I shall, and that I will again be able to labor in the vineyard of the Master in my humble sphere, also to be of some benefit to my family and friends.

I am truly grateful to my friends everywhere for their deep solicitude and prayers in my behalf. IRVIN MILLER.

WALNUT GROVE, Mississippi.

Prohibition in Copiah County, Miss.

Few counties in the State can make a better showing, morally and financially, than old Copiah. Her citizens have ample cause for feeling proud of the existing order of things.

There are now about $15,000 in the county treasury, with few outstanding warrants. This is no small matter when we reflect that only a few years ago Copiah county was $16,000 in debt. This is splendid showing, and reflects great credit on our present Board of Supervisors.

The report of the grand jury, at the term of court just closed, shows that Copiah county now leads the State in point of morals. The grand jury had before it 377 witnesses, and found ninety-two indictments for petty misdemeanors. They further say that while the prohibition law has been violated in a few instances, it has, perhaps, been better enforced than any other law. This should be especially gratifying to the friends of temperance.

The grand jury further states that they have passed upon the books of the sheriff and treasurer, and are satisfied that everything is right with them.

The report goes on to congratulate the people of the county on the good condition of affairs, the criminal dockets having been disposed of in a little more than three days, and settlements of the county reported correct.

MR. EDITOR: Above I send you a clipping from one of our county papers, which may be of service to those who have yet to make the fight against the great enemy to our country and race. I do not claim that the above report is necessarily the result of prohibition, which our county has enjoyed for more than two years; but I do claim that the report shows that prohibition does prohibit to a great degree—that the absence of the saloon has a wholesome effect upon the morals of the people, and that prohibition, rather than proving an injury to the finances of a county, is demonstrated to be a great benefit. Just think of the criminal docket being disposed of in three days! Fifteen thousand dollars in the treasury against an indebtedness of $16,000 a few years since, when whisky ran freely! Moreover, I learn that the county jail has not an occupant. Some may seek to discount the report by reference to the mills (12½) levied as tax. To this let me say that this is much less than many counties have assessed, and, I doubt not, is as low as the lowest. In Copiah we are satisfied with prohibition; and I believe if the question were put to vote to-day, that there would be no opposition.

At Crystal Springs the people are busy with the vegetable crops. The estimate is that between $25,000 and $30,000 were realized for strawberries alone. Carloads of snap beans have been, and are being, shipped daily. Fifteen thousand dollars for this crop, I suppose, is not an over-estimate. Shipments of tomatoes are beginning quite briskly; and the prices received in Chicago reported at the fabulous figures of $6 to $7 per bushel, net. Of course, that will not last during the season. Peaches and apples are now coming in, and find a ready sale, at fair prices, in your city. To one unacquainted with this business a few days around our depot would be a revelation.

The Lord willing, the writer will attend the International Sunday-school Convention, which meets in Chicago, next week, June 1 and 3. If opportunity permits, I may send you a communication from the City of the Lakes. Till then good-by.

Fraternally,

T. B. HOLLOMAN.

MAY, 28, 1887.

Woman's Missionary Society, Ruston, La.

By request of the president of our society (Ruston Auxiliary of the Woman's Missionary Society), I write you a few lines concerning our organization.

Our society was organized in September, 1885, with but few members. Since then our number has been increased to thirty or more, with eight subscribers; and the society is now in active working order, and meets regularly once a month. We have recently introduced the feature of reading original essays, or selections on appropriate subjects, at each meeting, which we hope to be productive of beneficial results. We elected officers for the present year some time ago, the names of whom are as follows: Mrs. T. C. Standifer, president; Mrs. W. E. Ashley, recording secretary; Mrs. Mattie Pearce, corresponding secretary; Miss Eva Slaton, treasurer.

The annual meeting of the Woman's Missionary Society of the State will be held in our town this year—some time during the month of July. We are anticipating good results from the meeting. Very truly,

MRS. MATTIE PEARCE.

Church Suppers.

MR. EDITOR: Some of your scribes of late have had a great deal to say on the above subject, and, strange to say, they have all gone one way—that is, against. Every man, I suppose, has a right to think as he pleases about church suppers and to express his thoughts, too, provided he can get the chance.

I have been surprised that they have associated *raffling* with the supper and as *belonging* to it. A church supper is one thing, and *raffling* is another. If it is the raffling objected to, then say, No; but if it be the church suppers, don't bring in raffling to make it look unjustly bad. In other words, if there is nothing in the church supper to condemn, it's unjust to try to make it appear condemnable by the defects of something else. Anybody knows that the good ladies can have a church supper, and no harm be done. They are cheating and defrauding no man. They furnish the material, cook the supper, and serve it—generally for fifty cents; and such a one as they prepare is worth it anywhere. All in the world they get pay for is the cooking and sewing; and certainly they have as much right to get money for the church in this way as the farmer has by his labor, or the physician by his practice. Where the wrong in a decent church supper is I am unable to see. Of course, you can do wrong at a church supper. You can get up a raffle, or hop, either of which is sinful. But, mind you, they are no part of the supper; and people can do wrong anywhere as for that matter.

Neither can I give in to the view that church suppers are hurtful to the spirit of liberality. That needs a large measure of demonstration to prove. I have had them in my pastoral charges (and I guess a good many of those who object to them have), and I unhesitatingly say that I don't believe that anybody has been hurt, but, on the other hand, the spirit of liberality has been augmented. Nearly all of our churches renowned for liberality, if of any age, have at some time had a church supper, while a great many stingy ones never saw a church supper. Young men generally let go a certain amount of money; and when they are induced to give it to the church, either in this way or any other legitimate way, it becomes fruitful, producing love to Christ and his church. Many a young man has been lifted to a higher plane just in this very way.

Neither is the church supper a social disadvantage, but a blessing, as I conceive. People will talk, and when they have nothing better, will talk hurtfully about each other. Church suppers put a quietus upon conversations which are unkind, and stimulate those which are affable and pleasant. It helps members to become acquainted with each other, and thereby to love each other.

In conclusion, I like any *innocent* thing that gives our noble women a chance to work for God. It is poor getting along without them; and certainly they are doing their share. God bless them all and open to them a thousand ways for building churches and saving the world from sin and death!

D. M. COGDELL.

WEIR, Mississippi.

Burned Out Three Times.

How strange God's providences seem to us in the daily unfolding of the panorama of life! Three times in a short life my earthly home has been consumed by fire. When a child, our dwelling-place in New Orleans was consumed. In 1872 our "Forest Home" passed out of existence while I was serving the Brownsville circuit. In 1876 I purchased for wife and children our seaside home at Ocean Springs. When we left Ocean Springs for Providence circuit, we left almost all our worldly goods remaining in our house. Rev. George F. Thompson has been occupying it since. We felt perfectly safe in having Bro. and Sister Thompson in charge. You may never have experienced such a shock as the mail of May 21 brought us, when a postal from Col. W. B. Stuart—May 17—stated: "Your home consumed by fire, 12 M. this day." Later tidings confirmed the truth of the postal. Bro. Thompson says my "library of books a total loss; some furniture saved." Alas! alas! A small insurance saves us from a total disaster; not enough to rebuild the house. I have not learned the loss of Bro. and Sister Thompson. The cause of the fire unknown; but supposed to have been a spark lodging in crack of shingle or attic. It is a comfort to know that fire can not destroy our heavenly home.

R. B. DOWNER.

Parsonages.

Mr. Editor: I have just received $5 25 from Mrs. J. P. Collier, treasurer Parsonage Society, Corinth station, North Mississippi Conference. This is the first money that I have received for this fund. May God bless those earnest workers, and raise up many more for this great work of building homes for our itinerant hosts. Our motto should be, "A parsonage in every pastoral charge." When this is accomplished it will mark a new era in our beloved Methodism. May God hasten the day!

MRS. A. R. BINGHAM,
Treas. W. D. Ch. Ex., N. M. Conf.

From the Work.

POPLARVILLE, Miss.

Mr. Editor: With this mail I forward to the NEW ORLEANS CHRISTIAN ADVOCATE cash in full for two renewals and four new subscribers; also four other new subscribers, remittance for whom will be made in due time. Counting my own, I found thirteen ADVOCATES taken on my circuit, and by a faithful effort I have increased the number to twenty-five, thereby doubling the subscriptions in five months. I am more hopeful of my work this quarter than I have been at any other time during this year. We have organized another young men's prayer meeting (at Purvis) since my last report, which has already been a special means of grace to all concerned. We have five Sunday-schools against three last quarter, most of which are in a prosperous condition.

About six weeks ago the friends of temperance and prohibition met to organize a Woman's Christian Temperance Union in this place, which was very successfully accomplished, and is still increasing in interest (the membership now numbering 60), and is already accomplishing much good, religiously, socially and, I trust, civilly. The good ladies have already opened up a lemonade and ice-cream establishment, thus furnishing to the public at a reasonable *price refreshments* both pleasant to the taste and renovating to the body.

Up to the present date I have sold about forty dollars' worth of religious books and periodicals for our Publishing House, with a prospect of more to follow. I have about half our foreign mission assessment in hand to be forwarded in a few days to our Treasurer at Nashville, and feel assured that the balance will, with all the Conference collections, be collected in full by Conference. Pray for us.

J. N. TUCKER, P. C.

BOYCE, LA.

MR. EDITOR: The second quarterly meeting for the Alexandria charge was held in the new church in the town of Boyce, La., beginning on May 20. On Sunday the church was dedicated by Rev. J. M. Beard, the late pastor, who preached an admirable sermon on the occasion, and conducted the dedication service with solemnity and impressiveness. It was largely through the influence of Bro. Beard that the church was built and paid for. The people of Boyce have done themselves much credit by building, in their new and growing town, so beautiful and so commodious a church.

In this connection, it is but just to recognize the eminent services of Mrs. Boyce, to whom, more than to any other person, we are indebted for this house of God. Her zeal and energy and helpfulness are the more noticeable when we consider that she is a member of another church.

The church had been paid for and a small balance left in the treasury. To this balance a small collection was added on Sunday to buy a bell. The services were conducted four days, and were of an interesting character. Five persons were added to the church. We are expecting the church at Boyce to prosper.

I am glad to write that Bro. White has great encouragement at every point in his charge. His congregations are large, and much religious interest and spiritual fervor prevail. I think, Mr. Editor, I may safely write you that the Alexandria district is "looking up."

B. F. ALEXANDER, P. E.

ALEXANDRIA, LA., May 21, 1887.

HILLSBORO, MISS.

Mr. Editor: We are having a quiet, if not a prosperous, time on Hillsboro circuit. I think the Mormon missionaries have left us to stay away. A discourse showing up their doctrines and practices probably did some good to our citizens. They positively denied the practice of polygamy among them as a church.

The crop prospect is good, which is a great relief, especially in the flat woods, where they made such a bad failure last year.

Bro. Cammack and I exchanged pulpits the first of this month. I preached at Walnut Grove, and he for me at Hillsboro. While at Walnut Grove I spent a part of the time with Rev. Irvin Miller, who was just able to be about his room after a three months' spell of sickness. We think he will stand in his useful position again. I learned that a native Indian preacher (Baptist) was preaching to the Choctaws in Leake county, and elsewhere in East Mississippi, and with success. So the day of their salvation has probably come at last. There are some three thousand Choctaws among us who have been without church or religion and indifferent until now. My people at Hillsboro enjoyed Bro. Cammack's visit very much. He was almost to sick too preach at the morning service—guess he had too much sermon for the physical man—but was fully himself for the evening sermon.

I hope you will be with us at our District Conference at Brandon, Miss.

C. M'DONALD.

OKALONA, MISS.

Mr. Editor: Feeling inclined to send you a few lines from our town, I embrace this opportunity through your much esteemed paper. We have just passed through a glorious revival meeting, continuing three weeks. It was termed a union meeting. The Presbyterians held their service the first week, with Dr. West, the Presbyterian evangelist, laboring with them, in which we all took part. His ministry was close and connected, preaching the Word in power and the Spirit of God. The second and third week Bros. Inge and Beville were with us, it has been said, doing the work of the Master, which I can truly say they did. Bro. Inge administered to us in holy things. Bro. Beville was a power in singing. Glorious work has been accomplished here in saving souls. God has blessed us. There were 110 conversions, and 60 accessions—37 to Methodist Church. It has been said that Okalona was a hard place, but that language can be changed now, and say it is a good place. The good work is still going on. Pray for us.

Yours,

MRS. J. E. RITCHEY.

SOUTH BOSSIER, LA.

Mr. Editor: We have just closed a two weeks' meeting at Haughton, resulting in a fine revival and fourteen accessions to the church. Revs. Robert Parvin and John A. Miller were with us, and did most of the preaching. We are trying to work up a good subscription in that new town for the ADVOCATE. So far we have had success in every department of church work this year. We have some good Sunday-schools and prayer meetings. We sometimes hold a class meeting after preaching. Last Sunday week we held a love-feast at Haughton with good results. I am much pleased with our church Conferences this year—in fact, I think I am just now learning how to hold a church Conference.

Last Sunday we buried Sister V. E. Fort, of Bellevue, and on April 23 we buried Sister S. A. Lowry, of the same place. They were both excellent Christian women, and died in the faith.

Yours fraternally,

R. M. BLOCKER.

WEIR, MISS.

Mr. Editor: Our second quarterly meeting for McCool circuit just held at McCool. Congregations large, and preaching by our presiding elder, R. P. Mitchell, most excellent. Scores, no doubt, went away Sunday purposing to live better lives. A Building Committee was appointed for McCool, where we expect soon to have a new church. Church at Weir completed. Pray for us.

D. M. COGDELL.

We ought not to be too anxious to encourage untried innovation, in cases of doubtful improvement. For a quarter of a century Dr. Sage's Catarrh Remedy has been before the public and passed through the severest test and is pronounced the most reliable remedy for that disagreeable malady. Thousands of testimonials of its virtues. 50 cents per bottle. By druggists.

Work and Play.

Ours is a time when the young, at least, think too much of recreation, and devote too much of the real energies of their life to the strategy of amusement. To some extent the very disinterested beneficence of the day which has contrived so many palliatives for the misery of the toilworn classes, has lent countenance to the prevalent notion that those who do not enjoy their lives are defrauded of their absolute rights, and has encouraged the young people of a class which has more than its share of the pleasures of life, to regard those pleasures as their just inheritance. Yet nothing can be more certain than that the lives which are pervaded by the belief that the pursuit of happiness is the natural and legitimate aim of men, are neither the noblest nor the happiest. The lesson of renunciation, or the lesson of self-denial—what Matthew Arnold calls "the secret of Jesus"—is, indeed, the root of true cheerfulness, though not, in this world, of absolute happiness: and however good Sir John Lubbock's teaching may be as to the wisdom of embodying recreation in the scheme of life, the justification of it lies not in the fact that pleasure is one of the chief ends of man, but in the fact that for the most part those who play well work better than they play, and could not work so well as they do if they did not play also. It is not that the pleasurable occupation is the right one, because it is pleasurable, but that the pleasurable occupation gives zest to the more arduous occupation, and lends to the enthusiasm of labor something of the delightful glow of conscious enjoyment.

There can not be said to be any duty of happiness. It is a duty to make others happy so far as we can do so lawfully: it is a duty not to make them unhappy by whining over our troubles; it is a duty to put a cheerful face on life; it is a duty to enjoy the blessings we have, and to show that we are grateful for them; but it is not a duty to be happy, for if it were, we should be quite right in fleeing from unhappiness as from absolute evil, and in drowning in amusement all those anxieties and discontents with ourselves, which it is of the highest importance to us to confront. The only case in which it may be truly said that it is a duty to seek happiness, is where we are fully convinced that a certain measure of happiness will make us stronger for our duties, just as a certain measure of recreation makes us stronger for our professional tasks. The strong man can do with less happiness than the weaker man: but in either case alike, the happiness which it is a duty to aim at is only so much as is subservient to the higher work of life; and when all is said, the duty of happiness can never really compare, in its significance to human life, with the happiness of duty.—Churchman, N. Y.

It's Always the Way.

"Didn't I tell you so?" said a gentleman, to an acquaintance whom he chanced to meet on the street: "it's always the way." "What's always the way?" inquired a mutual friend of the two men who happened along just then. "Why, just this," replied the first speaker: "you see Smith, here, the last time I met him he had one of the worst coughs you ever heard. He complained of a loss of appetite, of night-sweats, of low spirits and other unmistakable preparatory symptoms of consumption. I told him to get a supply of Dr. Pierce's Golden Medical Discovery, at once. He did so, and look at him now! Did you ever see a healthier looking man? The 'Discovery' has snatched thousands from consumptives' graves. I knew it would cure Smith. It is always the way."

Intelligent Giving.

The householder who was preparing to celebrate the passover feast was directed to select and set apart the lamb on the tenth day of Abib. It was not to be killed, however, till the fourteenth of Abib. This forethought was necessary to avoid any possible failure to secure a proper animal of the first quality, to serve both as a sacrifice and a pledge of fellowship.

It is our impression that very few of those who make an offering of fellowship for Christ's kingdom plan for it even one day in advance. They go to church, and when the plate is passed they put in whatever piece of nickel or silver happens to be in their pockets. They have no serious idea of sacrifice or fellowship in the offering. It is all a hap-hazard act which gives them no concern.

In order to give intelligently only two things are necessary: intelligence and a desire to give. One would suppose that the latter might be assumed as possessed by every Christian soul, so that it would be only intelligence that needed to be considered. But this is hardly the case.

After all it is true that the chief reason for a lack of intelligence in giving, is the fact that people do not care to give: and, not caring to give, they have no care to give intelligently. Before one can give intelligently, he must have a converted pocket-book. He must have consecrated his property to the Lord. He must thus desire to give.

It is remarkable, when we think how clear the Bible is as to the essence of religion, how distinctly it defines the sum of all duty, and how supreme it enthrones love, that the ideas of so many people are so utterly misty as to what it is to be converted. They do not understand that to enter upon a religious life is to give up selfishness for benevolence; not simply to cease to do evil, but to begin to do good. Intelligence about giving might as well begin with intelligence about what religion is: that religion means giving; Christ gave himself intelligently. "For this cause came I unto this hour"—and that he bids us give all that we have and are, in an utter consecration, to the cause of God and for the welfare of the world. A man that does not have an earnest, intelligent desire, not simply to be miscellaneously good, nor to be somehow one of God's people, but to make all he is tell for the evangelization of the world, the removal of its sin and suffering, and the advancement of comfort, enlightenment and goodness, that man may be a Christian, but he is not an intelligent Christian. He may give, but he will give ignorantly because he does not intelligently want to give.

This we fully believe is the most important half of the subject which we have put at the head of this article. If this kind of intelligent consecration were made, we believe that intelligent giving would generally follow as a matter of course. Wishing to give, a man's heart and intelligence would be in it, and he would not fail to give with as much intelligence as he applies to his ordinary business.—Independent.

The Ozone in the Mountain Air.

Crowds of people journey to the Catskills, White Mountains and Alleghenies every summer to get cured of the hay fever. The ozone with which the mountain air is more or less charged unquestionably has a beneficial effect. But the proportion of *cures* is not large. Nobody is likely to take hay fever at an elevation of three or four thousand feet, but the people who carry it in their systems do not always secure relief. "Get well at home, then *enjoy* the mountains," is good advice. Drs. Starkey & Palen, 1520 Arch street, Philadelphia, Pa., with their Home Treatment of Compound Oxygen, have cured hay fever, bronchitis, asthma, and other throat and lung affections. Send to them for a pamphlet on the subject, which will be forwarded free.

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Malaria.

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"It should be used everywhere where impure gases are generated from decomposing matter."—Holmes Steel, M. D., Savannah, Ga.

No snow falls lighter than the snow of age; but none is heavier, for it never melts.

MISCELLANEOUS.

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Brodie's Cordial.

The mother will commend it for her little ones, and the grown sufferer of any acute attack or Chronic Bowel Disease will laud its qualities.

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But leaves the Bowels in a healthy and natural condition. It is a specific for

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C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
RT. T. A. S. ADAMS, D. D. REV. J. T. SAWYER
REV. W. L. G. BENNETT.

THURSDAY, JUNE 9, 1887.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

Briefs.

The Independent devotes a page to the statistics of the various denominations of Christians in the United States, and compares the figures of 1887 with those published in 1883.

From its tables we publish the following items for the information of the readers of the Advocate: The Methodists number 4,532,658, with 29,493 ministers; the Baptists number 3,727,007, with 27,889 ministers; the Presbyterians number 1,082,436, with 9,429 ministers; the Lutherans number 930,830, with 3,990 ministers; the Congregationalists number 436,379, with 4,090 ministers; the Episcopalians number 430,531, with 3,865 ministers; the Reformed number 259,974, with 1,342 ministers; the German Evangelical number 125,000, with 500 ministers; the Christian Union number 120,000, with 500 ministers; the Friends number 105,000, with 500 ministers; the Mennonites number 100,000, with 500 ministers; the Adventists number 97,711, with 821 ministers; the Moravians number 10,686, with sixty-four ministers; miscellaneous, 60,565 members, with 1,210 ministers; Roman Catholics number 7,000,000, with 7,658 ministers. These figures make a total of 19,018,777 members, with 91,911 ministers. The total four years ago was 17,267,178 members, with 81,717 ministers. There has been a gain in four years of 1,751,599 members and 10,194 ministers. That is the way Christianity is dying out in this country; and if it keeps on at the same rate for a few more decades, the infidels and atheists will be seeking the holes of the moles and bats!

The question of using instruments of music in church has been troubling the United Presbyterian brethren for some time. It has been settled by the last council in Philadelphia. The question came before the body on appeal; and, after much disputing on both sides, it was finally voted that "there is no law forbidding the use of instrumental music in the church of God." The vote stood 107 to fifty-four.

The International Sunday-school Convention, in session last week in Chicago, received an able report from its Executive Committee; and among other items this feature of the report elicited much favorable comment:

Our committee rejoices in the growing and deepening conviction in the church and in the Sunday-school that the united and persistent effort of all Christians must be made to oppose the power of the liquor traffic in this land, leaving the question of the special efforts of working to be decided as God shall give wisdom in each case.

Dr. Guthrie says: "Give me these links:

"First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that, though he withholds awhile, he loves to be asked; and fifth, belief that asking will obtain.

"Give me these links, and the chain will reach from earth to heaven, bringing heaven down to me, or bringing me up into heaven."

A Heart-Treasure.

Every heart has its treasures. "Where your treasure is, there will your heart be." In every soul there is a treasure-box hidden, and no profane eyes ever look upon it. In this box are treasures of regal beauty—treasures of hideous deformity. The heart only knoweth its own sweets as well as "its own bitterness." In this casket of treasures some are more beautiful and precious than others. Hardly two are of equal beauty or of equal value. There is one which outshines all others, and is more valuable than all. These treasures have been gathered by the soul as it journeys along the path of probation. Some have cost untold agonies. Some have been purchased by deeds of self-denial, of which the world has never heard. Some have been gifts of beneficence from loving hearts, and are prized above rubies. Words of loving encouragement in the midst of despondency have found their way into the heart through the medium of the hearing, and ever after remain as priceless mementos of conflict and victory. A look of approval in the heat of a great trial has shot through the eye into the heart-casket, and in the quick passage has been transformed into a jewel, upon which we look and remember that it helped us to triumph in the hour of temptation.

As beautiful and as precious as are these treasures of the heart, the Psalmist, in his journey through life, found one of rarer beauty and of more inestimable price, which he deposited in his heart. "Thy *Word* have I hid in my heart." What a precious deposit it was! What a possession for one soul! It was truth in its unadulterated simplicity. "Thy *Word* is truth." It was a great headlight in the soul, flashing its beams out upon the ways of life. "Thy *Word* is a light unto my path." It was a blessed possession of the Lord himself. "The *Word* was God." Compared with this treasure, how poor did the wealth of the world appear! *This* was "more to be desired than gold; yea, than much fine gold." The pleasures of the world were insipid after a taste of this *pure Word*. *This* was "sweeter than honey or the honeycomb." All other joys fell like shadows upon the spirit, because "his delight was in the law of the Lord;" and that law was "the rejoicing of his heart." Oh, how much there was stowed away in this "treasure hid in the heart!"

We have often observed that superstitious people hang charms upon their bosoms as a foil against evil spirits. Here we see the Psalmist in possession of the true talisman against all evil; and he hung it up in the heart—the birth-chamber of thought and feeling—that its pure presence might shame pollution away from those sacred precincts. "Thy *Word* have I hid in my heart, that I *might not sin against thee*."

The Enforcement of Law.

Law is that which regulates action. It was great in God to make man well. It is equally great to rule him wisely. Indeed, creation would be folly unless followed by the proper government of the thing created. The very construction of most organisms suggests, and, in a degree, necessitates the modes of their action; yet almost all movements, whether of machines, plants, or animals, are capable of modifications by the application of power from without. The more susceptible an organism is of such modification of its action, the higher its grade. A steam engine is for this reason vastly superior in its capacities for action to a watch or a clock. Man, endowed with free will and intelligence, furnishes the highest illustration of an organism susceptible of control by influences coming from without.

God has given man a law which ranks among his most wonderful works. "I have seen an end of all perfection," says a sacred writer; "but thy commandment is exceeding broad." As man was made in the image of God, he is an imitator of his Maker in fabricating machines, partly self-regulative, and partly governed by external agencies. Perhaps the highest function of man's being is the making and enforcement of wise laws for his own government. Life and property are protected, and society is held together and perpetuated by the operation of law. In the social state, all welfare depends upon the maintenance of the law.

America has undertaken to show herself and the world that man is capable of self-government. The experiment was regarded a doubtful one by many from the beginning. Nor is our success in this undertaking by any means yet assured. Perpetually liable to have the preponderance of votes, upon which everything depends, changed, at any place or in all places, by floods of foreign immigrants who can not appreciate our methods of government, we are forever exposed to confusion, anarchy, or the tyranny of the mob. Our only safety is to be found in the prudent restriction of foreign immigration, and in the enactment and enforcement of wise laws. The law is the deliberate expression of the will of the people, and represents the power of all wielded for the protection of each. A government which depends upon the whims of the populace can never be impartial or stable. Our greatest danger lies in the manner of executing our laws. The executors of law can give it as little or as great force as they may choose. The executive should always be in harmony with the legislative department, that law may effect its object. "Without fear, favor or delay," ought to be the motto of the executors of the law; yet many offenses are winked at by the officers of the law, through fear or favor, while, in criminal cases, so great is the usual delay and final uncertainty in the execution of the law that at times citizens feel called to take the administration of justice into their own hands, without regard to the forms of law. Deplorable indeed is the condition of that people who have no confidence in the faithful execution of the laws made for their protection.

Officers whose duty it is to enforce law sometimes have more regard for public sentiment than for the law; hence the importance of keeping the public opinion in strong approval of the law.

I was greatly impressed with the beauty and strength of our system of government while recently attending a mass meeting in Nashville, Tenn., which had for its object the enforcement of the Sunday law in that city. Some persons, who had tried in vain to get certain parts of the Sunday law repealed, determined to risk its open violation. A public meeting was called, in which the law-abiding element of the city was ably represented. Short, pointed and powerful speeches were made, asserting the righteousness and the majesty of the law, and declaring that it ought to be, and should be, enforced; while the audience re-echoed the sentiments with hearty applause. If I had previously been in doubt, the speeches that night would have revealed to me just where my patriotism finds its most emphatic form. As speaker after speaker arose—lawyers, merchants, editors, ministers, and others—I felt as if I saw one of the flowers of our civilization opening, petal by petal (was it a night-blooming cereus?), till I could have shouted in grateful exultation at the thought of being a citizen of such a country—a fellow-citizen of such men. The sound of that meeting went throughout Nashville; and the violation there condemned will not soon be repeated. Such meetings ought to be held in many places. It is criminal to be indifferent to the enforcement of law, or to voting, which determines both the law and its enforcement. Let us have a revival of Christian patriotism. The law is the handmaid of the gospel.

W. L. G. H.

Letter from Chicago.

Mr. Editor: A travel of thirty-one hours over the Illinois Central railroad brought me from my home in South Mississippi to this great City of the Lakes. When we stop to consider the extent of country passed over in this short time, we are constrained to say, What hath *man* wrought! Whether the prophet of old had any thought of the railroad system of this day when he said the rough places should be made smooth, and the crooked made straight, we know not. This much we do know that, with his God-given intellect and the materials furnished, man has worked wonders in more respects than one. Just think of it, that a travel of less than a day and a half would bring one from a climate of ripe fruits and rich gardens to one where vegetation has just put on its spring garb—from where the roasting-ear hangs from the stock to where the young blade is just pushing its head up from the earth. I was interested in watching the changes in vegetation as they gradually appeared. A reversal, however, of the order as indicated by the Master. First, there appeared the full, ripe corn in the ear, even ready to harvest; next, was the ear still growing; and last, was the blade.

Nothing unusual among the people attracted our attention south of the Ohio; but when we got into Illinois we found large gatherings—grand processions, and crowded trains. It was Decoration Day, when all the people gather to do honor to their fallen braves. I am informed that this day is celebrated with more parade and enthusiasm than even the *glorious Fourth*. While we accept the issue, and pledge with all sincerity our loyalty to our common country, yet there steals over one who remembers aught of the past an irrepressible feeling of sadness, not of rebellion, but of deep, abiding sadness when we think of our many fallen heroes whose graves are unmarked and whose cause went down in defeat.

For rapidity of growth, Chicago is a marvel, having grown from a town of about 4,000 fifty years ago to a great city of more than half a million to-day, and increasing by tens of thousands annually. This is purely a business city, typical of Western life and push. "Men *run* to and fro"—as to knowledge, I can not say. We find very few places of general interest here. As the Kansas boy says, "Aint time to stop" for such yet. I believe, however, that all cities must wait for time to build up their libraries, galleries and parks. There are many massive buildings here, extending, some of them, seven, eight and even nine stories upward. The saloons number 3,000. Are you surprised at the Haymarket riot?

The place of greatest interest here to a man from Mississippi, and Louisiana, too, I suppose, is Armour's Packery, from which goes out thousands upon thousands of barrels of pork and other meats to feed a people who could raise it much cheaper at home and not miss the time. In this packery 4,500 men are employed. An average of 5,000 hogs and 1,200 beeves are slaughtered daily. Just think of one man cutting the throats of ten hogs per minute for ten hours every day in the year. Machinery is employed to do whatever is possible.

The object of our visit to this place was to attend the International Sunday-school Convention, which met here June 1, and adjourned last night, June 3. At least 1,300 delegates were in attendance; and from nearly every State and province in North America—from Canada to the Rio Grande, and from Alaska to Florida—every evangelical denomination was represented, and great enthusiasm prevailed throughout. Among the more prominent men present were Gen. Clinton B. Fisk, Revs. J. A. Broadus, D. D., of Louisville, Ky.; Moses D. Hoge, D. D., of Richmond, Va.; and Julius Grammar, D. D., of Baltimore, Md.

Having seen recently a communication in one of our papers questioning the advisability of our encouraging this institution, I came to this place ready to watch more carefully the workings and benefits, if any, to be derived from such an assembly. After three days' close attention to all the detail of business and the various lectures on Sunday-school work and methods, I am prepared to say that no man need fear, and that any man would receive new ideas on management and teaching that would be profitable in the greatest degree. Some fear that the result of such an institution will destroy all denominational lines, and weaken our theology. All such is without good reason. Nothing denominational is seen or felt here. Except you find out by inquiry, you can not learn what church the speaker represents. Again, this convention considers only those things that belong strictly to Sunday-school work and methods which any church may use to profit. It is largely a *big* experience meeting among Sunday-school workers—methods explained, and suggestions thrown out. With such men as Drs. Vincent, Hoge, Hall, Broadas and Cunningham to represent the various denominations on the Lesson Committee, we need fear no harm. Every separate denomination looks to its own publications and expositions of the lesson text. Indeed, Mr. Editor, so long as any denomination adopts the International series of lessons, is it not the duty of that denomination to say who shall represent them on the Lesson Committee? Then how can they secure this without visiting these conventions? Just as truly as a man can be a prohibitionist without being disturbed in his political views, or that two men may follow the same business, and yet be of different denominations; so may a man be profited by these institutions, and his theology remain unhurt.

Fraternally,

T. B. HOLLOMAN.

JUNE 5, 1887.

Notice.

Concerning reduced rates to the Annual Session of the Woman's Missionary Society of the North Mississippi Conference, to convene at Grenada, Miss., June 30, the undersigned is corresponding with the proper officer to secure reduced fare for delegates and those pastors who will come. In order to secure the reduced rates, it will be necessary for each one to have a blank form furnished by the railroad company, which form must be presented to the ticket agent where and when the purchaser gets his ticket. The blanks are required to be signed by the purchaser in the presence of the ticket agent, who gives the purchaser a certificate of full fare. On that certificate the holder gets return ticket for one-third fare. You will see the necessity of notifying the secretary, Mrs. E. G. Payne, Grenada, Miss., whether you are coming, so that the blank form may be sent you in time. Will you, therefore, give her this notice promptly, so that she may inform the railroad officer what number of forms to send. Take notice! Your ticket must be purchased at "a coupon ticket point." If your depot is not such a point, you will purchase fare to the first "coupon ticket" depot, and there use the blank. Further notice will be given as soon as correspondence is completed.

W. T. J. SULLIVAN.

GRENADA, MISS., June 1, 1887.

Notes.

The Chicago Advance, in a note on prohibition in the South, referring to the fact that Senator Reagan, of Texas, had come out squarely for that cause, says: "It is high time some of our aspiring Republican Senators of the North begin to evince a bit of the same sort of clear-sightedness and moral courage. Be sure of this, unless they do show it before long, they will find their ambitions in limbo. The tide is rising."

Mr. Edison is irrepressible. While in Florida, seeking health, he was also experimenting with his sea-telephone; and the experiments were quite successful. He transmitted sounds between two vessels three or four miles apart, and is confident that he will be able to increase the distance between stations as his apparatus becomes more perfect. He has not, however, been able to transmit articulate speech by his sea-telephone. But nobody knows what electricity can be made to do yet; and we shall not be surprised at anything that it may yet do.

The Texas Christian Advocate is in the very forefront of the prohibition fight, and the stalwart young editor, Briggs, is wielding a ponderous battle-ax with a precision and effectiveness that would have done credit to a Crusader of the olden times. The empire of the Southwest is trembling under the tread of her vast armies marching to the field of final arbitrament at the polls on August 4. Then it will be a hand-to-hand struggle; and that side which has been *best trained* will win the day. The question is, the perpetuity of peace, or *the riot* of lawlessness—the reign of God, or the despotism of the devil—the triumph of truth, or the victory of lying devices? May the Spirit of Power come upon our valiant brethren as he came upon the ten thousand that scattered the hosts of Sisera from the face of the earth!

The Methodist Advance, of Goldsboro, N. C., has an excellent article headed, "Divide and Grow." After showing that Methodism has done as much, or more, for the advancement of Christianity as any other denomination, both in the rural districts and the cities, the editor says: "There is no question that the membership in some of our city churches is *too thick* to thrive." In any church, the work to be done is necessarily confined to a few of the members, while the majority have nothing to do. Every member ought to be doing some special church work: hence the necessity of division that all may enter and do something. Some congregations have a larger membership than their houses will hold, which is an absurd thing. Says the Advance:

The true policy of Methodism is to "divide and grow." When Bees multiply until they become too numerous to work to advantage in the same gum, they have the good sense to swarm out and divide their forces, and send a portion to make honey in another place. So ought churches, when they can not utilize their large membership, to hive out and go where they can work to better advantage in extending the cause of Christ.

This is the way a layman in the Baptist Convention at Louisville, Ky., shot an arrow into the ranks of the ministry. They had been ventilating the subject of systematic giving; and Mr. Folk, of Tennessee, said:

Let the ministers who turn themselves loose in this convention on the subject of systematic giving be less tender-footed in their own pulpits, and teach their own people these truths about giving as a Christian duty and privilege, and there would be no need for all this eloquence here, nor for the appeals of the Boards, and the special collections.

Solid sense in that, and worthy of thought and prayer.

The Convention adopted a report on the subject, the main point of which is, that "special efforts be made to secure contributions *from every member of every church, weekly*." We have said before that when *that end* is attained, the problem of church finances is solved. But Conferences and Conventions and Presbyteries and pastors and stewards and deacons and ruling elders, and all who are *now* giving, will have to unite in one determined and persistent effort to accomplish it.

Personals.

The committee appointed to locate the next session of the General Conference will hold an adjourned meeting at Monteagle, Tenn., August 8.

Rev. J. W. Wolling, the new missionary to Brazil, has arrived upon his field and gone to work.

Dr. John Hannon has had a revival in his church, Lynchburg, Va., which has resulted so far in 400 conversions.

Mrs. Juliana Hayes, president of the Woman's Board of Missions, has appointed Wednesday, June 22, as a day of prayer and fasting for the prosperity of the Woman's Missionary Society.

The New York Herald calls Sam Jones "a kind of rhetorical mustard pot."

The Southern Presbyterian Assembly at St. Louis expressed itself as opposed to concerts, fairs, etc., as a means of raising money for church purposes.

Mrs. Cleveland has become associated with Mrs. Martha L. Lamb in the editorial work of the Magazine of American History.

The General Assembly of the Southern Presbyterian Church has been invited by the Presbytery of Philadelphia to hold its meeting next year in that city.

The women of the Presbyterian Church in sixteen years have raised $2,150,000 for missions.

Mrs. Marcia Marvin, daughter of the late Bishop Marvin, goes to Brazil in July, to take the position of matron in the mission school at Pericicaba.

When Canon Liddon was offered the See of Edinburgh, he declined for the reason, that he "thought he could serve God and his church better by declining." He is not the first man that declined church preferment for the same reason.

"Thought and Work—a Semi-Monthly Record of Christian Effort," published by the Thought and Work Publishing Company, Chicago, if we can judge from No. 1, is destined to be an eminently useful periodical. The contents of the first number evince fine taste in the selections and good judgment in the original articles.

The New Yorkers have presented a testimonial to Mr. Gladstone. It is thus described:

The testimonial is of sterling silver, three feet in height and twenty-two inches wide. The centre is square, and is ornamented as follows: In the centre are the words "Home Rule" in the shape of a horseshoe resting upon a pair of scales. Around this is the inscription, "William Ewart Gladstone, testimonial presented by his American admirers." All this is on a background of Celtic ornament. On one side of the centre-piece is a female figure holding a harp, and offering a garland of shamrock to a bust of Gladstone, which is on the top. On the base is the lamp of learning. Over this is the coat-of-arms of Christ Church, Oxford, with "Double first" over it, alluding to Mr. Gladstone's degree. Shamrock and stars are to be seen everywhere, and the Gladstone coat-of-arms is displayed in front. The rest of the testimonial was $5,000.

The Wesleyan has had responses from five colleges in Georgia in respect to the religious status of their graduates. In these five colleges there are for this year 114 graduates, and ninety-four of these are church members. In regard to our statement that the majority of our church-school graduates were not Christians, the above showing says that we were incorrect, as far as Georgia is concerned. If this "random deliverance" of ours brings out a few more gratifying facts like those from Georgia, it will show that even a "random deliverance" may do good.

Seashore Camp Meeting.

The following brethren have agreed to be present (D. V.), and do the preaching at the Seashore Camp Meeting, beginning July 13, 1887, and lasting two weeks:

Rev. J. A. Bowen, of North Mississippi Conference; Rev. J. B. Culpepper, of South Georgia Conference; Rev. T. F. Mangum, D. D., of Alabama Conference; Rev. H. C. Morrison, D. D., of North Georgia Conference; Rev. W. M. Leftwich, D. D., of Tennessee Conference; Rev. James A. Parker, of Louisiana Conference; Rev. James S. Rencher, of Alabama Conference; and Rev. Charles F. Evans, D. D., of Louisiana Conference.

The opening sermon will be preached by Rev. John T. Sawyer, presiding elder of the New Orleans district.

T. S. WEST, M. D., P. E.,
S. S. Dist., Miss. Conf.

A. J. LAMAR, P. E.,
Mobile Dist., Ala. Conf.

JOHN T. SAWYER, P. E.,
N. O. Dist., La. Conf.

Items of Interest.

President Cleveland refused to pardon a St. Louis man convicted of false registration, on the ground that "a crime against the election laws is the worst of all crimes." No doubt about the ballot-box being the safeguard of the Republic.

The opera-house at Northampton, Mass., is always crowded on Sundays at the Biblo readings of George W. Cable.

The honor of originating Arbor Day belongs to Ex-Gov. J. Sterling Morton, of Nebraska.

Mr. Abell, of the Baltimore Sun, is said to be the richest newspaper man in the world. He has the snug sum of $20,000,000.

One of the most interesting items in this paper is the short notice of the work being done at Poplarville, Miss. What is the matter with Bro. Tucker? How could he double the number of subscribers to this paper in five months? Could you not have done the same, if you had tried?

A statistician declares that while the increase in population is less than 2 per cent. per annum, the increase in physicians is 5½ per cent. per annum. Ominous!

According to the minutes of the Louisiana Conference, the presiding elders were allowed last year $1,049 apiece, and received $757, which was an advance of $58 apiece on the year before. The preachers in charge were allowed $603 apiece, and received $440, which was an advance on the year before of $21 apiece.

Over 100,000 copies of the new hymnal of the Primitive Methodist Church in England have been sold in four months! They are singing Methodists who *use their own book*.

There have been published in the United States in the last twelve months 4,000 new books. Solomon must have been a prophet as well as a wise man.

New York has legitimatized pool selling, and Illinois has passed a bill prohibiting the practice.

This is a good thing from an old writer: "Serving God so as not to offend the devil is policy."

The Baptists of the United States last year gave for home and foreign missions, $1,577,706; for education, $1,911,412; for church support, $4,921,553, making in all, $8,510,701 by about 2,700,000 members.

Mr. Edward Atkinson has produced the figures to show that at the present time the average rate of wages in the United States is higher than ever before.

The Board of Directors of the Gulf and Ship Island railroad have decided that the terminus of the road shall strike the Gulf two and a half miles west of the Mississippi City courthouse.

There are in the United States 132,135 churches. This is one church to every 453 persons, estimating the population at 60,000,000. According to the present membership of the churches, it is one church to every 113 members.

The University of the City of New York has established a chair in "comparative religion," especially as it "related to Christian missions." The missionary spirit is in that movement.

In this country 500,000 tons of paper are manufactured annually, which is said to be twice as much as is made in Europe.

Delicate Children, Nursing

Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food, or from overwork of the brain or body, all such should take **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. "I used the Emulsion on a lady who was delicate, and threatened with Bronchitis. It put her in such good health and flesh, that I must say it is the best Emulsion I ever used."—L. P. WADDELL, M. D., Hugh's Mills, S. C.

Commencement Whitworth Female College.

PROGRAM.

SUNDAY, JUNE 19.

11 A. M.—Sermon by J. J. Wheat, D. D. 8 P. M.—Anniversary of Young Ladies' Christian Association. Address by Bishop C. B. Galloway.

MONDAY, JUNE 20.

9 A. M.—Annual Meeting Board of Trustees. 11 A. M.—Graduating Essays, and delivery of Medals. 8 P. M.—Concert.

TUESDAY, JUNE 21.

10 A. M.—Annual Address by Gov. Robert L. Taylor, of Tennessee. 4 P. M.—Anniversary of Alumnæ Association. Address by Hon. Ethel Barksdale. 8 P. M.—President's Levee and Art Reception.

Moxie excels anything I ever drank. The best and most refreshing drink for tired, overworked people I ever saw.—Mrs. P. B. Easton, Ennis, Texas.

I have tried it. It is all that is claimed for it, and more. Every hard worker should take it and let quack medicines and liquors alone.—Hon. Robt. Odgen.

Mississippi Notes.

A company has been organized at Memphis to work the ore fields at Duck Hill.

Bishop Galloway, chairman State Prohibition Convention, has called a meeting at Jackson on July 21.

Aberdeen voted to subscribe $60,000 to the Kansas City, Memphis and Birmingham railroad to aid in constructing a twelve-mile branch from Aberdeen to the main line.

The United States District Court building in that city is rapidly approaching completion.

A terrible rain and hail-storm passed through the State on the first, doing considerable damage to crops in the vicinities of Coffeeville, Fayette Beauregard and Wesson.

The first peaches shipped from Crystal Springs this season were shipped in one-sixth-bushel boxes, at $2 50 per box. Fifteen dollars per bushel is rather high.

The Board of Supervisors of Leflore county last year levied a tax on dogs. The amount collected on same was two thousand dollars.

The Mississippi River Commission, advertised to meet in Vicksburg, Wednesday, will meet in St. Louis, Saturday, June 11.

The Edwards Creamery will begin operations on the seventh instant.

The United States District Court met in Oxford on the sixth.

Four hundred penitentiary convicts are at work grading the Gulf and Ship Island railroad, near Handsboro.

The Meridian Reform Club has donated $500 for the prosecution of Hamilton and his confederates.

The President has appointed Judge Van Eaton as one of the Board of Visitors to the Naval Academy, at Annapolis, Md.

The work on the Louisiana Soldiers' Monument at Vicksburg has begun. The statue will be unveiled on the eleventh instant.

The work is in progress on the addition to the Holly Springs Stoneware Company's works. When completed, it will double the capacity of the works.

City, Seashore and Suburbs. Boston and its environs. Send ten cents in stamps to United States Hotel, Boston, for complete maps and interesting historical matter. Beautifully illustrated.

Louisiana Notes.

A company, known as the South and Southwestern Petroleum and Mineral Developing Company, was organized at Shreveport on the second instant—capital stock, $100,000. The company proposes to develop the petroleum oil wells recently discovered in Nacogdoches county, Texas.

A company, known as the St. Mary Central Sugar Factory and Railroad Company, was organized at Franklin on the second instant—capital stock, $250,000.

The Louisiana Press Association meets at Lake Charles on the fourteenth instant.

The Louisiana Bar Association will meet in Monroe on the thirteenth.

The buildings at Baton Rouge, lately vacated by the State University, have been turned over to the Deaf and Dumb Institute, and the next session will open there.

The Southern Oil Company propose to locate a depot in Shreveport for the storage of cotton seed for shipment to their mills at Gretna.

The Jeanerette, Abbeville and Western railroad is progressing rapidly.

Jeffries' Foundry, opposite Thibodaux, was totally destroyed by fire last week. Loss $8,000; insurance, $2,000.

Monroe is endeavoring to erect a $5,000 grist mill.

Prof. T. S. Sligh, of Kingston, Texas, has been elected president of College, Ruston, vice W. C. Friley, resigned.

The Teachers' Institute is in session at Donaldsonville.

Mansfield Female College.

32ND COMMENCEMENT, 1887.

SUNDAY, JUNE 19.

11 A. M.—Sermon by Rev. B. Carradine, N. O.

MONDAY, JUNE 20.

9 A. M.—Meeting of Board of Managers. 8 P. M.—Prize Medal Contest.

TUESDAY, JUNE 21.

10 A. M.—Annual Meeting of Society of Alumnæ and Address by Hon. Robert P. Hunter, of Rapides. 8 P. M.—Exhibition of classes in music.

WEDNESDAY, JUNE 22.

10 A. M.—Senior compositions; Baccalaureate Address by Rev. Joseph B. Cottrell, D. D., of Kentucky. 8 P. M.—Address before Philmath Society.

Fall term opens Wednesday, September 14, 1887.

F. M. GRACE, President.

INSIDE exposure to cold winds, rain, bright light or malaria, may bring on inflammation and soreness of the eyes. Dr. J. H. McLean's Strengthening Eye Salve will subdue the inflammation, cool and soothe the nerves, and strengthens weak and failing eye-sight. 25 cents a box.

Centenary College Notes.

Rev. W. B. Murrah, of Brookhaven, Miss., was elected to preach the commencement sermon for 1888.

The prize for oratory in the Preparatory Department was awarded to the Rev. J. T. Leggett; and the gold medal, offered by Rev. Inman W. Cooper, was awarded to Frank R. Alexander, son of Rev. B. F. Alexander, presiding elder of Alexandria district, Louisiana Conference.

There were four graduates with degree of B. A., viz: Oscar Kearney Andrews, Charles Kidd Lewis, Milton Sanford Standifer and John Magruder Sullivan; and one graduate with degree of B. S., viz: Benjamin Nathaniel Smith.

One notable feature of the commencement was the delivery on Monday night of an extempore, but practical talk to the young gentlemen of the Preparatory Department by the Rev. T. K. Faunt LeRoy, of Baton Rouge.

The degree of M. A., in course, was conferred upon Rev. T. C. Bradford, of Mississippi Conference.

Gold medals were offered as follows: By Prof. W. H. N. Magruder, LL.D., a gold medal for best Greek scholar; by Hon. G. T. McGehee, a gold medal for oratory; by Rev. T. K. Faunt LeRoy, a gold medal for best scholar in the Preparatory Department.

Missions.

LARGE FIELDS.—We may roughly estimate the souls that in pagan, Moslem, papal and nominally Christian lands still need to be reached with a pure gospel at a thousand million; and the whole number of missionary laborers at thirty-five thousand. Could each of these carry on the work of evangelization independently, each worker would have to care for thirty thousand souls. As a matter of fact, more than twenty-five thousand of these laborers are unordained native assistants fit only to aid trained workmen; so that we have not more than ten thousand missionaries, native and foreign, competent to conduct this work. Each of these must, therefore, assume an average responsibility of 100,000 souls. Meanwhile the total sum annually spent on foreign missions is about ten millions of dollars—an allowance of one cent a year for each soul of this thousand millions.—A. T. Pearson, D. D.

The missionary spirit was displayed by the brother who, some years ago, preached on the subject and took a collection when the sheriff's flag was nailed to the door-post of his church. To-day that church is one of the strongest in that city, and a large giver towards evangelizing the world.

The Dark Continent is girdled with Christian missions. China is being dotted with chapels and hospitals. Japanese statesmen and editors are asking that Christianity be adopted by the state. A Hindoo scholar declares that "Christ, not Buddha, rules India." "The morning dawns."

The American Board has sent out 1,900 missionaries.

The Wesleyan Christian Advocate says: "Let us quit talking about *one dollar per member* for missions. There is a nomenclature that is more scriptural and less misleading. Let us say two cents per dollar, two dollars per hundred of our income, for foreign missions. Is not that more scriptural?"

Mississippi Subscribers.

We offer our thanks for the prompt attention given to our notices lately sent throughout the State of Mississippi to parties whose subscriptions had expired. Some few have as yet failed to reply. To these the ADVOCATE will be discontinued after this issue, as we are unable to determine whether the renewal of the subscription is desired.

Members of the Winona District Conference who intend to bring their wives to the Conference will please inform me as soon as possible, so that I can make arrangements for them.

W. W. WILLIAMS.

STARKVILLE, MISS., June 3, 1887.

The summer excursion rates over the Mississippi Valley route go into effect after June 1, and tickets good to return until October 31. Close connections made for all Eastern and Western points; through Pullman Buffet sleeping coaches to every important point without change. For full information, time-tables, maps, etc., call on or address Col. R. F. Reynolds, Commercial Agent, 61 St. Charles St., New Orleans, La.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 the postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 125 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

A woman is keeping in a book a list of things she ought to purchase, but can not afford to wear. She calls the book her ought-to-buy-ography.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

One more fond expression!—"My dear wife!" as the man said when he looked at the last milliner's bill.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Insist on having Rogers and Maher's Ice Cream Freezer. See advertisement elsewhere.

No *Opium* in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for all Hemorrhages and all Pain. No preparation is equal to it. In the Extract Nature and Science are combined. Genuine in bottles with buff wrappers.

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STEAM
SASH, BLIND AND DOOR
FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a pecialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

RELIGIOUS BOOK DEPOSITORY,
94 Camp Street.

$2.50, $2.75, $3.00, and upward, for the latest Family Bible, printed on good paper in large type, containing References, Family Record, Full-page Pictures, Index, Concordance, Psalms in metre, and many tables and maps and helps to the intelligent study of the Scriptures.

GOSPEL HYMNS, 1-4, CONSOLIDATED, from 5 cents to $6.75.

TRACTS, 15, 20 or 25 cents a package.

SCRIPTURE TEXTS, CHROMO CARDS, 15, 25, or 40 cents a package.

PRAYER AND PRAISE and all Methodist books supplied at publisher's prices.

E. S. UPTON,

94 CAMP ST., New Orleans.

5000 Book Agents Wanted to Sell
THE LIFE OF BEECHER,
Dr. Lyman Abbott and Rev. S. B. Halliday,
Pastoral pastor of Plymouth Church, have written this book, which contains new and largely unpublished sermons by the death of Mr. Beecher and received his and approval; also contributions of personal reminiscences from 30 prominent writers. This is the right book; don't be misled by cheap and other. Circulars entire life of Beecher, Agents Wanted in every town. Send for full particulars and TERMS, or a complete copy by sending $1.00 for outfit. Illustrations, Western Publishing Co., Hartford, Boston, Chicago, St. Louis or Cincinnati. [Mention this paper.]

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THIS IS THE GENUINE!

SOLD ONLY IN BOTTLES WITH BUFF WRAPPERS.
SEE THAT STOP OVER CORK IS UNBROKEN.
Our trade-mark around every bottle. In sickness Every Drop Is Worth Its Weight In Gold!

INVALUABLE FOR
BURNS, SUNBURNS, DIARRHŒA, CHAFINGS, STINGS OF INSECTS, PILES, SORE EYES, SORE FEET.

THE WONDER OF HEALING!

For Piles, Bleeding or Itching, it is the greatest known remedy.

For Burns, Scalds, Wounds, Bruises and Sprains, it is unequalled—stopping pain and healing in a marvellous manner.

For Inflamed and Sore Eyes.—Its effect upon these delicate organs is simply marvellous.

It is the Ladies' Friend.—All female complaints yield to its wondrous power.

For Ulcers, Old Sores, or Open Wounds, Toothache, Earache, Bites of Insects, Sore Feet, its action upon these is most remarkable.

RECOMMENDED BY PHYSICIANS! USED IN HOSPITALS!

Caution.—POND'S EXTRACT has been imitated. The genuine has the words "POND'S EXTRACT" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation. It is never sold in bulk or by measure.

IT IS USELESS TO ASK ANY PREPARATION EXCEPT THE Genuine WITH OUR DIRECTIONS. Used Externally and Internally. Prices, 50c., $1, $1.75. Sold everywhere.

Our New Pamphlet with History of Our Preparations Sent Free on Application to

POND'S EXTRACT CO.,
76 Fifth Avenue, New York.

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TARRANT'S SELTZER APERIENT

Sick Headache, Biliousness, Constipation.

The sore *Dyspeptic* people feel,
However light may be their meal,
Should ne'er be suffered to repose
And breed a train of graver woes,
When *perfect health* they may secure
Through TARRANT'S SELTZER safe and sure

FIRE INSURANCE.

Hope Insurance Company,

188 GRAVIER STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00
ASSETS, JAN. 1, 1887.....$101,982 17

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Solicits Fire, River and Marine Risks at lowest tariff rates.

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Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies Issued on Desirable Fire Business.

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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

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Assets in the United States.....$6,148,388 36
Surplus over all liabilities.....2,798,129 13

HENRY V. OGDEN, Resident Secretary.
CLARENCE F. LOW, Ass't Resident Sec'y.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator,	$3 50	$2 75
American Agriculturist,	3 50	2 75
Daily Picayune—12 mos,	11 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
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" Young People,	4 00	3 25
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Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

WALL PAPER

AND WINDOW SHADES.

Cheapest House in New Orleans.

BROWNE & JENKINS,

166 CAMP STREET.

Write for prices. Samples sent to country free.

SICK HEADACHE

Dyspepsia, Indigestion, Biliousness, Dizziness, Liver Complaint,

Positively Cured by LITTLE HOP PILLS, The People's Favorite Liver Pills.

They act slowly but surely, do not gripe and their effect is lasting, and therefore worth a dozen others. (Doctor's formula.) Small, sugar-coated and easy to take. See testimonials.

25 cts. at druggists or mailed on receipt of price, The HOP PILL CO., New London, Ct. "They are THE BEST ever made." Prepared by an old Apothecary. Five bottles $1.00

Sold by all druggists in New Orleans.

MISCELLANEOUS.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism *Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

FOR SALE BY ALL DRUGGISTS.

$1 PER BOTTLE OR SIX BOTTLES FOR $5.

THE NEW IMPROVED SINGER SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15c per dozen; two dozen, 25c. All other styles, from 15c to 25c. Oil, 5c a bottle. Singer Shuttles, 25c each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,

185 CANAL STREET, NEW ORLEANS.

S. E. RUNDLE, Agent.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital.....$300,000 00

Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., M. Schwabacher, J. H. Menge, T. J. Woodward, F. G. Ernst.

W. C. SHEPARD, 49 Camp Street, *New Orleans*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

WM. H. PIERSON,

20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

BEST GOODS AND LOWEST PRICES.

FURNITURE!

FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *surest* and *safest* worm destroyer ever discovered. Worm Lozenges, made merely for the purpose of pleasing the palate (and of course rendering the dose, have been manufactured all over the country; but their short lease of life is usually exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children often look pale and sickly* from no other cause than *worms*, and parents are most frequently the result of these hidden suppressed ailments. When they are seizable with hearty appetite, sometimes craving food and eating ravenously, again refusing altogether, fretful, losing restlessly in sleep, grinding and gnashing the teeth, when be yourself these symptoms are indications of worms.

Many a heedless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy; therefore parents—especially *mothers* who are constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its unfailing success. In fact, it never fails. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be sure they get the genuine, as the counterfeit every bottle bears the fac-simile of Fahnestock & Co. *reliable* and *efficient* in all cases where a Vermifuge is needed.

NEW FRANKLIN, Howard Co., Mo.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. V. HUBBARD, M. D.

CAMBRIDGE, Md.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is safe, *reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

SUCCESSORS TO

J. E. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

PERFUME BY MAIL

One full bottle of the Celebrated *MIKADO COLOGNE* sent (free of postage on receipt of 30cts. (stamps taken) and if you will mention name of this paper we will send you FREE a package of 18 Elegant Imported Frosted Chromatic and Oleographic Cards, (could not be bought anywhere for 50cts). Write your name and Postoffice plainly. FLEMING BROS., Pittsburg, Pa.

Our Young People.

WATCH YOUR WORDS.

Keep a watch on your words, my children,
These swift messengers of the heart;
They are sweet, like the bees' fresh honey;
Like bees, they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten the lonely life;
They can cut in the strife of anger
Like an open, two-edged knife.

Let them pass through your lips unchallenged,
If their errand be true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on the heart like lead.

Keep them back if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of the heautiful truth.

—Selected.

MR. EDITOR: I have never written a letter to your good paper, but see so many from the little people, I thought I would try my hand. My mother takes your valuable paper, and we enjoy reading it very much. I go to Sunday-school; my papa is the superintendent. We have preaching in our neighborhood three Sundays in the month—two Methodist and one Baptist; so if we are not good, we have no excuse but our own hard hearts in not believing the Word. I will close by asking a question: Where in the Bible is "chickens" found? I will close, wishing the ADVOCATE much success.

Your friend,

JULIA KING.

GALLOWAY, Mississippi.

MR. EDITOR: As you were so kind as to publish my last letter, I thought I would write again. We have a very nice Sunday-school now. We reorganized the first Sunday in April with about fifty scholars, and have school every Sunday except the third; and preaching the second and fourth Sunday by Bro. M. L. Barton. The ladies have organized a Woman's Missionary Society. There are thirty-five members now, and we hope more will join. I will close by asking a question: By reading eighty-four verses each day, how how long would it take to read through the Bible?

JEMMIE TERRELL.

SUMMIT, Mississippi.

MR. EDITOR: I am a little boy, and want to join the young folks' column. My father takes your ADVOCATE, and I like to read the little folks' letters. I go to Sunday-school, and my teacher's name is Dr. W. Clanton. I wish to answer Master George W. Sistrunk's question: "Yoke of oxen" is found in St. Luke xiv, 19. I will ask two questions: What man climbed up a sycamore tree to see Jesus? Where is "grandmother" found in the Bible? I will answer Miss Pearl Stevens' question: Paul wrote the Epistles.

DAN C. HAMBLIN.

CAMDEN, Mississippi.

MR. EDITOR: I would like very much to join the little cousins' band. I enjoy reading their letters very much, and, as I have never written before, I hope my letter will escape the waste-basket. I have seen several of my schoolmates' letters in the dear ADVOCATE. We have Bro. Lewis for our pastor, and we like him very much. I would like to ask a few questions: Who was the first to see Jesus after he rose from the dead? Who betrayed Jesus, and how? I will close, hoping that you will not find my letter too long.

BLANCHE LAMKIN.

SUMMIT, Mississippi.

MR. EDITOR: I am a little girl nine years old. I have three sisters younger than myself. I go to school ten months in the year. At present I study reading, writing, spelling and arithmetic. Our school will close in one more month, and then all the students will be free from books and work and can have time to enjoy themselves finely. We have three good Sunday-schools here, at one of which I am a regular attendant. This is my first letter, and I hope it will not get into the waste-basket.

Your little friend,

MATTIE CALDWELL.

MONTROSE, Mississippi.

MR. EDITOR: I observe from your advertisement in the CHRISTIAN ADVOCATE that prizes are given to any person giving the longest verse in the Bible, and in answer I would say: The longest verse is found in Esther viii, 9, which contains ninety words.

Yours most respectfully,

LEONA CHESNEY.

DARRINGTON, Mississippi.

MR. EDITOR: My papa takes the ADVOCATE, and I like to read the little folks letters. I thought I would join them. I am a little girl ten years old, and have two sisters and one brother. I go to Sunday-school, and like to go very much. I will answer Claudia L. Chaney's question: "Claudia" is found in II Timothy iv, 21. I will also ask a question: Where is the word "thrend" found in the Bible? As this is my first, I will close.

Yours truly,

CARRIE L. WARREN.

BRANDON, Mississippi.

Hard to Spell, Easy to Pronounce.

Abergavenny is pronounced Abergenny.

Beauchamp is pronounced Beecham.

Bolingbroke is pronounced Bullingbrook.

Brougham is pronounced Broom.

Bulwer is pronounced Buller.

Cirencester is pronounced Sissister.

Beckburn is pronounced Bobun.

Colquhon is pronounced Colhoon.

Cowper is pronounced Cooper.

Knollys is pronounced Knowles.

Holburn is pronounced Hobun.

Majoribanks is pronounced Marchbanks.

Marylebone is pronounced Marabun.

Norwich is pronounced Norridge.

Salisbury is pronounced Sawlsbury.

St. Leger is pronounced Sillenger.

Grosvenor is pronounced Grovenor.—Ex.

Several Kinds of Girls.

A disagreeable girl—Annie Mosity.

A sweet girl—Carrie Mel.

A very pleasant girl—Jennie Rossity.

A sick girl—Sallie Vate.

A smooth girl—Amelia Ration.

A seedy girl—Cora Ander.

A luminous girl—E. Lucy Date.

A geometrical girl—Polly Gon.

Not a Christian girl—Hettie Roxody.

One of the best girls—Ella Gant.

A flower girl—Rhoda Dendron.

A musical girl—Sara Nade.

A profound girl—Mettie Physics.

A star girl—Meta Oric.

A clinging girl—Jessie Mine.

A nervous girl—Hester Ical.

A muscular girl—Callie Sthenics.

A lively girl—Annie Mation

An uncertain girl—Eva Nescent.

A sad girl—Ella G.

A serene girl—Mollie Fy.

A great big girl—Ellie Phant.

A warlike girl—Millie Tary.

A BOY'S RELIGION.—If a boy is a lover of Jesus, he can't be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to play like a real boy. But in all he ought to show the spirit of Christ, and be free from vulgarity and profanity. He ought to eschew tobacco and intoxicating drinks. He ought to be peaceable, gentle, merciful and generous. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. He ought to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—Royal Road.

A BOY'S COMPOSITION ON GIRLS.—Mark Twain gives the following as a sample of a boy's composition on "Girls:"

"Girls are very stuck up and dignified in their manner and behaveyour. They think more of dress than anything and like to play with dowls and rags. They cry if they see a cow in a fur distance and are afraid of guns. They stay at home all the time and go to church every Sunday. They are always sick. They are always funy and making fun of boys and then turn around and love them. I don't believe they ever killed a cat or anything. They look out every nite and say, 'Oh, a'nt the moon lovely!' Thir is one thing I have not told and that is they always now their lessons bettern boys."

Farm and Home.

FOR WIVES AND HUSBANDS.—A sunshiny husband makes a merry, beautiful home worth having, worth working in and for. If a man is breezy, cheery, considerate and sympathetic, his wife sings in her heart over her puddings and her mending-basket, and renews her youth in the security she feels of his approbation and admiration. You may think it weak and childish, if you please, but it is the admired wife, the wife who hears words of praise and who receives smiles of commendation, who is capable, discreet and effective. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, reliant womanhood under the tonic and cordial of companionship of a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how fully he deferred to her opinion.

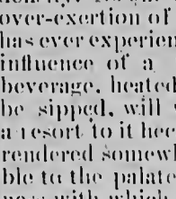
Now, if you will permit me, I will give some suggestions to the wives also. Because your husband is a lover of peace and quietness and does not always pay back in your own coin, you must not think that your continued scolding and fault-finding make no more impression upon him than the fall of water upon a duck's back. It sinks, and "still waters run deep," you know. These quiet men are perfect volcanoes sometimes when endurance ceases to be a virtue. There are times when "the last feather breaks the camel's back." If you were sweet and gentle to your lover, continue to be so to your husband, if you wish to retain his affection and loyalty. I am aware that some men are not very sunshiny, but I think more would be willing to reflect the golden beams if their wives would adopt the halo plan.—Cleveland Plaindealer.

GYMNASTICS AND BATHING.—George Haulon, one of the famous family of acrobats, is opposed to gymnasiums, and is of the opinion that gymnastics are overdone. He recommends the use of the old-fashioned rubber bands or tubes. Talking with a Chicago reporter recently, he expressed himself on this matter and also on the subject of bathing. The latter will be interesting to amateur athletes. He said: "I don't believe in plunge or shower baths. I strip in a comfortable room. Wet a towel, wring it out thoroughly and wipe the surface of the entire body. Wet it again, but leave a little moisture in it, and rub the body again. Once more, with still more water on the towel, and then rub off dry. Our family has found that by all odds the best method."

MILK AS A STIMULANT.—Milk heated to much above 100 degrees, Fahrenheit, loses for a time a degree of its sweetness and density. No one who, fatigued by over-exertion of body and mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying and far more enduring in its effects.—Medical Recorder.

FREQUENTLY accidents occur in the household which cause burns, cuts, sprains and bruises; for use in such cases Dr. J. H. McLean's Volcanic Oil Liniment has for many years been the constant favorite family remedy.

An open mind, an open hand and an open heart will everywhere find an open door.



Cuticura

A POSITIVE CURE for every form of Skin and Blood Disease from PIMPLES to SCROFULA

SKIN TORTURES OF A LIFETIME INSTANTLY relieved by a warm bath with CUTICURA SOAP, a real Skin Beautifier, and a single application of CUTICURA, the great Skin Cure.

This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure.

Eczema, tetter, ringworm, psoriasis, lichen, pruritus, scall head, dandruff, and every species of torturing, disfiguring, itching, scaly and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fail.

Sold everywhere. Price, CUTICURA, 50.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

PIMPLES, blackheads, chapped and oily skin prevented by CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

No Universal Remedy

has yet been discovered; but, as at least four-fifths of human diseases have their source in Impure Blood, a medicine which restores that fluid from a depraved to a healthy condition comes as near being a universal cure as any that can be produced. Ayer's Sarsaparilla effects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles,

which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial.

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple.

That insidious disease, Scrofula, is the fruitful cause of innumerable complaints, Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak and wasted muscles, a capricious appetite, and the like, are pretty sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil.

All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial,—avoiding all powders, ointments, and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

MUSICAL GOODS

MODERN JUVENILE CLASSICS.

A superior collection of easy Piano Music carefully selected from the works of Lichner, Spindler, Lange, Chopin, Gleen, Low, Schumann, Schubert, Hiller, Heller, Haydn, Mendelssohn, and others. Especially prepared for the use of young piano players. 144 pages of music size. Price, $1.00 in Boards; $1.50 in Cloth.

MY KATHLEEN'S GONE OVER THE SEA

Beautiful Song and Chorus

By T. P. WESTENDORF.

The world-wide popularity of "I'll take you home again Kathleen" has firmly established Mr. Westendorf's reputation as a popular song composer. In this, his latest effort, he has surpassed anything he has before written, and we predict for it a greater success even than the public. Beautifully illustrated title page. Price, 40 Cents, by mail, postpaid.

MUSICAL INSTRUMENTS

Of every description and at all prices. We will send our Illustrated Descriptive Catalogue free of charge upon application. State what kind of instrument you wish to buy.

The JOHN CHURCH CO.

CINCINNATI, O.

THE IMPROVED ACME WASHER and BLEACHER

Weighs only FIVE lbs., can be carried in a small valise. $1,000 Reward for its Superior. Washing made light and easy. The clothes have that pure white glass which no other mode of washing can produce. *No rubbing required.* An infant can operate it quite as effectually as the strongest person in the household. The price has been placed at $3, and if not found satisfactory within one month from date of purchase, money refunded, less Express charges. Send for circulars. Agents wanted.

C. W. DENNIS, 213 Yonge St., Toronto, Ont. N.B.—Machines sent by express from Rochester, N.Y., thus saving U. S. duty. Please mention this paper.

ON 30 DAYS' TRIAL

THIS NEW ELASTIC TRUSS

Has a Pad different from others, in combination with adjusting Ball in center, adapting itself to all positions of the body while the ball continues pressed back the intestines just as a person does with the finger. With light pressure in bed at night it is held securely day and night, and a radical cure certain. It is cheap, durable and clean. Send for full particulars free. ECCLESTON TRUSS CO., Chicago, Ill.

PARKER'S GINGER TONIC

The Best Cure for Coughs, Weak Lungs, Asthma, Indigestion, Inward Piles, Dissolution, Debility, and all Malarious Diseases. It is a most effective power over disease unknown to other remedies. Weak Lungs, Rheumatism, Female Complaints, and all the distressing ills of the Stomach, Liver, Kidneys and Blood are all purged, diseased tissues grown well and overall restored to their health by the timely use of PARKER'S GINGER TONIC. It is new life and strength to the aged. 50c. at Druggists. Hiscox & Co., 163 William Street, N.Y.

HINDERCORNS The Best Cure for Corns, &c. 15 cents. All Druggists.

PARKER'S HAIR BALSAM

the popular favorite for dressing the hair, Restoring color when gray, and preventing baldness. It cleanses the scalp, stops the hair falling, and restores to pleasing health. 50c. and $1.00 at Druggists.

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. CONSUMPTION

$700 to $2500 A YEAR, clear of all expenses, paid to men to travel and introduce our goods, and to handle working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. JOHNSON & CO., 1013 Main St., Richmond, Va.

Man Wanted to sell our Staple Goods to Dealers. Salary $100 per month and expenses, or allow large commission on sales. Address at once, stating age, AM. MFG. HOUSE, Lock Box 1583, N. Y.

$250 A MONTH. Agents wanted. 90 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

Agents make $5 a day with Plush Courtesy to U.S. Particulars free. FORBES & MANN, Cincinnati, O. ALBUMS

CARDS SUNDAY SCHOOL, REWARD AND VISITING. Lovely Samples, Bible Catalogues, & Agts. terms for 2c. stamp. W. C. Griswold & Co., Centerbrook, Ct.

Christian Advocate.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

DUBOSE—Died, May 13, 1887, at the residence of his step-son, T. J. Powell, in the town of Lake Providence, La., REV. and HON. MALACHI DUBOSE, aged seventy-six years.

The deceased filled during his life many honorable and important positions in society and in the church, and performed the duties appertaining to each with honor to himself and acceptability to the public. The greater portion of his life was devoted to the practice of the law, and at one time he was elected to the office of parish judge of this parish, which position he filled with marked ability. He came to this parish (East Carroll) to live about the year 1849, has resided here ever since up to the time of his death; and no citizen in it has ever been more uniformly and generally respected. In the various relations of husband, father, citizen and friend, he was, to all appearances, blameless. In every avocation he pursued he manifested constantly the character of an honorable high-toned Christian gentleman; and higher eulogy than this can not be pronounced. But his true character and sterling worth were exhibited more particularly as an earnest and devoted Christian worker.

The following extract is taken from a short sketch of his life written by himself, and left for the benefit of his family and friends:

"I was born in Jones county, State of Georgia, on April 5, 1811. My mother was a holy woman of the Baptist Church, and her prayers and teachings, under God, were the prime means of bringing me to the cross. After many years of unquiet life, with some levity of character, I heard Dr. William Winans preach in New Orleans, in the spring of 1839, from the text, Matthew x. 32 and 33—'Whosoever, therefore, shall confess me before men, him will I confess also,' etc., which sermon led to my conviction, and soon afterward I was happily converted to God, and received the witness within myself that I was born again. I then returned to Mobile, Ala., where I resided, and joined the Methodist Church, under Dr. Jefferson Hamilton, of precious memory. I am fully persuaded that a few years after my conversion I realized the supreme comfort and peace of full salvation; and am not conscious, before God, of ever having fallen away from it. At the end of the year 1843 I joined the Mississippi Conference at Woodville, Miss. I spent two years in that and two years in the Louisiana Conference; but declining health compelled me to locate, and to resume *the practice* of the law for a support; and here I wish to say and leave my testimony to the fact, that the four years I spent in the itinerancy were the happiest years of my life. Though a sufferer in the body for many years, and thereby disabled from an active business life, I thank my God that I am what I am, and doubt not that he will be with me and bless me to the end."

From the foregoing extract, it will be readily perceived that, with Judge DuBose to be a Christian, did not mean simply to be a member of the church; but his inner life was "hid with Christ in God," in a manner that but few professing Christians even fully comprehend. From his age, experience and prominent Christian character he was for many years regarded as the leading figure in the Methodist Episcopal Church, South, in this place; and he will be sadly and painfully missed from his accustomed seat near the pulpit in our church. For a long time he was president of the Board of Stewards and president of the Board of Trustees of this church; and in his Christian work he was eminently consistent, bold and fearless.

His health was very feeble for many weeks immediately preceding his death. A few hours before he died our pastor, Rev. T. J. Upton, approached his bedside, and, with some difficulty, arousing him from a lethargy in which he was lying, asked him: "Bro. DuBose, if in this hour you find the Savior whom you have followed for so many years, precious to your soul, raise your hand. He was too far gone to speak, but instantaneously the hand and arm of the veteran soldier went up in attestation of the truth of our holy religion and its consolation in that trying hour to his own soul.

God grant that his life and his death may leave a lasting impress for good upon this entire community, is the earnest prayer of one who was for many years his intimate

FRIEND.

GERMANY—MRS. MARTHA ELIZABETH GERMANY, the subject of this obituary notice, was born in Pike county, Miss., February 3, 1836. Sister Germany was brought up, lived and died in this section of Mississippi. Her parents—Col. James Gatlin and wife—were good Methodist Christians, whose piety led their children into the church and to Christ. Sister Germany joined the church and was converted soundly when about ten years of age. Upon this true foundation was reared a beautiful superstructure of Christian character which was seen and felt in all the duties, obligations and amenities of her life. In early womanhood she was married to Dr. Willis H. Germany, a physician, and valuable local preacher in the Methodist Episcopal Church, South. From this marriage came four children—two sons and two daughters. These have been brought into the church and to Christ and are in earnest pursuit of the "inheritance of the saints in light," whither the parents have gone. Sister Germany's piety was living, saintly and beautiful with holiness. She was thus made a blessing to her family, the church and all with whom she had intercourse. This writer has often seen her face glow with celestial fire, and felt the magnetic power of her speech in love-feasts and experience meetings, which thrilled and charmed all who heard, while she told of the "riches of grace and joys unutterable, full of glory."

About the close of January last she was attacked by pneumonia, which terminated her earthly career and transported her to the rest remaining for the people of God. She died as she had lived. She "had kept the faith, finished her course, and was ready to be offered up," and exhorted and encouraged her children to meet her in heaven, and not to weep for her. We laid her remains beside her recently departed husband, in the grave-yard at Johnston Station, Pike county, Miss., in the presence of a large and weeping congregation. The community and the church at Johnston Station have sustained a great and irreparable loss in the death of these two elevated Christians, but we trust the impress of these two characters will lead and lure many to heaven. This writer feels the sadness of broken ties from the circle of dear friends, but the assuring hope of renewal in the "bright forever."

W. B. HINES.

HALE—MRS. MATILDA C. HALE, (*nee* Williams) was born in Rankin county, Miss., May 21, 1861. She was married to Mr. E. J. Hale, of Rankin, November 13, 1878. They moved to Claiborne parish, La., 1886, where she died of malarial fever, February 18, 1887. She leaves her husband and three children—two of them twins—to mourn their irreparable loss. The best legacy a mother and wife could leave she left—a true life, and a happy death—"ready." She taught her children to pray, realizing the sweet responsibility of a mother, as well as her vows to the church. By the grace of God we'll meet you. "We mourn, but not as those who have no hope."

L. P. MEADER.

PRACTICAL HEROISM.—The brave conductor who lost his life at Wilkesbarre in an effort to save a woman and child belongs to the band of unknown heroes who remind the world, from time to time, that the spirit of generous self-sacrifice is still alive.

In our time many men of intellect preach to the world a gospel of despair. A certain school of dyspeptic poets tell us, with infinite weariness, that life is not worth living, and more generous spirits bewail what they conceive to be a decadence of moral heroism and manly impulse. But, after all, the world is better than it is painted. The undaunted martyr no longer avows his faith amidst the climbing flames, but the spirit of persecution which took his life is dead. The martyr yet lives, but he is lost in the common mass of humanity, because kindness rubs the world and the ordeal of fire no longer brings him into prominence.

The old knights have passed away, but the sorrows and distresses of unfirm humanity still keep busy the marshalled chivalry of the soul. It is an inspiration to know that men yet linger on earth who are ready to lay down their lives for others, and to feel that the Heroic Age abides forever. The World.

She Broke the Engagement

because she saw that he had ceased to love her. Her beauty had faded, her former high spirits had given place to a dull lassitude. What had caused this change? Functional derangement; she was suffering from those ailments peculiar to her sex. And so their two young lives drifted apart. How needless, how cruel! Had she taken Dr. Pierce's Favorite Prescription she might have been restored to health and happiness. If any lady reader of these lines is similarly afflicted, let her lose no time in procuring the "Favorite Prescription." It will give her a new lease of life. Sold by druggists, under a positive guarantee from the manufacturers of perfect satisfaction in every case, or money refunded. See guarantee on bottle wrapper.

If we practice goodness, not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good.—Cicero.

MISCELLANEOUS.

LIVE OAK, ALA., Dec. 13th, 1886.

Messrs. A. T. SCALLENBERGER & CO., Rochester, Pa.

Gents—Last spring I received by mail from you a bottle of your Antidote for Malaria for my brother, who had chills for more than six months. He frequently broke them with quinine, but they would soon return. I gave him the medicine you sent, and he has not had a chill since. It has made a *permanent cure* in his case.

Yours truly, W. W. PERDUE

AN AGREEABLE APERIENT.

ROGERS'

DRY CITRATE OF MAGNESIA.

This Well-Known Preparation is

HIGHLY RECOMMENDED

—FOR—

Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fevers

It cools the blood and regulates the bowels. It is a favorite medicine for children.

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281 Bleeker Street, New York.

Superior to Mineral Waters, Soluble Powders, etc.

FOR SALE BY ALL DRUGGISTS.

MISCELLANEOUS.

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BILIOUSNESS

Is an affection of the Liver, and can be thoroughly cured by that Grand Regulator of the Liver and Biliary Organs,

SIMMONS LIVER REGULATOR

MANUFACTURED BY

J. H. ZEILIN & CO., Philadelphia, Pa.

I was afflicted for several years with disordered liver, which resulted in a severe attack of jaundice. I had as good medical attendance as our section affords, who failed utterly to restore me to the enjoyment of my former good health. I then tried the favorite prescription of one of the most renowned physicians of Louisville, Ky., but to no purpose; whereupon I was induced to try Simmons Liver Regulator. I found immediate benefit from its use, and it ultimately restored me to the full enjoyment of health.

A. H. SHIRLEY, Richmond, Ky.

HEADACHE

Proceeds from a Torpid Liver and Impurities of the Stomach. It can be invariably cured by taking

SIMMONS LIVER REGULATOR.

Let all who suffer remember that

SICK AND NERVOUS HEADACHES

Can be prevented by taking a dose as soon as the first symptoms indicate the coming of an attack.

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COCA BEEF TONIC

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"Benefited me very much," says

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—Prof. E. W. Hunt, M. D., Honorary Member Imperial Med. Society of St. Petersburg, Russia, etc.

"Gives more tone than anything I have ever prescribed," says

—Prof. H. Goullon, M. D., LL. D., Physician to the Grand Duke of Saxony, Knight of the Iron Cross, etc.

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WINCHESTER & CO., CHEMISTS, 162 William St., New York.

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It prevents the eyelashes from turning within, causing inflammation.

It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.

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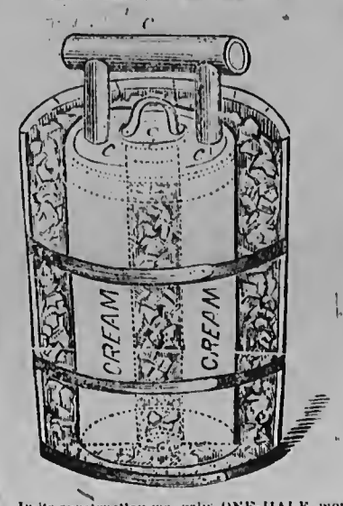
Original Automatic Ice Cream Freezer

Saves Time, Labor and Ice.



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Faucets, metal and wood,	Paper and Bags,
Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets,
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WORK FOR THESE FIGURES!

HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending June 7, 1887.)

COTTON.

Low ordinary	8 9-16	@— —
Ordinary	9 1-16	— —
Good ordinary	9 13-16	— —
Low middling	10⅜	— —
Middling	10¾	— —
Good middling	11	— —
Middling fair	11⅜	— —
Fair	11 15-16	— —
Galveston middling	10 11-16	— —
Mobile middling	10⅜	— —
St. Louis middling	10⅜	— —

SUGAR.

Inferior	— —	— —
Common	4¼	4⅜
Good common	4⅜	4¾
Fair	4½	4¾
Good fair	4 7/16	5
Fully fair	4⅝	5
Prime	4⅞	5
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4¼	5⅛
Choice yellow	5 9-16	5⅝
Gray White	— —	— —
Choice whites	— —	— —
Stan. Gran	— —	5 13-16

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	— —
Good	4⅝	4¾
Fair	— —	4½
Ordinary	4¼	4⅜
Common	4	4⅛
No. 2	3	— —
Rough	3 50	4 50

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12½	5 25
Choice	3 80	3 90
Fancy	4 10	4 20
Extra Fancy	4 40	4 50

CORN PRODUCTS.

Cream meal	2 60	2 65
Corn meal	2 35	— —
Grits	2 65	2 75
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	55	56
Yellow	— —	53
Mixed	51	52
OATS:		
Western	36	36½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	17 00	18 00
Prime	15 00	16 00

PROVISIONS.

PORK:		
Mess (Standard)	16 50	17 00
Prime Mess	15 25	15 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11½	— —
Shoulders	6½	6⅝
Sides, long clear	8⅝	— —
Sides, short rib	7¾	7⅞
HAMS:		
Sugar-cured	12	12¼
DRY SALT MEAT:		
Shoulders	6⅛	6¼
Sides, long clear	— —	7¾
Sides, short rib	7¾	7⅞

GROCERIES.

COFFEE:		
Prime	— —	24
Fair	— —	23
Common	— —	21¼
BUTTER:		
Western Creamery	19	20
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	6⅝	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	3 00	3 50
POTATOES:		
Louisiana	4 00	4 50
Western	— —	— —
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	2 25	2 50
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7¼	— —
2 lb	8	— —
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 00	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 75	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	13	— —
Southern	13	— —
WOOL:		
Lake, per lb	— —	27½
Louisiana	26	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	10
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

MAY 31.

President Grevy has made a personal donation of 10,000 francs for the benefit of the sufferers by the Opera Comique fire.——Mount Ætna is in a state of eruption to-day.——The Ameer's troops were defeated by the Ghilzais. The commander of the Ameer's troops, Dalmanll, was captured and beheaded.——Gov. Hill has vetoed the Vedder Whisky Tax Bill.——Col. Parke, of the Engineer Corps, is to be made superintendent of the Military Academy.——A slight earthquake shock was felt in Jamestown, N. Y.——"The Pan-Partisan Prohibition Convention" met in Ames Methodist Episcopal Church, this city.——The jury in the case of Jake Sharp was incomplete when the court of oyer and terminer adjourned.——Prof. Wagner, the African traveler, committed suicide at Munich.

JUNE 1.

The Sultan of Turkey has ceded the island of Cyprus to England.——The Mexican Senate has ratified the treaty of friendship, commerce and navigation with France.——Sir Alexander Campbell was sworn in as lieut.-governor of Ontario.——Five new cases of fever are reported at Key West.——Rev. Dr. Lindsay, of Georgetown, D. C., has been elected Bishop of the Easton diocese.——A severe hail-storm passed across Louisiana eastward into Mississippi. It was heard of from Cheneyville to Baton Rouge, in Louisiana, and Coffeeville, Wesson and Beauregard, in Mississippi.——Judge Thomas J. Cooley, senior lawyer of the Louisiana bar, died at his residence in this city, aged seventy-nine years.

JUNE 2.

Queen Kapiolani and suite arrived at Liverpool.——The evictions at Bodyke have begun again, the sheriff having recovered from his illness. He is protected while doing his work by a force of 600 policemen and troops.——Mr. Parnell has returned to London much improved by his sojourn at the seaside.——The Parnellite members of the Dublin corporation have selected Mr. Sexton as their candidate for Lord Mayor.——Ex-Vice-President W. A. Wheeler is reported to be dying.——The Southern Pacific Railway Company has lost twenty-seven bridges by the recent storms on the section of road between Austin and San Francisco.——Gov. Sawyer was inaugurated at Concord, N. H., with the usual ceremonies.

JUNE 3.

It is rumored that the Pope will be made King of Palestine.——The Emperor William to-day laid the foundation-stone of Holtenau lock of the North Sea Canal.——The Italian Chamber of Deputies have granted 7,000,000 lire to carry on the African expedition.——Extensive robberies have taken place lately in the post-office at Barcelona, Spain, which have been traced to the officials.——Four thousand miners in the Borinage district, Belgium, who had returned to work, have again gone out on a strike.——Earthquake shocks were felt in California and Nevada. No serious damage reported.——Two new cases of fever reported at Key West.

JUNE 4.

A great demonstration in honor of Mr. Gladstone was held at Swansea, Wales. The procession was five hours in passing the review stand.——Assistant Secretary Maynard has addressed a letter to the collector of customs at San Francisco in regard to the landing of convicts in America, and to take especial care to prevent the landing of the same.——Ex-Vice-President W. A. Wheeler died at his home in New York to-day, aged sixty-nine years.——The Secretary of the Treasury has appointed Gen. French to be chief of a division of the second comptroller's office.——The east-bound San Francisco and St. Louis fast mail and passenger train was stopped at 7:30 o'clock to-night at Benbrook, seven miles west of Fort Worth, and robbed. Amount stolen estimated at from five to ten thousand dollars.

JUNE 5.

The New Zealand government was defeated in a test vote taken in the Colonial Parliament Wednesday. The Ministry at once resigned. Parliament dissolved, and an appeal to the country taken.——During a panic in a circus tent at Neschen, Germany, caused by the falling of the roof and one of the walls, a large number of persons were burned. Many were trampled to death, and 300 others more or less injured.——The Board of Health, of Key West, has declared the fever epidemic at that place.

JUNE 6.

France and Russia have lodged their objections to the ratification by Turkey of the Anglo-Turkish Convention relative to Egypt.——M. Nelidoff, the Russian ambassador, hinted that if the Sultan ratified the convention, such action might cost him his throne. He also indirectly charged England with bribery to attain her end.——It is reported that hidden treasure to the amount of £35,000,000 has been discovered in the palace of a deceased vizier at Rabat, Morocco. The Sultan confiscated it, and is having it conveyed to the imperial coffers.——Chief Justice Mercier, of Pennsylvania, died today.——The International Typographical Union began its thirty-first annual session in Buffalo.——Mr. W. W. Corcoran was stricken with paralysis in the left arm and leg this evening.

Parties living on the line of the Illinois Central railroad contemplating a visit to the Seashore Camp Meeting will do well to take notice of the advertisement of the excursion under the direction of Hazlehurst Lodge, A. F. M., of Hazlehurst, Miss., and correspond at once with the management. This excursion will afford an excellent opportunity for a pleasant trip to the most delightful spot on the Gulf coast, and at greatly reduced rates.

In making arrangements for inside decorations and improvements do not fail to get samples and prices from Scott and Jenkins, at 106 Camp St.

Books and Periodicals.

BOOKS.

THE METHODIST CHURCH MEMBER'S MANUAL: A Hand-book for every Methodist. By J. E. Godbey, D. D. Southwestern Methodist, publishers, No. 9 North Eight street, St. Louis.

The wonder is that such a book has not been written and published long ago. This supplies a very great want. Our people, as a rule, know so little about our polity and doctrines and tenets that this book will surely do them great good. Dr. Godbey has done a great service to the church in this little volume; and we would be glad to know that a copy was in every Methodist family in the land.

CERES' TABLET. Edited by Richard Parsons, Greek professor in Ohio Wesleyan University. Published by Ginn & Co., Boston.

This is a new edition of a very curious old Greek fragment, which contains some very curious things. We turn it over to the college boy at our house that he may unravel it.

BIBLE-NIGHTS—MCKENDREE CLASS MEETING TALKS. By D. P. Fitzgerald, leader. Published by our House in Nashville.

Here are thirty-six talks in the leader's best vein on very practical topics. This little book is calculated to do good in several directions, as the author hopes in his preface. The one great trouble with our class meetings is the want of proper leaders. Those who are now in that office will find this book helpful in making them better leaders; and better leaders means better class meetings. The book is also good to be read and pondered over in our private devotions, where there is always a need for just such a book. We commend these class-meeting talks most heartily to our readers.

RESPONSIVE READINGS FOR RELIGIOUS SERVICES. Cranston & Stowe, Cincinnati. Price, thirty cents.

THE BUCHHOLZ FAMILY. Part Second. Sketches of Berlin life. By Julius Stinde. For sale by Wharton & Bro., 5 Carondelet. Price, $1 25. Scribner's Sons New York.

The first part has been well spoken of by the critics; and we presume this is as good.

CURIOSITIES OF THE BIBLE. By a New York Sunday-school superintendent; with an introduction by Dr. J. H. Vincent. Published by E. B. Treat, 771 Broadway, New York.

The introduction is enough to recommend this book.

BEAUTIFUL SONGS. By S. W. Straub, 213 State street, Chicago. Price, thirty-five cents.

This is the name of a new Sunday-school singing-book. The publisher offers to send a sample copy to any preacher for twenty cents.

PERIODICALS.

—The Southern Methodist Record. This periodical is growing in favor with many. The May number has a very fine table of contents. The subjects cover a large area in the field of thought. The writers show themselves to be men who think and express themselves clearly. The Editor's Table and Notes and Queries are a tilting round-up to a most interesting number. Published by Southern Methodist Publishing House, Nashville, Tenn. Price, $2. Six numbers a year.

—Through Eyrich, 130 Canal street, we have received from D. Lothrop & Co., Boston, Stories of Remarkable Women, and Stories of Great Men. These are readable books for all classes, but especially for the young, and are gotten out in attractive style. For sale by Eyrich, 130 Canal street. Price, sixty cents each.

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New Orleans.

Notice.

MR. EDITOR: Please announce through your paper that the Annual Convention of Woman's Foreign Missionary Society, Louisiana Conference, will be held in Ruston, beginning on Friday, July 1, and continuing four days. The society at Ruston has extended a cordial invitation, and it is the duty of every auxiliary to send a delegate. Visitors are invited.

MRS. O. J. FOSTER,
Cor. Secretary.
E. J. FULLILOVE,
President.

The great Queen and Crescent Route is to the front with its summer excursion rates to all points North, East and West. This route is the great highway North and South, making close connection for every important point East and West. The comforts for travelers on this road are far in advance of all others, being *complete throughout*. For excursion tickets, detail of route, description of scenery, etc., address J. M. Knight, 34 St. Charles street, New Orleans, or H. Collhran, Gen. Pass'r Agt., Cincinnati, O.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
Publisher.

A Very Rare Offer.

Anyone who will read carefully an advertisement in another part of this paper, headed "Perfume by Mail," will be attracted at once by the liberal offer therein made by Fleming Bros., Pittsburgh, Pa., who are a thoroughly reliable firm and will do all they promise in the advertisement.

Our City Mission.

WHAT IT IS AND WHAT IT IS DOING.

This association was organized during the early part of the year, but has only recently gotten into working order. It has a membership of about two hundred, which is on the increase. The officers are: Rev. J. T. Sawyer, president; F. S. Parker, secretary; J. W. Fee, treasurer. The object of the association is to engage in general mission work in all its branches. The annual dues are but one dollar—a small sum for such an important work, and every Christian in this city should belong to the association and assist in its good work. There are committees for the various branches of the work, such as mission schools, home visiting, literature, special services, open air services, finance, singing and praying bands, etc.—all of which are busy. The Mission School Committee has established schools at the following places, under direction of our various churches: Gretna, Gouldsboro, Carrollton, and corner of Eighth and St. Denis streets. There is also a mission at the corner of Annunciation and Poeyfarre streets, under direction of Felicity Street Church, and others are to be established soon. The Home Visiting Committee are at work also. Cards of invitation have been printed for the various churches, which are to be distributed to the people in their homes, inviting them out to hear the gospel preached. The Literature Committee has a full supply of literature on hand, such as tracts, etc. This committee also furnishes the various mission schools with literature and solicits subscriptions to our church papers. The Committee on Special Services have in contemplation a gospel meeting on Locust and Clio streets—a much neglected field. The Finance Committee has raised funds for the building of a church at Gouldsboro, and the Committee on Singing and Praying Bands has been in attendance at our meetings in the open air, doing their duty willingly. The Committee on Open Air Meetings has been having successful meetings both at Gretna and Gouldsboro, preaching to hundreds of people who would hear the gospel no other way. The meetings have also been the means of awakening an interest at the two points, and an effort will be made to establish a church at Gretna at once. Thus we see that much has been done already, and there is yet much to do. A city missionary is expected from the Conference next year, to devote his entire time to this work. The city mission should be a regular organized institution in each of the large cities in our connection. Why can it not be?

J. R. WESTERFIELD.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Poplarville, at Purvis	June 11, 12
Pilot Creek, at Pilot Creek	18, 19
Whitlington, at Poplar Head	22, 23
Vancleve, at Mt. Zion	25, 26
Americus, at Big Point	July 2, 3
Hattiesburg, at Eastabatcha	" 9
Seashore Camp Ground	14-21
Ocean Springs, at Handsboro	23, 24
Scranton, at Orange Grove	28, 29
Moss Point, at Moss Point	30, 31
Seashore, at Long Beach	Aug. 7
Pearlington, at Pearlington	6, 7
Covington	13, 14
Columbia, at Byrd's Chapel	20, 21
Bethel, at Oakley	27, 28
Mt. Carmel, at Williamsburg	Sept. 3, 4

T. S. WEST, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg	June 18, 19
Porter's Chapel	20, 21
Hermanville	25, 26
Port Gibson	26, 27
Sunflower	July 2, 3
Natchez, Jefferson Street	9, 10
Natchez, Wesley Chapel	9, 10
Kingston	11, 12
Cayuga	16, 17
Rodney	23, 24
Fayette	30, 31
Sarepta	Aug. 6, 7
Meadville	13, 14
Hamburg	15, 16
Skipwith's	20, 21
Bovina	27, 28

The Vicksburg District Conference will meet at Fayette, at 9 A. M., July 27, 1887.

W. L. C. HUNNICUTT, P. E.

WOODVILLE DIST.—THIRD ROUND.

North Wilkinson, at Mars Hill	June 11, 12
Wilson and Centreville, at Bethel	18, 19
Pipkin, at Pipkin	25
Amite, at Woodland	26
Jackson, La., at Salem	July 2, 3
East Feliciana, at Pine Grove	" 9
Clinton, La	10, 11
Livingston, at Live Oak	16, 17
Amite City, at Hyde's	23, 24

J. A. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—THIRD ROUND.

Richland circuit, at Georgeville	June 11, 12
Kosciusko station	18, 19
Durant and Lexington, at Durant	24
West circuit, at Bowling Green	25, 26
Sallis circuit, at Sallis	July 2, 3
Carrollton and Greenwood, at Carroll'n	9, 10
Valden, at Columbiana	16, 17
Sidon, at Robinck	23, 24
Black Hawk, at Sweetwater	30, 31
Winona circuit, at Beddeleheni	Aug. 5
Winona station	6, 7
Newtonville, at Smyrna	13, 14
Newport, at Shrock's	20, 21
McCool, at Chapel Hill	24
Ethel, at Tabernacle	27, 28
Ebenezer circuit, at Ebenezer	Sept. 3, 4
Belzoni	8
Zilpha circuit, at North Mt	10, 11

The Winona District Conference will convene at Sallis station, July 1, 1887.

E. P. MITCHELL, P. E.

CAMP MEETINGS.

The regular annual camp meeting for 1887 on Seashore Camp Ground will commence on the second Wednesday (thirteenth), July, 1887.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds. Several distinguished preachers invited, from a distance will be in attendance and will conduct the services of the meeting, and a large gathering is expected. A very general expression having been made to continue the meeting for a longer session than usual, it has been determined to extend the time of the services of the camp meeting to two weeks.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on.

For further information address any of the trustees, namely: J. H. Lakin, Montgomery, Ala.; W. Otis, W. A. Hearin, R. E. Jones, Mobile, Ala.; J. J. Flowers, Bolling, Ala.; Dr. E. F. Griffin, Moss Point; J. P. Carter, Hattiesburg, Miss.; W. H. Foster, E. P. Mackie, J. H. Campman, B. O. L. Rayne, T. J. Carver, H. Jamieson, Jr., P. Werlein, H. Haag, New Orleans, La.; or H. E. Price, the keeper of the camp ground, near Biloxi, Miss.

The public are invited to attend.

W. H. FOSTER, Pres.

HUGH JAMIESON, JR., Sec.
NEW ORLEANS, May 16, 1887.

The second annual camp meeting for 1887 on Sam Jones Camp Ground will commence on the last Friday, August 26, 1887. The camp ground is beautifully situated, surrounded by mountainous scenery, and as fine ice cold springs as ever sought its level. The ground is situated on the L., N. O. & T. R. R.—commonly called Valley Route—146 miles from New Orleans, and ninety miles from Vicksburg; and the hotel and tabernacle are within a stone's throw of the railroad. Several distinguished preachers who have been invited will be in attendance, and will conduct the services of the meeting, and a large gathering is expected. The meeting will be continued ten or twelve days. The accommodations are large, and large additions will be made, and the accommodations will be sufficient for all who may come. Reduced rates of fare will be published later.

For further information address any of the trustees, namely: J. F. Cassels, Dr. J. H. Whittington, A. J. Roberts, W. B. Longmen or J. K. Cobb, Gloster, Miss.

The public are invited to attend.

A. J. ROBERTS, Pres.
J. F. CASSELS, Sec.

The sixteenth annual camp meeting for 1887 of Heidelberg Camp Ground, near Crystal Springs, Copiah county, Miss., will begin on Thursday night, July 28, 1887, and continue eight days. This camp ground is situated on the Illinois Central railroad, 158 miles from New Orleans, and twenty-six miles from Jackson, Miss.

Ample accommodations will be made on reasonable terms for all visitors.

The ticket system will be preserved.

Reduced rates on the railroads are being secured.

All ministers friendly to camp meetings, with the public, are invited to attend.

J. W. M'NEIL, Sec.
MAY 30, 1887.

ADVERTISEMENTS.

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

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BEAUVOIR, MISS., Aug. 4, 1886.

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J. G. HELDEN, M. D.

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AND OTHERS.

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Grand Excursion
—TO—
Seashore Camp Meeting,

From Yazoo City, FRIDAY, JULY 15, 1887,

For the Benefit and under the Auspices of

Hazlehurst Lodge No. 25, A. F. M.

Schedule of Time and Fare.

Train leaves			Fare r'd trip.
Yazoo City	5 00	o'clock A. M.	$8 00
Jackson	6 30	"	7 00
Byram	6 50	"	7 00
Terry	7 10	"	7 00
Crystal Springs	7 50	"	6 00
Gallman	7 45	"	6 00
Hazlehurst	8 00	"	6 00
Martinsville	8 15	"	6 00
Beauregard	8 30	"	6 00
Wesson	8 35	"	6 00
Brookhaven	9 00	"	6 00
Bogue Chitto	9 30	"	6 00
Summit	10 00	"	5 00
McComb City	10 10	"	5 00
Magnolia	10 30	"	5 00
Chatawa	10 45	"	5 00
Oaklea	11 00	"	5 00
Tangipahoa	11 30	"	4 75
Amite	12 00	M.	4 50
Ponchatoula	1 00	P. M.	1 00

Arrive at New Orleans at 3:00 P. M.
Leave for Camp Grounds at 1:30 P. M.

Ministers, and Children under twelve, half fare.

Parties wishing to go no further than New Orleans will have a reduction of $1 50 off round-trip fare. Tickets good for 15 days, and to return on any regular train up to and including train leaving New Orleans at 6 o'clock P. M., on day of

For further information apply to any of the undersigned Committee.

A. MANGOLD, Chairman.
H. JACOBS, Secretary.
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Dr. J. H. MAGRUDER.
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SONG GREETING, 30 cts., Emerson—for the Higher Schools; SONG BELLS, 50 cts.—for Grammar Schools; GEMS FOR LITTLE SINGERS, 30 cts.—for Primary Schools; KINDERGARTEN CHIMES, $1.—for Kindergarten.

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Christian Advocate.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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REV. J. D. CAMERON.
REV. T. C. WIER, M. D.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

"AS HAVING NOTHING, YET POSSESSING ALL THINGS."

BY RACHEL HEYNEAIR.

The earth is ours. Above us bends
God's infinite arch of stainless blue,
The costliest sapphire from the mines
Can never rival that in hue.

The earth is ours. Beneath us spreads
Grass greener than the emerald green.
The opal ne'er showed lovelier tints
Than in the commonest flowers are seen.

Have we no gold? The warm sunshine,
Tell me, what could more golden be?
Not all art's mysteries can make
Music like that bird in yon tree.

Hast thou lost love? It is not lost,
But on some distant, mist-veiled shore,
Beyond life's changing, restless sea,
It shall be thine forever more.

Hast thou lost youth? Beyond the skies
A glorious youth is waiting thee;
Strong as the eagle in his flight
Thy soul shall soar, from fetters free.

Hast thou shed tears? Not useless they.
God's angel counted every one.
They water plants of love and joy
In those far gardens of the sun.

Then do not mourn, though thou mayst be
Poor, old, bereft of all, alone—
God only waits a little while
To give thee back threefold thine own.

How to Enjoy Preaching.

BY W. H. ANDERSON, D. D.

"As dull as a sermon" ought to be considered an adage both false and superannuated, alike disrespectful to the gospel of Christ and to the intelligence of its hearers. Preaching is God's appointed method for the circulation of inspired truth and for the salvation of men. It reveals God in the most precious relations, offers eternal life on the easiest of terms, presents Christ as both Savior and model, and the Holy Spirit as guide, comforter and sanctifier. The gospel should always be "the joyful sound," more glad in each century of the church of Christ than advent song from angels' lips to shepherds on Bethlehem's plain.

Before listening to the varied and grand truths of the gospel there must be suitable preparation of mind and heart, if we would commune with divine love and know that Jesus has power on earth to forgive sins. The quiet of the home circle, the holy hush of the Sabbath, the blessing secured from thoughtful, prayerful self-examination in the mirror of the Scriptures, and at the family altar, are necessary requirements. A storm-tossed lake is no more fitted to reflect the color and shape of the passing clouds, or the beauty of the villas on its banks, than a mind disturbed by care or ruffled by anger is prepared for the Word of the Lord from the preacher's lips. Suitable affectionate regard for God's minister, not merely as a man or a friend, and an earnest desire for spiritual profit, must chasten thought and hallow the soul. A spiritual appetite for the knowledge of "the truth as it is in Jesus," and for the experience of its saving power, must give fixed attention and a willing, teachable spirit. Real and deep sympathy with the preacher must be felt. The theme and the object of the sermon should be seen and appreciated. The mind of the hearer should travel side by side with the speaker, catch his glow and react to kindle his thought and emotion by the profound interest shining from the eyes and speaking from the upturned faces of the audience. It should be felt, "God is speaking to us in mercy through our brother, man."

This sympathy with the preacher, in view of his responsibilities, difficulties and trials, and the arduous work of his hands and heart, and the effort he makes for our personal salvation, should engage our affectionate co-operation, our ardent prayers for him at the mercy-seat. The secret of all effective preaching is "the demonstration of the Spirit and of power." The presence of the unction from on high gives light and beauty, life and glory to the gospel. Nothing can supply the place of the attending Spirit of God opening the minds and hearts of the hearers and applying the truth to the conviction of the reason, the rousing of the conscience, the decision of the will—each and all for God. Wandering thoughts are the birds that gather and consume the scattered seed. Worldly interests and business affairs and family cares must be left behind us when we "go up to the house of the Lord."

Gratitude to God should place its thank-offerings on his altars, for the blessings of our holy Christianity generally, and especially for individual experience of the saving power of the blood of Christ and of the regenerating Holy Spirit. The mind should be fixed on the Word preached with the same eager interest with which the astronomer sweeps the heavens with his telescope to find some new beautiful world of light. It is a poor compliment either to ourselves or to our God to let the mind remain dormant amid the splendors of redeeming love, and make our only benefit received from the gospel a mere momentary emotion without the attendance of noble reason, holy desire, and solemn purpose.

That is the best preaching which leads to penitence for sin and to entire life consecration to God through the Holy Spirit. Admiration for the intellect of the preacher, or rapture over fine passages of the sermon, is of little benefit unless it leads to more practical, devoted piety. God sends the manna from heaven; we must gather and prepare it ourselves before it can be food. We must crack the nut, whatever may be its exterior appearance, before we can enjoy the concealed kernel. Mere formal attendance on the ministry of "the Word," with no other design than to comply with custom, occupy an idle hour, gratify our curiosity, find an intellectual treat, or the subject of criticism, instead of religious benefit to the soul, is a source of real injury. The mind finds no food; habits of indifference and neglect become strengthened. The truth fails of its personal practical influence, and is no more than a topic of speculation or of dislike. Cherishing a sense of personal unworthiness, mingled with filial gratitude and holy wonder at "the riches of grace in Christ Jesus," the soul says: "Speak, Lord, for thy servant heareth." "Hungry for the bread of life and thirsty for the water of salvation," the true "hearer of the Word" opens his ear to receive the truth, and his soul to make room for Christ and the Holy Spirit, there to make the sublime revelations of the wealth and glory of the grace of God. It is in the sanctuary that clouds disappear, doubts depart, mysteries are explained, sorrows are buried. Jesus reveals the hidden manna and educates faith in higher, walks, greater power, sweeter communion with God. Foretastes of heaven pour their richer strength and sweeter joy upon those that truly "wait on the Lord."

With the veil removed, God shines his light and truth and love from "the holy place." The humblest eye of faith may look and live and rejoice. The great mistake is the idea that it is the human adornment of the inspired Word by the intellect, learning, or genius of the preacher, that renders the gospel attractive and successful. These have their true value and proper place, and should be utilized; but it is the truth of God, attended by the Holy Spirit, that alone can save whatever may be the vehicle or mode of its presentation. It is the water of life that quenches the soul's thirst, whether the vessel that bears it is either earthen or golden. The intensely hungry man desires food itself more than the elegant equipment of the table or the refined ceremonies of refined life in taking the repast. Hungry Esau could dine on a mess of red lentils.

One great barrier to the enjoyment of preaching is that we set in judgment on the manner of the presentation of the truth rather than in waiting to receive the truth itself with humble, trustful hearts. We dictate to "Our Father" the manner in which truth shall influence us. We exercise what is not either right or duty—the claim to reject all that is distasteful to self and pride. We throw out all which reproves or rebukes us. We select promise when we ought to heed warning. Our pet sins must not be interfered with by the preacher; our heart-idols must not be dethroned even to give place to the Lord of glory. He enjoys preaching who gets new and nobler views of truth and duty, more humbling conceptions of the weakness and ruin of our fallen nature, and plainer, dearer, more practical knowledge and experience of the "grace, mercy and peace" of the gospel. The tears shed over our sins are benedictions; the father's kind reception of the returning prodigal is a foretaste of heaven. The deepest heart-regrets on account of our unfaithfulness, and the blessed consciousness of restored divine favor, the witness of the Spirit with our spirit, are priceless mercies. The close, personal, rigid self-examination, the utter negation of self, and the entire consecration of heart and life to Christ and his cause, are the responsive proofs of the power of the gospel and evidence of our personal interest in the world's Redeemer.

The gospel ennobles man in that it makes him a co-worker with God, addresses his reason and self-love, recognizes his power of choice, and appeals to his immortal interests and destinies. It reveals God in most precious relations, offers eternal life on the easiest of terms, presents Christ as Savior and model, and the Holy Spirit as guide, sanctifier and comforter. What a stoop of infinite condescension of divine love that God, enthroned in his own eternity amid the praises and glory of his own heaven, should ask man for his imperfect service and love! Incalculable blessing associates with love and obedience of Christ. Human reason reaches its highest dignity and happiness in true piety; human folly and sin culminate in the rejection of Jesus, and, through him, of an offered heaven with God, angels and redeemed ones.

The thought, "This is the house of God, the place of his teaching and of his worship," should hallow the place, the hour and the congregation. Nothing should engage the attention but the securing such spiritual mercies as shall the better prepare for life's duties and labors, and the service and glory of God. With the temple of the soul swept and garnished for the presence of God and the experience of his grace, the worshiper grows rich in the reception of truth, the humiliation of self, the elevation of affection, desire and purpose, and the untold satisfaction of communion with God through the gospel and the Spirit applying it.

God's temple is no place for the exhibitions of human pride and parade. Dust and ashes are no less such, though robed in costliest fabrics and ornamented with gold and gems. Sin loses none of its fearful hideousness and ruin, though effort may be made for concealment under a splendid liturgy or pompous ritual service. We should loose the soul from the trammels of toil and the tireless cares of earth, on the holy Sabbath, to listen to the music of divine promise, charm eye and being with the lovely flowers and rich fruits in the garden of the gospel. It should be allowed to gather some precious manna and get a large rich draught of water from the smitten rock. The Sabbaths measure and mark our rapid passage through earth. They are making up the history we must meet on high.

The preacher is a man like ourselves, yet God hath sent him with messages of mercy. His business is to show us the way of salvation. He is an ambassador of God. His office and mission should command our respect and awake recognition of divine love, and call out our powers to receive and study, accept and obey, and rejoice in the truth warm from the lips of Christ, and crimsoned and perfumed by his atoning blood. The philosophy of saving men by the efforts of men in preaching the inspired gospel blends grandest sublimity and simplest, yet divinest love. "Take heed how ye hear." "Blessed is the people that know the joyful sound." "It is a savor of life unto life, or of death unto death." "By the foolishness of preaching to save them that believe."

CARLISLE, Kentucky.

From Japan.

MR. EDITOR: I send a letter which I am sure will interest many of your readers, especially as it is copied for me by a boy of fourteen years only, who has himself been thrust out of doors by a heathen father and mother because of his faith in Christ. That faith remains unshaken. He is genuinely converted, and is the most powerful factor in our Kobe Church. We number six Japanese members here now, and fourteen in Hiroshima. Twelve of these last my father received last Sunday. Counting our one Chinese member and ourselves, we have twenty-seven souls in the Southern Methodist Church in Japan. There never has been such a mission field in the history of evangelical effort. This nation might be born to God in a day if the great Christian Church would put forth one mighty effort during the few remaining years of this century. Why not crown the nineteenth century with Japan for Christ? Pray for us. Help us.

Your brother,
WALTER R. LAMBUTH.

KOBE, JAPAN, May 12, 1887.

TRIED IN THE FURNACE.

The author of the following letter is a young boy who became a Christian while attending the mission school in Tokio. When he wrote to his mother of the change in his heart and life, she commanded him to return to his home, and then began to persecute him and try in every way to make him give up his faith. How he has been sorely tried, and the Lord has kept him, is thus told in a letter to Miss Youngman:

"CHIKUGO, Jan. 1, 1881."

"MY DEAR MADAM: Now, taking my pen in order to answer your kind exhortation, my heart is filled with gratitude and sorrow. I have to recompense to your kind exertions and prayers for Yanagawa by informing you that your incessant prayer has already reached to the windows of heaven, and our most gracious Father has stretched out his hand of salvation over the city of Yanagawa.

"Since you departed the mission work made no progress, and the number of attendants had been decreasing night by night; but the ardent prayers of the Christians, both of Tokio and Yanagawa, were heard by our Father, and every Christian here was impressed by the spirit that a Christian has a great responsibility of propagating the gospel. Thus some spoke to friends, and some to relations, and eleven men and women and four children repented their sins and were baptized by the Rev. Mr. Aoyama, who came here last December. There remain about ten persons who are going to be baptized next month.

"Christians at Yanagawa celebrated a merry Christmas; but, as my mother permitted me not, I could not attend there. As I heard of the Christmas a little, I will relate it here. The attendance was about thirty; and they sang hymns, prayed, and one of the boys spoke on the subject, "See the Lamb of God," in which he declared that whosoever sees, comes and believes in the Lamb of God, has the assurance of inheriting the eternal kingdom of our Lord Jesus Christ. After that they ate cakes, and thus ended the celebration of our Lord's birthday, which was utterly out of our expectation in such a place as Yanagawa.

"In order to explain the attractive prospect of Christianizing Yanagawa, I will quote the words of Rev. Mr. Aoyama. He said when he visited here last December that he should like to preach of Jesus more in Yanagawa than at Toyoura. Hitherto Yanagawa was the accursed place by the servants of our Lord; but, as it attracts the attention of all preachers now, can we not call her the blessed of our Lord?

"The men of reputation at Yanagawa now all acknowledge the truth of Christ's religion, and some of them dare to believe in Jesus, and say as they believed they will endeavor with all their might, and soon Christianize the town. Mr. Takehisa endeavors greatly to turn them to Christ. Messrs. Mori and Tsurawara work mainly for the salvation of souls. I often notice that the father of my dear friend, Ito-san, visits the preaching station and asks of the doctrine of Christianity.

"Many young ladies come to Miss Ariya to be taught the sewing, and at present she is going to tell them of the love of God.

"Oh, how blessed the city of Yanagawa is! Once she fixed her doom with that of Capernaum, but now far above in heaven.

"Now, to turn to my sorrows. As I informed my friends, I yielded to temptation and was almost going to become an intellectual Christian; but the grace of God let me out from that dangerous path to hell. When I was writing this letter to you to-night, my beloved mother came by me, telling and expressing all the yearnings of a mother to deny Christ. She burst into tears, and rather entreated me to bow before the idol. She sometimes begged me, and sometimes, pressing my arm, seemed to stroke me. Now my heart was filled with unspeakable sorrow. Bitter agony overshadowed the clearness of my heart. Both eyes were filled with tears, and flowed out incessantly, both on my clothes and this very paper. I trust in the almighty of our God-Father; yet my weak faith can not make my mother convict (convince my mother of.—H. L.) the goodness, or rather importance, of the religion of Jesus Christ. The stubbornness of my mother's heart increased day by day, month by month.

"Reflecting on the love of a mother, I sometimes resolve to yield to her persuasion; but a moment's thought changes my mind. But to-night I saw the mother's resolution, and if I still refuse, I can not say that she will not become a lunatic woman. But, alas! if I obey I shall be conveyed amidst the fires of hell; and truly one step backward or forward may settle my doom.

"I do care neither for money nor inheritance. When I meditate on the matter deeply, I become like an insensible man. If other persons persecute me, I shall stand firmly in the name of our Lord; but, as it is mother, it is very difficult for me to deal with. As I look on the tranquil and calm winter's evening, when I am alone, I always break into tears for the difficulty of this worldly path, the uncertainty of this human life, and the eternal love of our Father. If this be my situation for awhile more, I will become a sick person."

"I think I will see Mr. Takehisa (the preacher), and will settle my fortune. If I become an impotent (I suppose he means by this the loss of family estate and influence.—H. L.) man for my loving mother's sake, I will be glad. Please pray for me that I may not deny Christ. Inform this to my dear brothers, and pray that our Father will carry away the difficulty for me, pouring (his love into) all my soul and spirit for our Redeemer's name's sake. Amen.

"Yours affectionately,
"I. TOMIZASU."

Such is the evidence of God's presence and his power to save, coming from every part of the land. Is this not a reason for rejoicing, and renewed effort and prayer for the salvation of all this people? H. LOOMIS.

Sunday-School Conference.

Programme of Sunday-school Conference for Winona district, North Mississippi Conference, to be held at Sallis, June 30, 1887:

Opening religious exercises.

Reports from pastors and Sunday-school workers.

Discussion of subjects.

"The Object of Sunday-school Work." Discussion opened by J. F. Evans.

"Qualifications for a Sunday-school Teacher." J. C. Lucas.

"How to Prevent the Suspension of Sunday-schools During the Winter." T. Cameron.

"The Influence of Sunday-schools upon Our Civilization." R. A. Anderson.

"How to Teach a Sunday-school Class." J. B. Streater.

"The Duty of Systematic Giving in the Sunday-school, and How to Bring It About." J. M. Wyatt.

Opening speeches limited to ten minutes. All others to five minutes.

R. P. MITCHELL, P. E.

Life of Dr. McFerrin.

A Life of Dr. McFerrin is called for by the church and the general public. At the request of his family and in accordance with his own expressed wishes, the preparation of the book devolves on me. I propose to begin it at once, and take time enough to do it as well as I can.

My brethren can aid me in this undertaking by furnishing facts, incidents, and correspondence concerning Dr. McFerrin. The old men still living, who were his fellow-laborers in his early life, can render special service in this line.

I shall try to make a faithful portrayal of the man and his times while the facts are accessible, and the strong and unique personality of Dr. McFerrin is yet vivid in the minds of our people.

All help of the kind herein mentioned will be appreciated.

Address
O. P. FITZGERALD,
Nashville, Tenn.

Notice.

WOMAN'S FOREIGN MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

Delegates to the Ruston meeting of the society, July 1-3, will please send their names to Mrs. Mattie Pearce, at Ruston, in order that their comfort during the session may be provided for. All missionary workers are invited.

By request of society.
J. A. PARKER, Pastor.

Christian Advocate.

NEW ORLEANS, THURSDAY, JUNE 16, 1887.

AN HEIR OF GOD.

BY REV. JOHN PARKER.

An heir of God, unmeasured my estate,
And evermore joint-heir with Christ, my Lord,
A heritage so vast, without a bound,
Made sure by His unchanging Word.

Unknown to fame, uncared for by the world,
A home on earth to-day, a king to-morrow;
My lowly lot on earth provokes my thought
Of heaven, my home—without a tear of sorrow.

I may be robed, perchance, in rags to-day,
For earth's allotments are no certain sign
Of my divine relation and estate,
My poverty—what then?—for heaven is mine.

A pilgrim pressing o'er a scorched path,
With weary feet and eager, hungry look
Toward the sure radiant sunset of my days:
For this I know—my name is in life's book.

To save and cleanse me fully, Jesus came;
To take me to His mansions, Jesus went;
The flesh he bore, and nail-prints are my pledge,
His broken side by cruel spear-gash rent.

His promises, like staves, on which I lean,
His Word like manna to my hungry heart,
His Holy Spirit's witness, bright and clear,
As tokens of my heritage in part.

I look, with pity on the earthlings of a day,
I scorn the offer of my portion here;
Mine is a heritage that kings might covet,
Not here, amid these griefs and graves—but there!

Up there—too high for stars to look upon,
Beyond the circling sun's gaze or his heat;
Beyond decay or measurement of cycles,
Beyond all weariness, shall rest my weary feet.

The Sunday-School Lesson for June 26, 1887.

BY C. G. ANDREWS, D. D.

TEMPERANCE LESSON.

Leviticus x, 1-11.

GOLDEN TEXT: "*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*"—Proverbs xx, 1.

CONNECTIVE AND EXPLANATORY.

About one year had intervened between the occurrences of the last Sunday-school lesson and those of this one. The date of the present one is thought to be April, B. C. 1490. Eighteen chapters, according to the division of our Bible, separate the lessons and contain many items of interest relative to the civil and religious government of the children of Israel. One of the most important events narrated is the setting apart of the priests for the sacred offices of the sanctuary. From the beginning God provided for the spiritual wants of his people. First, it was priests at the altar to offer the sacrifices and to make reconciliation for the sins of the people. Then when Christ, "the Lamb, slain from the foundation of the world," was born, the priest was succeeded by the preacher; and now pastors are appointed to feed the flock of God over which the Holy Ghost has made them overseers. Sad to relate that among preachers, as well as priests, there have been unworthy specimens. Among the four sons (Nadab, Abihu, Eleazar, Ithamar) born to Aaron and succeeding to the priesthood by birthright, two of them, Nadab and Abihu, transcended their authority, brought reproach upon their holy calling and ruin to themselves. Moses solemnly, and according to the minute direction of the ritual, set them apart for the sanctuary service, investing them with the holy garments and consecrating them with blood. It may be that they were unduly elated by the honors put upon them and presumed to transcend the authority conferred upon them as ministers at the altar of incense. This was called also the golden altar, to distinguish it from the altar of burnt offering. It was of square shape, a cubit in length and breadth, and two cubits in height, ornately finished with golden rings for the insertion of the staves to bear the ark, which were made of acacia wood and overlaid with gold.

STRANGE FIRE.

Verse 1. "Nadab and Abihu took either of them his censer." Censer was a small portable vessel fitted to bear coals from the altar. Solomon prepared censers of pure gold for the service of the sanctuary. Uzziah (II Chronicles xxvi, 16-19), when intending to burn incense, took "a censer in his hand." In Revelation viii, 3, an angel is said to take a golden censer to offer up incense with the prayers of all the saints. "And put incense therein." Incense was made of stacte, onycha, galbanum and pure frankincense of equal proportions. Any other incense than thus compounded was forbidden to be offered. It was highly aromatic, "an odor of a sweet smell." "Offered strange fire." Neglected to take the fire from the altar, but took common fire, which, instead of sanctifying and making acceptable their gift, caused it to be turned into a destructive element.

CONSUMING FIRE.

Verse 2. "Fire from the Lord devoured them." Like a flash of lightning [illegible]-aming flame leaped from the altar and laid low the presumptuous interpreddlers with the sacred service. There are divine prescriptions for the worship of God, and woe be to him who either from rashness or inconsiderateness violates them. Uzziah did it to his own destruction. The sacred canon, containing all things great and small, is guarded by this flaming sword: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Modern ministers at the sanctuary, who would avoid the sin of Nadab and Abihu, would do well to pattern after Paul's instruction to Timothy: "The servant of God must not strive; but be gentle to all men, apt to teach, patient in meekness, instructing those that oppose themselves."

MORAL OF THE INCIDENT.

Verse 3. "The Lord spake." Something more than the punishment of the offenders was intended. The beholders and men of succeeding ages were to be taught that sacrilege was a deadly sin, and that whosoever would approach the divine presence must do so "reverently, acceptably, and with godly fear." "Aaron held his peace." Deep sorrow for the death of his sons must have stirred his heart; but a solemn awe at the terrible vindications of the violated law stayed him in silence.

4, 5. The dead bodies were carried out of the sanctuary by Levites, second cousins of the deceased men.

6, 7. The priests and Levites were to use no signs of mourning, neither to rend their clothes nor to uncover their heads, because everyone who ministered about the sanctuary were forbidden to engage in anything that would unfit them for this work, and because the crime of their relatives was so provoking to God and so deserving of punishment that mourning over their fate might be construed as reflecting upon the divine administration.

STRONG DRINK FORBIDDEN.

Verse 9. Some commentators think, because an injunction against the use of wine and strong drink is thrown in here so abruptly, that the cause of the sin of Nadab and Abihu was drunkenness. One coming to minister in holy things, in a maudlin state of intoxication, would certainly be deserving of divine wrath. Indeed, one under the demoralizing influence of wine or strong drink is not in a fit condition to perform any of the responsibilities or obligations of life. It is disrespectful to man, as well as God, to come in his presence with senses disguised in liquor. A cloudy brain and a shaky hand unfit their possessor for any service to God or man, and for the performance of any work, secular or spiritual. The sanction for forbidding men to drink is of divine origin, and existed from the remotest antiquity.

10. "That ye may put difference between holy and unholy, and between clean and unclean." This is a strong reason why no one should drink intoxicating liquor. Drink blunts the sensibilities and degrades sacred things, and brings everything down to a brutish level.

11. "That ye may teach the children of Israel." This lesson was taught with a fearful emphasis. The remembrance of the ungodly priests scathed by the lightning of divine wrath would always make them to tremble at the consequences of sacrilege.

Treatment for "Charbon."

MR. EDITOR: I see in your last ADVOCATE an account of great mortality, from "charbon," in Onachita parish. As I have had successful experience in treating that dreadful disease, I may be allowed to give my treatment through your columns for the benefit of those suffering from it.

I consider "charbon" (so called) to be analogous to, if not identical, with what medical students know as "dissecting wounds." If the finger be cut in dissecting a subject, the fluids of whose body chance to be poisonous, the student becomes infected, and, if not promptly and properly treated, dies speedily. The same thing occurs sometimes to people skinning a dead animal. And I think, in "charbon," the inoculation is effected by insects, that have been sucking the fluids of dead animals, inserting their infected bills into other live animals. The poison in either case is very virulent and active. It seems to be strongly acid, and deadly sedative. And in treating it I give, internally, alkaline stimulants.

For a horse or a cow I give from a teaspoonful to a tablespoonful of liquor ammonia (it must be fresh and of best strength), and from two to four times the quantity of best alcohol, diluted in from one pint to a quart of water, poured down the animal's throat (let nobody ever drench an animal through the nose); and repeat the dose every two, four or six hours, as may be needed. The indications will be distress of the animal, and difficulty of breathing. And if there be any local manifestations, such as hardness or swelling, make crucial incision, *proportionably long and deep*, in the center. Scour out the cavity with a rag-mop; then fill it with fluid carbolic acid, and rotate forcibly in the bottom of the cavity a sharpened flat stick until a soft mass of the debris be formed; then remove that, and wash out the cavity with carbolized water by means of a Davidson's elastic syringe; then dry the cavity with a rag-mop, and fill it again with pure carbolic acid, and bore it in again. And continue to do this until the cavity becomes black and ceases to form the soft mass of fluid tissues. Then cleanse out the cavity with the syringe; dry it with the mop, and then fill it again with pure fluid carbolic acid, and puncture, from within to without, the surrounding parts until the sound, "quick" flesh be reached, to let the carbolic acid penetrate the affected parts, and wash out to the line of unpoisoned tissues. And six or eight hours afterwards do the same thing, only more so if the local symptoms seem to call for it. And when the local manifestations have been sufficiently subdued, fill the cavity with pure spirits of turpentine, and apply a compression over it. And afterwards dress the wound with equal parts of the turpentine and castor oil mixed.

For a human being I adopt the same treatment. For an adult give every two, three or four hours twenty to thirty drops of the strongest water of ammonia, with a teaspoonful of best alcohol, in a glassful of hot water, sweetened, as long as there is any pain. And test the local affected parts as described for the inferior animals.

Having been very successful with this treatment, hope it may prove equally so in the hands of others whenever needed. But it must be instituted in time; delay is fatal—often speedily so.

D. W. FOSTER, M. D.

PLAISANCE, LA., June 6, 1887.

Old Maids Another Time.

MR. EDITOR: In your issue of June 2, in an article entitled "Old Maids Again," "J. W. M." draws some conclusions that appear to me to be ill founded.

The writer referred to objects to celibacy because it "dwarfs, more or less, those vast humanistic qualifications mentioned above." I have read the article in question, and looked "above" in vain for a demonstration that marriage is necessary to "those vast humanistic qualifications"—whatever they may be. I presume the word "above" refers to these sentences: "Marriage is the fulfillment of one of the highest callings of our nature;" and, "his (Adam's) social, intellectual and moral well-being demanded it (marriage)." I do not know exactly what the writer means by "humanistic qualifications." If he means the philanthropy and human sympathy that Jesus of Nazareth illustrated and taught, that St. Paul and the Seer of Patmos exemplified and expounded, I can not see that marriage has anything to do with them. If the words mean conjugal and parental affections and offices, I admit that marriage is indispensable to "humanistic qualifications;" but to only these, not to the round and grand development of mind and soul in the image of God.

How would Frances E. Willard do for an example of "humanistic qualifications?" or Hannah Moore, Caroline Herschel, Miss Mitford, Maria Edgworth, Frances R. Havergal, Frances Power Cobbe, or a host of others? These women seem to have developed the "humanistic qualifications" necessary to the service of God and the good of man to as great a degree as Mrs. Cross (George Eliot), or others among women who have attained eminence.

"J. W. M." concludes from the *opinions* set forth in his article that "a poor husband is a thousand times better than none." He further urges, as a reason why a "poor husband" (I understand "poor" in a broad, general sense) is such an excellent and necessary complement of a good woman, that "a boy, bursting into the sweetfulness of manhood," is an inestimable treasure, which it is worth a lifetime of suffering to possess. Excellent reasons! Then women are to marry that they may become mothers of boys "bursting into the sweetfulness of manhood." I protest. Manhood is incidental to the married state, and not the end and object of every woman's life.

What recollections of "J. W. M." may have given rise to the idea of "a boy bursting into the sweetfulness of manhood," I can not imagine. This writer does not remember ever having "burst into the sweetfulness" of anything, unless it was a jar of jam; but, on the contrary, he frequently burst out of his trousers and jacket, and permitted his mother to "burst into the sweetfulness" of furnishing him with such garments.

It appears that a woman must put an end to the culture of her mind, cut off great opportunities of usefulness "for God and home and native land," in her God-ordained sphere—which is not circumscribed by four walls—and must immolate herself upon the hymeneal altar to be the drudge of some idle, slovenly man—to live in intimate relations with such a beast, as only man can become—all this in order to develop "humanistic qualifications." Every observer has seen the woe and ruin wrought by marriage to men of idle and dissolute habits—woe that descends to the third and fourth generations through the "boy bursting into the sweetfulness (?) of manhood," and through the neglected and maltreated girl who has never seen, and, therefore, knows nothing about the "sweetfulness" of womanhood.

A curse on society is the notion that we put into our daughters' too receptive minds that they must marry somebody—if they can not marry a man altogether suitable, they are to marry whom they can. "Good Lord!—anything, so it is a man." I have known a young woman of fortune, refinement and culture, to use this reason as a vindication of her intention to marry a man utterly unfit for the society of any pure woman, much less to be her husband.

I am no advocate of celibacy, except under certain conditions. If celibacy be an evil, it is less an evil than improper marriage. If all women stood on the same platform as the eminent physician, who says "she will have the best or none," I should regard it a millenial sign. Then homes would reproduce the Psalmist's picture; and, with each chiming of the golden bells, we might say with truth: "Happy shalt thou be; it shall be well with thee." F. S. P.

Woman's Missionary Society, Mississippi Conference.

TREASURER'S ANNUAL REPORT FOR 1886-1887.

Meridian	$140 00
Meridian—E. M. F. College	65 00
Jackson, Miss.	51 25
Rodney	40 70
Natchez, Jefferson Street	53 50
Vicksburg	40 45
Wesson	55 50
Bethesda Church	35 20
Bethesda (Juv.) Little Workers	16 30
Crystal Springs	17 30
Crystal Springs—Willing Workers (Juvenile)	40 09
Canton	20 20
Raymond	22 00
Raymond Juvenile	10 00
Bolton Juv. (for Chinese-girls)	14 00
Bolton	21 00
Burtonton	15 00
Brandon	4 50
Brookhaven	14 12
Clinton, Miss.	7 60
Clinton, La.	8 75
Chuton (La.) Juvenile	1 90
Redbone	7 00
Enterprise	36 15
Washington	20 75
Jackson, La.	25 60
Jackson (La.) Earnest Workers	17 85
Moss Point	25 45
Madison st.	25 65
Madison st. (Self-Deniers)	11 00
Mayersville	2 75
Marvin's Chapel, Steen's Creek	11 50
Price's Chapel, Montrose	5 00
Port Gibson	7 50
Lauderdale	18 25
Ponchatoula (Wesley Gleaners)	2 50
Mount Pleasant	11 35
Donated	5 00
Mrs. Dr. Shannon	5 00
Total	$931 00

(The treasurer's name was not signed.—ED.)

Colportage Work in the North Mississippi Conference.

I respectfully submit the following report for the second quarter of the Conference year, ending May 31, 1887:

Miles traveled, 964. Books and tracts sold, $298 20, as follows: Koscinsko, $22 60; Sallis, $16 20; Durant, $3 40; Vaiden, $3 75; Goodman and Richland, $8 75; Greenwood, $32 55; Sidon and Tchula, $14 10; Egypt, $20 60; Buena Vista, $8 25; Booneville and Rienzi, $12 45; Okolona, $60 20; Tupelo (District Conference) $46 80; Edwards, Mississippi Conference (District Conference), $29 25; Brookhaven, Mississippi Conference (District Conference), $19 30. Collected for church papers, on new and renewed subscriptions, $69.

These figures are not commensurate with my desire; but, considering the general financial pressure throughout the country, I feel that pretty fair success has been attained. We can not estimate the full amount of good accomplished in any department of religious work by numerals. I am satisfied that seed is now being sown that will produce much good fruit, and that bread is being cast upon the waters that will be found after many days.

By distributing good books, tracts and papers we displace and prevent the introduction of those that are evil, and deposit seeds of truth and righteousness that will ripen into a full harvest of purified and saved souls. From these considerations I thank God for what he has enabled me to do in the past, and take courage for the future.

May the Lord bless all who have helped us by prayers, hospitalities and means in this good work!

G. W. BACHMAN,
Colporteur and Book Agent.

Unfermented Wine.

MR. EDITOR: The Mississippi Annual Conference, at its last session, by a unanimous vote, passed a resolution recommending the use of unfermented wine for communion purposes whenever it can be had. I write this note to inform the brethren that it can be had from Mr. W. H. White, Meridian, Miss., either in pint or quart bottles. Small churches should get pint bottles, as it will not keep after being opened. It is the pure juice of the grape, containing no alcohol.

W. C. BLACK.

From the Work.

RINGGOLD CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: Saturday morning before the fifth Sabbath in May, Bro. T. J. Martin and I started for the regions beyond to fill an appointment made by the writer some time ago. We arrived at the place appointed for worship, and found a large brush arbor well seated with pine poles and new plank. The congregation had assembled, and Bro. Martin took his stand behind a small table and read and commented on Acts x, and followed the comment with a soul-stirring exhortation. We then had a reconsecration of the few workers, and dismissed to meet again at one and a half hours by sun, to engage in a prayer meeting. At dark a throng had assembled to hear the words of eternal life. The little preacher had extraordinary liberty in trying to preach from Titus ii, 11, 12. The little altar was crowded with penitents—some hard-shells, one Catholic, and backslidden church members. After a faithful prayer by Bro. Martin, the doors of the church were opened, and two very promising young men joined. One of them was raised a Catholic, and educated in Spain for a priest. The preacher went home with him and spent the night; had a long talk with him; gave him a Discipline; received him into the church on Sunday, and sent his name as a subscriber. The prayer meeting on Sunday morning, conducted by our German class leader, Bro. Pritzen, was a glorious meeting. We had a camp-meeting congregation at eleven o'clock. Quite a number of Bro. Parvin's people were present.

In the afternoon Bro. Roberson and I had the pleasure of going to see Grandma Alden, the oldest Methodist the writer ever saw. She will be eighty-five years old before this reaches you. She asked us to sing, which we did with great pleasure. She then read her own Bible that she has read through time and again. We then had a glorious season of prayer, and then she related her experience, which is rich and glorious. The hour had then arrived to start back to the brush arbor. We then bid her good-bye, feeling that it was good that we had been there.

On our return we stopped with a hard-shell family. We invited the old man to come out to meeting. He accepted the invitation, and came and brought his family. One of his nieces was converted and joined the church. We closed on Sunday night, feeling that we had well spent the two days. The number of conversions is not known to us. Accessions to the church, 5. The prayer meetings on the circuit are very well attended. Class meetings are growing. Our worst trouble is the whisky devil. There are five drinking-places on this little circuit. We have been firing into the whisky men. Some of them are rearing. When they retreat and hoist the white flag, then the firing will stop, and not till then, God being our helper. Brethren, pray that we may be delivered from this soul-destroying stuff, whose place is in the bottomless pit of hell. We send the names of three new subscribers.

Yours in Christ,

H. W. MAY.

HOUSTON AND WESLEY CHARGE.

MR. EDITOR: The Lord has done great things for us, wherefore we are glad, and praise his matchless name. Bros. George S. Inge and J. W. Beville began a protracted meeting here May 18, which continued nine days. Bro. Inge did the preaching, and Bro. Beville lead the singing. Never have I witnessed such divine power accompanying both the preaching of the Word and the songs of Zion. Seventy-nine persons professed faith in Christ during the meeting; twenty-five joined the Methodist Episcopal Church, South, and there are more to follow. The Baptist, Presbyterian and Episcopal Churches will also receive some of the new converts. More than once, while Bro. Inge was preaching, sinners accepted Christ and rejoiced with their friends. During one service the Holy Ghost came with such power upon the people that there arose spontaneously a volume of praise from over one hundred voices at once. God's saving grace was *felt* everywhere. The editor of the Free South, Bro. George Foster, professed religion in his office. Misunderstandings and old feuds, which for years had rankled as moral cancers in the breast of church members, eating out the very heart of all spiritual enjoyment and sweet communion with Christ, were washed away by the purifying blood of the Lamb. Now brethren meet each other as brethren who had not spoken for years. A large number in the church, both old and young, who say they never had any religion before, will pray in public, and talk in experience meetings. We call upon all that is within us to bless the holy name of God for sending these consecrated men to labor with us, and for using them while here to the advancement of his kingdom upon earth. Our prayers will go with them.

The many friends of Bro. M. C. Shell will be grieved to learn of his sad misfortune in the loss of his residence by fire. The fire was discovered about twelve o'clock at night, May 31. The house was so near consumed then by the flames that some of the family barely escaped with their lives. Very little was saved from this merciless destroyer. He and family are bearing their loss with Christian fortitude.

EUGENE JOHNSON, P. C.

Vastly more can be done for religion by making manifest the real loveliness of religion, than in any other way. It is the winning power of godliness that gains the greatest conquests in this world. Those who would draw others to their religious faith and practice will be successful in proportion to the attractive forces which they employ; and unsuccessful as such influences are wanting in the presence of repulsiveness or compulsiveness. If the representatives of religion were more careful to make themselves more agreeable in their manners and measures, they would undoubtedly do vastly more for that which they would commend, than can possibly be done by but a partial exemplification of the "beauties of holiness." To be more amiable and companionable would be a great improvement of the religious character and conduct of too many by whom Christianity is judged.

More Conscience.

We want more conscience in all our trades of the day; then our carpentry, our plumbing, our cabinet-making and our tailoring will not be what they are, but what they claim to be. The looms that weave our fabrics and the establishments that sell them to the people; the lawyers who propose to take care of our wills when we are dead, and to cut now the silver bond of marriage when it has rusted, and concerning which God has said, "Let no man put it asunder;" the legislators who so tenderly claim only to be "the servants of the people;" the dairyman who sells us milk; the groom who cares for our horses; the clerk who keeps our accounts—the need of all these to-day and of every other right work is more conscience.

There is a vast amount of slovenly, dishonest work done, and it has done much to degrade men and to put them at a very serious disadvantage. A man who does not put truth into work does not tell the truth, and he is doubly guilty when he makes the word or the fabric or the opportunity lie for him. Wherever you are employed, young men, and by whomsoever, put your conscience into your work, and, though your employer wrong you, never wrong yourself by slighting your task. Be very careful that circumstances, the removal of restraints, are not allowed to rob your conscience of its sublime liberty. Better maintain your conscience in doing your duty than to escape the reproach of men, and be careful to carry your conscience into the smallest duty. Nothing is indifferent the faithful doing of which responds to moral obligation in a man.

Some men can not be trusted with details. A thing of duty with them is determined by its massiveness, its quantity, or the capacity it may have for promotion or self-glorification. In all the universe very little things are important. It would seem that God was very careful in making a spear of grass, and there is more of wonder in the throat of a canary than in the shaggy head of a lion. The faithfulness of a man is not determined by the size of his work, and duty is never done when its force is expended on the great things at the *expense* of smaller obligations. When one confers the dignity of conscientious duty upon the smallest part of his work, he has not only served well, but he has laid the stairway of his own promotion. It is nobler to be faithful than to be famous, and I assure you, young men, if you would give greatness to your duty, if you would ever climb to the ideal yet a dream in your mind, it will be by faithfulness in the smallest matters.—M. Rhodes, D. D.

Avoid False Guides.

Nothing could be more misleading than the theory that every man or woman can be his or her own doctor. Books are published which contain long catalogues of symptoms, and lay down inflexible rules for treatment. Many lives are sacrificed annually to such amateur medical treatment. The danger of taking any remedy without having a proper diagnosis of one's case, needs only to be intimated to be admitted. Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., found, when they introduced their Compound Oxygen to the public, that wisdom, as well as honesty, demanded the frankest statements to their patients. A correspondence soon brings out all the important facts regarding the sufferer's condition. If the physicians discover that Compound Oxygen and its associated remedies will not cure the disease under consideration, they make it an unvarying rule to say so. This precept of frank and manly dealing has not been departed from throughout seventeen years of active and remarkably successful practice. During that long period their Home Treatment by Compound Oxygen for consumption, bronchitis, rheumatism, paralysis, asthma, and associated diseases has been introduced into forty thousand families, and its remarkable success warrants every recommendation that has been uttered in its behalf. It is not a cure-all remedy, but where prescribed after careful investigation of the patient's case, it rarely fails to effect a cure. Drs. Starkey & Palen send a very interesting book, free, to anybody who will write for it.

Christ's Words.

Christ's words are endless and boundless. No human mind has gone beyond them, nor climbed to their loftiest height, nor penetrated to their lowest depth. Within them, as within the bounds of newly-discovered worlds, men have for ages dwelt and wrought and thought, making new discoveries, but never exhausting them, never passing beyond them.

"You never get to the end of Christ's words," says Dean Stanley. "There is something in them always behind. They pass into proverbs, they pass into laws; they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted."

Christ himself says of his own words: "The words that I speak unto you, they are spirit and they are life." These words are immortal. They shall pass on, into the eternities. They shall come up, as witnesses, as judges, at the end of time, for "the same shall judge you in the last day." They shall not fail in all the tests and duration of time, and when "heaven and earth shall pass away," the words of Christ "shall not pass away."

These words of Christ are ours "for doctrine, for reproof, for correction, for instruction in righteousness;" for a lamp of life, for a chart of earthly pilgrimage, for an everlasting possession; ever fresh, ever new, ever unfolding; ever enriching, exalting and glorifying the new man made after the image of Christ. "Beautiful words! Wonderful words of life!"

How poor the world would be, and how dark, without the precious words of Christ! How the beauty and the music, the inspiration and the glory, would pass out of life, if these words of Christ should take unto themselves wings and fly away! Surely, then our earthly house would be left unto us desolate, with wintry chill and midnight gloom upon it. But, thank God, the words of Christ are here, for us and our children, to abide forever.—Evangelical Messenger.

MONEY, OR MAN.—If money-getting for its own sake, or for the power it confers, is to continue to be the master passion, we may confidently expect that the conflict between labor and capital will intensify, until it rends the social fabric. But if a genuine interest in man and his destiny, and in wiser modes of living, takes possession, we may reasonably hope that the upward struggle of the masses will take the form of a quiet, gratifying progress. Happily there are signs on every hand that the higher ideals are winning allegiance. Even the teachers of political economy are beginning to admit that man, rather than wealth merely, is the subject of their science. As this idea gains general acceptance it must effect great changes not only in ways of looking at things, but in conduct and policy. Business methods and political action will take on a new complexion, and produce very different results, when public opinion is thoroughly converted to the truth that the chief object of private endeavor and public institutions is not the accumulation of riches, but the perfection of man.—Work and Wages.

What to see and how to see it. Go to Boston. Visitors to the East should enclose ten cents in stamps to the United States Hotel for their interesting book, containing complete maps and valuable historical matter and illustrations.

THE ART OF THINKING.—One of the best modes of improving the art of thinking is to think over some subject before you read upon it, and then observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash or too timid; what you have omitted and what you have exceeded; and by this process, you will insensibly catch the manner in which a great mind views a great question. It is right to study; not only to think when any extraordinary incident provokes you to think, but from time to time to review what has passed, to dwell upon it, and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit in some minds to refer all the particular truths which strike them to other truths more general; so their knowledge is beautifully methodized, and a particular truth at once leads to general truth. This kind of understanding has an immense and decided superiority over those confused heads, in which one fact is piled upon another without any attempt at classification or arrangement. Some men read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its appearance. Which of these is the best method in the conduct of the understanding, must, I suppose, depend a good deal upon the understanding in question. Some men can do nothing without preparation—others, little with; some are fountains, others, reservoirs.—Sidney Smith.

THE SUNDAY NEWSPAPER.—A seventh part of every man's existence is to be given to the consideration of his relations to God and eternity. No other view than this can come up to the meaning of the words, "Remember the Sabbath day"—"to keep it holy." Now, the whole tendency of the Sunday newspaper is to break down and obliterate this important truth. It says, in effect, that there is no difference between Sundays and other days as to what one is to read and think about. The fact that most men have more leisure then is only a reason why they should read more of the same kind of matter which they read during the secular week. And the paper, coming to them in the morning, can not but give their thoughts and feelings a direction wholly inconsistent with the design of the day. And this is true, whatever be the character of the journal. It may be pure and elevated in tone, and its contents both interesting and instructive, yet, being thoroughly secular, "of the earth earthy," it must needs lead the reader's mind away from the things which the rest-day was intended to keep before him. Indeed, it is hardly a paradox to say that the better the Sunday paper is in a literary point of view the worse is its influence, because it is the better adapted to catch the unwary and lead them away from the proper use of holy time. No man can habitually read such a paper without insensibly losing the feeling that there is any sacredness in the first day of the week.

Take away the religious sanction of Sunday, and its hold upon the public mind is gone. This religious sanction is what the Sunday issue of secular journals habitually undermines. Hence the deliberate assertion that such issue is evil, and only evil, and that continually. Editors and publishers may not, doubtless, do not, think so; such is the fact.—Dr. T. W. Chambers, in the Homiletic Review.

FASCINATING WOMEN.—Sydney Smith declared, that not only was feminine beauty of value, but that a girl's whole prospects and happiness in life depended upon a new gown or becoming bonnet. "But," he added, "the great thing is to teach her their just value, and that there must be something better under the bonnet than a pretty face for real happiness." The most beautiful women are not always the most fascinating. It may be added, we fear, that they are seldom so. The reason is obvious. They are apt to rely too much on their beauty, or to give themselves too many airs. Mere beauty ever was, and ever will be, but a secondary thing, except with fools. And fools admire it for as little time as anybody else; perhaps not so long. They have no fancies to adorn it with. If this secondary thing fall into disagreeable ways, it becomes but a fifth or sixth-rate thing, or nothing at all, or even worse than nothing. We resent the unnatural mixture. We shrink from it, as we should from a serpent with a beauty's head. The most fascinating women are those that can most enrich the every-day moments of existence. In a particular and attaching sense, they are those that can partake of our pleasures and our pains in the liveliest and most devoted manner. Beauty is little without this.

Indifference to another's comfort, or in reference to the least sin, betrays our hardened state of mind.

MISCELLANEOUS.

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For Ulcers, Old Sores, or Open Wounds, Toothache, Earache, Bites of Insects, Sore Feet, its action upon these is most remarkable.

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Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that purity which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all but are designed solely for the disordered Liver and the diseases which it produces.

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—TO—

Seashore Camp Meeting,

From Yazoo City, FRIDAY, JULY 15, 1887,

For the Benefit and under the Auspices of

Hazlehurst Lodge No. 25, A. F. M.

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Train leaves.		Fare r'd trip.
Yazoo City	5 00 o'clock A. M.	$8 00
Jackson	6 30 "	7 00
Byram	6 50 "	7 00
Terry	7 10 "	7 00
Crystal Springs	7 30 "	6 50
Gallman	7 45 "	6 00
Hazlehurst	8 00 "	6 00
Martinsville	8 15 "	6 00
Beauregard	8 30 "	6 00
Wesson	8 35 "	6 00
Brookhaven	9 00 "	6 00
Bogue Chitto	9 30 "	6 00
Summit	10 00 "	5 00
McComb City	10 10 "	5 00
Magnolia	10 30 "	5 00
Chatawa	10 45 "	5 00
Osyka	11 00 "	5 00
Tangipahoa	11 30 "	4 50
Amite	12 00 "	M. 4 50
Ponchatoula	1 00	P. M. 4 00

Arrive at New Orleans at 3:00 P. M.
Leave for Camp Grounds at 4:30 P. M.

Ministers, and Children under twelve, half-fare.

Parties wishing to go no further than New Orleans will have a reduction of $1 50 off round-trip fare. Tickets good for 15 days, and to return on any regular train up to and including train leaving New Orleans at 6 o'clock P. M., on day 20

For further information apply to any of the undersigned Committee.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HENNOTT, D. D.

THURSDAY, JUNE 16, 1887.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

Briefs.

The influx of foreigners to our country, at the average of 2,000 a day, is attracting the serious attention of thoughtful people. When our labor-market is already overstocked; when our own American boys are already shut out of the shops and trades by foreigners; when the public lands are being taken up by them in such a way that in a few years there will be no public lands, it is time for the statesmen of the country to look after the patrimony of the children of this nation! In regard to this matter the Christian Intelligencer, of New York, says:

The public lands will be taken up in ten years—in less than ten years if the immigration continues to flow in as it does this year. They are the patrimony of our sons, the sons of the men who fought the War of the Revolution, of 1812, and the Civil War. Foreigners who have not the least claim upon these lands, who have not expended a cent of money or a stroke of work or a thought for their acquisition, are taking them up. It is an outrageous injustice to the sons of American farmers to allow this seizure of land to go on.

What is to be done? "Put a tariff on Castle Garden," as the workingman exclaimed at a political meeting. Charge not less than $50 a head for every immigrant. It would look unkind! Not at all. Let these immigrants go to temperate South America and carve out a republic as we and our fathers have done. It has not hurt us to do it, it will not injure them.

The director of the Mint estimates that the production of the precious metals in the United States, last year, were: Gold, $35,000,000, and silver, $51,000,000. Colorado is the largest producer, with Montana second, and California third. The annual supply of silver has doubled since 1872. The total stock of coin on hand, January 1, was: Gold, $560,000,000, and silver, $324,000,000. The amount of gold and silver bullion on hand at the same time was $88,400,000.

At the anniversary of the British and Foreign Bible Society, in London, there was presented an eloquent statistical comparison between the condition of the society fifty years ago and now, showing that then its total receipts were £100,000, while now they approach £250,000; that then the year's issue of Bibles was 600,000, while now it is 4,000,000; that then the cheapest Bible cost 2s., and the cheapest New Testament, 6d., while now the former can be had for 10d., and the latter (in the form of the "Shaftesbury" edition) for 1d.; and that then the Bible was circulated in only 136, while now it is circulated in 280 languages, and by midsummer the whole of it will be translated into Japanese, the only great language in which, at the present time, the Scriptures do not appear in a complete form.

THE HAMILTON-GAMBRELL CASE.—Chancellor Peyton, after hearing all the evidence on both sides and the arguments of the attorneys for the State and defense, has decided that Hamilton and Eubanks are not entitled to bail. Albrecht is to be released on a $5,000 bond. Hardy and Figures are discharged. In accordance with this judgment, Hamilton and Eubanks have been confined to the county jail. Albrecht has given the required bond, and the others are free.

Heirs of God.

The greatest thoughts are those inspired by the Word of God. The greatest facts are those connected with the redemption of man. The wonder of revelation is the simplicity of the language that is used to embody these great thoughts and set forth these tremendous facts. The charm of Scripture is that its words are very simple. A child of ten years can read the New Testament as readily and with as much ease as a person of thirty years. The Bible abounds in little words; but these little words are used in a way nowhere else to be found. They convey ideas too great to be apprehended by the largest minds. They are freighted with thoughts, whose meaning transcends the limit of all intellectual endeavor. They contain realities, whose richness will ravish souls through endless futurity.

How little are the words at the head of this column; and, yet, whose mind has ever grasped and comprehended the fact which they reveal? St. John had, perhaps, as wide range of vision here as any other person. He apprehended clearly the great *thought* of the Christian's heirship; but the tremendous meaning of the *fact*, set forth by the thought, eluded even his all-comprehensive intellectual power. "Beloved, now are we the sons (heirs) of God, and it doth not yet appear what we shall be." Paul's superb intellect found itself embarrassed in the same direction—an embarrassment which manifested its expectancy of a grander revelation, "in groaning for the redemption of the body." Peter's great and impulsive mind could go no further than the fact that he was a "partaker of the glory that *shall be revealed*."

"Heirs of God!" Paul's reasoning to show that this is the Christian's relation to God is comprised in one brief sentence: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." The testimony of the divine Spirit is clear and convincing; and the apostle's reasoning upon that testimony is conclusive. The witness of the Spirit establishes the genuineness of the sweetest fact known in human experience. The apostle's logic, built upon that witnessing, establishes, upon an immovable basis, the reality of the grandest fact of human existence. The direct revelation of the Spirit of God to the human spirit, of its true relation to God, and the conclusive reasoning of the human mind from that premise, correlate the subjective experience of sonship with the objective fact of heirship in such a way as to create the greatest wonder known to intelligence. There can be no greater wonder than a "sinner saved by grace," and by that salvation constituted an "heir of God and a joint-heir with Christ."

"Heirs of God!" The apostle thanked God who "hath made us meet to be partakers of the inheritance of the saints in light." That sentence throws a halo of glory upon the heirship of the Christian. It is not an empty heirship. There is something tangible to which the Christian is heir. It is "an inheritance in the kingdom of Christ, and of God." It is "an inheritance among them that are sanctified." It is "an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven." It is a most delightful thought of the apostle that the possession of the Spirit, who witnesses to our adoption as children of God, is "the *earnest* of our inheritance until the redemption of the purchased possession." He who has the Spirit, has the pledge of the inheritance. He who has the Spirit, has the testimony of his present sonship; and *that* is the surety of his future possessions.

Commencement Week in Jackson, La.

BY REV. T. K. FAUNT LEROY.

Upon the night of May 25, by agreement with the Rev. J. T. Sawyer, presiding elder of the New Orleans district, I boarded the Mississippi Valley train at Baton Rouge with tickets secured for Ethel, at which place we were met by Bro. Dudley with a hack and a span of fast horses, who, in one hour, landed us safe in Jackson, La.

Though it was eleven o'clock P. M. when we reached the town of churches, schools and college, the little city of learning was all astir; men and women, lads and lassies filled the sidewalks; buggies, carriages, carts and wagons blocked the streets, putting to the test the eye and rein of our experienced whip. A scene so novel called forth the query, "What means this?" "Millwood gave a concert tonight." It was enough; the riddle solved; the commencement week of Jackson had commenced. And he who has never passed through that week has much to learn, and, I may add, much to do.

The exercises at Centenary commenced on Monday night with a contest in the preparatory department for the medal for declamation, unless the sermon on Sunday, at eleven o'clock A. M., may be termed the opening exercise. Whether that be so or not, it was, Mr. Editor, a good sermon, full of common sense and practical, every-day religion. The Rev. J. T. Sawyer was fully equal to himself; and you know what that means—earnest, honest, plain and pointed—the gospel straight. Tuesday night the annual exhibition of the joint societies took place. A contest for the medal for oratory was engaged in by seven young men. The contest was spirited; the race even; the speeches good, and the prize awarded to F. R. Alexander, son of our worthy presiding elder of the Alexandria district. Then followed the address of the Rev. S. H. Werlein before these societies, which was one of research, finish and oratory. His subject was well handled, fully abreast with the spirit of the age, and was a treat to those who listened. Wednesday was commencement day, when the graduating class, five in number, received their diplomas; and these young gentlemen, thus equipped as scholars, men and citizens, took their places in the ranks of those who are to be the conservators of this great republic. And, if we are to judge from the speeches made, these young men will certainly be found on one side or the other of those vital questions which divide a nation's good, and will enact their part like men, with the pluck to maintain their side, whatever it may be.

The president, T. A. S. Adams, D. D., was in his best strain, and for one hour feelingly and wisely addressed the class, giving those admonitions which, if followed, would secure, or rather assure, success. But, alas! Mr. Editor, men are mortal, and those young men, like all others before them, must learn for themselves. No amount of admonition can keep one off the breakers. Each must sound his own channel, navigate the stream of life, and locate for himself the hidden rocks. There were many other speeches of varied kind and merit, but none more pertinent, more instructive, than that which was delivered by W. H. Goodale. It would be well for him to deliver that address in every college and school in the State. W. H. N. Mugruder, one of the oldest educators of the South, took the floor, and in appropriate terms thanked Mr. Goodale for the able defense he had made of the ancient languages as the most approved manner for training the minds of the young.

Centenary, upon the whole, is upon the up-grade, and, when all things are considered, has done well during the past year. The great want seems to be the lubricating substance of the age—money. Though the patronizing Conferences have largely increased their educational fund for this institution, yet there is urgent, present and pressing need to which these Conferences must be alive, and inaugurate some method by which to meet the necessities of this college. The buildings are sadly out of repair; and I know no place at which some rich Methodist could better place $25,000 than in the repairing of this college, for with this done—and it must be done—there is no reason why Centenary should not take a place in the front rank of Southern institutions of learning. Shall she do it? It remains for the patronizing Conferences to answer. Bishop Keener was in the chair of the Board of Trust, and with heart and brain planned for the good of the college for which he has so long and faithfully worked.

This report would be incomplete should I fail to acknowledge the hospitality extended by the citizens of Jackson. It was boundless; hearts, doors and pantries all thrown wide open—a princely hospitality that must be received to be appreciated.

Our home was at Millwood, the beautiful seminary of learning for young ladies, presided over by Miss M. R. McCalmont, assisted by Miss Cora Fishburn and Miss Redding—the former the instructor in mathematics, the latter in music and literature. If we are to judge from the commencement exercises of that institution, the pupils are well taught; and it is the place to send our daughters. If one week's stay gives any insight into the home-workings of Millwood, parents can rest satisfied that their daughters are safe, will be carefully watched and reared, trained in those home duties which make up the crown of womanhood. Five young ladies graduated from this school this year, whose essays displayed thorough instruction.

We left Millwood with regret, and will long remember our pleasant stay with the teachers and pupils of this institution.

BATON ROUGE, LA., June 7, 1887.

From St. Louis.

MR. EDITOR: This city is a study. East St. Louis is across the big bridge spanning the Mississippi river. West St. Louis lies west of Grand avenue, or 36th street, counting from the river. Market street is situated about midway the city, running east and west. North of this street is North St. Louis, and south of it is South St. Louis. I suppose there are many persons visiting the city who do not know any more about it than I did; and I thank anybody for information.

The thirtieth instant being Dedication Day, when the graves of the dead were to be visited and decorated, we were reminded that, according to a divine decree, in less than eight months we shall reach the terminus of our earthly pilgrimage; so we resolved to spend the day among the tombs that we might in some degree familiarize ourselves with the place for which human nature has such an aversion.

The Jefferson Barracks, where the National Cemetery for the United States soldiers is located, is nine miles below the city, on the Mississippi river. Trains left the city every fifteen or twenty minutes, giving excursion rates for the accommodation of the masses. We left the city at nine A. M., and remained at the Barracks till three P. M. The Barracks is situated on a bluff overlooking the Mississippi river, beautiful for situation. The cemetery is a mile in the rear, comprising twenty acres of elevated, undulating land, inclosed by a stone wall. The grounds are set with blue grass, beautifully shaded with maple and oak trees. The graves are marked and numbered with granite head-stones. According to a published programme, for the day, there are fourteen thousand soldiers interred in these grounds. The cemetery was located here in 1863. By three P. M. it was estimated that there were fifteen thousand persons on the grounds. This, doubtless, was guessed at, for no man could number them. I have not witnessed such a vast multitude of people and so much military parade since Gen. Zachary Taylor returned to New Orleans from the Mexican War with his brawny soldiers in 1847, where I heard Jeff Davis and that inimitable speaker, S. S. Prentis, deliver addresses of welcome to these soldiers. The Grand Army of the Republic here were out in full force, with a profusion of floral offerings made in honor of the dead. But not the tramp of the army, nor the martial music, nor the thundering cannon could move a single dead soldier from his slumbers. How sublime the Christian's faith that the voice of the Son of God in the great day of eternity shall call forth the nations of the dead, numbering ten hundred million human beings, continued through two hundred successive generations! To have a part in the first resurrection is what should concern us most.

We attended the Convention of the Southern branch of the Presbyterian Church, which has been in session in this city. They had some heated discussions on the question of organic union with their Northern brethren; but the prospects for such a union was not at all flattering. It was refreshing for us to meet with our friends—Bros. Harring, Linsey and Dr. Palmer—from Louisiana. On Sabbath we heard Dr. Palmer preach a grand gospel sermon, such as we only have the privilege of hearing once in a long while. At this church we looked in on a Chinese Sunday-school; strange sight to us! The pupils were grown copper-colored men, with features, hair and dress, in part at least, of a woman. Each pupil had a teacher. They seem mostly to be learning to read and spell. It is said they are very anxious to learn; that they are hungry for knowledge. The double motive they have for attending the Sunday-school is to get a knowledge of the Christian religion and learn the English language.

Last Sabbath I preached for a brother who was absent. When the time came, the superintendent of the Sunday-school said: "We will use the 'Gospel Hymns' to-day; we have more of them." I said, "Excuse me; I am too much of a Methodist not to use the standard hook in the pulpit." I hope to give no offense, but somebody must see to it that those frivolous songs are not to take the place of our substantial and far superior hymns. I was very much impressed with the request of Dr. McFerrin to have substantial Methodist hymns sung at his funeral. Is not that prophetic?

It may not be amiss to let you know how near I came getting into the church since I came here. My wife desired to put in her church letter, and, being a little timid, I went with her to the altar to give it to Dr. Matthews, the pastor. His clerk very naturally supposed that I wished also to join, and persisted in taking my name, but I insisted it was not me. Bishop Granbery said I might get into a worse place; but I can't afford to quit the Louisiana Conference to join anything *below* the skies.

J. P.

JUNE 1, 1887.

Notes.

A writer in the Christian at Work uses these strong words: "There are very few comparatively powerful Christ-preaching ministers in the pulpit. But there are sermons enough delivered every Sunday, brim-full of harmless abstractions and decked in dainty rhetoric, to fill the world's bookcases. When shall we change all this? When we have an earthquake of some sort or a new Sinai is set on fire by the touch of God's finger." We do not believe that these words are applicable to preachers in the South. We are sure they do not apply to Southern Methodist preachers. Here is a straw that shows the difference in regard to the results of preaching in the Southern and Northern Methodist Churches last year: In the Southern Methodist Church, with 4,400 preachers, the net gain in membership was 75,000. In the Northern Methodist Church, with 14,000 preachers, the net gain in membership was a little over 100,000. The average of seven members to each preacher in the one church, and of seventeen to each preacher in the other church, shows some difference in the preaching. We believe the Southern preachers, as a body, preach a true gospel and are loyal to Christ.

The Methodist Times, of London, shares in the general opinion of the church press of this country as to a general awakening and revival of religion among us. In regard to the Wesleyans, the Times says: "A few years ago there was a great deal of coldness in English Methodism. Of late there have been emphatic signs that our hearts are growing warm again. The old Methodist fire is beginning to glow once more. The spiritual life of our churches is being deepened. We are certain that the tide has turned and is flowing freely. We shall soon be in the midst of a widespread revival of Christ-like Christianity; and then we shall hear no more loud laments from the mission fields; then the treasury will be filled to overflowing; then men and women will go forth in unprecedented multitudes to proclaim in every land the evangel of the love of God." May such a spirit more and more dominate every church on the earth? When will the Christian people learn that God meant what he said, when he said: "Go up and possess the land"?

Dr. John S. Martin, of the Baltimore Conference, in a communication to the Episcopal Methodist, concerning the "assessments" made upon the Conferences by the Board of Missions, has made some good remarks about the "inequality of that assessment." The "inequality" does not work alone against the Baltimore Conference. The assessment upon that Conference this year, according to Dr. Martin, is *thirty-six cents per member*. The assessment upon the Louisiana Conference this year is *forty-six cents per member!* This is *not too much for us*; but it is about ten cents more per member than is assessed to Baltimore, and twenty-three cents more than is assessed to North Carolina, and eighteen cents more than is assessed to North Georgia. Our people are abundantly able to meet this assessment. Indeed, *we are able* to *treble* that amount, and we would do it, if we had the right sort of training. We have "rung the changes" on a free gospel so long and energetically that many of our people are trying to make the trip to heaven on a free ticket. There is not a pastor in the church who can not count scores of deadheads in his ship.

The Southern Christian Advocate has a timely editorial on "Pulpit Profanity." There is nothing so offensive to correct taste and good manners and sincere piety as this sort of profanity. The "gentle, loving spirit of the gospel" is not in it. When a man's "power lies in the coarseness of his remarks and his indecent abuse of the sinner," it is time for that man to look up the sources of that power. As a warning to our young brethren, Editor Kirkland says:

Under the lead of certain evangelists, this is fast getting to be the popular style among some of our young preachers. It is for their sakes chiefly that we write so plainly and yet so earnestly. The first qualification for a successful ministry, aside from personal piety, is good breeding. A gospel minister should always be the *gentleman*. Whenever he forgets this, he dishonors God and disgraces his high and holy calling.

The Holston Methodist, in an article on "Prohibition and Politics," has these wise words on the *origin* of prohibition:

It did not originate with political leaders of either or both parties. In fact, as a rule, the political leaders of both parties are standing aloof from it, just as they do from every new issue, not manifestly of a partisan political character, until they see which way the majority is going. This is lucky for the cause of prohibition, and it is hoped that these distinguished gentlemen, whom we have been accustomed to follow with so much enthusiasm, will remain quiet and let the people, with whom this movement originated, settle the question according to their sense of right and propriety, and without any appeal to their political prejudices or passions. We want a dispassionate appeal to the reason and moral sense of the people.

Personals.

Prof. Max Muller, of Liepsic University, has forty-two titles and honorary suffixes to his name.

Rev. Cory W. Trawick, a recent graduate of the Southwestern Presbyterian University, has been called to the pastorate of the Canal Street Presbyterian Church, in this city. His father was at one time pastor of the same church.

The Christian Observer states that Dr. Ted. Witherspoon, of Louisville, Ky., declines to accept the Perkins Professorship in Columbia Seminary.

Rev. S. F. Smith, author of "My country, 'tis of thee," has lately celebrated his seventy-ninth birthday, and is in vigorous health.

Dr. Daniel Dorchester is about to publish a book called, "The Why of Methodism."

We see it stated that a son of Rev. A. W. Burke, of the South Georgia Conference, has been appointed a missionary to China. The Lord of the harvest is still sending forth laborers.

A writer in the Churchman, New York, suggests that some gifted lady or gentleman write a missionary hymn, based on Luke x, 1, and having for its refrain, "Whither he himself would come."

John Wanamaker's autobiography has been given to the public. It is printed in golden letters, and here it is: "Thinking, trying, toiling, trusting in God—*that* is all of my biography."

Rev. W. F. Adams, of Vicksburg, formerly Bishop of New Mexico, has been elected to the bishopric of Easton, Md. This is the seventh election to fill that vacancy.

Rev. Thomas B. Newby, who was transferred from this city to Missouri by Bishop Parker, several years ago, died May 14, in Brooklyn, N. Y.

Dr. Fitzgerald, at the request of the family of Dr. McFerrin, has consented to prepare a "Life of Dr. McFerrin."

"The Life of Dr. Wm. Morley Punshon," prepared by Rev. N. Macdonald, has been published by Hodder and Stoughton, London.

Rev. William Arthur, the Wesleyan author, has delivered a lecture in London, on "Space and Time," as proofs of an intelligent Creator, which lecture is regarded by some critics as a distinct epoch in the history of Christian philosophy.

Bro. B. F. Jones, of Woodville, Miss., reports his charge in good condition and growing spiritually. He has received *twenty* new members to date.

The reader is respectfully requested to send to this office a list of what he considers the ten best hymns in the English language.

Bro. T. Y. Armstrong reports good rains, the crops and excellent health among his people in Jasper county, Miss.

Rev. W. W. Bennett, D. D., of the Virginia Conference, died at his home, in Louisa county, Va., on the ninth instant. Dr. Bennett was sixty-six years old, and had been in the ministry forty-five years. He was at one time editor of the Richmond Christian Advocate, and for several years president of Randolph-Macon College, and author of a "History of Methodism in Virginia." He has been in low health for several years. He occupied a high place in the church, and was ever devoted to her interests. One by one the fathers pass away.

The Baltimore Conference, at its last session, passed this resolution:

Resolved, That on the last Sabbath in May special prayer be made in all our churches that the "Lord of the harvest send forth more laborers into his vineyard;" and, further, that we use every proper effort to encourage young men of promise and piety who may be called of the Lord to enter the ministry of our church.

This is a good move. Our Savior's injunction is: "Pray ye the Lord of the harvest, that he send forth more laborers into his harvest." It may be there is too little praying for this object. The church needs more laborers. The world needs more laborers for its good. In our church last year, according to the General Minutes, there was an increase of only 107 traveling preachers, and forty-six local preachers. One hundred and fifty-three preachers, out of a church of over one million members, shows that we need to obey the Savior's injunction, and pray for an increase of preachers to cultivate the Lord's vineyard. We trust that the Baltimore Conference will see a large increase to their ministry as the result of their services and prayers on the last Sabbath in May.

A Generous Offer.

A company of gentlemen in Atlanta, Ga., authorize the president of Hiwassee College, Tenn., to draw on their treasurer quarterly for the tuition fees of twenty-two students, provided they are the sons of soldiers (Union or Confederate), and also that they are dependent on their own exertions to obtain an education. Persons knowing such young men or boys will confer favor by putting them in communication with the college. See advertisement in another column.

Gleanings.

The Christian at Work: "It is to be feared that a good many unpaid promises on church building and other benevolent work will confront the promisors at the judgment day, when all promises mature and have to be redeemed some way."

After reading this, we began to wonder if the unpaid promises of stewards to their pastors will be called up for settlement at that time also, and *how* the settlement will be effected to the advantage of the stewards!

Rev. Dr. H. D. Jenkins: "I venture to say that my children have, in spite of my vigilance, read more slang and veiled profanity in their Sunday-school books than they have ever heard in real life in all their days."

What a terrible arraignment of Sunday-school authorities that is! Whether overstated or not, our pastors and Sunday-school superintendents need to keep a never-ceasing vigilance upon the contents of their libraries.

The Examiner: "A Christian man could have no nobler aim than to become the author of a hymn which would so felicitously express some deep Christian feeling or some profound Christian truth, that the world, once having heard it, would not willingly let it die."

We have heard one of our Bishops say that he would give $1,000 to be able to write a genuine hymn.

The Jewish Messenger: "We realize keenly that the best men are, to a large degree, powerless in politics—the cultured, the benevolent, the scholarly, the honest tradesman or mechanic, are outvoted or outgeneralled, partly through their own timidity, it is true, but they are outvoted for all that."

Politics will hardly be purified while the classes named in the foregoing sentence suffer their "timidity" to dominate their course at the ballot-box.

The Congregationalist: "What a rebuke to this nation, receiving millions of dollars annually from its revenue on liquors, is conveyed by the Queen of Madagascar when she says, in a late proclamation, 'I can not consent, as your Queen, to take a single penny of revenue from that which destroys the souls and bodies of my subjects.'"

Revenue on destroyed souls is pretty strong from one so lately emerged from barbarism. It shows that there is one government on earth which has a conscience about the matter of revenue.

On the subject of "Gossip," Bishop F. D. Huntington, of Western New York, in a lecture to some school-girls in Syracuse, is said to have put forth this:

I say to you, weighing my own words, that you would be less depraved, less savage, would less disgrace your womanhood, would be less a curse to your kind, and, if God is rightly revealed to us in his Word and his Son, would less offend him, by going to see dogs tight in their kennels at the Five Points, or bulls gore horses in Spain, than by putting on your bonnet and gloves and going from house to house in your neighborhood, assailing absent acquaintances, dribbling calumny, sowing suspicion, planting and watering wretchedness, stabbing character, alienating friends by repeating to one the detraction that you "heard" another has spoken. I believe that before the judgment-seat of Christ, the prize-fighting man will stand no worse than the slanderously gossiping woman.

Commencement Whitworth Female College.

PROGRAM.

SUNDAY, JUNE 19.

11 A. M.—Sermon by J. J. Wheat, D. D. 8 P. M.—Anniversary of Young Ladies' Christian Association. Address by Bishop C. B. Galloway.

MONDAY, JUNE 20.

9 A. M.—Annual Meeting Board of Trustees. 11 A. M.—Graduating Essays, and delivery of Medals. 8 P. M.—Concert.

TUESDAY, JUNE 21.

10 A. M.—Annual Address by Gov. Robert L. Taylor, of Tennessee. 4 P. M.—Anniversary of Alumnæ Association. Address by Hon. Ethel Barksdale. 8 P. M.—President's Levee and Art Reception.

Commencement Exercises.

INDUSTRIAL INSTITUTE AND COLLEGE, COLUMBUS, MISS.

SUNDAY, JUNE 19.

10:30 A. M.—Sermon by Rev. C. H. Strickland, D. D., of Nashville, Tenn. 8:30 P. M.—Sermon before the Young Women's Christian Association.

MONDAY, JUNE 20.

10:30 A. M.—Oration by L. L. F. Ward, Winona, Miss. Delivery of medals. 2 to 6 P. M.—Exhibit of the Industrial Departments. 8:30 P. M.—Entertainment, musical and literary.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. For sale by subscription only.

J. C. M'ALLISTER, Agent,
146 Carondelet street,
New Orleans.

Temperance Notes.

The Legislature of Pennsylvania has passed a high license bill, fixing the licenses in cities of 80,000 population and over at $500; in smaller towns at $100; in boroughs at $200, and in townships at $100. Under the law four-fifths of the revenue goes to the local treasury and one-fifth to the State.

The following from J. D. Davis, D. D., of Japan, proves that the World's Woman's Christian Temperance Union is needed in all missionary lands:

Mrs. Leavitt, who was here in the interest of the Woman's Christian Temperance Union during last summer and fall, did a grand work in interesting the women and many of the leading men of Japan in the cause, not only of temperance, but of purity and of the elevation of women generally. One of our leading Japanese workers said to me the other day that Mrs. Leavitt was a second Commodore Perry to the women of Japan.

There is no abatement in the efforts of the police to prevent the sale of liquor in New York City on Sunday. The Tribune, of May 16, says: "The enforcement of the law here was even stricter than last Sunday. In the Nineteenth Precinct, where the large hotels are and in which there are many daring grog-shop proprietors, only a single arrest was made. Capt. Williams said that he did not believe a drink was sold in his jurisdiction, and those who attempted to get one will probably agree with him. At the hotels the proprietors were as determined as ever to abide by the opinion furnished by Corporation Counsel Lacombe, and under no circumstances would they serve wine or liquors to their guests. To avoid the least chance of suspicion many of them refused to allow even mineral waters to be taken from the storeroom."

Cornelius Vanderbilt is an uncompromising total abstinence man. A row of stores is to be built this summer opposite the Grand Central depot, and Vanderbilt has provided in the deeds for perpetual prohibition of the liquor traffic as far as those 200 feet of store front are concerned. He says that he would like to have the sale of intoxicants within an eighth of a mile of the railroad station prohibited by law.

Mrs. Sallie F. Chapin, the well-known leader of the Woman's Christian Temperance Union in the South, writes to Miss Willard as follows:

I sat behind two ruminies who were discussing prohibition on the train yesterday, and one informed the other that the most they had to fear was the weakening of the right wing of their army, *the high license Christian men*; for, he said, the Christians hold the balance of power, and if they withdraw their support, the traffic is gone. Is it not a dreadful thought that this traffic in souls is unwittingly kept up by professing Christians?"

The convention of the United States Brewers' Association have appropriated $5,000 for the assistance of the brewers of Michigan; $5,000 for the brewers of Texas, and $3,000 for the brewers of Tennessee, the money to be used in defeating the efforts of the prohibitionists in those States. The sum of $9,000 was also appropriated to the use of the Publication Committee. On motion of Henry Clausen, Jr., of New York, an extra assessment equal to one year's dues was agreed upon to enable the Board of Trustees to fight the temperance fanatics in various sections of the country.

Money and dynamite and pistols are the weapons; but the growing sentiment of the country will defeat them at the ballot-box.

ROOMS STATE PROHIBITION EXECUTIVE COMMITTEE,
Brookhaven, Miss., June 1, 1887.

A State Convention of the prohibitionists of Mississippi is hereby called to meet in the city of Jackson, on Thursday, July 21, 1887. Each county of the State will be entitled to twice the number of delegates in the convention that it has Representatives in the lower branch of the Legislature. It is hoped and urged that every county in the State will be represented, and the heads of all county organizations are requested to call meetings for this purpose. Wonderful progress has crowned our effort since our last annual gathering, and the success of our cause hitherto is an inspiration for still grander achievements. The watchword must still be, "Forward." Effort will be made to secure reduced rates over all State railroads, and the result will be published in due season.

CHAS. D. GALLOWAY, Chairman.
H. T. HOBBS, Secretary.

Seashore Camp Meeting Excursion.

The arrangements for an excursion on the Illinois Central, and Louisville and Nashville railroads, from Yazoo City to the Seashore Camp Meeting, under the auspices and for the benefit of the Hazlehurst Lodge No. 25, F. A. M., of Hazlehurst, Miss., are now complete. Persons wishing to enjoy a religious feast, together with a rest and recreation for a few weeks, on this delightful sea coast, should avail themselves of this advantageous opportunity.

For further particulars see advertisement in another column of this paper.

The crop reports from all parts of Mississippi and Louisiana show that the prospect for a large harvest of the various products is very good indeed. Let the Christian farmers show their gratitude to the Lord of the harvest by planning larger schemes and giving larger sums for the spread of his religion among men.

Louisiana Notes.

The Secretary of State has commissioned the municipal officers recently elected in the towns of Bastrop, Clinton, Lake Charles, and New Iberia.

Keachi College graduated twelve pupils last week.

Persons living upon lands belonging to the Vicksburg, Shreveport and Pacific Railroad Company are said to be in danger of losing their homes if they do not close contracts with the railroad company before July 1, next.

A destructive hail-storm swept over the bayou section of Avoyelles parish, last week. In the vicinity of Bunkie and Evergreen the storm was particularly severe, and the damage to the crops very serious.

West Melville, on the Texas and Pacific railroad, cleans and ships daily, on ice, to various parts of Texas, from 1,200 to 1,500 pounds of fresh fish.

A stock company, headed by Dr. J. F. Morris, has been formed at Rayne to erect a rice mill at that place.

Alfalfa grass is being introduced into Grant parish.

The Lake Charles Echo says: "It is a settled fact that the people of Lake Charles can now secure the location of a school of high grade."

New Iberia is to have a high school. The crops in that section of the country are good, and the promise of a rich harvest has not been better since the war.

The directors of the Shreveport Charity Hospital have closed a contract with Mr. L. A. Parisher for the construction of a new hospital, the site situated on Texas avenue, not far from the street car depot. The building will cost from $12,000 to 15,000, and have accommodations for 100 patients. It is to be two stories in height and have four towers, and is to be provided with all the modern conveniences.

Messrs. Hannon and Voss, of Baton Rouge, were awarded the contract to build the court-house at Crowley, to cost $11,000; work to begin immediately.

Mississippi Notes.

Jackson, Meridian and Vicksburg will have the free delivery mail system after July 1.

The Natchez Cotton Mills will resume work about the first of August.

The election in Yazoo City for and against lighting the city with electric lights resulted in a majority of twenty in favor of the lights. The stock for the warehouse has all been subscribed. The building will cost $10,000, and will have a storage capacity for 10,000 bales of cotton.

The State Prohibition Committee meets in Jackson, July 21.

Commencement week at Whitworth College, Brookhaven, begins June 19.

Aberdeen will issue her ten-year six per cent. bonds to aid in constructing a branch road connection with the K. C., M. and M. R. R.

The Methodist Church, at Kosciusko, belonging to the colored people, was burned last week.

The University of Mississippi will inaugurate its commencement, Sunday, June 26, with a sermon by Rev. A. G. Haygood, D. D.

The last beer license in Meridian expired Wednesday last. The sales of the saloon in beer and ale since January 1 amounted to 35,000 gallons, yielding gross revenue of $27,300.—Clarion.

The compress at Holly Springs will soon be completed.

The Crystal Springs Camp Meeting will begin July 15, and continue one week.

Bids will be opened, July 1, by State Treasurer Hemingway, for the purchase of one hundred thousand Mississippi six per cent. bonds.

We call attention to the program of exercises for the approaching commencement at Whitworth Female College. The exercises open on Sunday, June 19, with a sermon by Mississippi's great preacher, Dr. J. J. Wheat, of Oxford. In the evening of same day an address to the Young Ladies' Christian Association by Bishop Galloway. On Monday the graduating essays will be delivered. On Tuesday the annual address will be given by Gov. Taylor, of Tennessee; and the address to the Alumnæ Association by Hon. E. Burksdale, of Mississippi. This program is a promise of a brilliant entertainment to all who attend the exercises.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
Publisher.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the* ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

A tussle with a boarding-house steak is now called a "bull fight."

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

The beer drinker is a lover of malt-treatment.

A good memory should always be cultivated when ordering stationery in remember to include some of Esterbrook's Steel Pens.

General Grant was remarkable for obstinate persistency. His famous, "I'll take all summer," is characteristic of the man. As it was persistency in the use of powder and shell that reduced Vicksburg, so it is persistency in the use of Ayer's Sarsaparilla that cures blood diseases.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for Pain, Congestions, etc., proceeds in its career of usefulness. It has had a trial and success that prove it can not be superseded.

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FOUNDED 1849. Located in the Country, seven miles from Sweetwater, East Tenn. R. R. Healthy, quiet, moral place. Fall term opens August 16. In new edifice. Board $10 per month. Tuition from $20 down to $10 per session. The postoffice is "HIWASSEE COLLEGE," Tenn. Send for Catalogue. Address J. H. BRUNNER, Pres., or G. W. HEDBLESTON, Sec'y.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION.

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils occupying a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $156 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

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Over two hundred pupils the past year from seven States.

With near a hundred in the College, the doctor's bills for the entire year less than *fifteen* dollars.

More boarders from the South than any school in Kentucky.

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GOSPEL HYMNS, 1-4, CONSOLIDATED, from 5 cents to $6.75.

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MISCELLANEOUS.

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Our Clubbing Arrangement,

—1887.—

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Hugh Jamieson, Jr.

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They act slowly but surely, do not gripe and their effect is lasting, and therefore worth a dozen others. (Doctor's formula.) Small, sugar-coated and easy to take. See testimonials.

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Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

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Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Food Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

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NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-w col $10. Black Gros-grain Sack and Frocks.

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FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look pale and *sickly* from no other cause than *worms*, and *grown persons* are most frequently the result of these hidden sanguinary influences. When they are restless and feverish, sometimes having food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been erroneously considered, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy therefore parents—especially *mothers* who are more constantly with their children—cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Every mother should be used by every purchaser to be his own judge in the sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

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Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

Our Young People.

LOST—A BOY.

BY EBEN E. REXFORD.

He went from the old home hearthstone,
Only two years ago,
A laughing and rollicking fellow
"Twould have done you good to know:
Since then we have never seen him,
And we say with a nameless pain,
"The boy we knew and loved so,
We never shall see again."

One bearing the name we gave him,
Came home to us to-day;
But he can not keep us from missing
The lad who went away.
Tell us the man he calls father,
With a man's look in his face,
Is he who takes by the hearthstone
The lost boy's name and place.

We miss the laugh that made music
Wherever the lost boy went;
This *man* has a smile that is winsome,
And his eyes a grave intent.
We know he is thinking and planning
His way in the world of men;
And we can not help but love him,
Though we long for *our boy* again.

Yes, we're proud of this manly fellow
Who comes to take his place,
With hints of the vanished boy-hood
In his earnest, thoughtful face;
And yet comes back the longing
For the boy we shall always miss,
Whom we sent away from the hearthstone
Forever, with a kiss.

—Golden Days.

The editor wonders if the little cousins are engaged in mission work. This is a good way to prepare our hearts to receive the blessings of religion. If we give to help the Lord's cause, the Lord will give us happy hearts. The following letter, copied from a paper which comes every week to our office, will show our little cousins in the country how they can raise money for the missions. Who of the little cousins will try this plan? We must *do* something for the Lord or he will not own us as his disciples.

A few days ago, two little children came to me from four miles away with $1 25 each, which they had earned themselves, and which they wanted to give for missions. Their consecrated mother has taught them in early life to love the missionary cause. They know more to-day about our foreign work than many adult Christians do. I enclose the identical letters which came to me with their contributions. These letters are printed by the children themselves, and we publish them just as they are printed:

My mission money I want it to go to China.
$1 25. ZETNIE L. BOWER. I am six.

My missionary chicken-money I want it to go to Japan.
$1 25. MILDRED BOWEN. Five years old.

MR. EDITOR: I am a little girl ten years old, and have never written in any paper; so I will write in your paper first. I have commenced to read the Bible through, and have succeeded as far as Exodus. Our preacher for this year is Bro. D. F. Guice, and we like him very much. The preacher last year for our church was Bro. M. L. Burton. My Sunday-school teacher is Mrs. Betty Beacham, and she is very strict on us about getting our Sunday-school lessons. I have been going to school this winter to my cousin, Mr. Edgar Green. I have a little cousin by the name of Allie Ainsworth. She is two years old. She is very sweet. She can count six, and say to "E" in the alphabet. I am on a visit to my uncle, Galveston Ainsworth, who lives nine miles west of Beauregard. He has a large pond out in front of the house, and it is very pretty. I will answer your question in last issue: Which is the shortest verse in the Bible? It is "Jesus wept." And I want to ask a question: Who was the beloved disciple?

LOUISE AINSWORTH.

AINSWORTH, Mississippi.

MR. EDITOR: As it has been some time since I wrote to the ADVOCATE, I will write again. I am always glad to read the letters from the little cousins. I am going to school every day. I board ten miles from home, and go home every Friday. We have a nice time when I go home on Saturdays, fishing. My papa is a farmer, and he says we are needing rain badly. He says if we we do not get it, the crops—corn especially—will be a failure. One man in our neighborhood has been having meetings to pray for rain. He notified all the people around him to come, and some of them went. I think he got rain yesterday from the looks of the clouds in the direction of his house. To-day is the anniversary of the cyclone of '83, in Beauregard. I live near there, and I always think of it. Claudia L. Chaney, "Claudia" is found in II Timothy iv, 21. Nina Reames, the sin of Judah was written with a pen of iron, and with the point of a diamond. With best wishes for the little cousins, I am,

JNO. R. MATTHEWS.

WESSON, Mississippi.

MR. EDITOR: I am a little girl thirteen years of age. I have never written a letter to your good paper before; but, seeing so many letters from the little folks, I thought I would write one also. Mamma takes the dear ADVOCATE, and I look forward to it every Thursday. I am going to public school; my teacher's name is Mr. Ellis, and I like him very much because he is so good and kind to us. I joined the church when ten years of age. I regret to say that we have no minister this year, and no prospect of one. As this is my first letter to the ADVOCATE, I hope to see it in print. Wishing your dear paper much success, I remain,

Your friend,

NANNIE MOODY.

THERVILLE, Louisiana.

MR. EDITOR: I am a little girl twelve years old. I am not going to school now. But my grown sister teaches me and my younger sister at home. I also have three little brothers. We expect our Sunday-school will begin next Sunday. Father takes the good old ADVOCATE, and I enjoy reading the little folks' letters so much. Bro. R. A. Burroughs is our pastor. He preaches once a month at our church. We like him very much. I will answer Marvin P. Rodgers' question: What king was a shoulder taller than all the other people? It was Saul. It is found in I Samuel x, 23. I will ask a question: Where in the Bible is the word "fox" found? I remain,

Your little friend,

SALLIE A. TURNER.

CARROLLTON, Mississippi.

MR. EDITOR: I am just eleven years old. I am not a member of Sunday-school, as it is too far for me to walk. I belong to a temperance meeting called the "Band of Hope," which meets only once a month. I will answer Cornelius Allen's question: "Looking-glass" is found in Exodus xxxviii, 8. I want to ask the little cousins of what material the looking-glasses were made. With many kind wishes for the ADVOCATE, I am,

Your little friend,

F. PELHAM HAYNES.

JACKSON, Louisiana.

The Old Silver Spoon.

How fresh in my mind are the days of my sickness,
When I tossed me in pain, all fevered and sore;
The hunting, the nausea, the sinking, the weakness,
And even the old spoon that my medicine bore.
The old silver spoon, the family spoon,
The sick-chamber spoon that my medicine bore.

How both were my fever-parched lips to receive it,
How nauseous the stuff that it bore to my tongue,
And the pain at my inwards, oh! naught could relieve it,
Though tears of disgust from my eyeballs it wrung.
The cold silver spoon, the medicine spoon,
How awful the stuff that it left on my tongue.

Such is the effect of nauseous, griping medicines which make the sick-room a memory of horror. Dr. Pierce's Pleasant Purgative Pellets, on the contrary, are small, sugar-coated, easy to take, purely vegetable and perfectly effective. 25 cents a vial.

BOY'S LEISURE HOURS.—A boy was employed in a lawyer's office, and he had the daily paper to amuse himself with. He began to study French, and at the little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking something not so amusing, but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found a small volume containing the Eclogues of Virgil, but could not read, so he purchased a Latin grammar. Day by day he studied this, and finally mastered its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he "was" so "intently" reading. "Only a bit of 'Virgil,' my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years David became a learned man, and was for many years a useful and beloved minister of Scotland.

A boy was told to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found on the road. Having learned that thoroughly, he borrowed of a minister "Goldsmith's History of Greece." This good man became greatly interested in him, and lent him books, and was often seen sitting by him on the log, conversing with him about the people of ancient times. Boys, it will pay to use your leisure hours well.

Farm and Home.

SLEEP.—I do not think a person should be waked at morning—and for this reason; when a man falls asleep, he is in the shop for repairs, as the railroad men say. His frame and all its intricate machinery are being overhauled and made ready for the next day's work. The wear of the previous day is being repaired. Nature is doing that herself. She knows what the tired frame needs, just as she knows how to make the heart throb and send the blood coursing through the veins. Then she takes the tired frame, lays it down on a bed, surrounds it with the refreshing air of night, covers it with the soft darkness and lets the man rest. "Tired nature's sweet restorer, balmy sleep," visits him, and as the hours wear by, his energies are renewed, his strength comes back, and finally, when morning breaks and the sunlight steals through the lattice, he opens his eyes, and is himself again. Or if he is early to bed, he awakes with the cock's crowing. Now, who shall go to that man's side, an hour before he opens his eyes, and say to nature, "Stand aside and let him get up. He has had enough of rest." Well, nature will say, "You can take him if you will, but I will charge him with an hour's loss of sleep and I'll collect out of his bones and nerves and his hairs and eyesight. You can't cheat me; I'll find property to levy on."

KEEPING ACCOUNTS.—If, madam, you keep household accounts, be honest with them; put down everything you spend. If you find you are spending more than you can afford, face the thing boldly, and at once try to discover where the fault is. Do not trust to next week or next month; begin immediately to retrench. In this, as in most other work, it is towards the middle one begins to get weary and disheartened. Accounts for the first month or two of the year are sure to be well kept, and so very probably will be the last three. See that the middle months are treated in the same way, and that your account book for that period does not present a painfully new appearance, with only a solitary entry here and there. Neglected accounts lose at once their interest and value. Make account-keeping a daily duty, honestly performed; it will soon turn into pleasure.

WASHING FLANNELS.—Wash flannels, especially if white, in clean soap-suds, using plenty of the soap. Then put them in a suitable vessel, cover well with almost boiling water, and let them stand until they are only cool enough to be wrung out with the hands. Do not let them get cool, as cold water shrinks flannels quicker than anything else. Some make a weak soap-suds to rinse in; but I think the lye in the soap helps to shrink the goods, and, therefore, merely use plenty of clear hot water for rinsing.—Cor. Prairie Farmer.

Let the bill of fare be varied from day to day. When you get hold of a good recipe put it in a scrap book, which should be kept in every kitchen. In a short time you will have a large number of recipes which you can rely on, and reference to this will suggest variations in the food. Never admit anything but a tested and reliable recipe. Every kitchen should have a set of measures and scales for use in making cakes and other articles which must be compounded carefully and accurately as regards proportions.

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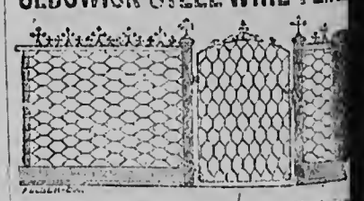

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Marriages.

CRAIG—HOLLINGSWORTH.—Near Houston, Miss., May 26, 1887, by the Rev. Sylvanus Schuyler, Mr. Robert R. Craig and Miss Lula E. Hollingsworth.

HORNBURGER—CASSETY.—At the residence of E. C. Jackson, Esq., June 2, 1887, by Rev. C. T. Hudhalland, Mr. William F. Hornburger, of Delhi, La., to Miss Martin L. Cassety, of West Carroll parish, La.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

GRIFFING—MAMIE GRIFFING, a fair and sweet girl of fourteen years, was taken from all who loved her and from all she loved on earth, after a brief illness, terminating on the morning of May 24, 1887. Gentle, amiable, studious, intelligent, affectionate, obedient and pious, she was such a daughter as a mother would be apt to idolize. The fatal nature of her disease was from the first apparent to all but those whose love for her would, had it been possible, have conquered death itself and made her live forever here. Her mind was clear and her faith in Christ unswerving to the last. She was entirely willing to die, regretting only her mother's lonely sorrow when she should be gone.

A widowed mother's only child, a favorite with her schoolmates and teachers, and greatly beloved by a large circle of relations and friends—our grief at her departure is only mitigated by the thought that heaven is enriched by her entrance there. Fort Gibson Female College must count some jewels in heaven as well as many on earth. At such a time the pall of despair would overshadow all our hearts, were it not for the light that Jesus sheds upon the dying-beds of all who die in his love. These things the angels desire to look into, and they, being sent forth to minister unto those who shall be heirs of salvation, will surely not desert them in death, but must bear them company on their departure hence and convey them safely to a better home above!

W. L. C. H.

HARPER—Died, in Simpson county, Miss., May 3, 1887, MRS. LYDIA E. HARPER, who was the daughter of Paul and Mary Jones, and was born in Gates county, N. C., March 13, 1833. She came to Mississippi in 1838 or 1839; was happily married to Mr. George P. Harper, 1851. They raised several promising and interesting children—all of whom are church members, except two or three of the smaller ones. Her pious, motherly influence left its impress, and we expect the children to follow on in the heavenly road.

She joined the church and professed religion in her girlhood. For a great many years the family's membership has been at Gum Springs Church, where they were among the most prominent and useful. Sister Harper always seemed to me to be deeply interested in the welfare of the church, and manifested it by her presence at preaching, in her preparations to help sustain the meetings and in her delight in having the preachers visit their home. But she has gone to the home of the good in heaven to enjoy the eternal reward of the dually faithful. May God bless the bereaved ones in this sad and trying hour!

C. M'DONALD.

SISSON—MRS. AMANDA ATKINS SISSON, wife of James E. Sisson, of Prairie Mer Rouge, Morehouse parish, La., was born May 10, 1836, and died at her home, May 12, 1887. Sister Sisson was a member of the Baptist Church; but, being separated from the church of her choice by a distance too great for her to attend, she worshiped with the Methodists of which church her husband was a member. I first knew Sister Sisson in the year 1881. I have never found a more consistent and conscientious Christian. She was true to her profession, and by her life preached righteousness. No one doubted her religion. She leaves a holy influence behind, which will live on to work good in the world. She was sick but a few days, suffering greatly from bronchitis and pneumonia. Being of a weak constitution, she soon passed away; but, oh! the passing away was but the passing out into the enjoyment of endless days, of eternal life, for she was perfectly resigned to depart and be with Jesus. Her only regret at leaving was that so many of her children were out of the church, and unsaved.

T. S. R.

COONS—Death has invaded the family of the Rev. Rufus W. Coons, of the North Alabama Conference, and taken away his bright, promising son, BOLANIO, who was born in Bristow's Cove, Etawah county, Ala., September 13, 1871. His affectionate step-mother writes us that he had a violent attack of measles from which he came very near dying, but got up and was out of bed two weeks, when he took dysentery which carried him off in five days. He professed religion and joined the Methodist Episcopal Church, South, at Liberty Church in 1883, while his father was on the Pinkneyville circuit. Boland was a good boy—a great comfort to his parents, and a consistent church member. He died May 16, 1887; was buried on the seventeenth by the parishioners of Bro. Coons; he himself at home sick, and also the youngest child. The wife and mother had to stay at home with the sick. Only three of the children and the brethren attended, and gave him Christian burial. May God bless such laymen! My heart is in responsive sadness to those of Bro. and Sister Coons.

JNO. H. STEVENSON.

ARBURTHNOT—Died at his residence in St. Helena parish, La., Mr. A. W. ARBURTHNOT, after a short illness of less than a week of that fearful disease, pneumonia. Years ago he gave himself to God, confessing his need of Christ, by baptism, and before his death was successful, as we trust, in asking pardon, and obtaining the same, for all offenses to God, and thus died in hope of a glorious resurrection.

He leaves a helpless family, together with an aged widowed mother and dependent sisters, who not only are strongly in need of the prayers and sympathies of God's people, but their substantial help. May God open up a way for the bereaved ones and bring them all together as an unbroken family around the throne above!

J. W. ELLISON, Pastor.

NEWSOM—MRS. CORNELIA NEWSOM, wife of Henry M. Newsom, of St. Helena parish, La., died May 14, 1887, after a painful illness. She gave herself to God a short time before her death, and at the same time dedicated her children to God in covenant relation by baptism. After mother and children were given to God, she, with tearful eyes, looked inquiringly at her husband, as if to say, "Will you join in with us?" when he fell upon his knees at her bedside, bathed in tears, and answered, "Yes."

Sister Newsom was a great sufferer. But God has taken her from these sufferings "to mansions above the sky." May the Father's mercy bring the whole family together on the other shore, when tears and partings will be no more!

J. W. ELLISON, Pastor.

DR. THOLUCK'S PREACHING.—A brief outline of a sermon will explain his method. The first sentence of the sermon we select contains the thought considered in the introduction, and is as follows: "Brethren in Christ, what a beautiful characteristic is it of our faith, that it is so simple in itself, and begets in us a like simplicity." After briefly considering this thought he announces his text: "Verily, I say unto you, except ye be converted, and become as little children, ye shall in no wise enter the kingdom of Heaven." This is followed immediately by the subject, which is thus announced: "*The Christian life is a glorified childhood:* such is the truth that these words teach us." After explaining the subject the divisions are announced and discussed. The Christian life is viewed as a glorified childhood in faith, in love, in hope. At the close he appeals to the impenitent, and then adds these words: "Who will wonder then if Christians are a joyous people as children are? How much rather ought we to be astonished at ourselves, if we are still sad! The Christian life is a transfigured childhood: like children, we believe without suspicion: like children, we love without distinction: like children, we hope without limitation; and together with this has the Spirit of grace given to our faith, *light;* to our love, *wisdom;* and to our hope, an *everlasting foundation.* Honor—and praise—and worship be unto him who hath done such great things for us. Amen."

—Luth. Evan.

"Don't Marry Him!"

"He is such a fickle, inconstant fellow, you will never be happy with him," said Esther's friends when they learned of her engagement to a young man who bore the reputation of being a sad flirt. Esther, however, knew that her lover had some good qualities, and she was willing to take the risk. In nine cases out of ten it would have proved a mistake; but Esther was an uncommon girl, and to every one's surprise Fred made a model husband. How was it? Well, Esther had a cheerful, sunny temper and a great deal of tact. Then she enjoyed perfect health and was always so sweet, neat and wholesome that Fred found his own home most pleasant, and his own wife more agreeable than any other being. As the years passed and he saw other women of Esther's age grow sickly, faded and querulous, he realized more and more that he had "a jewel of a wife." Good health was half the secret of Esther's success. She retained her vitality and good looks, because she warded off feminine weaknesses and ailments by the use of Dr. Pierce's Favorite Prescription.

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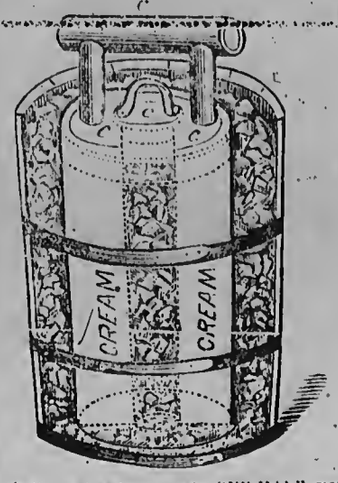

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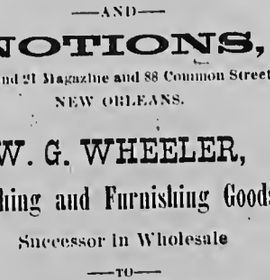

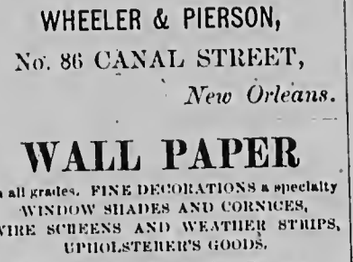

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HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending June 14, 1887.)

COTTON.

Low ordinary	8 9-16	@ — —
Ordinary	9 1-16	— —
Good ordinary	9 13-16	— —
Low middling	10 3/16	— —
Middling	10 3/4	— —
Good middling	11	— —
Middling fair	11 3/4	— —
Fair	11 15-16	— —
Galveston middling	10 11-16	— —
Mobile middling	10 3/4	— —
St. Louis middling	10 7/8	— —

SUGAR.

Inferior	— —	— —
Common	4 1/4	4 3/8
Good common	4 1/2	4 3/4
Fair	4 1/2	4 3/4
Good fair	5 1/4	— —
Fully fair	5 1/4	— —
Prime	4 7/8	5
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	— —	5 1/16
Choice yellow	5 3/4	— —
Gray White	— —	— —
Choice whites	— —	— —
Stan. Gran	— —	5 15-16

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	— —
Good	4 5/8	4 3/4
Fair	— —	4 1/8
Ordinary	4 1/4	4 3/8
Common	4	4 1/8
No. 2	3	— —
Rough	3 50	4 50

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12 1/2	5 25
Choice	3 80	3 90
Fancy	4 10	4 20
Extra Fancy	4 40	4 50

CORN PRODUCTS.

Cream meal	2 60	2 65
Corn meal	2 30	— —
Grits	2 65	2 75
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	— —	55
Yellow	— —	52
Mixed	50 1/2	51
OATS:		
Western	36	36 1/2
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	17 00	18 00
Prime	15 00	16 00

PROVISIONS.

PORK:		
Mess (Standard)	16 00	16 50
Prime Mess	15 25	15 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11 1/2	— —
Shoulders	6 1/2	6 5/8
Sides, long clear	8 3/8	— —
Sides, short rib	8 3/4	— —
HAMS:		
Sugar-cured	11 1/2	12 1/4
DRY SALT MEAT:		
Shoulders	— —	6 1/4
Sides, long clear	— —	7 3/4
Sides, short rib	7 3/4	— —

GROCERIES.

COFFEE:		
Prime	— —	22
Fair	— —	21
Common	— —	20
BUTTER:		
Western Creamery	19	20
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	6 3/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	— —	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	2 50	3 00
POTATOES:		
Louisiana	4 00	4 50
Western	— —	— —
KRAUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	1 75	2 00
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7¼	7½
2 lb	8	8¼
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	11	11½
Southern	11	11½
WOOL:		
Lake, per lb	— —	28
Louisiana	26½	— —
Barry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	9
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

News Summary.

JUNE 7.

The debate on coercion was resumed in the House of Commons.——Mr. John Morley will become the editor of London Daily News, and will contribute the leading articles to that paper.——The losses by fire for the month of May are placed at $10,636,500. The losses do not include forest fires.——The trial of the murderers of R. H. Gaultrell was resumed at Jackson, Miss.——Mr. Corcoran is reported to be much better.——Editor O'Brien sailed for home this evening on the Adriatic.——The boiler of a locomotive on the Philadelphia and Baltimore (B. and O.) railroad exploded in front of the station at Chester, Pa., killing one man and seriously wounding several others, one fatally.

JUNE 8.

Dr. McKenzie performed another operation on Crown Prince's throat, and guarantees a cure.——The Vatican authorities have received $800,000 with which to celebrate the Pope's jubilee.——The constitutional prohibitory amendment was defeated in the Massachusetts House by a vote of 139 to 72, not the necessary two-thirds.——Commodore Bancroft Gherardi, of Louisiana, has passed an examination to be rear admiral. Admiral Franklin will retire August 4, and be succeeded by Gherardi.——Two new cases of fever and two deaths at Key West.

JUNE 9.

The annual meeting of the Suez Canal Company shows that the year's receipts are $1,060,000 less than those of 1885.——The French government now proposes to postpone the Paris Exhibition to have been held in 1890.——The news from Congo is that Stanley's expedition is making slow, but successful progress, owing to the fact that the vessels are heavily laden.——Austria has proposed a new treaty of commerce to Germany.——The disastrous floods in Hungary are the result of a stormy winter and heavy snowfalls.——John Bright says he is sorry to see so great a man as Gladstone descend to an artifice to deceive the people. This was in reference to Gladstone's speeches in Wales.

JUNE 10.

Severe shocks of earthquake have occurred at Vernome, in Turkestan. The town was almost entirely destroyed, and 120 people killed and 125 wounded.——Herr Lalance, a member of the Reichstag from the Mulhausen circle, has been ordered to leave Alsace within twenty-four hours. Herr Lalance is an active protestor, and is charged with having supported the French patriotic league.——Only one new case of fever in the last forty-eight hours reported at Key West.——The steamer Acacia, with 2,000 tons of rails, bound for New Orleans, is ashore between Schooner Pond and Big Glace Bay. She will probably be condemned, as she is in a bad place, and there is no chance of saving her.

JUNE 11.

Further earthquake shocks have occurred in Turkestan. The Kaskelensk settlement, twenty-five versts west of Vernome, was visited by a severe shock and destroyed. The shocks have been felt continuously since the ninth.——Evictions at Bodyke continue.——William E. Sheridan, the actor, died in Sidney, May 18, of epilepsy.——A large military force has left Chester for the purpose of quelling the tithe riots in North Wales.——Twelve hundred union and non-union carpenters are on a strike for an advance in wages in Toronto.——One new case of fever at Key West since yesterday.

JUNE 12.

In spite of the government's efforts, Michael Davitt addressed 5,000 persons at Tenrle.——The Porte has asked that the Egyptian Convention be modified so as to give Turkey the exclusive right to send troops to Egypt in the event of disturbance. England refused the request.——The condition of the Emperor William is improved.——The total number of cases of fever at Key West to date is twenty-four. No deaths since last Wednesday.——A wreck on the Houston, East and West railroad, this morning, caused the fatal injury of two men, and entailing a heavy loss to the road.——The Havemeyer Sugar Refining Company building, in New York, was burnt Saturday. Loss, $2,000,000.

JUNE 13.

The condition of Emperor William is very much improved. Crown Prince Frederick William's condition excites the gloomiest feelings among those who are in a position to know the facts in the case. Prince Bismarck considers his life doomed.——Serious rioting in Athlone, Ireland, between soldiers and civilians.——A land-slide in Concordia, Panama, caused the death of sixteen persons.——The unusually high prices prevailing in coffee in New York broke yesterday, and several firms, who had been speculating heavily, also. Prices fell 6½ cents per pound.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

A new era in therapeutics, especially in the treatment of pulmonary diseases, was ushered in by the discovery of Winchester's Hypophosphite of Lime and Soda. It has been lauded in the most glowing terms of recommendation by some of the most renowned pathologists of Europe, and is unconditionally endorsed by the prominent physicians of the country. Prevention is infinitely better than cure, and all those who are subject to bronchitis, asthma, pleurisy and kindred ailments, should resort without delay to the use of Winchester's infallible remedy. All good druggists have it.

Books and Periodicals.

BOOKS.

THE THRONE OF GRACE; OR, A CALL TO PRAYER. By M. Rhodes, D. D. Lutheran Publication Society, Philadelphia.

The author has done good service by this capital little book. It is an intelligent and instructive essay, as well as "call." We give one sentence from the chapter on "Habits of Prayer" as illustrative of the author's style: "Who forgets to pray—to pray with the *precision of habit*—is like an unarmed man in an enemy's country; like an unattended child in the night; like a ship in the wild tempest without commander or compass." The book is "good to the use of edifying" in private devotions.

THE BEST 100 BOOKS. Published by E. L. Kellogg & Co., New York City.

This little pamphlet contains Sir John Lubbock's list of the best 100 books, and criticisms of that list by some of the foremost literary men of the day. In some instances, these criticisms are very breezy. We have enjoyed this little book exceedingly.

HINTS ON EARLY EDUCATION. 12mo, cloth, sixty cents. Published by Funk & Wagnalls, New York City.

This work was first published sixty years ago in London, anonymously. Its authorship has been attributed to a sister of Elizabeth Fry, the eminent philanthropist; but although it passed through eighteen editions in England, the name of the author never appeared on the title-page. The practical good sense, the clear insight, intelligent discrimination, and high moral standard of the "Hints," make the book very helpful.

DICTIONARY OF LIVING DIVINES AND CHRISTIAN WORKERS. By Dr. Philip Schaff and Rev. Samuel M. Jackson. Funk & Wagnalls, publishers.

This book is a complete and authentic cyclopædia, with biographical sketches of all the prominent living preachers, theologient professors, church dignitaries, religious authors and editors, and other Christian workers, of all churches and all countries.

It is intended as a supplement to the Schaff-Herzog Religious Encyclopædia, published in 1884, in three volumes; that work excluded men now living, as did also the German Encyclopædia of Herzog.

Besides living celebrities, the volume includes sketches of divines who have died since the completion of the Religions Encyclopædia (1884), and a few others who were inadvertently omitted.

The editors have aimed at the greatest possible accuracy and completeness, as well as strict impartiality, in the desire to make a useful and reliable book of reference for readers of all denominations.

THE LIFE OF REV. GEORGE C. HADDOCK. By his son, Frank C. Haddock. Published by Funk & Wagnalls.

This is a beautiful book. It is the tribute of a loving son to the memory of a father martyred in the cause of temperance.

THE STORY OF THE NATIONS—ALEXANDER'S EMPIRE. By Prof. J. P. Mahaffy. Published by G. P. Putnam's Sons, New York. For sale here by Eyrich, Canal street. Price, $1 50.

This is a most entertaining story of one of the most interesting periods of history.

INFANT PRAISES. By J. R. Sweeney and William Kirkpatrick. Published by J. J. Hood, Philadelphia. Price, twenty-five cents. Per dozen, $2 40.

Human Nature Library. No. 1. SELF-RELIANCE; OR, SELF-ESTEEM. By Nelson Sizer. Fowler & Wells, 775 Broadway, New York.

PERIODICALS.

—The June magazines are unusually bright and interesting. We have received: The Quiver, The American Magazine, The Magazine of Art, St. Nicholas, Cassell's Family Magazine, Popular Science, The Eclectic, The Homiletic Magazine, The Studio, Wide Awake, Scribner's Magazine, The Forum, Littell's Living Age, Christian Thought, The Pulpit Treasury, The Century.

For Rickets, Marasmus, and Wasting Disorders of Children,

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequaled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

Gracious Revival at Homer.

We are in the midst of a gracious revival of religion here. Homer is on fire; thirty or forty penitents last night; perhaps twenty conversions, and ten or twelve already applied for church membership—the best citizens of Homer. The church is wonderfully awakened and stirred. The end is not yet. It has been a fierce and hotly contested battle; but victory flushes along Israel's conquering ranks. Glory to God! Bro. Blocker has been with me ten days. Our meeting has continued nearly four weeks. Courage! "God is not slack concerning his promises."

Yours in Christ,

T. B. WHITE.

JUNE 9, 1887.

Almost everyone is troubled with nervousness in some form, and nine-tenths of the prevailing illness comes from nervous exhaustion, brought on by overwork, mental strain or dissipation. No wonder people are asking for a reliable nerve remedy like Moxie Nerve Food; it builds you up, and strengthens your whole nervous system.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Don't hawk, hawk, and blow, blow, disgusting everybody, but use Dr. Sage's Catarrh Remedy.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Flint Creek, at Flint Creek	June 18, 19
Whitlington, at Poplar Head	22, 23
Vancleve, at Mt. Zion	25, 26
Americus, at Big Point	July 2, 3
Hattiesburg, at Eastabucha	8, 9
Seashore Camp Ground	13-21
Ocean Springs, at Handsboro	23, 24
Scranton, at Grange Grove	28, 29
Moss Point, at Moss Point	30, 31
Seasbore, at Long Beach	Aug. 5
Pearlington, at Pearlington	6, 7
Covington	13, 14
Columbia, at Byrd's Chapel	20, 21
Bethel, at Oconhay	27, 28
Mt. Carmel, at Williamsburg	Sept. 3, 4

T. S. WEST, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg	June 18, 19
Porter's Chapel	20, 21
Hermanville	25, 26
Port Gibson	26, 27
Sunflower	July 2, 3
Natchez, Jefferson Street	9, 10
Natchez, Wesley Chapel	9, 10
Kingston	11, 12
Cayuga	16, 17
Rodney	23, 24
Fayette	30, 31
Sarepta	Aug. 6, 7
Mendville	13, 14
Hamburg	15, 16
Skipwith's	20, 21
Rovina	27, 28

The Vicksburg District Conference will meet at Fayette, at 9 A. M., July 27, 1887.

W. L. C. HENNICUTT, P. E.

WOODVILLE DIST.—THIRD ROUND.

Wilson and Centreville, at Bethel	June 18, 19
Pipkin, at Pipkin	25
Amite, at Woodland	26
Jackson, La., at Salem	July 2, 3
East Feliciana, at Pine Grove	9
Clinton, La.	10, 11
Livingston, at Live Oak	16, 17
Amite City, at Hyde's	23, 24

J. A. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—THIRD ROUND.

Kosciusko station	June 18, 19
Durant and Lexington, at Durant	24
West circuit, at Bowling Green	25, 26
Sallis circuit, at Sallis	July 2, 3
Carrollton and Greenwood, at Carroll'n.	9, 10
Valden, at Columbiana	16, 17
Sidon, at Rolbuck	23, 24
Black Hawk, at Sweetwater	30, 31
Winona circuit, at Bethlehem	Aug. 5
Winona station	6, 7
Newtonville, at Smyrna	13, 14
Newport, at Silrock's	20, 21
McCool, at Chapel Hill	24
Ethel, at Tabernacle	27, 28
Ebenezer circuit, at Ebenezer	Sept. 3, 4
Belzona	8
Zilpha circuit, at North Mt.	10, 11

The Winona District Conference will convene at Sallis station, July 1, 1887.

R. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Sylvalia and Victoria	June 18, 19
Holly Springs	25, 26
Holly Springs circuit	July 2, 3
Early Grove	9, 10
Olive Branch	16, 17
Marshall	23, 24
Cornersville*	30, 31
Snow Creek	Aug. 6, 7
Ashland	6, 7
Pine Mountain	13, 14
Hickory Flat	20, 21
Shelby Creek	(Tuesday).. 23
Emory	27, 28

*Time and place of District Conference.

JNO. BARCROFT, P. E.

CORINTH DIST.—THIRD ROUND.

Booneville and Rienzi station	June 18, 19
Baldwyn circuit	25, 26
Pleasant Ridge circuit	July 9, 10
Iuka circuit	16, 17
Iuka station	23, 24
Harmony circuit	30, 31
Corinth circuit	Aug. 6, 7
Corinth station	13, 14
Kossuth circuit	20, 21
Blackland circuit	24
Macletta circuit	26
Jonesboro' circuit	27, 28
Ripley and New Albany station	Sept. 3, 4
Ripley circuit	10, 11
New Albany circuit	17, 18

District Conference will convene at New Albany, July 1-3.

J. B. STONE, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville circuit	June 25, 26
Starkville station	July 2, 3
Tibbee circuit	9, 10
Crawford circuit	(Monday).. 11
West Point station	16, 17
Brooksville circuit	(Friday).. 22
Hebron	23, 24
Salem	30, 31
Shuqualak	(Monday). Aug. 1
Columbus station	6, 7
Macon station	13, 14
Columbus circuit	20, 21
Taliapico circuit	27, 28
Sturges circuit	Sept. 3, 4

The Columbus District Sunday-school Conference and District Conference will be held at West Point, July 14-17.

E. G. PORTER, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Franklin	June 18, 19
Dallas Bayou	25, 26
Washington	July 2, 3
New Iberia	9, 10
Plaquemine Brulee	23, 24
Opelousas	30, 31
Lake Charles	Aug. 7
Sulphur Mine	14
Gerbua Mission	14, 15

S. S. KEENER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Baton Rouge	June 18, 19
Morean Street	26
Louisiana Avenue	July 3
Carrollton and Parker Chapel, at P. Ch.	10
Seashore Camp Ground	13-17
Plaquemine and Don'ville, at B'ville	24

JOHN T. SAWYER, P. E.

HOMER DIST.—SECOND ROUND.

Minden, at Minden	June 18, 19
Summerfield, at Shiloh	25, 26
Farmerville, at Farmerville	July 2, 3
Haynesville, at White Hall	8, 10
Tully, at Salem	16, 17
Brushwood	23, 24
Homer, at Homer	26, 27
Ringgold	Aug. 6, 7
Indian Village	13, 14
Downsville	20, 21
Sparta and Sallue	27, 28

The District Conference will convene at Homer, July 27-31.

ROBERT HANDLE, P. E.

Working People

are often too ill to labor, but they haven't time to take medicine and lay off. Simmons Liver Regulator can be taken without causing any loss of time, and the system will be built up and invigorated by it. It has no equal as a preparatory medicine, and can be safely used when a doctor can not be called in. In all common diseases it will, unassisted by any other medicine, effect a speedy cure.

CAMP MEETINGS.

The regular annual camp meeting for 1887 on Seashore Camp Ground will commence on the second Wednesday (thirteenth), July, 1887.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds. Several distinguished preachers invited from a distance will be in attendance and will conduct the services of the meeting, and a large gathering is expected. A very general expression having been made to continue the meeting for a longer session than usual, it has been determined to extend the time of the services of the camp meeting to two weeks.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on.

For further information address any of the trustees, namely: J. H. Lakin, Montgomery, Ala.; W. Otis, W. J. Hearin, R. E. Jones, Mobile, Ala.; J. J. Flowers, Bolling, Ala.; Dr. E. F. Griffin, Moss Point; J. P. Carter, Hattiesburg, Miss.; W. H. Foster, E. P. Mackie, J. H. Campman, B. G. L. Rayne, T. J. Carver, H. Jamiesun, jr., P. Werleb, H. Haag, New Orleans, La.; or R. E. Price, the keeper of the camp ground, near Biloxi, Miss.

The public are invited to attend.

W. H. FOSTER, Pres.
HUGH JAMIESON, JR., Sec.
NEW ORLEANS, May 16, 1887.

The second annual camp meeting for 1887 on Sam Jones Camp Ground will commence on the last Friday, August 26, 1887. The camp ground is beautifully situated, surrounded by mountainous scenery, and as fine ice cold springs as ever sought its level. The ground is situated on the L., N. O. & T. R. R.—commonly called Valley Route—146 miles from New Orleans, and ninety miles from Vicksburg; and the hotel and tabernacle are within a stone's throw of the railroad. Several distinguished preachers who have been invited will be in attendance, and will conduct the services of the meeting, and a large gathering is expected. The meeting will be continued ten or twelve days. The accommodations are large, and large additions will be made, and the accommodations will be sufficient for all who may come. Reduced rates of fare will be published later.

For further information address any of the trustees, namely: J. F. Cassels, Dr. J. R. Whittington, A. J. Roberts, W. G. Langmien or J. K. Cobb, Gloster, Miss.

The public are invited to attend.

A. J. ROBERTS, Pres.
J. F. CASSELS, Sec.

The sixteenth annual camp meeting for 1887 of Hennington Camp Ground, near Crystal Springs, Copiah county, Miss., will begin on Thursday night, July 28, 1887, and continue eight days. This camp ground is situated on the Illinois Central railroad, 178 miles from New Orleans, and twenty-six miles from Jackson, Miss.

Ample accommodations will be made on reasonable terms for all visitors.

The ticket system will be preserved.

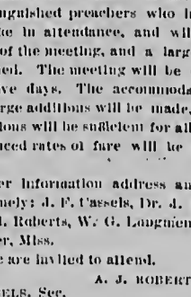
Reduced rates on the railroads are being secured.

All ministers friendly to camp meetings, with the public, are invited to attend.

J. W. M'NEIL, Sec.

MAY 30, 1887.

ROYAL



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Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

MISCELLANEOUS.

MOST PERFECT MADE

Used by the United States Government. Endorsed by the heads of the Great Universities and Public Food Analysts as The Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder contains not certain Ammonia, Lime or Alum. Dr. Price's Extracts, Vanilla, Lemon, Orange, Rose, etc., flavor delicously. PRICE BAKING POWDER COMPANY.

Conventions, Assemblies, Institutes, Normals.

These may all, from the large stock of Oliver Ditson & Co., be supplied with the best books for convention singing. Send for lists. All inquiries cheerfully answered. Correspondence solicited.

Convention Singing Books.

APOGRAPH, $1., Zerrahn; INDEX, $1., Zerrahn. Books made on purpose for convention singing.

3000 different pieces of music in octavo form, for chorus singing, 5 to 10 cts. each. Send for lists!

Sunday School Assemblies.

VOICES OF PRAISE, 40 cts., Hutchins; SINGING ON THE WAY, 35 cts., Dewitt & Holbrook; SONGS OF PROMISE, 35 cts., Tenney & Hoffman; SONG WORSHIP, 35 cts., Emerson & Sherwin; FRESH FLOWERS, 25 cts., Emma Pitt. All first-class Sunday school books.

School Institutes.

SONG GREETING, 60 cts., Emerson—for the Higher Schools; SONG BELLS, 50 cts.—for Grammar Schools; GEMS FOR LITTLE SINGERS, 30 cts.—for Primary Schools; KINDERGARTEN CHIMES, $1.—for kindergarten.

ROYAL SINGER, 60 cts., is a book highly successful and much commended as a singing-school book.

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TARRANT'S SELTZER APERIENT

Sick Headache, Biliousness, Constipation.

The sore *Dyspepsia* people feel, However light may be their meal, Should never be suffered to repose And breed a train of graver woes, When *perfect health* they may secure Through TARRANT'S SELTZER safe and sure

BEAUVOIR, MISS., *Aug. 4, 1886.*

MR. DANIEL BROWNE, New Orleans—

Dear Sir: The samples of Cocoa which you kindly sent have been received safely, and have been tried by my family, who consider the different preparations of cocoa unusually delicate and agreeable.

With thanks for your courtesy, believe me,

Respectfully and truly yours,

JEFFERSON DAVIS.

"They are, in my opinion, the finest preparations of Cocoa manufactured."

W. G. BELDEN, M. D.

"Decidedly the purest article in the market. Preferable to tea and coffee, and far more healthful."

J. T. SCOTT, M. D.

For Sale by Dealers Everywhere.

If your Grocer or Druggist does not keep these goods, send twenty-five cents for sample package of FRY'S CONCENTRATED, MALTED, CARACAS OR HOMŒOPATHIC COCOAS.

DANIEL BROWNE,

DIRECT IMPORTER AND SOLE AGENT FOR

Fry's Cocoas AND Chocolates,

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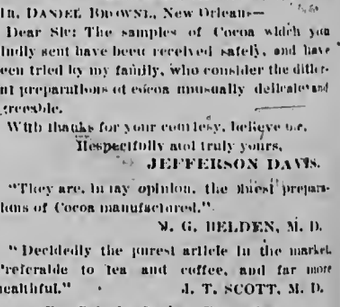

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Christian Advocate.

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The Board of Missions appointed the week, beginning gust 8, as a week of prayer d self-denial in the interest of missions.

(For the New Orleans Christian Advocate.)

THE LEGEND OF THE WELL.

BY IDA A. AHLBORN.

llage of Germany boasts of a spring,
e that a master might worthily sing;
name of the wonder, The Well of the Bell.
this is the legend the villagers tell:

custom it was in the pious old times,
bell to baptize ere it rang the church chimes;
symbol of water, the priest would apply,
ring out the tidings, O bell, to the sky.

nehow or other—the reason unknown—
hung unbaptized in the tower of stone,
bell that should ring for the village below
music of gladness, of peace, and of woe.

night, runs the legend, away flew the bell,
sank in the earth deep—and there is the well;
allowed it flew in the darkness to hide,
struck the rock's waters the people to chide.

tell to their children the story to-day,
bash of bell-shape to prove what they say;
drink of the waters that murmur, "Beware!
hat must be hallowed who truth would declare."

LOWIS, Kansas.

Entire Sanctification.

Mr. EDITOR: Early in my ristian experience my attenn was called to the writings of sley, Fletcher, and Dr. Adam rk, on the doctrine and expeee of what we technically "entire sanctification," or "experience of perfect love." result of my prayerful reh was that I adopted for all ing time this doctrine as ht and explained by our dard writers, because I beed their views, in the main, orded with the doctrine of iness as plainly taught in the le. I have felt an abiding rest in this doctrine ever e; have often preached it, have read almost every sible article, pamphlet or k that has come under my rvation written on the sub-. I have been greatly edified strengthened in my faith by h I have read; but some ters on sanctification have so h *chaff* mixed up with a lit*wheat* that they remind me of wordy talks of Job's three nds, concluded by the self-rcited exhortation from the ng Elihu, who was "full of ter," the result of which , that God inquired of Job, ho is this that darkeneth sel by words without knowle?" Some writers who have er had a personal experience this great additional blessing comes after justification and neration, in attempting to e about it only make "con-on worse confounded." But ve not commenced this artifor the purpose either of exning or defending our stand-doctrine of experimental rfect love." I only wish to the attention of the readers he ADVOCATE to one importfact which is everywhere apent in our church history where our people have been properly instructed in regard to this important Bible doctrine, and that fact is, that hundreds and thousands of the best men and women that ever adorned the church have been professors of this advanced state of grace; many of them noted for their undoubted truthfulness, refinement and religious intelligence. These godly men and women tell us that while they were living and walking in the enjoyment of their "first love," they were led to feel the need of a great additional blessing which was provided for, and offered to them in the Holy Scriptures, and after seeking, praying and "groaning for it" by a simple act of faith in the all-cleansing blood of Jesus Christ, they obtained what they had so earnestly and persistently sought after. Among those professors of entire sanctification we number many of our most highly cultivated ministers and laymen in all parts of the world where Methodism is fully taught. I am not now writing about *fanatics* and *extremists*. I have only to do now with those who *live* as well as profess Bible holiness. Now, the question comes up: "How are we to account for the experience of these godly ministers and laymen?" They tell us of the travail of soul they went through in seeking the blessing of "a heart in every thought renewed and full of love divine," and then they tell us of the time and place where they were enabled to believe and enter into the enjoyment of this great salvation. Their lives and works of faith and labors of love afterwards corresponded with their profession. I reiterate the question: "How are we to account for this phase of experience in our church history?" After Mr. Wesley and his colaborers had faithfully and fully preached the doctrine of whole sanctification in England and Ireland, he says: "Not trusting to the testimony of others, I examined in London six hundred and fifty-two myself, who were exceedingly clear in their experience. As all who believe they are sanctified declare with one voice that the change was wrought in a moment, I can not but believe that sanctification is commonly, if not always, instantaneous." This is about the substance of what Mr. Wesley says in his sermon on "Patience." One of our pamphleteers, whose object seemed to be to disparage our standard doctrine of sensible and instantaneous sanctification, more than insinuates that Mr. Wesley's "six hundred and fifty-two members in London" were probably never converted before, and when they got converted called it entire sanctification. Wonderful! How could any well-instructed Methodist minister make such an insinuation? The early Methodists were noted sticklers for a sound conversion as the starting-point of a religious life. As a primary question the class leaders asked every one, "Do you know God in the pardon of your sins?" But I have said all I wish to say at present. I earnestly wish all your readers to look at the work of sanctification as it is now increasing in our church, and, instead of criticising others, give all diligence to securing the great salvation themselves.

J. G. JONES.

HAZLEHURST, Mississippi.

Letter from Georgia.

Mr. EDITOR: Though you have one correspondent from Atlanta, in this State, who, from time to time, gives you many important items of information, yet, as I was for many years a member of the Louisiana Conference, there is no reason why I may not also correspond for your most excellent paper.

The NEW ORLEANS ADVOCATE, over which you exercise a watchful and discriminating supervision, in its new dress is one of the best papers published by our church. The new heading, the clear print, and variety of matter, make its visits welcome and entertaining to me. The enterprising publisher deserves the approbation of the entire church, and especially of the patronizing Conferences.

The North Georgia Conference has 229 members, twenty-three of whom are superannuated, five supernumerary, four in foreign missions, one to the Hebrews, four in colleges and high schools, one editor and one assistant editor, reducing the active pastorate in the bounds of the Conference to 191. In addition to the claims of the twenty-three superannuated preachers, there are forty widows and orphans, making in all sixty-three claimants on the Conference fund. There are 77,090 white members; there are 726 Sunday-schools, with 45,192 scholars and over 5,000 teachers. Paid for foreign missions, $14,620 64, and $5,328 55 for home missions. It will be seen that the Louisiana Conference, with her 15,000 members, pays *per capita* more than the North Georgia Conference.

As yet, I have seen but five members of the Conference, all of whom have given me a hearty welcome. W. D. Shea, for several years a member of the Louisiana Conference, is one of my near neighbors. The work being done throughout the Conference shows that the preachers are earnest and devoted to their Master's cause. The ingathering of souls into the church last year is proof of their zeal and success.

Prohibition will prohibit in this (Whitfield) county. We have no saloons. In Franklin parish, La., with very few exceptions, whisky was not only sold in saloons, but in mercantile stores. What a change to me! I have not seen a drunken man since coming to the county. The people voted it out, and they intend for it to stay out. Some parties, growing eager for the pelf which the sale of it brings, and others no longer desiring to drink water, circulated a petition for another vote; but so few signed it that they abandoned the project. More than half the counties in the State are now enjoying the blessing of local option. There is every reason to believe that the State can be carried by a handsome majority for prohibition, and the effort should be made to banish this formidable enemy from the midst of the people. This evil has dominated our country long enough, and our people, aware of this fact, should rise up in their majesty and crush it. They can do no better deed, either for themselves or the saloon keepers. We await this grand event with some impatience.

Booms are not confined to Mississippi, Alabama or Texas; they are of frequent occurrence in this State. Iron mines, talc mines, slate mines, and several other kinds, excite the people beyond measure. The immediate acquisition of wealth without toil, and a steady and healthy growth from judicious investments, seem to absorb the minds of multitudes, and under such an impulse they neglect the ordinary methods of attaining wealth. Wealth in any form will excite the people, and under the power of covetousness they lose much spirituality. The boom we need most is a religious boom; one that will move the whole country and save souls. Sam Jones has recently closed a series of services at Rome; with what results I am not informed. He has gone to Tennessee to aid in the prohibition movement, and opened the campaign at Chattanooga, one of the enemy's strongest holds, with his 130-pound gun. He will make the prohibition movement over there a grand boom for the Tennesseeans. We are expecting grand results from his sermons and speeches.

North Georgia, so far as I have seen, is a broken country. We have mountains, hills and vales, rich and poor soil, and plenty of cool water, clear as crystal, either drawn from wells or gushing forth from the hills, to supply all the demands of both man and beast. A broken country and good water seem to dwell together. The mountains in the distance, with their tall crests, and the hills and vales seen everywhere over the area of country I am traveling, present many pleasing contrasts, and entrance the mind with many striking and beautiful landscapes. While along your rivers and bayous there is great fear of being overflowed, the people here are afraid that heavy rains will wash the soil of their fields from the hill-sides, sweep down their fences, and, in other respects, do them much damage. The country has not yet recovered from the effects of the war, and is not likely to in this generation. The wonder is that so many can content themselves to cultivate such poor soil, when in Mississippi, Louisiana and Texas, there is so much good land lying vacant. Perhaps ignorance of this fact is bliss to them.

It gratifies me to know that the Sabbath law in your State is sustained by your courts. Such a law has been needed for the last fifty years; but saloons, and the Catholic influence prevailing in your chief city, and in the southern part of your State, have stood in the way of its passage. About six years ago I offered a resolution in the Louisiana Conference petitioning the General Assembly of the State to pass such an act; but through the influence of one of its leading members it was voted down. With it there will be great suppression of vice, and greater temporal prosperity. With the saloon doors closed there will be a tendency to attend church, which has not hitherto prevailed. Stronger inducements are now offered to emigrants to settle in that State than ever before.

J. F. SCURLOCK.

DALTON, GA., June 10, 1887.

Letter from Nashville.

BY W. M. LEFTWICH, D. D.

PRICE'S COLLEGE FOR YOUNG LADIES.

It is conceded that no city in the South affords better facilities for education, especially higher education, than Nashville. Its fame has gone abroad throughout the whole land with the thousands of young men and women who bear diplomas from the universities, colleges and seminaries of learning that have justly won for this beautiful city the proud pre-eminence. The marvelous growth of the Nashville College for Young Ladies shows the high appreciation of the great educating public, as well as the distinguished ability of the management of that institution. In 1880 Dr. G. W. F. Price came to this city from Huntsville, Ala., and opened this school, renting for that purpose a large private residence. The first year he enrolled 101 pupils, 17 of whom were boarders. In 1882, 147, with 31 boarders. In 1883, 203, with 56 boarders. In 1884, 209, with 76 boarders. In 1885, 243, with 101 boarders. In 1886, 250, with 102 boarders. In 1887, 280, with 120 boarders. Elegant and commodious buildings were erected in the best part of the city. Twice have they been enlarged to accommodate the increased patronage, and for the third time the Board of Trust are called upon to provide greater facilities and ampler accommodations. The ability and experience of the large faculty of instruction, together with the facilities for teaching all the higher branches of a liberal education, and the culture of the many ornamental accomplishments that now enter into woman's complete education, make this college the complement of Vanderbilt University, and worthy of its official connection with that great seat of learning. The Nashville College for Young Ladies is doing for the young ladies of the country what Vanderbilt University is doing for the young men of the country. The classes in the Nashville College for Young Ladies have access to the lecture-rooms, libraries and laboratories of the Vanderbilt University without additional charge. This connection gives to the institution advantages for higher education possessed by no other college in the South. Dr. Price is a teacher of long experience, ripe scholarship, cultured and accomplished by his life-work with young ladies to the highest degree. His literary, musical and art departments are officered by very accomplished teachers, without regard to cost, and give eminent satisfaction to the patrons. If I could only publish upon the housetop what is now being whispered in the ear in closets of the purposes of the Board of Trust of Vanderbilt University respecting the Nashville College for Young Ladies, and a university education for the young ladies of the South, it would make the ear tingle. If you will not publish it, I will hint that a magnificent building, as a part of the Nashville College for Young Ladies, to be an "annex" of the Vanderbilt University for young ladies who desire a full university education, may be more than a dream. If young ladies could be graduated from any of the colleges of the South into this "annex," so that they could pursue a university education at the Vanderbilt University, it would be a consummation devoutly to be wished.

The Vanderbilt University has now closed up the most successful year of its history. The books show that 625 students have matriculated in all departments, and the reports show that the average grade of scholarship reached is higher than any previous year. The work of this university will not only compare favorably with other universities, but will soon place Vanderbilt in the front rank. The outlook is hopeful.

The Week of Prayer and Self-Denial.

Our Missionary Board is carrying a debt of $100,000. The extension of our missionary operations some time ago, in some degree, caused this debt. The Board responded to the earnest, beseeching wail of the heathen who thirsted for the gospel. Japan said: "Help us ten years, and we can then help ourselves"—yes, and others. The Board was justified in making the appropriations that made the debt. The call for the week of prayer and self-denial is to raise the means to liquidate the debt; the time set, August 8 to 14. Much ought to be accomplished in this week besides paying the debt. A million of Methodists ought to move a week nearer to the Savior by a week's accumulation of the missionary spirit—another name for the Christian spirit. The Spirit of the Master is, help to all the world: the command is, Go teach all nations. Just at this point the church is sharply segregated from the world and all mere worldly institutions. The world only looks after its own. Its thoughts are upon its own "kith and kin;" its vows of protection and assistance reach only the brotherhood, while the church recognizes the brotherhood of humanity, and, in the spirit of the Son of Man, offers to assist every son of man. The debt was created by the spirit of the Master in the heart of the Missionary Board, and will be paid by the same spirit in the heart of the church. There are in our church 1,000 men that could together pay the debt without the least self-denial. There are 100 that could pay it by very small self-denial. But there are many thousands that can not help much, even with much self-denial. But let us that are financially weak put in our mite. I insist that we, of Seashore district, help in this matter. We can manage to deny ourselves of something. I suppose as prayers for missions is not to be confined to this week alone, so the self-denial, if begun a little earlier and should run a little over the designated week, no one would object. In the country it is not very easy for people to make much self-denial in any given week, and turn the proceeds into money, especially if they are of the class that live daily on the smallest allowance. But there are very few that can not in the course of a week or two save something by self-denial to give to so good a cause. We, that hope to be joint-heirs with Christ in the inheritance of the universe, ought willingly to enter into copartnership with him in the salvation of the world. Yes, at a sacrifice.

T. S. WEST.

A Good Suggestion.

DEAR DR. JOHN: Would it not be well for you to suggest to the whole church to keep the proceeds of the "self-denial week" separate, and report and remit to the Conference treasurers. It would be a stimulus to see what it comes to as a guide for the future. W. H. POTTER.

MACON, GA., June 2, 1887.

Dr. Potter's suggestion is a good one, and we commend it cordially to both preachers and people. In some of the Conferences the custom has been to remit direct to the general treasurer. In such cases let the preacher state to the general treasurer that the remittance is for "self-denial week," so that the whole amount of this offering may be secured. Self-denial is a test of love. Our Savior bore the test. He was rich, but "for our sakes he became poor, that we through his poverty might become rich." How rich he has made us! Can we estimate in gold the value of our salvation? Will our love for Christ and the souls for whom he died bear this test? In his name, for his sake, let this offering be made. Will each pastor keep the week of prayer and self-denial before the people?

I. G. JOHN, Sec.

Notice.

Delegates and preachers coming to the annual meeting of the Woman's Missionary Society, of the North Mississippi Conference, will observe the following directions: You will pay full fare coming and one-third fare returning over the following named roads: Memphis and Charleston, Mississippi and Tennessee, Illinois Central and its connecting line from Aberdeen to Tchula, Mobile and Ohio, and the Louisville, New Orleans and Texas road. Those who take the last named road will come via Memphis.

To secure the reduction named the purchaser must present to the ticket agent a blank form furnished by the commissioner. The agent will certify that the holder has paid full fare going, and this certificate presented to the agent at Grenada, with the secretary's endorsement, will secure the reduction on return.

Let every auxiliary be represented; and a cordial invitation is extended to the preachers. The blank forms are in my hands ready to be sent to those who give notice to Mrs. E. G. Payne, Grenada, Miss., of their coming. Let fervent prayers be made that this meeting may be richly blessed with God's presence.

W. T. J. SULLIVAN.

Notice.

Reduced rates have been secured over the various railroads in Mississippi to the meeting of the Woman's Missionary Society, of the Mississippi Conference, to be held in this town, June 28 and 29. Delegates will pay full fare coming, and return at one cent per mile. The opening sermon will be preached on the evening of the twenty-eighth. A cordial invitation is hereby extended to ministers of the gospel and others specially interested in missionary work.

All parties who expect to attend will please notify Mrs. Kate E. Moore, secretary Enterprise Society, immediately, so that certificates may be forwarded them in order for them to secure reduced fare. Certificates have to be endorsed by agents where tickets to this place are purchased. H. S. RAYNER.

ENTERPRISE, MISS., June 13, 1887.

Christian Advocate.

THURSDAY, JUNE 23, 1887.

MARTHA OR MARY?

I can not choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of his kind, gentle hand upon my head,
While drinking in the gracious words he said.

And yet to serve him! O divine employ!
To minister and give the Master joy,
To bathe in coolest springs his weary feet,
And wait upon him while he sat at meat!

Worship or service—which? Ah! that is best
To which he calls me, be it toil or rest—
To labor for him in life's busy stir,
Or seek his feet, a silent worshiper.

So let him choose for us. We are not strong
To make the choice; perhaps we should go wrong,
Mistaking zeal for service, sinful sloth
For loving worship—and so fail of both.

The Sunday-School Lesson for July 3, 1887.

BY C. G. ANDREWS, D. D.

THE INFANT JESUS.

Matthew II, 1-12.

GOLDEN TEXT: "*Thou shalt call his name Jesus: for he shall save his people from their sins.*"—Matthew i, 21.

INTRODUCTORY.

The Sunday-school lesson history takes quite a leap from the lesson for June 26 to that of July 3. About fifteen hundred years have intervened. Prophets have spoken, poets have sung, the patriarchal age has passed away, kings have arisen, reigned and fell. The fullness of time for the inauguration of the greatest event in the history of the world has arrived. "The testimony of Jesus is the spirit of prophecy." The central idea of the Old Testament teaching was to prepare the world for the coming of Christ. Minute particulars of his ancestry, of his birth, of his childhood, of his character, of his life, of his death, had all been given. Even the very place where he was to be born had been foretold. Not only devout Jews, but also men of all nationalities, who kept posted in the literature and transactions of the nge, were in a state of expectation of the appearance of the Messiah. Taking advantage of this state of expectancy, impostors tried to have themselves regarded as the promised One; but, lacking the power to work miracles and not having their claim based upon truth, very soon in each case were their false pretensions exposed, "and all, as many as obeyed them, were scattered and brought to nought." But now had the time come, when he was to be born who could stand all tests, and for all time to come could vindicate his claim to be the Son of God, the Savior of men.

VISIT OF THE WISE MEN.

Verse 1. "Now when Jesus was born in Bethlehem of Judea." "Now" connects this narrative with the preceding chapter in which the genealogy and birth of Christ were detailed. There is no means of knowing just what the age of the Savior at this juncture was; but he was still in early infancy. The place of birth is so described as to distinguish it from other towns similarly named. This Bethlehem is spoken of in many places in the Bible. In Ruth i, 1, it is called Bethlehem-judah; in Genesis xxxv, 19, Ephrath, which is Bethlehem; in Micah v, 2, Bethlehem Ephratah. "In the days of Herod"—during the reign of this king. He was the son of Antipater, an Idumean. "Wise men from the east." The east may mean Arabia, Chaldea or Persia, as they all had Magi, or wise men. They were a sort of astrologers, and probably of Jewish extraction, because they came to their metropolis, Jerusalem, to worship the new-born King.

2. "His star in the east." All Scripture writers admit that a new star or meteor appeared; and, seeing this, the wise men remembered the prophecy of Balaam (Numbers, xxiv, 17): "There shall come a Star out of Jacob." They recognized his divinity, as they came to "worship him."

3. "Herod was troubled, and all Jerusalem with him." It is not difficult to surmise the cause of Herod's trouble. It arose from a fear lest the new King would deprive him of his throne. Just why all Jerusalem should be troubled is not so easily accounted for, except that "troubled" means "agitated." Certainly the announcement of his birth, of whom it had been prophesied that his name should be called "Wonderful, Counselor, the Mighty God, the Prince of Peace," was well calculated to stir the holy city to its center.

4. "The chief priests" means not only the high priest and his deputy, but all connected with the sacred office. From first to last Jesus found his most unrelenting persecution from this source. "Scribes of the people"—those who transcribed the sacred books and interpreted them—"demanded"—that is, inquired, "where Christ," the Messiah, "should be born"—that is, where the prophets declared should he his birthplace.

5, 6. "In Bethlehem of Judea." The proof given in the sixth verse is a quotation from Micah v, 2, the meaning of which is, that though Bethlehem up to this time was one of the most insignificant of all the cities of Israel, yet hereafter the fact of its being the birthplace of the Messiah would give it a history, sacred and imperishable. "A Governor that shall rule my people Israel." The Greek word here translated "rule" is the same used by the Savior when he said to Peter, "Feed my sheep"—tend as a shepherd.

7, 8. Herod sought to have explicit information about the Savior, what time the star appeared, and his exact whereabouts, so that he might not make a mistake about it. He stated that he wanted to worship him, but subsequent events very soon showed that his worship meant to devote him to death.

9. "When they had heard the king, they departed." Obedience to their sovereign was not the only motive which prompted them. Doubtless they were animated by an ardent desire to look upon the Messiah. "The star * * * went before them * * * and stood over where the young child was." There is no room here to explain this occurrence upon some astronomical phenomenon. The whole narrative must be styled by infidels a fable, or it must be admitted that the same Agency which made the stars of the firmament made this new one also, and appointed its orbit to lead to the resting-place of the blessed Babe.

11. "When they were come into the house." It is probable that they had removed him from the stable to a human habitation. "When they had opened their treasures." A thesauros, whence our word "treasure," is a receptacle for valuable things. The inhabitants of the lands of the Bible were in the habit of bringing presents when they approached the presence of sovereigns. Jacob's sons took a present for the King of Egypt. The custom is said still to prevail in the East. "Gold, frankincense and myrrh." Commodities, all of which were held in highest esteem. The gold was the representative of all values; the others were desirable because of their qualities as perfumes and medicines.

12. "Being warned of God in a dream." "Of God" is not in the original. These words are put in italics in the New Version to indicate that they are supplied by the translators. God often employed dreams to seal instruction to his people. It is quite probable that these wise men strongly suspected that the motive which prompted Herod to seek the whereabouts of the young child was not a good one.

Happy wise men guided by the star to a sight of the infant Redeemer! Happy are they of all succeeding generations who have found by conscious experience "him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph."

Once More—"Old Maids."

BY AUNT BETSY.

When a man attempts to put himself in a woman's place, either as mother or maid, and takes it upon himself to decide the question as to what constitutes her highest good, it may be very mildly suggested that, perhaps, he does not know all *he thinks he does*. I quote from the columns of this week's ADVOCATE: "After God made Adam, the Infinite saw there was one thing more necessary to round up *his* happiness—that was a *wife*." "His social, intellectual and moral well-being demanded it." "If anyone wishes to become acquainted with the evils and wretchedness of celibacy, let *him* read Taylor," etc.

I should have to quote the whole article to show that the thought in the mind of the writer is not *woman* as related to marriage, but *man*—that is, what would be the result to the "*lords of creation*" should women be influenced against a union with them? I quote again: "Marriage brings into healthful exercise a hundred splendid elements of *man's* being, which nothing else can." That, no doubt, was just what the Creator meant when he said: "It is not good for *man* to be alone." Does anybody question that fact? And yet to the mind's eye there comes the petition of scores of young wives whose brightness has gone out of their lives; and a walk to the cemetery, near by, will tell the cost to many more.

But, another quotation: "A mother who has a boy bursting into sweetfulness of manhood, would she exchange the love and veneration of that young heart for the ephemeral reputation of Alice and Phœbe Cary?" If the days of the millennium had already dawned, that would be a very pretty picture; but I have another in my mind that will offset it a hundred to one. There are twenty boys' mothers, in a half mile of where I write these lines, whose eyes are kept open night after night, while they listen with anxious hearts and dreadful forebodings for footsteps of boys who ought to be the blessings of their lives, but whose "love" for a "jolly good time" is greater than their "veneration" for their mothers; nay, more than this, these mothers say to me often, "You don't know what *trouble* is."

But, I quote again in connection with this moral boy—the conclusion: "A poor husband, therefore, is better a thousand times than none (for the poor husband?)." Notice the "therefore." The inference is plainly this: A woman is to be estimated only as she becomes the creature of man; a beautiful, noble, gifted woman reaches a higher plane by accepting a union with anything in the shape of a man—be he ever so degraded, sensual, unworthy. Such sentiments are known to exist among savage and half-civilized tribes.

Mary Wortley Montague says the followers of Mahomet teach their women that unless they are wives they have no souls to be saved; but marriage to them involves such utter wretchedness that they put off the evil day until they think death stares them in the face; and then marry to save their souls.

There is something of the darker ages in these false ideas concerning marriage, even in Christian America. How many girls are sacrificed because they prefer the risk of unhappy wifehood to being called "old maids." The result of this sentiment is a suit for divorce or a life of bitter expiation.

Sam Jones says, "I would rather be 500 old maids than the wife of one drunken man." And no less an authority than England's great poet says:

"As the husband is, the wife is.
Thou art mated with a clown;
And the grossness of his nature
Shall have power to drag thee down."

One might expect a schoolgirl, to whom all the world is June days, sunshine, love and roses, to utter such a sentiment as this: "Better a poor husband than none;" but that a man, a husband, perhaps the father of a rosy-cheeked, bright girl, would adopt the ideas of a Mohammedan, in these days of enlightened gospel dispensation, is incredible. The husband, however, seems to be, in the mind of the writer, altogether a secondary consideration, a matter of minor importance—the main fact is "having the boy."

The noble life of Frances Willard (God's best gift to America) would be put to shame beside the record of the Indian woman plodding along the highway with her papoose swinging over one shoulder, and from the other her burden of willow-baskets, by the sale of which latter she makes a living for her lord and master, who rides ahead on his Indian pony, carrying his blow-gun. Laura Haygood, Lochie Rankin, Hannah Moore, Agnes Strickland, and a hundred others, sink into nothingness by the side of a washwoman, bearing the supreme honor of being some man's wife, and some boy's mother.

In support of the writer's theory as to a woman's condition, St. Paul is quoted: "I have learned in every state to be content." But a more apt quotation from St. Paul, on this subject, will be found in I Corinthians vii, 34: "The unmarried woman careth for the things of the Lord, that she may be holy, both in body and spirit; but she that is married careth for the things of the world, how she may please her husband."

The truth is that neither man nor woman owes character or disposition, success or failure, to any particular state or condition of life. The woman who becomes an unhappy wife, would, perhaps, be the same unmarried. Her usefulness and amiability depend, in either case, on the conscientious discharge of the duties God gives her. The highest type of man and woman is to be found in the ranks of both married and single. The discipline of life which God gives to both, in the sphere to which he calls them, tends to purify, ennoble and strengthen. No higher type of manhood is to be found than St. Paul, than McKendree and those other noble pioneers of Methodism in America, whose busy lives had no room for anything but work for the Master. It is universally conceded that the one great mistake of Wesley's life was his marriage; and although he was never legally divorced, the separation from his wife was almost as complete.

Surely Solomon, in all the glory of his thousand wives, was not arrayed in robes of righteousness like one of these; and the muchly married Mormon has never yet successfully established a claim to those "hundred splendid elements of man's spiritual being." The writer of that article on "reasons why a woman ought to marry," no doubt, forgot to consult his wife. She could have presented some points of which his philosophy never dreamed; even that "sensible female physician" is familiar with some things that must remain forever unfathomed by the masculine mind. Or, perhaps, he may be a bachelor, and making use of the best arguments he can command to induce some woman to marry him.

But, seriously, Mr. Editor, I am not writing in defense of "old maids," but in behalf of the *young womanhood* of the land. Much has been done to break the shackles of custom that bound the young men of our country; but the thralldom that has continued to sacrifice the fair girls of our homes to these false and perverted ideas of marriage is no less harmful in results to themselves and others than is intemperance in the other sex. Let a girl be taught that her standard in a husband must be high; let her determine that unless the man of her choice comes up to that standard of *true manhood*, she will live her own life; the result will be the kind of marriage that God ordained, or none at all. Who can doubt that the happiness of the race would be promoted, and the world made better, if the "twain were made one" by that nuptial vow?

The conclusion of the whole matter is this: That every man or woman who lives conscientiously the life God appoints, in the way he appoints, is the happy, the successful individual. It is a fact that a woman can be more useful to the church and the world single than married. A woman's life may be so full of work for others that she has no time to think of self. It is true that a woman's life may be full of brightness, and that she may be not only happy, but thankful her lot has been that of an "old maid."

A New Tractate.

THE PRIEST AND THE PREACHER; OR, INFORMATION FOR THE PEOPLE. By R. Abbey, of Mississippi. Southern Methodist Publishing House, Nashville, Tenn. 24 mo. 64 pp. Price, five cents each; or fifty cents per dozen.

I do not know when I have read with as much pleasure a tract or pamphlet as I have this little one from the diligent pen of Bro. Abbey. It is an admirable production; brief, pointed, clear and comprehensive, yet, withal, kind and Christian-like in its tone. It can only do good if it be circulated, as it deserves to be. Multiplied thousands ought to be scattered, not only in New Orleans, but in Baltimore, Boston, St. Louis and other cities where Romanism is strongly intrenched, and also in the smaller cities and towns, like Jackson, Vicksburg and Natchez, Miss. There are many under Romish influences who only need the light shed by this little book to lead them to the grander light of the book of God. "Turn on the light!" T. L. MELLEN.

WESSON, MISS., June 13, 1887.

Bishop Hendrix on the Needs of the Church.

From the Nashville Christian Advocate we take the following utterances of Bishop Hendrix, which we commend to the thoughtful consideration of our readers:

"Never did our church so need wise and strong men in its pulpit as now—"men that have understanding of the times, to know what Israel ought to do." We need men who shall be leaders of thought, men of conviction, and with the courage of their convictions. We need men of intellect and heart. We need an able and outspoken church-press, and well-manned and well-endowed institutions for both our sons and daughters. Then we need preachers who are wise enough to know the immense value of press and school, and to secure the needed patronage for both. We are not beginning to do our duty until a church paper is in every Methodist home, with its weekly advocacy of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, and whatsoever things are of good report. "My people perish for lack of knowledge." The absolute prejudice against educated men and educated preachers in some quarters is discreditable. It discounts our intelligence. We build colleges as places where young men called of God may study for the ministry, and obtain liberal gifts for them on that plea, and yet in some instances use every influence to keep our young preachers from attending them. In one of the so-called patronizing Conferences of our foremost institution of learning a large class was received on trial, not one of whom had enjoyed its advantages. The pulpit of the future can not be manned in this way. When the education of the pew outstrips that of the pulpit, the latter will lose its influence."

A Monument to Rev. J. D. Murff.

Bro. J. D. Murff spent five years of his itinerant life in serving the Faisonia circuit, and in its service sealed his ministry with his life. In grateful remembrance of his love and great labor in ministering so long and faithfully to their spiritual wants, the good people of this charge have determined to raise a suitable monument to mark the last resting-place of their much-loved pastor. Thinking there will be many of those with whom Bro. Murff has labored during the past, who would feel it a pleasure to aid in the erection of this last tribute to his memory, we publish this that they may have an opportunity of doing so. As Jacob set up a stone in Ephrath to mark the grave of his illustrious dead, so may we, by rearing a modest shaft over the dust of this, our departed brother, perpetuate his memory for ages yet to come. We owe it to him in justice to his service. A work of duty should be a work of love.

Should this fall under the eye of anyone who knows the post-office of Sister Murff, they will do me the kindness of notifying me where she is, as I shall be glad to correspond with her. Those wishing to help in the cause, as above given, can forward all contributions to me, at Faisonia, Sunflower county, Miss. Fraternally,

F. P. SPENCER.

An Inquiry.

MR. EDITOR: Will some of your readers please send me a receipt for chicken cholera. Mine are dying badly. They sicken, droop around, and die in two or three days.

Respectfully,

MRS. M. E. BARBOUR.

GALLMAN, Mississippi.

From the Work.

ALEXANDRIA, LA.

MR. EDITOR: The building of the church at Boyce made it wise to remove the church from Howerton Hill to Lamothe's Bridge, on Bayou Rapides, about equi-distant from Boyce to Alexandria by the bayou. The plans inaugurated last year for this purpose have been completed, and on the fifth Sabbath in May we dedicated the church under the most encouraging circumstances. House full of attentive hearers; all expenses paid, and the prospect of a large working congregation. This charge is now ready to be divided into three, each of which, with earnest, working pastors, will be well able to sustain themselves.

I have never found a more hospitable people, or a people more eager to have pastoral work done, or a people more anxious to hear the Word expounded. I am astonished at the smallness of our numbers in this attractive and well-settled parish. I find many families which have never known what pastoral work is. So many that I can not possibly visit them, as should be done.

We are up with all our collections except at Lamothe's Bridge. Have sent forward all our assessment for foreign missions. The Woman's Missionary Socie working earnestly and suc fully.

We are fanning the prohib flame and, by our gospel tem ance meetings, keeping the p mind awake on this great ject. I am hoping for an as ant soon. We have had a twenty accessions to the chu

Fraternally,

R. F. WHIT

JUNE 10, 1887.

PROVIDENCE CAMP MEETIN

MR. EDITOR: Providence cuit has a record for storms the kind that spend their upon the parsonage, but sto of the cyclone order that sw away trees, houses, fenc everything upon the earth's face. A "storm pit" is a ne sary adjunct for every hom afford a shelter undergr while the cyclone passes.

Short crops last year and, sequently, scarcity of m caused the tent-holders of P idence Camp Ground to hes publishing a meeting until crop outlook for this year w justify it. Up to May 31 prospect was most gratif but about twelve P. M. a te storm of rain and hail struck circuit between Beauregard Martinsville, on the west, e ng on the east, about Rockp The width of the storm-path from two and a half to five mi June 1 presented a desolate p pect for our farmers. C cotton and oats cut down, o bruised as to exclude all h of recovery. Our principal t holders suffered largely.

At a called meeting, June it was resolved to be impract ble to hold a meeting this r

It was a merciful Provide that preserved human life am the pelting of hail-stones half pound weight that br shingles, pickets, limbs of tr and that killed exposed stoc some places. Many person the hour of midnight, hea the roaring of the coming st left their beds for refuge i storm-pits. We feel dev thankful that God spared homes and lives.

ROBT. B. DOWNER, P. C

TRYUS, MISS., June 13, 1887.

WESSON, MISS.

MR. EDITOR: Last night closed a protracted meetin our Wesson Church, during w we received into full follow fifteen persons, and have thirteen other applications p ing. Besides baptizing six of nine candidates yesterday (J 12), six infants were bapti during the meeting. Three m men will lead in prayer, and s eral new family altars have b upreared. Some old-time sh ing was done. The church g erally was revived and mo upward. All things conside it is the most wonderful re I have ever witnessed, as the umph was not only over opposition, but over obstacle many sorts. To God be glory!

The gratitude of hundred hearts is due to Bro. P. A. Jo ston and Bro. J. T. Niebe for earnest, zealous, faith consecrated and efficient lab

We adjourned the mee over to Wednesday next pre ing the first Sunday in Au On the twenty-third instan will begin a meeting at Be gard, if God be willing.

T. L. MELL

JUNE 13, 1887.

Thoughts for the Home Circ

"Prayer is the key of morning and the lock of night." Happy is the fa whose day holds nothing w the one may not fitly open, the other peacefully close.

"He always wins who with God."

The working thread whic manageable as the Lord pre it, becomes knotted and tw with a dozen more by neglect.

"Shine like the sun in e corner."

Every little duty counts. matter how small, it may b you out, as that delighted boy came out, who, having one cent to put in the plate, desperately afraid it was small to be counted. Imm his joy when the minister out: "Our collection to amounts to fifty dollars—and cent!"

When daily life is to do will of God, no disappointm is possible; neither can fa come in. Step-by-step follow is the most quieting, disen gling thing in the world.

The Lord's call to the P enco Chamber, means only further work here was not to do.

The Queen's Jubilee.

On June 20, 1837, Vic-
ria, then a girl of eighteen,
ceeded her uncle, William
Fourth, as sovereign of
eat Britain and Ireland. She
ll, therefore, have reigned, on
coming June 20, just fifty
ars.

Throughout the vast empire,
ttered in every quarter of the
be, over which Victoria holds
y, this reign of half a century
ll be celebrated by every va-
ty of ceremony and festivity.
England itself, the Queen's
ubilee Year," as it is called,
be marked by special re-
ings and testimonies of re-
et and loyalty. An "Imperial
itu e" is to be founded, to
alize the event, which will
prise a stately edifice, in
ch the productions of Great
ain and her many colonies
ll permanently placed and
ibited.

the inner circle of the court
the high aristocracy, the
t will be commemorated by
balls, concerts, levees, and
ten-parties. London will re-
nd with gayeties rarely wit-
ed even in the height of its
ety season." Corporations,
le guilds, societies of every
d will hold banquets, and
en to glowing speeches of
d cheer and loyalty.

t is no wonder that the Eng-
people enter with such hearty
husiasm into the celebration
so long, prosperous, and nota-
a reign.

Queen Victoria's rule, indeed,
ot more wonderful in its nu-
al length, than for the great
nts which have marked it.
empire has been greatly ex-
ded; for within this period
powerful colonies in Aus-
lia and in Southern Africa
e been organized, and her
over the Indian Empire has
ome complete.

t home, the British subjects
the Queen have made vast
des in civilization, freedom,
general intelligence. The
nciple of free popular educa-
n has been introduced. The
litical power has passed from
aristocracy to the masses of
people. The House of Com-
ns has become the supreme
hority of the State; and that
use is chosen by household
frage.

Many abuses have been cor-
ted. The England of to-day
far more enlightened and hu-
ne than was the England of
y years ago. Factory opera-
s are now protected in life,
b, and health. The rights of
laboring classes are more fully
gnized and protected by the
s. The system of jail and
ne hospital management have
me more mild. Great in-
tions of charity have been
nded all over the land.

reat progress has been made,
ng the half century, in
nce and the material arts.
en Victoria came to the
ne, railways were yet in their
ncy. No steamship had ever
ssed the Atlantic. Invention,
e that time, has wonderfully
nged the process of every
d of manufacture.

he English literature of the
torian reign has produced a
adid harvest in poetry, histo-
omance, the drama, and phil-
phy. To that reign belong the
es of Tennyson, Macaulay,
wer, George Eliot, Dickens,
ckeray, Darwin, Huxley,
dall, Mill, Froude, Lecky,
eman, and many other writers
igh rank.

ueen Victoria has ruled wise-
nd well. She has better un-
stood her position as the
reign of a free, constitu-
al kingdom than did any of
predecessors. She has been
ng to reign, and not to
rn. She has always fur-
l the wishes of her subjects,
xpressed by their represent-
s. Only once—and that,
she was still young and in-
rienced—has she ever sought
ve her own way against a
ister who had the confidence
Parliament; and on that
sion she finally yielded.

ring the first half of her
n, she was guided and aided
wise and devoted husband,
ce Albert. Since his death
has lived in too mournful
usion, but has scrupulously
hanged all the duties devolv-
upon her as a sovereign.

her own home circle she
proved herself a model wife
mother, presenting to her
ects a bright example of do-
tic affection, purity, and
ue. No English court was
more free than hers from
dal or extravagance. Her
uence upon the morals of the
lish has been wholly good
elevating.

Queen Victoria has never been a brilliant or beautiful woman; but her sterling virtues, her genuine interest in and love for her subjects, her submission to the new order of things in English politics, her motherly qualities, and her devotion to the duties of her station have endeared her to the English nation, which gladly does honor to her in the year of her Jubilee.—Youth's Companion.

DIVERSITIES OF GIFTS.—Very much of the criticism that is expended upon preachers or Christian workers would be rendered valueless, if the fact were kept in view that God employs all varieties of talent to carry on his work in the world and to effect his purposes. What one can not accomplish with the talent with which God has entrusted him, another can, with his God-given measure of mental equipment. The Boanerges may not be successful as a son of consolation, nor may a Barnabas be capable of taking the place of a son of thunder, but the criticism upon the work of each loses both its point and its propriety when the question is considered, Who hath made them to differ?—Pulpit Treasury.

Many Latent Virtues.

"Poo-bah," in the opera of "The Mikado," held every office in his province except that of Lord High Executioner. His duties were as varied as are the medicinal virtues of Drs. Starkey & Palen's Compound Oxygen, in which that marvelous life-sustaining property of the earth's atmosphere is latent and liberated for the inhalation of a patient by a very simple process. If you have any curiosity to know the remarkable results of the Compound Oxygen Treatment for consumption, bronchitis, rheumatism, and other related maladies, send your address to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., and receive their interesting pamphlet free.

There are Christian cranks. We emphasize *Christian*. These are men and women who love and serve Christ, yet who take up the strangest notions, and always with some reasons for them. The "faith healers" are Christian cranks, who could easily test their power by curing diseases which depend not upon the nervous system—say, curing a man with one arm. It is as easy for the Almighty to give two arms as for him to cure hysteria. Hysteria may be cured by imagination, but the one arm man can not. So if faith curers will get two arms to the man with one, we will believe; otherwise, they are cranks, Christian cranks, but cranks beyond all doubt. — Southern Churchman.

Humbug.

Barnum said, "The American People like to be humbugged." This may be true in the line of entertainment, but not where life is at stake. A man with consumption or any lingering disease, looking Death in the face and seeking to evade his awful grasp, does not like to be trifled with. So with confidence we place before our readers Nature's great remedy, Dr. Pierce's Golden Medical Discovery, a sure relief for that long train of diseases resulting from impure blood, such as Consumption, Chronic Nasal Catarrh, Liver Complaint, Kidney Disorder, Dyspepsia, Sick Headache, Scrofula and General Debility. Time-tried and thoroughly tested, it stands without an equal! Any druggist.

Materializing Worship.

The subject was suggested in reading a public report of a new pastor's first Sunday's service. The principal and most attractive thing about the service, and by its prominence apparently the most important, was an elaborated floral display, which made pulpit and platform a bank of flowers, like a brilliant, fragrant conservatory. This drew all admiring eyes; this was the absorbing object of thought and remark. How beautiful! How lovely! Here was an exhibition of a service of much labor, taste and cost. And for what? To prepare the way for the entrance of the divine Presence into his sanctuary! He needs not, requires not, such preparation. Was it to give significance to the table whereon lay the emblems of Christ's crucifixion? Did the incense of flowers surround the cross? In the sanctuary where God's people come to worship him, and with tender, loving hearts partake of the emblems of his crucified Son, in remembrance of him, shall the cross be concealed by materialistic adornment? Can the incense of flowers take the place of pure, spiritual devotion? Heathen altars in idolatrous temples are thus adorned; but the humble, wearied man at Jacob's well declared, "God is a Spirit: and they that worship him must worship him in spirit and in truth." On all occasions of worship, and especially one which introduces the servant who is to minister at the altar and the sacramental table, he requires of his people a service of the heart, in its devoutest, purest spirituality, not vain offerings of sensuous things. Such days used to be days of earnest prayer for the Holy Spirit on pastor and people. The Aarons exercised their hands in devout-upholding, not as bearers of flower-pots. The tide of feeling was not in the way of display, but in silent seeking of God's favor. So important the step, so much was involved, so great the responsibilities, taking hold on eternal things, and the welfare of souls, there was a deep "sense of God" in the service that turned the mind from all earthly things to God for help and approval. Heaven and eternity were too near and real for earth to have a place, whatever its attractions. Were our fathers behind the times? They met the duties and responsibilities of their generation with the Bible in their hands, and the Holy Spirit for their guide. The induction of a pastor under such influences meets God's favor and secures a blessing, but a sensuous display God has no interest in. The scent of flowers is not "a sense of God." He would draw us to himself, not to a bank of flowers. He requires the true, spiritual worship and service. The times are changed. We are wiser than the Bible. We are skillful in substitutes. We worship the material, as perhaps Dr. Withrow did when he baptized (sprinkled) thirty persons with water brought from the river Jordan. Substitution in duty or worship has no warrant in Scripture. You may exhaust Jordan to furnish water for sprinkling, but all that stress on the element can not take the place of obedience to the Divine command. You may bank a church with flowers to the ridge-pole, and mingle their fragrance with the most artistic music, but they can not be substitutes for true devotion and the Holy Spirit.—S. W. F., in Watchman.

How shall we define this golden attribute of mercy? Is it not the one perfection which we creatures give, or seem to give, to our Creator? How could he have mercy were it not for us! Mercy is the tranquility of his omnipotence, and the sweetness of his omnipresence; the fruit of his eternity, and the compassion of his immensity; the chief satisfaction of his justice, the triumph of his wisdom, and the patient perseverance of his love. Wherever we go, there is mercy, the peaceful, active, broad, deep, endless mercy of our Heavenly Father. If we work by day, we work in mercy's light, and we sleep at night in the lap of our Father's mercy.—F. W. Faber.

Gladstone says: To comprehend a man's life it is necessary to know not merely what he does, but also what he purposely leaves undone. There is a limit to the work that can be got out of a human body or a human brain, and he is a wise man who wastes no energy on pursuits for which he is not fitted; and he is still wiser who, from among the things he can do well, chooses and resolutely follows the best.

Being accustomed to spells of nervous prostration, for which I tried every known route, I most heartily give my testimony that Moxie is the leader of them all. There is nothing like it. It makes you forget that you have ever been nervous.—Mrs. P. P. Lyon, leading society lady in St. Louis, Mo.

The world is his who can see through its pretensions.

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SECRET OF BEAUTY

is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act as pure. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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Seashore Camp Meeting,

From Yazoo City, FRIDAY, JULY 15, 1887,
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Hazlehurst Lodge No. 25, A. F. & A. M.

Schedule of Time and Fare.

Train leaves.		Fare r'd trip.
Yazoo City	5 00 o'clock A. M.	$8 00
Jackson	6 30 "	7 00
Byram	6 50 "	7 00
Terry	7 10 "	7 00
Crystal Springs	7 30 "	6 00
Gallman	7 45 "	6 00
Hazlehurst	8 00 "	6 00
Martinsville	8 15 "	6 00
Beauregard	8 30 "	6 00
Wesson	8 55 "	6 00
Brookhaven	9 00 "	6 00
Rogue Chito	9 30 "	6 00
Summit	10 00 "	5 00
McComb City	10 10 "	5 00
Magnolia	10 30 "	5 00
Chatawa	10 45 "	5 00
Osyka	11 00 "	5 00
Tangipahoa	11 50 "	4 50
Amite	12 00 " M.	4 50
Ponchatoula	1 00 " P. M.	4 00

Arrive at New Orleans at 3:00 P. M.
Leave for Camp Grounds at 4:30 P. M.

Ministers, and Children under twelve, half-fare.

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For further information apply to any of the undersigned Committee.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. R. C. BENNETT, D. D.

THURSDAY, JUNE 23, 1887.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

Triumphant Justice.

We have followed the progress of the trial of Hamilton and others, for the assassination of R. D. Gambrell, with the most intense interest, from the fatal night to the incarceration of the assassins in the county jail, without the benefit of bail. Acting upon the determination of the noble father of the murdered boy, to let the law ferret out and expose in all its hideousness this dastardly crime against humanity and its best and most precious interests, we have watched the process of investigation with trembling, less justice should again be cheated. The testimony given, the speeches made and the promptness of the presiding judge in giving judgment in the case—all go to show that such a crime *can* be exposed and *will* be promptly punished. The spirit of justice is awakening in the hearts of the people, and the enforcement of law is coming to be the demand of these times.

The spirit of the murdered champion of Mississippi's prohibition element has infused new life into the hearts of the earnest friends of temperance, and caused the lukewarm to ponder their inconsistent position, and struck dismay into the ranks of the enemy. Like the blood of Abel, the young martyr's blood "crieth to God from the ground" for retribution; and already the dread Nemesis has thrown her inextricable meshes of retributive justice over the principals in this midnight assassination. In this we have the promise that when the case comes up for final arbitrament, full retribution will be measured out.

This case affords but a glimpse of what the temperance cause has to *suffer* as well as *do*. The deepest and basest passions of the human heart are aroused by the efforts of the temperance people to drive out the saloons, and those passions are ready to glut their vengeance upon all who oppose with earnestness the traffic in liquors. The murder of one man, or a dozen men, or a hundred, will not satisfy the murderous desires of men who are daily killing people by the score, by the selling of intoxicants, as long as the temperance people keep the battle raging. But the watchword is, "On with the Revolution." Young men may be called to give up their lives, pure women may see untold sufferings, and old men may go down into their graves in despair of victory, still the cry will be, "On with the Revolution." Such a cry as comes from the grave of a murdered Gambrell is already causing the "dry bones" to shake; and an army of living, earnest, intrepid, valorous and undaunted men and women is going forth to certain victory.

A private note from Bishop Galloway says that he contracted malaria while in the Indian Territory, which hastened his return home. He is now improving. The Bishop attended the International Council of the Indian tribes, and was much pleased with what he saw and heard. He regards our work among the Indians as progressive.

Church Schools and the Bible.

The Apostle Paul, in his letter to the Ephesians, which has been aptly termed "the church epistle," has expressly stated that all the machinery of the church, under the supervision of the Holy Spirit, is working together for the one purpose of making "perfect" men—men who will measure up to "the stature of the fullness of Christ." The various agencies the apostle enumerates as engaged in this grand work—apostles, prophets, evangelists, pastors and teachers—are agencies who work under the supervision of the Holy Spirit, and in co-operation with him. The great instrument which is most commonly used for the accomplishment of the end proposed is the Word of God. This is the effective means by which these agencies make a "perfect" man. The teaching of God is, that a "perfect man" can be developed only as his spiritual nature apprehends and assimilates the facts laid down and the doctrines taught in the Bible. "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God."

Now, a church school, to be in harmony with the line of church work which Paul has outlined in the Epistle to the Ephesians, must develop and train the young in such a manner as to give them a good start in the pursuit of this "perfect" manhood and womanhood. If the school is doing *church* work, then the "fullness of the stature of Christ" is the goal of all its educational effort in regard to everyone of its pupils. The church, with the Holy Scriptures in her hands and the Holy Spirit in her heart to interpret those oracles, can never be satisfied unless *all* the agencies which she employs are earnestly engaged in her legitimate and peculiar work of making "perfect" men and women—of developing them into the "fullness of the stature of Christ."

Now, if the Bible reveals any fact clearly, it is that such a work can be done only by a diligent and persistent endeavor to educate the mind and heart in the facts narrated, and the principles inculcated, and the doctrines revealed in the Bible. The "highest style" of manhood and womanhood is reached only at the end of such an educational process. There has never been but one perfect man in this world. There has never been but one portrait drawn of him. Of all the myriad books in the world, only one has given the portraiture of his character. He is the model character, the pattern man; and if we do not hang his portrait upon the walls of our church schools and place his biography in their courses of study, do we not weaken, in some degree, our efforts to develop the true manhood and the true womanhood in our pupils? At the very time of life when the Holy Spirit, by the use of the divine Word, can make the deepest and most lasting impressions upon young hearts, if we take out of his hands his most effective instrument, do we not weaken his power and dishonor his wisdom? If we neglect to put the Bible among the books by whose teachings we are seeking to educate our children, does not that neglect discount God's Word before the world *as to its educational value?* In seeking to educate our children without making the Bible a *constant factor from beginning to end of that process*, are we not grieving the Spirit of God who gave that book to the church and commanded her to "bring up her children in the nurture and admonition of the Lord"?

But, lest we should run a little too fast on this line, we will ask a question or two. Have any of our readers ever seen a catalogue of any of our church schools, excepting our theological seminaries, in whose course of study the Bible holds as prominent a place as heathen books? If you have not seen such a catalogue; if it is true that in our educational institutions heathen books are more largely used than the book God has given us, does not that fact "grieve the Spirit of God" who inspired this book? Will he give his largest blessings upon our educational efforts as long as we thus discount the value of his book as an educational factor? As far as our knowledge goes, we know of but one college where the Bible is a prominent study through the whole course. In another column of this paper we give our readers an outline of its course of Bible study, taken from the Advance, of Chicago. In a letter from the president of that college, speaking of the results of their efforts to "work religion and learning into a living organism," he says: "An endless chain of spiritual forces seems to be moving here. While a spiritual life and a steady moral strength have been imparted to the whole college, some forty per cent. of our male graduates have chosen the ministry for their profession." Those results are simply what any college might expect which will thus honor the Word of God. "Them that honor me, I will honor, saith the Lord." Can any Christian in the world give a valid reason for keeping the Bible out of the course of study in our church schools?

Letter from Niagara Falls.

Mr. Editor: Finding myself within a short run of the Falls of Niagara, I determined to gratify my long-cherished desire by a visit to this great natural wonder.

Taking the train at Chicago, at four o'clock P. M., one day, at eight, the next morning, I found myself at my place of destination. An incident occurred while making this trip which forcibly reminded me of Davies' old school Arithmetic, and served as a very practical illustration of the rule of "Longitude and Time." When I awoke in the morning, I found we had stopped at London—not London on the Thames, but a considerable town in the Province of Ontario—and when I examined my watch (which, of course, is always correct), I found it to be just 3:30 o'clock; yet it was broad daylight, and people were going about their business. Why, what's the matter? Nothing at all; except I'm traveling east, and by the time in London it is five o'clock. Again, I was impressed with the embarrassment in which those who contend for an unalterably fixed day as Sabbath must necessarily be involved. On opposite sides of the globe one or the other are behind or ahead. Which? Who's to decide?

But, to my subject. The world-famed Niagara Falls, who can describe them? They utterly defy all such thought to one possessed of as little of the poetical or imaginative as your correspondent. After some reading, much hearing and much speculation, I found that I had gotten but the faintest idea of this thundering cataract. About one mile above the Falls the water begins its rapid descent, rushing with seeming fury and madness over its rugged, rocky bed of two miles or more in width, running smoothly for a distance; then, dashing itself against the great bowlders and rocky projections, which stand out here and there to impede its course, it hurries on, each wave seeming anxious to be first to make the mighty leap. These are the Rapids; and very appropriately named they are. When one stands for the first time at the edge of the Falls and sees the great mass of water as it leaps over the precipice nearly 200 feet down, he is possessed with a feeling of awe, and rather inclines to shrink back. After watching its incessant flow, and hearing its continuous roar a few minutes, he unconsciously asks the question: Where does all this water come from; how long has it been at this, and how long can it keep it up? I wonder, sir, that the Great Lakes have not been drained dry long ago, and that the sea has not been full to overflowing. I could fully appreciate the answer given by the practical son of Erin to the æsthetical college graduate. It is said the young man was so enraptured at the sight that he took hold of Pat, as it were, to wake him up, saying, "Look, look, Pat!" "Ah!" and says Pat; "what's to hinder?" So I thought what could withstand such force. I thought that all the machinery of the continent could be run by this water-power, if it could only be utilized. We are taught by these rushing waters the truth of the assertion, so far as anything practical is concerned, that you can have too much of a good thing. All the parks, islands and walks, once owned by private parties and of such annoyance to travelers, are now owned by the State of New York, and free to all. An officer keeps the grounds; and you are at liberty to go where you please. Of course, you must observe the rules which are posted about here and there. The best way to see these wonders is on foot. Hackmen would persuade you to ride, but they go too hurriedly. Anyone can walk leisurely, resting himself on the many seats stationed along every walk, and see all in one day. A good view of all points can be had from the New York side; very little of interest from the Canada side. Still they are worth seeing. The best time to visit the Falls is in early summer, as the flow of water then seems greater.

Time and the force of the water are gradually working changes. The Horseshoe Falls present now the appearance more of the letter V, and are cutting toward the American side. The famous Table Rock is rapidly breaking away, and the Old Terrapin Tower, which stood for so many years on its rocky projection, has been blown up; it having become dangerous. Unless aided, however, by some mighty upheaval or earthquake force, these beds of rock will withstand the water many thousands of years yet to come.

Below the Falls—two miles—are what are known as the Whirlpool Rapids. Here the great volume of water is compressed into a narrow, rocky gorge 200 yards wide, and 300 feet deep. As the water approaches this narrow defile, hurried on at the rate of twenty-seven miles per hour, there is a grand struggle for the mastery. As they strike against the perpendicular walls and are thrown back again upon each other, they mount up to the height of twenty to twenty-five feet—a terrific battle of waters, like two great armies meeting in a final charge for the victory. It is quite a feat to pass through these surging waters and come out safe. A few, more daring than sensible, have attempted the undertaking. Some have sunken to rise no more; others have survived to wear their shallow honors. No more wonderful are these works of nature than are the two tremendous suspension bridges, more than 800 feet from tower to tower, and bearing up heavy trains of cars. What is it that *man* might do, if he would only try? Fraternally,

T. H. HOLLOMAN.

In an address at Philadelphia, Canon Wilberforce, after stating the fact that France has undertaken the experiment of living without God, made the significant comment that last year there were 7,952 suicides there from chagrin, misery, and despair.

A Noteworthy Example.

In another column we make reference to a college in which the Bible is a text-book through the whole course. This is Olivet College, in Michigan, under the control of the Congregationalists. We exceedingly like this. We believe it is the right thing to do. We believe all our *church* schools should follow this example. Many of our wisest men have put on record the opinion that the Bible is the best educational book in the world. President Butterfield has this to say in regard to his college:

She uses the classics, the mathematics, all the regular studies of the old *regime*, and she offers the best facilities for training students in the natural sciences. Thus her foundations are laid, broad and deep and sure. They foreshadow a building of God, which shall be perfect and entire, wanting nothing. She would educate her sons and daughters for all callings and train them all for Christian work. The better to reach her ideal, she has lately put a vertebral column of Bible instruction into her whole seven years' course of preparatory and college study. The recitation comes Monday and is obligatory. The outline is this: The study of the Old Testament as to origin, preservation, divisions, books; the same treatment of the New; the study of the human characters in the Old Testament and the New; the study of Christ as seen in the gospels; the planting and unfolding of the Jewish Church and the Christian; the external and internal evidences of Christianity; the doctrines and the duties, with the Shorter Catechism.

Referring to this same college, the Advance, of Chicago, says:

There is this to be said of Olivet College: it has never forgotten, it has never seemed to forget, that it was meant to be a *Christian* school. Among all the books, and all the literatures, and all the sciences that are fitted to be used as instruments of education and culture, it has never ignored, or left any pupil to imagine that it ignored the one book, the one volume of the world's supremest knowledge. Olivet does not ask the young student, during just the years of his greatest susceptibility to impressions and at just the time when not only his ideas, but his ideals, are taking form, to pore over the cultus, the morals and the myths of heathen antiquity, and then lend him any excuse of its own for disregarding the sure revelations of the divine thought and heart and purpose. In this college, the Bible, moreover, is not only honored, but loved. And it is taught and studied, not in the corners of time and at hap-hazzard. They have there a carefully thought-out scheme of Bible study for all. It is not the so called "uniform lesson system," but one better suited to their purpose. The work of the week begins every Monday with this systematic Scripture study. All this, as a matter of course, tells on the most distinctive characters and life and power of the college.

The following is the outline referred to above:

First year—The study of the Bible in its more material form, as a part of every scholar's education. Origin, preservation, grand divisions, and subdivisions, with relations of each to the other; authors, books and relative position, with name and brief analysis of each; also a simple presentation of such questions as the term day, length of life, unity of the race, deluge, miracles, plagues, etc., to the end of founding the student in the Christian faith, rather than for the simple historical study. The analysis of books this year is confined to the Old Testament.

Second year—The same general and special work in the New Testament; together with the historical and logical connection between the Old and New Testament.

Third year—The study of the principal characters of the Old Testament in the light of the Old Dispensation; and the study of the characters of the New Testament, except Christ.

Fourth year—The study of Christ as set forth in the gospels.

Fifth year—The planting and developing of the Jewish and Christian Churches, covenants and ordinances.

Sixth year—Doctrines and external evidences of Christianity.

Seventh year—Doctrines and duties as set forth in the Old Testament and Pauline Epistles. The Shorter Catechism.

Some Notes.

Wednesday night we atten Dr. Walker's prayer meet The Doctor has charge of on the choicest flocks in the S and it is not surprising we joyed that meeting. To b with, the attendance was la and then the singing was he and by all present, and the p ers offered were fervent, and dicated experimental godli on the part of those who m them. The talk of Bro. Wa ws in his own happy style, reached both the heads and he of his hearers. We strengthened by it all. Louisiana Avenue brethren serve to have their new chur and there should be little, if trouble in raising sufficient f to carry on the work of buil in the early fall. It must no that this entire year pass without a single lick of being struck for Parker Me rial Church.

Last night it was our turn preach at the out-door meet being held this week at Washi ton Market, in the Third D trict. With organ and spiri singing, and a stage full of Me odist workers of both sexes, an audience of possibly thousand people in front and every side of the stand, it wa most inspiring occasion to a who loves to reach out after fr material in the blessed work soul-saving. Many indica their desire to be saved; there was, we trust, work d for eternity. These out-d services, as held in Gret Gouldsboro and Algiers, now on this side of the ri under the intelligent man ment of that consecrated yo layman, James R. Westerf Esq., are evidently being ow of God. Our city pastors spond whenever called up and more and more are the m and women of our churches ing interested in these effo Let the churches throughout Conference pray for us.

The statistical secretary the International Sunday-sch Convention, at Chicago, rece ly, made a report of the Sund school statistics of all natio in which appears the follow figures: In North America th are 8,506,416 scholars, and 1,1 688 teachers; Europe, 7,09 scholars, and 724,645 teach Asia, 148,895 scholars, and 8 teachers; Africa, 161,394 sch ars, and 8,355 teachers; So America, 150,000 scholars, 3,000 teachers; Oceanica, 4 701 scholars, and 45,439 teach It will be seen from this t there are 1,952,167 Sund school teachers and 16,447 scholars in the world. Ne one-half of these scholars, *more* than one-half of th teachers, are in the United St —her teachers numbering 1,0 170, and her scholars 8,03 In the same report Louisian credited with 522 schools, hav 4,131 teachers, and 32,617 sc nrs. In the report of the L isiana Conference, last Janu we had 208 schools, with 1 teachers, and 9,290 scholars. the report of the Missis Conference, last December find that under its jurisdic in the State of Louisiana th are forty-three schools, with teachers, and 1,392 scholars. that the Methodist Episco Church, South, has in Louisi 251 schools, with 1,439 teach and 10,682 scholars. That *nearly* one-half of all the scho *more* than one-third of all teachers, and *not quite* one-th of all the scholars. This i good showing, considering t the other denominations actively engaged in the same of work.

The last census of Wesleyan Meth ism reports 412,287 members. Methodist Times says this figu represents the class-meeting mem To estimate the strength of the in the usual way the above fig must be multiplied by five.

Personals.

Rev. M. J. Miller, of the Mississippi Conference, was married on Sunday, June 12, to Miss Sarah J. Carraway, of Simpson county. We extend congratulations to the newly married pair.

The alumni of the University of Pennsylvania have issued a manifesto declaring "disapproval of conferring the degree of 'LL. D.' on any but lawyers, students of belles-lettres and graduates in course."

Bro. DePass, of the Florida Christian Advocate, has been giving his correspondents the reasons why some of their articles found their way into the waste-basket. It sounds as if it might have been written in this office. We sympathize with our brother; that is, we suffer with him.

Central College, Missouri, has conferred the degree of "D. D." on Rev. J. B. Hammond, of First Church, St. Louis.

The Southern Christian Advocate pronounces the "Capers' letter," published in the Central Christian Advocate, a fabrication and a hoax.

The Advance, of Chicago, says: "There is a New South, and Dr. Haygood, in a higher degree than any other man in the South, is its prophet."

Be sure and put a "head" to your article before you send it. We have received some that we do not know how to name. Write your subject before you write your article.

Prof. Brandt V. B. Dixon, of St. Louis, has been elected to the presidency of St. Sophie Newcomb College for Women, and also the chair of metaphysics and moral science in Tulane University.

Bro. A. D. Miller is having a prosperous time on Shiloh Circuit, and also reports the crops as very promising.

Hiwassee College has sent out eighty-two ministers of the gospel during its existence. Can any other college beat that? That is an average of more than two a year.

The catalogue of Paine Institute has been received. In 1884-85 there was an enrollment of 160 pupils. In 1885-86-87 the enrollment went up to 195. That is progress that is gratifying.

We are indebted to President Brunner for the biennial catalogue of Hiwassee College. We notice that Louisiana has more students in Hiwassee than any other State except Tennessee. We notice also the Greek New Testament in the course of study! Why not have the English Bible in the course?

Items of Interest.

Chicago manufactures more oleomargarine than any other city in the country, and Kansas City ranks second.

The Commissioner of Internal Revenue estimates that the beer tax for this year will show an increase of between $1,500,000 and $2,000,000.

The French Crown jewels sold for $1,500,000.

In the recent Sunday-school Anniversary in Brooklyn, N. Y., 60,000 children were in the procession.

When you write to this paper, please don't use abbreviations. Somebody has to write them out before they go to the printer, and you have more time and know better what they mean than anybody about this office.

The German Postoffice Bureau reports that during his recent birthday week the Emperor received 7,481 registered and 187 ordinary letters, 48 parcels, and 1,542 congratulatory telegrams.

One of the members of the Baptist Convention at Minneapolis gave this recipe for a growing church: "Let there be 100 parts of desire for Christ's glory and the welfare of souls to one part for adding members to the church."

The net decrease in the receipts of the American Bible Society for the past fiscal year amount to $30,552.

It has been computed that the death-rate of the globe is 67 a minute, 96,480 a day, and 35,214,200 a year, and the birth-rate 70 a minute, 100,800 a day, and 36,792,000 a year.

The War Cry, the organ of the Salvation Army, is published in eight languages, and has a weekly circulation of 430,000 copies.

The churches in this country are building houses of worship at the rate of ten a day.

Did the prayer meeting do you any good last Wednesday evening? If not, why not? If so, why?

The Irish Methodists number 24,993 The net increase for the past year was 339. They have 361 chapels and 1,892 other preaching-places. They must do a great deal of out-door work.

The Sunday closing bill passed the House of Representatives in Illinois, by a vote of 81 to 42.

"The Priest and the Preacher; or, Information for the People."

A little tract with the above title, written by my old friend, Rev. R. Abbey, has recently been issued from our Publishing House. The occasion of its writing was a revival meeting at Bay St. Louis, a charming Mississippi town on the gulf coast, whose population is largely Roman Catholic. To answer many questions propounded by inquirers during that meeting, and remove certain prejudices and superstitions from minds unacquainted with the Scriptures, this tract was prepared. It discusses with great clearness, fairness and force the doctrines of Romanism, and in a style and compass adapted to all classes. Pastors might do much for the cause of intelligent Christianity by circulating this little tract among Roman Catholics of our towns and cities. This would be read when a more pretentious volume would be unopened. Not in so short a space have I found more valuable information for the people on the subjects treated. And surely such work is important. It is folly to send missionaries to Roman Catholic countries and neglect the priest-ridden of our own communities. This tract will open the eyes of a young Romanist too wide for a priest ever again to close them. I bespeak for it an extensive circulation.

CHAS. B. GALLOWAY.

Special Notice.

Remember the annual meeting of the Woman's Missionary Society of the Mississippi Conference will be held in Enterprise, June 28, 29 and 30.

Rev. W. C. Black, D. D., will preach the annual sermon June 28, eight o'clock P. M.

The first business session will open Wednesday, ten o'clock A. M. Let every auxiliary in the Conference send a delegate or a *written* report.

It is desirable that all Conference officers and delegates shall be present June 28.

MRS. A. B. CHATFIELD, President.

MISS ANNIE LINFIELD, Cor. Secretary.

A Generous Donation.

MR. EDITOR: A gift from Sister H. B. Theobald, of Greenville, Miss., of one thousand dollars to the Grenada Collegiate Institute caused us to sing the Doxology with animation.

"I pray God that this excellent gift may be as leaven in the measure of our ability until all shall have been leavened. May this generous deed stir the hearts and loosen the purse-strings of others! Gracious Father, raise us up at least ten good men of equal liberality with Sister Theobald! God bless her!

G. H. HODGE, Agent.

Woman's Missionary Society, Mississippi Conference.

TREASURER'S REPORT FOR 1886 AND 1887.

I also received last year, too late for my annual report of 1885 and 1886, from Natchez, Wesley Chapel, $18 75; Moss Point (for Miss Haygood's school), $10; Mrs. Dr. H. Shannon, $5.

The following places were incorrectly reported in your issue of June 16, and should have been: Bolton, $20 50; Burtonton, $15 75; Bolton Juvenile (for Chinese girl, Nettie Hunter).

Respectfully,

MRS. ANNIE DE MOSS, Treas. W. M. S., Miss. Conf.

VICKSBURG, MISS., June 18, 1887.

We are requested by the president of the Board of Trustees of the Seashore Camp Meeting to state that "ample preparations have been made for the entertainment of all visitors; and the rates are reasonable. All ministers of the gospel will be entertained free of charge, as heretofore."

Temperance Notes.

The Woman's Temperance Publication Association, of Chicago, was founded less than seven years ago by women, and is controlled by them. It is a joint stock company, with shares at twenty-five dollars each, which must all be held in the name of white ribboners. Its finances have so prospered that it has for the last two years declared a dividend of four per cent. the first, and five per cent. the second year.

It employs four editors, and has a total of sixty persons on its pay roll. Its types are nearly all set by women, and it published last year thirty millions of pages of temperance literature, and this year will not publish fewer than fifty millions. These cover the six divisions of the modern reform as set forth by the Woman's Christian Temperance Union, namely: Prevention, Education, Evangelization, Society, Laws, Workers' Helps.

Everything useful in the forming of juvenile societies is provided: also literature with special reference to local option and constitutional amendment campaigns. The White Cross movement has a varied literature of its own from the best pens in England and America, devoted to that cause, and all of these are furnished by the Woman's Temperance Publication Association.

To the Friends of Prohibition Everywhere:

Dear Brothers and Sisters—The Woman's Christian Temperance Union of Texas will work vigorously for prohibition during this campaign. We will take up the work by districts, sending out speakers and literature and Loyal Legion organizers. We purpose holding many district conventions. We have 50,000 Germans in the State; they must be evangelized. There are 70,000 colored people; we must try and win them. No class will be neglected. Help us, friends, with your donations, your prayers and your money. Remember we have five large States in one. Texas gained or Texas lost, is a momentous issue.

JENNY BLAND BEAUCHAMP, State Pres. W. C. T. U.

DENTON, TEXAS.

To the Friends of Prohibition:

Dear Friends—At a recent meeting of the Executive Board of the Texas Woman's Christian Temperance Union, the following resolution was unanimously passed:

So earnest and real has been the sympathy which good prohibition men and women in other States have expressed for us, we repudiate the no-outside-help theory, and will be thankful for any aid from any quarter.

Friends, aid us as generously as you can. The Brewers' Association has voted a large sum of money to fight against us. All eyes are on Texas. We feel if we do not our whole duty at this time, it will be written, "The glory is departed." Ichabod.

All donations of money should be sent to our State treasurer, Mrs. W. E. Knowles, 1016 Marille St., Dallas, will be thankfully received by her and acknowledged in the Union Signal.

ANNIE HORNER, State Cor. Sec. W. C. T. U.

DENTON, TEXAS.

Thomas Jefferson said: "Were I to commence my administration again, with the knowledge which from experience I have acquired, the first question I would ask with regard to every candidate for office would be: Is he addicted to the use of ardent spirits?"

Do you know what per cent. of our population is supported by the profits of the whisky traffic? About three million or one-twentieth of the entire population. Many of them are amassing colossal fortunes and are living in luxury and ease. What does this army of non-producers cost the country? Nine hundred million dollars! And this is the smallest item. God only knows the anguish, the woe, the wretchedness, the poverty, the crime that must be taken into the account. Will you use your influence to perpetuate this army of non-producers?—Holston Methodist.

In a good many colleges the students have organized themselves into clubs for the promotion of prohibition. These clubs are said to be quite formidable in New York and Ohio. These clubs held a National Convention in Syracuse, N. Y., last week. The augury is good when the young men go forth to battle against the saloon.

The great Illinois Central road is again to the front with a novel scheme in the way of comfortable travel. Parties can now make reasonable rates for Porter Boarding Coaches through to destination without change. Col. William Murray will take pleasure in giving facts and figures to persons desiring information; also in furnishing descriptive circulars, maps, and rates of round-trip excursion tickets for all watering-places in the northwest and Canada. He will be found daily at the office of the company, corner Canal and Carondelet.

The Alexandria District Conference will be held at Lecompte, La., beginning on Thursday, August 11, 1887.

B. F. ALEXANDER, P. E.

Mississippi Notes.

Recent hail-storms have seriously damaged the crops in Noxubee county.

The people of Macon are going to erect a monument to the Confederate dead in that place.

An error was made in this column last week in regard to the Crystal Springs Camp Meeting. It begins July 28, and continues eight days, instead of July 15.

During the past week a number of the leading business men organized the First National Bank of Greenville, with a capital stock of $150,000, which will be increased an additional $100,000 the coming season.

The Southern Express Company has discontinued its office at Vicksburg.

The grand jury, at the recent term of circuit court in Yazoo county, returned only twenty true bills.

The number of spindles in the East Mississippi Cotton Mills has been increased to 1,500.

The Natchez Water Works Company have purchased a site for a stand-pipe and begun work on the foundation. It will not be long before the work of laying pipes begins.

The mill-men at Moss Point have issued a circular to the Knights of Labor, notifying them that hereafter they will run their mills "from 6 A. M. to 6 P. M., allowing one hour at noon; wages to remain the same, and no distinction will be made against the Knights of Labor." It is hoped that the strike will be declared off, and that business will be resumed at once.

The charter for the First National Bank of Greenville has been approved by Gen. Catchings, and has been forwarded to Washington.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. For sale by subscription only.

A. C. M'ALLISTER, Agent. 146 Carondelet street. New Orleans.

Louisiana Notes.

The police jury of Lafayette parish have decided to build an iron bridge over Bayou Vermilion.

Charbon is still spreading rapidly in St. Charles parish.

The crops of East Carroll parish are at least three or four weeks ahead of last season at this time, and in much better condition to stand the rains than then. The corn crops are virtually made, and bid fair for an abundant yield.

Crops in Bossier parish look fine, but the incessant rains have caused grassy cotton; but, with the fine weather now prevailing, the farmers will soon get their crops clean.

Reports from Pointe-a-la-Hatch say that the salt water has receded from the overflowed rice plantations; but unless there is rain very soon, or fresh water can be pumped on the lands, the rice crop will be a total failure.

The mail messenger service from Sabine Station, Calcasieu parish, to Louisiana Western railroad, has been ordered discontinued from June 23.

It is expected that the railroad between Covington and Arbita will be completed in a week.

The 2,600 Horse Cars that pass the famous United States Hotel, in Boston, come from and go to every part of "the Hub" and its most elegant suburbs. For a short or long vacation one can get more for their money there than anywhere else.

Uncle Sam has a good deal of trouble with his money. Money is a great trouble anyhow. If you have a great deal, it troubles you to know what to do with it; and if you have none, how to get it causes a sight of trouble. Here is what is said about Uncle Sam counting his money:

The counting of the money in the Treasury vaults will occupy seventy-five persons for nearly two months, during which they will count $137,000,000 in currency in the reserve and $95,000,000 in the cash vaults, $60,000,000 in standard silver dollars, $25,000,000 in gold, and some $3,000,000 or more in smaller coin, a trifle of $320,000,000.

KENNESAW ROUTE.

East Tennessee, Virginia and Georgia Railroad.

The old reliable Kennesaw is the most desirable summer route, as it passes through the mountains nearly all the way to Washington City, crossing the Blue Ridge and Alleghany Mountains in daylight. Double daily trains and fast time. This is the only line running Pullman Buffett Sleepers through from New Orleans to Washington City without change. Excursion tickets are now on sale. Cabon Ticket Office, 146 Common St., under St. Charles Hotel.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR., Publisher.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR., Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 125 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

There are two titles in this country—the Electoral Count and Sir Plus. Several European monarchies would like to have the latter.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A ground swell—A successful dealer in real estate.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

No *Opium* in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, the People's Remedy. It not only affords immediate relief from pain, but is a permanent cure for many disorders.

FIRE INSURANCE.

Hope Insurance Company,

188 GRAVIER STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL, PAID UP.....$250,000 00

ASSETS, JAN. 1, 1887.....$101,982 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
MAURICE STERN, Vice-Pres.
LOUIS BARNETT, Secretary.

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John I. Adams,	Henry Beer,
Geo. A. Lanaux,	Maurice Stern,
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Pearl Wight.

Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

CASH CAPITAL.....$400,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies Issued on Desirable Fire Business.

W. R. LYMAN, President.
J. H. OGLESBY, Vice-Pres.
CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Liverpool and London and Globe INSURANCE COMPANY,

OFFICE: Cor. Carondelet and Gravier Streets.

DIRECTORS IN NEW ORLEANS:
J. F. SCHRODER, Chairman,
NEWTON BUCKNER,
A. DELVAILLE,
RUDOLPH WOESTE.

Assets in the United States.....$6,148,383 36
Surplus over all liabilities.....2,798,129 12

HENRY V. OGDEN, Resident Secretary.
CLARENCE F. LOW, Ass't Resident Sec'y

ADVERTISEMENTS.

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY,

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

FOR SALE.

One 2½ horse power second-hand "New Baxter" Steam Engine and boiler, complete, in thorough order, fully guaranteed. Price, $150.

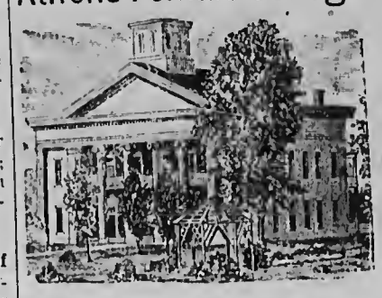
One seven horse power 'Trade' Upright Engine and boiler, complete, thorough order and fully guaranteed. Price, $300.

Terms cash, or satisfactory paper with 8 per cent. interest. Address

CHRISTIAN ADVOCATE, Box J, New Orleans.

EDUCATIONAL.

Athens Female College



ATHENS, ALA.

The property of the North Alabama Conference.

A thorough, cheap school; healthy location. Full Course Art and Music. Attached is a Business School, Stenography, Type-Writing and Book-keeping. Send for Catalogue.

REV. M. G. WILLIAMS, Pres.

HIWASSEE COLLEGE.

FOUNDED 1849. Located in the Country, seven miles from Sweetwater, East Tenn. R. R. Healthy, quiet, moral place. Fall term opens August 10, in new edifice. Board $10 per month. Tuition from $20 down to $10 per session. The postoffice is "HIWASSEE COLLEGE," Tenn. Send for Catalogue. Address J. H. BRUNNER, Pres., or G. W. HUDDLESTON, Sec'y.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION

The fall term will begin on Wednesday, September 15, 1886, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils occupying a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $176 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

F. M. GRACE, Pres.
S. J. DAVIES, Vice-Pres.

Millersburg Female College

Over two hundred pupils the past year from seven States.

With near a hundred in the College, the doctor's bills for the entire year less than *fifteen* dollars.

More boarders from the South than any school in Kentucky.

Course thorough.

Music and Art unexcelled.

Able and experienced Faculty.

Discipline firm, but parental.

Write for Catalogues, etc., to

C. POPE, *Millersburg, Ky.*

University of Virginia,

(Founded by THOS. JEFFERSON.)

The 61th Session Begins Oct. 1st, 1887, and continues nine months.

Thorough instruction in *Literary, Scientific* and *Professional Departments*, including *Law, Medicine, Pharmacy, Engineering* and *Agriculture*.

For Catalogue apply (P. O. University of Va., Va.) to CHAS. S. VENABLE, Chairman of Faculty.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator,	$3 50	$2 75
American Agriculturist,	3 50	2 75
Daily Picayune—12 mos,	14 00	13 00
" " 8 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
" Bazar,	6 00	4 75
" Young People,	4 00	3 25
Demorest's Magazine,	4 00	3 25

Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

WALL PAPER

AND WINDOW SHADES.

Cheapest House in New Orleans.

BROWNE & JENKINS,

166 CAMP STREET.

Write for prices. Samples sent to country free.

SICK HEADACHE

Dyspepsia, Indigestion, Biliousness, Dizziness, Liver Complaint,

Positively Cured by LITTLE HOP PILLS, The People's Favorite Liver Pills.

They act slowly but surely, do not gripe and their effect is lasting, and therefore worth a dozen others. (Doctor's formula.) Small, sugar-coated and easy to take. See testimonials.

25 cts. at druggists or mailed on rec't of price.

The HOP PILL CO., New London, Ct.

"They are THE BEST ever made."

Prepared by an old Apothecary. Five bottles $1.00

Sold by all druggists in New Orleans.

MISCELLANEOUS.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism *Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

Scrofula is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

FOR SALE BY ALL DRUGGISTS.

$1 PER BOTTLE OR SIX BOTTLES FOR $5.

CRYING BABIES

ARE MADE

GOOD NATURED, HEALTHY, HEARTY,

BY THE USE OF

Lactated Food

Babies do not cry if they are satisfied, and they can not be satisfied if they are not properly nourished by their food, or if it produces irritation of stomach or bowels.

Very many mothers can not properly nourish their children, and the milk of many mothers produces bad effects in the child because of constitutional disease or weakness.

For in such cases there is a remedy in

LACTATED FOOD.

Hundreds of physicians testify to its great value. It will be retained when even lime water and milk is rejected by the stomach, hence it is of great value to all invalids, in either chronic or acute cases.

150 Meals for $1.00, *for an infant.*

Easily Prepared. At Druggists—25¢, 50¢, $1.

A valuable pamphlet sent on application.

WELLS, RICHARDSON & CO., Burlington, Vt.

WINCHESTER'S

HYPOPHOSPHITE OF LIME AND SODA is a matchless Remedy for Consumption in every stage of the disease. For Coughs, Weak Lungs, Throat Diseases, Loss of Flesh and Appetite, and every form of General Debility it is an unequaled Specific Remedy. Be Sure and Get WINCHESTER'S PREPARATION. $1 and $2 per bottle. Sold by Druggists.

WINCHESTER & CO., CHEMISTS, 162 William St., New York.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital $300,000 00

Assets, 1st of January, 1887 ..... 429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

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John T. Moore, Jr., M. Schwabacher, J. H. Menge, T. J. Woodward, F. G. Ernst.

W. C. SHEPARD, 49 Camp Street, New Orleans

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$8	Decorated Chamber Sets, new shape..... 3 50

Handsome Jap anned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $7 50 per dozen.

WM. H. PIERSON,

20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

BEST GOODS AND LOWEST PRICES.

FURNITURE!

FINLEY & CRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices. Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It has now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *best foreign remedy.* Worm Confections, made more for the purpose of pleasing the palate than of destroying the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than worms, and parents are most frequently the cause of these hidden rappers and robbers. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing it, become flet, loosing restlessly in deep, grinding and grinding the teeth. Then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from infancy to old age, therefore parents see [illegible] with their children, cannot be too observing of the *first symptoms* of worms, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge. Physicians do not hesitate to recommend it, and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails.* It has frequently been given to children in a state of paralysis, and suppressing the cause of the illness, as large quantities of worms were discharged, and immediate relief afforded. Every bottle is covered by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The directions are plain and not ambiguous. He must look closely and carefully, to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW FRANKLIN, HOWARD CO., Mo.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your Vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

JAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. LANDY, M. D.

J. E. SCHWARTZ & CO., SUCCESSORS TO B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

PERFUME BY MAIL

One full bottle of the Celebrated *MIKADO COLOGNE* sent free of postage on receipt of 20cts. (stamps taken) and if you will mention name of this paper we will send you FREE a package of 18 Elegant Imported Frosted Chromatic and Oleographic Cards, (could not be bought anywhere for 50cts). Write your name and Postoffice plainly. FLEMING BROS., Pittsburg, Pa

Our Young People.

MY GOOD-FOR-NOTHING.

BY EMILY HUNTINGTON MILLER.

What are you good for, my brave little man?
Answer that question, if you can;
You, with your fingers as white as a nun;
You, with your ringlets as bright as the sun!
All the day long with your busy contriving,
Into all mischief and fun you are driving;
See if your wise little noddle can tell
What you are good for. Now, ponder it well!

Over the carpet the dear little feet
Came with a patter to climb on my seat;
Two merry eyes, full of frolic and glee,
Under their lashes looked up into me;
Two little hands, pressing soft on my face,
Drew me down close in a loving embrace;
Two rosy lips gave the answer so true,
"Good to love you, mamma: good to love you."

Instead of the usual batch of young folks' letters, the editor gives the little cousins a story, which he hopes will both interest and instruct them.

Reliable.

BY SIDNEY DAYRE.

"Yes, they all say that Fred is a very bright boy," said Fred's mother, speaking to her brother, who, just arrived on a visit, had not seen her children for several years.

"And is not Will bright, too?" he asked.

"Well, I can't say that he is at all like his brother," was the reply. "Of course I do not mean that he is deficient in ordinary ability, but he is very different from Fred. He is not, indeed, at all like the rest of the family, as you will soon perceive."

Uncle Harlow did perceive that his nephews were very unlike, and was at first inclined to agree with their mother that the difference was entirely in Fred's favor. He was quick and bright in all his doings, ready to make himself agreeable to everybody, and always ready to go out of his way to oblige. And it was evident that his talents were of no mean order. For a leading part in any small entertainment, for a recitation or a song, Fred was sure to be chosen; he was so quick in learning and so brilliant in rendering.

"Yes, it is a great pity that Will is so slow," said his mother. "Fred can toss off his lessons so easily that they are never burdensome to him, and he has plenty of time for other things. But Will has to study hard to acquire anything."

"Is he, then, far behind Fred, for his age?" asked his uncle.

"Well, now that I think of it, he is not. And, if I remember rightly, he has never missed in his examinations. But he plods and plods—so different from Fred."

So different from Fred. It seemed a keynote of complaint in the family. No one had any other fault to find with Will, but it seemed to be an accepted fact that he was laboring under a misfortune.

"I have quite a walk planned for to-day," said Uncle Harlow to the boys one Saturday morning. "A tramp over the hill and down by the way of the mills and factories, which I wish to visit. I should like to have your company, if you can go."

"I should be delighted, thank you, Uncle Harlow," said Fred, springing up with his usual alacrity.

"I should like it very much, thank you, sir," said Will, "but you know, Fred, we undertook to cut old Gurley's wood this morning."

"Well, what of that?" said Fred, lightly. "Any other time will do as well, won't it?"

"Perhaps so, but we promised," said Will.

"Just like you, Will," said Fred, impatiently. "You can only hold about one idea in your head at a time, and it sticks like a burr."

"But," went on Fred, "what difference will it make when we cut old Gurley's wood, so it is done before cold weather. I'll be glad to go with you, uncle."

Will took his hat and said good morning.

"I think," said Uncle Harlow, quietly, "that as your brother is engaged, we will defer our walk until a time when he can go."

Fred grumbled discontentedly as he followed Will, and felt a little contempt for his uncle for regarding the whims of such a slow poke, as he chose to call his brother.

"I want Will to harness the horse for me," said his mother as she went for a drive. "Fred will do it faster, but I always feel so sure everything is right when Will does it."

"It is a great recommendation to a boy," observed Uncle Harlow, "to be able to feel sure that what he does is done well."

"Oh, yes," said mother; we can all say that for poor Will. He is slow, but we can depend upon him."

"Can you do a few errands for me this afternoon, boys?" asked their uncle.

"I can, sir," said Fred with his accustomed readiness.

"Will it do in an hour, sir?" asked Will. "Father told me to do some weeding in the garden, and he'll expect to see it done."

"The weeding can wait just as well as not, but that's just the way with Will," said Fred in a tone as of pitying condescension for a weakness. "He's bound to stick to his own idea, you see! But you certainly are not overpolite to Uncle Harlow, Will."

"No letters for me?" said Uncle Harlow, as the mail-carrier passed the house. "It is time I was hearing from some important letter—the ones I gave you to mail for me last week, Fred."

"Dear me!" exclaimed Fred, a blank expression spreading over his face. "I don't believe I mailed them, uncle. I mean—I know I didn't. I forgot to."

"Where are they?" asked his uncle, coldly.

"They are—I believe they are in the pocket of the coat I wore that day."

He rushed to his room, returning soon with a look of still greater dismay.

"It was the day I got wet in the creek," he said, holding out some sorry-looking letters, with moldy envelopes and blurred addresses. "I'm sorry, Uncle Harlow. Will it make any trouble for you?"

"Possibly not," he answered, "if I can reach New York by to-day's train. I must hurry off."

Fred was profuse in his apologies and offers of assistance. His uncle had little time to listen to the first, and to his great mortification the second were set aside and those of his brother accepted instead; this being an emergency in which Will's idea of a faithful performance of duty allowed him to defer his father's work. The sudden departure was a cause of great regret to all, but a continuance of Uncle Harlow's visit was hoped for until the following letter came, which mother read aloud:

"*My dear sister:* I regret very much to say that I shall be unable to return to finish my visit to you, through some extra business having arisen—"

"Too bad!" interrupted Fred.

"Yes," said his mother in rather a severer tone than she was in the habit of using towards Fred. "And it makes it worse that the loss should have occurred through your negligence."

"Such a fuss to make about the mailing of a letter," groaned Fred, he being unused to reproof and receiving it with a bad grace. His mother went on:

"Which will detain me until my return to Europe.

"I have a proposition to make which may surprise you. Can I borrow one of your boys for a year? It is, I know, a serious thing to interrupt study for so long, but it would be for the purpose of giving me some slight assistance in business matters, and it would be a year of travel which I can not help thinking would fully compensate for the loss—"

"Hurrah! hurrah!" shouted Fred, springing to his feet and dancing with delight. "Travel for a year—in Europe! Of course you'll let me go, mother?" His mother read on:

"There are many older boys who would be glad of the opportunity, but I have kept my eyes open and feel sure that the steadiness of character, the eye single to the faithful performance of duty, and, in short, the general trustworthiness, if I may call it so, of your son Will, render him—"

"Will!" exclaimed Fred, in an explosion of amazement and dismay.

"Render him all I could desire in a boy. So, if he and you are willing, I trust we shall spend a pleasant year together."

"The idea of anybody wanting to take Will instead of me!" went on Fred, unable to conceal his anger and astonishment.

"Indeed, it is not to be wondered at," said his mother. "I am sure it was time that some one was perceiving that Will's conscientious regard for the duty which lies next him was appreciated. It has taken your Uncle Harlow to find out what he really is, and the treat he is to have is fairly won."

Fred did not at once cease to express his contempt for Uncle Harlow's judgment, but the lesson was a severe one, and in time worked its natural effect upon his vanity and self-conceit. —Interior.

Farm and Home.

HOME MANNERS.—American men respect women in the highest sense and treat them with all the civility possible, so far as immunity from insult is concerned. The national character of the American man in this respect is above reproach. But are they at home amiable and polite? Do they treat their wives and daughters or their mothers with constant and daily and proper politeness? Are American women models in this respect? Do they remember to be grateful and polite in little matters of salutations and of compliment? Are they careful to consume their own smoke, and to bring only an amiable face to the dinner-table? We are afraid not. The national home manners need improving. The amenities of home can alone make up for the national disadvantage. It is at the home dinner-table, by the hearthstone, the evening fire side, in the nursery, the bed-room and the sick-room, that manners must be taught. We can not count upon outside influences for our children. Home first, and home always, must be to them what the external world is to the ignorant foreigners. There every institution teaches him by the iron bands of power and custom to be respectful. If he dares to be otherwise, he is an outlaw and a criminal.—Appleton's Home Series.

WHY SOME PEOPLE ARE POOR.—Silver spoons are used to scrape kettles. Coffee, tea, pepper and spices are left to stand open and lose their strength. Potatoes in the cellar grow, and the sprouts are not removed until the potatoes become worthless. Brooms are never hung up, and are soon spoiled. Nice handled knives are thrown into hot water. The flour is sifted in a wasteful manner, and the bread-pan is left with the dough sticking to it. Clothes are left on the line to whip to pieces in the wind. Tubs and barrels are left in the sun to dry and fall apart. Dried fruits are not taken care of in season, and become wormy. Rags, string and paper are thrown into the fire. Pork spoils for want of salt, and beef because the brine wants scalding. Bits of meat, vegetables, bread and cold puddings are thrown away, when they might be warmed, steamed and served as good as new.

WHAT SHALL WE DO WITH OUR SONS?—Give them a good education. Teach them to be brave, strong and true. Teach them to respect women and treat them as their equals. Teach them to be pure in thought, deed and action, to despise meanness and falsehood. Teach them to be self-supporting and ashamed of idleness. Show them the way to love nature, to love the sunshine, exercise in the fresh air and honorable work. Teach them to spend their evening at home or in good society, and never go into the haunts of vice and sin. Teach them all the virtues, none of the vices, and they will, when you are old and ready to depart, rise up and call you blessed.

HOT WATER FOR SPRAINS.—Hot water is the best thing that can be used to heal a sprain or bruise. The wounded part should be placed in water as hot as can be borne for fifteen or twenty minutes, and in all ordinary cases the pain will gradually disappear. Hot water applied by means of cloths is a sovereign remedy for neuralgia and pleurisy pains. For burns or scalds apply cloths well saturated with cool alum water, keeping the injured parts covered from the air.

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TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of diseases-sustaining elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable to treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers. Sold everywhere. Price, CUTICURA 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

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MISCELLANEOUS.

Why You Feel

So weak and exhausted is because your blood is impure. As we expect the sanitary condition of a city to be perfect with defiled water and defective sewerage; as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating even to its minutest veins. Do you know that every drop of your two or three gallons of blood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain and nerve, and all other solids and fluids of the body? The blood is the great nourisher, or, as the Bible terms it,

"The Life of the Body."

Is it any wonder, then, that if the blood be not pure and perfect in its constituents, you suffer so many indescribable symptoms?

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Weighs only FIVE lbs., and can be carried in a small valise. $1,000 buys and puts its SUPERIOR. Washing made light and easy. The clothes have that pure white cheer which no other mode of washing can produce. *No rubbing required;* no friction to injure the fabric. In place of in every household the price has been placed at $3, and if not found satisfactory within one month from date of purchase, money refunded, less Express charges. Send for circulars. Agents wanted.

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$250 A MONTH. Agents wanted. 20 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

Christian Advocate.

Marriages.

PORTER—SHUMAKER—At Rose Hill, Jasper county, Miss., June 5, 1887, by Rev. T. Y. Armstrong, Mr. Jesse A. Porter to Miss Tessie Shumaker, all of Rose Hill, Jasper county, Miss.

LOBDELL—NUGENT—At the residence of Maj. R. J. Nugent, near Hollvar, Miss., June 1, 1887, by Rev. J. R. Harris, Mr. John Lobdell and Miss Coralie Nugent.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

ENOCHS—Died, at her home in Copiah county, Miss., on Sunday, May 22, 1887, MRS. REBECCA JANE ENOCHS (*nee* Black), and sister of Dr. W. C. Black, of Mississippi Conference. Deceased was born in Copiah county, December 22, 1833; married to J. F. Enochs, February 15, 1849, to whom she has borne ten sons—eight of whom are living—and one daughter. Our departed sister's Christian experience and church connection dates back to the days of childhood. But in 1851, at Sinai Camp Meeting, in Rankin county, she made a public consecration of her life, with its wifehood and motherhood, and received the testimony of the real presence of the Spirit in her heart that has been the strength, the light, and joy of her life, as, placing her hand in that of the good Father, she has marked the line his Word has shown her feet—the way to the "beautiful gate," which she found ajar for her to "pass through." Though naturally timid and reticent, she has ever been bold in word and work, just in proportion as the emergencies of duty demanded, and whether in the great congregation, in her Sunday-school class, or the social circle, she has ever been bold to maintain the glory of the cross and honor of the Savior's name.

A little more than a week before she left us, as her pastor, I was summoned to her bedside. She had several times during the night expressed a desire to talk to us all of the Lord's mercy and faithfulness to her; but her nurses, desiring to economize all her vitality, had put her off till 3 o'clock in the morning, when, thinking the end at hand, she was given permission to talk. The family were called in. She asked that her teeth be put in her mouth, that she might articulate easily, and then said, that "this was the third time she was brought to the door of death; but God had thus far left her to family and her work; but if now her work was done, she was ready to pass through." One by one, she called her children around her, and gave to each her dying charge and admonitions, leaving messages for the absent; then her aged mother received her words of encouragement, and finally, with pitying love, she administered words of consoling love to her weeping husband, and exhortations to faithfulness and patient endurance in the way in which they, hand in hand, had walked for nearly forty years. She then turned over her class in Sunday-school to one of her sons, with admonitions to him, and messages to them; next she nominated her successor, as president of the Woman's Missionary Society, which responsible post she had held since its organization, consoling herself with the expression that, "though the workmen die, God still will carry on his work." She then turned to me, and said, that now her work was done; that it was not done till she had borne this testimony to the sure foundations of Christian experience. Then said, with a heavenly radiance on her face, "I am now ready to pass through" (through the shadow only). Then she asked that her favorite song be sung—"How firm a foundation, ye saints of the Lord." She lingered a short while, when her soul passed triumphantly to the home of God's people.

Mourning ones, you shall meet her again if, like her, you are faithful to the end.

G. BANCROFT.

WOOD—ALFRED BELDON WOOD was born in Sunderland, England, October 16, 1865; was baptized into the Protestant Episcopal Church in infancy; came to America with his parents, when seven years old; professed religion and joined the Methodist Episcopal Church, South, in Hernando, Miss., in 1885. Piously inclined from his childhood, he had the love and confidence of the church before he joined. Soon after he joined he was made a steward and served one year. He was then in feeble health, and left home in search of a place where he might regain his health. He tried Southern Mississippi, Virginia and Texas. He came home from San Antonio, Texas, in February last, to die. He had failed to find a balm for his wasting lungs. This did not make him sorrowful. He had tried all he could to prolong his life for his mother's sake and the church's; and now, when he realized that God willed otherwise, he was ready and happy. He leaves a loving mother, a sister and brothers who feel that no family ever buried a nobler, better boy. They and we are bereft, but "palms of victory" are his. JNO. W. BELL, Pastor.

BRADFORD—ALICE A. BRADFORD, infant daughter of Mr. R. J. and Mrs. M. A. Lucas, was baptized September 15, and ended her brief life, April 9, 1887. This bright little mayflower won our love, and seemed to be sent on a mission of love to draw the fond hearts of the stricken parents heavenward. We bowed in submission, and laid her away beneath the cedars in the family burial-ground. May the breeze sigh softly, the flowers bloom in beauty and droop in graceful tendrils over the sacred dust of the lovely Alice. AUNTIE.

MCKNIGHT—MRS. MATTIE E. MCKNIGHT, daughter of Rev. James B. and Susan W. McCutcheon, was born April 18, 1858; left motherless at about twelve years of age, and was taken by her mother's brother, and his excellent Christian wife to raise—Mr. and Mrs. J. T. Barnett, of Iuka, Miss.—who did a good part by her in every way. She joined the Methodist Episcopal Church, South, in 1871, under the ministry of Rev. J. C. Low. October 21, 1880, she was married to C. W. McKnight.

She passed away from her home in Memphis, May 3, 1887. Her illness was of short duration, and she was hardly conscious during the time—hence there was little said about dying; but, judging from her life and repeated testimony during health, she was ready when the summons came. For several years she has been a child of affliction, but she bore it as a soldier of the cross. It was her desire and aim to do something for the cause of Christ. She loved the church and was distressed that her health would not admit of her doing more for it. I never knew anyone that seemed to feel their unworthiness more than she; but those who knew her inner life found that she possessed the qualities of a genuine Christian woman. She realized the truth of the Scripture—"Godliness with contentment is great gain." She came as near being contented under all circumstances as anyone I ever knew. J. H. MITCHELL.

There is a great difference between worrying over our imperfections and bewailing our weaknesses and reaching out boldly with all our concentrated faculties of mind and soul to that which is before. We are not called on to reconstruct the past, but to make the future what it ought to be and may be. And since we have the promise of God's help at every step, there is no reason whatever why one should not go forward with a joyful heart. To live for Christ is to enter into the possession of new spiritual life.—Central Christian Advocate.

She scolds and frets,
She's full of pets,
She's rarely kind and tender;
The thorn of life
Is a fretful wife—
I wonder what will mend her?

Try Dr. Pierce's Favorite Prescription. Ten to one your wife is cross and fretful because she is sick and suffering, and can not control her nervousness when things go wrong. Make a healthy woman of her and the chances are you will make a cheerful and pleasant one. "Favorite Prescription" is the only remedy for woman's peculiar ailments, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. See guarantee on bottle wrapper. Large bottles, $1. Six for $5.

What we need is not an annual yeasty effervescence, but the leaven hidden in the meal twelve months in the year.—Dr. W. S. Apsey.

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is the way a Western man put it in expressing to a friend his complete satisfaction in the use of Dr. Pierce's Pleasant Purgative Pellets. So small and yet so effectual, they bid fair to supplant entirely the old-style pill. An ever-ready remedy for Sick and Bilious Headache, Biliousness, Constipation and all blood disorders. Mild in action, wonderful in effect! Put up in vials, convenient to carry. Their use attended with no discomfort! These sterling merits account for their great popularity.

He that can feast upon another's misery, vexation or disappointment, has a most unhealthy soul.

WEST BROOK, NORTH CAROLINA, Sept. 6, 1886.

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Perfectly harmless, used internally or externally.

AS AN INTERNAL DISINFECTANT AND DETERGENT.

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45th YEAR.

THE GREAT FARM, INDUSTRIAL AND Stock Periodical of the South. It embraces in its constituency the intelligent, progressive and substantially successful farmers of this section, and as an advertising medium for the Merchant, Manufacturer, Stock-Raiser and Professional Man is absolutely unequaled. Space judiciously employed in its columns is always remunerative. By recent purchase it now combines: The *Dixie Farmer*, Atlanta, Ga.; the *Plantation*, Montgomery, Ala.; the *Rural Sun*, Nashville, Tenn.; the *Southern Farmer's Monthly*, Savannah, Ga.; *Southern World*, Atlanta, Ga.; the *Phœnix Agriculturist*, Marietta, Ga., and unites the patrons of these with its own large list of subscribers. The press and people all testify to its great merits as a medium for controlling Southern trade. Subscription, one year in advance, postage paid, $1 50. Sample copies sent free. Advertisements: per line, 30¢. We go to press the 25th of each month preceding our date.

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On M. and O. R. R., 33 miles north of Mobile. Only 6½ hours from New Orleans.

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Special rates to families.

Apply to J. G. MICHAEL.

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Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.
It enables the eyelids to move as freely as ever.
It restores the functions of the lear passages.
It prevents the eyelashes from turning within, causing inflammation.
It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.
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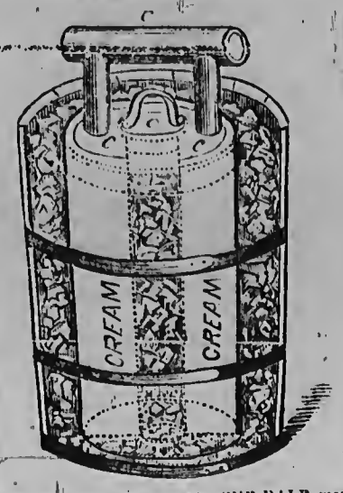
Original Automatic Ice Cream Freezer
Saves Time, Labor and Ice.



In its construction we gain ONE-HALF more freezing capacity over the old style of crank and paddle, besides the labor of turning and repacking. The tight-fitting covers—C—preventing any possibility of the salt or water mixing with the cream, besides avoiding (as in other freezers) the labor of unpacking the whole bucket, when an examination of the cream is desired. In our freezers, access to the cream is at all times convenient, by simply removing the cover, C, without any way disturbing the ice or freezer.

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DRY GOODS
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Makes Five Gallons of a delicious, sparkling temperance beverage. Strengthens and purifies the blood. Its purity and merits guaranteed to all. Sold by druggists and storekeepers everywhere.

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—20,000—

Is the Number of Subscribers That Should Be Reported

to the Next Conferences.

WORK FOR THESE FIGURES!

HUGH JAMIESON, Jr., Publisher.

Weekly Market Review.

(For Week Ending June 21, 1887.)

COTTON.

Low ordinary	8 7-16	@ — —
Ordinary	8 15-16	— —
Good ordinary	9 11-16	— —
Low middling	10 5-16	— —
Middling	10 11-16	— —
Good middling	10 15-16	— —
Middling fair	11 5-16	— —
Fair	11 7/8	— —
Galveston middling	10 9-16	— —
Mobile middling	10 3/4	— —
St. Louis middling	10 7/8	— —

SUGAR.

Inferior	— —	— —
Common	4 1/4	4 3/8
Good common	4 1/2	4 3/8
Fair	4 1/2	4 3/4
Good fair	5 1/4	— —
Fully fair	5 1/4	— —
Prime	4 7/8	5
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	— —	5 1/8
Choice yellow	5 7/8	— —
Gray White	— —	— —
Choice whites	— —	— —
Stm. Grain	— —	5 7/8

MOLASSES.

Syrup, Open Kettle	— —	— —
Fair	22	25
Strictly Prime	— —	— —
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	— —
Good	4 5/8	4 3/4
Fair	— —	4 1/2
Ordinary	4 1/4	4 3/8
Common	4	4 1/8
No. 2	3	— —
Rough	3 75	4 25

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 25	5 30
Extra fancy	4 75	4 85
Winter wheat patents	5 12 1/2	5 25
Choice	3 65	3 85
Fancy	4 00	4 10
Extra Fancy	4 30	4 35

CORN PRODUCTS.

Cream meal	2 50	— —
Corn meal	2 27 1/2	2 30
Grits	2 55	2 60
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	— —	55
Yellow	— —	51
Mixed	49	— —
OATS:		
Western	36	— —
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	17 00	18 00
Prime	15 00	16 00

PROVISIONS.

PORK:		
Mess (Standard)	16 00	— —
Prime Mess	15 25	15 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11 1/2	— —
Shoulders	6 3/8	6 3/4
Sides, long clear	8 1/2	— —
Sides, short rib	8 1/2	— —
HAMS:		
Sugar-cured	11 1/2	12
DRY SALT MEAT:		
Shoulders	— —	6
Sides, long clear	— —	7 85
Sides, short rib	— —	— —

GROCERIES.

COFFEE:		
Prime	— —	21
Fair	— —	20
Common	— —	19
BUTTER:		
Western Creamery	21	— —
Western Dairy	16	17
Common	— —	— —
LARD:		
Refined	6 1/2	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	10	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 50
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	—.—
POTATOES:		
Louisiana	3 50	4 00
Western	— —	— —
KROUT:		
Western, ₱ bbl	— —	5 00
ONIONS:		
Louisiana	1 75	2 00
Western	— —	— —

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 1/4	7 1/2
2 lb	8	8 1/4
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 02 1/2	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	9	— —
Southern	9	— —
WOOL:		
Lake, per lb	— —	27 1/2
Louisiana	26	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	9
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

News Summary.

JUNE 14.

Ex-Secretary W. E. Chandler was elected United States Senator from New Hampshire.——The Supreme Court of Louisiana met at Monroe.——The Louisiana Press Convention met at Lake Charles.——The Chicago wheat clique were driven to the wall, and a heavy decline in prices created a panic on the Board of Trade. July fell 10 1/2 cents, and June 20 cents. Three grain houses in Milwaukee engulfed in the crash. Several Chicago firms caught.——The Saturday Review says: "The American Exposition may be considered remarkable, as it has received no assistance from the government of the United States; yet it bids fair to prosper and take a place among the great exhibitions at South Kensington."——M. Ristico, the new premier of Servia, is a strong pro-Russian sympathizer. His elevation is considered a check to Austria and a gain to Russia in the Balkans.——A terrible hail-storm in the Balkans ruined the crops and destroyed many lives.

JUNE 15.

The jubilee festivities began in London.——The evictions at Bodyke were finished to-day. The tenants are in the direst poverty.——A small force of Cuban soldiers had a fight with the band of Chalgo Ronuro, killing that famous bandit.——The Queen, in commemoration of her jubilee, will grant amnesty to all military and naval prisoners convicted of minor offenses.——Attorney General Garland issued an order fixing the compensation of assistant district attorneys employed at fixed salaries, for the fiscal year beginning July 1 next, at the rate of 20 per cent. less than now paid.

JUNE 16.

Reports from Hawaii are to the effect that an uprising of the Chinese is imminent; the royal palace is fortified and prepared for a siege, and that the king is constantly attended by his bodyguard.——A fever, called the Sardinian, and said to be somewhat similar to yellow fever, is epidemic at Guaymas, Mexico. A late arrival from there, at Nogales, Arizona, says he noted as many as twelve funerals in one day.——Emperor William is better.——Three more cases of fever at Key West.

JUNE 17.

In the House of Commons when the hour for voting on the Crimes Bill arrived the Parnellites arose and left the House, refusing to vote.——James G. Blaine and family reached London.——The Kings of Greece and Denmark arrived in London to participate in jubilee celebrations.——On his arrival at Queenstown Editor O'Brien received an ovation.——The Hawaiian consul general at London denies the stories of a revolt against the King of Hawaii.——The steamer Champlain, of the North Michigan Line, burned on Lake Michigan at midnight. The rapid progress of the flames forced the passengers to leap in the lake. Many lives lost and a number of persons unaccounted for.

JUNE 18.

The guests are gathering in London for the jubilee celebration. The Marquis of Salisbury, at the Queen's command, has requested Mr. Phelps, United States Minister, to attend the palace on Monday to deliver President Cleveland's jubilee congratulation.——The French Chamber of Deputies has passed the clause of the Army Bill, making it the duty of every Frenchman to perform military duty.——The floods in Hungary are subsiding. Fifteen hundred farmers are totally ruined, and the entire damage is estimated at $5,000,000.——While a party of 250 persons were crossing the Dambe river, near Paks, the boat was caught in a hurricane and capsized. Only a few of the party were saved. Over 100 bodies have been recovered.——Another train robbery on the Southern Pacific road near San Antonio.

JUNE 19.

A riot occurred during a jubilee celebration at Liverpool between a party of Orangemen and a crowd of socialists.——The Superior Council of War has approved Gen. Ferrons' army forms.——Emperor William is improving slowly.——Three new cases of fever and three deaths at Key West during the last twenty-four hours.——It is universally conceded that President Cleveland will tender to Secretary Lamar the vacant seat on the Supreme Bench, and that it will be accepted. Senator Pugh will probably be his successor.

JUNE 20.

Later particulars show that the recent ferry accident at Paks, on the Danube, was much worse than was at first reported. The boat was fearfully overloaded, having 400 persons on board. It is stated that the boatmen were intoxicated. It is thought 300 were drowned.——Earthquakes were felt in Smyrna and the Island of Scio.——Minister Phelps waited on Queen Victoria and presented President Cleveland's letter of congratulation. The Crown Prince of Germany is in London attending the jubilee celebration.——The governor of West Virginia has issued a certificate of election to the United States Senate to Mr. Faulkner.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

The local day train over the Mississippi Valley Route has been renewed. We hope soon to report that the local mails will be sent out on this train. Arrangements have been perfected by the management for through trains to Kansas City, and all northwestern points of importance. The transfer is made at Memphis with dispatch.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post-paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
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Prophylaxile in Sickness.

"Typhoid Fever has broken out here again, but wherever Darbys Prophylactic Fluid has been freely used there has been no fever."—M. B. LANCASTER, P. M., Ed. Central Alabamian.

"The Fluid is not merely a deodorizer, but a disinfectant—a destroyer of the disease germs in an atmosphere which can not be breathed without danger."—NEW YORK EVENING POST.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
Publisher.

For Rickets, Marasmus, and Wasting Disorders of Children,

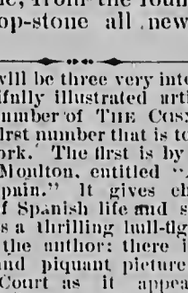
Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequaled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

Conversion is no repairing of the old building; but it takes all down and erects a new structure. The sincere Christian is quite a new fabric, from the foundation to the top-stone all new.—Alleine.

THERE will be three very interesting and beautifully illustrated articles in the July number of THE COSMOPOLITAN, the first number that is to appear in New York. The first is by Louise Chandler Moulton, entitled "A Lazy Tour in Spain." It gives charming glimpses of Spanish life and scenery; it describes a thrilling bull-fight witnessed by the author: there is also a lively and piquant picture of the Spanish Court as it appeared at this entertainment. Charles C. Welman has a beautifully illustrated article on "Monte Carlo: Its Games and Gamesters." He spent several weeks at this well-known place and had unsurpassed opportunities for making himself familiar with all its attractive as well as unattractive phases. His description of the games is lucid, and his account of the people that he saw at the tables bright and interesting. Mr. F. G. Carpenter's illustrated article on Royal Signatures will be read with much interest. The new address of THE COSMOPOLITAN is 29 Park Row.

I distinguish a man that is absent because he thinks of something else, from him that is absent because he thinks of nothing.—Addison.

ROYAL



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ROYAL BAKING POWDER CO., New York.

CAMP MEETINGS.

The regular annual camp meeting for 1887 on Seashore Camp Ground will commence on the second Wednesday (thirteenth), July, 1887.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds. Several distinguished preachers invited from a distance will be in attendance and will conduct the services of the meeting, and a large gathering is expected. A very general expression having been made to continue the meeting for a longer session than usual, it has been determined to extend the time of the services of the camp meeting to two weeks.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on.

For further information address any of the trustees, namely: J. H. Lakin, Montgomery, Ala.; W. Otis, W. J. Heerin, R. E. Jones, Mobile, Ala.; J. A. Flowers, Rolling, Ala.; Dr. E. F. Griffin, Moss Point; J. P. Carter, Hattiesburg, Miss.; W. H. Foster, E. P. Mackie, J. H. Campman, R. O. L. Rayne, T. J. Carver, H. Jamieson, Jr., P. Werlein, H. Haag, New Orleans, La.; or H. E. Price, the keeper of the camp ground, near Biloxi, Miss.

Round-trip rates, over Louisville and Nashville road, from Athens, Ala., $10 25; Birmingham, $9 25; Montgomery, $6 50; Greenville, $5 90; Evergreen, $4 80; Pollard, $3 50; Bay Minette, $2 90; and all stations between these points at corresponding rates. Tickets will be on sale from July 11 to 23. Mobile, $2; St. Elmo, $1 70; Grand Bay, $1 50; Scranton, 90 cents; Pass Christian, 80 cents; Bay St. Louis, $1; New Orleans, $2 50. Tickets on sale from July 12 to 27; good to return to July 31.

The rates for the round trip over the Illinois Central from all stations as far north as Canton will be four cents per mile. Tickets on sale July 12 to 21, and limited to July 31.

The rates over the Mobile and Ohio from all stations as far north as Corinth will be four cents per mile for the round trip. Tickets on sale from the eleventh to the twenty-third; good to return to thirty-first.

The public are invited to attend.

W. H. FOSTER, Pres.

HUGH JAMIESON, JR., Sec.
NEW ORLEANS, May 16, 1887.

The second annual camp meeting for 1887 on Sam Jones Camp Ground will commence on the last Friday, August 26, 1887. The camp ground is beautifully situated, surrounded by mountainous scenery, and as fine ice cold springs as ever sought its level. The ground is situated on the L., N. O. & T. R. R.—commonly called Valley Route—146 miles from New Orleans, and ninety miles from Vicksburg; and the hotel and tabernacle are within a stone's throw of the railroad. All ministers of the gospel friendly to camp meetings are invited. The meeting will be continued ten or twelve days. The accommodations are large, and large additions will be made, and the accommodations will be sufficient for all who may come. Reduced rates of fare will be published later.

For further information address any of the trustees, namely: J. F. Cassels, Dr. J. R. Willingham, A. J. Roberts, W. G. Longmire or J. K. Cobb, Gloster, Miss.

The public are invited to attend.

A. J. ROBERTS, Pres.
J. F. CASSELS, Sec.

The sixteenth annual camp meeting for 1887 of Hemingford Camp Ground, near Crystal Springs, Copiah county, Miss., will begin on Thursday night, July 28, 1887, and continue eight days. This camp ground is situated on the Illinois Central railroad, 158 miles from New Orleans, and twenty-six miles from Jackson, Miss.

Ample accommodations will be made on reasonable terms for all visitors.

The ticket system will be preserved.

Reduced rates on the railroads are being secured.

All ministers friendly to camp meetings, with the public, are invited to attend.

J. W. M'NEIL, Sec.
MAY 30, 1887.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—THIRD ROUND.

Durant and Lexington, at Durant	June	24
West circuit, at Bowling Green		25, 26
Sallis circuit, at Sallis	July	2, 3
Carrollton and Greenwood, at Carrol'n.		9, 10
Valden, at Columbiana		16, 17
Sidon, at Holbrook		23, 24
Black Hawk, at Sweetwater		30, 31
Winona circuit, at Bethlehem	Aug.	5
Winona station		6, 7
Newtonville, at Smyrna		13, 14
Newport, at Shrock's		20, 21
McCool, at Chapel Hill		24
Ethel, at Tabernacle		27, 28
Ebenezer circuit, at Ebenezer	Sept.	3, 4
Belzoni		8
Zilpha circuit, at North Mt.		10, 11

The Winona District Conference will convene at Sallis station, July 1, 1887.

R. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs	June	25, 26
Holly Springs circuit	July	2, 3
Early Grove		9, 10
Olive Branch		16, 17
Marshall		23, 24
Cornersville*		30, 31
Snow Creek	Aug.	6, 7
Ashland		6, 7
Pine Mountain		13, 14
Hickory Flat		20, 21
Shelby Creek	(Tuesday)	23
Emory		27, 28

*Time and place of District Conference.

JNO. BARCROFT, P. E.

CORINTH DIST.—THIRD ROUND.

Baldwyn circuit	June	25, 26
Pleasant Ridge circuit	July	9, 10
Iuka circuit		16, 17
Iuka station		23, 24
Harmony circuit		30, 31
Corinth circuit	Aug.	6, 7
Corinth station		13, 14
Kossuth circuit		20, 21
Blackland circuit		24
Marietta circuit		26
Jonesboro' circuit		27, 28
Ripley and New Albany station	Sept.	3, 4
Ripley circuit		10, 11
New Albany circuit		17, 18

District Conference will convene at New Albany, July 1-3.

J. B. STONE, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville circuit	June	25, 26
Starkville station	July	2, 3
Tibbee circuit		9, 10
Crawford circuit	(Monday)	11
West Point station		16, 17
Brooksville circuit	(Friday)	22
Hebron		23, 24
Salem		30, 31
Sinquelak	(Monday)	Aug. 1
Columbus station		6, 7
Macon station		13, 14
Columbus circuit		20, 21
Tanpico circuit		27, 28
Sturges circuit		Sept. 3, 4

The Columbus District Sunday-school Conference and District Conference will be held at West Point, July 14-17.

E. G. PORTER, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Whittington, at Poplar Head	June	22, 23
Vancleve, at Mt. Zion		25, 26
Americus, at Big Point	July	2, 3
Hattiesburg, at Eastabuchia		8, 9
Seashore Camp Ground		13-21
Ocean Springs, at Handsboro		23, 24
Scranton, at Orange Grove		28, 29
Moss Point, at Moss Point		30, 31
Seashore, at Long Beach	Aug.	5
Pearlington, at Pearlington		6, 7
Covington		13, 14
Columbia, at Byrd's Chapel		20, 21
Bethel, at Ocohay		27, 28
Mt. Carmel, at Williamsburg	Sept.	3, 4

T. S. WEST, P. E.

VICKSBURG DIST.—THIRD ROUND.

Hermanville	June	25, 26
Port Gibson		26, 27
Smallower	July	2, 3
Natchez, Jefferson Street		9, 10
Natchez, Wesley Chapel		9, 10
Kingston		11, 12
Cayuga		16, 17
Rodney		23, 24
Fayette		30, 31
Saregta	Aug.	6, 7
Meadville		13, 14
Hamburg		15, 16
Skipwith's		20, 21
Rovina		27, 28

The Vicksburg District Conference will meet at Fayette, at 9 A. M., July 27, 1887.

W. L. C. BENNETT, P. E.

WOODVILLE DIST.—THIRD ROUND.

Pipkin, at Pipkin	June	25
Amite, at Woodland		26
Jackson, La., at Salem	July	2, 3
East Feliciana, at Pine Grove		9
Clinton, La		10, 11
Livingston, at Live Oak		16, 17
Amite City, at Hyde's		23, 24

J. A. B. JONES, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Indian Bayou	June	25, 26
Washington	July	2, 3
New Iberia		9, 10
Plaquemine Brulee		23, 24
Opelousas		30, 31
Lake Charles	Aug.	7
Sulphur Mine		14
German Mission		14, 15

S. S. KEENER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Moreau Street	June	26
Louisiana Avenue	July	3
Carrollton and Parker Chapel, at P. Ch.		10
Seashore Camp Ground		13-14
Plaquemine and Donaldsville, at D'ville		27

JOHN T. SAWYER, P. E.

HOMER DIST.—SECOND ROUND.

Summerfield, at Shiloh	June	25, 26
Farmerville, at Farmerville	July	2, 3
Haynesville, at White Hall		9, 10
Tulip, at Salem		16, 17
Brushwood		23, 24
Homer, at Homer		26, 27
Ruggold	Aug.	6, 7
Indian Village		13, 14
Downsville		20, 21
Sparta and Saline		27, 28

The District Conference will convene at Homer July 27-31.

ROBERT HANDLE, P. E.

ADVERTISEMENTS.

BEAUVOIR, MISS., Aug. 4, 1886.

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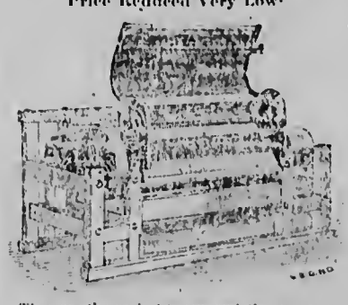

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Christian Advocate.

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The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

A SEA-SHORE SERMON.

The tide rolls up—the rippling, sunny tide;
The tossing waves throw diamonds to the sun;
They laugh about the gray old rocks, and fill
The air with breezy vigor as they run.

The tide rolls out; the clouds hang dark and chill,
And sadness creeps along the sea and shore;
The dripping rocks stand silent and alone,
Like solemn ghosts of days that are no more.

O life! How sweet thou art when tides flow in!
When skies are bright, and health is in the ale;
When sunny waves cover the weary sands,
And radiant hope laughs gaily at despair!

Yet sure as life there comes the ebbing tide,
When joy and hope flow backward from the shore,
And dreary wastes, and dull and solemn ghosts,
Come in the place of the bright days of yore.

O weary heart, look upward to that shore
Where hope is lost in sight that's never dim;
There only is assurance, rest and peace,
For there forever does the tide flow in.

—Selected.

On the Train.

BY MRS. L. CRARY SAYLER.

A telegram received at ten A. M., May 28, calling the writer to the bedside of a sick daughter, rendered it necessary to make a trip to New Orleans, and thence to the Mississippi Valley, on the Louisville, New Orleans and Texas railroad. Night, with her sable curtain, as if in sympathy to the sad traveler, shut out the sights along the road, and "nature's sweet restorer" banished care awhile from the mind. Sleep is a blessing, even such as one gets on a lightning railroad train. After asking God to let his "everlasting arms be around about me," and feeling that I was as near heaven there as at home, I was consoled enough to close my eyes and rest, knowing that he that neither sleepeth or slumbereth was keeping watch. Only twice did I remember of realizing the situation. When upon awaking the third time, and, looking out the window, I saw the "dawn on the hills was misty and gray," and I was soon *en rapport* with the strange sights to be seen, I seemed to have found the place where the "wilderness blossomed as the rose, and the hills skipped like rams." As far as the eye could reach on either side there were hills and vales, and fields teeming with the promise of a bountiful harvest. I could scarcely decide, in the hasty glimpse I had of the fertility of this wondrous soil, which was king—corn or cotton. The scenes that came and vanished like a dream were soothing, even to a troubled heart. On the steep hill-sides, where one could scarcely believe that a man could stand or walk, were the marks of where the plow had been, and the green blades of the golden grain were waving, or the branches of the graceful cotton were spreading, showing that there, too, the mule, the horse, or the oxen, man's faithful allies, had cast up the furrow and wound around those slippery places, that the earth might yield its treasures for the good of man. "O, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

At the stations all was life and bustle. It being Sunday morning, "our brothers and sisters in black" were on the go also, and their sunshiny faces bespoke the peace within. Their happiness in being able to dress and travel like their pale-faced neighbors is transparent, if their skin is opaque. They rejoice and enjoy their liberty; and one, at least, of their fellow-travelers "rejoiced with those that rejoice." Very likely they thank God for the privilege of Sunday travel, for not many of them can go at other times; and how can even Christians that deplore Sunday travel wait for Monday to come when "delays are dangerous?"—when waiting over a day might make one too late to receive the last sad, loving look, or farewell of some loved one dying away from the home-fold? But he who is "touched with our infirmities and afflictions" was good to us, and our loved one was spared to us in answer to prayers in her behalf:

A lady, with two little children, that boarded the train forty miles below Vicksburg, was so chatty and pleasant we struck up quite an acquaintance. Her name was Reed, and her husband was a relative of Bro. Railway Jones, of Vicksburg, late of Moss Point, Miss. He was a great preacher, and Bro. Mounger (also a relative, I understood) was likewise. She was a Methodist, and so we were sisters. When told of the occasion of my Sunday traveling, and the unceasing prayers that went up from my heart, she said, "God would surely hear and answer such prayers as those, and spare the loved one." When Vicksburg was in sight, we two, that never saw or heard each other before, parted as old friends, each asking blessings on the other, knowing that our paths would meet again some time at the beautiful gate.

Vicksburg! How many memories came trooping up in our mind's eye at the sight of that place. Vicksburg! There rolled the old "Father of Waters." There stood the high hills covered with massive brick buildings. The same steep streets that look almost formidable to one just from the level pine lands of Louisiana. Vicksburg!—yes, that was the place that my youthful feet first trod the green-sward of this "Sunny Southland." There from the beautiful floating palace, the staunch "Eldorado," I, with my father, mother and two brothers, landed in the years agone. Leaving the ice and snow in our Northern home, we took up our abode among the roses and lilies and warm hearts of this delightsome Southland. Father, mother and two brothers have crossed over the river to the shining shore, and, after many days and many wanderings from Texas to Florida, through and around the intervening States, here I was back at the same place alone. No, not alone, for

"Jesus has begun with me, and he still is with me;
And he says he will go with me to the end."

Vicksburg! While waiting at the depot on the continuous travel-car, I could imagine how it looked at that memorable siege, when those stubborn gunboats refused to go, and the watchword was, "Fight it out on this line, if it takes all summer." My heart sickened at the thought of what I had heard, known and read of those "times that tried men's (and women's) souls," and I fain would have blotted this page from memory's book; but I could not. The annals on that dark page were too real to be forgotten entirely, for in that memorable struggle one brother was chaplain in the Northern army, and one a soldier in the army of his adopted country. There they met each other, and neither knew it; but were spared to learn it after the "conquered banner" was furled for aye. When will nations learn the art of peace?

Right here in this beautiful valley is a good place to begin to make "plowshares of swords." From what I have heard of this wonderful soil, one might think they could use the swords without the "beating" process, for I was told that one man raised a crop of cotton with no implement but an ax. He chopped a hole, and planted cotton the first year, and made a good crop.

It is really wonderful to see corn and cotton growing finely where a few months ago the big trees and the cane held undisputed possession. These fertile vales are fast being reclaimed from the wilds of nature. Here, indeed, one has only to "tickle the earth with a hoe, and it will laugh with a harvest." And here also, as Bishop Keener used to say, is "a good place to stop."

ANGUILLA, Miss., June 17, 1887.

Letter from Japan.

MR. EDITOR: I have only time to write you a few lines. I have just returned home after an absence of nearly a month, every day of which has been full of work. On the eighth of May I baptized twelve persons in Hiroshima, and organized a Methodist Church of fourteen members the same day in that city. On the twelfth I baptized one person—a widow lady in Iwakenin, thirty miles from Hiroshima; and twenty miles further we met with great encouragement. A week before that an urgent call came to us from Shonbara, up in the mountains, in a northeasterly direction from Hiroshima, imploring us to come and preach the gospel to them. And then another call from the same people, a Macedonian cry to come and help them. I wrote them to say I would try and be with them on May 17. We left Hiroshima on the sixteenth. Twenty miles from there we began to ascend the mountain until we were about two thousand feet above the level of the sea—a beautiful road and a wonderful piece of engineering. We continued in this good road for forty-four miles. There we stopped for the night. On the seventeenth we left the main highway, and the road became more rugged; and, after traveling eleven miles, we reached the town of Shonbara. Mr. Nokayama was on the lookout for us, and gave us a hearty welcome. He took us to his room until he could secure a hotel for us. In his room we found the Bible, tracts, etc., and every evidence that these good people were studying the Bible. Soon a young lady of sixteen came in, bowed to us, made tea for us, and then began to converse very pleasantly and intelligently. She was the daughter of the landlady, and I learned afterwards the daughter had been baptized by the Roman Catholics in Hiroshima. She had been studying the Bible with others, and was deeply interested to know the truth. After moving to our hotel the people began to come in until our two large rooms were full. I talked to them, and preached to them all that afternoon and until near ten o'clock at night. The audience became so large I had to request them to move to the lower rooms lest the upper rooms might give way. We had some three hundred persons present. The prominent men of the village were present, and the three trustees of the school were also present. That afternoon I learned the history of this work. Mr. Motsura, one of the teachers, heard the gospel in Hiroshima in January last; returned to his home and began to read the Word of God in his family. Mr. Nokayama had also heard the gospel in Osaka, and he, too, was reading the Bible. As soon as he heard of Motsura's reading the Bible, he went to him, and said: "Let us read the Bible together." They did so, and others were added to their number. They met Wednesday and Sunday evenings to read and pray together, until there were about twenty persons. Then came this Macedonian cry to "come and help us." Seventeen persons have handed me their names as candidates for baptism. Mr. Motsura and his whole family, seven in all, and one young lady with them, will become Christians. Thank God for directing us to these people! The young lady and her mother have also given their names; the president of the school, and the two teachers, Mr. Nokayama and Mr. Motsura, and some of the pupils who read English remarkably well. The trustees have decided to make the Bible a text-book in their school, and I have great hopes that in two or three years this whole village of three thousand persons will become Christians. They told me there were but two Buddhist priests in the town, and that their religion was about dead, and the people were about ready to receive Christianity. They want Bibles; they ask us to send them Bibles, and I have promised to do so.

On returning to Kobe I addressed our native congregation here, and gave them an account of this wonderful work, and then asked, "Who will send them a Bible?" In less than five minutes I had a promise of twenty-five Bibles from them, and some of them are not Christians, but on probation. And now another call comes from the lower end of the island of Shikoku; a Macedonian cry to come and give them the light of the gospel. I will quote from the letter sent us. A lawyer writes: "I am anxious to know more of the Christian faith, and I spoke to Mr. Nashimura about it, and he, too, is anxious to know all about the Christian faith, and wants to propagate the doctrine. My wife and daughter are Christians, and I want to be a Christian." Below I give Mr. Nashimura's letter in part. He writes to this lawyer, a native. He says:

"I am glad I called on you some days since to talk on the subject of Christianity. This place where we live is quite out of the way, and difficult of access, and I feel sorry for the people. I am not a native of this place, but now, that I see the circumstances by which the people are surrounded, I am determined to do what I can to get the Bible, and introduce it in my school and among the people. I am not a Christian; but I hope sooner or later to be one. I think it is only Christianity which can make the heart pure. At the present time, when everything is advancing, we can not postpone this any longer. I wish you would get a foreign teacher to come at once, and teach us and establish a church in our midst. There is one thing I am sorry about, and that is, I am not able to pay the expenses of a missionary to come to us. If he will come and preach the gospel here, much good will be the result. I will myself at once become a Christian, and I will work with all the power of my body and soul to help others to be Christians. I have over one hundred pupils, and it may be they will become Christians. I will help them. If the missionary will establish a church here, the people will at once know what the Christian faith is. If we can see that day, we shall not be sorry that our place is out of the way, for we shall have the light of the gospel, which will be the highest point of civilization. If the missionary will come, I will tell him all. I am so anxious to have him come once or twice a month to preach the gospel and give us light. Have him come as quickly as possible, for we need the light which the gospel brings."

Since then a telegram has come, asking us, "When are you coming?"

Now, dear brother, shall we deny them the gospel? Brethren of the Mississippi and Louisiana Conferences, shall these people, who are stretching out their hands to us, have the gospel? Shall we refuse to give it to them? Let the whole church answer this question, and may God help them to answer it. Send us the men; send us Bibles; send us the money. Here is the Macedonian cry for help. I leave to-night to go to them. I can not stay at home when these starving souls are hungering for the bread of life and stretching their hands imploring help from Christians. Pray for us. God is with us; Idessed be his name! The telegraphic wires in Japan are flashing these calls from one end of the land to the other. Pray for us.

Your brother in Christ,

J. W. LAMBUTH.

THE LATEST FROM JAPAN.

MR. EDITOR: I had not been at home more than two days when we had an urgent call from a people at the lower end of the large island of Shikoku, to come and preach the gospel to them. I left here on May 24 to visit them, and had a hearty welcome from them, and met with much encouragement. I received the names of twenty-eight persons who want to be Christians, and are reading the Bible. I addressed on the last evening an audience of one thousand persons, old and young, men and women. I have not time to give you the particulars, as the mail leaves in a few minutes; but I will write you at length before long. I returned yesterday.

Now, my dear brother, how much joy it would give me to know the three Conferences which support your paper would at once send us a missionary for Japan. Can not a thousand subscribers add a dollar to their subscriptions, and send us a man at once? Help us. Help these people. They are crying to us to give them the gospel, and they are calling to the church in Christian lands to help them. Pray for us. Help us at once. Help us all you can for thirteen years, and we ask for no more. More soon.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, June 1, 1887.

Reminiscences of My Early Itinerant Life Resumed.

At the request of Sister Galloway, wife of Bishop Galloway and granddaughter of my old friend, Daniel Willis, I resume these reminiscences for the sake of valued friends who kindly appreciate them, and hoping from my own experience to say something for the benefit and comfort of young ministers who are struggling with the fearful responsibilities and overwhelming convictions of the ministerial calling. The first years of my ministry were characterized by these convictions of responsibility and inadequacy to meet them as strongly as ever was felt by any minister. As has been previously stated, the first year of my itinerant life was on the Port Gibson and Grand Gulf charge, in my native county (Claiborne), Mississippi Conference. Connected with the two chief appointments, Port Gibson and Grand Gulf, were several country appointments. Among these was one called Salem, in the neighborhood of Mrs. Sally Barnes, Daniel Willis and Benjamin Humphreys. I wish to speak more particularly of these persons to whom I have previously alluded, which I will premise by saying that in our country appointments we frequently have more intelligence and character than in the town appointments, and yet the young minister has less dread and more courage to preach in the country than in the town. He has more sympathy, less hypercriticism, and receives more encouragement and forbearance in his ministrations under the great burdens of the work. Had it not been for this consideration, this scribe would have never survived the responsibilities of this charge. He would have fallen by the way this first year of his itinerant life.

Among the number of beloved friends who have cheered the heart and given inspiration to the sinking spirits of this shrinking and excessively timid minister, no one in all my ministerial life has given more aid and comfort than Mrs. Sally Barnes, the widow of John A. Barnes, a wealthy planter, a legislator popular among his neighbors, and wielding a fine influence in Church and State. His widow, my beloved friend, one of the best of my life, was no ordinary woman; intelligent, discriminating in her judgment of character, of noble family, the sister of Gov. and Gen. Humphreys, deeply pious, the warm friend of our ministers. Her home was the abode of hospitality, where our leading ministers—Winans, Drake, Burruss, Lane, J. H. Jones, and others—and the young ministers felt that they had a friend and wise counselor. She was, indeed, a mother to me. Her memory is precious. She was a widow, indeed, after the highest apostolic model. True to her first love, she lived and died a widow, and has joined her beloved husband in the heaven of the blessed. I will recite here a rare case of family affection, illustrative of wise maternal government in the family circle. Her stepson, Thomas, never knew until he was grown that she was not his own mother; and the knowledge, when communicated, gave him real grief.

Daniel Willis, one of my stewards of this charge, was a man of sterling worth, a true friend of the minister, faithful in the discharge of the trust of the church, stern in his allegiance to his convictions of duty as a member of the church and a citizen. Happily married in a lovely and amiable family, his house was the home of the itinerant. He was a Methodist of the old stamp. He did not believe in, nor could he tolerate any new departures from the old landmarks. When choir singing and instrumental music were introduced into our town churches, I have known him deliberately to walk out. It is yet a mooted question whether this substitution of music for our old-fashioned hearty Methodist singing has been for the greatest good and spirituality of our people in their religious worship. I will recite in conclusion an instance of the strength of the convictions and patriotic feelings of this firm man of principle. When the Yankee army took Grand Gulf, in this neighborhood, and were converting their deteriorated greenbacks into gold, in the purchase of cotton, they proposed to purchase his. But not a bale could they purchase. All would have been sacrificed by this incorruptible patriot.

H. M. BOOTH.

Program.

The Meridian District Conference will be held at Heidelberg, July 28-31.

The Sunday-school Conference will be held on Saturday, July 30, 8 to 12 A. M.

The District Conference will meet Thursday, July 28, at 9 A. M. The opening sermon will be delivered by Rev. R. Selby, Thursday, 11 A. M. At 7:30 P. M., Rev. W. C. Black, D. D., will deliver a sermon on Church Extension.

Friday, 11 A. M.—Report on Church Literature, followed by address on the subject.

Saturday, 8 A. M.—Sunday-school Conference: reports of Sunday-schools by pastors and Sunday-school workers, followed by addresses, according to the following programme:

1. On the duties of teachers, and the importance of personal piety in them. Rev. E. F. Edgar, S. S. Cope.

2. The paramount object of Sunday-schools is the salvation of souls. Rev. H. P. Lewis, T. Y. Blanks.

3. Importance of prayer in Sunday-school work. Rev. D. C. Langford, L. P. Brown.

4. The Bible and the Catechism in the Sunday-school. Revs. L. Carley, W. G. Backus. 11 A. M.—Sermon to children by Rev. J. A. Godfrey.

Saturday, 7:30 P. M.—The missionary cause will be discussed.

All Sunday-school workers invited to seats in Sunday-school Conference.

R. D. NORSWORTHY, P. E.

There is no better test of men's progress than this advancing power to do without the things which used to be essential to their lives. As we climb a high mountain, we must keep our footing strong upon one ledge until we have fastened ourselves strongly on the next. Then we may let the lower foothold go. The lives of men who have been always growing are strewed along their whole course with the things which they have learned to do without.—Phillips Brooks.

Christian Advocate.

THURSDAY, JUNE 30, 1887.

IN SUMMER-TIME.

BY REV. JOSEPH MOUNTAIN.

I love to walk in quiet ways
As Jesus did when here below;
I love to think that even now
A-field with me he cares to go.

I hear his voice in every breeze,
I feel his breath upon my brow,
He is not very far away
Where, in his name, my head I bow.

I see him in the brook's glad smile,
I hear him in the songs of birds,
And o'er my heart, like sunshine, falls
His ne'er-to-be-forgotten words.

And while my heart sings joyful praise
I hear a rippling in the grass,
And know that even as I wait
I've heard his silent footsteps pass.

Dear Lord, I give thee hearty thanks
For building me this leafy wood,
And coming from thine own bright home
To bless me in my solitude.

I thank thee thou didst not forget,
When coming from that sunny clime,
To bring and leave, dear Lord, with me,
These golden days of summer-time.

The Sunday-School Lesson for July 10, 1887.

BY C. G. ANDREWS, D. D.

THE FLIGHT INTO EGYPT.

Matthew ii, 13-23.

GOLDEN TEXT: "*He delivered me, because he delighted in me.*"—Psalms xviii, 19.

The experiences of the blessed Savior from the very moment of his birth, and scarcely without any cessation, even to the time of his cruel death upon the cross, were full of danger and persecution. There was no room for him to be born in the inn. His lowly parents were turned into a stable to seek shelter for the night. It was in such a place that the Monarch of the universe, the Savior of men, submitted to be made flesh and to dwell among men. Scarcely had his birth been heralded, and before the locality had been made known, a crafty, unprincipled prince began to plan his destruction. In the whole land of Judea, which he came to save, there was no place of safety. In the risks she ran as she took the Holy Child around, Mary began already to feel the piercing of the sword through her own soul, because of the advent of this Prince of Peace, of whom the seeming contradiction has been spoken, He "came not to send peace on earth, but a sword." Thus early she began to realize the reception which this mysterious Child of hers was to meet with in the world. A Child, yet a King; the Creator of the world, yet without a place to lay his head; the victim of an ignominious and bloody death, yet bringing life and immortality to light through the gospel; the wise men bringing gifts unto him; the kings of the earth seeking to destroy him; the pious and devout of all nations worshiping him as God; the wicked exclaiming: "Away with him, away with him; crucify him, crucify him."

FROM BETHLEHEM TO EGYPT.

Verse 13. "And when they were departed." The wise men. Their visit to the infant Savior had been in every way satisfactory. They had been convinced of his divinity. They had worshiped him and had presented offerings expressive of homage and adoration. Being warned of God not to report to Herod, they went out another way. "The angel of the Lord appeareth to Joseph in a dream." Angel means messenger. This is probably the same mentioned in verse 19. The guardian care of this angel is a fulfillment of the prophecies: "The angel of the Lord encampeth round about them that fear him;" "For he shall give his angels charge concerning thee to keep thee in all thy ways." "Flee into Egypt." Once Egypt was a land of bondage; now it becomes a refuge. It was a Roman province, not far from Bethlehem, and away from Herod's jurisdiction. Other Jews had fled thither to enjoy civil and religious freedom. "Till I bring thee word." The attention and care of the angel were to be unremitting, that no harm might befall the holy child, Jesus.

14. "Took the young child by night, and departed into Egypt." Joseph's own knowledge of the danger, as well as his reverent acceptance of the instruction of the messenger, caused him to render prompt obedience. He went by night, doubtless to secure secrecy and to elude pursuit.

15. "Until the death of Herod." Josephus informs us that he died of a loathsome and excruciating disease. The same power, which delivered the blessed Babe from sharing the fate of the male children of Judea, brought the bloody tyrant to his fate. "Out of Egypt have I called my Son." This is a literal quotation from Hosea xi, 1. Israel was figuratively called God's son in Exodus iv, 23, and was considered by the Jews a type of the Messiah.

16. "When Herod saw that he was mocked by the wise men." He felt that he had been trifled with by the wise men, though a higher Power had directed them. It does not appear that they had ever given him a promise, although he had charged them to bring him word. "He slew all the children in Bethlehem from two years old and under." As the exact time of Jesus' birth was not known, Herod extended the time to two years to make sure of including the infant King.

17, 18. "Then was fulfilled by Jeremiah." The quotation is from Jeremiah xxxi, 15, where the words were originally spoken of the captivity of the children of Israel, and here they are applied to the slaughter of the innocents at Bethlehem. Bethlehem is compared to Ramah, because there Rachel mourned for her children, as now the mothers in Bethlehem mourned over their slaughtered ones.

FROM EGYPT TO NAZARETH.

Verse 19. "When Herod was dead." The merciless ambition was ruthlessly disappointed. Instead of putting his dreaded rival to death, he himself paid the penalty. The same angelic guardian who gave the warning in Bethlehem now came into Egypt to give charge concerning the young child.

20. "The young child and his mother." These words are the same used in the charge to Joseph in the thirteenth verse. They seemed to convey a forcible, yet indirect suggestion that Joseph was not more than a custodian for the Holy Child. "Go into the land of Israel." The reason for the departure from his native country being removed, he was directed thither again, because there he belonged, and there he could the more easily be reared. "They are dead." The plural is used for the singular, as in other places in the Scripture. (See Exodus iv, 19.)

21. "He took the young child and his mother, and came into the land of Israel." The divine permission to return to friends and native land was doubtless received with gladness, as it was acted upon with alacrity.

22. "Archelaus did reign in Judea in the room of his father Herod." Joseph heard who had acceded to the throne while making his journey, and, as he knew Archelaus to be a cruel man and inherited the character of his father, "he turned aside" and came into parts of Galilee. This is not inconsistent with the divine command given in the twentieth verse, because Galilee was a portion of the land of Israel, and Joseph had received a second warning, which caused him thus to turn aside.

23. "Dwelt in Nazareth: that it might be fulfilled, He shall be called a Nazarene." It is not easy to tell the exact meaning of this passage. The references are to Judges xiii, 5, where Samson was to be called "a Nazarite unto God from the womb," and to I Samuel i, 11, where Samuel was promised to be consecrated to God; but neither of these seem to have any direct bearing on this prophecy. Several commentators unite in thinking that because Nazareth was an insignificant town and of mean reputation, the prophecies which related to the lowly birth and origin of the Savior were thus fulfilled. For instance (Isaiah liii): "He is as a root out of dry ground": "He is despised and rejected of men; a man of sorrows, and acquainted with grief." Nazareth was proverbially a mean place. Nathanael asked, "Can any good thing come out of Nazareth?" It was a small town in the tribe of Zebulun, just north of the plain of Esdraelon, about midway between the Lake of Tiberias and the Mediterranean, and about seventy miles north of Jerusalem.

We are taught by this interesting narrative that God's watchful eye is ever over the fortunes of those whom he loves, and, though the most powerful combinations are made for their destruction, he thwarts them all, and brings his favored ones safely through all difficulties. It teaches also that we should look for the guidance of our heavenly Father; that, although nowadays there are no pillars of fire by night or clouds by day, no angel nor Shekinah, still the promise is, "He will guide you into all truth."

My Last Quarterly Conference.

The "first round" for this Conference year on the Mexico district was concluded with the quarterly meeting at Tulyehualco, a town twenty-five miles south of the City of Mexico. The manner of travel to fill the eleven appointments of the district has been quite varied. In some cases, it was by rail, through magnificent mountain scenery, under the exhilarating influence of the crisp air of ten thousand feet above sea-level; in others, through the rich valley fields of growing wheat, corn and rye, with here and there an uncultivated spot covered with waving grass and fresh, sweet flowers; then, again, it was changed to a tramp on foot over a few miles of white, dusty road in the scorching sunshine, with heat too strong and dry to allow a healthy perspiration. The last appointment furnished a ride somewhat more romantic, if not more delightful, than the others. It was over the still, smooth waters of the "canal," where the old Aztec, long before Columbus reached the shores of the new (old) world, paddled or poled his canoe—his obedient, soft, swift-gliding *cha-lu-pa*. The modern craft has greatly increased its dimensions, but not its speed, beauty and comfort.

Our good Bro. Higinio (*Ee-hee-nee-o*), the native preacher in charge, moved by Mexican politeness and kindness, came in to accompany me, and add what he could to the pleasure of the trip. We were to be at "La Viga" Landing, on the "canal," in the southern suburb of the city, by five o'clock, "en punto," to "take shipping," for Tulyehualco. The press of office business—business of the press (as the work of editor and publisher is "thrown in" to fill up the writer's spare time from field work), allowed no time for a lunch at home before starting, nor was there material for one found on board afterward. The two preachers were on time, and found the "canon" waiting—where it was still waiting two hours later.

This "canoa" was about fifty feet long, six or seven feet wide, and sixteen inches deep, with floor raised six inches in the center. Iron bows reached from side to side, three feet from the floor at the highest point, and covered with *petates* (*pa-ta-tes*), a kind of woven matting of weeds, which were evidently not serving their first season as roofing over that passenger craft.

On our arrival we moved aside one of the *petates*, and called out to the "trajadora," the woman in charge, who gave us permission to enter; and we *crawled* in, at once stretching ourselves on the floor, for there was not space under the iron bows to sit erect. The length of the boat was divided into sections, a little less than five feet long, to each of which were assigned four passengers with their traveling outfits. The division line of the sections is a pole three or four inches square, which serves as pillow for the head and stay for the feet—*your head* and *your neighbor's feet*. As the space allotted each one is shorter than the person, he is compelled to lie in an uncomfortable bundle all night, or pass his feet to the side of his neighbor's head; and if one is not well provided with flesh, the hard floor will worry him greatly before morning, and his frequent turns for relief and rest will have to be skillfully executed not to molest a neighbor in one direction or another.

As soon as the boat is fully under way, the "trajadora" goes through the cabin on hands and knees, with an old-fashioned "dip" candle in hand, to see that each man, woman and child is in his own allotted space; and in the morning this round is repeated to collect fare. The charge seems to be, not for riding, but getting off, which I paid most cheerfully, for there was more in question than the hard floor and a short bed. The atmosphere of that low, close, full cabin could have been analyzed into ninety-nine distinct odors—anyone of them sufficient to keep off sleep for twelve long hours. Most everyone had, during the day, dosed himself highly with beans (*frijoles*), and garlic and pulque; and the result was not a delightful entertainment. But there was also turning, talking, grunting, coughing, to say nothing of the snoring—high pressure and low pressure—ranging from the sharp snarl of a cross, vexed dog to the sound of distant, grumbling thunder. How annoying to one who never snores, and who never hears snoring at home! Our Bishop may add this to his already varied experience on his next visit to Mexico.

But our quarterly meeting services were all delightful, and, I trust, beneficial—held in our own little church on the lake-shore, in the midst of the olive groves of this old, old town of Tulyehualco. We have at this place some very substantial members, who have been true to their profession of the Christian religion through the severest persecutions. Our steward is mayor of the town, and our people are helping to build a public school-house in the community—on the lot adjoining our church, and fronting the public square. There are good signs of material and spiritual progress.

W. M. PATTERSON.

East Mississippi Female College, Meridian, Miss.

The closing exercises of East Mississippi Female College took place June 15 and 16.

On Sunday, the fourteenth instant, the Rev. Mr. Werlein, of New Orleans, preached the commencement sermon to a large and appreciative audience from Psalm viii, 3 and 4: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visiteth him?" The sermon was replete with many beautiful thoughts, and made a fine impression on the large audience assembled to hear it.

On Wednesday night Miss Parnell, the musical directress of the college, entertained a large audience with the following programme:

1. Miss Sorintha M. McLaurin, Bastrop, La.—The Web of Life.
2. Miss Minnie Buntyn, Meridian—Life's Broad Field of Battle.
3. Miss Pattie P. Pool, Edwards, Miss.—The Overthrow of Difficulties.
4. Miss Eva Smylie, Meridian—Amiability, the Sweetest Flower of Character.
5. Miss Katie Hickman, Meridian—Light and Shadow.
6. Miss Lilly E. Smylie, Meridian—Keys Suggest Treasure.
7. Miss Fanny Taylor, Aquilla, Ala.—Yesterday, To-Day and Forever.
8. Miss Mattie Stroup, Meridian—The Call of Ages.
9. Miss Flora Little, Forest, Miss.—Do Your Best Every Day.
10. Miss Katie Coffman, Enterprise, Miss.—Booms.
11. Miss Emma Dantzler, Moss Point, Miss.—Are You Ready?
12. Miss Mattie Dunlap, New Orleans—Not the New South, but the True South.

On Thursday night the closing exercises of the college took place. The following young ladies, having stood a good examination before the Revs. L. Carley and B. S. Rayner, the Visiting Committee from the Conference, were awarded diplomas:

Miss Minnie Buntyn, Meridian, Miss.; Miss Emma A. Dantzler, Moss Point, Miss.; Miss Katie Hickman, Meridian, Miss.; Miss S. M. McLaurin, Bastrop, La.; Miss Lilly E. Smylie, Meridian, Miss.; Miss Mattie L. Stroup, Meridian, Miss.; Miss Katie N. Coffman, Enterprise, Miss.; Miss Mattie N. Dunlap, New Orleans, La.

Each young lady read her essay clearly and distinctly.

On Tuesday morning the Board of Trustees met. There was much work to be done, and they had a long, laborious session. After much deliberation, two new chairs were established—that of stenography and type-writing, and drawing and painting.

Rev. A. D. McVoy was elected president for the ensuing year; Miss Jennie Moffat, presiding teacher; Miss Alice Lusk, assistant teacher; Miss Zelle McLaurin, principal of primary department; Miss Addie Purnell, musical directress; Miss Mattie Dunlap, assistant music teacher.

The chairs of stenography and type-writing, painting and drawing will be filled by the Board of Trustees before the commencement of the next session.

There were 106 pupils matriculated during the year. The music class was larger than usual—numbering forty-five pupils.

East Mississippi Female College, though not on a boom (though we had a booming essay, and a good one), is holding its own; and the friends of the institution are requested to respond to the demand that will be made on them the ensuing scholastic year.

We want money; we want patronage. Are the friends of the institution ready to come to its aid? We hope they are. It is only by a united effort that we may expect to succeed in promoting the growth and prosperity of this institution.

E. F. MOODY,
Sec. Board of Trustees.

What about the Minutes?

Why is it that of late years the minutes of the Louisiana Annual Conference contain more pages of advertising matter than ever before? Why is it that, notwithstanding this fact, the preachers are taxed to pay for these minutes more than ever before? Will some one please explain? We have no objection to the secretary getting as many advertisements as he pleases, and charging as much as he pleases for them; but it does seem (to me, at least) that with this he should be satisfied, and not impose a tax on the preachers which oftimes they are not able to bear. And then, because they can not respond to his call for more money, refuse to send them. It can not be argued that this additional amount called for is necessary to pay for mailing expenses, for the most of our preachers live near enough to an express office to get them in that way, which is certainly cheaper.

The preacher in charge of West Monroe has only to walk across the bridge which spans the Ouachita river, and a few steps brings him to the express office; yet, because he has not responded to the call of the secretary, he has not been favored with a copy this year.

In former years we found this advertising business very profitable; so much so that we had no need to call on the preachers for any additional amount. The packages were sent out by express, the preacher paying the charges. If he could not be reached in any better way, they were sent to his presiding elder. We were well supplied with minutes in those days; now a work with a membership of 200 gets about ten or twelve copies.

We do not contend that the secretary should be denied some remuneration for his trouble; but if the amount derived from eighteen to twenty pages of advertising matter is not sufficient, the Conference should devise some means of paying the additional amount necessary. Certainly a tax of 2½ cents per copy should not be levied upon preachers who often are not able to bear it.

Respectfully submitted.

WM. HART.

From the Work.

GREENVILLE DISTRICT, MISSISSIPPI CONFERENCE.

Mr. Editor: The Greenville district is still moving forward. We began the year with only seven hundred and thirty members, and we have paid $4,100 to the connectional interests of our church, and are well up with the collections ordered by the Conference—all of which will be paid. The preachers have been well provided for, and their salaries will be paid, which, including the presiding elder's salary, will be about $10,000. Now, Mr. Editor, let the district which is doing better than this speak out. Nearly one-fourth of the members on the district are in Greenville station; and these have paid three-fourths of the $4,100, and are now adding $1,250 to the parsonage: and, better still, we are having conversions and accessions in many places on the district. Every preacher is at his post and working as I have never seen a whole district work before. Pray for us.

Yours fraternally,

J. W. HONNOLL, P. E.

JUNE 17, 1887.

TERRY, MISS.

Mr. Editor: I am gratified to state that we are moving up in this part of the Lord's work. Have prayer and class meetings. A goodly number of accessions since Conference. Sent some missionary money to Dr. Kelley. We have three Woman's Missionary Societies. There are six regular churches, and seven Sunday-schools. Expect to build two churches and a parsonage this year.

There are a goodly number of the good old Advocate taken. I desire very much to get it into every Methodist family, at least. By the number of subscribers I have sent, and hope still to send, you see it is increasing in patronage. It is a fine sub-pastor. It makes those who take it and read it more liberal in sustaining the work of the church.

Our model presiding elder, Bro. J. M. Weems, is interesting himself in the financial part of the work. We hope to get up all the assessments.

Crops are very promising now. Yours truly,

GEO. BANCROFT.

OPELOUSAS DISTRICT CONFERENCE.

The best that could be said of this meeting, perhaps, is that everybody seemed to be satisfied. It was a time of social enjoyment. The refined homes of Franklin were thrown open, and their guests were entertained with a royalty and cordiality that gave us all a new relish for life and human fellowship. This was peculiarly enjoyable to this scribe, who renewed there most pleasant acquaintances of a dozen years ago.

Franklin has the name of being a hard place, religiously; but it certainly has many virtues with which to offset its want of church zeal—and shall I not say *Christian* virtues? If to use hospitality, to respect the ministry, to be given to works of charity are Christian virtues, then Franklin should not lose hope. It is to be hoped, also, that the District Conference, just adjourned, will have to do with the quickening of the zeal of the church there.

The meeting was a spiritual one—the spiritual was the stressed element. Bishop Keener was with us, and his preaching was most wholesome and edifying. There were some conversions, and several joined the church. The meeting is being protracted, and the pastor, Bro. Clay, may yet realize large results.

The facts elicited in regard to the progress of work on the district were, on the whole, gratifying. Some of the charges had revivals, and there had been an ingathering of souls in several places. There is a decided increase in the Sunday-school interest. The general collections are better up than at this time last year. Missions, church extension, education, etc., were discussed by chosen speakers, and deliberated upon by the Conference in general. Church and parsonage building is receiving attention, and there is fair promise that this district will keep step with the progress of population in this country.

The Advocate was not forgotten, Mr. Editor; and while we regretted your absence, we talked some about the paper, and resolved about it. We looked in vain also for Dr. Adams, from Centenary. But Bishop Keener did not neglect to give us a wholesome *talk* on church education.

And so, after four days of communing, worshiping and deliberating, we adjourned wiser and better, I trust, and to meet next summer, God willing, at Lafayette. Yours truly,

J. W. MEDLOCK.

NEW IBERIA, LA., June 20, 1887.

BIG CANE, LA.

Mr. Editor: I ask to speak of the flood-tide of joy which is filling my poor heart. We have had one of the greatest awakenings at Evergreen, La., that has ever been witnessed at that place. We protracted our meeting three weeks; had the assistance of Bros. J. P. Porter, Jackson, Beard, Davies, Galloway, and others. Bro. White was also aglow with the zeal of other days, and preached with power. Sixty souls were added to the church at Evergreen.

We have had one other protracted meeting, at Fairview, Bro. Alexander in charge, which resulted in thirty-one accessions to that church. We have collected $73 at Simmsport for the Sabbath-school work at that place. May great results soon follow!

We will commence a meeting at Big Cane, on July 1. Would hail a visit from you *joyously*. Pray for us.

S. H. WHATLEY.

JUNE 17, 1887.

ELLISVILLE, MISS.

Mr. Editor: We have a gracious meeting in progress at Ellisville. The church is wonderfully revived, and we are having accessions at every service. Two joined last night. We are advancing in all church work and interests in the Hattiesburg circuit. Pray for us.

T. W. ADAMS.

"As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian life, free from stain, ever give forth the fragrance of the love of God." So goes this little paragraph; just now much crowded in the daily papers by news of this kind and evils of that. To be good Christians every day—such is the wisdom it teaches. If there be two places where the fragrance of a Christian life should be exhaled it is in the home and at the place of business.—Southern Churchman.

Our Contributors.

The Wheel of Wheels in Methodist Machinery.

As a church, we are prosperous. Prosperity is apparent in the increase of membership, the increase of missionary labors and the increase of contributions for all evangelical purposes. Good and wise men especially should now look forward and about, that these increasing energies may be guarded and directed—guarded, lest they should go wrong, and guided, that they may go right. Permit a plain man, who has been a watchman upon the walls of our Zion for more than fifty years, to make a few suggestions upon two points, namely: The difficulties that beset our young uneducated Conference members and probationers, and the insufficient pay and support of our preachers in charge.

In the November number of the Southern Methodist Review some sharp remarks are found upon the want of education in the Methodist ministry. I do not object to the criticisms on the ignorance of our ministry. I was not scholastically educated myself, but have always appreciated and felt the need of such an education, and, while I have been acting as chairman of committees of examination for about forty years, I have contended strenuously that our disciplinary regulations should be strictly complied with before an applicant should be admitted into our Conference. Let all of our preachers be educated, well-informed men, with good common sense at the foundation. The church now is demanding an educated ministry, and the church has it in her power to secure this demand. In my experience, in admitting young men to probationary membership in our Conference, I have found very few who were not hungry for knowledge, and who would not educate themselves if properly aided; but the difficulties they have to surmount is great, and the help they receive is small. Let me state a case that I may bring this matter clearly to view. A young man of twenty years of age feels called of God to preach; he counsels with the elder; is received on probation and sent to a four-weeks circuit, with a distance of two hundred miles to travel in getting around his circuit. He is invited to no place as a home; he spends a night here, and another there; has on the circuit only two or three places where he can have a room to himself. A quiet hour on horseback, or under the trees in summer, is his only opportunity for study. The Bible, hymn book, and the text book he is reading constitute his library; with an uncertain salary of $200, with which to furnish himself with a horse, traveling and postal expenses, clothing and means for benevolence. Now, without time, opportunity, books or means, how is a man to become scholarly?

In the "Editor's Table," in the May number of the Southern Methodist Review, there is a clear and somewhat exhaustive view given of the pay received by Southern Methodist preachers. Now, what I wish to call attention to is, that the preacher in charge, including these rural circuits, is the most important factor in Methodist economy—the most important wheel in our machinery. If the Bishop is paid, it is from the preacher's circuit that his salary is collected; if the elder's claim is met, it is the result largely of the efficiency of the preacher in charge; if missionary money, church extension money, Conference claimants' pay is obtained, he collects it. If church labor is extended into new fields, if her outer stakes are strengthened, her cords lengthened, it is the backwoods, swamp and brushy-bayou preacher that does the work. He swims the creeks, braves the cold, malaria and heat. He lives on the poorest fare, does the hardest work, and more of it, and is the poorest paid of all our workmen. I have borne in my time all this myself, and I am glad that there are still men who are willing to do and bear all this toil and hardship for Christ's sake.

Now, the question is, Is it not time to bring about a change? Every thinking man among us will see that it ought to be done. It ought to be done for the sake of justice and equality; it ought to be done in order to secure a higher standard of ministerial excellence, the blessing of God and greater rapidity in the spread of the gospel. Now, *how* can this be done? I answer: Let our chief pastors and our men of influence in the church—editors, elders and stewards—give their attention and efforts to the matter, and it *will* be done. Until it is done, by increased liberality upon the part of our membership, let us study equality in apportioning the general income between ministers of all grades. Bishop Asbury received sixty-four dollars per annum—the same amount received by his preachers. I mention this fact in support of our most important laborers. None of our ministers are paid too much; our circuit preachers are paid far too little.

The average pay last year to the preachers in the Mississippi Conference was $405 38. In looking over the last minutes of our Conference I find that Seashore pays its preachers less than any other district, though it paid its elder more than Woodville, Brandon or Brookhaven. The average pay to preachers on Seashore district is $292 96. The highest salary was $600; the lowest, $115. The circuits here are larger, the work more laborious, the importance of success greater than in any other part of the Mississippi Conference. I feel that my age and long service in the Mississippi Conference has given me the privilege of making these comments; and if the attention of men of influence and wisdom is directed by them to the important matters touched upon, my object in writing shall be accomplished. OLD 78.

Are We Jesuits?

If so, we believe the end justifies the means, and that we may do evil that good may come of it. This thought forces itself into the writer's mind, as Sunday after Sunday, the loaded cars go by, filled with church goers, and the voice of the Spirit, with groanings which can not be uttered, whispers: "My people doth not consider. Hath the Lord as much delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

"But," says one who thinks in this way to do God service, "we are told to forsake not the assembling of ourselves together: and how am I to get to church?" This question is easily answered. The Christian who attends the week-day meetings of the church to which he belongs, or who gathers his household together for worship on the Sabbath, is in no danger of transgressing this commandment. And how many, if they were willing diligently to "consider," would find within walking distance some church, weak and struggling, perhaps, for want of the support of Christians in its immediate neighborhood!—a church in helping which they would obey the command to "strengthen the weak hands, and confirm the feeble knees;" a congregation where one member would be as valuable as five would be in a larger assembly; a treasury where the car fare deposited would be a needed and appreciated help. "The silver and the gold are mine," saith the Lord. If this silver be diverted from his treasury into that of the Sabbath-breaking railroad company, can we plead "not guilty" to the charge of robbing him in tithes and offerings? Is it any wonder that from so many quarters the cry goes up, "My house lieth waste," when the money which should build the walls of Zion goes to swell the gains of corporations whose God is not the Lord? We talk of "soulless corporations," and so try to shift the responsibility, forgetting that "he that hiddeth him God-speed becometh a partaker of his evil deeds." It is an awful thought that every man or woman, converted or unconverted, who bids the railroads "God-speed," by contributing to their ill-gotten gains on the Sabbath day, is held responsible for all the Sabbath breaking of the railroad companies; and not only so, but—and who can say how directly?—for all Sabbath breakers who make the cars a means to their end; for every gay party to the lake or Carrollton, for every excursion at either place, for every drunken row on an excursion train, since the principle, or want of it, which runs them is the same.

"But," objects the car rider, "the cars would run anyhow." Would they? Let all church members set their faces against this evil, and see if its hours would not be numbered! But whether or not this would be, it does not change the responsibility of the individual Christian. We can not always move a multitude to do well, but neither are we permitted to follow a multitude to do evil. On the contrary, we are commanded to "come out and be separate," to "touch no unclean thing." And will any one contend that the running of cars on Sunday is a clean—that is, a pure, a righteous—thing?—that the poor overworked driver has not an equal right with the king on his throne to this God-given day of rest?—that the loving Father, who took thought even for the beast that perisheth, will hold them guiltless who rob both man and beast of this, their inalienable right? It is written: "Thou shalt remember the Sabbath day to keep it holy. In it thou shalt not do any work, thou, nor thy manservant, nor thy cattle." Is the driver of the car not the "manservant" of the passenger because the railroad officials act as agents in hiring and paying him? Is the mule not his "cattle" because the money of a corporation bought him, when it is in the passenger's service he is forced to work? In this day of Sunday laws (for which let us thank God!) it does seem inconsistent that Christians should cling to the cars while they contend for Sabbath keeping in other directions.

More than once, when the writer has been pleading with some young man, the son of godly parents, the object of many prayers, to become a Christian, the answer has been: "I can't while I work on a railroad. I have to work on Sunday." Mentioning this to the manager of one of the largest corporations in the country, a church member and professor of religion, his answer was, "He is mistaken: he can be." But can he? Who knows best—the rich man at the head of the road or the poor lad working for daily bread? Oh! that we might consider—that we might all cry, "Lord, that our eyes may be opened!"—or, with David, pray, "Lord, lighten mine eyes that I sleep not the sleep of death!" F. M. M.

"No sleeping rooms over three flights up. Fire alarms in every room, open grates (the best ventilators) in nearly all, twelve stairways from every floor to the street." "Where?" you ask. "At the famous United States Hotel, Boston. Take it in on your vacation."

WHERE THE MONEY GOES.—Missions, $5,000,000; public education, $85,000,000; sugar and molasses, $150,000,000; boots and shoes, $196,000,000; cotton goods, $210,000,000; lumber, $233,000,000; woolen goods, $237,000,000; iron and steel, $290,000,000; meat, $300,000,000; tobacco, $350,000,000; bread, $505,000,000; *Liquors, $900,000,000.*

Biliousness.

We have tested its virtues, personally, and know that for Dyspepsia, Biliousness and Throbbing Headache, it is the best medicine the world ever saw. We tried forty other remedies before Simmons Liver Regulator, but none of them gave us more than temporary relief; the Regulator not only relieved, but cured us.—H. H. Jones, Ed. Telegraph and Messenger, Macon, Ga.

Will your present engagement further your communion with God, or hinder it? You should be very careful on this point: "Do all to the glory of God."

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REGULATE THE BOWELS.

Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of a costive habit are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which make the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in restoring this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

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Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not net its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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These sudden changes are conducive of colds.

Colds are but the forerunners of Consumption.

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Arrive		Leave.	
No. 1	9:15 am	No. 2	6:05 pm
No. 3	6:00 am	No. 4	10:00 pm
No. 5	7:30 pm	No. 6	8:15 am

LOUISVILLE AND NASHVILLE.

No. 3 Cin. Ex.	7:15 am	No. 4 F'st Line	8:05 am
No. 1 F'st Line	7:20 pm	No. 6 Coast	5:35 pm
No. 5 Coast	9:05 am	No. 2 Cin. Ex.	8:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r	11:20 pm	No. 2 Passen'r	9:15 am
No. 3 Chic. and N. O. Lim.	8:20 am	No. 4 St. Louis and Chic. Ex.	6:00 pm

TEXAS AND PACIFIC.

No. 52 California Express	11:30 am	No. 51 California Express	3:00 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor.	8:10 pm	No. 18 Local	7:20 pm
No. 17 Local	8:05 am	No. 20 Califor.	7:15 am

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—TO—

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From Yazoo City, FRIDAY, JULY 15, 1887,

For the Benefit and under the Auspices of

Hazlehurst Lodge No. 25, F. A. M.

Schedule of Time and Fare.

Train leaves.			Fare r'd trip.
Yazoo City	5 00	o'clock A. M.	$8 00
Jackson	6 30	"	7 00
Byram	6 50	"	7 00
Terry	7 10	"	7 00
Crystal Springs	7 30	"	6 00
Gallman	7 45	"	6 00
Hazlehurst	8 00	"	6 00
Martinsville	8 15	"	6 00
Beauregard	8 30	"	6 00
Wesson	8 35	"	6 00
Brookhaven	9 00	"	6 00
Bogue Chitto	9 30	"	6 00
Summit	10 00	"	5 00
McComb City	10 10	"	5 00
Magnolia	10 30	"	5 00
Chattawa	10 45	"	5 00
Osyka	11 00	"	5 00
Tangipahoa	11 50	"	4 50
Amite	12 00	M.	4 50
Ponchatoula	1 00	P. M.	4 00

Arrive at New Orleans at 3:00 P. M.
Leave for Camp Grounds at 4:30 P. M.

Ministers and Children under twelve, half-fare.

Parties wishing to go no further than New Orleans will have a reduction of $1 50 off round-trip fare. Tickets good for 15 days, and to return on any regular train up to and including train leaving New Orleans at 6 o'clock P. M., on July 30.

For further information apply to any of the undersigned Committee.

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H. JACOBS, Secretary,
J. A. COVINGTON, W. M.,
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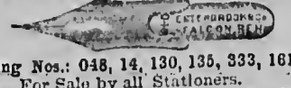

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. G. BUNNICUTT, D. D.

THURSDAY, JUNE 30, 1887.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

Briefs.

The Queen's Jubilee, celebrated last week, was the grandest pageant ever witnessed. It was the most magnificent tribute of respect and homage that an earthly sovereign ever received. All classes of people, all grades of society, all guilds and trade unions, lords and ladies, aristocracy and peasantry, soldiers and civilians, united in showing their appreciation of the virtues of the Queen of fifty most eventful years. All the courts of Europe had their representatives in London, paying profound respect to England's loved and venerated sovereign. Few sovereigns have reigned as long as Queen Victoria, and fewer still have reigned as well; and none have taken a deeper hold upon the affections of their people.

The President's order about the "battle flags," and the resultant demonstrations, have convinced us that we were on the eve of committing a great mistake. The Southern churches have been so assiduously and gallantly courted by the Northern churches during the past few months, and offers of marriage have been so plainly and pointedly made, that we were almost ready to conclude that the war was over and "peace was shedding her balm" over the whole land. But that well-intended order of Mr. Cleveland "raised a rumpus" which tingled Southern ears as they have not tingled in many days, and opened Southern eyes to the fact that in very many Northern hearts the war is still raging. Is there not, after all, some foundation in human nature for Mr. Haggard's "Strange Case of Dr. Jekyll and Mr. Hyde"? When church union is on the tapis, it is Dr. Jekyll. When the battle flags are talked about, presto, change! the grim Mr. Hyde walks out upon the stage!

> "Alas! for the rarity
> Of Christian charity
> Under the sun."

The following is the President's letter presenting his jubilee congratulations to Queen Victoria:

Grover Cleveland, President of the United States of America, to Her Majesty Victoria, Queen of Great Britain and Ireland and Empress of India—

Great and Good Friend: In the name of and on behalf of the people of these United States, I present their felicitations upon the arrival of the fiftieth anniversary of your Majesty's accession to the crown of Great Britain. I but utter the great voice of my fellow-countrymen in wishing for your people the prolongation of a reign so marked with advances in popular well-being, physical, moral and intellectual. It is justice, and not adulation, to acknowledge the debt of gratitude and respect due to your personal virtues for their impartial influence in producing and causing the prosperous and well-ordered condition of affairs now generally prevailing throughout your dominions. May your life be prolonged and peace, honor and prosperity bless the people over whom you have been called to rule under just and equal laws, and your government be strong in the affections of all who live under it! And I pray God to have your Majesty in his holy keeping.

Done at Washington this twenty-seventh day of May, A. D. 1887.

GROVER CLEVELAND.

By the President:
THOS. F. BAYARD,
Secretary of State.

The Week of Self-Denial.

The Board of Missions, at its session in Nashville, last May, adopted the following:

Resolved, That in view of the pressing need of our missionary work growing out of the expansion of our missionary operations in the several fields occupied by us; and believing that the blessings of the Head of the church will not be withheld when properly sought by his people, we recommend that the week beginning August 8 and ending August 14, 1887, be observed throughout the church as a week of prayer and self-denial. The money obtained by such denial and by such thank-offerings as may be made, in view of the abundant mercies of God in the large increase of membership in the church during the past year shall be applied to meet the existing exigency.

We wish to say to our readers that the "existing exigency" mentioned in this resolution is simply a debt created by the Board in "the expansion of our missionary operations." The way was opened to new fields, and the Board saw in those openings the beckonings of Providence; and in accordance with those calls new mission work was projected, and the debt created. The success of the new work has justified the officers of the Board in going ahead. Read Bro. Lambuth's letters, in another column, and they will show you that the opening of a mission in Japan is proving a wonderful success. What is true there is true in other places. If the Board had not entered these fields, it is true so much debt would not have been contracted: but it is also true that opportunities for far-reaching influences in spreading Christ's gospel would have gone from us for all time, and that would have been far worse than any amount of debt.

The object of the resolution is to get the church to pay this debt, and to pay it in the *month of August*. The weight ought to be lifted immediately. We don't want to wait till fall or the Conference sessions. There is no need to do so. To say that a million of Methodists *can't pay* $100,000 in one week is to say what very few people believe. Nobody doubts the *ability* of the church to meet this obligation between the eighth and fourteenth day of August. Another object of the resolution is to get the church to pay this debt in *such a manner* that the *payment* of it will be a means of grace to the whole church. Hence the appointment of a week of prayer and self-denial. The mingling together of such means of grace as prayer and self-denial and giving must produce a most profound impression upon the hearts of those engaged in it, and will most certainly react in producing the most powerful and widespread revival of religion that we have ever seen.

It does seem to us that this resolution of our Board of Missions gives our church an opportunity such as we have never had before. Paying off this debt by acts of personal self-denial, by doing without some things for the sake of the advancement of Christ's cause, will be the strongest proof that we are followers of the self-denying Nazarene; and that exhibition of self-denial before the whole country will bring the "showers of blessing" from God. It is still true that those who honor God will be honored of him. We hesitate not to say that the success of the week of self-denial depends altogether upon the preachers. If they see in it the grandest opportunity the church has yet had, and become enthused with the ambition to make it a success, they can lead the church to victory. If they are indifferent to this earnest call of the Board, the church will be listless in the matter. The two most contagious things in this world are indifference and enthusiasm. We call upon the preachers to open their eyes to see this great opportunity that is afforded us, and to open their hearts and let the divine Spirit kindle an enthusiasm for Christ. Talk this week of self-denial into a boom! Stir your members by fiery exhortations! Get out of the hum-drum! Get inspired, and put inspiration into others! Stimulate the people! Arouse the lukewarm! Agitate the stagnant! Preach self-denial as the first duty and privilege! Converse with *every member* of your charge on this important subject! Explain its meaning! Show its grand purpose! Push things on this line! Make earnest preparation for this week of self-denial! Let the presiding elders keep the mails busy carrying cards of exhortations to their preachers! Let the preachers cease not day or night to keep their people awake to the tremendous issues that are involved! Let every member of the church get ready to save, by self-denial, at least fifty cents, that it may go into the treasury of the Lord by the twentieth of August!

Emory and Henry Commencement.

MR. EDITOR: I went from Centenary commencement to that of Emory and Henry. Bishop McTyeire developed from the sleeper of the same train which dropped me down in that loveliest of valleys in Southwest Virginia. He went to President Jordan's; I to Prof. Davis'. Next day, June 5, he preached to some 2,000 people, upon the profane Esau. He showed that profane swearing was but the lowest and least culpable profanity. The true meaning of profanity was "disesteem of spiritual things"—a vice of incalculably wide and baleful influence just now. He enforced the Scripture lesson. He made no apology for a "long Bible lesson." If any part of the service be abbreviated, let it be what the preacher has to say—not what God has to say. The Bishop is not eloquent; but it is wonderful how much he can say that sticks. His javelins always have barbs—a bad thing to substitute for the smooth goad when plowing; splendid in war.

Monday, June 6, was the Robertson medal day. Eleven competitors—all did well. Our young North Carolinian, Frank Siler, gave us a fine philippic against that abomination of abominations—the Louisiana State Lottery. He quoted its manager as saying that there was not a man in Louisiana that he could not buy. I suppose Mr. Dauphin said it. But I could not help exclaiming, half aloud, "That's a lie!" I was asked by Judge Ingersoll if I meant Siler or Dauphin. I replied, "The man who first said it." If Mr. Dauphin said it, every honest Louisianian ought to inform him of the foul slander. But the stigma of the lottery abides as a fact, and the fact abides that the Sphinx is eating more men than Diomede's horses. Frank Siler did not get the prize because Neighbors, of Alabama, on Communism, did even better. The interest of the day was heightened by the reading of a letter from Gov. Wyndham Robertson, the founder of the medal, now in his eighty-fifth year. It was touching as well as elegantly eloquent.

The alumni held their semi-centennial on Tuesday. It was not like the alumni anniversary, which I knew to fail because none of their orators, poets and post-prandialists were there. The president was there with his address of welcome; and a good one it was. The historiographor was there; but he said his squeezer wasn't equal to the occasion of putting forty-four years into less than the same number of minutes. A paragraphist was near who made a note that at next semi-centennial a compress would be on hand to prepare the raw produce for shipment to the Liverpool of kingdom-come. The poet was there *sans squeezer*, too; but the Bishop improvised an instrument in his post-prandium that served the purpose as well. The orator was there in force—John Goode, M. C., of Norfolk, Va. No one limited him. He gave us heaten oil and of savory smell—that "of a field which God hath blessed." Then came Gov. Lee, and gave us Fitz. Then came lunch. I can not enter into details. Over three hundred present. Among them Bishop McTyeire, Gov. Lee, of Virginia; Hon. John L. Buchanan, Hon. John A. Buchanan, Sam Small, Judge Ingersoll, of Tennessee; Hon. John Goode, C. E. Vawter, of Miller Institute; and many others. Hon. I. E. Shumate, of Georgia, was master of ceremonies.

Wednesday was commencement day—*Ehau! quantus et virus et equis erat sudor!* Yesterday the pavilion had blown down, and to-day it was blazing hot; yet an audience of nearly four thousand sat for more than two hours and listened with great interest to a masterful presentation of the physical feature of human education. The speaker was Judge Ingersoll, of Tennessee, a cousin of the great infidel Bob. But the Judge is *not* an infidel. He took great pains to show that he did not mean to impress the idea that physical education was all that was needed—on the contrary—but man was a religious animal, and the demands of religion were as imperative as those of the flesh, *and quite as real*. I could extend the notice of the four days by mention of the society anniversaries, the informal receptions by the societies, the pyrotechnics and other features of the occasion. But, behold, *squeezer adest*, and they are written in the book of Gad the Seer.

Your scribe was on the book for Martha Washington. He attended, and delighted himself by taking an hour's revenge upon the people who took it with wonderful patience. I want to say parenthetically just here that better attention and conduct I never witnessed with such vast audiences. Martha Washington is one of the well-known institutions of our church. Well has it deserved its reputation. Among its presidents, Warren Dupre, E. E. Wiley, R. W. Jones are household names in Southern education. But Dr. Hearon, its present president, is comparatively young. His career has, however, been one of quiet, uniform and marked success. He makes no noise, but he somehow moves to the mark with wonderful directness. Good, wise, prudent, scholarly, he is a prince whose voice not often obtruded on the ear, yet ever will command attention. Seven young ladies graduated—two from Texas, and one from Idaho, the governor's daughter. I had the pleasure of meeting her father, the stanch layman of our church, at Nashville, in 1882. He has not yet forgotten this scribe's *faux pas* (in prudential language), on that memorable occasion when Dr. McFerrin, like taurus in the fable, didn't know the gnat was there. But the gnat *was* there, if the good Doctor didn't know it. *Nemo omnia scit.* But I must not digress too far. The remark above made as to the uniform success of Dr. Hearon is verified in one particular by the statement that he paid all expenses and reported a surplus of $800 into the treasury. This goes toward the extinguishment of an old debt—a grand old debt! Some of our people have the happy art of getting schools and churches into debt, and yet popularly they are grand men. The debts they make ought to have co-existent grandeur and immortality. There is, however, one good which our debt-makers do—they play the part of stimulators to a lazy church, like the famous chigo which, after it fills upon your blood, will make you scratch. But if our church were properly alive, there would be no need of debts or debt-makers. But Dr. Hearon is a debt-payer. May the people have some use for him after he has paid M. W.'s debts! I am not strenuous in my efforts to persuade people of the Gulf States to send so far from home. Yet some *will* do it. To such I would say Martha Washington is the place.

Much could be said of the country and the appearance of prosperity; but I will only say that, generally, there is every sign of prosperity and, better than that, fine morals. A friend said to me of Marion jail, "It seldom has an inmate." Happy people who need no jails! The hoodlum and communist have not come thither yet. How reluctantly I obeyed the demands of business recalling me to this latitude where my thermometer registers eighty degrees at six o'clock in the morning.

T. A. S. ADAMS.

JACKSON, LA., June 20, 1887.

Some Notes.

We had a good time at Baton Rouge, and Sunday was indeed a work day. The Quarterly Conference, held on Saturday night, was fairly attended. The report of Pastor Faunt LeRoy showed some advance and a spiritually healthy condition as to both church and Sunday-schools. The Baton Rouge school, in charge of M. C. Aldrich, Esq., is doing well, as is the case with the school at Brookstown. We preached morning and night, to good congregations in Baton Rouge, and at three in the afternoon to a packed house at Brookstown, dedicating the new and beautiful church just erected by Bro. Faunt LeRoy and his flock who live in that neighborhood. There were three additions to the church—two in town and one at Brookstown, making in all more than fifty received this year by the Baton Rouge pastor. There is in connection with our church at the capital of the State a flourishing mission in charge of a devoted layman, Bro. Fredericks. Good work is being done in Baton Rouge. We were informed that the Sabbath-breaking whites of New Orleans go excursioning to Baton Rouge on Sundays, while the Sabbath-loving blacks choose week days for their excursions. All praise to the blacks!

S.

Saturday night we went down into the Third District, and found Dr. Evans at work preaching about the "Lost Sheep" to the attentive crowd around the City Mission platform. A large number shook the preacher's hand, indicating thereby they wanted to be prayed for, and were determined to lead a new life. These meetings at the Washington Market are to be continued through this week, and an additional meeting is to be started on Claiborne street, near Gravier. Our people are becoming aroused to the blessed work; and fervent praying, with zealous laboring for souls, is sure to bring down God's rich blessings.

We found things, yesterday, at Moreau Street Church in good condition. The Sunday-school children were generally on hand in their classes, and, under the lead of Dr. J. W. Adams (Capt. Robertson is rusticating in Texas), the school has lost none of that enterprise, snap and *esprit de corps* for which it has been famous through the years. The congregations up-stairs at eleven in the morning, and at night were large for the hot season. We had a most delightful communion service, and at four in the afternoon was held a very profitable and spiritual love-feast. After the night sermon the church came forward, and at the altar gave themselves afresh in entire consecration to God and his service. Oh, the multitudes of the unsaved under the very shadow of the Moreau Street Church, and that of its sister, Craps Street Church! Bro. Kimball and his flock and Dr. Ahrens and his flock have just at hand, most inviting fields that are "white unto the harvest." We do believe that these brethren and their people are shaking themselves and taking hold of the might of their God with the determination, by his help, to "rescue the perishing" at their very doors. Bless God!

S.

JUNE 27, 1887.

Notes.

Bishop Soule is reported to have said just before his death, "I have to read Wesley's sermons once a year to keep straight in doctrine." This is a good rule for every Methodist preacher to adopt. It will be especially valuable to every young itinerant. Wesley's sermons are as clear and simple a statement of Methodist doctrine as can be found. If we have any standard of doctrine, we suppose the first fifty sermons published by Mr. Wesley make that standard; and if a preacher would "keep straight in doctrine," he must be familiar with them.

The Methodist Advance, of North Carolina, has this simple, unanswerable reason for the church sustaining her schools:

> We should sustain denominational schools, for the reason, that the spiritual welfare of youth is better secured in them than in undenominational institutions. The period of education is pre-eminently auspicious for the conversion of the young. Comparatively few, who pass this period, are afterwards converted. It is, therefore, a matter of the highest moment that educators use all the gospel appliances in securing the salvation of their pupils. The school that is simply successful in mental culture, and fails to magnify and illustrate spiritual culture, falls far short of what an institution should be—it does not measure up to its great mission.

PROFIT SHARING.—Several of the great business firms of the land have been making experiments in the direction of sharing profits with their employees, and already satisfactory results have been obtained. In some cases the business itself has been enlarged, because the workers have taken a deeper interest in the work. A per cent. upon wages earned is more likely to stimulate the wage-worker than anything else. It has a fine effect upon "the spirit of labor," giving it a hope and promise of liberal reward, beside a tangible and paying interest in the business. It also has a good effect upon the *quality* of work done. It is thought that the prospect for a general adoption of this feature in business is encouraged by the good examples already given of its success, and that it is a solution of many of the problems at the bottom of the great strikes. It will surely bring more faithful service from the worker and largely increase his wages.

THE POWER OF THE SALOON.

The fierce forces of the saloon are up in arms everywhere. In every place the threat of defiance is heard. The most intense hatred is being nursed, that it may grow into more alarming proportions and take on fiercer aspects. The devil is roaring like a lion, but his roarings frighten only the timid. The great moral forces of the country are aroused, and a moral revolution never yet recoiled upon its abettors. The revolution is marching on, gathering its recruits as it marches, and gaining a power that in a few months more will be irresistible. In this connection the Philadelphia Press pronounces this judgment:

> The audacity of this power has been something astounding. While it filled the poor-houses and the prisons, it made and unmade mayors, governors and Congressmen. Politicians have stood in mortal terror of it, and have truckled to it as something whose favor was more valuable than the good will of respectable voters. This condition of things could not continue always. The self-respect of intelligent voters, who form a great majority of the citizens of this country, would not permit it, and sooner or later they were certain to be aroused to the peril of the situation. It is probable that that time has come, and that the liquor power is to feel the avenging heel of an outraged public for thrusting its head into politics and daring to oppose the respectable public sentiment of the country.

Will each pastor in our patronizing Conferences please send a card to the editor, stating how many conversions and how many additions to his church there have been between January 1 and July 1? The editor will take it as an especial favor. We want the *good news*. The account of conversions and accessions to the church is the best news that can be published.

"Like a Dove."

BY J. B. A. ARRENS, D. D.

The dove is one of the emblems of the Holy Spirit. It is beautifully expressive. "The Spirit of God, like a dove, descended on Jesus, and abode on him." The dove, like the lamb, is the symbol of innocence. The Savior exhorts us to be harmless as doves. Only one time Christ addressed God as *Holy* Father; but that epithet constitutes part of the very name of the third person in the blessed Trinity. Much needless discussion about sanctification. When this *Spiritus Sanctus* dwells within us, sanctification is an accomplished fact. Of gentleness, the dove is also an emblem. Gentle, but effectual, is the operation of the Holy Spirit—like the leaven in the meal. Disarding the arm of flesh, he stands at the heart's door, and knocks. "Not by might, nor by power, but by my Spirit, saith the Lord." When animated by this Spirit, we do not fret ourselves because of evil-doers, but have patience with them, lovingly exhorting them to turn from their sins to God. The meek, Christ assures, shall inherit the earth. Yes, success will crown our evangelistic and missionary efforts, if the Spirit of gentleness actuates us.

Before the telegraph was in operation the dove was frequently utilized for purposes of communication. The carrier-pigeon was of great benefit to our ancestors. It brought glad tidings to those in besieged cities; it conveyed comfort to sad mothers and wives at their village home. The Holy Spirit is our intermediary between earth and heaven. It is only through him that we can approach God. We know not what we should pray for as we ought; but the Spirit maketh intercession for us with groanings unutterable. Successful prayer prerequires two intercessors—Christ at the right hand of God, and the Holy Spirit at the door of our heart. More rapidly than the dove effected inter-communication between the beleaguered and their friends does the Holy Spirit institute interchange of sentiment between God and man. When filled with the Spirit, asking and receiving assume the relation of cause and effect. Our prayer is, as it were, converted into communion with God. We look into his eyes beaming with love; lean on his breast swelled with ardent affection for us. Our prayers are the angels which ascend, and the answers are the angels which descend on the Jacob's ladder. Without the intermediation of the heavenly Dove, prayer is a hollow mockery.

When the deluge had partially subsided, a dove brought to Noah an olive leaf. Now the patriarch was assured of a speedy liberation from the confines of the ark. When in the throes of repentance our agonizing soul exclaimed: Deep calleth unto deep at the noise of thy water-sponts! All thy waves and thy billows are gone over me! When, O Lord! will thy wrath subside? when will I reach the *terra firma* of acceptance with thee? It was not long until deliverance came. Soon the Holy Spirit made his appearance with the celestial olive branch, bearing witness with our spirit that we had become children of God.

David wished that he had wings like a dove, for then he would fly away and be at rest. He yearned for freedom from the cruel persecution of King Saul. But more than monomaniacal Saul—the enemy of our soul has great wrath, knowing that he hath but a short time. Like a roaring lion, he seeketh whom he may devour. Can we escape? Yes; with the wings of the heavenly Dove. We find a refuge in the clefts of the Rock of Ages. We defy thee, Satan! Thou art no more than God's shepherd dog. The holy Dove saves from the net of the diabolic fowler.

A wonderful saying that we are the sons of God, and that in due time we shall be like him. We who were formerly carnally minded, without the fear of God in our hearts, have been born again by the operation of the Holy Spirit, and read our title clear to mansions in the sky! Our experience is contained in Psalm lxviii, 13. We lay among pots, broken vessels, useless fragments. Nevertheless, we have become as wings of a dove covered with silver, and the feathers with yellow gold. Only regeneration could convert the fragments into vessels of honor. Our excellency is of the Holy Spirit. In him we spiritually live, move and have our being. Our light and glory are the reflection of his radiance. Paradise, the image of God, being restored to us, the Lover of our souls addresses us with Solomon in his songs: "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

Come, Holy Spirit, heavenly Dove,
With all thy quickening power:

Homer Revival.

MR. EDITOR: A word more as to our revival. The services were continued for nearly five weeks—night and day. It was a hard-fought battle. It took hold of every class, but mainly the men of the community. Old feuds and long-standing heart-burnings were healed. All the churches dwelt together in love. Several saloon keepers were smitten, and came kneeling at the mercy-seat, and, with open confessions to the congregation, renounced and denounced their nefarious business and turned their "feet to the testimonies of the Lord." Our church has received forty-five new names; but the gracious influences can not be computed in numbers or time. There are other stricken and enquiring hearts; some of them old and almost hopeless cases. We still pray for them, and ask prayers for them by the church.

So many rich incidents made the meeting peculiarly interesting, and attested its divine power. Not much that was boisterous, but a deep, profound and earnest seeking after God. We hope our sister churches will receive additions to their membership, and will go in the strength of this revival many days.

Bro. Wycough, Presbyterian, preached for us two good sermons in the commencement of the meeting. Bro. Parvin came, and spent three days, and preached some of his camp-meeting sermons. Bro. Blocker came to my assistance, and preached in "demonstration of the Spirit, and with power." By his affable and sweet spirit and untiring zeal he grew on the people, and his ministry was owned and honored of God. I praise God, take courage, and press on. To his blessed name be all the glory! Amen!

I ought to state that our "praise meetings" were seasons of peculiar religious enjoyment and power. And our services for special prayer for individuals were signalized by answers, and the awakening and converting power of the Holy Spirit. The organ was consecrated, and used in almost every song. *And what singing!* I am now in favor of organs in revivals when manipulated by consecrated fingers and hearts. I am almost sick. Faint, yet pursuing.

In Christ, affectionately,

T. B. WHITE.

JUNE 21, 1887.

P. S.—Not until now could we make a certain and successful move against the strongly entrenched rum power.

T. B. W.

Personals.

We have received the Register of Kavanaugh College, Holmesville, Miss. There are registered 50 pupils in the college and 66 in the preparatory department. We are glad to note that the Bible has a conspicuous place in every college class. Why should it ever be otherwise? Rev. H. W. Featherstun is president.

Prof. R. W. Jones, of Columbus Institute, Miss., has been elected to the chair of chemistry, mineralogy and geology in Emory and Henry College.

Bro. Sawyer, our presiding elder, dedicated a new church at Brookstown, in East Baton Rouge parish, Sunday, June 19. The erection of the church is the result of Bro. Faunt LeRoy's efforts.

Bro. Ellis, of Jackson district, gave us a call last week. He represents his work as progressing finely.

It is said that Prof. Henry Drummond, author of "Natural Law in the Spiritual World," is to lecture this summer at the Farmingham and Chautauqua Assemblies.

R. H. Bennett, eldest son of the late Dr. W. W. Bennett, of Virginia, will be licensed to preach at the next Quarterly Conference. The mantle of the father falls upon the son.

Our contributors will please bear in mind that the ADVOCATE will only accommodate so many per week. If you are tired waiting for your articles to appear, the editor sympathizes with you, for he has some *fine* articles that he has not been able to squeeze into the paper. Let us all remember the poet's line—

Learn to labor *and to wait.*

Be sure to read Bro. Lambuth's letters from Japan. He makes a special call upon Mississippi and Louisiana.

Rev. D. C. B. Connerly, formerly of Alabama, died in Camden, Ark., June 12, aged sixty-four years.

Rev. B. Carradine preached the baccalaureate sermon at Mansfield Female College, June 19, and Rev. S. H. Werlein preached at the East Mississippi Female College, June 12. Both sermons of these rising young ministers have been spoken of as not only good, but as promises of something far better in the future.

Bishop Hargrove has gone to Oregon, where he opens the Columbia Conference, August 10.

A card from Bro. J. L. Forsythe says that he has been confined to his room for four weeks. As we are also a sufferer for more than two months, we know how to sympathize with our brother. We pray that he may be soon able to go about "his loved employ."

Rev. A. B. Earle, a recent graduate of Wofford College, and appointed by Bishop Duncan to supply the pulpit of the Algiers Church, in this city, arrived last Saturday and entered upon his work.

Mrs. Mary Read Goodale, of Baton Rouge, was in Norfolk, Va., last, speaking to crowded houses in halls and churches on the temperance question.

The Southern Christian Advocate celebrated its jubilee last week. It is a royal number, full of reminiscences, sketches of its former editors, reproductions from the first number, etc. Whatever the paper has been in the past, we venture to say, it was never better than now. May the vigorous young editor live to see its centenary.

Whitworth College.

June 19-21 were commencement days at Whitworth. Rev. Dr. J. J. Wheat, an honored son of Copiah county, having for his theme "The Cross of Christ," and for his text Galatians vi, 14, gave a large and attentive audience a grand commencement and a glorious gospel sermon. (So I was told by a number who heard and were blessed by the sermon.)

Bishop Galloway, though enfeebled from an attack of malarial fever while in the Indian Territory, delivered a forceful and instructive address to the Young Ladies' Christian Association, Sunday night.

Monday morning eight essays were read by members of the graduating class. To Miss Rosa Cahn, of Pike county, was awarded the medal for the best essay; her subject being "Ideals." All the essays were read in a most remarkable and effective manner, the reading being characterized by clear enunciation and correct emphasis. It was a treat to hear them read.

The concert, Monday night, was pronounced, by those competent to judge, a successful exhibition of the skill of the pupils and of the faithful painstaking care of Prof. Eckhardt and his able assistants.

Tuesday morning the address was delivered by Gov. Robert Taylor, of Tennessee. It was a a new departure and was well received. It is not to be wondered at that he was elected, by such a triumphant majority, governor of the great commonwealth of Tennessee over his distinguished brother, if he made such speeches during his campaign. He captured his audience, and all were agreed that it had been many a day, if ever, since they had heard an address as witty and eloquent and able.

To Miss Willie Galloway, for proficiency in music; to Miss Annie Brekley, for excellence in elocution; and to Miss Annie Birdsong, for deportment, were presented handsome medals.

Bishop Galloway, in behalf of Mrs. Johnson, presented to the college a portrait of the late Rev. Dr. H. F. Johnson, so long the very successful president of the institution, and whose death is still deplored. The gift was gratefully accepted, and is valued beyond price.

The alumnæ meeting was held in the afternoon of Tuesday, and was addressed by the Hon. Ethel Barksdale. His theme might be called "Woman's Right to be a Bread-Winner and a Wage-Earner." It was a strong, clear and weighty argument for the complete emancipation of woman in every right direction. Maj. Barksdale planted himself on the right side of the prohibition question, and his utterances were greeted with rounds of applause. The essay read before the alumnæ association by Miss Fanny Bowen was well written and well read.

There were nineteen gradnates, sixteen of whom are church members, and converted ones at that. The religious influences at Whitworth are the very best. The faculty is strong, and a superior faculty will hardly be found in any female college in the land. Coming into office after the death of Dr. Johnson, and amid the most discouraging circumstances, President Fitzhugh has scored a most successful session and convinced everyone that the Board of Trustees were wise and judicious when they chose him for that responsible office. I know of no man who could have succeeded so well unless it be Dr. R. W. Jones, of the State Institute, at Columbus, Miss. The future of the college, under Bro. Fitzhugh, must needs be bright and prosperous. Those who wish to enter their daughters for the next session should apply at once, or they may not be able to get a place for them within the college walls.

The young ladies all speak in the highest and most affectionate terms of Mrs. Kidd, the accomplished matron of the boarding department and her discreet assistants.

This report should not close without reference to the elegant and appropriate address of President Fitzhugh in presenting the diplomas to the graduating class and the certificates of proficiency to others.

T. L. MELLEN,
Of Visit'g Com., Miss. Conf.

Grenada Collegiate Institute.

Mr. Editor: Monday, June 13, at five A. M., I stepped off the train at Grenada. Rev. W. A. Candler got on. He had preached Bro. Newell's commencement sermon the day before. He did admirable work for the institution and town with the great gospel of love he so forcefully presented. I spent four days in closely watching and listening for facts concerning Grenada Collegiate Institute. Bro. T. W. Lewis gave vigilant attention for one day. We unhesitatingly say that it is doing excellent service for real Christian education. No sham about it. They have had on the roll this session 165 pupils; average attendance, 137. Closed out with over forty boarders.

The final exercises for the ten months' work were entirely satisfactory to every patron—as far as we gathered—to each trustee and the Visiting Committee. The examinations, private and public, were searching and readily revealed to us that there had been twoscore weeks of arduous, continued and harmonious labor puts forth by president and teacher. The papers of all the private examinations were on hand to be looked over by anybody, and an ardent solicitation made to do so. The exhibitions on Wednesday and Thursday nights were truly good.

Thursday was an instructive, touching, enjoyable day; music, charming and elevating. The address by Hon. E. Mays, of Oxford, Miss., was remarkable for its appropriateness, profundity and conciseness. It ought to be put in pamphlet form and carefully read by every citizen. Six young ladies, with no affected ostentation of voice or dress, read well-written, timely essays. Bro. Newell gave the diplomas of "M. E. L." in a way that caused thought and brought tears. Several received medals for specified proficiencies.

Many things very favorably impress the close observer of this North Mississippi Conference school. A few: 1. Rev. T. J. Newell, A. M., is certainly well qualified and adapted for the position he occupies. 2. He will have only first-class teachers with him. 3. Grenada is healthy. 4. There is not a better college building in our country. 5. The food is ample and properly prepared, and rooms kept neat. 6. The girls are taught in reference to their *souls, minds* and *bodies*. What we did not of the above facts see, we authoritatively heard by parties both living out and in the city. Pray fervently for Grenada Collegiate Institute. Give money liberally to pay it out of debt; let a thousand dollars from each of a large number of persons come. Send your daughters and wards there. God bless you and our educational interest.

T. W. LEWIS,
J. M. WYATT.

If the brethren who write obituaries will read the note at the head of the obituary column before writing, and govern themselves by it, they will save trouble here and save themselves from disappointment.

Notice.

To the Pastors of Meridian District—

DEAR BROTHERS: Please send at once a list of local preachers and delegates to District Conference to Rev. B. S. Rayner, Enterprise, Miss.

R. D. NORSWORTHY.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

Hard luck.—A big ice crop.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Next Term will begin Wednesday, Sept. 14.

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GEO. McK. BAIN, M. A., (Univ. Va.) assistant in Languages.
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Athens Female College

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REV. M. G. WILLIAMS, Pres.

HIWASSEE COLLEGE.

FOUNDED 1849. Located in the Country, seven miles from Sweetwater, East Tenn. R. R. Healthy, quiet, moral place. Fall term opens August 16, in new edifice. Board $10 per month. Tuition from $20 down to $10 per session. The postoffice is "HIWASSEE COLLEGE," Tenn. Send for Catalogue. Address J. H. BRUNNER, Pres., or G. W. HEDDLESTON, Sec'y.

MANSFIELD FEMALE COLLEGE—THIRTY-THIRD ANNUAL SESSION

The fall term will begin on Wednesday, September 14, 1887, with a full corps of excellent teachers and increased facilities for instruction. Rates of board and tuition without music, one hundred and seventy-five dollars; with music, two hundred and thirty-five dollars. Payments, one-half in advance, balance at the end of session; or in similar proportion. If the entire bills for the year be paid in advance, ten per cent. will be deducted. Two or more pupils from one family will receive a discount of ten per cent.

Four pupils engaging a room together by the year will be allowed a discount of fifteen per cent.

Members of the Louisiana Conference shall receive board at the regular rates, and tuition in both literary and music department free of charge.

Special vocal training is not included in the regular lessons for music, but will be charged as an additional course in music.

In making engagements for the year, a club of four young ladies who wish to pay all in advance will receive board, tuition and one course in music for $156 25—a discount of twenty-five per cent. from the catalogue price; or by paying one-half in advance, they will be entitled to the same for $200.

F. M. GRACE, Pres.
S. J. DAVIES, Vice-Pres.

Millersburg Female College

Over two hundred pupils the past year from seven States.

With near a hundred in the College, the doctor's bills for the entire year less than fifteen dollars.

More boarders from the south than any school in Kentucky.

Course thorough.

Music and Art unexcelled.

Able and experienced Faculty.

Discipline firm, but parental.

Write for Catalogues, etc., to

C. POPE,
Millersburg, Ky.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator,	$4 50	$2 75
American Agriculturist,	3 50	2 75
Daily Picayune—12 mos,	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
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AND WINDOW SHADES.

Cheapest House in New Orleans.

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Write for prices. Samples sent in country free.

SICK HEADACHE

Dyspepsia, Indigestion, Biliousness, Dizziness, Liver Complaint,

Positively Cured by LITTLE HOP PILLS, The People's Favorite Liver Pills.

They act slowly but surely, do not gripe and their effect is lasting, and therefore worth a dozen others. (Doctor's formula.) Small, sugar-coated and easy to take. See testimonials.

25 cts. at druggists or mailed on rec't of price.

The HOP PILL CO., New London, Ct.

"They are THE BEST ever made."

Prepared by an old Apothecary. Five bottles $1.00

Sold by all druggists in New Orleans.

MISCELLANEOUS.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism *Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

FOR SALE BY ALL DRUGGISTS.

$1 PER BOTTLE OR SIX BOTTLES FOR $5.

Lactated Food

The Mother's Favorite.

Send for our Circular entitled

"LETTERS from MOTHERS,"

which contains a large number of letters, many of which say the life of their baby was saved by the use of LACTATED FOOD.

Read these letters and, if you wish, write to the mothers and get their opinion—every one will gladly answer.

If your baby is not lively and robust, try it.

LACTATED FOOD

Is also a Perfect Nutrient for INVALIDS.

In either chronic or acute cases. Weak stomachs always retain and relish it. Thousands of Physicians recommend it as the best of all prepared foods. Unequalled in DYSPEPSIA.

150 MEALS for an INFANT for $1

Easily Prepared. At Druggists—25c., 50c., $1.

WELLS, RICHARDSON & CO., Burlington, Vt.

WINCHESTER'S

HYPOPHOSPHITE OF LIME AND SODA is a matchless Remedy for Consumption in every stage of the disease. For Coughs, Weak Lungs, Throat Diseases, Loss of Flesh and Appetite, and every form of General Debility it is an unequaled Specific Remedy. BE SURE AND GET WINCHESTER'S PREPARATION. $1 and $2 per bottle. Sold by Druggists.

WINCHESTER & CO., CHEMISTS,

162 William St., New York.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital.....$300,000 00

Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10 | American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35 | Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....3 | Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

WM. H. PIERSON,

20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

BEST GOODS AND LOWEST PRICES.

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FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, that *sparrow* so frequently the result of these hidden sappers and miners. When they are irritable and feverish, sometimes grating food and rolling ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it never fails. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in the case, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW FRANKLIN, HOWARD CO., MO.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

J. E. SCHWARTZ & CO., SUCCESSORS TO B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

The Great Church LIGHT.

FINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. J. P. FINK, 551 Pearl Street, N. Y.

Our Young People.

WHAT WE MAY DO.

The wise may bring their learning,
The rich may bring their wealth,
And some may bring their greatness,
And some bring strength and health:
We, too, would bring our treasures
To offer to the King;
We have no wealth or learning,
What shall we gladly bring?

We'll bring the little duties
We have to do each day;
We'll try our best to please him
At home, at school, at play,
And these shall be the treasures
We offer to our King,
And these are gifts that even
The poorest one may bring.

The editor will give the little cousins some work for the summer evenings. What words in common use contain the five vowels in alphabetical order? The editor also wants to know who of the little cousins can write the shortest sentence that will contain all the letters of the alphabet? The sentence must make sense.

MR. EDITOR: As I have seen so many nice letters from the boys and girls in your valued paper, I thought I would attempt to write one myself. My father is a farmer, and also a subscriber to your paper. I help him to work on the farm until crops are made: then I go to school until harvesting time; then I stop and help pa to gather the crop. Thus I get to go to school only three months during the summer. I love to go to school, and pa is going to send me ten months next year to a new school. The house will be completed the latter part of next month—will cost $2,500. I will close by asking the many young readers of your valuable paper a question concerning the Bible: Where is the word "bonnet" (worn by ladies) mentioned in the Bible? With much hopes to see this in print, I will close.

Yours respectfully,

EDDIE DUGGAN.

SABINE PARISH, Louisiana.

MR. EDITOR: I am a little girl nine years old. I love to read the little children's letters. My cousin, Miss Walmsley, takes your valuable paper, and lets me read it every week. My papa is a lawyer. I have two little brothers, three and six years of age. I go to Sunday-school. We have over two hundred scholars. I learn one verse from the Bible every day, and recite the seven to my teacher on Sunday. I will answer Minnie B. Jackson's question: The word "ear-ring" is found five times in the Bible—Genesis xxiv, 22, 30, 47; Job xlii, 11; Proverbs xxv, 12. I will close by asking a question: How long was Joseph in Egypt? With good wishes to the ADVOCATE, I remain,

Your little friend,

EMMA WARBURTON.

ELKTON, Maryland.

MR. EDITOR: I am a little girl twelve years old. I go to school to Mr. Delhommer. My studies are grammar, history, geography and arithmetic and French. We have no Sunday-school here, which I am sorry for, as I should like so much to go to Sunday-school; but I take a good little church paper and have good little books to read. My grandmamma takes the ADVOCATE, and I love to read the children's letters. This is my first letter for publication, and I hope to see it in print. This is the year of jubilee to the Queen of England—fifty years since she began to reign. Will some of the little cousins tell me in what chapter in the Bible "jubilee" is mentioned, and how many times mentioned in the chapter?

Truly your friend,

SADIE E. NEBLETT.

BREAUX BRIDGE, Louisiana.

MR. EDITOR: This is my first attempt to write to any paper. I am a little girl eleven years old. My father is a farmer. I have two brothers older than me, and two younger than myself, and one sister younger than myself. I will answer Label Gurry's question: Joseph was sold by his brothers to the Ishmaelites. I will close by asking the little cousins a question: Which is the longest chapter in the Bible? Yours truly,

MARY R. ANDERSON.

WOODVILLE, Mississippi.

MR. EDITOR: I am a little girl nine years old. I have a sister older than myself. I go to school to my cousin, Allen Castle. We are going to organize a Sunday-school next Sunday. I will close by asking the little cousins a question: Where is "myrrh" found in the Bible?

Your little friend,

LILLIE FRISBY.

WALTHALL, Mississippi.

MR. EDITOR: As I have never written to your valuable paper, I thought I would write; but, like the other little cousins, have a horror of the waste-basket. I am a little girl eleven years old. My younger sister and myself are raising chickens for mamma. We have been going to school since last November; but our school is out now. We go to Sunday-school every Sunday. Mr. Gould is my teacher; Mr. Dutley, the superintendent; Bro. W. C. Harris is our preacher; Bro. R. G. Porter is our presiding elder. I have read his "Book for Boys." I will answer Mamie Watts' question: "Jesus wept." I will ask a question: Who helped Joseph to bury Jesus?

LAURA ARNOLD.

WALTHALL, Mississippi.

A Man wants but little here below,
But wants that little strong.

This is especially true of a purge. The average man or woman does not precisely hanker for it, as a rule, but when taken, wishes it to be prompt, sure and effective. Dr. Pierce's Pleasant Purgative Pellets leave nothing to be desired in point of efficacy, and their action is totally free from any unpleasant symptoms, or disagreeable after-effects. Purely vegetable, perfectly harmless.

MR. EDITOR: As I have not written to the ADVOCATE in so long, I thought I would write again. I see so many letters from the little cousins. Our pastor's name is Rev. J. W. Ellison; he has been on this circuit three years. We like him very much. I will answer Sallie Seaman's question: It was Samson who slew more at his death than in his life. I will close by asking a question: Who was the son of Zernbbaal? With many good wishes to the dear old ADVOCATE.

Your little cousin,

CATIE C. JONES.

PINE GROVE, Louisiana.

Moxie! Moxie! Moxie!

The new and popular remedy for nervousness and debility. It is not a patent medicine, but a delicious invigorant that will give you solid, durable strength. 50 cents a quart bottle

CALICO.—Girls will be interested to know that calico claims a lineage of great antiquity. Mrs. Leonowens says in her "Travels in India," that "in the year 1498, just ten months and two days after leaving the port of Lisbon, Vasco da Gama landed on the coast of Malabar at Calicut, or more properly, Kate Rhoda, 'City of the Black Goddess.' Calicut was at that period not only a very ancient seaport, but an extensive territory, which stretching along the western coast of Southern India, reached from Bombay and the adjacent islands to Cape Comorin. It was at an early period so famous for its weaving and dyeing of cotton cloth, that its name became identified with the manufactured fabric, whence the name calico. It is now generally admitted that this ingenious art originated in India in very remote ages, and from that country found its way into Egypt. It was not until toward the middle of the seventeenth century that calico printing was introduced into Europe. A knowledge of the art was acquired by some of the servants in the service of the Dutch East India Company, and carried to Holland, whence it was introduced in London in the year 1678." Pliny, as early as the first century, mentions in his Natural History that there existed in Egypt a wonderful method of dyeing white cloth.

Its thousands of cures are the best advertisement for Dr. Sage's Catarrh Remedy.

SPECIFIC GRAVITY.—Here is another hard-sounding name for a very simple thing. Let us see what it means. When we weigh anything in water, we have seen that it loses in weight a certain amount, and this amount is equal to the weight of an equal bulk of water, or of the water displaced.

Suppose we take 38 ounces of gold and weigh it in water. It will, when immersed, weigh only 36 ounces. It has lost, therefore, 2 ounces, or one-nineteenth of its weight. So the amount of water displaced weighs only one-nineteenth as much as gold. In other words, *gold is 19 times heavier than water.*

Specific gravity is the name applied to this number 19. When we say that the specific gravity of any substance is 16 or 20, etc., we mean that that substance is 16 or 20 times as heavy as an equal bulk of water. This is all the mystery concealed behind those two formidable words, "specific gravity."—Our Youth.

Farm and Home.

Some Advice to Wives.

Remember that you are married to a man and not to a god; be prepared for imperfections.

Anticipate the discovery by your husband that you are "only a woman;" if you were not he would not care about you.

Once in a while let your husband have the last word; it will gratify him and be no particular loss to you.

Be reasonable; it is a great deal to ask under some circumstances, but do try; reasonable women are rare—be rare.

Remember that servants are made of the same material as you are; a little coarser grained perhaps, but the same in essentials.

Try and forget yourself; as to your husband, forget that you married him, and remember that he married you: he will probably do the reverse.

Let him read the newspaper at breakfast-table; it is unsociable, but, then, it is only a trifle after all, and he likes it.

Let him know more than you do once in awhile: it keeps up his self-respect, and you will be none the worse for admitting that you are not actually infallible.

Read something in the papers beside fashion-notes and society columns; have some knowledge of what is going on in foreign countries. Be a companion to your husband if he is a wise man; and if he is not, try to make him become your companion. Raise his standard; do not let him lower yours.

Respect your husband's relations, especially his mother—she is not the less his mother because she is your mother-in-law; she loved him before you did.—Brooklyn Magazine.

MARRIAGE.—In addition to the many rules laid down from time to time in regard to choosing a life-long friend and companion, here are two from a recent authority which are worthy of serious consideration: "First. A woman will be safe in refusing marriage with a man who is objected to by her male relatives, provided they are reasonably well acquainted with the object of her supposed affection. Second. A man should refrain from offering his hand in marriage to a woman who is not approved by his sister; or, if he has no sister, by his judicious lady friends." When it is considered that most of the ill-starred marriages are the result of self-will, and the disregard of the wishes of friends and relatives whose judgment there is every reason to trust, the importance of these two rules (really but one rule with two applications) will be seen.

TOO MUCH HIGH LIVING.—I have formed a settled conviction that the world is fed too much. Pastries, cakes, hot bread, rich gravies, pickles, and pepper sauce are all discarded from my "bill of fare," and I firmly believe that they will be from the recipes of the twentieth century. Entire wheat flour bread, vegetables, fruit, fish, with a little meat, and milk as the chief drink, will distil in the alembic of the digestive organs into pure, rich, feverless blood, electric but steady nerves, and brains that can "think God's thoughts after him," as they have never yet been thought. This is my recipe: "Plain living and high thinking:" and this is my warning: "With high living you will get exceedingly plain thinking."—Miss Frances E. Willard.

Be ever gentle with the children God has given you.—Burritt.

ADVERTISEMENTS.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing humiliating, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

The Reason Why

Ayer's Pills are so popular is, that while always reliable, as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Raine, New Berne, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say that I am now a well man, and grateful to your chemistry, which entirely mine."

The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

MUSICAL GOODS

MODERN JUVENILE CLASSICS.

A superior collection of easy Piano Music carefully selected from the works of Lichner, Spindler, Lange, Chopin, Gurlitt, Low, Schumann, Schubert, Hiller, Bellini, Behr, Haydn, Mendelssohn, and others. Especially prepared for the use of young piano players. 144 pages fine music size. Price, $1.00 in Boards; $1.50 in Cloth.

MY KATHLEEN'S GONE OVER THE SEA

Beautiful Song and Chorus

By T. P. WESTENDORF.

The world-wide popularity of "I'll take you home again Kathleen" has firmly established Mr. Westendorf's reputation as a popular song composer. In this, his latest effort, he has surpassed anything he has heretofore written, and we predict for it a generous reception from the public. Beautifully illustrated title page. Price, 40 Cents, by mail, postpaid.

MUSICAL INSTRUMENTS

Of every description and at all prices. We will send our Illustrated Descriptive Catalogue free of charge upon application. State what kind of instrument you wish to buy.

The JOHN CHURCH CO.,

CINCINNATI, O.

THE IMPROVED ACME WASHER and BLEACHER!

Weighs only Five lbs. and can be carried in a small valise. $1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. *No robbing required;* no friction to injure the fabric. To place it in every household the price has been placed at $3, and if not found satisfactory within one month from date of purchase, money refunded, less Express charges. Send for circulars. Agents wanted.

ACME, Pat. April 12, '81.

HANA F. REYNOLDS, Rochester, N. Y.

Please mention this paper.

POZZONI'S MEDICATED COMPLEXION POWDER.

Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

PARKER'S GINGER TONIC

The best Cure for Coughs, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Combining the most valuable medicines with Jamaica Ginger, Rexall's picture Dye power over disease unknown to other remedies. Weak Lungs, Rheumatism, Female Complaints, and the distressing ailments of the Stomach, Liver, Kidneys and Bowels are dragging thousands to the grave who would recover their health by the timely use of PARKER'S GINGER TONIC. It is new, internal strength to the aged. 50c. and $1. Druggists. Hiscox & Co., 163 William Street, N. Y.

HINDERCORNS The Best Cure for Corns &c. 15 cents. All Druggists.

Hiscox's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

FOR GAS. BAILEY'S COMPOUND Light-Spreading Silver-Plated CORRUGATED GLASS REFLECTORS! A wonderful invention for LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free. FOR OIL.

BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

McSHANE BELL FOUNDRY

Finest Grade of Bells,

CHIMES AND PEALS for CHURCHES, &c.

Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md.

Mention this paper.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin, for Churches, Schools, Fire Alarms, Farms, etc. Fully WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

BIBLES Cheapest ever furnished agents. Extra terms, large cash premiums, particulars FREE. FORSHEE & MACKIN, Cincinnati, O

$250 A MONTH. Agents wanted. 90 best selling articles in the world. Sample free. Address JAY BRONSON, Detroit, Mich.

Christian Advocate.

Marriages.

RUSSELL—MINOR.—In Ocean Springs, June 15, 1887, by Rev. G. F. Thompson, Mr. Hyram Russell to Miss May V. Minor.

LOYD—RAMSEY.—In Ocean Springs, Miss., June 1, 1887, by Rev. G. F. Thompson, Mr. Frank Loyd to Miss C. Ramsey.

MALONE—KEMP.—At the Methodist Church, in Holly Springs, Miss., on Wednesday afternoon, June 15, 1887, by Revs. E. H. Moon and John Purcell, Rev. John W. Malone, of the North Mississippi Conference, to Miss Lillian Kemp, daughter of Hon. T. M. Kemp, editor Holly Springs South.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

GOOCH—JEROME CHILDERS GOOCH was born August 15, 1860; died May 23, 1887. As the Sabbath-day had gently passed away, leaving its beautiful golden rays behind, so this great sufferer gently passed away from friends and loved ones, leaving the sweet remembrance of a dutiful son, loving brother, and the example of a patient sufferer. For eighteen months before his death, we might say, he was almost entirely confined to his bed by that slow and painful disease, rheumatism; scarcely a joint or muscle but what was, more or less, a point of suffering. Yet in all these eighteen months of suffering, in my visits, I never heard a murmur.

Jerome, as he was familiarly called, had every prospect before him to excite a desire to live. The only son, the joy of the household, an abundance of this world's goods; a cultivated mind, which seemed to be that of a philosopher. When the disease attacked his eyes, and he failed to see the beauties of nature, which were ever a great pleasure to him, and even when he could not recognize the face of loved ones, he still submitted without a murmur. I remember to have sat by his bed on one occasion, when it seemed life was almost extinct, yet he was calm and composed as an infant; no fear. At another time, when he thought the time for his release had come, his loving sisters being absent, he spoke calmly to his mother, and said: "Tell sisters good-bye. I should like to see them once more." So the Lord seemed to let him stand on the margin of the river for near two months longer. At last the time, the beautiful Sabbath evening day of rest, for his final departure came, loved ones looking on the weak and emaciated frame, and to all human appearance one would think, now is the time for fear; the step down into the chilly waters of death is to be taken. Father wants to know how son feels now, as the last step is being taken by the idol of his affections, and says, "My son, are you afraid to die." Calm and composed as ever, he replied, "No, father; no fear." Thus passed away the loving son and brother and grandson of Sister Maria Childers, of blessed memory.

J. M. JOHNSTON, P. C.

HORN—Little ANNIE E. HORN died at the residence of her mother, near Quitman's Landing, in Adams county, Miss., August 9, 1886, aged eleven years, six months and eight days. She was born in Hinds county, Miss., February 1, 1875. Her mother moved in the neighborhood of Locust Grove Church some months before Annie's death. She was baptized by Rev. E. A. Flowers, May 16, 1886, and received into full connection July 14, 1886, by Rev. W. L. P. Hamleatt. Little Annie's sweet smiles and gentle spirit is missed in our church and Sabbath-school, when we look at the vacant seat and realize that she can be with us no more in this life. But, thanks to God, we can be with her in the life to come. She leaves a widowed mother, a brother and two sisters to mourn her departure. She often prayed for her sister and mother. Her last words were a prayer for the welfare of her soul—"Lord, have mercy on my soul."

A. C. FLOWERS, P. C.

RILEY—On June 2, 1887, HESTER ANN RILEY, aged one year and three days, infant daughter of J. H. and L. A. Riley, left us for a home in heaven. She was a dear little snowdrop; one of the sweetest and brightest ever sent to gladden an earthly home. The little chair is empty now, the little clothes laid by; and father's and mother's hearts are desolate. But God is good, and we must believe "that he doeth all things well;" and while your hearts, fond parents, seem breaking "for the sound of a voice that is hushed," ask for grace to kiss the rod with which he smites you, and he who seeth the sparrow when it falls, will comfort and uld you. Think of your precious little one, not as lying in the cold, dark grave, but as one of God's chosen; now walking the streets of the beautiful city above.

AUNTIE.

ADAIR—NONA ERNESTINE, daughter of W. F. and Rosa Adair, died November 10, 1886, near Union Church, Mississippi. This sweet little Christian was a little more than six years of age when she died. She was bright, intelligent and pious. When she was on her death-bed she talked of dying and told her parents not to grieve for her; for she would be better off. Jesus said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." But, notwithstanding the forbidding by parental affection and tears, and the skillful treatment of the physician and loving friends, dear little Nona went straight to Jesus and, "at the beautiful gate," she is "watching and waiting" to welcome the loved ones home.

W. B. HINES.

BAYER—Died May 19, 1887, in the thirty-second year of his age, H. C. BAYER. In his death the church has lost a bright and shining light; the cause of Christianity, an earnest and energetic advocate; the community in which he lived, an honest, upright, influential citizen; and his wife, a fond and faithful husband. It is with profound gratitude and pleasure that we recall his many virtues and self-sacrificing spirit which made him respected and admired by those who knew him best; his untiring zeal and faithfulness in everything that would promote his Master's cause in the church to which he gave his best energies. We commend his Christian character and fidelity to his church; his chaste and zealous conduct, and the interest he maintained toward the various enterprises of Christianity, as being worthy the imitation of us all. We commend his wife, in this, her sad bereavement, to her heavenly Father whom our departed brother loved to honor and obey, whose care is so complete that not a sparrow falls to the ground without his knowledge, whose eyes are always upon us, and whose ears are ever open to the supplications of all his people who seek in him a comforter.

F. C. SIMS.

RICHMOND—CAROLINE RICHMOND died in Monroe, La., on December 21, 1886, in her seventy-third year. She was born in this—Ouachita parish and spent her entire life here. Her parents were among the first settlers from France. She was brought up in the faith of the Roman Church, but for many years held no fellowship with that church. She was, however, a woman of godly character—gentle, patient, retiring and conscientious. In 1885 she became a member of the Methodist Episcopal Church, South, in this place, and lived a most exemplary life, ever full of love to God and his people. She was a sufferer many months before she died, but endured all with Christian fortitude and submission to the will of God. One of the greatest trials of her life was the death of her only son, Tom, whose manly arm had been her support for some time during her widowhood. He died September 12, 1886. A little more than three months later she followed. For several days before her death she seemed to be blessed with glorious visions of that celestial kingdom into which she was so soon to enter. There she now awaits the coming of her two bereaved daughters who remain a while longer on this side.

W. H.

SHARP—FRED HAMPTON, youngest child of M. H. Sharp and Jennie Sharp, was born May 23, 1885, and died April 26, 1887, aged one year, eleven months and three days.

A FRIEND.

SUCCESSFUL MEN.—Who are they? They are those men who, when boys, were compelled to work, to help either themselves or their parents, and who, when a little older, were under the stern necessity of doing more than their legitimate share of labor; who, as young men, developed their minds and wits by persistent study, in moments that are ordinarily wasted. Hence, in reading the lives of eminent men who have greatly distinguished themselves, we find their youth passed in self-denials. They sat up late, rose early to the performance of imperative duties, doing by daylight the work of one man and by night that of another.

A banker of high integrity and who started in life without a shilling, said the other day: "For years I was in my place of business at sunrise, and often did not leave it for fifteen or eighteen hours." "What is your secret?" asked a lady of Turner, the distinguished painter. He replied: "I have no secret, madame, but hard work." Says Dr. Arnold: "The difference between one man and another is not so much in talent as in energy." "Nothing," says Reynolds, "is denied well-directed labor, and nothing is to be attained without it." "Excellence in any department," says Johnson, "can now be attained by the labor of a lifetime, but is not to be purchased at a lesser price." "There is but one way to succeed," said Sidney Smith, "and that is by hard labor, and the man who will not pay that price for distinction had better at once dedicate himself to the pursuit of a fox." "Step by step," reads the French proverb, "one goes very far." "Nothing," says Mirabeau, "is impossible to a man who can and will. This is the only law of success."—Exchange.

Happy Homes.

Much has been written and said about how to make home happy. The moralist and the preacher have hackneyed this theme until it would seem nothing more remained to be said. But the philosophers have gone far out of their way to account for the prevalence of ill-assorted couples and unhappy homes, and have over-looked the chief cause. Most of the unhappiness of married life can be traced directly to those functional derangements to which women are subject. In nine cases out of ten the irritable, dissatisfied and unhappy wife is a sufferer from some "female complaint." It cures all those peculiar weaknesses and ailments incident to women. It is the only medicine sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. See guarantee printed on wrapper enclosing bottles.

It is well to think well; it is divine to act well.—Horace Mann.

MISCELLANEOUS.

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"Pastor M.E.Church,So.Fairfield,Va."

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"OVID G. SPARKS,
"Ex-Mayor, Macon, Ga."

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The Evening Bells.

In one of his books Rev. Dr. Adams gives the following beautiful incident:

"In the Cathedral at Limerick there hangs a chime of bells, which were cast in Italy by an enthusiast in his trade, who fixed his home near the monastery where they were first hung that he might daily enjoy their sweet and solemn music. In some political revolution the bells were taken away to some distant land, and the maker himself became a refugee and exile. His wanderings brought him, after many years, to Ireland. On a calm and beautiful evening, as the vessel which bore him floated on the placid bosom of the Shannon, suddenly the evening chimes pealed from the cathedral tower. His practiced ears caught the sweet sound, and he knew that his lost treasures were found. His early home, his old friends, his beloved native land, all the best associations of his life were in those sounds. He laid himself back in the boat, crossed his arms upon his breast, and listened to the music. The boat reached the wharf, but still he lay there silent and motionless. They spoke to him, but he did not answer. They went to him, but his spirit had fled. The tide of memories that came vibrating through his heart at that well-known chime had snapped its strings!"

It was this incident which suggested to Moore his song of "The Evening Bells." As Moore is not so much read as he used to be, we reprint the lines, as they may not be familiar to some of our readers:

"Those evening bells! Those evening bells!
How many a tale their music tells,
Of youth, and home, and that sweet time
When last I heard their soothing chime!

Those joyous hours have passed away,
And many a heart that then was gay,
Within the tomb now darkly dwells,
And hears no more those evening bells!

And thus 'twill be when I am gone,
That tuneful peal shall still ring on,
And other bards shall walk these dells,
And sing thy praise, sweet evening bells!"

THE FOE OF QUACKS AND FRAUDS.

An Editor with Plenty of Nerve Who constantly Gets More by a New Method.

Amid luxurious surroundings, *L. Lum Smith*, editor and proprietor of *The Philadelphia Public Herald*, sat in his office, No 706 Chestnut street, when the reporter of a city journal called upon him. Mr. Smith is one of the best known men in the country, for he has devoted years to the exposure of commercial and literary frauds. Nothing intimidates him—neither libel suits by the dozen, nor attempts upon his life. A typical Southerner of the best class, Lum Smith is genial in manners and cosmopolitan in mind.

"Take care, don't sit down in that chair!" exclaimed Lum Smith.

"What's the matter with it?"

"That's my reception-chair, with invalid back, for frauds," was the prompt reply.

"You know something of the practical effects of Compound Oxygen treatment, do you not, Mr. Smith?" was asked.

"I have been taking it regularly for several months, and have been greatly benefited by its use," replied Mr. Smith.

"Did you take it for any specific malady, or as a general invigorator?"

"I had been *worn out with over-work and forty odd vexations*, and costly, but successful, legal contests with fraud perpetrators. Insomnia, or sleeplessness, attacked me. My brain refused to rest. To produce sleep I contracted the abominable habit of taking chloroform. Of course I could not continue that remedy long. All ordinary medicines failed, and I was in a most deplorable condition of health. Hearing of Drs. Starkey and Palen's Compound Oxygen, I hastened to try it. I knew it could not possibly harm me, because Oxygen is the life-giving principle of the earth's atmosphere, and I soon discovered that the Compound Oxygen, in which ozone is developed by Dr. Starkey's system of magnetization, built me up rapidly and restored to me the night's rest I so greatly needed."

"How often do you take it?"

"Every day, if possible. I stop on my way to dinner at Drs. Starkey & Palen's, 1529 Arch street, and inhale the Compound Oxygen. It has an excellent effect on the digestion. How do I explain that? I don't; I only state a fact. Probably the blood is rapidly purified by this operation, and as the blood is the life current in the human body, the whole man is strengthened. I never lie down immediately after taking the Compound Oxygen. I do my sleeping between one and seven o'clock in the morning, the remainder of my time is occupied with incessant business cares. The best indorsement I can give of Drs. Starkey and Palen's Compound Oxygen is that I use it continually myself. You doubtless noticed what Canon Farrar said about Oxygen as a curative agent when he made his recent address at the John Hopkins University? He declared that its practical application to the relief of suffering was the greatest discovery of the Nineteenth Century. The success of Drs. Starkey and Palen's Compound Oxygen is very largely due to the scientific methods employed in its manufacture. The process by which the ozone is developed is one of the most intricate and beautiful imaginable. Its effects upon me have been remarkable, and it is with a grateful sense of its benefits that I commend it as I do."

For full information about Compound Oxygen and what it has done for others address Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa.

THE JURY SYSTEM.

—The experience of the New York courts in endeavoring to secure fit juries in some recent public trials shows the urgent need of reform in the administration of the jury system. It would almost seem as if the jury panels had become receptacles for the intellectually lame, halt and blind of the city. They show a great preponderance of illiterate and disqualified jurors. Foreigners who do not understand the English language, deaf persons, others over age, exempt persons, and persons painfully deficient in intelligence and otherwise disqualified, have crowded the lists. At the same time the burden of jury service is made heavier upon others. The fault seems to lie with the local administration of the jury system. A suggestion looking to a remedy, which has been made by Judge Barrett, one of the ablest and most experienced judges of the Supreme Court, is deserving of attention. He recommends the taking of a complete jury census, in which all the properly qualified jurors in the city should be enrolled. Materials to form the basis of such a census are at hand. They can be found, as Judge Barrett suggests, in the tax books, the lists of electors, the registers of the commercial exchanges and other organizations, and the books of the mercantile agencies. Such a census would supply a sufficient number of qualified jurors to make the burden of service on the individual juror slight. Something of this sort must be done. It is a disgrace that in a great commercial metropolis like New York, where complicated mercantile questions are so often before the courts, the quality of the jury service should be so low as it is.—Bradstreet's.

MISCELLANEOUS.

When you feel that you are dangerously sick, you will send for an educated physician of acknowledged skill, without considering the cost. *You wish to get well.* Have you malaria in your system, and do you wish to get rid of it? Dr. Shallenberger's Antidote is the remedy. The doctor is a graduate of Jefferson Medical College, thirty years in practice. The medicine will cost you one dollar, but it will cure you, and is safe in any dose. Sold by druggists.

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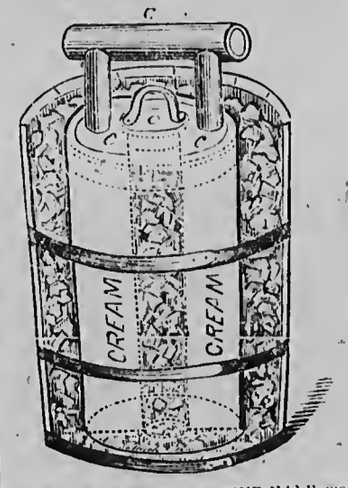

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Weekly Market Review.

(For Week Ending June 28, 1887.)

COTTON.

Low ordinary	8 3-16 @	— —
Ordinary	8 11-16	— —
Good ordinary	9 7-16	— —
Low middling	10 1-16	— —
Middling	10 7-16	— —
Good middling	10 11-16	— —
Middling fair	11 1-16	— —
Fair	11 11-16	— —
Galveston middling	10½	— —
Mobile middling	10½	— —
St. Louis middling	10¾	— —

SUGAR.

Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5¼	— —
Fully fair	5¼	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	5⅛	5⅜
Pr. yellow	6	— —
Gray White	— —	— —
Off whites	6	— —
Stan. Gran	— —	5⅞

MOLASSES.

Good Prime	22	25
Fair	22	25
Good common	18	21
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	— —
Good	4⅝	4¾
Fair	— —	4½
Ordinary	4¼	4⅜
Common	4	4⅛
No. 2	2¾	3
Rough	3 75	4 25

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 00	— —
Extra fancy	4 60	— —
Winter wheat patents	5 87½	5 00
Choice	3 50	3 65
Fancy	3 90	4 00
Extra Fancy	4 20	4 30

CORN PRODUCTS.

Cream meal	2 50	— —
Corn meal	2 25	— —
Grits	2 55	2 60
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	54	55
Yellow	— —	50
Mixed	48½	49
OATS:		
Western	36	36½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	18 00	19 00
Prime	16 00	17 00

PROVISIONS.

PORK:		
Mess (Standard)	15 75	— —
Prime Mess	15 25	15 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11	— —
Shoulders	6½	6¾
Sides, long clear	8½	— —
Sides, short rib	8⅝	8¾
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	— —	5 90
Sides, long clear	7¾	7⅞
Sides, short rib	7¾	7⅞

GROCERIES.

COFFEE:		
Prime	— —	20
Fair	— —	19
Common	— —	18
BUTTER:		
Western Creamery	20	21
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	6½	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 00	— —
KROUT:		
Western, ₱ bbl	4 00	4 50
ONIONS:		
Louisiana	1 50	1 75
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7¼	7½
2 lb	8	8¼
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	9	10
Southern	11	11½
WOOL:		
Lake, per lb	— —	27
Louisiana	25	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	9
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

FOREIGN.

June 21, the day set apart for the inauguration of the Queen's Jubilee, being the first day of the fifty-first year of her reign, will long be remembered as one of the most remarkable epochs of England's history. Never has such a large crowd been seen in London. So great was the desire to get a view of the royal procession, thousands remained in the streets all night. Religious services were conducted in Westminster Abbey by the Archbishop of Canterbury and the Dean of Westminster, in the presence of 10,000 people. The streets, through which the pageant passed, were lined with people, who cheered the Queen enthusiastically as she passed. Nothing happened to mar the pleasure of the occasion.

On the twenty-second three hundred thousand little children gathered in Hyde Park to do honor to the Queen.

The Emperor William's health is now in its normal state.

The Russian and French ambassadors, respectively, have addressed a note to the Porte on the subject of the Egyptian Convention. It is reported that their communication contained a threat that war would ensue should the Convention be ratified.

Mr. Platt, member of Dominion Parliament for Prince Edward County, gave notice that he would make a motion that free trade be established between Canada and the United States.

The Prince of Wales, accompanied by the Kings of Greece, Denmark, Belgium and Saxony, and the Crown Prince of Germany, and Lord Wolsley and the Duke of Cambridge reviewed 12,000 troops at Aldershot, Thursday.

The Queen expressed herself as being highly pleased with the success of the jubilee celebrations.

The Cabinet has decided to prorogue Parliament about the middle of August.

In the French Senate, on Friday, the report of the Committee on Consumption of Spirits reported that the committee had come to the conclusion that the drinking of spirits in France has reached such a height as to be a social danger.

Up to date, the number of cases of cholera at Quilbta, Argentine Republic, is 1,959; deaths, 1,002.

By the action of the French and Russian ambassadors the Porte is placed in a predicament, from which it hardly knows how to escape. France threatens to break off diplomatic relations with the Porte, and reasserts its claims to the right of the oriental holy places, if the convention be ratified; while Russia demands recompense in the direction of Erzeroum. If Turkey does not sign the treaty, it is asserted, the special British envoy will depart from Constantinople instantly.

It is said that the absence of English Catholics from the jubilee celebration was due to the attendance being prohibited by the propaganda.

England has granted the request of the Porte in regard to an extension of time in which to ratify the Egyptian Convention. Time is extended to July 4.

Justin McCarthy writes that there is not the slightest truth in any report about Mr. Parnell's retiring from public life.

DOMESTIC.

The Fidelity National Bank of Cincinnati was closed by order of the government, through its representative, Mr. Eugene Parnell.

A solemn requiem mass was celebrated in the Church of the Holy Innocents, New York, on the thirty-first, for the repose of the souls of 500,000 Irish, who died of starvation, during Queen Victoria's reign.

Reports from the Treasury show a prosperous state of affairs; the cost of oleomargarine cheapened by the tax; a decided increase in the imports at New Orleans.

The Executive Committee of the Southern Railroad and Steamship Association is in session at Washington.

The estimated loss in wages by the strike of the Chicago bricklayers, which was declared off Thursday night, is $2,500,000.

Gov. Hill has signed the bill passed by the State Legislature, extending local option throughout New York, to an extent, permitting communities which have prohibited retail liquor selling to also prohibit its sale at wholesale.

On Friday, there was quite a flurry in stocks in Wall street, which threatened to be a panic. Leading operators came to the rescue and the market recovered. Despite the great decline in stocks no failures were announced; this is explained by the reports that Gould, Field, Vanderbilt and Philadelphia capitalists have taken the stocks which were in weak hands, and relieved the holders of the necessity of sacrificing them. One report said Field had taken up $7,000,000 Manhatten stock.

The period of grace granted Dr. McGlynn, of New York, is about to expire. He has made no sign of submission, and it is stated that the Pope will without further delay formally excommunicate him.

The fever record at Key West now stands, June 26: total cases to date, 42; total deaths, 18; sick now, 14; discharged cured, 10.

A great fire broke out in the tobacco quarters in Louisville, on the twenty-fifth, and destroyed properly to the value of $500,000.

Jacksonville had a fifty thousand dollar fire last week, by which three men lost their lives.

Gov. Hill has just signed the bill passed by the last Legislature, which makes it a penalty, punishable by a fine and imprisonment, for any one to practice medicine in that State who has not a diploma from an incorporated medical school or college.

During a riot in Rochester, N. Y., caused by the interference of union strikers with non-union laborers, three officers were severely injured by stones, three strikers were clubbed and arrested and one man was shot through the upper part of his head.

Books and Periodicals.

BOOKS.

THE STORY OF METLAKAHTLA. By Henry S. Welcome. Saxon & Co., 39 Chambers street, New York.

This is a story of a missionary work among the Talmshean Indians, in British Columbia, on the North Pacific Coast, near Alaska, by Mr. William Duncan, under the auspices of the Church Missionary Society of England. It relates the toil and sacrifices undergone to recover a most barbarous tribe of cannibals, and to teach them by personal example the arts and trades of Christian civilization, and infuse into their heathenish hearts the doctrines and facts of the true religion. It further relates how the faithful missionary plodded his way to success, and then how he was dealt with in such a manner by the home society as to make him resolve to remove his little community off British soil into American Alaska. The story is well told, and there are some heavy blows against the methods of the Church Missionary Society in maunging foreign missions.

WORD-STUDIES IN THE NEW TESTAMENT. By Marvin R. Vincent, D. D. Vol. I. Charles Scribner's Sons, New York. For sale here by George Wharton & Bro., 5 Carondelet street. Price, $1.

This book is what the title intimates. It is not a commentary. It is not exactly a lexicon. Nor is it a Greek concordance, and yet it in some degree partakes of the nature of each of them. It is not intended specially for the Greek scholar, nor entirely for the English student, but for both. The man who understands the Greek language will find this book a valuable help to understand the words of the New Testament. The preacher who don't know one Greek letter from another will receive assistance in acquiring a knowledge of the truth which he will find hardly anywhere else. This volume comprises the words in the synoptic gospels, the Acts of the Apostles, and the Epistles of James, Peter and Jude. We recommend the book heartily to all our preachers. It is well worth its price.

PERIODICALS.

The monthlies, for June, received since last issue are: Vicks' Illustrated, Sidereal Messenger, Cosmopolitan, Galaxy of Music, Outing, The Writer.

Hay Presses.

In another column will be seen the advertisement of the Mississippi Hay Press Company, who are prepared to furnish parties in need of Hay Presses with Hamilton's Patent, reverse cam (packing both ways), continuous (one bale following another), making a beautiful merchantable bale weighing about 100 pounds, in layers, size 16in x 18in x 36 long.

These presses can be bought for about one-half of what a Northern or Western press is sold for; will do the same or more work in ten hours than any other, and for ease on horses, simplicity and speed, they are unequaled. They are made of good white oak neatly painted.

Mr. Hamilton has issued a neat pamphlet, of sixteen pages, on hay culture, giving many suggestive points for the guidance of the hay producer, which will be mailed with full information, prices, etc., by addressing Mississippi Hay Press Company, Meridian, Miss.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
Publisher.

For Rickets, Marasmus, and Wasting Disorders of Children,

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequaled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

Throughout the North and West there is an organization among the churches known as "The Young People's Society of Christian Endeavor." This is an organized effort to make Christian *workers* of our young people. As the great want of many churches is workers, it would be well for our pastors to look into this organization and see if it can not be adapted to the needs of our churches in Mississippi and Louisiana.

Change of Base.

On and after June 1, 1887, the office of the Kennesaw Route will be at 146 Common street, next door to ladies' entrance of St. Charles Hotel. This is the only line running Pullman Buffet Cars from New Orleans to Washington without change, passing the numerous springs and summer resorts of East Tennessee and Virginia. Low rate excursion tickets to all points.

J. C. ANDREWS,
General Southern Agent.

The first honorary degree of Tulane University has been conferred upon Gen. G. W. C. Lee, son of Gen. R. E. Lee, and president of Washington and Lee University, Virginia. The Board of Administrators conferred upon him the degree of LL.D.

Southern Home Seeker's Guide.

The Illinois Central R. R. Co. recently issued an illustrated pamphlet, entitled, "Southern Home Seeker's Guide." Everyone interested in the South, can secure a copy by addressing the undersigned at Manchester, Iowa.

J. F. MERRY,
Gen. West. Pass. Agt.

FOURTH OF JULY EXCURSIONS.—Very cheap rates for the round trip between all stations on the Queen and Crescent Route for the national holiday. Tickets sold July 2, 3 and 4; good returning to include July 7.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

Notice.

The City Mission of the Methodist Episcopal Church, South, will hold its bi-monthly meeting on Tuesday, July 5, at eight P. M., in Carondelet Street Church. By order of the president, the meeting occurs on the first instead of the second Tuesday, to avoid conflicting with the Seashore Camp Meeting.

F. S. PARKER, Sec.

RUMORS OF WAR.—The war-cloud seems again to be rising in Europe. Russia, France, England and Turkey have begun a squabble about Egypt. The English treaty with Turkey, in regard to the protectorate of Egypt, whereby England is to gain control of the Suez Canal, is naturally objected to by Russia, and she has influenced France to protest against any such arrangement. The latest news is that Turkey has earnestly asked England to consent to a postponement of its ratification of the treaty until July 4, and England has consented. It is said that England has offered Germany the protection of Syria in return for Germany's support of England on the Egyptian question. England and Germany on one side, and France and Russia on the other, fighting over Turkey and Egypt, will change the whole aspect of European affairs.

A fire almost entirely consumed the town of Marshfield, Wis., on the twenty-seventh. 2,000 people are homeless; loss, $1,000,000.

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Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

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SUMMER MUSIC
FOR
SUMMER LEISURE.

In the Cottage by the Sea—the Lake—the Mountain—restful hours pass much more pleasantly with a mixture of Music and Song.

TAKE WITH YOU THESE

The Good Old Songs we used to Sing, $1.25. 115 Songs, Full Piano accompaniment. Sing them in "The Bright Rosy Morning," the "Stilly Night," "On the Ocean Wave," or by the "Ingle Side." Not a poor song in the book.

The best of piano music is found in the new *PIANO CLASSICS*, or of easier grade in *YOUNG PEOPLES CLASSICS*, each $1. First-class Songs will be seen in *SONG CLASSICS*, $1, and in *SONG CLASSICS FOR LOW VOICES*, $1.

Gems of Strauss $2, and also *Gems of the Dance*, $2, contain a large quantity of the most brilliant music extant.

War Songs 50 cts., and *College Songs*, 50 cts. should be on hand for "jolly" music

The Life of Franz Liszt, $1.25, and the New *Life of Mendelssohn*, $1.50, are the newest of books of Musical Literature. Send for lists.

Any book mailed promptly for retail price.

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C. H. DITSON & Co., 867 Broadway, New York.

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GOSPEL HYMNS, 1-4, CONSOLIDATED, from 5 cents to $6.75.

TRACTS, 15, 20 or 25 cents a package.

SCRIPTURE TEXTS, CHROMO CARDS, 15, 25, or 40 cents a package.

PRAYER AND PRAISE and all Methodist books supplied at publisher's prices.

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94 CAMP ST., New Orleans.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Raymond, at Raymond	July	2, 3
Edwards, at Brownsville		9, 10
Benton, at Deasonville		16, 17
Silver Creek, at Lovis		23, 24
Flora, at Dover		30, 31
Spring Ridge, at Oak Hill	Aug.	6, 7
Mt. Olivet, at Mt. Carmel		13, 14
Yazoo City		14, 15
Canton		20, 21
Madison, at Pearl River		27, 28
Sharon, at Fursel Grove	Sept.	3, 4
Camden, at Sulphur Springs		10, 11
West Jackson, at Flag's Ch		17, 18
Jackson		18, 19

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Terry, at Terry	July	2, 3
Wesson and Beauregard, at Wesson		6
Brookhaven		7
Hazlehurst		9, 10
Bowerton, at Pleasant Valley		16, 17
Adams, at Ebenezer		20
McComb City, at Muddy Springs		23, 24
Scotland, at Gallalia	Aug.	6, 7
Summit, at Bogue Chitto		13, 14
Monticello, at Tilloh		17
Franklinton, at Magee's Chapel		20, 21
Providence, at Union Chapel		27, 28
Holmesville, at Chion Grove	Sept.	3, 4

J. M. WEEMS, P. E.

BRANDON DIST.—THIRD ROUND

Forest and Morton, at Zion Grove	July	2, 3
Newton, at Decatur		9, 10
Marvin, at Sinai		16, 17
Westville, at Pleasant Grove		23, 24
Shiloh or Gun Springs		30, 31
Fannin, at Andrew Ch. (Saturday)	Aug.	6
Brandon, at Brandon (Sunday)		7
Raleigh, at Price's Chapel		13, 14
Hillsboro		20, 21
Lake, at Camp Ground		27, 28
Trenton, at Camp Ground	Sept.	3, 4
Walnut Grove, at Camp Ground		10, 11
Neshoba		17, 18
Carthage		24, 25

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—THIRD ROUND.

Okalona station	July	2, 3
Richmond at New Chapel		6
Verona and Tupelo, at Verona		9, 10
Saltillo, at Oak Hill		13
Shannon, at Chesterville		16, 17
Pontotoc, at Camp Ground		19
Houston and Wesley, at Houlka		21
Buena Vista, at Asbury Camp Ground		23, 24
Sparta, at Prospect		27
Ebenezer		30, 31
Okalona circuit	Aug.	6, 7
Prairie		13, 14
Aberdeen station		14, 15
Caledonia		19
Athens		20, 21
Tremont		27, 28
Fulton and Smithville		29

AMOS KENDALL, P. E.

SARDIS DISTRICT—THIRD ROUND.

Sardis station	July	2, 3
Senatobia circuit		7
Como and Fredonia		9, 10
Cochrum circuit		16, 17
Chulahoma circuit		19
Horn Lake		21
Louisburg circuit		23, 24
Coldwater		25
Hatesville		30, 31
Senatobia station	Aug.	6, 7
Mastodon circuit		9
Pleasant Grove		13, 14
Mt. Vernon		20, 21
Eureka		23
Panola circuit		27, 28

S. M. THAMES, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—THIRD ROUND.

Georgiana, at New Prospect	July	9, 10
Pensacola circuit, at Myrtle Grove		15
Pensacola station		16
Milton, at Bagdad		17
Powellton, at Bluff Springs		23, 24
Brewton and Pollard, at Pollard		26
Sepulga, at Asbury Camp Ground		30, 31
Evergreen, at Fairfield	Aug.	6, 7
Stockton		13, 14
Bay Minette		16
Mooreeville, at Perdue Hill		20, 21
Repton		22
Monterey, at Temple Gale		27, 28
Gravella		31
Douglassville, at Douglassville Ct. Grd.	Sept.	10, 11

W. M. MOTLEY, P. E.

PRATTVILLE DIST.—THIRD ROUND.

Wetumpka	July	2, 3
Deatsville circuit, at Wesley Chapel		9, 10
Jemison mis., at Lime Sp. (Thurs.)		14
Clanton and Verbena, at Wadsworth		16, 17
Lowndesboro and Union, at L'Horo		23, 24
Antangaville ct., at Mt. Zion (Thurs.)		28
Randolph circuit, at Tabernacle		30, 31
Pine Apple ct., at McKinsey (Thurs.)	Aug.	4
Pleasant Hill ct., at Farmersville		6, 7
Bell's Landing ct., at Pineville		13, 14
Black's Bend ct., at Mt. Carmel		20, 21
Camden and Oak Lawn, at Camden		27, 28
Plantersville circuit	Sept.	3, 4
Prattville		10, 11

H. URQUHART, P. E.

CAMP-MEETINGS.

The regular annual camp meeting for 1887, on Seashore Camp Ground will commence on the second Wednesday (thirteenth), July, 1887.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds. Several distinguished preachers invited from a distance will be in attendance and will conduct the services of the meeting, and a large gathering is expected. A very general expression having been made to continue the meeting for a longer session than usual, it has been determined to extend the time of the services of the camp meeting to two weeks.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on.

For further information address any of the trustees, namely: J. H. Lakin, Montgomery, Ala.; W. Otis, W. J. Hearin, R. E. Jones, Mobile, Ala.; J. J. Flowers, Hollins, Ala.; Dr. E. F. Griffin, Moss Point; J. P. Carter, Hattiesburg, Miss.; W. H. Foster, E. P. Mackie, J. H. Campman, H. O. L. Rayne, T. J. Carver, H. Jamieson, jr., P. Werlein, H. Haag, New Orleans, La.; or R. E. Price, the keeper of the camp ground, near Biloxi, Miss.

Round-trip rates, over Louisville and Nashville road, from Athens, Ala., $10 25; Birmingham, $9 25; Montgomery, $6 50; Greenville, $5 90; Evergreen, $1 80; Pollard, $4 80; Bay Minette, $2 60; and all stations between these points at corresponding rates. Tickets will be on sale from July 11 to 23. Mobile, $2; St. Elmo, $1 70; Grand Bay, $1 50; Scranton, 90 cents; Pass Christian, 80 cents; Bay St. Louis, $1; New Orleans, $2 50. Tickets on sale from July 12 to 27; good to return to July 31.

The rates for the round trip over the Illinois Central from all stations as far north as Canton will be four cents per mile. Tickets on sale July 12 to 21, and limited to July 31.

The rates over the Mobile and Ohio from all stations as far north as Corinth will be four cents per mile for the round trip. Tickets on sale from the eleventh to the twenty-third; good to return to thirty-first.

The public are invited to attend.

W. K. FOSTER, Pres.
HUGH JAMIESON, JR., Sec.
NEW ORLEANS, May 16, 1887.

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And *Regulates* the *System* through,
From crown of head to sole of shoe.
It cures the Piles, it opens pores,
Lost appetites it soon restores,
Wise families throughout the land
Keep TARRANT'S SELTZER near at hand.

BEAUVOIR, MISS., Aug. 4, 1886.

MR. DANIEL BROWNE, New Orleans—

Dear Sir: The samples of Cocoa which you kindly sent have been received safely, and have been tried by my family, who consider the different preparations of cocoa unusually delicate and agreeable.

With thanks for your courtesy, believe me,
Respectfully and truly yours,
JEFFERSON DAVIS.

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Christian Advocate.

VOL. 34.—NO. 27. NEW ORLEANS, THURSDAY, JULY 7, 1887. WHOLE NO. 1614.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

(For the New Orleans Christian Advocate.)

IN MEMORY OF MRS. R. J. ENOCHS.
(Late President of W. M. S. at Bethesda.)

BY R. M. D.

Mournful thoughts come crowding round us;
Thoughts that will not be repressed.
But why should we indulge in sorrow?
She has entered into rest.

While she lived, her lamp was burning,
And its light shone bright and clear;
Ever working for the Master,
And his service holding dear.

May her shining, bright example
Shed its influence all abroad,
Helping those she loved so dearly
On their journey home to God.

May her missionary spirit
Stimulate us, one and all,
Now with loving hearts to hearken
To the Macedonian call.

CRYSTAL SPRINGS, Mississippi.

June Days Abroad.

BY JOSEPH B. COTTRELL, D. D.

From Cadiz, Ky., to Mansfield, La., *via* Memphis, Little Rock, Ark., Marshall, Texas, and Shreveport, is not quite so long a trip as if it were 'round through Mexico and Cuba; but, oh! the dust and soot through the weary hours. From Cadiz to Hopkinsville it is twenty miles, and in an open carriage the trip is made in the afternoon of June —, through a cloud of dust; and then a lecture, immediately on arrival, of one hour and a half—the thermometer at about one hundred. At Memphis, Tenn., Dr. Mahon has it in the papers that I'm to preach in his church, morning and night, on Sunday; so, notwithstanding the thermometer is at one hundred and two, I must sweat through an hour (and my clothes), morning and night. On Monday, seventeen hours from Memphis to Marshall, Texas, *via* Little Rock, and at the Capitol House, from eleven to five at night, sleep has me. It is better for sleep to get us than for us to get sleep. In the morning (Tuesday) I walk 'round to the parsonage, and Bro. J. B. Campbell greets me with: "You are just in time. I have a meeting at 9:30, and my preacher, who has been helping me in my meeting, is down with fever. You must preach for me." So I preach, for the first time, in Texas. Bro. Campbell is big up and high around, *a la* Morton—church extension. A most genial gentleman he is, too. Four hours' run, *via* Shreveport, brings me to Mansfield, and the arms of Grace are around me, as I step from the train. What experiences since we were together last! The commencement day follows the sweet repose and slumber of that night, and ten young ladies read addresses—compositions—to a hall crowded to its utmost capacity—scores of people crowding about the windows. Four hours of exercises preceded the commencement address—the readings, interspersed with music, and then the presentation of diplomas. Of the address, of course, others will have to speak; but, for an hour and a quarter, the people who had listened to the compositions and other entertainments, endured with respectfulness characteristic of a Southern audience. The young lady who read the first composition among the graduates was a Miss Capers, daughter of Col. Capers, and was, therefore, of special interest to me, as I had known her kindred in South Carolina and Alabama. What was my surprise, after speaking, to be summoned to the side of an elegant lady in the audience, who asked me if I recognized her. After looking carefully, I answered, "No." "Fannie Hines." She is now Mrs. Col. Capers, and the mother of the young lady graduate to whom President Grace had just presented a diploma. Forty-three years ago I had witnessed the mother's graduation in my brother's academy, and seen him hang a gold medal around her neck, and now here I am to witness the graduation of her youngest child—the eleventh! Fannie Hines! The radiant, jovial, genial, fascinating girl that boarded over two years in my brother's house, and for whom I carried love letters on the sly! Forty-three years since last I saw her, at old Sylvestria, five miles north of Holly Springs, Miss. The reader can imagine how we talked and laughed and wept. So few, now, can we name as among the talkers and laughers and weepers of earth. She had with her the gold medal, and showed it to me.

Of the brethren of the Louisiana Conference in attendance on the commencement—Isbell, Alexander, Cassity, Beard (the pastor there), and others—I would like to speak; all genial, cordial gentlemen. The trustees and other friends of the college are bent on pressing its claims and securing improvements. Grace has, under peculiar embarrassments, brought the college along to rising ground, and may be denominated its savior. He told me much of the venerable Pipes, who is now abroad, whose counsel and aid have been most effective. Of Grace I can say, he is one of two men I've known in the ministry who have impressed me with the conviction, beyond any doubt, that in honor they preferred others. Yea, three; he, Father Stephen Pilley, and Walter C. Harris. If ever one of these was on a strut, I never knew it.

A lecture on "Ingersollism," on Thursday night following, and then I came up to Shreveport, at earnest invitation of gentlemen and ladies, to lecture. Yesterday I preached for Dr. Scruggs here, at 10:30, and at night at the Baptist Church to a large audience composed of the Methodist, Presbyterian and Baptist congregations. Attended the preachers' meeting this morning. The Episcopal pastor, Dr. Dalsell, was with us. He was in Europe with the family of my brother-in-law, Dr. J. Marion Sims, and, of course, was all the more interesting to me on that account. We passed in review all the doxies in the three hours we talked, and it gratifies me to say that they all are orthodox. In these days of so-called advanced thinking and new theology, when men claim to sail by sky-marks rather than by land-marks, it may be allowed me thus to note the fact that these elegant ministers, on Red river, are secure against any voyage up Salt river. Now abideth * * * these three; and the greatest of these is—orthodoxy.

Humor aside, we had a delightful interview. Dr. Penick, the Baptist, is from Virginia, and is an elegant gentleman, with a commanding presence. Dr. Vaulear, the Presbyterian, is solid and forceful. The Episcopal gentleman, Dr. Dalsell, is the embodiment of refinement. Dr. Scruggs has won his spurs in a successful pastorate in North Mississippi, and here there grows to completion a most elegant new church—as tasteful as any in the South.

I'm the guest of Capt. George E. Thatcher, of the Thatcher Institute, which is growing apace under his presidency—a school under military discipline that is an ornament to Louisiana.

I omitted to state, in speaking of my lady friend, Mrs. Col. Capers, that forty-three years ago she and I made a profession of religion at the same altar, in old Sylvestria Church, five miles north of Holly Springs, Miss. Morgan, the little black-eyed preacher, led the meeting, and Mrs. Capers speaks with enthusiasm of a sermon he preached on the Judgment at that meeting.

The elegant people of Shreveport have been demonstrative to a gratifying degree towards this scribe, and, in spite of the imminence of a storm last night, a large audience assembled to hear his "hour's talk about boys and girls." It was here at Shreveport that my boy, who had been shot through twice during the war, was paroled, when Kirby Smith surrendered the very last of the Confederate soldiers, and, with two hundred other soldiers, he was put on an old condemned boat—the Kentucky—and sent down Red river. Eight miles below here the boat went down, and nearly all were drowned. He put off coat and boots, as he saw the boat was sinking, and plunged into the river, and swam ashore. He is now a leading member of the Florida Legislature.

SHREVEPORT, La., June 28, 1887.

A Bible and Pious Professors.

MR. EDITOR: Your editorial upon the Bible as a text-book in our church schools is very timely. In answer to your question as to whether any of our Methodist colleges use the Bible in its regular course, I would refer to Wofford College, Spartanburg, S. C. When I graduated there in 1876 the Bible was studied by every class in the college. There was a four years' course in the Bible, as in mathematics or the languages. It may be since the introduction of new professors (Ph. D.'s) from Germany, the home of materialism and rationalism, that this most praiseworthy course has been voted down in the faculty. There are colleges in our Methodism who not only do not study the Bible in their course, but absolutely have materialists, skeptics, rationalists, and sometimes infidels among their faculty. Not long ago a father told me of the ruin of his son, and dated the beginning when he studied in a Methodist college under the personal influence of its infidel professor. Having graduated, he went forth an arrant doubter. There is much of rationalism imbibed in the German universities, and many of the brilliant graduates of our colleges are ruined by finishing their education in Leipsic and other German universities. Is the sterling piety, as well as the brilliancy and thoroughness of mental development, taken into account when a professor is elected by the trustees or faculties of our colleges? Frequently there is no piety accompanying these honors won in some beer-drinking universities of Germany, and less brilliancy and more piety would be preferable.

The greatness of Dr. Carlisle, of Wofford College, is in the fact that in his searches for truth he is lead by the Holy Spirit, and in his class-room is the atmosphere of a pure and godly man. Every boy feels and knows when he enters that door that he is in the presence of a choice spirit which controls and utilizes all his wisdom for God and heaven. What our professors need is to teach, control and lead the boys in the fields of truth, for the Holy Spirit in the professor's heart will surely bring out the boy if there is any chance to develop the possibilities in him. Give us, Mr. Editor, now an editorial on the necessity for real godly, pious men for our professors, not merely nominal, religiously inclined church members.

AMANDALE.

In Memoriam.

William Graves was born in South Carolina, June 26, 1802, and died in Hazlehurst, Miss., June 3, 1887, aged eighty-five years, lacking twenty-three days. In childhood he came with his parents to Alabama, and, after a short stay there, removed to Copiah county, Miss., where he grew up to manhood. November 26, 1829, he married Miss Mary Wade, with whom he lived "in perfect love and peace" fifty-six years, nine months and twenty-nine days. Their union was a remarkably congenial and happy one. They blended together like two kindred water-drops, and were always a comfort and help to each other, and by united industry and economy soon had a home of plenty. Bro. Graves was brought up by religious parents; but, while he had great respect for religion and religious people, in his hurry to provide for a growing family, he postponed seeking a personal interest in Christ until he was forty years old, when he was thoroughly awakened to a fearful sense of his exposure to the wrath of God as a sinner of long standing against him. His penitence was overwhelming; his repentance sincere and universal. He felt that nothing in the universe could satisfy his troubled soul but a demonstrative assurance of the pardon of his sins. With this heavy burden upon his soul he went to camp meeting in October, 1843, at old Crystal Springs, where, with others, he knelt in deep penitence at the altar to crave an interest in the prayers of the church, and where, to use the nomenclature of the Methodist, he was "powerfully converted." His consciousness of the pardon of his sins was so great that he never had those shades of doubt and fear which so often troubled the "babes in Christ." His good wife, of course, was in full sympathy with all his religious movements, and united heartily with him in a joint pilgrimage for heaven. Bro. Graves, having entered the church in due form, soon put on the whole armor of Methodism, and established all our usual forms of worship in his family, and became an active working member of the church. Both physically and intellectually he was somewhat above the common grade. By a persistent study of the Bible and our standard books, he soon placed himself among our most intelligent laymen, and was ready for every good word and work. He filled all the offices allotted to laymen, acceptably and usefully, as steward, class leader, prayer-meeting leader, trustee, Sabbath-school worker, and lay delegate to the District and Annual Conferences. He was also conspicuous as a citizen of the country. He was the only Whig ever elected to the Legislature from Copiah county; but, after serving out his term, he ever after declined being a candidate for civil office. When the California gold fever began to prevail in Mississippi, he concluded to try his fortune there for a year, but determined to take his religion with him and keep it all the time. Soon after his arrival in California he fell in with a Rev. Mr. Taylor, who was evangelizing among the gold hunters, and who, I think, is now a missionary Bishop in some foreign field, and was so well pleased with him that he neglected the gold mines to unite with Mr. Taylor in his rousing evangelistic meetings. He preferred being in a happy meeting, where he was often called on to lead in prayer, than digging for gold. The result was, his year ended and he came home happy in communion with God, but with little gold. He often said, however, that, spiritually, it was one of the happiest years of his life. After our country was so completely impoverished by the war, he was selected by some of our best citizens to look out a country outside of the United States, where they could do better than to remain here amidst such desolation. He made the pilgrimage, but returned, and said to those whose agent he was, that it was his honest conviction that Mississippi, with all her faults and misfortunes, was the best place to live in of which he had any knowledge. They were all satisfied with his judgment, and remained in Copiah. When beyond the middle of life, Bro. Graves sold his farming interests and settled in Hazlehurst, where, by his usual industry and economy, he lived in peace and plenty his remaining days. He had become quite enfeebled by age and palsy, when, last year, his beloved wife, after their long and happy pilgrimage together, went gracefully and joyfully down to the tomb. At her death he allowed himself to feel that he had nothing more to live for, and desired to depart and be with Christ. I have never been associated with a holier and happier Christian than this old patriarch was during the last months and days of his life. It was a benediction for me to be with him.

J. G. JONES.

HAZLEHURST, Mississippi.

Hiwassee's Curriculum.

MR. EDITOR: Your appreciative notices of Hiwassee College provoke our gratitude. We have no better helping friend than the NEW ORLEANS CHRISTIAN ADVOCATE. Thanks.

In a notice, under date of June 23, you say: "We notice also the Greek New Testament in the course of study. Why not have the English Bible in the course?"

Perhaps we ought. But it is by no means excluded. A chapter is read by a professor to the whole school at the most auspicious assembling every week—Wednesday morning roll-call. The Word is expounded in the Sunday-school each Sabbath morning, and from the pulpit the same day. Then comes the Young Men's Christian Association service Sunday night, and one other night in the middle of the week, at which the Bible is made the theme of investigation. With us it is the book of books; the king in the literary camp. The celebrated declaration of Chillingworth, with a little variation, may apply to Hiwassee, to wit: "The Bible, the Bible is the religion of Protestants."

Very truly,

J. H. BRUNNER.

Seashore Camp Ground.

There will be a meeting of the Board of Trustees of Seashore Camp Ground, in Felicity Hall of Prayer, at ten o'clock A. M., on Tuesday, July 12, for transaction of business. All persons having business with the trustees, or connected with the interests of the camp ground or camp meeting, are invited to be present.

It is most desirable that all the trustees be on the camp ground on Monday, July 11, so as to get the various departments all in good running order, and that nothing be lacking to secure complete success at every point.

W. H. FOSTER, Pres.

D. JAMIESON, JR., Sec.

JULY 2, 1887.

Notice.

The Vicksburg District Conference will meet at Fayette, July 28 instead of the twenty-seventh. The district stewards will also meet at the same time and place. Bishop Galloway is expected to be present.

W. L. C. HUNNICUTT, P. E.

Notice.

To the Brethren of the Shreveport District:

Members of the Shreveport District Conference who intend to bring horses will please notify me as soon as possible; also those who intend to bring their wives.

A. T. GALLOWAY.

GRAND CANE, Louisiana.

The best advertisement of a workshop is first-class work. The strongest attraction to Christianity is a well-made Christian character.—T. L. Cuyler.

Current Coins.

(Evangelical Messenger.)

Because it is an enemy of all good, an inciter and promoter of all evil, an incendiary, a robber, a murderer; because it stands as a defiant law breaker, as an armed bandit, in the path of progress, lifting bloody hands against law and order, and destroying the fruits of Christian civilization, the saloon must go! The murder mills must be stopped! So the people are beginning to say with the terrible emphasis of white-heat earnestness. And when the people once say so, it must be done!

(Advance, Chicago.)

As to the idea put forth by some that in the case of prohibition the State ought to compensate saloon keepers and distillers for loss of property, the matter is deserving of candid consideration. No good cause can be aided by wrong doing. But let this fact be noted: the State has no right to prohibit a business at all, except on the ground that it is intrinsically a bad business, and one fraught with damage to society. The fundamental justification for meddling summarily with this liquor business is, that it is a business found to be so essentially and continuously, always and everywhere, injurious to society and ruinous to otherwise happy homes, as to prove itself to be an incomputable damage to the commonwealth, amounting to a horrible nuisance and curse. It will be time enough for the prohibited nuisance to demand compensation for its abatement, when some compensation shall begin to be made for the merciless misery and loss it has already occasioned. The liquor business is so essentially injurious, its prosecution is, in fact, even if not yet so denominated in the law: a crime.

(Christian at Work.)

We have no desire to restore the whipping-post in this State; but we have sometimes thought if the drunkards could be soundly whipped they would be cured of their drunkenness. We are not among those who believe in the right of those drunkards to "plead the baby act," and say, "O, we are very sorry, but we can't help it." The law recognizes no such plea (except for drunkards!), and we can not but think a good flogging administered to the blear-faced, leer-eyed, tipsy drunkard who reels about the streets would do as much to make him walk along straight lines as anything. Or if there be those who are really incurable, their fitting place is the asylum, and not a home where they can make everyone unhappy, and everything unlovely about them. Anyway, it does not seem right to put the Christian Church under bondage to a few weak brethren who have lost their manhood by abolishing one-half of the Holy Communion instituted under ever memorable circumstances by our blessed Lord himself. If professing Christians can not "drink the cup worthily," let them obey St. Paul's injunction and "stay at home," and leave others to celebrate that blessed ordinance in precisely the way our Lord instituted it and enjoined its observance upon his disciples.

(Petroleum V. Nasby.)

The retailer is no longer the quiet man engaged in a disreputable business, but he is a missionary for the diffusion of alcohol, and an urgent, indefatigable fastener of the alcoholic appetite upon just as many as he can get his unclean hands upon. He goes out in search of customers, and by his efforts liquor is no longer a passive nuisance, but an active, aggressive evil. He makes his premises as pleasant as possible; he takes the daily newspapers, which are free to his customers; he hangs cheap, but attractive pictures, upon his walls—always of a demoralizing nature, for his business is to demoralize; he provides games of chance and skill for his customers, the stake being always beer; he invites workingmen to sit in his place, where there is a warm stove in the winter, and artificially cooled air in the summer; he spreads a cheap lunch which is free to all comers, the viands being invariably thirst-provoking. The business is, in itself, an organized hunt after weak men and children. If a druggist should entice boys into his store and feed them with opium, that after the habit was fixed, he might make money by selling them the drug, there would be no question as to what the community would do with him. If there should be found no law upon the statute-books to meet his case, one would be made immediately. Wherein is the difference? The beer-shop keeper makes it his business to entice boys and weak men into his place, and lures them on to an appetite more destructive than opium. He uses every artifice to fix the alcohol habit upon them, to their destruction and his profit.

Our harp-notes should be sweeter, our trumpet-tones more clear,
Our anthems ring so grandly, that all the world must hear!
Oh, royal be our music, for who has cause to sing,
Like the chorus of redeemed ones, the children of the King?

—Frances Ridley Havergal.

Christian Advocate.

THURSDAY, JULY 7, 1887.

I was made to be eaten,
And not to be drank;
To be thrashed in a barn,
Not soaked in a tank.

I come as a blessing
When put in a mill:
As a blight and a curse
When run through a still

Make me up into loaves,
And your children are fed;
But if into a drink,
I will starve them instead.

In bread I'm servant,
The eater shall rule:
In drink I am master,
The drinker a fool.

Then remember the warning—
My strength I'll employ,
If eaten, to strengthen;
If drunk, to destroy.

The Sunday-School Lesson for July 17, 1887.

BY C. G. ANDREWS, D. D.

JOHN THE BAPTIST.

Matthew iii, 1-12.

GOLDEN TEXT: "*Bring forth therefore fruits meet for repentance.*"—Matthew iii, 8.

INTRODUCTORY.

The inspired record joins the lesson of to-day with that of last week, making no other reference to the lapse of time than simply prefacing this narrative with the expression, "In those days." In the last lesson we were studying the advent of a wonderful Child; in this we have made to us the announcement that this Child, now grown to be a man of thirty years, is about to enter upon his public ministry. Only once during this period is there any reference to this divine personage, and that was when, during his twelfth year, he was found in the temple astonishing every hearer by questions and answers as he sat among the learned doctors of the law. All other incidents of this incomparable history are left in profound silence. Many conjectures have been made in regard to them, and some apocryphal gospels have been written; but they are at such variance with the pure and perfect characteristics belonging to the inspired record that one turns away from them as from sacrilege. It is enough to know that "Jesus increased in wisdom and stature, and in favor with God and man." Meantime, expectations of the coming Messiah were growing more and more confident. Those learned in the prophecies said that the time was about fulfilled. Suddenly a strange man in a strange garb appeared in the wilderness of Judea, who claimed simply to be "the voice of one crying in the wilderness." Great crowds are attracted by his rugged eloquence and his intense earnestness. They were convinced of his divine appointment and submitted to his baptism.

THE PREACHER.

Verse 1. "In those days." The date of this lesson, A. D. 26, the opening of Christ's public life. Really Christ was thirty years old at this time. Those who fixed the date of the years and centuries were mistaken in the data upon which they based their calculations. So the strange inconsistency appears, that men say Christ was born 4 B. C. "John the Baptist," the harbinger of the mediatorial reign, who was predicted by Isaiah xl, 3-8; Malachi iii, 1, now entered upon his ministry. His preaching was begun in the wilderness—an indication that it was to be untrammeled by conventionalities, primitive in its simplicity, natural, bold and strong. As he was to be the forerunner of that Being who stood alone in the universe—God-man—it was fitting that he should be unique and peculiar in his character.

2. "Repent." Literally, change your mind. A change of mind will surely be followed by a change of life, "for as" a man "thinketh in his heart, so is he." "Kingdom of Heaven is at hand." "Kingdom of God" is the phrase of similar import used almost altogether by Mark and Luke. It means the reign of God or of Heaven—the Messianic reign—or, as we would say, the Christian dispensation. "Is at hand." It is now offered to all; anyone can come just for the asking and obtain mercy and find grace to help in time of need.

3. "Esaias"—the Greek form of Isaiah. In Isaiah xl, 3, almost the identical words here used are found. So the coming of the forerunner was accurately announced, as well as that of the Messiah himself. "Prepare ye the way of the Lord." It was the custom in ancient times to send forward persons whose duty it was to prepare the way for the coming of the sovereign. Particularly was this the case in unsettled, rude countries. Similarly, in these days pioneer corps are sent in advance of the regular army to make a way of passage. A graphic picture of leveling hills, smoothing the rough places and straightening the crooked is given by Isaiah. The spiritual application of this can be found in another expression of Isaiah: "Let the wicked forsake his way, and the unrighteous man his thoughts."

4. "His raiment." This was a sort of coarse or rough covering made of camels' hair, which was common to prophets. (Zechariah xiii, 4; II Kings i, 8.) "His meat." Locusts were prescribed by the Levitical code as lawful food, and they are still used in Asia and Africa, roasted while fresh, or salted away for future use. Honey abounded in Palestine, and was found deposited by bees in hollow trees and rocks.

THE HEARERS.

Verse 5. "Jerusalem and all Judea." Of course, this is not to be taken literally; it is only a common figure of speech intimating that great numbers of people attended John's ministry.

6. "Were baptized." Baptism is spoken of as a well-known rite, washings by water being common among the Greeks and Romans as well as the Jews. "In Jordan." The Greek preposition means in, within, at, on, with, by, etc., according to the connection and construction. Here, doubtless, it means "at." Baptize does not specify any mode; its meaning here is undoubtedly determined by the custom then in vogue among the Jews, viz: washing. It would have been a physical impossibility for John to baptize such numbers by putting them under the water. "Confessing their sins." John had faithfully and boldly denounced their sins, and now they were acknowledging them and preparing to turn away from them.

7. "Pharisees and Sadducees." The principal sects in Jerusalem. The former originally a pure and holy people, but now lapsed into hypocritical keeping of the law and a life of arrogant assumptions and fleshly gratifications. The latter believed in no hereafter, and might be called materialists and deists, their moral life being not so good as the former. "O generation of vipers." The bold and faithful preacher knew that all application for religious benefit was more than useless while they were leading lives so grossly inconsistent, and hence he denounced them and their mode of living in the most scathing terms.

THE SERMON.

Verse 8. "Bring forth fruits meet for repentance." Lead such a life as would indicate that you had really changed your mind; then you can consistently come and put on this outward sign of an inward grace.

9. "We have Abraham to our father." The Jews are not alone in this world in priding themselves upon their ancestry. While it is desirable to have pious progenitors, it is, nevertheless, true that, "every one of us must give account of himself to God." Ezekiel has it (xiv, 20): "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." God showed his withering condemnation of such an expectation in saying that he was able to raise up children to Abraham out of the very stones.

10. "Now the ax is laid at the root of the trees." There is not a moment to spare. Let the change of mind be speedy, or "every tree that beareth not good fruit shall be hewn down and cast into the fire." Everyone who does not reform shall be destroyed.

11. "He that cometh after me." The Savior entered upon his ministry when he was thirty years of age, and John commenced about six months before. John acknowledged that his baptism was but typical, and that of the Savior was the only one which could bring benefit. The mere baptism of water by John or anyone else, no matter what the mode may be, can do no good, unless there be a baptism of the Holy Ghost. "With fire." Fire is symbolic of the cleansing, sanctifying influences of the Holy Ghost.

12. "Whose fan is in his hand." The winnowing fan of the Hindoos is square, made of split bamboo, and the wheat is winnowed by waving the fan back and forth. "His floor." The raised place upon which the grain was placed here represents the people of the Jews, and after them the whole race of man. "Gather the wheat." Save the righteous in the everlasting kingdom. "Burn up the chaff with unquenchable fire." The wicked shall be severed from the just and subjected to torment which shall never cease.

John was said to be a burning and shining light. He declared the whole counsel of God. He sought not to daub with untempered mortar. Sin is just as deadly now as it was then; hypocrisy just as damning to every spiritual prospect. Oh! for a generation of men of God like John the Baptist, whose business it is to "cry aloud and spare not, and shew the people their transgression, and the house of Jacob their sins."

Aberdeen District Conference.

The eighteenth session of the Aberdeen District Conference, Methodist Episcopal Church, South, convened at Tupelo, on Friday, May 27, 1887, at nine A. M., Rev. Amos Kendall, presiding elder, in the chair.

Almost a full membership was present, and business was conducted harmoniously and speedily.

The reports of the preachers showed that the charges were in good spiritual condition and that finances were progressing satisfactorily.

Sermons were delivered by the presiding elder and Bros. T. W. Dye, J. R. Roberson, H. R. Tucker, John Ritchey and R. A. Ellis, the last named being from the Corinth district.

Bro. G. W. Bachman, colporteur of the North Mississippi Conference, was present, and succeeded in introducing some valuable church literature.

The Sunday-school Conference, which met the day before the District Conference, was one of the most successful and enjoyable of its kind, and revealed the fact that Aberdeen district is thoroughly alive to this important work.

The various committees appointed by the chair brought in acceptable reports which were adopted by the Conference, and that on temperance was ordered to be published in the Tupelo Journal, Lee County Standard, and other papers friendly to the cause.

The minutes of the Conference not being before me, I can only repeat substance. The committee approved the Woman's Christian Temperance Union, of the State of Mississippi, extending sympathy to the bereaved relatives of R. D. Gambrell, late editor of Sword and Shield, affirmed that the evils of intemperance were beyond computation, and placed the district in the front ranks of the opposition to this monster iniquity of the age.

Mrs. Dr. Word, of the Okolona circuit, representing the Woman's Missionary Society of North Mississippi Conference, addressed the Conference upon the subject of "Woman's Work for Woman" in a chaste, scriptural and effective manner, after which she organized an auxiliary society for Tupelo, with eighteen members. At the request of this elect lady, a resolution was passed pledging every preacher of our denomination in the district to do all in his power to further the work of woman for woman in his respective bounds.

Pontotoc was chosen as the place for holding the next District Conference, and the following Annual Conference delegates elected: J. A. Blair, F. J. McDonald, M. C. Shell and John A. Trice.

A resolution, thanking the citizens of Tupelo for their elegant and cordial entertainment of the Conference, was adopted by a unanimous and hearty vote, after which an adjournment was ordered; and, altogether, I may say it was the most spiritual and encouraging District Conference I have ever attended.

W. W. HOSKINS, Sec.

An Inquiry.

MR. EDITOR: Please inform me, through your paper, who originated Children's Day. I was ignorant enough to suppose the Methodists did; but I understand that the Baptists in our town claim that it originated in the Baptist Church. I know our ministers have been for years in the habit of appointing a day to preach or talk to the children during our protracted and camp meetings, or at any other time they thought proper; but I have very seldom heard of a Baptist minister doing so—consequently I supposed the Methodists originated it.

A PREACHER'S WIFE.

JUNE 12, 1887.

From the Work.

CHURCH DEDICATION AT LAKE PROVIDENCE, LA.

MR. EDITOR: It is with mingled feelings of pleasure and gratitude to the great Author of all good that I undertake the delightful duty of giving you a short account of the dedication of our new church in the town of Lake Providence, on Sunday, June 19.

Barring the exceedingly warm weather, the day was everything that could be desired. The house was filled to its utmost capacity with an intelligent and highly appreciative audience. In addition to the seats proper attached, chairs had been brought in and placed inside and outside the altar and along the aisles—in fact, in every place where room for one could be found; but still some persons had to leave for want of a seat—many remained standing.

The dedication sermon was preached by Rev. C. K. Marshall, his text consisting of two words taken from Revelation xxii, 9: "Worship God;" and rarely has it fallen to our lot to hear a sermon of such power and eloquence. He preached again with power at night, the house being crowded about as full as it was in the morning. Bro. Harper, a true man of God, was with us, and has rendered most efficient service during the meeting. We trust that, under God, the services of this meeting have left a lasting impression for good upon this community.

The good people of this neighborhood have been exceedingly liberal in their contributions to our church; yet, when after the sermon on Sunday morning an additional call was made upon them for help, they readily responded, and a collection, in good subscriptions and cash, was taken up, amounting to three hundred and sixty-five dollars.

Our thanks are especially due to our pastor, Rev. T. J. Upton, for the great tact, earnest zeal and ceaseless energy he has displayed in erecting the beautiful edifice we now have, in which to worship the great God of heaven and earth.

Our church is, indeed, a gem of beauty inside and out. It is 30x50 feet. Its furniture and all its appointments, as well as its acoustic properties, are excellent. If you could just see it and compare it with the miserable, rickety affair—hardly fit to be called a house at all—in which we have been compelled to worship ever since the war, you would unite with us in profoundest gratitude to our heavenly Father for his great goodness in having put it into the hearts of this people to provide for us such an house. God grant that its members may be "living epistles," and that it may prove to be indeed the house of God and the gate of heaven to those who shall, from time to time, worship within its sacred precincts! Yours truly,

F. H. G. TAYLOR.

EAST BATON ROUGE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: There is a general moving up in church work on all its lines on this old circuit. Bro. Anders reports some accessions and some conversions; four live Sunday-schools; large congregations, and a deep interest manifested by the membership as well as by many who are not members. Finances are well up. A new church in process of building will be large and commodious—namely, Deerford; one church (Davis' Chapel) repaired, with new organ paid for. Bro. Anders was soon here after his appointment to this work stirring up parents and children, young and old, on the subject of his mission to them. We are all moving on now towards the promised land.

WILEY BROWN.

JUNE 23, 1887.

LAKE PROVIDENCE, LA.

MR. EDITOR: Our new church in this place is completed, and was dedicated by Dr. C. K. Marshall, on Sunday, the nineteenth of June. To those who know the Doctor it is not necessary to say more than that the sermon was one of his best, and fully equal to the occasion and expectations of his vast audience. Rev. J. D. Harper, our worthy presiding elder, was with us, and assisted in the services.

We now have one of the neatest and most comfortable churches in North Louisiana, and to which we are not ashamed to invite visitors.

I think, Mr. Editor, that the seeds sown by Dr. Marshall and Bro. Harper while here will spring up and produce much fruit. THOS. J. UPTON.

JUNE 21, 1887.

REVIVAL IN ACKERMAN, MISS.

MR. EDITOR: This town is situated on the Illinois Central railroad, midway between Kosciusko and West Point, Miss.; and is quite a [illegible] town. It is about four years of age.

Now this has been called a very hard place—that is, very wicked. It is true there are some wicked people there; but, while this is the case, Ackerman has many good people. Methodism has never been sufficiently tried as a means of deliverance from sin; but the above caption shows that a reformation has taken place.

The Baptists have a very unique little church, and they have given us the privilege of using it until we build. We have one in course of erection which will be finished in the near future.

We commenced a meeting there the second Sunday in June, which continued eight days and nights in a perfect blaze. We continued from Sunday until Tuesday without any ministerial help, when Rev. B. F. Phillips, of Columbus circuit, came to our relief. He came with the Spirit of his Master, and preached six sermons in demonstration of the Spirit and of power. He endeared himself to those people very much, and when he left, he carried with him their prayers and best wishes. As the result of our labors, the Christians of all denominations were wonderfully revived, and fourteen precious souls professed faith in Christ, and twenty-five added to our church. And at the conclusion of the last service we called on all who would erect family altars to manifest it publicly, and ten responded. The good work goes on. Pray for us.

W. T. BARNETT, P. C.

ADA CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: We are moving up. We have had but one protracted meeting up to date, and that was of short duration, lasting but five days. Visible results: twelve accessions, and the church at that particular point greatly revived. We have been receiving members all along at our regular services. Total number received to date, twenty-two. We have several regular prayer meetings on the circuit, and nine organized Sunday-schools; and there is a decided improvement in regard to home religion—such as family worship, reading the Bible, etc.

Financially: taking into consideration the almost total failure of crops in this entire section of country last year, owing to the destructive rainfall of June last, our finances are doing well. We have received up to date, as quarterage, over one hundred dollars. Mr. Editor, if you knew exactly the condition of the people, you would think this was something after all. When I serve a people, and, by going amongst them, observe that they are really in want, and yet they see that the preacher and his family are abundantly supplied, I can but be satisfied.

Crop prospects are flattering, and if the season continues a little longer, "plenty" will crown the year; and with the spirit of liberality that is now manifest among the people, and by the grace of God, we expect to report Ada circuit assessments paid in full.

I have several promises of subscription to the ADVOCATE "when they get the money." I shall remind them of this later on. J. I. HOFFPAUIR, P. C.

JUNE 22, 1887.

GRENADA DISTRICT CONFERENCE.

MR. EDITOR: The Grenada District Conference was held at Charleston, Miss., June 2 on to the seventh. The Conference was in many respects a success, though the attendance was small. The brethren present seemed filled with the Spirit of the Master, and did good heart-searching preaching which did our souls good, revived and encouraged the Christians, and made us feel "that it was good to be there." Rev. W. T. J. Sullivan, D. D., and Rev. G. W. Bachman gave us some telling missionary addresses, which resulted in a contribution of $37 50, which makes about $60 for that cause for this year, which is evidence of a lively growth in this cause. We protracted the meeting a few days with good results. There were some eight or ten professions and four additions to the church. Rev. G. W. Bachman was here in the interests of the Methodist Episcopal Publishing House, South, and was not neglectful of the interests of the ADVOCATE. This work is developing, and will at no distant day expand into two. Pray for us and our work.

Most sincerely yours,

J. W. KILLOUGH.

LAUDERDALE CIRCUIT.

Our second quarterly meeting was held at Union, in Kemper county. Attendance of the church officials rather small. Finances rather low. In other respects the meeting was interesting and profitable. Our presiding elder, Bro. Norsworthy, was present in fine trim. He gave us two good sermons, which, I trust, will do good. We have on this circuit seven Sunday-schools, most of them doing well. Some of them are not immediately under our supervision; yet they are largely controlled by our Methodist people, and use our literature mostly. We also have five or six weekly prayer meetings, some of which are doing good work.

We have recently organized a class meeting here in Lauderdale, which bids fair to be a grand success. There are some old Methodist people here who never attended class meeting before. They rather like it.

We have had, up to date, by letter and otherwise, seven additions to the church. Two of our members have died. Among them Rev. J. M. Hitt, a local deacon, and old Mother Jemison. All things considered, we are moving on very well.

Crops are splendid, corn especially. The oat crop, while it suffered from the dry weather, turned out much better than farmers anticipated. We anticipate better times in the future.

Prohibition does really prohibit here. Lauderdale is the most quiet town I ever saw. It has not always been so.

About one-third of our foreign missionary assessment has been collected and forwarded. Most of the other two-thirds are secured by subscription. We hope to make a better showing, financially, this year than we did last. H. P. LEWIS.

FRANKLINTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: It is a source of no mean pleasure to write you that this circuit is slowly, but surely, improving. Increased attendance on the ordinances of the church, good behavior, careful attention, and an addition of nine to the membership. Finances better, and spirituality much better. Brotherly love more general, and purer. Kindness to the pastor and family continues to abound more and more. Presents, thoughtful and valuable, make our hearts rejoice.

Sabbath-schools have increased in number, and the attendance is better. Prayer meetings are in operation where there were none, and family altars have been multiplied. We expect to soon have a good house of worship in a community where a short time since there was no religious service of any kind.

Crops are very fine; health is usually good, and everything promises a prosperous year.

Judging from all visible signs, we are soon to have a gracious revival of religion on this charge. God grant it! We thank God for what he has done for us, and plunge afresh into the "work of faith and labor of love."

Yours,

J. G. SIBLEY, P. C.

Resolutions.

The Woman's Missionary Society, of Jackson, Miss., has passed the following resolutions:

Whereas, The Chinese government has issued a proclamation tolerating Christianity throughout China, and promising protection not only to the foreign missionaries, but to the native converts; therefore, be it

Resolved, That we express sincere gratitude to God for this omen of good to the faithful missionaries of our own and other churches.

Resolved, That we unite with our sisters in Atlanta, Ga., in memorializing the Woman's Board of Missions, to send kind greetings to the Emperor of China, with assurance of appreciation of his great kindness.

MRS. C. G. ANDREWS,
Pres. W. M. Society.
MRS. MATTIE V. BROWN, Rec. Sec.

A Remedy.

MR. EDITOR: Mrs. M. E. Barbour, of Gallman, Miss., asks for a recipe for chicken cholera. I have successfully used Brimswig's Improved Condition Powders—one tablespoonful to a pint of meal, in the last stage. I give it in pills by opening the mouth and forcing it down.

MRS. M. E. JOHNSON.

STEEN'S CREEK, Mississippi.

The vastness and the might of the ocean, and the manner in which it cherishes the feeblest and most fragile beings, speaks to us of him who holds it in the hollow of his hand, and gave to it of old its boundaries and its laws.—Sir William Dawson.

Our Contributors.

Is Sabbath Keeping a Test of Membership in Our Church?

MR. EDITOR: In your issue of May 5 there is a letter from Japan, by J. W. Lambuth, in which he gives an account of some persons on probation for membership in the church. He says: "We began at the head of the list to ask them questions in regard to their present state, and their determination for the future in their profession of faith in Christ." Among these questions, they were asked if they were willing to observe the Sabbath. Some three or four are mentioned by name who at first said they could not do so, but afterwards, under the influence of exhortation, prayer and the Spirit's power, yielded "and said they were willing to give up all for Christ."

Now, in this there are two gratifying facts. The first is that the observance of the Sabbath is enforced as a condition of membership in the church; the second is that the grace of God enables the converts, in the face of formidable obstacles, to comply with this test of membership. But while that letter is so full of encouragement, it reminds us of a most humiliating fact at home. We do not require the observance of the Sabbath as a condition of membership in our home churches. A postmaster, who, in accordance with law, keeps open certain hours on Sunday, applies for membership in the church. Who would expect him to be required to leave his business, or observe the Sabbath, for the sake of Christ? A station agent, who sells tickets and transacts the usual business of his office on the Sabbath, is received into the church without ever being reminded that he is living in open violation of God's law. And so of other classes of Sabbath laborers.

Now, if this is right and proper in the United States, is it not also right in Japan? If our plea of necessity is admissible here, does not the same plea hold good in Japan? And would it not be well for our Bishops, or the Board or Missions, to inform the missionaries that they are carrying matters a little too far? Perhaps it would be well for the Bishops to write our missionaries a pastoral letter, telling them that the enforcement of that part of the moral law may prove a hindrance in the conversion of the heathen, and that they had better relax their disciplinary requirements in regard to it. They could tell the missionaries that the Fourth Commandment is quite obnoxious to our advancing civilization, and that it is very inconvenient to enforce it at home; and yet, in spite of our connivance at Sabbath desecration, we gained over seventy-five thousand members last year. Many of these were employees of men and corporations that require labor on the Sabbath, and none of them were required to submit to the trying ordeal of saying whether they would observe the Sabbath for the sake of Christ. I have no doubt such a letter would have the approbation of a large number of our preachers and people. It would be a day's march in the line of "progressive thought," and would do more towards bringing the world into the church than a year's effort at the enforcement of the Sabbath. It would relieve the missionaries of a very severe task, and by its reflex influence it would silence the troublesome conscientious scruples of our preachers and people who find it inconvenient to observe the day. Many of our preachers have their appointments so arranged as to preach at the next station on Sunday night: and, although the train runs that day for nobody's convenience, but to make money, they buy their tickets, get aboard and in due time make their appearance in the pulpit, and announce for their text, "Remember the Sabbath day to keep it holy." Multitudes of our laymen, encouraged by the examples of their pastors, do a great part of their business traveling on the Sabbath. And, if they do not travel on the Sabbath, what harm is there in adjusting their books to the incoming week's transactions? So they feel; and the day, set apart by God himself to be a day of rest from secular employments, is spent in rebellion against his law.

In all seriousness, I would ask if, in our hurry to catch the world, we have not run a little too fast? That the Fourth Commandment is a part of the moral law need not be argued; that the moral law is obligatory upon us to-day need not be argued. What is wanted is for the moral conscience of the church to be aroused on this important question. We all view with dread the signs of the approaching "continental Sunday;" yet how few comparatively are holding themselves in an attitude to resist its coming!

Let us fight for prohibition, let us press the missionary cause; but let us not forget that without the Christian Sabbath we can not gain the victory in either of these great wars. All honor to the missionary who is not in so great a hurry to convert the heathen, or too lethargic in his own religious life, as to mutilate the Word of God!

L. CARLEY.

Woman's Work in War.

A CHARACTERISTIC LETTER FROM FRANCES E. WILLARD.

MR. EDITOR: The following interesting letter from our large-hearted president of the National Woman's Christian Temperance Union will meet with a hearty response from every man, woman and child in the South. It was written to our national superintendent of evangelistic work among soldiers and sailors, and is a timely and generous expression of the kind and friendly feelings fostered and cherished by this, the largest organization of women in the world.

CAROLINE E. MERRICK,
Pres. W. C. T. U. of Louisiana.

REST COTTAGE,
Evanston, Ill., May 25, 1887.

Dear Mrs. McClees: It is high time we had a woman's celebration of "Decoration Day."

There is hardly a richer or fresher theme than woman's work in the war. It has never been adequately set forth; but it was vast and heroic as the war itself. I doubt not we have reached a point of observation, from which we can at last do justice to those Spartan women of the South whose hardships were so much greater than our own. As they have told me of what the war meant to them, coming, as it did, into their very houses and pulverizing their hearthstones as well as their hearts, I have felt that their annals of heroism and martyrdom ought not to be lost with the "lost cause." Some day they will be written, and I could wish Charles Egbert Craddock, that gifted daughter of Tennessee, might lend her choice pen to such a sacred task as giving us the historical novels of the war, showing the wonderful drama of a woman's devotion and the faithfulness even unto death of that downtrodden colored race, whose steadfast protection of their masters' homes is the brightest ray that gleams across the black cloud of slavery, and the highest tribute those masters will ever have accorded them.

Happy are all who participate in the pageants that celebrate the era of reconciliation, and forever grateful ought the white ribbon army to be that our well-beloved W. C. T. U. has linked so many women's hearts together across the "bloody chasm," and joined in tender clasp the hands of Southern with those of Northern daughters to fight for home protection and saloon destruction, in the name of God and home and native land.

Yours, for the really re-United States, which shall have a "school-house on every hilltop and no saloon in the valley."

FRANCES E. WILLARD.

Methodist High School.

MR. EDITOR: The Methodist people some years ago talked of establishing a high school in the bounds of the Brandon district; for the purpose of giving our boys a better chance to educate themselves—a school to be under the supervision and control of the Methodist Episcopal Church, South. I think the time has come when such a school is really a necessity; that is, if we, as a church, expect to have any degree of success or prosperity.

Other churches have their schools and patronize them, and they are right and will succeed. So we think the time has fully come to pass when we must move up on this line, or give place to those who do.

We have good schools for our daughters. East Mississippi and Whitworth Female College offer fine facilities for educating our daughters. We also have a fine school for our girls at Brandon, and, while it is not a denominational school, we do not hesitate in recommending it to all who wish to give their daughters a first-class education. Hence we think we have enough female schools, and would not recommend multiplying them.

But we do think the Methodists ought to have a high school for the better education of our boys and young men—and especially our young men studying for the ministry—somewhere in this section of the State. Centenary College is a fine school, and deserves the patronage of our people, and, if accessible, would answer. But it is not accessible; that is, it is too far away and costs too much for the average young men of our country. Very few of them ever go to any of our colleges, and we do not believe that a high school somewhere in this part of the State would injure any of our colleges, but might be a training-ground, say, for the colleges.

So let us have a high school for our boys and young men where they can have facilities for educating themselves, and at a less cost, and not so far away from home.

I suggest, too, that this school be located at Brandon.

We have a good church at Brandon, always served by our best preachers; preaching twice every Sunday, Sunday-school, prayer meeting, etc. Our district parsonage is to be located there, and hence the boys would have pastoral oversight of both preacher and presiding elder. Brandon has as refined, intelligent and religious people as any other town of its size anywhere. It will be free from the curse of alcohol, as prohibition will take effect next spring, and the boys will not have that temptation. It is not far from the center between Vicksburg and Meridian, on the V. and M. road, and will be accessible to almost all parts of the State, making it possible to build up a fine school or college there. Last, but not least, I suppose Brandon is as healthy as any other place we could possibly find; high and dry, and free from malarial poisons, and will probably soon be one of the summer resorts for health.

So let us have a Methodist high school or college at Brandon, and let us go to work at once. Who will say amen?

A. D. MILLER.

In the course of an editorial life of years, queer things will happen to the conductors of journals. Men seldom forgive you for withholding their articles. One in a thousand may thank you for suppressing a contribution; *that* has happened to us. It has occurred that the editor yielded and printed a paper which hurt the writer, and that very writer has a secret antipathy to the editor because the article was not thrown out. One was known to have said, "He ought to have had sense enough to decline my piece." And if you had, he would have hated you the more. Pity and pray for the editors.—Richmond Christian Advocate.

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When we look on God's face we do not feel his hand.—South.

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Arrive.	Leave.
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No. 5.....7:30 pm	No. 6.....8:15 am

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No. 3 Cin. Ex..7:10 am	No. 4 F'st Line.8:05 am
No. 1 F'st Line.7:20 pm	No. 6 Coast....3:35 pm
No. 5 Coast....9:05 am	No. 2 Cin.Ex...8:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....8:20 am	No. 4 St. Louis and Chic. Ex. 6:00 pm

TEXAS AND PACIFIC.

No. 52 Californ'a Express. 11:50 am	No. 51 California Express.3:00 pm

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No. 19 Califor. 8:10 pm	No. 18 Local....7:20 pm
No. 17 Local....8:05 am	No. 20 Califor..7:15 am

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—TO—

Seashore Camp Meeting,

From Yazoo City, FRIDAY, JULY 15, 1887,

For the Benefit and under the Auspices of

Hazlehurst Lodge No. 25, F. A. M.

Schedule of Time and Fare.

Train leaves.		Fare r'd trip.
Yazoo City.....5 00 o'clock	A. M.	$3 00
Jackson.....6 30	"	7 00
Byram.....6 50	"	7 00
Terry.....7 10	"	7 00
Crystal Springs...7 30	"	6 00
Gallman.....7 45	"	6 00
Hazlehurst.....8 00	"	6 00
Muriahsville.....8 15	"	6 00
Beauregard.....8 30	"	6 00
Wesson.....8 55	"	6 00
Brookhaven.....9 00	"	6 00
Bogue Chitto.....9 30	"	6 00
Summit.....10 00	"	5 00
McComb City.....10 10	"	5 00
Magnolia.....10 30	"	5 00
Chatawa.....10 45	"	5 00
Osyka.....11 00	"	5 00
Tangipahoa.....11 30	"	4 50
Amite.....12 00	M.	4 50
Ponchatoula.....1 00	P. M.	4 00

Arrive at New Orleans at 3:00 P. M.
Leave for Camp Grounds at 4:30 P. M.

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For further information apply to any of the undersigned Committee.

A. MANGOLD, Chairman.
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., *Editor.*

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. BENNICUTT, D. D.

THURSDAY, JULY 7, 1887.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

Bishops' Meeting.

The college of Bishops will meet in Nashville, July 13. Their principal business will be to confer with reference to the new hymn book as submitted by the Committee of Revision. Their concurrent action is also required in the choice of a Book Agent by the Book Committee, which meets for that purpose, July 11.

Briefs.

President Cleveland's last order about the "battle flags" gives us another view of his character. He is generally represented as a man very firm in adhering to his opinions and almost dogged in carrying out his purposes. But this order revoking the former one shows that he believes he *can* make a mistake, and that he has the grace to acknowledge it. The hardest thing for *any man* to do is publicly to confess that he made a mistake in a line of public policy. There is always hope for a man *who can do this*. Goldsmith asserted that the greatest thing Frederick the Great ever did, was done when he wrote home to his government: "I have lost a great battle; and it was my own fault."

The fifth annual report of the Board of Church Extension has come to hand. From it we learn that the Board received last year from all sources $52,440. Help was afforded to 232 churches by loans and donations—the Conference Boards helping 181 churches, and the General Board helping fifty-one; and eight churches were helped by both Boards. The large majority of the churches assisted are in the older Conferences. The map shows but few dots—indicating churches helped—in the great and growing West. This report shows that twenty-one more churches were assisted and $10,952 more paid out than last report. This is evidence of growth that is encouraging. The church extension work is that which gives permanent value to missionary effort, and should be encouraged and assisted by all our members.

The proposition of Bishop Potter, of New York, to the different denominations of Christians to join with the Episcopalians in erecting a magnificent cathedral in New York City, has created quite a sensation in religious circles. Coming, as it does, immediately upon the heels of the proposition for church unity, it is the more interesting. There are various opinions in regard to this matter. Some think it wrong to use vast sums of money for the erection of one great church when the same amount could be scattered in such a way as to build a thousand neat and beautiful houses of worship in the waste places of the land. Others think it rather an impertinence that the "sects" should be asked to contribute to a house of worship by a denomination whose universal practice has been to exclude all preachers "not in the succession" from its pulpits. These great cathedrals may be a good thing when there is an established religion of State, but in this country they are out of place.

Address of the Bishops.

To the Preachers and Members of the Methodist Episcopal Church, South—

DEAR BRETHREN: We, as your chief pastors, are called to address you on a subject affecting alike the good name of our beloved church and the glory of our Lord Jesus Christ. The Board of Missions, after a careful study of the needs of our mission fields and the resources of the church, the pressing demands of the one and the inadequate supply of the other furnished to meet those demands, requested the Bishops to prepare and publish an address to the church to inform our people more fully, and to incite them to larger liberality to the cause of missions. That in many sections of the church there has been a growing missionary spirit, born of an intelligent view of Christian obligation and of an acquaintance with what is being done in mission fields, is a cause for devout gratitude. The last decade has shown a remarkable increase in the contributions of the church and in the Christian zeal which has prompted them. The noble women of the church have done much to foster the active love for Christ, and the contributions of the church at large have been greatly increased as the result of the example and influence of those worthy women who have labored with us in the gospel. While our offerings for missions have shown a healthy advance with successive years, and have afforded a somewhat reliable basis of appropriations, they are far from measuring either the ability of the church or the pressing demands from our mission fields, arising from the growth and expansion of our work under the divine blessing. In short, our sowing has resulted in harvests that require more laborers and more appliances to save and render most efficient the results of our toil, and the church is not supplying the necessary means. *The harvest is great, and the laborers are few.* We must at once send forth more laborers, or lose from overwork those we already have in the field, and the harvest as well.

During the past year we have visited each of our mission fields, and nearly every mission station in each of them. We have studied in person the progress of the gospel in Japan, in China, in Brazil, and in Mexico, as well as in the Mission Conferences of our own land. After the fullest information as to the methods and work of other missionaries as well as our own, the work being done by our church commends itself to our judgment and confidence as being wisely and conscientiously done. Our property is wisely located. Clothed with authority to dispose of any property not suitably located or adapted to our use, we find the expenditures to have been judiciously made and necessary to the efficiency of our work. The titles to our property have been carefully examined, and the interests of the church fully protected. We have found in all these fields that the Holy Spirit had prepared hearts to receive the Word, no less than moved men to go forth and preach it. The church has long prayed for open doors; we found some actually lifted from their hinges. During the last few months the Emperor of China, hitherto the most exclusive of nations, has by formal proclamation opened the empire to Christian missionaries and demanded for them protection at the hands of his subjects. Our recent attempt at planting a mission in Japan has met with such marvelous success that we should promptly double our forces there. The work of the Lord continues to prosper in Mexico and Brazil. In all our mission fields we found consecrated and untiring laborers vainly endeavoring to meet demands which come from the open doors and enlarged opportunities on every side. To respond to these calls they have endangered health and risked life itself. The graves of Peckham, in Mexico; of Koger, in Brazil, and of Dora Rankin, in China, cry aloud for re-enforcements for those who are still pressing the battle to the gates. Is the church deaf, or has she forgotten the war which she has undertaken to wage for the conquest of the world? Missionary laborers in considerable number are being moved by the Holy Ghost to take the places of the fallen and enter these whitening fields. The Holy Spirit is calling unto the church as of old, "Separate me Barnabas and Saul for the work whereunto I have called them." And in the grave exigency, when our diminished force in mission fields is threatening to fall under the multiplied labors that increase upon them, and when, as for two years, the church fails to provide the necessary means to send out the needed re-enforcements, we deem it our duty to call you to heart-searching, self-denial and prayer, that on our knees we may confess and respond to the call of God.

The one supreme object for which the church exists is the spread of the gospel—the extension of the kingdom of our Lord Jesus Christ. All other objects inconsistent with and not subordinate to this are of the spirit of anti-Christ. She can never afford to forget for a single moment that this is the chief end of her existence. To this end she has a mission to found schools where mind and heart may be trained for the great work. To this end the church-press must address itself, if it would justify its existence. To this end all the Christian graces look which preacher and pastor aim to develop, for the Spirit of Christ best appears in his mission to seek and to save the lost. To this end must be consecrated the substance of the church, if the consuming sin of covetousness would be kept from corrupting and polluting her resources. A church that fails to realize the supreme end of her existence is herself an object of missionary labor. We are unfit to preach a pure gospel at home, if the love of Christ does not constrain us to preach it to all the world.

In view of the pressing demands which have come up from our expanding work, the Board of Missions have ventured once or twice to anticipate an increased liberality on the part of the church; but in the failure of an adequate response they dare do so no more, and must deny the needed re-enforcements until the church furnishes the necessary means. In any one year the small sum of $250,000 from a million of members would have enabled the Board to meet every appropriation and outstanding obligation. In the absence of a prompt response to this reasonable demand, the whole church is to blame. She has not honored the faith of her chosen representatives in the Board of Missions; and yet, after the painstaking investigation of the late General Conference, asks substantially the same Board to direct the missionary interests of the church. They can do nothing more than witness the wasting away of what we have unless there be a prompt and liberal response from the whole church. Surely our devotion to the cause of Christ is lukewarm when we are indifferent to his last and supreme command.

We beseech you, therefore, brethren, by all the temporal and spiritual blessings of our heavenly Father, that you heed the call of the Holy Spirit to send forth more laborers. Large special contributions there have been during the past few years, but these are inadequate to meet the pressing needs that are now upon us. Our work is suffering much from lack of re-enforcements. The men are offering for the work, but the money is wanting. Heroic men and women are willing to deny themselves the pleasant associations of home and native land, but professed followers of Christ are slow to contribute of their means to send forth those noble laborers. Our people are not lacking in money for costly entertainments, for investments, for travel, for luxurious living. Can they withhold it from the altar of God and be guiltless? Dares the church bare her bosom to the all-searching eye of God, and with her knowledge of her duty and her resources say, "We have done what we could"? If individual Christians have themselves made the largest possible sacrifice, have they sought to enlist others to do likewise? Can the seventy-five thousand souls added to the church the last year impress the world that they are in earnest in their new faith if they do nothing to spread the gospel which they have embraced? The great need of the church, as we see it, is a more widespread interest in missions among our entire membership. To this end let our preachers have monthly missionary prayer meetings in all their charges, and seek in every proper way to reach the consciences of our people. Let there be a more systematic effort to publish missionary intelligence among our people and to secure a missionary contribution from every disciple of Christ. Let our children be more largely taught the nature and obligation of Christian giving. Let our contributions be not simply out of our abundance, but out of our want as well; often representing some postponed comfort, some denied self-indulgence. When an agony of prayer comes in the church as she sees the heathen perishing without the gospel; when at the family altar our missionaries are daily remembered and the Lord of the harvest is besought to send out more laborers; when in every home there is laid aside weekly a piece of money to aid in spreading the gospel, a constant reminder of the supreme end for which the church exists, then we will both look forward to and hasten the coming of our Lord Jesus Christ. To this end we join in the request of the Board of Missions that the week, beginning August 8 and closing on the fourteenth, be one of prayer and self-denial, of fervent and constant prayer for the cause of missions, and of offerings for that cause which may represent thought and self-denial on the part of each worshiper. Let all our preachers call their congregations to earnest prayer and liberal giving, regardless of any assessment which may have been made upon their charges or of contributions already made during the year. A general and hearty response to this call will, under God, enable us to respond to the cry for re-enforcements which comes up from each of our mission fields.

Grace, mercy and peace be unto you from God our Father, and from the Lord Jesus Christ!

We remain your affectionate brethren and pastors, who labor night and day, both in public and in private, for your good.

HOLLAND N. M'TYEIRE,
JOHN C. KEENER,
ALPHEUS W. WILSON,
JOHN C. GRANBERY,
ROBERT K. HARGROVE,
WILLIAM W. DUNCAN,
CHARLES B. GALLOWAY,
EUGENE R. HENDRIX,
JOSEPH S. KEY.

Dr. John, our missionary secretary, proposes to send fifty missionary leaflets to any pastor who will send his address and *three cents*. Send your names, brethren, and distribute these tracts all through your charges. They will be great helps toward the success of the week of prayer and self-denial.

The Question of Romanism—Dr. Abbey's Little Book.

It is an unseemly thing for Christians to have pretensions against each other. It was ever so, but is more so now than formerly, because men's conceptions of charity are growing clearer with the lapse of time. Many horrible things were done in the name of Christ during the long night of the dark ages and the misty morning that followed. The battle for truth is not ended. We must yet earnestly contend for the faith, and no maudlin sentimentality should prevent us. It is quite too late for Protestants to apologize for protesting against the errors of Romanism. Their very name and character require them unwaveringly to oppose and, with brotherly kindness, to correct the errors of Romanism. This is the calling and work of Protestants as such. "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him," says the old law which is still in force. If any think our opposition to Romanism unnecessary, we reply that the world is in greatest danger from those evils which are compounded with good. No man would knowingly take poison. But, if his water is impure, his bread corrupted, or his meat tainted, his health and his life are in jeopardy. If the doctor's medicine is poisonous in its effects, then is the patient in more danger than from the disease. So in spiritual things. Only when Satan is transformed into an angel of light is he apt to deceive even the elect.

Nothing is so harmful as a false religion, unless it be one which is partly false. In the latter, the truth conceals and propagates error. If the church teach lies, the world shall be misguided and ruined. Hence the church must keep her doctrines pure; and if one part fall into error, the others must correct it. As all men are liable to err, God has given us an infallible standard of truth in his revealed Word. Now, the Romanist takes the Bible from the people and claims infallibility for the Pope. No such office as that of Pope is mentioned or authorized in the Bible. History shows many of them to have been the most wicked and erring of men, and reason teaches us to expect that with universal authority they would become as ambitious and tyrannical as other men. Many of the tenets of the Church of Rome, such as auricular confession, the invocation of saints, the worship of images, the celibacy of the priesthood, the sale of indulgences, the granting of absolution, the immaculate conception of Mary, the infallibility of the Pope, and a number of others, Protestants do wholly repudiate and condemn as both false and injurious to men. Her claims to universal political supremacy all Protestants, and especially the people of the United States, deny and abhor, as not only subversive of democratic institutions, but as in stark contravention of Christ's declaration that his kingdom is not of this world.

Nothing at this time so stealthily and powerfully threatens the stability of our free institutions as this same treasonable doctrine of Romanists, that the Pope is or ought to be the civil ruler of all nations. Be it remembered that Romanism is not only foreign in its origin, but is alien in its allegiance. Every true Roman Catholic owes civil, as well as ecclesiastical, obedience to a trans-Atlantic sovereign. At this very time a citizen of the United States is under summons to go to Rome to answer for offenses committed in this country. He does not go against his will, only because the Pope has not power to force him. The spirit of Romanism is inconsistent with republicanism. It is monarchical to the core. Why should the Church of England have ceased at once, at the close of the Revolutionary War, to exercise authority in this country, while the Church of Rome holds increasing power here until this day?

The Rev. R. Abbey has recently published a little book—"The Priest and the Preacher"—which is full of timely information on the subject of this article. The author has published a goodly number of books. This is among his shortest and best. He grows in wisdom with his years. We hope this little book will be extensively read. It is high time Protestants were becoming protestant. His argument against infallibility is unique. He maintains that nothing short of an infallible witness, testifying before an infallible judge, could prove the doctrine. As we have neither of these, of course, we can not have the doctrine proven. This reminds one of the ancient skeptic's saying—"That no man can know anything to be true." The reply was: "If so, you ought not to say so, as you can not know your saying to be true." Bro. Abbey has culled some facts from the history of Romanism, which the people ought certainly to think about.

W. L. C. B.

SEASHORE CAMP MEETING.—Before our next issue the Seashore Camp Meeting will have begun. Ample preparations have been made for the accommodation of all who may come. We wish to say to them, Be sure to bring your working-tools. From what we have heard, this is to be a special working-time for every Christian who attends. Therefore, we say, Bring your tools—your Bible and hymn book. We understand that there will be a special effort on the part of the managers of the exercises to have a great deal of "button-hole preaching" done. That is a part of preaching that every Christian can do. Private admonitions and exhortations re-enforce the public proclamations of the gospel in a way that renders the calls of God most efficacious. Come, Christians, with the determination of doing *one solid week's work* for the Master, and great will be your reward.

Items of Interest.

Remember to get ready for the week of prayer and self-denial, to begin August 8. The Mission Board expects to pay off the debt by what we save in self-denial. Let everybody get ready to save at least one dollar.

Though practically belonging to England, it is but recently that the Island of Cyprus has been ceded to her by the Sultan of Turkey.

It is said that Hubbard Brothers, of Philadelphia, paid $10,000 for the manuscript of "Samantha at Saratoga" without reading a word of it. The authoress is Miss Marietta Holly, better known as "Josiah Allen's Wife."

The number of insane people in this country are increasing three and a half times as fast as the population. So it is said.

The Advance says: "There are in the public schools of Chicago over thirteen hundred teachers, of whom all but about fifty are ladies."

The public debt of Great Britain is $3,710,000,000, which is about three times as much as that of the United States.

It is said that twenty-six railroads center in Chicago, and that 453 passenger and suburban trains arrive and depart daily.

Dr. John H. Vincent has written a book since he went abroad last September. It is entitled "Sunday-Schools in America."

A bill forbidding the sale of tobacco in any form to minors under sixteen years of age has passed the Illinois Legislature. The penalty is $20 fine for each offense.

Rev. T. C. Bradford has resigned the presidency of Port Gibson Female College, and Rev. E. H. Monnger has been elected to fill that position. Miss Mary Compton takes charge of the boarding department of the college, and also continues to occupy a place in the faculty of the institution. These excellent teachers, with a full corps of assistants, will certainly merit and are confidently expected to receive a full share of the public patronage.

Mansfield Female College.

Mr. Editor: This has been one of the most prosperous and successful sessions in the history of Mansfield Female College, and President Grace and the faculty deserve great credit for the splendid record made by the pupils during the past scholastic year.

On Sunday, June 19, at eleven A. M., Rev. B. Carradine, of Carondelet Street Church, New Orleans, preached to one of the largest audiences ever assembled in the church at Mansfield, a most appropriate and soul-stirring commencement sermon from the text, "For what is your life?" The divisions of his subject were so clear, and the impressions made so vivid, that all felt they had received food upon which the soul might feed in time to come; and the young ladies of the graduating class, for whose especial benefit it was preached, were greatly edified, and thanked the speaker for his timely words. At eight P. M. Bro. Carradine again preached to the satisfaction and edification of all, from the text, "Be sure your sins will find you out." The church was crowded, and the most intense interest was elicited as the speaker eloquently portrayed the results of sin and the love of God in opening a fountain to the house of David for sin and uncleanness. Bro. Carradine's presence was a benediction to all.

On Monday, June 20, at eight P. M., we witnessed the prize medal contest between ten young ladies in the department of elocution, and four in the department of composition. The contest was very lively from the beginning, and it was evident the victors would gain no easy victory. In the department of elocution the medal was awarded to Miss Alice Williams, of Mansfield. In the department of composition the medal was awarded to Miss Bettie Hunt, of Mansfield. For excellence in the department of music a medal was awarded to Miss Marie Lou Moore, of Caddo.

The exercises of the Alumnæ Society, at the college hall, Tuesday, June 21, at ten A. M., were witnessed by an immense audience. An essay, on "The Study of the Classics, in Relation to Woman's Education and Position," delivered on this occasion by Mrs. James M. Foster, of Shreveport, was one of the best I have ever heard, and the author was congratulated by a host of admirers. Just after the address of Mrs. Foster, an original poem, on "The Power of Music," by Miss Clara Lee Puckette, of Waco, Texas, was beautifully rendered, and received unstinted applause. Next in order, the Hon. Robert P. Hunter, of Alexandria, La., delivered a very appropriate address on "Woman as a Factor in Modern Progress." His discourse showed deep research, close observation, and proved to the society that no mistake was made in his selection. The applause he received was confirmatory of his success.

The concert, on Tuesday night, evinced the most careful training on the part of their teachers, and received the most flattering commendation from the public.

Wednesday, June 22, was the great day of the feast. Promptly at ten A. M. the audience assembled and filled to overflowing the large college hall, and a few minutes thereafter the senior class took their seats upon the rostrum. Their names are as follows: Misses Marie Capers, Lula Dubois, Bessie Erwin, Eva McCain, Marie Lou Moore, Lelia Simpson, Lee Smith, Annie Lee Walker, Willie Walker, Ida L. Weber. Each of these young ladies read very gracefully a well-conceived and carefully prepared essay. A degree was then conferred upon each one, according to attainment, by President Grace, and evidenced by a diploma.

And now comes the baccalaureate address by Dr. J. B. Cottrell, of the Kentucky Conference. He was introduced to the audience by President Grace, as a beloved friend and brother, whom he had known long and well. The doctor began his address with some facetious remarks that immediately riveted the attention of the audience, and then proceeded to discuss "The Possibilities of Educating Woman as Fully, and for as Varied Services as Men." He said "that there is no sex in mind; that many women had, in spite of the limitations and obstructions hindering them, fully attested the fact; that the sex is capable of the highest culture. They had prophesied in Israel, and had over nations wielded the sceptre of authority as queens. There had never been a failure where woman had been trusted." He said that the writer who had, in our day, produced the most powerful impression on the world of mind was a woman; but she had to assume a masculine *nom de plume* to get a hearing, viz: George Elliott. He said that the average womanhood of the world is dwarfed now by the emphasis being put upon what is termed gallantry. Her study was very naturally so to dress and so to behave as to meet this requirement. Like begets like. When woman is educated for affairs, and comes into co-ordination all along the line with man, preoccupied with else than what pertains to her person, a higher style of womanhood will be produced. The nearer a woman approximates masculinity, and is executive in affairs, the more she is praised. And, on the [illegible] men are great as they approach the feminine type. He spoke of the need of considering the whole life time as a term of tuition. The text-book learning gotten in colleges was important. An ax or a hatchet must be helved for use; and so the mind furnished by the teacher in lesson-getting and recitations is as if helved for being wielded. He spoke of the power of general reading, noting the power of the poets and philosophers all along the ages. Philosophy—divine philosophy—he declared to be above science. Whilst allowing that through Israel had come a revelation from God whereof the church is predicated, there is an inspiration from God to every human soul, and thus we have the wonderful utterances of those of every nation and of every age, whose thought and sentiment are the riches of the world of mind. Wonderful man! I proclaim him one of the most popular and fluent speakers I have ever heard. This splendid address was a fitting close to the commencement exercises of Mansfield Female College.

Another department—that of art—has been added to the course of study, to be presided over by Miss Vallie Williams, specimens of whose skill in this line were exhibited in the college hall during the commencement exercises, and attest great efficiency. Two more officers have been added to the roster of the college: Prof. David F. Hoddle, principal of the Mansfield Male School, and Rev. Morton S. Watts, of the Holston Conference. Bro. Watts has had much experience and success in teaching, and comes highly recommended. Rev. F. M. Grace, D. D. was re-elected president, and I can say here no man ever presided over this institution more beloved.

In closing this report, candor compels me to say that during the past session there was cause of complaint, and very justly so, on the part of the patrons in regard to the management of the college. These complaints were laid before the college authorities and the Board of Managers. They all declared that these things ought to be and shall be corrected. With these complaints out of the way, the future of the college is assured. With a large and able faculty, and everything else conducive to a first-class education, there is no reason why the public, especially the Methodist public of Louisiana, should not rally to its support.

R. S. ISBELL.

Gleanings.

The Independent: We have noticed the remarkable fact that old folks are generally more interested in a sermon addressed to children than in one addressed to themselves and will remember it better. This fact has a moral for ministers rather than for their people.

The moral we suppose to be about this: If we preach the gospel in words intelligible to children, we shall attract and interest the old people as well. "Men are but children of a larger growth." The glory of the gospel is that even a child by it may be "made wise unto salvation."

President J. H. Seelye: "The life of Jesus Christ has proved itself the life of men, and is sufficient to lift human life everywhere to love and duty. Why should it not enter into all our processes of education? Is there any reason why we should teach the life of Julius Cæsar in our schools, and should not teach the life of Jesus Christ? Why are not the gospels as proper a text-book in our schools as are Cæsar's Commentaries?" These questions were asked in the Forum for July, 1886, and we have been watching for an answer, but have not seen it!

Rev. Hugh Price Hughes, editor of the Methodist Times, London: "While it is extremely desirable that the ablest men should put forth the Christian arguments in the most exact and scientific form for thoughtful men to consider, the very best evidence of Christianity is six feet of living Christianity." Two thoughts of great importance are here set forth. In the field of apologetics, march the *trained* warriors to the front. In *all* places "let him that nameth the name of Christ depart from iniquity," and "show out of a good conversation that he has been with Jesus."

Dr. Abbey has our thanks for a copy of his tract, "The Priest and the Preacher." This last from the doctor's pen has been very highly commended in our columns by competent judges, and we add our judgment that it is circulated where needed, it will do good.

In dyspepsia and indigestion the use of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier strengthens the exhausted coats of the stomach, promotes a healthy flow of gastric juice, which is the solvent of the food, and impels the organs which secrete it to perform their functions vigorously and with regularity.

Personals.

Dr. Roswell Dwight Hitchcock, president of Union Theological Seminary, of New York, died June 16, aged seventy; and ex-president Mark Hopkins, of Williams College, died June 17, aged eighty-six.

The Christian at Work says: "They were two of the greatest of religious teachers, whose influence has been most marked on the religious thought of the time."

Prof. E. A. Smyth, of Andover, has been convicted of the charge of heresy by the visitors of that institution, and has appealed to the civil courts.

The degree of doctor of divinity has been conferred upon Rev. P. A. Peterson, of the Virginia Conference, by Randolph-Macon College.

The Pacific Methodist College has conferred the degree of doctor of divinity upon Rev. E. K. Miller, of the Missouri Conference.

Rev. W. K. Boyle, editor of Episcopal Methodist, has been suffering from partial paralysis of the right leg.

The Standard, of Memphis, is pelting the whiskyites from every conceivable direction, and every hit has a telling effect. The war is waxing warmer in Tennessee, and the Standard waves in the thickest of the fight. May victory perch upon it in September!

The degree of doctor of divinity has been conferred upon Rev. W. H. Lewis, of the Missouri Conference, by St. Charles College.

Dr. Haygood has been invited to make twenty speeches in Texas, during July, and will make them. We warrant the saloonists will feel such hot and heavy shot they will think it the hottest July ever known in Texas.

Rev. Mark Guy Pearse, Sam Jones, and Dr. Fairbairn are among the selected preachers for Chautauqua.

Rev. J. D. Blackwell, of the Virginia Conference, died recently in Norfolk, Va. He was a prominent member of his Conference and of the last General Conference also.

The colored brother who read for his text, "Wine is a moocasin and strong drink is a rattlesnake," came very near giving a true paraphrase of that passage.

Dr. Potter is in error in supposing that the editor of this paper attended the International Sunday-school Convention, recently, in Chicago. The editor has been held here, since the adjournment of the Hymn Book Committee, in the firm grip of what the doctor says is sciatica!

Rev. A. M. Shipp, D. D., of South Carolina Conference, died, June 27, at Cleveland Springs, N. C. Dr. Shipp was one of the foremost men in his Conference, and for quite a number of years was connected with the Theological Department, in Vanderbilt University.

Rev. H. B. Frazee, presiding elder of the Jacksonville district, Florida Conference, gladdened us with his presence last week. Bro. Frazee began his itinerant life in the Louisiana Conference, and after all his wanderings still cherishes a tender love for the old mother. His friends rejoice to see that time and work have dealt leniently with him.

The Board of Trust of the Alabama State University has conferred the degree of doctor of divinity on Rev. A. Monk, of the North Alabama Conference.

A private note from Bro. Blocker, of the Louisiana Conference, contains the sad news that he has been bereaved of his little daughter, Mattie. May the consolations of the gospel abound in the hearts of the stricken parents!

Dr. Young, after nearly a year's travel abroad, reached home last week, and found a warm welcome from old friends.

Our thanks are hereby rendered to Bro. J. W. McNeil, of Crystal Springs, Miss., for a box of delicious peaches. The wife and little ones especially join in this thanksgiving.

Our open-air meeting on Claiborne street was interrupted last Monday night by some hoodlum or hoodlums throwing rotten eggs at the preacher, Bro. Carradine. They did not strike the preacher; one striking the organ. One of the offenders was captured by the police. This is the old story. Whenever there are "open doors," there are also "many adversaries." Victories are only won when there are enemies. The meetings will continue. We understand the man who created the disturbance has been sentenced by the court to pay $25 fine, or thirty days in the Workhouse.

Sickness comes unbidden, and strong men and women are forced to employ means to restore their health and strength. The most successful of all known remedies for weakness, the origin of all disease, is Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

Louisiana Notes.

The State Prohibition Convention meets in Alexandria, August 17.

The prohibitionists of the town of Tangipahoa gained a grand victory on the twenty-fifth, by voting out license by a majority of 115; total vote cast, 181.

Crops are unusually good in Richland and Madison parishes.

The Judicial District Teachers' Association will meet at the courthouse, in Amite City, Saturday, July 2.

Crops in Lincoln parish are exceptionally fine.

Natchitoches is to have a special election on August 23, to determine the question of levying an annual tax of five mills for ten years, in aid of the tap railroad from that place to Prudhomme Station, on the Texas and Pacific railroad.

While officers were attempting to arrest a negro criminal, at Oak Ridge, Morehouse parish, on the twenty-seventh, they were fired upon by the criminal and some of his friends, killing one white man and wounding several others. The officers returned the fire and killed six negroes. One of the wounded whites has since died. Quiet is restored.

Alexandria has voted a five mill tax for ten years to the Louisiana and Arkansas railroad, overwhelmingly, both in number of tax payers and valuation of property. Not a single ballot cast against the tax.

St. Mary parish is on a sound financial footing. The Review says that she has $11,266 31 in her general fund; $2,374 in road fund, and $6,763 in her school fund.

Mississippi Notes.

The grand jury returned into court, on the twenty-ninth, at Jackson, Miss., an "indictment" for the murder of Gambrell against Jones S. Hamilton and L. M. Eubanks, jointly.

At a meeting of the State Prohibition Executive Committee, held at Brookhaven on the twenty-first, Bishop Galloway presiding, the date for holding the next State Convention was changed from Thursday, July 21, to Wednesday, July 27.

The charter of the Greenwood Building and Loan Association has been signed by the governor. A Board of Directors were chosen and officers elected. Shares of stock placed at $100, with payments of one dollar monthly.

At Meridian, on the twenty-second ultimo, the formal test of the water works was made before the city fathers and a large crowd of citizens. There is a general expression of approval of the test.

A telephone line is being put up, running from Greenwood to Sharkey, on the Tallahatchie river, connecting the towns of Shell Mound, Emmaville, Black Bayou and Swamp Lake.

The road between New Orleans and Abita Springs has been opened to the public. This places Abita in two hours' run from New Orleans.

The Illinois Central railroad is building a new bridge across the deep cut between Oxford and the university.

The strike of the mill-men of Moss Point is at an end. The strikers acceded to the terms of the mill owners.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Immense Bargains.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A matrimonial cynic says that we can not marry everybody that we love; it is hard enough to love those that we marry.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

No *Opium* in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Business Notices.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, the most potent curative agent known for Pains, Aches and Injuries; let those who have never used it inquire concerning its virtues.

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SASH, BLIND AND DOOR
FACTORY,
299, 301, 303, 305, 307 Gravier Street,
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ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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FOR SALE.

One 2½ horse power second-hand "New Baxter" Steam Engine and boiler, complete, in thorough order, fully guaranteed.

Price, $150.

One second-hand seven horse power "Trade" Upright Engine and boiler, complete, thorough order and fully guaranteed.

Price, $300.

Terms cash, or satisfactory paper with 8 per cent. interest. Address

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Over two hundred pupils the past year from seven States.

With near a hundred in the College, the doctor's bills for the entire year less than *fifteen* dollars.

More boarders from the South than any school in Kentucky.

Course thorough.

Music and Art unexcelled.

Able and experienced Faculty.

Discipline firm, but parental.

Write for Catalogues, etc., to

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Regular Tuition, $2 and $3; Music, $5; Art, $1 to $3 per month.

Board, $6 to $8 per month.

Pupils conveyed to and from depot free of charge. Children of preachers charged only for extras.

Next Term will begin Wednesday, Sept. 14.

For Catalogue address
Rev. H. Walter Featherstun, Pres.,
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Founded 1849. Located in the Country, seven miles from Sweetwater, East Tenn. R. R. Healthy, quiet, moral place. Fall term opens August 16, in new edifice. Board $10 per month. Tuition from $20 down to $10 per session. The postoffice is "HIWASSEE COLLEGE," Tenn. Send for Catalogue. Address J. H. BRUNNER, Pres., or G. W. HUDDLESTON, Sec'y.

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Thirty-eighth Session begins Wednesday, September 7, 1887. A desirable school for your daughters in all Departments of Female Education. Supplied with new instruments, fine Apparatus and a full Faculty. Charges reasonable. For Catalogues and terms apply to

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Instruction in the usual Academic Studies and in the professional schools of Law and Engineering. Tuition and fees, $75 for session of nine months, beginning Sept. 15th. Catalogue free. Address

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The 23d Annual Session of this School for Boys begins the first Monday in October. Thorough preparations for University of Virginia, leading Engineering School and United States Military and Naval Academies; highly recommended by Faculty of University of Virginia; full staff of instructors; situation healthful. Early application advised, as number of boarders is strictly limited. For catalogue address

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UNIVERSITY HIGH SCHOOL,
Near Amherst C. H., Va.

The 10th session will begin September 8th, 1887.
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In charge of Languages.
Geo. McK. Rain, M. A., (Univ. Va.) assistant in Languages.
For catalogue address the Principal.

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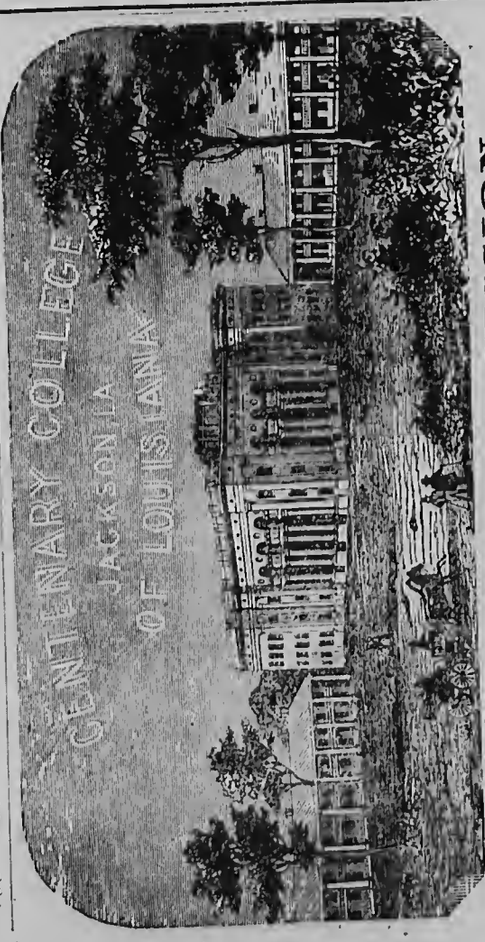

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MISCELLANEOUS.

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—1887.—

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They act slowly but surely, do not gripe and their effect is lasting, and therefore worth a dozen others. (Doctor's formula.) Small, sugar-coated and easy to take. See testimonials. 25 cts. at druggists or mailed on rec't of price. The HOP PILL CO., New London, Ct. "They are THE BEST ever made." Prepared by an old Apothecary. Five bottles $1.00

Sold by all druggists in New Orleans.

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BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

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Handsomely decorated Toilet Sets, consisting of Water Carrier, Slop Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

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Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool $10. Black Gros-grain Sack and Frocks.

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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children often look pale and sickly from no other cause than worms, and spasms are most frequently the result of these hidden suppers and inmers.* When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely unsuspected, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy; therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in the case, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A. FAHNESTOCK**, and be satisfied with nothing else.

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Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

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Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

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One full bottle of the Celebrated *MIKADO COLOGNE* sent free of postage on receipt of 30cts. (stamps taken) and if you will mention name of this paper we will send you a package of 18 Elegant Imported Frosted Chromatic and Oleographic Cards, (could not be bought anywhere for 50cts). Write your name and Postoffice plainly. FLEMING BROS., Pittsburg, Pa. FREE

Our Young People.

MY LITTLE ONE'S HYMN.

Oh, take my heart, dear Savior,
And seal it wholly thine!
It turns at Satan's bidding—
Oh, help, with grace divine!

Oh, take my hands and cleanse them:
Lord, make them pure and white,
And fit them for thy service
To labor with my might.

Oh, make me patient, gentle,
Content to work thy will,
And when dark doubts assail me,
Oh, be my Shepherd still!

Whatever time may bring me
Of home, wealth, or fame,
Be this my proudest boasting—
I bear my Savior's name!

Oh, lead and guide me always;
Be thou my sure defense!
And when death's chill is o'er me,
Do thou sweet peace dispense.

—Child's Paper.

MR. EDITOR: I am very glad to think that you are so kind as to let the little people have a column in your paper. I have made several attempts to write, but have never succeeded. The ADVOCATE is a welcome guest, in our house every week. We were very much pleased with your address to the children on Children's Day, and sincerely hope that you will come again soon and preach to us. We like our preacher very much indeed, and think that he will do a great work here. Our church has improved a great deal since Bro. Dominick took hold of the work. We now have a young men's prayer meeting, and a Wesleyan Society for the ladies. I am so glad that the young men of the place take so much interest in the church. I have something nice to tell you—that is, every night we have family prayers in our house. I know you are glad to hear that. I hope all the rest of the little cousins can say the same that I can on that subject. All of our family belong to the Methodist Church. Mamma has seven children, and all are members of the church but two, and they are too small yet. We go to Sunday-school every Sunday, and prayer meeting every Sunday and Wednesday nights. Well, I think my letter is long enough, so I will close.

Your little friend,

WEDIE BROWN.

PEARLINGTON, Mississippi.

MR. EDITOR: I am going to day-school now, and my two brothers. Mr. Collins is our teacher. We have a nice Sabbath-school now. I have missed one Sunday. We have a little pony; its name is Susie; we can all ride it. My aunt Clara is over here with us; she is going to stay awhile this year. We have preaching once a month. We will have preaching by Bro. Johns, Sunday. We have a nice orchard. We have no pet. I am ten years old. We have two grape vines. My mamma and papa are both members of the Methodist Church. I will answer Mamie Watt's question: "Jesus wept" is the shortest verse in the Bible. (St. John xi. 35.) I will ask a question and close: What was the first miracle Jesus did? With many good wishes,

Your little friend,

MARY S. HODGES.

COTTON VALLEY, Louisiana.

MR. EDITOR: Mamma takes your paper, and I love to read the children's letters; and, as so many write to the ADVOCATE, I thought I would write to it also. I am a little boy eleven years old. I go to school. Dr. Sullivan is our pastor this year, and we all like him very much. Mr. Jones is our Sunday-school superintendent. I go to Sunday-school every Sunday. I will answer Charlie Jones' question: It was Shimei who cursed David. It is found in II Samuel xvi, 5. I will answer Annie Faison's question: It was Elisha who made iron swim. It is found in II Kings vi, 6. I will now ask an easy question: Where in the Bible are we told that there is a time to sew?

Your little friend,

HARVEY J. MUFFF.

GRENADA, Mississippi.

MR. EDITOR: As I seldom ever see a letter from Bellevue, I thought I would write one. I was delighted to see my last letter in print. I have several pets. I think more of my little pet canary than I do of any of the rest. I have such a sweet little niece; her name is Jessie Wyche. I do know she is one of the smartest children that ever lived. I would like for some of the little cousins to answer this question: How many words does the Bible contain?

Your little friend,

JOSIE WYCHE.

BELLEVUE, Louisiana.

MR. EDITOR: I am a little boy nine years old, and as I enjoy reading the letters in the children's column, I thought I would write one myself. We are all devoted to our preacher, Mr. Shamleter, and wish that this was his first year with us instead of the last. My papa is superintendent of our Sunday-school. There is a missionary society here, and I am a member of it. Our society is named after some of our most beautiful flowers, the "Swamp Lilies." We have made $128 this year besides the dues. One hundred of this we gave to the China work, as a memorial to Miss Dora Rankin; the rest we used otherwise. I have a greyhound puppy, and his name is Tasso. Now, I will ask a question: Who was Tasso, and when and where did he live? Your little friend,

THOS. K. TRIGG.

GREENVILLE, Mississippi.

"Golden at morning, silver at noon, and lead at night," is the old saying about eating oranges. But there is something that is rightly named Golden, and can be taken with benefit at any hour of the day. This is Dr. Pierce's Golden Medical Discovery, literally worth its weight in gold to anyone suffering with scrofulous affections, impurities of the blood, or diseases of the liver and lungs. It is unfailing. By druggists.

MR. EDITOR: I am a little girl ten years old. I go to school. Papa takes the ADVOCATE. I love to read the little cousins' letters. I have two sisters and two brothers; my brothers are twins. I am the oldest. My sister and I go to school to Mr. Dickson. Mamma belongs to the Presbyterian Church, and papa belongs to the Methodist Church. I don't know what I will be. I will close by answering Charlie Jones' question: It was Shimei that cursed David when he was fleeing from his son, Absalom.

Your little friend,

MATTIE FORREST WHITE.

AMITE COUNTY, Mississippi.

For cleansing and healing foul and indolent Ulcers, Sores and Abscesses and removing the bad odors arising therefrom, and for sloughing, contused and lacerated wounds, Darbys Prophylactic Fluid is unequaled.

"I have used Darbys Prophylactic Fluid in hospital and practice for ten years, and know of nothing better for contused and lacerated wounds, foul and indolent ulcers and as a disinfectant."—J. F. HEUSTIS, Professor Mobile Med. College.

MR. EDITOR: We have class meeting every Tuesday night, and Thursday night prayer meeting. I have three little sisters and three brothers. I will answer Fannie Hussey's question: The children of Israel wept for Moses after his death thirty days. It is found in Deuteronomy xxxiv, 8. I will close by asking the little cousins a question: Where is "footstool" found in the Bible. Your friend.

STELLA HARKNESS.

BOLOM, Mississippi.

Col. W. H. Sinclair, president Galveston Railway Company, says he believes a man can do an incredible amount of overwork while taking Moxie, and not break down. Mrs. A. Carusteins, proprietress of Washington Hotel, Galveston, speaks of it in the same terms; says it gives her extraordinary powers of endurance.

MR. EDITOR: I am a little girl ten years old. I love to read the little folks' letters. Father has been taking the ADVOCATE ever since I can remember. I go to Sunday-school. Rev. K. A. Borroughs is our pastor. We like him very much. I will answer Annie Faison's question: Elisha made iron swim. (II Kings vi, 6.) I will close by asking a question: Who was Elisha's father?

Your little friend,

IDA LEE TURNER.

CARROLLTON, Mississippi.

MR. EDITOR: I will answer some of the little cousins' questions: Annie Faison, "grandmother" is found in II Timothy i, 5. Elisha made iron swim. (II King vi, 6.) Stella Harkness' question: "Cistern" is found in Ecclesiastes xii, 6. I have three little brothers. I have no sisters and no pets. I will close by asking a question: Where is "viol" found in the Bible? Your little friend,

EDNA FERGUSON.

MR. EDITOR: I am a little girl nine years old. I have never written to the dear old ADVOCATE. I thought I would write, as you are so kind as to publish the little folks' letters. I live in the country. I go to Sunday-school every Sunday. I will close by asking a question: Where in the Bible is "reverend" found.

PEARL MIDDLETON.

BENTON, Mississippi.

Farm and Home.

To Mothers.

"I try so hard to make my [illegible]" she exclaimed with a sigh, one day, in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does." "And how is that?" she asked dolefully. "Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practicable, upon their own resources, taught them to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from an absence, they await but one thing—their mother's kiss. Whatever has been bought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state, that insures restful slumber. They are taught to love nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees, and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, plenty of sleep, and being good." In order to thrive, children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no finery, plain food, no drugs, and early to bed are the best things for making them happy.—Exchange.

One Sunday evening, I was staying at home with a little maiden of some six or seven years, and, as we sat cosily over the fire, I began to tell her some of the Old Testament stories: then I talked about Jesus, and looking into her fair, little face, I said, "Mamma tells you about him, does she not, darling?" She answered, quickly, "No, she has no time to tell me."

I thought of other busy mothers, and wondered if they, too, had "no time" to tell of Jesus. Dear, busy mothers! do the little garments take so much making, and the little mouths so much feeding, that you have "no time" to let the children nestle round you, and tell them about Jesus? Talk to them while they are young—make time to do it. Then, when they grow older there will not be that painful reserve between you and your grown-up sons and daughters in everything touching their spiritual life; but, better still, I believe you will have the joy of leading your little children to the Savior.—A. E. M., in London Christian.

HEALTH HINTS FOR CHILDREN.—Let children romp in the dirt out of doors. They need the vigor of the outer world. Don't send children to school, unless they are robust, before they are seven years of age, and then for not more than two or three hours a day. Never deprive a child of sleep or food, as punishment. Always let a child sleep as long as it desires to, if the sleep be natural. Fathers and mothers, as you value the physical, moral and spiritual welfare of your sons and daughters, tell them "what they ought to know" concerning those duties to themselves and to others which they do not understand, unless you tell them, can not find out except from depraved and demoralizing persons or literature! Secret uncleanliness and self-excitement do infinite injury to health. It is the parent's solemn duty to instruct the child. If he can not do it, then let him hire a physician to do it for him!

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MISCELLANEOUS.

Martyrs to Headache

Seek relief in vain, until they begin to use Ayer's Sarsaparilla. Then they regret the years of suffering they might have escaped had they tried this remedy earlier. The trouble was constitutional, not local; and, until Ayer's Sarsaparilla did its effective work as an Alterative and Blood Purifier, they were compelled to suffer.

The wife of Samuel Page, 21 Austin st., Lowell, Mass., was, for a long time, subject to severe headaches, the result of stomach and liver disorders. A perfect cure has been effected by Ayer's Sarsaparilla.

Frank Roberts, 727 Washington st., Boston, says that he formerly had terrible headaches, and until he took Ayer's Sarsaparilla, never found any medicine that would give

Permanent Relief.

"Every Spring, for years," writes Lizzie W. DeVeau, 262 Fifteenth st., Brooklyn, N. Y., "I have had intolerable headaches. I commenced the use of Ayer's Sarsaparilla last March, and have not had a headache since that time."

"I suffered from headache, indigestion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of 9 St., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

Jonas Garman, Esq., of Lykins, Pa., writes: "For years I have suffered dreadfully, every Spring, from headache, caused by impurity of the blood and biliousness. It seemed for days and weeks that my head would split open. Nothing relieved me till I took Ayer's Sarsaparilla. This medicine has cured me completely."

When Mrs. Genevra Belanger, of 24 Bridge st., Springfield, Mass., began to use Ayer's Sarsaparilla, she had suffered for some years from a serious affection of the kidneys. Every Spring, also, she was afflicted with headache, loss of appetite, and indigestion. A friend persuaded her to use Ayer's Sarsaparilla, which benefited her wonderfully. Her health is now perfect. Martyrs to headache should try

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price $1; six bottles, $5. Worth $5 a bottle.

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Weighs only FIVE lbs., and can be carried in a small valise. $1,000 Reward to any one proving its superior. Washing made light and easy. The clothes have that pure whiteness which no other made of washing can produce. *No rubbing required;* no friction to injure the fabric. To place it in every household the price has been placed at $3, and if not found satisfactory within one month from date of purchase, money refunded, less Express charges. Send for circulars. Agents wanted.

ACME, Pat. April 12, 81.

HANA F. REYNOLDS, Rochester, N. Y.

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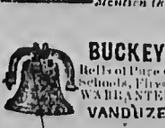

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$250 A Day & Up. Agents wanted. 6(1 best selling articles in the world. 1 sample free. Address JAY BRUNSON, Detroit, Mich.

Christian Advocate.

Marriages.

THOMPSON—ANDERSON.—At the residence of the bride and groom, near Brandon, Miss., by Rev. J. F. Robinson, Mr. William M. Thomas to Miss Calina Anderson, formerly of Ramsey Station, Ala.

RAY—WALLACE.—In Wesson, Miss., May —, by Rev. T. L. Mellen, Mr. Wiley F. Ray, of Madison county, to Miss Laura Wallace, of Wesson.

HINTON—McDONALD.—In Wesson, Miss., June 12, 1887, by Rev. T. L. Mellen, Mr. William Franklin Hinton to Miss Fanny McDonald, both of Wesson.

HUGHES—ANDERSON.—At the residence of the bride's mother, June 22, 1887, by the Rev. W. E. Lewis, Mr. C. H. Hughes, of Jackson, Tenn., to Miss Clara Anderson, of Canton, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, 10 cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

DEWEES—On May 19, 1887, Sister WILMUTH DEWEES departed this life. Sister Dewees was born in Carroll county, Miss., January 12, 1841. She was united in matrimony to F. B. Dewees, March 12, 1864. She joined the Missionary Baptist Church when quite young. After her marriage, she joined the Methodist Episcopal Church, South, after which she lived a devoted Christian until her death. She was a model to her church and vicinity; she was always ready to lend a helping hand to the sick and poor; always seeking an opportunity to do good. Sister Dewees was never known to speak evil of anyone; she always had a kind word for all. This writer visited her while she was sick, and sang and prayed with her. Her home was the preachers' home. She always met them with a cheerful face. She never retired to her bed without reading her Bible; then going in the little room for prayer. Her seat at the church was never vacant, only when providentially hindered. She was speechless twenty-four hours before her death. While she was breathing her last, her husband kneeled by her head to catch her last whisper. She raised her hand, and shouted out, "Glory! angels! white angels;" and breathed her life out sweetly there." Her remains were buried at the new church, (Mars Hill) to await for the call of the Master in that great day.

J. N. WARE, P. C.

MORRIS—Mrs. HATTIE REBECCA MORRIS (nee Smith) was born in Sabine parish, La., April 25, 1866, and *died* at the home of her parents, in the same parish, April 29, 1887. Another Christian spirit has gone to its reward. She was united with the Methodist Episcopal Church, South, and professed conversion, August 12, 1878, under the ministry of Rev. J. B. Cassity. A little more than five months before her death, she was happily united in matrimony with Mr. J. M. Morris, of Sabine parish, La. Perhaps the future was never more brightly pictured for any couple, than for them. But, alas! the brittle thread of life was soon broken. Hattie was a true and faithful Christian, and loved by all who knew her for the kind and beautiful Christian spirit which was always so prominent in her life. She was a devoted Sunday-school worker. During her long illness she was never heard to utter a word of complaint, but bore her afflictions with Christian fortitude, until her pure soul took its flight to heaven. She was perfectly resigned to death. A few minutes before her death she called the family to her bedside and kissed each one good-bye, with the promise to meet her in heaven.

M. L. F.

WEAVER—Died at our home, near Centerville, Newton county, Miss., on March 30, 1887, SALLIE MAY WEAVER, wife of F. B. Weaver, and daughter of J. J. Langford and Jennie Langford (deceased). Sallie May was born May 1, 1866, and died March 30, 1887, her age being twenty years, ten months and twenty-nine days. She had been in feeble health for seven months, three of which she was confined to bed more than half the time. She was afflicted with a very ulcerous sore throat and a serious lung trouble for four months, which reduced her to almost a skeleton. In addition to this her infant babe was buried nine days preceding her—all of the above preying on her system at the same time, she breathed her last breaths in weakness. She was a loving daughter, an affectionate and devoted wife, and kind and social with all. "God's ways are not ours." Unheeding our grief, he loves to take the rarest flowers to adorn his heavenly home, before the stem be rudely broken by the stormy breeze of life.

F. R. WEAVER.

BARKER—On Wednesday, April 20, 1887, MATILDA BARKER, daughter of Captain S. D. and Lydia Brellen, of Jefferson county, Miss., after a long and painful illness, passed into death's long and dreamless sleep; her sunny, trusting eyes closed on earth forever, to open in paradise. Sister Barker was the child of affliction, having suffered intensely several years prior to her death. In affliction she learned in patience to possess her soul, and feel "that all things worked together for good to them that love God." Sister Barker was a faithful wife and affectionate mother. She leaves two brothers, four sisters—all who were with her in her last hours except Sister Alexander, who lives off in Yazoo, and was not able to attend. She also leaves four children who will miss her greatly. We miss her, but sorrow not as those who have no hope, for she was resigned and willing to depart and be with those gone before.

J. A.

WRIGHT—Died in Vernon parish, La., June 2, 1887, REV. ABSALOM WRIGHT, in his eightieth year. Father Wright was born in Catahoula parish, April 1, 1808. His parents moved to Ouachita parish when he was quite young. He joined the Methodist Episcopal Church, under the administration of Rev. J. G. Jones. He was married to Miss Louisa Long in the year 1834. He moved from Ouachita parish to Sabine parish, about the year 1842. He was licensed to preach under the administration of Rev. Daniel Watkins, in the year 1850; was ordained deacon, in the year 18—; ordained elder in 1865. In 1852, his wife died, leaving him with one only daughter to raise. He remained a widower for about three years, and in 1855 he was again married to Mrs. Elizabeth Conerly, and moved to the waters of the Anacoco; at which place he spent the remainder of his life. Father Wright was a man of more than ordinary intellect. The time was when he was a power in the pulpit; but for many years his age and health would not admit of his doing much preaching. During his sickness he sang, "How firm a foundation," and, "Come, let us join our friends above." Two days before he died he became speechless—but he gave signs that all was well.

JOHN FRANKLIN.

BARTON—ELVIRETTA BARTON, born September 10, 1870, in New Orleans, and remained there until three years of age. Since that time her home has been in Algiers. Was lost April 13, 1887. She was sixteen years old, seven months and four days. It is our loss, but her gain. She had been a member of the Methodist Episcopal Church, South, since seven years of age; was converted, November, 1885. Bro. Scurlock was preacher at that time. Bro. Walker was preaching the night she received the great prize. He announced that she was converted coming from her seat to the altar. I had the honor of being her Sunday-school teacher at the time. Meet her where I would, at home or on the street, she had always a pleasant smile and a kind word for me. Her mother says, as a child, she was obedient and of a quiet temperament; impulsive in forming her likes and dislikes. She had been requested, not urged, by her mother, to attend the revival; consequently her conversion was an unexpected and joyous surprise. When asked at home, what prompted her to go forward, she replied, that "she could not stay away." It was on the succeeding night that she united herself with the church.

MRS. SALLIE DAVIS.

PARK—Died at his home, near Provencal, La., March 2, 1887, JOSEPH PARK. He was born June 28, 1818. Bro. Park was a native of Illinois. He moved to Louisiana in 1858, and joined the Methodist Episcopal Church, June, 1859, and lived a faithful Christian. He loved the church, and his house was a house of prayer and a home for the preachers. He was a Christian at home and abroad, and it could be said of him by all who knew him. He was twice married; first to Susan R. L. Woody, 1836. He was married to Margaret Bell in 1874. He leaves a wife and six children and many friends to mourn his loss. His last words were: "Meet me at home; let me die the death of the righteous, and let my last end be like his." May God's blessing rest upon Sister Park and the children!

J. P. CARNLINE.

GOOD LOOKS.—There are faces that might be beautiful were they not empty, telling of a starved soul as plainly that he who runs may read. There are other faces that might be beautiful were they not written all over with discontent and selfishness. An artist who had secured an unwilling Chinaman to sit as a model, said to him, "John, if you don't look pleasanter, I won't pay you." "No use," said John, "when Chinaman feelee ugly, he lookee ugly."

This, then, is the secret of an attractive personal appearance: high thinking and pure hearts, that shall shine out through the human face and transfigure it. Do not forget that bright eyes, rounded cheeks, are among the good and perfect gifts not to be lightly esteemed. But only when the beautiful face is the outshining of a beautiful soul, has the world found its ideal.

$500 Reward.

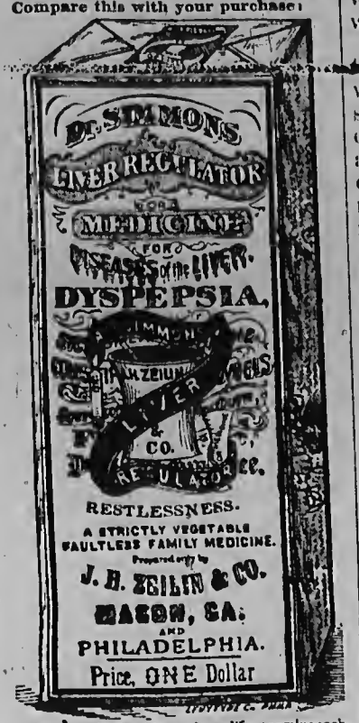
If you suffer from dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucuous, purulent, bloody and putrid; if the eyes are weak, watery and inflamed; and there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice being changed, and having a nasal twang; the breath offensive; smell and taste impaired; experience a sensation of dizziness, with mental depression, a hacking cough, and general debility, then you are suffering from chronic nasal catarrh. Only a few of the above named symptoms are likely to be present in any one case at one time, or in one stage of the disease. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood or more unsuccessfully treated by physicians. The manufacturers of Dr. Sage's Catarrh Remedy offer, in good faith, $500 reward for a case of catarrh which they can not cure. The Remedy is sold by druggists at only 50 cents.

Some men are fated to do things the wrong way, and spend their lives in grumbling at their hard luck. They always try to split wood against the grain.

MISCELLANEOUS.

LOOK OUT!

Compare this with your purchase!



As you value health, perhaps life, examine each package and be sure you get the **Genuine.** See the red **Z Trade-Mark** and the full title **on front of Wrapper, and on the side the seal and signature of J. H. Zeilin & Co.,** as in the above fac-simile. Remember there is no other **genuine** Simmons Liver Regulator.

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We have found your COCA BEEF TONIC very strengthening; My mother and sister take it regularly. It relieved my mother of sick headache immediately, and rapidly strengthened and invigorated her.

MRS. J. CLARK HILL,
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Have taken two bottles of your COCA BEEF TONIC. It acts like a charm. This is a summer resort, and have recommended it to some of the ladies, who all like it extremely.

MRS. S. BULLIS,
Orion, Mich.

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DRY CITRATE OF MAGNESIA.

This Well-Known Preparation is

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—FOR—

Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fever.

It cools the blood and regulates the bowels. It is a favorite medicine for children.

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NOTIONS,

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NEW ORLEANS.

Church Festivals.

On this subject the Southwestern Methodist speaks on this wise:

"But as to raising money by [illegible] wise or profitable. The claim of sociability and a desire to draw others within the circle of church acquaintance is discounted and contradicted by the effort to make money by the social entertainment.

"The effort to raise money leads to objectionable measures, or to exorbitant prices for that which is served.

"The money, if raised by fair means, costs more than it is worth; the same labor and expense directly bestowed would be more profitable to the church.

"But the greatest objection to this method of raising money is that it breaks down the very sentiment and principle upon which the church rests for support—a conscientious consecration of temporal things to the service of God and systematic giving to the church. Get the members of the church to depend upon such means of raising money, and the sense of duty to give directly to the church is broken down. Let your people get the idea that when any special demand for money is upon the church, the ladies will get up a festival to raise the money, and the church is ruined."

THE SPHINX.—The riddle of the sphinx is at length on the point of being solved. The great man-headed, lion-bodied monument, which has for ages been more than half-buried by the accumulating sands of the desert, is now being rapidly brought to light, and ere long one of the most extraordinary relics of Egyptian civilization will be once more visible in its entirety. The work has been going on since January last, when—at the suggestion of M. Maspero, the chief director of the department of antiquities in Egypt—the French public, in the course of a few hours, subscribed sufficient funds to enable the work of excavation to be carried to completion. The interest of such news for Egyptologists may be conceived, when it is remembered that the last time the Sphinx was dug out of the sands was by King Thothmes IV., fifteen centuries before Christ, or about thirty-four hundred years ago. Scholars, in fact, are of the opinion that the Sphinx is the oldest monument in the world. In the opinion of some, it was erected or chiseled out of rock more than forty-five centuries before the Christian era. The body is more than one hundred and eighty feet long. The ears of the human-shaped head are about six feet in length, the other features being in proportion. The learned explorers who are engaged in the work of excavation hold it probable that when the statue is fully brought to light, a number of other important discoveries will be made.—Selected.

Beautiful woman, from whence came thy bloom,
Thy beaming eye, thy features fair?
What kindly hand on thee was laid—
Endowing thee with beauty rare?
"'Twas not ever thus," the dame replied,
"Once pale this face, these features bold,
The 'Favorite Prescription' of Dr. Pierce
Wrought the wondrous change which you behold."

Here is a sentence from Douglass Jerrold, worth the attention of young men who want to take a "short cut" into the ministry: "Do not take down the shutters until you have something to put in the windows."

A complete Pocket Cyclopedia of Boston (illustrated) is issued by the United States Hotel Company of that city, which is the most perfect thing of its kind we have ever seen. Everyone should order it of them by inclosing ten cents in stamps.

Wherefore lament and groan over pain? Be rather thankful for this one sign of life; for the dead suffer no pain, and lay figures are never chilled by frost.

MASON, ALA., Nov. 2d, 1886.

A. T. SHALLENBERGER & Co., Rochester, Pa.:

Gents.—Your Antidote for Malaria is the best chill and fever remedy I have ever known or tried. It never fails to cure every case. Since you sent me that sample bottle I have sold over one dozen, and not a single person has taken it who has not been cured. Please send me a dozen by mail immediately. Yours respectfully.

N. B. DIXON.

MISCELLANEOUS.

POND'S EXTRACT

THIS IS THE GENUINE!

SOLD ONLY IN BOTTLES WITH BUFF WRAPPERS. SEE THAT STRIP OVER CORK IS UNBROKEN.

Our trade-mark around every bottle. In sickness Every Drop Is Worth Its Weight In Gold!

INVALUABLE FOR

BURNS, SUNBURNS, DIARRHŒA, CHAFINGS, STINGS OF INSECTS, PILES, SORE EYES, SORE FEET.

THE WONDER OF HEALING!

For Piles, Bleeding or Itching, it is the greatest known remedy.

For Burns, Scalds, Wounds, Bruises and Sprains, it is unequalled—stopping pain and healing in a marvellous manner.

For Inflamed and Sore Eyes.—Its effect upon these delicate organs is simply marvellous.

It is the Ladies' Friend.—All female complaints yield to its wondrous power.

For Ulcers, Old Sores, or Open Wounds, Toothache, Faceache, Bites of Insects, Sore Feet, its action upon these is most remarkable.

RECOMMENDED BY PHYSICIANS! USED IN HOSPITALS!

Caution.—POND'S EXTRACT has been imitated. The genuine has the words "POND'S EXTRACT" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation. It is never sold in bulk or by measure.

IT IS UNSAFE TO USE ANY PREPARATION EXCEPT THE *Genuine* WITH OUR DIRECTIONS. *Used Externally and Internally.* Prices, 50c., $1, $1.75. Sold everywhere.

OUR NEW PAMPHLET WITH HISTORY OF OUR PREPARATIONS SENT FREE ON APPLICATION TO

POND'S EXTRACT CO.,
76 Fifth Avenue, New York.

ROGERS & MAHER'S

Original Automatic Ice Cream Freezer

Saves Time, Labor and Ice.

In its construction we gain ONE-HALF more freezing capacity over the old style of crank and paddle, besides the labor of unpacking and repacking. The tight-fitting covers—C—preventing any possibility of the salt or water mixing with the cream, besides avoiding (as in other freezers) the labor of unpacking the whole bucket, when an examination of the cream is desired. In our freezers, access to the cream is at all times convenient, by simply removing the cover, C, without any way disturbing the ice or freezer.

For sale by all Hardware and House Furnishing Goods dealers.

MISSISSIPPI

Hay Press Company,

MANUFACTURERS OF

C. A. HAMILTON'S

Pat. Reverse Cam—Rebounding Block

CONTINUOUS

HAY PRESSES,

MERIDIAN, MISS.

Write for particulars, prices, cuts, etc., to

Mississippi Hay Press Company,

MERIDIAN, MISS.

HYGEIA HOTEL,

Citronelle, Mobile County, Ala.

On M. and O. R. R., 33 miles north of Mobile. Only 6½ hours from New Orleans.

Altitude, 350 feet; above all malarial influences; dry, sandy soil. Pure soft spring water. Iron spring also on premises. Excellent accommodations. Beautiful grounds. Best of New Orleans' references.

Special rates to families.

Apply to J. G. MICHAEL.

W. G. WHEELER,

Clothing and Furnishing Goods,

Successor in Wholesale

—TO—

WHEELER & PIERSON,

No. 86 CANAL STREET,

New Orleans.

PIANOS
CRAND
Summer Sale
ORGANS

1000 PIANOS and ORGANS to be closed out by O. T. I. Bargains for all. Easiest terms ever given. Pianos $5 to $10 *monthly.* Organs $3 to $5 *monthly.* Rented until paid for. Special Summer Offer! No Installments!

SPOT CASH PRICES. Pay in June, July, August or September, and pay November 1. *No Interest. No Installments.* Money saved by a Summer purchase. Write for circulars, and be convinced.

LUDDEN & BATES,
SOUTHERN MUSIC HOUSE. SAVANNAH, GA.

FIRE INSURANCE.

Hope Insurance Company,

184 GRAVIER STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

CAPITAL PAID UP.....$250,000 00

ASSETS, JAN. 1, 1887.....$401,382 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
MAURICE STERN, Vice-Pres.
LOUIS BARNETT, Secretary.

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John I. Adams,	Henry Beer,
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Pearl Wight.

Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

CASH CAPITAL.....$400,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies issued on Desirable Fire Business.

W. R. LYMAN, President.
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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

MISCELLANEOUS.

THE NEW IMPROVED SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen; two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,

185 CANAL STREET, NEW ORLEANS.

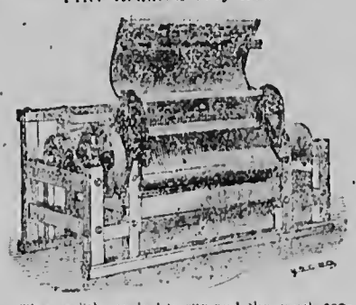
S. E. RUNDLE, Agent.

DANIEL PRATT,

IMPROVED REVOLVING HEAD

COTTON GINS!

Price Reduced Very Low.



They are the easiest to run and the most economical and profitable. The latest improvements produce such profitable results that each bale very soon pays for itself.

THE SELF-FEEDERS AND CONDENSERS are the newest and best inventions, and greatly increase the market value of the cotton. Send for circulars and price lists.

JOS. B. WOLFE & CO., AGENTS,
59 Carondelet St., New Orleans, La.

Baskets, Base Ball Goods, Croquet,

FISHING TACKLE, SEINES, AMMUNITION, HAMMOCKS, FREEZERS, WATER-COOLERS.

Bath Tubs,	Oil Stoves and Tanks,
Cages and Traps,	Rope and Twines,
Cheese Safes,	Soaps and Perfumery,
Clocks and Mirrors,	Stationery,
Coffee and Grain Mills,	Stone Jugs and Jars,
Faucets, metal and wood,	Paper and Bags,
Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets,
Woodenware, Scales, etc.	

J. C. MORRIS,

Nos. 40, 42 and 41 TCHOUPITOULAS STREET.

Patronage of city and country dealers solicited.

PATENTS THOS. P. SIMPSON, Washington, D. C. No pay asked for patents until obtained. Write for Inventor's Guide.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
CONSUMPTION

$700 to $2500 A YEAR, clear of all expense, can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. H. F. JOHNSON & CO., 103 Main St., Richmond, Va.

IMPROVED
HIRES' ROOT BEER
PACKAGE
25 CENTS

Makes Five Gallons of a delicious, sparkling temperance beverage. Strengthens and purifies the blood. Its purity and delicacy commend it to all. Sold by druggists and storekeepers everywhere.

Weekly Market Review.

(For Week Ending July 5, 1887.)

COTTON.

Low ordinary	8 3-16	@— —
Ordinary	8 11-16	— —
Good ordinary	9 7-16	— —
Low middling	10 1-16	— —
Middling	10 7-16	— —
Good middling	10 11-16	— —
Middling fair	11 1-16	— —
Fair	11 11-16	— —
Galveston middling	10⅛	— —
Mobile middling	10⅛	— —
St. Louis middling	10⅜	— —

SUGAR.

Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5¼	— —
Fully fair	5¼	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	5⅛	5⅜
Pr. yellow	6	— —
Gray White	— —	— —
Off whites	6	— —
Stan. Gran	— —	5⅝

MOLASSES.

Good Prime	22	25
Fair	22	25
Good common	18	21
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	— —
Good	4⅝	4¾
Fair	— —	4½
Ordinary	4¼	4⅜
Common	4	4⅛
No. 2	2¾	3
Rough	3 75	4 25

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 00	— —
Extra fancy	4 50	— —
Winter wheat patents	5 87½	5 00
Choice	3 50	3 65
Fancy	3 90	4 00
Extra Fancy	4 20	4 30

CORN PRODUCTS.

Cream meal	2 50	— —
Corn meal	2 25	— —
Grits	2 55	2 60
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	54	55
Yellow	— —	50
Mixed	48½	49
OATS:		
Western	36	36½
Texas rust-proof	— —	— —
BRAN:		
Pr cwt	5	8
HAY:		
Choice	18 00	19 00
Prime	16 00	17 00

PROVISIONS.

PORK:		
Mess (Standard)	15 75	— —
Prime Mess	15 25	15 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11	— —
Shoulders	6½	6¾
Sides, long clear	8½	— —
Sides, short rib	8⅝	8¾
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	— —	5 90
Sides, long clear	7¾	7⅞
Sides, short rib	7¾	7⅞

GROCERIES.

COFFEE:		
Prime	— —	20
Fair	— —	19
Common	— —	18
BUTTER:		
Western Creamery	20	21
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	6½	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 25
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 00	— —
KROUT:		
Western, ₱ bbl	4 00	4 50
ONIONS:		
Louisiana	1 50	1 75
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7⅞	7½
2 lb	8	8¼
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 62½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	9	10
Southern	11	11½
WOOL:		
Lake, per lb	— —	27
Louisiana	25	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	9
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

FOREIGN.

Gen. Boulanger's corps is stationed at Clermont-Ferrand, 250 miles from Paris. The Cabinet, it is said, decided upon this disposition of Gen. Boulanger's case in order to secure his absence from Paris during the July fetes.

The French Chamber of Deputies, by a vote of 273 to 240, has agreed to a clause of the Army Bill, which provides that students of the Normal School may be drilled at school, and that the time thus spent shall be considered equivalent to military service.

Twenty-one persons were tried at St. Petersburg between the seventh and sixteenth of June on the charge of being active members of the society called the "Will of the People," and of complicity in several murders, of participating in a number of robberies, of having assisted in several dynamite outrages. Three were acquitted, and the rest found guilty, and sentenced—two to Siberia, the rest to imprisonment at labor.

It was announced to the Italian Chamber of Deputies by Signor Mancini that the alliance between Italy, Germany and Austria had been concluded with the sole idea of securing the peace of Europe by purely defensive means.

In the House of Lords, on the first, in the report of the stage of the Irish Land Bill, the Earl of Dunraven said that there were 300 amendments waiting which might almost recast the bill. Many were provisions which derogated from the main object of the measure. Earl Spencer declared that the bill would fail to bring about a settlement of the Irish question, and was not worth considering as it would not relieve the tenants. He did not think the government understood some of the clauses, because in some cases the clauses would injure the tenants, and in others would injure the landlords. Tenants might be ordered to pay arrears in small installments, but the payment of rent was not provided for, and, therefore, the tenants might continue paying the installments and allow the rent to accumulate. Directly the bill passed, the courts would be crowded with applicants whose cases would not be settled for years. The report of the bill was agreed to, and the third reading fixed for Monday, the fourth.

M. Ristles, the new Servian Prime Minister, has sent circulars to the various representatives of Servia abroad, stating that the chief points of the policy of his government are to improve the financial condition of the country, reform the constitution, maintain an *entente* with all the powers, including Austria, and to improve the relation with Russia. The circular concludes as follows: "We desire to become supporters of peace and order in the Balkan Peninsula."

Le Nord, the Russian organ, published at Brussels, says: "Russia, Germany and Austria are friendly. If they do not agree on the Egyptian question, it will simply result in liberty of action for each power, and Germany, Austria and Italy will not espouse England's interest to the extent of affording her material assistance."

DOMESTIC.

It was reported in Chicago on June 28 that a majority of the judges of the Supreme Court of Illinois have decided to grant a new trial to the condemned anarchists.

In the Sharp case the jury, after being out thirteen minutes, returned a verdict of guilty with a recommendation of mercy.

The national debt decreased $16,852,725 17 during the month of June; amount of cash in Treasury as shown by Treasurer's general account, June 30, $182,433,917 21.

The sheriff took possession of the property of the Knights of Labor Publishing Company, Chicago, June 30, on a confession of judgment in favor of George E. Deldler, for $8,133. A receiver has been appointed, and the publication of the Evening Star will be continued.

The new postal treaty between the United States and Mexico went into operation on the first of July. The provisions can be summarized as follows: Ounce letters go to Mexico for two cents; newspapers, from the office of publication, one cent per pound; third-class matter, one cent for two ounces, and fourth-class matter, not exceeding seventy ounces, at one cent per ounce. Mexico, so far as our postal facilities are concerned, is placed upon precisely the same footing as any State of the United States. Of course, dutiable articles will be subjected to the same custom-house arrangements in Mexico that dutiable articles now brought to New York from foreign countries are subject to in our post-offices.

The Mississippi River Commission, at its sitting in New York on July 2, allotted $116,140 for levees, distributed as follows: For the Tensas front, $321,140, which line extends from Amos Bayon ridge, in Southern Arkansas, to the mouth of Red river, in Louisiana, a distance of about 315 miles of river front, which protects the entire alluvial portions of Desha and Chicot counties, in Arkansas, and the Fifth Louisiana Levee District, which is composed of the parishes of East Carroll, Madison, Tensas and Concordia; also the entire alluvial portion of the Tensas basin levee district, composed of the parishes of Ouachita, Morehouse, Richland, Franklin, West Carroll, Caldwell and Ottahoula. For closing the gap in the Yazoo front, at Robinsville, Miss., a point thirty-three miles above the mouth of White river, $60,000. For the White river front, in Arkansas, the commission allotted $75,000.

Hon. Duncan F. Kenner died quite suddenly, in this city, July 3. The Picayune says: "There have been few Louisianians more conspicuous in public affairs of State, or more closely identified with its political, agricultural, social and financial history for the past fifty years than Duncan F. Kenner."

To promote a greater activity of the kidneys, accelerate circulation of the blood and prevent a tendency to fatty or granular degeneration of the kidneys, use Dr. J. H. McLean's Liver and Kidney Balm.

Books and Periodicals.

BOOKS.

THE NEW BIRTH: WITH A CHAPTER ON SPIRIT-CURE. By L. P. Mercer. Publishers, Charles H. Kerr & Co., 175 Dearborn street, Chicago. For sale by George Wharton, 5 Carondelet street. Price, fifty cents.

This is the Swedenborgian doctrine of the new birth. We have read Swedenborg's statement of this doctrine, and can say that there is much of it which we do not understand; and what we understand we do not believe at all. These new church people have a zeal in spreading their literature which is worthy of a better cause.

THE CAPTAIN OF THE JANIZARIES. By James M. Ludlow, D. D. Published by Funk & Wagnalls, New York.

This is an historic novel of the time preceding and immediately following the fall of Constantinople, in which the exploits of a most extraordinary character—Scanderbeg—are set forth in glowing colors. The author has set the story with skill, and crowded it with thrilling incidents.

IN OLE VIRGINIA. By Thomas Nelson Page. Charles Scribner's Sons, New York. For sale here by George Wharton & Bro., 5 Carondelet street. Price, $1 25.

The book consists of stories of Southern life, character and scenes. They are exquisite stories, and will be read and appreciated and enjoyed by all. Mr. Page is such a delineator of the Southern negro as to cause us to think that he must have "growed up" among them.

PERIODICALS.

—St. Nicholas will delight all the young folks with its bright pictures and interesting stories. It is crowded from beginning to end with the very best of various kinds.

—The Homiletic Magazine has its usual budget of substantial matter for preachers and Christians at work.

—The Magazine of Art not only sustains, but increases the reputation of this superb monthly. Accompanying this number is the "Jubilee Number:" the Queen's pictures, portraits and reading-matter, illustrating the chief events of her Majesty's life. This is a beautiful number, which everybody can procure for fifty cents. Cassell & Co., 739 Broadway.

—Peterson's Magazine has plates illustrating the lastest fashions, stories, poetry, music, etc.; and all for $2 a year. C. J. Peterson, 306 Chestnut street, Philadelphia.

—The Quiver opens with an interesting account of Miss Leigh's Home for English and American Girls in Paris. There is a continuation of several serial stories, all illustrated. Bible Lore, Bible Scholars, Poetry and Anecdote hold an important place in this number. Cassell & Co., New York. Fifteen cents a number. $1 50 a year in advance.

—Educational Notes, published by D. Appleton & Co., New York, is an educational paper intended to guide those in search of good books to the place where they can be found. It is "published occasionally."

—The American Magazine has 125 pages of good summer reading. The supplement is especially good. B. T. Bush & Son, 130 Pearl street, New York. Price, $3 per annum.

For Rickets, Marasmus, and Wasting Disorders of Children,

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequaled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
Publisher.

Persons living north of Jackson, on the L. C. R. R., or east or west, on the V. and M. R. R., and wishing to attend the Seashore Camp Meeting, should meet the excursion train leaving Jackson at 8:30 A. M., Friday, July 15.

Low railroad fare there and return, with good board and lodging either at the camp grounds, Biloxi or Mississippi City from $1 25 to $1 50 per day, ought to be sufficient inducement for everybody to attend the Seashore Camp Meeting. Tickets being good for fifteen days, to return on any regular passenger train, excursionists will, therefore, have ample time to visit all the prominent watering-places on Mississippi Sound.

Southern Home Seeker's Guide.

The Illinois Central R. R. Co. recently issued an illustrated pamphlet, entitled, "Southern Home Seeker's Guide." Everyone interested in the South, can secure a copy by addressing the undersigned at Manchester, Iowa.

J. F. MERRY,
Gen. West. Pass. Agt.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
146 Carondelet street, New Orleans.

Lectures will begin at the Memphis Hospital Medical College, on the first Monday in October. Send for catalogue.

Washington and Lee University.

We call attention to the advertisement, in another column, of Washington and Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open September 15.

Seventy-five graded Jersey cows were shipped from Starkville to Texas, last week.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

We call attention to the advertisement of University School, Petersburg, Va., in another column. The twenty-third annual session of this School for Boys begins the first Monday in October. For catalogue address W. Gordon McCabe, Head Master.

CAMP MEETINGS.

The regular annual camp meeting for 1887 on Seashore Camp Ground will commence on the second Wednesday (thirteenth) July, 1887.

The camp ground is delightfully situated on the Gulf of Mexico, mid-way between New Orleans and Mobile, and on the line of the Louisville and Nashville railroad, the station being but a few yards from the entrance gate to the grounds. Several distinguished preachers invited from a distance will be in attendance and will conduct the services of the meetings and a large gathering is expected. A very general expression having been made to continue the meeting for a longer session than usual, it has been determined to extend the time of the services of the camp meeting to two weeks.

Increased accommodation has been made, so that all who may visit the meeting can be comfortably entertained on very reasonable terms.

Reduced rates of fare on all the connecting lines of railroads are being secured, and will be published later on.

For further information address any of the trustees, namely: J. H. Lakin, Montgomery, Ala.; W. Otis, W. J. Hearin, R. E. Jones, Mobile, Ala.; J. J. Flowers, Rolling, Ala.; Dr. E. F. Grifin, Moss Point; J. P. Carter, Hattiesburg, Miss.; W. H. Foster, E. P. Mackie, J. H. Campman, B. O. L. Rayne, T. J. Carver, H. Jamieson, jr., P. Werlein, H. Haag, New Orleans, La.; or B. E. Price, the keeper of the camp ground, near Biloxi, Miss.

Round-trip rates, over Louisville and Nashville road, from Athens, Ala., $10 25; Birmingham, $9 25; Montgomery, $6 50; Greenville, $5 90; Evergreen, $4 80; Pollard, $4 80; Bay Minette, $2 60; and all stations between these points at corresponding rates. Tickets will be on sale from July 11 to 23. Mobile, $2; St. Elmo, $1 70; Grand Bay, $1 50; Scranton, 90 cents; Pass Christian, 80 cents; Bay St. Louis, $1; New Orleans, $2 50. Tickets on sale from July 12 to 27; good to return to July 31.

The rates for the round trip over the Illinois Central from all stations as far north as Canton will be four cents per mile. Tickets on sale July 12 to 21, and limited to July 21.

The rates over the Mobile and Ohio from all stations as far north as Corinth will be four cents per mile for the round trip. Tickets on sale from the eleventh to the twenty-third; good to return to thirty-first.

Special freight rate to camp ground will be given by the Louisville and Nashville road from Montgomery, Mobile and New Orleans.

The Louisville, New Orleans and Texas road will give special round trip tickets to camp ground.

The public are invited to attend.

W. H. FOSTER, Pres.
HUGH JAMIESON, JR., Sec.
NEW ORLEANS, May 16, 1887.

The annual camp meeting (Lake circuit, Brandon district) will be held at the old Lake Camp Ground, two miles north of the Vicksburg and Meridian railroad, commencing on Friday, August 26, 1887. A large boarding tent on the ground will furnish accommodations at reasonable prices for all who may come. Ministers will be met at the trains with conveyance to camp ground. The public are cordially invited and are expected to attend these meetings.

H. R. CALDWELL, P. C.
JULY 1, 1887.

The Andrew Chapel Camp Meeting, eight miles east of DeSoto, Clarke county, Miss., will commence on Friday before the first Sunday in September. Ministers of the gospel are respectfully invited. Preachers coming by railroad will find conveyance at DeSoto, Saturday morning, to carry them out to camp ground.

W. W. MORSE, P. C.

The Topisaw Camp Meeting, nine miles east of Summit, Miss., will embrace the fourth Sunday in August, beginning on Friday night before. We extend a cordial invitation to all ministers of the gospel, and will furnish free transportation from Summit to the camp ground and return.

M. G. FELDER,
J. S. FELDER, Committee.
JUNE 28, 1887.

The Water Valley Camp Meeting will commence Wednesday, August 31, 1887. Brethren in the ministry cordially invited.

J. S. OAKLEY.

The Beech Spring Camp Meeting will begin on Friday before the second Sunday in August.

W. W. CAMMACK, P. C.

SICKNESS comes unbidden, and strong men and women are forced to employ means to restore their health and strength. The most successful of all known remedies for weakness, the origin of all disease, is Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

Quarterly Conferences.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Woodside and Ebenezer, at Ebenezer	July 9, 10
Mansfield	23, 24
Grand Cane, at Grand Cane	27, —
Amaret and Bellwood, at Pine Island	Aug. 6, 7
Many and Sabine, at Bayou Sale	13, 14
Natchitoches, at Natchitoches	20, 21
Pleasant Hill, at Bethel	27, 28
Coushatta, at Dr. S. Springs	Sept. 3, 4
East Point, at East Point	9, —
Red River, at Campti Bella	10, 11
Caddo, at Rose Mount	17, 18
Mooringsport, at Hickory Grove	24, 25
North Bossier, at [illegible]	Oct. 1, 2
South Bossier	8, 9
Shreveport	15, 16

The Shreveport District Conference will convene at Grand Cane, on Wednesday, July 27.

A. G. CRAY, P. E.

DELHI DIST.—THIRD ROUND.

West Monroe, at West Monroe	July 9, 10
Monroe and Delhi, at Delhi	16, 17
Hartsenburg and Sicily Island—Harg.	23, 24
Whitshore, at Dickley	Aug. 13, 14
Richland, at Little Creek	20, 21
Oak Ridge, at Prairie Mer Rouge	27, 28
Lake Providence, at Lake Providence	Sept. 3, 4
Waterproof, at Wesley Chapel	10, 11
Floyd, at Floyd	17, 18
Lisbon Grove, at New Hope	24, 25
Bastrop, at Island Deserta	Oct. 1, 2

The District Conference will be held in Monroe, and will open on Wednesday, July 27, at ten A. M.

J. D. HARPER, P. E.

It is said that W. W. Corcoran has given to religious and benevolent objects during his life $7,000,000.

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Or *Constipation*, worse than all,
Makes life a burden, dear in mind,
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SEMI-ANNUAL STATEMENT
OF THE
New Orleans National Bank,
At the Close of Business, June 30, 1887.

RESOURCES.

Bills discounted		$402,253
Demand loans	$387,691 59	
Overdrafts	27,918 09	
U. S. 4 per cent. bonds, par value	405,370 00	
Premiums on same	106,765 94	
$150,000 N. O. "Consolidated" bonds		
$82,000 N. O. refund 6 per ct. certificates		
$50,000 N. O. 6 per ct. certificates		
$68,000 N. O. 6 per ct. bonds issued to railroads		630,276 25
$22,000 Louisiana consols		
$17,000 N. O. C. and Lake railroad bonds		
$3,000 Canal and Carrollton R. R. bonds		
Currency and checks on other banks		54,126 95
N. Y. sight exchange		106,975 15
Due from banks and bankers	55,237 81	2,331,417 57
5 per cent fund with controller of the currency		9,000 00
Banking house		87,000
Furniture and fixtures	7,500	101,500
Total		$3,827,876 96

LIABILITIES.

Capital stock		$200,000 00
Surplus fund		100,000 00
Undivided profits	$71,215 55	
Less 5 per cent div., payable July 1, 1887, on amount	61,215 55	
Dividends unclaimed	187 50	
Dividend payable July 1, 1887	10,000 00	
Circulation outstanding	225,000 00	
Individual deposits	3,231,294 85	
Due to banks and bankers	100,178 96	3,331,473 81
Total		$3,827,876 96

I certify the above to be a true and correct statement. WM. PALFREY, Cashier.

Correct—Attest: CHAS. CHAFFE, ROBT. MAXWELL, FRANK T. HOWARD.

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142

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The JOHN CHURCH CO.,
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Christian Advocate.

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C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.
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REV. T. C. WIER, M. D.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

IT IS WELL.

Yes, it is well: the evening shadows lengthen;
Home's golden gates shine on our ravished sight;
And though the tender ties we try to strengthen
Break one by one—at evening time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load;
No sunshine came from skies all gray and dreary;
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows once so hard to bear;
That not again beside death's darksome river
Shall we deplore the good, the loved, the fair.

No more with tears wrought from deep inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we in doubt or fear to languish,
So far the day is past, the journey done.

As voyagers, by fierce winds beat and broken,
Come into port beneath the calmer sky;
So we, still bearing on our brows the token
Of tempest past, draw to our haven nigh.

A sweeter air comes from the shores immortal,
Inviting homeward at the day's decline;
Almost we see where from the open portal
Fair forms stand beckoning with their smiles divine.

'Tis well! The earth with all her myriad voices,
Has lost the power our senses to enthrall.
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We should not turn—recalling
The long vain years, nor call our lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot-worn track.
—*Chambers' Journal.*

The Cry from Japan.

We are permitted to print a letter of Mrs. Daisy Kelley Lambuth to her parents, Dr. and Mrs. D. C. Kelley. The letter is dated Kobe, April 4, 1887, and reads as follows:

DEAR PAPA AND MAMMA: We had a good many out yesterday to Sunday-school. Before we finished, three teachers from the Normal School came to talk to Walter about Christianity. They talked until our dinner-time; then, as they were not nearly through, I asked them all in to dinner. They left about half-past two, and then Walter spent half an hour praying with Mr. Adachi, who joined the church yesterday, making three members. In the afternoon he preached and administered sacrament. After tea he went up to mother's to hold father's Bible class; so you see that from 9 A. M. until 9:30 P. M. he did nothing but preach. Is it not good for us that they come to ask questions and talk about Christianity? Surely, good will come from the three who were here yesterday. All were thoroughly educated men, in English, Japanese, and Chinese.

April 6.—Miss Haygood arrived from China yesterday. Her health is not very good. She will remain here for a week or two.

April 7.—Mrs. Campbell and Miss Roberts passed through today. We would have liked to have kept them for work here in Kobe—we do need a woman so very much. A self-supporting girls' school could be had for the asking. A class, or two classes, of over forty women could be gotten up in a week. I have five women every afternoon, from three to five o'clock. I could not do justice to a class, as I have not the time to give to them. These same women come to me from eleven to twelve. Mother and Mrs. Dukes have them all the rest of the time, and yet one of them complained to me yesterday that she was not getting enough Christianity!

April 8.—Mr. Dishi, one of the Sunday gentlemen, was here again last night to ask some explanations between the Bible and science. Walter gave him a copy of your "Modern Doubt"—the other copy Mr. Sato has, and we hope much good from them.

April 10.—Four of our reading-room boys put their names down last night as probationers. Walter was up until twelve talking to Mr. Sato. Poor man! He says: "I want to believe—will you study with me? will you reason with me? I have a little faith, but when I reason by myself it seems as if I would lose that." What are we to do with such m[illegible]? Japan is full of them. Out on their infidel foreign professors! Must we reason with them, or shall we only pray with them? Prayer is to them a farce. I will keep on trying to do my little. Mr. Oker is just back from his home at Bungo. They want a foreign teacher there—$120 a month, a house, and $100 paid toward his coming out. Of course, by the time may one could come from home the place will be taken; we have no one to put there. Just opposite, at Eyon, they send to us for a missionary—no one to send. O papa, just for *ten years* Japan begs our church for help—after that she will help herself. I get so impatient I feel as though I would burn up. I can't bear to see the needs, and my hands tied. They are begging for light, and we can not give it. I tell myself, over and over again, that it is God's work, he will take care of it; but I can not be still—I can not be calm. Father's work in Hiroshima is grand—he never tires. I feel, as I never felt before, what a failure my life has been. If God will help me, I will try henceforth to do something for him. We know that the church is doing all it can for missions; so, while we are not afraid to trust the spiritual training of our children to God, we are not afraid to trust him, for them or ourselves, as far as our temporal welfare goes; so we have decided to give baby's and David's $100 ($200), and our $100 of mission money, making $300 a year, toward the support of another missionary. We will board him for nothing; therefore, the $300 will meet all necessary demands. Now, papa, find us a young man who will come on these conditions. We will support him, say for four or five years, until the Board can take him up. We want some one who will *work*, even when he is so tired that he is ready to drop in his tracks. When he *does* drop, he must be willing to work *sitting*, and when he is worked out sitting, then he might rest a little. Would to God that *I* could work like that!

They have begun a railroad to Hiroshima, and now I can go, for there will be no long ride in a jinrick. I had given up all hope of ever getting to Hiroshima, but the *railroad!* Is it not too good to be true?

April 11.—Two more applications for foreign teachers—one from Osaka, and another from a village a mile or two from here. O papa, we are in earnest about this work. Help us, O help us! for God's sake, help us! I wish we could live on Japanese food—that would reduce our board from $25 to $10 a month. Mr. Sato was in again last night, begging for help. Are you all dead in America? don't you hear us crying for help? don't you hear the Japanese crying and pleading for a Savior? Pray the Board to help us, or recall us.

April 14.—Two more private schools want English teachers—so it goes.

Your loving daughter,
DAISY LAMBUTH.

MR. EDITOR: By the last mail I sent you a hurried note, as the mail was just about to leave when I arrived from a visit to some people on the south side of the great island of Shikoku, who sent us urgent appeals to come and help them, and bring the light of Christianity to them. Two Sabbaths before this I had visited a people far away upon the mountains of Japan, in the province of Bingo, to preach to them the blessed gospel of Christ our Savior. They had written twice, earnestly entreating us to come and help them. We felt it was a true "Macedonian cry," and we could not refuse to take to them the knowledge of salvation through Christ. I found there about twenty persons, meeting twice a week—Wednesday evening and Sabbath evening—reading together out of two or three New Testaments, and praying for God to give them light. They earnestly implored us to send them some Bibles. The trustees of the school wish to make the Bible one of the text-books in the school, and they desire it to be a Christian school. Before leaving the town I received the names of seventeen persons who desire to become Christians. When I told this to our native congregation in Kobe, they contributed at once about thirty New Testaments to send to them. I take them with me to-day to Hiroshima. They asked me repeatedly to come again soon, and tell them of the way of salvation more plainly. Our hearts were cheered and strengthened by such encouragements, and we praised God that our steps had been directed to these people imploring Christian people to bring to them the light of the gospel. Here were a people being taught of the Spirit of God. No missionary had ever visited them, but they were searching the Scriptures and praying for light.

When I reached Kobe on May 22, I had only a short time to rest, for we had another earnest "Macedonian call" from a few persons in the town of Moajima, at the lower end of the great island of Shikoku. They had written to us, earnestly imploring us to go and preach the gospel of Christ to them. In this letter they earnestly begged us to give to them the light which the gospel brings to man. After this letter came these words, wired over the land and under the sea, "When are you coming?" Can we doubt of their earnestness? As soon as I could, I started with Bibles, tracts and hymn books. We were two nights and a day upon the little steamer, during which time we called in at eight ports before reaching the town of Moajima. When we arrived we were met by several gentlemen who came to the steamer for us. When we reached the shore, I was greatly surprised to find fifty young men drawn up in line to welcome us to their town. Soon after our arrival others came to welcome us, which they did in the kindest manner, all of whom were perfect strangers to us. These were the persons from whom the Macedonian call came, and we felt truly thankful to God we had been led to go and tell them of the love of Jesus and of his willingness to save. For about four days we met them three times a day, and at night to read to them from the Bible, and tell to them the story of the cross. Moajima is a large town of some twenty thousand people, and not one Christian among them that I could hear of. But there were a few persons hungering for the bread of life. They had no Bibles, for no missionary had ever been among them. All they knew of Christianity was what a lawyer had told them. He had heard the preaching of the gospel in another place, and his wife and daughter had professed faith in Christ, but had not yet moved to the town with him. He had told them of salvation through Christ, and he also had written us that he, too, wanted to be a Christian. Here were a people being led and taught by the Spirit of God. Shut in by the great mountains on one side and by the sea on the other, they had but little communication with the outside world, and yet they wanted the light of the gospel of Christ to shine in their hearts. On the last night I addressed an audience of one thousand persons, men and women, old and young, and for more than an hour they gave the most perfect attention to what was said. They clapped their hands when I entered and ascended the platform, but when requested not to do so, I had the most order. There is living at this town a "live Dimeo," more than a hundred years old (one of the old feudal kings). I was in his garden and the grounds which surround his palace, but I did not see the exking. I could see the faces of many women and servants peeping from the windows to get a sight of the foreigner. Before leaving the town I received the names of twenty-eight persons who expressed a desire to become the followers of Christ. They promised to meet together twice a week and read the Word of God.

On my return to Kobe we stopped a short time at a town called Oita, in Bungo, where the people are anxious to have a missionary come and live among them, and they will pay him $125 per month, find him a house, and pay one hundred dollars towards his passage to Japan. They want him to teach in the school where there are four hundred young men. Who will come and help us? Who will answer such a call? Here in Japan are many thousands of perishing souls, hungering for the bread of life, stretching out their hands to Christian people and imploring them to bring them the gospel. Can not the subscribers to your excellent paper send us a missionary and support him? One dollar a year from one thousand subscribers will send and support a man. Let the churches respond everywhere to the Macedonian calls, and may God help them. I leave to-night, with Mrs. Lambuth and Mrs. Park, for Hiroshima. Pray for us.

Your brother in Christ,
J. W. LAMBUTH.

KOBE, JAPAN, June 7, 1887.

The Week of Self-Denial and Prayer.

A SERMON.

TEXT: Daniel ix. 3.

The prophet's prayer, accompanied by self-denial, was answered—Israel was liberated and Jerusalem rebuilt.

I. The heavy debt of our Mission Board proves to be a great affliction. We owe not much less than a hundred thousand dollars.

1. Its creation does not charge culpability on the part of the Board. The president, Col. Cole, is a skillful and prudent financier. Dr. Kelley, always correct, prevents possible leakages. Dr. John neglected not to beget the necessary *esprit de corps*.

2. The entire church is responsible for the debt. The Mission Board appropriated amounts which were based on precise calculations on the church's ability and presumable willingness to contribute to foreign missions.

3. The collections fell short of reasonable assessment. Various causes contributed to effect this shortage. Among them a prominent one is, that you and I have not given enough for missions.

4. A debt operates very injuriously. It deprives the debtor of the necessary courage for legitimate business. It paralyzes his energy. Often odium is attached to it. The credit is impaired. It is even true: "Whosoever hath not, from him shall be taken that which he hath."

5. The interest paid on the debt will engulf the debtor. It is only a question of time. Besides, in our case, the money which should be used in sending out more missionaries is being buried by paying the accumulating interest.

II. Our only remedy. The entire debt must be paid, must be paid at once. To do this the week of self-denial and prayer has been ordered.

1. Self-denial is faith-food. The exercise of faith often difficult. Yearned for more faith in prayer; but disappointment filled my eyes with tears. Self-denial, such as fasting, works wonders in such emergency. Though with the lust of appetite, breakfast and dinner are neglected. Notwithstanding gnawing hunger, I eat not; eat not from love to God, eat not to get my body under. Lo! ere I know it, my faith mounts on wings as eagles; my prayer has become a prayer of faith.

2. Self-denial would secure largely increased contributions for missions. We are spendthrifts. Abstain from tobacco during the stated week. Our bill of fare should be reduced at least one-half of its usual value. Away with all superfluities!

3. Self-denial would teach our preachers and people a very important lesson, namely: not to look so exclusively to the rich in securing our collections. Cease belaboring the few opulent members in manner sarcastic and repulsive. Systematically secure the gifts of all; the poor, middle classes and rich. This entails great labor, but the result will be abundantly satisfactory.

4. Withal, pray, that the debt be obliterated; pray, but not until *you have yourself* handed in your contribution; pray, and after prayer you will give more; pray, and your prayers will avail; pray, that others, too, will open their hearts and purses for the Lord's cause. Amen.

J. B. A. AIRENS.

Some Notes.

The love-feast at Louisiana Avenue, last Wednesday night, was a precious meeting, and, no doubt, all who attended were greatly benefited. Friday night we preached at Parker Chapel, afterwards holding the Quarterly Conference for the Carrollton circuit. The reports of the pastor, Rev. Fitzgerald S. Parker, showed increase and steady growth, especially in the matter of Sunday-schools. There are two flourishing schools—one at Carrollton and one at Parker Chapel, and a very promising mission school in Carrollton. Preaching and administering the sacrament at Carrollton, Sunday morning, we had the pleasure and profit of listening to Bro. Marcy Lyons at the chapel, at 4 P. M. "Wilt thou be made whole?" was the question he pressed upon the attention of his audience. Marcy and Bro. Dunstan will come before the next Carondelet Street Quarterly Conference for license to preach. We learn that our young brother, Schule, formerly of Arcadia, and converted under the ministry of Rev. John A. Miller, has been licensed at Shreveport. May the Lord of the harvest call many others from the ranks of our young men into his glorious ministry. We have need for numbers of consecrated, zealous workers in the vineyard. We had the pleasure of administering the sacrament to the Parker Chapel people. Rev. J. D. Parker, honored and dearly beloved, is the superintendent of the school there, and a large and interesting school it is. This church, catching the spirit now abroad in New Orleans Methodism, will, we think, have a mission school of their own before long. The section towards the river, and stretching to Carrollton, is a good field for them. We learn, by the way, that several new and numerously attended mission schools were started yesterday in the neighborhood of our out-door meetings. Something is being done, and more will be, looking to the saving of the old and young who do not attend church. Dr. Trippett preached an edifying sermon last night at Carondelet Street. He is on his way to the Seashore Camp Meeting, and reports that others are coming. Let all who possibly can, preachers and laymen, attend the camp meeting, full of prayer, faith, and the Holy Ghost, bent on the one thing of soul-saving. S.

JULY 11, 1887.

"Reserved."

We have often wondered what was the meaning of this word, as used in the last clause of the Eighteenth Article of our religion. The following from Dr. Daniel Steele, in New York Advocate, seems to be a satisfactory explanation:

The following quotation from Coleman's Christian Antiquities (page 323) gives the true explanation of the word "reserved" in the Eighteenth Article of Religion: "Hence, also, the custom of many religious persons carrying a portion of the consecrated bread from the church to their homes, and *reserving* it for future use among their most precious and valuable treasures. In a chest appropriated to the purpose this sacred deposit was laid, and when no opportunity was afforded of attending the morning service, every time they rose from bed, and before engaging in any worldly business, they were accustomed to consecrate the day by the solemn act of participating of the sacrament; or, when a Christian stranger came to their houses for their hospitality, ere ever he tasted of the viands that were produced for their refreshment, the morsel of the consecrated bread was broken between them, and their social intercourse hallowed by the preliminary rite of communion." The ecclesiastical authorities finally forbade this practice in the words found at the close of the twenty-eighth of the thirty-nine Articles of the Anglican Church; and copied in the Discipline of the Methodist Episcopal Church.

Consuming the Juices of Life.

It was with pain, if not surprise, we saw at the recent meeting of the trustees of Randolph-Macon the Rev. Dr. Boyle, infirm in one foot, forced to use a cane, and the motor nerves languid in the leg. He was the most stalwart of the conductors of the Southern Methodist press, commencing some years ago, in robust health, to edit the Episcopal Methodist, of Baltimore. It is another chapter of overwork. The Conference organs put to proof the firmest fibre of mind and body. The means at command are so limited by the small patronage of a single Conference that the work of a dozen men fall upon the manager of a local religious paper. He is editor, proof-reader, bookkeeper, burdened with business of advertising, paper, ink, type, mails, press-work, besides bushels of letters. He is a canvasser for subscribers up and down the Conference bounds. He preaches, lectures, and attends colleges, District Conferences, Sunday-school celebrations. Who wonders that men get withered and prematurely gray, or in middle life tumble to pieces?

At the last General Conference the chief church editor, Dr. Fitzgerald, showed marks of weariness and exhaustion. That body gave him a young, stout and able coadjutor, and ten thousand dollars in addition to pay editorial writers and contributors. He has been all the while free from concern about the business department of the Nashville Advocate—that galling yoke of the Conference paper never touches him. There is no call, of course, for him to spend days and nights every month in rushing from district to district. And yet when we saw him in May his eyes were hollow, and the cares of his position were cutting gashes in his forehead. How hard, indeed, is the lot of the Annual Conference drudge!

There is a certain voracious and winged creature in the African wilds that feeds on the antlered van of the herd. It fastens on the neck, and makes incision with hard beak into the skull, and feasts only upon the brain, pecking, crumb by crumb, till the noble animal falls dead. The press diets on living marrow.

The gladiators exhibited by Claudius on Lake Fucinus in the sea fight, drawing the blades, lowered their arms before the Emperor. "Hail, Cæsar, they that are ready to die salute thee." And so the doomed swordsmen of the church move forward, knowing their certain fate. God has set them forth as appointed to death.—*Richmond Christian Advocate.*

Notice.

The Vicksburg District Conference will meet at Fayette, July 28 instead of the twenty-seventh. The district stewards will also meet at the same time and place. Bishop Galloway is expected to be present.

W. L. C. HUNNICUTT, P. E.

Christian Advocate.

THURSDAY, JULY 14, 1887.

ABIDING IN CHRIST.

BY M. S. THOMAS.

A wondrous river flows in my breast,
Down from God's throne of everlasting rest;
A sunlit river, peaceful in its flow,
Though round me earthly winds and tempests blow.

Within my soul a fountain ever springs;
Sparkling and fresh, its tinkling music brings
Thoughts of the upper world; while in its spray
A rainbow hangs through all the gladsome day.

Upon his throne in my surrendered soul,
My Savior reigns, whose will is my control;
His love, the sunshine of this happy life,
Makes all things sweet, and banishes all strife.

The glory of the Lord, from day to day,
Crowneth with light the footsteps of my way;
Thus peace and joy and love and glory shine,
In blessed fullness in this heart of mine.

The Sunday-School Lesson for July 24, 1887.

BY C. G. ANDREWS, D. D.

THE BAPTISM OF JESUS.

Matthew iii, 13-17.

GOLDEN TEXT: "*This is my beloved Son, in whom I am well pleased.*"—Matthew iii. 17.

THE FORERUNNER'S MISSION ENDED.

The divine biographies are unlike human in that they give only those points in the history and character of the individual which are pertinent to the narrative and needed to enforce the moral. No laudation is used, no irrelevant incident mentioned. Of this man whom the Savior called a burning and a shining light, of whom he further said, "There hath not risen a greater," but little is said. His birth, his preaching in the wilderness, his baptism of the Savior, his imprisonment, his sending messengers to Jesus, the Savior's estimate of his character, his beheading and burial, are the only mention made of him. His ministry was an exceedingly short one, he having been put to death in the twenty-seventh or twenty-eighth year of the Christian era. His mission was simply to prepare the way for the Messiah. Of him he spoke with sublime self-abnegation—"He must increase, but I must decrease." John was cast into prison almost immediately after the baptism of Jesus, whence he came out only to meet a bloody death. In all probability, the last act of his public ministry was

THE BAPTISM OF JESUS.

Verse 13. "Then cometh Jesus from Galilee to Jordan." Jesus was now about thirty years of age. This is the first mention made of him since he was spoken of as being in the temple arguing with the lawyers and doctors. The intervening time had been spent, doubtless, in the family of his reputed father, Joseph, whose trade he had learned and practiced. "Unto John." Though Jesus and John were cousins, and their mothers had visited each other before the birth of either, still it is quite probable that they had never met, the latter having been kept in the wilderness, and having led a life of rigid self-denial and of primitive simplicity; the former having his abiding place in Nazareth, a mean, obscure village of Galilee. Blood relations, and of even closer kin, spiritually, yet had they not known each other in the flesh. The same Spirit who, after his baptism, had led up Jesus in the wilderness, doubtless had directed him to apply to John for baptism, and had, at the same time, prepared the mind of John for beholding and identifying the "man who is preferred before me." "To be baptized of him." Just why Jesus was baptized has excited different opinions. By some it is believed that it was to set man an example in regard to joining the church. Why should he wait until he was thirty years of age? This would be a very bad example, as if men live out of the church to that age, they are not apt to join at all. One of the reasons of his being baptized, doubtless, was to set the world an example as to repentance. John's baptism was unto repentance, and, although the Savior had nothing to repent of, still it was proper that he, a representative man, should thus give a lesson to the world. But the chief reason of his baptism was to be set apart to the priesthood. Thirty years of age was the period when Jewish priests were set apart for the ministry. Luke, after describing the baptism, says: "And Jesus himself began to be about thirty years of age."

14. "But John forbade him." That is, restrained him, strongly objected. John realized the divinity and sinlessness of the Savior, and hence saw the inappropriateness, or, as he thought, the sacrilege of subjecting him to a rite which implied that he had sins to be repented of. John himself knew that all pardon of his own sins was to come through the same Christ who was now applying for baptism; hence nothing but a positive command from the Savior, attended probably by an inward moving of the blessed Spirit, would have made him yield.

15. "Jesus answering, said unto him, Suffer it to be so now." The reply of Jesus to John on this occasion was far different from that to Peter, when he sought to interfere with the orderings of Providence in the Savior's career. Peter began to rebuke Jesus, and to say these sufferings shall not be unto thee. Jesus answered, in a tone of the severest condemnation to Peter, "Get thee behind me, Satan." The reply to the Baptist seems to justify his feeling of unwillingness to baptize the Savior. It pays a tribute to John's judgment as well as his reverence; but suggests a compromise for the present emergency. As if he had said: "Sacrifice your feelings for the present. It is needful that I should stand in the stead of man. Now let the King appear as the subject, the Author of salvation be as he who himself has sins to be atoned for." "For thus it becometh us to fulfill all righteousness." Jesus ever showed the deepest reverence for all existing statutes, whether of Church or State. He taught men to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. When they demanded tribute of him, he first showed that he was exempt, but immediately sent his disciple to get the money out of a fish's mouth to satisfy the claim. So also he was circumcised the eighth day, and he was redeemed as the first-born, and now he was further to obey righteous requirements in submitting to John just as any mere mortal in his condition would have done. "Then he suffered him." John's scruples were all removed. He not only felt shielded from all imputation of sacrilege, but felt honored in being the instrument of carrying out his Maker's ordinance.

16. "And Jesus, when he was baptized, went up straightway out of the water." This passage is a stronghold of those who believe that Jesus was immersed. But there is not one word in the text or its suggestions which authorizes immersion. In the first place, the preposition is here incorrectly translated "out of"; it should be translated "from." It is so translated in the New Version of the Scriptures. In the second place, as Jesus was baptized as an inductiou into the priesthood, then the manner of induction, as described in Exodus xxix, 4, and other places, settles the question as to mode—"Bring them unto the door of the tabernacle of the congregation, and wash them with water." A ceremonial washing which is also applied, in Mark vii, 4, to "cups, pots, brazen vessels and tables." The cooking vessels, tables and couches could not be washed by immersion. Furthermore, the baptism of the Holy Ghost was by affusion, as is shown in the sixteenth verse, and as is shown also by comparing Acts i, 5, with Acts ii, 17. "The heavens were opened unto him." An indication that the God of heaven was approving and ratifying the ceremony. A similar attestation of the heavens was given at the death of Stephen and at the call of Saul of Tarsus. "The Spirit like a dove lighting upon him." The dove is an emblem of gentleness and peace, and aptly symbolizes the mission of the Prince of Peace. This was the evidence by which John was told that Christ could be recognized. It was a fulfillment of prophecy and a divine declaration of the personality and deity of the incarnate Son.

17. "And lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." "Lo!" is an expression of attention and wonder. The voice from heaven was supernatural; but must have been exactly similar to the human voice, as it was readily understood by those who heard it. The "saying" is the same used on the Mount of Transfiguration. God, speaking of himself or his Son, uses the present tense—"I Am that I Am." "I am well pleased." The latter expression is a fulfillment of the prophecy contained in Isaiah xlii, 1: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth."

The sixteenth and seventeenth verses contain a very striking presentation of the Holy Trinity and a proof of the three distinct personages of the Godhead. There was the audible evidence of the Father in the voice—"This is my beloved Son." There was the ocular evidence of the Holy Spirit in the similitude of the dove. There was the blessed Son manifest to eye and ear as he stood upon the banks of the Jordan and convinced John of his Messiahship.

Shall the Indians Be Saved?

BY LUCINDA B. HELM.

The Indians shall not be saved, if we do not make greater effort to give them the Word of Life. To Christians were given the keys of the kingdom of Heaven with the command to open it to all men, and reveal to them the way to eternal life. Not as giving special authority, but as a warning, were spoken the words: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven;" for—oh! terrible responsibilty—how can the chains of the prisoner be loosened, the captive sinner set free, from the bonds of Satan, if we to whom God has revealed the light open not to them the door?

And what people in "all the world" should we—American Christians—be more eager to rescue from the "gall of bitterness and the bond of iniquity" than the Indians, whom we, as a people, have driven from this place to that, regardless of their local attachments which are strong; whom we have robbed of the homes they loved even as we do our beautiful homes that have supplanted them—though theirs were but wild hunting-grounds, to us merely unclaimed territory; in whom our injustice and cruelty have stirred up the soul-destroying fires of revenge; to whom we have given the vice of drunkenness and the manifold sins that follow in its train. We have added link upon link to the chain that binds them to eternal ruin, when with the name of Jesus we should have unloosed the fetters with which the evil one has bound them. The "Great Spirit" had prepared them to receive the kingdom of Heaven that was coming in the hearts of Christians, but we closed our hearts—we have given them evil, not good. We have not only withheld the pardon God has commissioned us to carry to them, but we have given them curses instead.

Now shall *we* be saved, if we fail to do all in our power to save *them?* For the words, "Woe is me if I preach not the gospel," were not used by St. Paul as a rhetorical flourish, but as the statement of a fact that should be considered by all who profess Christ. And surely it is better to aid in sending the gospel to Christianize the Indians than soldiers "to keep them down"—to destroy them; and one or the other, it seems, must be done. Would that the hundreds of thousands expended by the government to keep them in order *by force* could be used by the church of God to win them to Christ *by love*. Our church has determined to redouble its efforts to send them the gospel and calls upon the Woman's Department of Church Extension for assistance in providing homes for the missionaries already in the field. If we can but supply this necessity of the work, we will greatly relieve the Board of Missions and enable it to send other missionaries further into the Territory, where the people we have rendered destitute, miserable, homeless and hopeless never hear the Word of God. Will you not give this much-needed assistance to the cause of justice and mercy? May the Spirit of God move your heart that you may lend a listening ear, and send from out your store a gift—large or small as God may have blessed you—to aid in saving the Indians!

Send to Rev. David Morton, D. D., 520 West Chestnut street, Louisville, Kentucky.

"God Loveth a Cheerful Giver."

MR. EDITOR: Our pastor announced that a week in August has been set aside by our church for prayer, fasting and sacrifice. He told us why it has been so ordered, and how we can accomplish its purpose; and I hope not one of his hearers will fail to strive for this end, feeling it not only a duty, but a pleasure and a privilege.

It may be very easy for those who live in cities to deprive themselves of some little luxury, or even necessity—something from their table, or something from their dress, a pleasure ride, or an amusement—but with country folk it is somewhat more difficult. Very many of us have no luxuries at all. Our *bills of fare* are almost altogether of our own production. To do without any one or, perhaps, two things that many days would bring in very little to the great cause we are striving to aid. But, no doubt, "where there is a will there is a way;" and, if we are truly in earnest, God will be our helper. If we can give only the "widow's mite" in worldly goods, we can give our whole hearts to prayer.

It is said that the world grows better as it grows older, but I would like to cite the case of a man who lived nearly three hundred years ago. I know not his name, nor his station; yet his example might be followed today by many who have never experienced, "It is more blessed to give than to receive." He was a man of universal good nature, and generous beyond his means; but so prudent in the economy of his affairs that what he gave in charity he gained in good management. He was not what the world called rich, his income being only five hundred dollars a year. He never claimed but four hundred and fifty of it, saying the other belonged to the Lord; and this he always appropriated to charitable uses. To this sum he frequently made voluntary contributions, and thus in a good year—he called that year good when he was able to make greater bounties than usual—he gave almost twice as much to the sick and indigent. And besides this he often set aside days of fasting in order to increase his bank of charity. Many times when going to his place of business he would walk, and at the end of the walk give his cab fare to some needy one who called upon him. It was also known of him that should he be going to some place of amusement, to the opera or theatre—Methodism was not known then—and meet with some necessitous person he would give him his entrance fee, and turn aside, and spend the evening with much satisfaction at some place less expensive, or, perhaps, at the fireside of some friend. In this way he was generous without impoverishing himself, and enjoyed his worldly goods by sharing it with others. He knew nothing of foreign missions, but he did know, "The poor ye always have with you;" and at no time did he forget that "he who gives to the poor, lends to the Lord."

It has always been a great mystery to me how anyone can openly confess faith in Christ and love toward God and his fellow-man, and publicly vow to support the church and all her institutions, and yet withhold that which she so much wants in time of great need. There are very few of us all over this beautiful land who are unable to give *something* when the church so needs our sacrifice.

W. C. P.

HINDS COUNTY, Mississippi.

Rev. William Hart and the Minutes.

Every now and then some one feels called upon to criticise the minutes of his Annual Conference, and with justice frequently, for no man is infallible. If this is done with fairness and generosity, no objection can be urged; and the secretary is usually, under such review, silent and thankful. But, under the misleading caption—"What about the Minutes"—Rev. William Hart has the presumption to make a personal attack upon the secretary with charges and insinuations that are as offensive as they are baseless. He claims to have had some experience in the office, and was, I believe, *assistant* secretary for one year, and acquitted himself so efficiently that his brethren have excused him from any further service. That slight acquaintance, however, was sufficient to inform him of all the details of the business side of the office, so he thinks, and to qualify him to sit in judgment upon its management ever afterwards. A postal card to the secretary might have saved him a little indignation against that officer, and spared him the exhaustion consequent upon that effusive sympathy for his brethren which characterizes his communication. At any rate, it would have given him some information as to the actual conduct and intention of the secretary, in case he *really* wanted information.

The number of cards in the minutes of late is not as great as in some years before the brother joined the Conference, and certainly is not as remunerative as then. Even were there more now than then, the amount of matter published is greater than ever before, with one or two exceptions; and I can say for one of those excepted years that it brought the secretary in debt. Until recently the Board of Missions have given annually from $50 to $125 to assist in the publication of the minutes! Afterwards the preachers gave annually from $65 to $25. No one has ever been taxed to publish the minutes, though the preachers were requested to furnish the postage for distributing them. The postage actually paid this year was $1 80—the voluntary contributions at Conference—and subsequently amounted to $25 70. If Rev. William Hart gave a nickel of this, I have no record of it. The total contributions for publication and distribution aggregated one-sixth the actual cost, and the secretary, by labor which no one has the right to exact, furnished five-sixths. He did it cheerfully, but not to the satisfaction of Bro. Hart, who groans in spirit because he did not furnish the other sixth also. How much did his pocket groan for his poor brethren, or how much did his legs and arms ache for them? He does, I presume, some work for our ADVOCATE and Publishing House, though not a particle for the minutes. Why not ask those publishers for a free paper, or set of commentaries?

He champions the cause of the slighted pastor of West Monroe, who stands high enough in this Conference to make such patronage an impertinence or, at least, unnecessary. The fact in this case is that I hold a receipt from Steamer "John Howard," dated March 18, 1887, for a package of minutes shipped to him at West Monroe, care Jethro Moore.

The declaration that no minutes were sent, or that any were withheld from those who failed to pay the postage called for, is without the shadow of truth; for every preacher in the Conference, and "supplies" even, whose addresses were known was furnished with the *pro rata* established, without regard to postage or subscription.

As to the meagre allowance to the works, he has been exact enough in the complaint to fix the number at five or six to the hundred, when my memorandum shows the ratio to be ten. This was not in every case followed, for his charge of 100 members received seventeen copies—the less right has *he* to complain. Except when the present secretary has enlarged the edition, if I recollect aright, there has never been more than 1,500 copies published, and that number has not been decreased for years.

Doubtless, my brother would make a fine secretary, and it will give me great pleasure to nominate him at the next Conference, when, if he can get votes enough, he may try his hand. He seems to think "there's millions in it;" and I judge it is about time to let some one else grow rich. He or anyone else ambitious of the honor, or riches, or troubles, or abuse contained in the office is welcome to it so far as concerns the secretary of the Louisiana Conference.

THE SECRETARY.

From the Work.

EVERGREEN, LA.

MR. EDITOR: We would post you again in reference to the wonderful revival on the Evergreen circuit, Louisiana Conference. Two months to-day since it began. We have to date added to the church 140 members, and we are not half around with our protracted meetings.

We have just closed on Bayou Clair to give Big Cane a chance.

The revival at Bayou Clair was wonderful. It continued thirteen days, with increasing interest each day. We adjourned with thirty additions to the church. We are under many obligations to Bro. J. D. Jackson, of Opelousas. He came in just in time. I was broken down, and very hoarse. He took charge the last three days of the meeting, and preached four stirring revival gospel sermons. I have been sowing and cultivating and laboring hard in these valleys for thirty years with but little visible results. But, thank God, the fruit, the harvest is appearing, and a grand one it is. Thanks to God who giveth us the victory through our Lord Jesus Christ! We must have more laborers in this field. Pray for them.

Yours in Christ,

FRED WHITE.

JULY 2, 1887.

SOUTH BOSSIER, LA.

MR. EDITOR: Our second Quarterly Conference has been held by Bro. Cassity, who is in fine health, and is certainly up in discharging the duties of his office.

The subject of education received considerable attention. Bro. Cassity representing Mansfield Female College, and the writer Centenary College.

You know, Mr. Editor, this is one of the largest circuits in the Conference. I know you would have thought a District Conference was in session, could you have seen us last week as we were trying to do the business of this circuit. The circuit has made good progress during the last quarter. We have received into the church about twenty-five. Two-thirds of our assessments for foreign missions have been raised. We are hopeful of bringing up a clear report on all the collections ordered by the Annual Conference.

Bro. Cassity showed to the satisfaction of a large congregation that it is impossible for any one to be a Christian and at the same time to be opposed to missions.

We had some grand times last year in revivals, and we hope to have some more of them this year.

We have not forgotten the ADVOCATE, as the publisher can show. Yours in Christ,

HENRY S. JOUNS.

BELLEVUE, LA., June 28, 1887.

Dr. Lambuth's Call.

RESPONSE NO. 1.

MR. EDITOR: I have just read in the ADVOCATE, of June 30, Dr. Lambuth's appeal. It has stirred my soul, and I feel inclined to respond. I propose to give not "one," but five dollars, which is subject to your order. I close this with the hope that every preacher, itinerant and local, in this and the two Mississippi Conferences will give an equal amount.

Here is a local preacher—W. F. Henderson, of Caddo circuit—who says, "Put me down for five."

We do not propose that this contribution shall interfere with the regular missionary collections.

Preachers and laymen of Mississippi and Louisiana, let us enter the open door at any cost. A special offering of five dollars will not impoverish us, but will make many rich. Now, let us act at once and attend to this matter within the next thirty days.

Here are three sisters standing by who say, "Put us down for one dollar each." And still they come. Here comes an old mother in Israel who says she must not be left out. One dollar more. And still another sister appears and says, "One dollar more!"

Here are fifteen dollars subject to your call. J. B. CASSITY.

SHREVEPORT, LA., July 5, 1887.

RESPONSE NO. 2.

MR. EDITOR: Bro. Lambuth's appeal in last ADVOCATE must be heeded. I enclose $5 extra on my regular contribution. I will be one of 200 to give $5 each, or one of 100 to give $10 each, to send that much needed missionary to Japan at once. Can not Bro. Billingsley fill the place? If no other plan will work, let 1,000 give $1 each, and count me and my eight children for $ each on that proposition, and will find a friend to make the tenth one. Start the ball and let it roll on. Pray for me and my motherless children

Your brother,

F. D. VAN VALKENBURGH.

P. S.—This $5 sent is to be towards sending that missionary, or, if failure is made in that direction, turn it over to the regular Missionary Treasurer as a donation from a friend.

F. D. V.

The gospel despairs of none. It knows of no hopeless irreclaimable classes. It can kindle a soul under the ribs of death. The filthiest rags can be cleansed and made into spotlessly white paper, which may have the name of God written upon it. None are beyond its power; neither the savages in other lands, nor the most hopeless heathen festering and rotting in our back slums, the opprobrium of our civilization and the indictment of our Christianity. Take the gospel that transformed the poor slave to them, and some hearts will own it, and we shall pick out of the kennel souls blacker than his, and make them like him, brethren, faithful and beloved.

Our Contributors.

How to Reach Roman Catholics.

THE GULF COAST PLAN.

The necessity of doing it, if practicable, can not be questioned. This great truth has been too much overlooked by Protestants. Let us look into it. Right here in Mississippi, Louisiana, Alabama, and all around us there is probably no one thing—whisky excepted—that stands in the way of Christian progress so formidably and so stubbornly as the peculiar mistakes, errors and superstitions of popery. These errors retard—rather, prevent—the progress of true religion in the Catholic Church as much as out of it. We have no right to oppose the Roman Catholic Church; but it is our duty to oppose anti-Bible practices, doctrines and teachings wherever found, in or out of any church. Do we sit still and see them propagate because of their ecclesiastical name? The most damaging human wrongs are sometimes perpetrated and propagated in the name of the church.

Now, how can these errors be reached with some reasonable hope of success? The mere, regular ministrations of the pulpit offer no encouragement. We have tried it. The reasons are easily seen, but need not be here elaborated. Foreign missions! Well, these labors are, at least, not here, however successful or unsuccessful they may be. "The Greeks are at our doors." In this field, large, ripe and inviting, are we putting in a sickle? I do not see it.

A plan has been suggested by the brethren of Bay St. Louis. Rev. B. Jones first suggested it. I believe it has promise—large promise in it. Of course, it implies industry, enterprise and vigilance—all three. These are supposed to be at hand. And now, Mr. Editor, will you allow me right here to explain this suggestion.

The papal errors that are chiefly damaging are very few in number, easily stated in few words so as to make them palpable and convincing to persons not incapable of exercising reason at all in the premises. Some intense Romanists dare not and will not think about religion; many others are not so enslaved, and, then, more than half of *those* in this country are only semi-Romish or slightly tinctured. Probably three-fourths are within our reach if properly approached, and, then, another great advantage we have is this: A great many of the Catholics in this country are intelligent people, though almost wholly uninformed about Bible religion.

All these things met our friends square in the face in a revival meeting, a few weeks ago, at Bay St. Louis, and they providentially, no doubt, hit upon an expedient, theoretically simple, but practically powerful, and hitherto unused among us, as herein proposed. After sufficient consultation we went to work and got up a little tract, clustering these errors in a plain and simple form, without elaboration, and almost exclusively confined to historic facts.

While it is not necessary to attribute any particular importance to this tract of a logical or literary character—for it deals almost exclusively in fact—it is considered of the utmost importance that it have a widespread distribution. We want to put one in each and every house in New Orleans, Mobile, and all this inter-coast country, with plentiful supplies in all the railroad coaches. Catholics will read it, discuss it and ask the priest about the truth of it. The priest will be obliged to read it in order to refute it. In this way we can utilize the intelligence of Romish people in spite of Pope or priest. And it is verily believed that these few facts will arrest the attention of many an intelligent, honest-minded, but sadly uninformed Catholic and semi-Catholic.

Our little Bay St. Louis tract is called "The Priest and the Preacher," is published by our Nashville Publishing House, and sent out at the price of $4 per hundred. This plan of reaching the Catholics is highly approved by everybody as far as we learn. It is highly spoken of in this ADVOCATE by Bishop Galloway, and Bro. Mellen, of the Mississippi Conference, and the former stongly intimates a most important teaching thus: "It is folly to send missionaries to Roman Catholic countries and neglect the priest-ridden of our own communities."

A hundred dollars spent in spreading broadcast a few paragraphs of well-selected information of this sort can not fail to arrest the serious attention of more Catholics than a thousand dollars sent "to Roman Catholic countries."

Where Roman Catholics are largely as intelligent as they are here the backbone of popish slavery can and must and will be broken. R. ARNEY.

GULF VIEW, Mississippi.

"Church Suppers" Again.

MR. EDITOR: In the ADVOCATE, of June 9, there appears an article over the signature of the Rev. D. M. Cogdell, who has assumed the responsibility to champion the cause of innovation on the financial system and policy of the church. Bro. Cogdell denominates this method for the maintenance of the gospel as "legitimate." He says the income is just as legitimate as the income from the practice of any of the professions. We could grant this only on conditions. Does the lawyer announce that his practice is for the benefit of the church; that the money collected, in part, goes for the support of the ministry, and solicits patronage ostensibly for that purpose? If so, there would be some analogy. But the income of professions is personal and private, and nothing ulterior to this, except as he voluntarily chooses to devote of his private means to benevolent objects. So with all the professions. But is the income of "suppers" private? If so, we have no further opposition. But it is not private, but public, in the name of the church! The money is the property of no one. The church becomes a public pauper, crying to the appetite for means of support. Then let people collect the money which they expect to contribute to church purposes as private means. Let them have suppers in their own name for their own private use, and give *their* money to the church, just as they would the proceeds of their cotton.

The validity of this practice of church suppers is not taught in the Bible, neither in fact nor in principle. We are not authorized to adopt measures for the propagation of the gospel which are not directly or indirectly in the Scriptures. "This is the only and sufficient rule for our faith and practice." But how are we to ascertain what the teaching of the Scripture is? By the personal study of the Bible and the use of all the helps accessible.

1. Do the Scriptures teach or warrant the practice of this bartering process for the maintenance of the church of Christ? Is the church "fair" the child of the Bible doctrine of benevolence and liberality? No. It is a bastard that gendereth to financial bondage. Has the church been groping in darkness for eighteen hundred years under the example and precept of the inspired apostles, the guidance of the Holy Ghost, the ever-present light of the Bible, to find perfection at last in the system of gospel finance displayed in the regalia of the modern church "fair," and the like?

2. Do our representative Bible expositors propagate or indorse this practice as taught in the doctrine of Christian giving? We dare assert that none of our standard authors inculcate such practice. If so, we would like to have the page noted. "No form of charity should be tolerated for a moment that in the actual state of a community will foster a spirit of gambling." What proportion of these occasions does it occur that there is not rattling connected with them? In the writer's observation, not two per cent. I have known of "fairs" without rattling; but I never knew of a rattle unconnected with a "fair." They go together. The church supper undoubtedly fosters rattling, and rattling is denominated by many of our ecclesiastical leaders as gambling. So "fairs" "foster" gambling, "and should not be tolerated for a moment." Again: "Any attempt to promote a benevolent object by appealing to selfish motives is wrong." Is not the "fair" or "supper" an appeal to selfish motives to promote benevolent objects?

3. Do our Bishops indorse this practice? None of them have given their sanction to the procedure. I ask the reader to refer to Bishop Galloway's "Second Letter" in the Arkansas Methodist, of February 12, 1887.

4. Have any of our church organs advocated the plan? None that I know of. But I know our great connectional organ is unmerciful in its condemnation of the practice.

5. Do we find any precedent for the practice in the usage of the church? Not until late years; and now it is not a usage of the church. But it may be compared with sporadic, putrid excrescences on the body politic which threaten to poison and destroy the financial system of the gospel. I first heard of the thing as introduced under the negro title—"festible."

The church of the living God is not a parched and sterile channel, drawing its beauty and glory from the vicious streams without; but the source of her beauty, glory and strength is within her. "In Zion the perfection of beauty God hath shined." She is not a mendicant upon the charity of the world, but gives the trumpet-blast—"Ho! every-one that is athirst, come ye to the waters." The world may draw from her boundless store and be rich, drink of pellucid waters and never thirst. The elements of the church's maintenance and progress are internal. She is self-supporting and self-propagating. "God is in the midst of her." She is the bride of the Lamb. Her garments are of divine texture and beauty. O church of God, thou bride of the Lamb, defile not thyself with the unclean, but lean thou on the love of thy youth!

CHAS. H. OWEN.

Be of good cheer. Don't lose confidence in men. Men are the best thing God ever made for this world. You haven't as many discouragements as Paul had, and yet few persons are counted more successful than he. He got tired and blue, not once or twice. He had some very undesirable church members at Corinth, and met some overwise people at Athens. But he hoped, and triumphed.—E. A. Bell.

An Opinion Cheerfully Given.

From their relation to society, the clergyman of a growing denomination, the minister of a congregation, the pastor of a flock, naturally feel great sympathy for the afflicted. Hence, when the truly pious priest finds a certain remedy is no humbug, but does afford genuine, reliable relief, he does not hesitate to give to the world an honest opinion of it.

The following is from one of the most faithful missionaries ever sent to Siam:

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Arrives.	Leaves.
No. 1.....9:15 a. m.	No. 2.....I.A. 1:45 p. m.
No. 3.....6:00 a. m.	No. 4.....10:00 p. m.
No. 5.....7:30 p. m.	No. 6.....8:15 a. m.
No. 7.....8:40 p. m.	No. 8.....8:00 a. m.

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No. 1.....9:15 am	No. 2.....4:45 pm
No. 3.....6:00 am	No. 4.....10:00 pm
No. 5.....7:30 pm	No. 6.....8:15 am

LOUISVILLE AND NASHVILLE.

No. 3 Chi. Ex..7:10 am	No. 4 F'st Line.8:05 am
No. 1 F'st Line.7:20 pm	No. 6 Coast....3:35 pm
No. 5 Coast.....9:05 am	No. 2 Chi. Ex...8:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....8:20 am	No. 4 St. Louis and Chic. Ex. 6:00 pm

TEXAS AND PACIFIC.

No. 52 California Express. 11:30 am	No. 51 California Express. 3:00 pm

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No. 17 Local....8:05 pm	No. 20 Califor..7:15 am

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No. 1.....5:30 pm	No. 6.....8:35 pm

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— TO —

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From Yazoo City, FRIDAY, JULY 15, 1887.

For the Benefit and under the Auspices of

Hazlehurst Lodge No. 25, F. A. M.

Schedule of Time and Fare.

Train leaves.		Fare r'd trip.
Yazoo City	5 00 o'clock A. M.	$8 00
Jackson	6 30 "	7 00
Byram	6 50 "	7 00
Terry	7 10 "	7 00
Crystal Springs	7 30 "	6 00
Gallman	7 45 "	6 00
Hazlehurst	8 00 "	6 00
Martinsville	8 15 "	6 00
Beauregard	8 30 "	6 00
Wesson	8 55 "	6 00
Brookhaven	9 00 "	6 00
Bogue Chitto	9 30 "	5 00
Summit	10 00 "	5 00
McComb City	10 10 "	5 00
Magnolia	10 30 "	5 00
Chattawa	10 45 "	5 00
Osyka	11 00 "	5 00
Tangipahoa	11 30 "	1 50
Amite	12 00 "	4 50
Pumpkintown	1 00 " P. M.	4 00

Arrive at New Orleans at 3:00 P. M.
Leave for Camp Grounds at 6:30 P. M.

Ministers, and Children under twelve, half fare.

Parties wishing to go no further than New Orleans will have a reduction of $1.50 on round-trip here. Tickets good for 15 days, and to return on any regular train up to and including train leaving New Orleans at 6 o'clock P. M., on July 30.

For further information apply to any of the undersigned Committee.

A. MANGOLD, Chairman, H. JACOBS, Secretary, J. A. COVINGTON, W. M. TIM, J. H. MAGRUDER, B. JONAS. } Hazlehurst, Miss.

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Christian Advocate at $3.25 Per Year

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HENNICTT, D. D.

THURSDAY, JULY 14, 1887.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

Briefs.

Dr. Haygood, in the Advance, says, in regard to the education of the negroes of the South:

Besides the public schools, supported by legislative appropriation—"without distinction of race"—there are in the South many schools of higher grade in which the future teachers of the race are preparing for their work. At this time there are about seventy "Normal schools;" "institutions for secondary instruction," at least eighty; colleges and universities, between thirty and forty. As far back as 1882, there were four law schools; three schools of medicine; twenty-four schools of theology; six schools for the deaf, dumb and blind. Out of these must come all the teachers fit for their work, for these 18,000 common schools for colored children are taught by colored people. The exceptions are so few as to be unappreciable. As a rule, these training-schools are thoroughly good: there are no better teachers than are most of the specially trained men and women who compose their faculties.

Many of our preachers, who have toiled to plant the good seed of the kingdom along the lower Mississippi, will rejoice in the fact that we now have a neat house of worship in Donaldsonville. We clip the following description of it from the Donaldsonville Chief, of June 25:

The new edifice is finished interiorly in natural wood colors, oak and walnut alternating, and has a seating capacity of 150, folding walnut opera chairs being used instead of the regulation pews, an innovation that will no doubt be highly appreciated by the attendants at divine services. The reading-desk is finished in satinwood, and the ceiling in imitation of corrugated iron. Through the side and centre aisles are laid pretty strips of carpeting, and the reading-platform is covered with a tasty ingrain carpet and ornamented with a fine Mason & Hamlin organ. Services were conducted in the new edifice last Sunday by Rev. W. Wimberly, assisted by the Plaquemine choir, whose excellent music was much admired.

The Independent says:

It may be fairly said that there is not in Massachusetts a single native-born child, not mentally or physically incapacitated, within the school age, who can not read and write. But that tells but half the story. There were in Massachusetts, in 1885, 121,572 persons ten years old, or over, who could not write their names, whether in English or their own mother tongue. In Fall River there are 9,292 such people, mostly French Canadians. In Lowell and Adams one in ten is unable to write his name; in Blackstone, Douglas and Webster, one in eight; in Holyoke and Spencer, one in seven; in Chicopee, one in six, and in Southbridge and Provincetown, one in five. A special examination made in some of the mills shows that from twenty to thirty per cent. of the employees between the ages of fourteen and sixteen are totally illiterate. Here is a tremendous danger; and legal compulsion is needed that these illiterate Canadians, Italians and Irish shall not be allowed to bring up their children like themselves. Evening schools in English for the older children, and day-schools for everybody, and compulsory attendance are what is needed.

Missionaries have done more for the literary world than all the societies and institutions of the earth. In the past eighty years they have formed, and reduced to writing, over forty languages.

The Cry from Japan.

On the first page we publish two letters from Japan. The first is from Mrs. Daisy Lambuth, wife of Dr. Walter Lambuth, to her parents, Dr. and Mrs. D. C. Kelley, of Nashville, Tenn., and is dated April 14. The second is from our veteran missionary, Rev. J. W. Lambuth, to this paper, and is dated June 7. Many of our readers may have seen the first letter, as it has already been priuted in all our church papers; but we ask them to read it again *in connection with the second*. These letters corroborate what we have heard from other sources in regard to the great awkening in Japan. Our own friends on the ground establish a fact which thrills every true Christian heart with encouragement, and creates a new faith in the success of prayer. In answer to prayer, the long-closed gates have swung open. In answer to the cry of the church, "a people steeped for ages in a peculiar superstition suddenly develop strong tendencies in the direction of religious revolution." In answer to prayer, God has moved mysteriously, yet mightily, upon the hearts of thousands to turn their minds in quest of himself. All over Japan they are asking for the Bible, and the living expounder of its holy truth, and the herald of its hopeful, joyful messages.

Bro. Lambuth and his heroic little band are doiug all that human beings can do. They are in the midst of a seemingly boundless harvest of whitening grain! They have already taxed their willing energies beyond the line of prudent husbandry. They are in "travail of soul" that the golden sheaves may be gathered into the Master's garner! The letters, which we publish from them, voice the cry of their pressed and anxious spirits for help. In them is heard *almost* the *wail* of despair. They look over that yellow sea towards the home land, and strain eye and ear to catch some sign of coming relief, while their burdened hearts are asking the terrible question: "Are you all dead over there?" The letters show, as plainly as can be shown, that they need, sorely need, re-enforcements; and they need them right away.

Is it a general law of Providence that great opportunities and great crises come together in the history of the church? Is it God's method to test the faith and heroism of the church by permitting her to come into a great trouble and, at the same time, to open for her enterprise a great opportunity? If so, then God is dealing with us as he has not dealt with us in all our past history!

There can be but one opinion as to our church having reached a crisis in her missionary operations. The statement of the Missionary Treasurer, that we are in debt to the amouut of $100,000, and that the Board can no longer act until the church rallies to its relief, is proof enough of that. If our readers could have seen the expression of pain which passed over the usually impassive face of the treasurer when he made that statement to the Board, they would have been couvinced that he saw an imminent peril! Then, the appointment of a "week of prayer and self-denial," in which our members are called to pray as they have never prayed, and to exercise a self-denial never before practiced, in order to obtain the relief asked by the Board, proves that a crisis is upon us. Then, the Bishops' address, published in last week's paper, the undertone of which is almost as sad as a dirge, shows that our general superintendents consider that our church is in a condition which has brought uneasiness to their ever-hopeful hearts. The crisis is upon us. In church history a crisis is a test brought fiercely to bear upon the integrity of Christian principles and the very foundations of Christian faith. And these tests are for the purpose of showing the church "*what is in her heart.*" In such a case inaction will paralyze all our energies, and retreat will bring a dishonor that no future achievement can wipe out. At such a time to retrench in the matter of supplies to our missionaries abroad is simply to shoulder a responsibility that will crush out our life. Can any man, in whom the love of souls is burning, read Bro. Lambuth's letter, and then advise the Board to recall him and his co-laborers? Can any man, who desires the continual spread of Christ's kingdom, read that letter, and then advise the Board to curtail the salaries of those heroic people? We do not believe that any such man is in our church!

Now, as to the opportunity which has been opened to us. The letters to which we have referred show plainly that our missionaries in Japan are not only well received, but are having more calls upon their time and labor than they can answer. In consequence of this they are asking earnestly for help. Our Bishops, in their address to the church, say that re-enforcements for this work can be obtained. Men and women are offering themselves to the Board for this very field. What the church needs to do, and to do immediately, is to supply the equipment and send the re-enforcements right along. Bro. Lambuth has made a proposition to the readers of the ADVOCATE, which, if they will carry out, *they* can easily equip a missionary for that field. He says that one dollar apiece from one thousand of our subscribers will maintain a missionary in Japan for one year. We believe that *more* than a thousand of our readers are willing to give a dollar each for this purpose. Here, then, is our opportunity. Bro. Lambuth's appeal is a direct call upon the Methodists of Mississippi and Louisiana. It is *God's call through him.* The matter is urgent, because it *is* God's call. The cry of the heathen for light has entered into the ears of the Lord of Sabaoth, and has come to our ears through the call of his little band in far-off Japan, and has laid upon the readers of the ADVOCATE a new and fearful responsibility. The very fact that this heroic missionary has made a direct and personal call upon *us*, and, at the same time, has pointed out a feasible plan, by which *we can answer the call in less than thirty days*, has laid upon us a responsibility in this matter which we can meet only by its prompt discharge.

Readers of the ADVOCATE, God never called us, or anyone, to do an impossiblo thing. God is testing our principles and our faith by this call of his aged servant for help. *We can do this thing*, and God is watching *to see if we will.* Let the readers of this paper promptly respond to Bro. Lambuth's proposition; and the announcement, like a bugle note, will stir the whole church out of her lethargy and get her ready to keep the "week of prayer and self-denial" in such a way as to astonish the world with the magnificent results. The readers of our paper are already moving in this matter. One brother sends fifteen dollars; another, five. One at our elbow says, "Five for me." Read the letters on the second page from Bros. Cassity and Van Valkenburgh. Send in your dollars to the editor. Everyone who contributes and sends name shall be placed on the roll of honor. "What thou doest, do quickly." "The King's business requireth haste."

Dr. Phillips Brooks' Church in Boston, during the past ten years, has given to missions and charitable purposes an average of $100 per day.

June Days Abroad.

BY JOSEPH B. COTTRELL, D. D.

After a Sunday at Shreveport, and a lecture there, the following night I went to Ruston, where my old itinerant comrade and friend, J. A. Parker, is pastor. With him and his I spent two days that will be among the memories most pleasing through the coming years. Yes, I was his presiding elder for three years, in Alabama, and confidence, affection and esteem disiderate acquaintance from intimate association. Parker has grown and ripened. Open-minded and fair, he is just such an one as it is delightful to canvass all questions with. His helpmeet! Well, I forbear. "A good wife is of the Lord."

I lectured at Ruston to a good audience on Wednesday night, June 30, and ran down to Arcadia the next morning, and lectured at night, meeting Bro. Miller, and having a refreshing talk with him. Mr. Burnside Capers, a son of Col. Capers, of whose wife I wrote before, had told the people of the lecturer, and in spite of the panic caused by the shooting of a turbulent, defiant negro and of a white man that day, a goodly company came out.

And now my June days abroad are all gone, and July met me along the way from Arcadia to Jackson, Miss., *via* Vicksburg. On Saturday morning I ran down from Jackson to Terry, fifteen miles toward New Orleans, and visited a sister, Mrs. Col. Mount, whom I had not seen for thirty years. George Bancroft is pastor at Terry, and his presiding elder, Bro. Weems, is holding his quarterly meeting. A sermon is extorted at night, after which I run back to Jackson—after twelve o'clock—and Dr. C. G. Andrews finds me in his office, asleep on Sunday morning, in which office he had left the lamp lighted in prospect of my coming.

A magnificent church has recently been dedicated here, and yesterday it was my pleasure to preach, morning and evening, to large congregations in the beautiful temple. The Baptist and Presbyterian pastors were kind enough to join their congregations with the Methodist, at night, and thus had the preacher an opportunity to discourse in respect of those things that unify and harmonize the brotherhood. Manifestations and expressions have all been grateful to-day from preachers and people; and, as I write, the hour draws on for a lecture to-night at the Capitol—the ladies of the Confederate Monument Committee directing.

I should have mentioned preaching yesterday afternoon to the convicts in the Penitentiary, at the instance of the chaplain, Bro. Sproles, of the Baptist Church. Ah! what occasion such a service gives for a ministration in love! Tears and hearty grasp of hands from many, when Bro. Sproles invited penitents to come forward in token of a wish for salvation, were encouragement to a preacher, who can only say in praying: "Our Father, * * * forgive us *our* sins." Christ did not formulate a creed, nor furnish dogmas, but he did put upon the lips of Zion a prayer; and that prayer associates us all. It is, "*Our* Father, * * * forgive *us our* sins;" kneel with whom we may, in prison or in sanctuary.

Since beginning this writing, I have been called out to the front gate to see the precious girl who is soon to leave for China as a missionary—Miss Gordon. May Heaven smile upon her all the way and make her glad in the work!

Many incidents have fallen out, well calculated to interest the reader, along this way of journeying since I came South; but I will forbear in consideration that what is merely personal may not be allowed to push out from the ADVOCATE what is of general interest.

It is hardly allowable for a correspondent to indulge full expression of the enjoyment he has with congenial brethren and their families; and, therefore, I close by simply saying, with Bro. Andrews and his, "I am at home."

The sun goes down as I close now to make ready for that "hour's talk about boys and girls," on this Fourth of July, 1887.

JACKSON, Mississippi.

Dr. Adams Moving.

Sallis is a railway town of 500, about half way between Kosciusko and Durant. So named from an excellent Baptist who resided there.

Bishop Galloway reached this point along with this scribe at four o'clock, Friday morning, July 1. At 8:30 he was in the chair and calling to order the Winona District Conference. A large delegation responded to roll call. J. B. Streater and J. R. Bingham were elected secretaries. This is now considered a matter of course in the district. The Bishop came very directly to business. Committees were appointed upon literature, temperance, records, education and missions. Having, therefore, provided for general ventilation of these subjects, the Bishop proceeded to call in order: first, the presiding elder, and then each of the preachers in charge, to give minute account of their charges. This inquiry developed a most encouraging report in the majority of instances. In one or two cases there was a slight wincing and disposition to complain. Some evils were discovered, and methods of correction suggested. But, mainly, there was the ring of real triumph and hope of greater things in the future. Preachers are looking to glorious revivals in the near future. Several neat new churches have been erected—that at Sallis being one; others are in process of erection. Parsonages are coming to be the rule rather than the exception over the district. Quite a number of new charges have grown up.

The rich Yazoo Valley is being rapidly developed along the new lines of railroad running through the western part of the district. On the east the Nashville, Canton and Aberdeen road has produced the towns of Ackerman, McCool and Ethel, and circuits have been formed around these nuclei. The central northern part of the district has been missionized, and the northwestern part is now becoming one of the most desirable of the work. In connectional matters the district has resolved to sweep the decks and scour the floor after sweeping. "No deficit at next Conference," was the watch-word agreed upon. Nor is that a *brutum fulmen*, which, being interpreted, means *flash-in-the-pan*, *pop-cap*, resolution. It will be a be. This portion of North Mississippi is one of the finest parts of Southern Methodism, and constitutes, numerically, one-sixth and more of the entire North Mississippi Conference.

Literature had a good searching report. The fact was brought out that there was taken one church paper for every ten members, and that of these nearly every second paper was the NEW ORLEANS ADVOCATE. I state this fact, Mr. Editor, as in part accounting for the prosperous condition of the district. I notice that where a good list of subscribers to the ADVOCATE can be obtained there Methodism booms. Pursuant to this faith, I made a speech for your paper (I know you will call me to order on *your paper*), and obtained twelve subscribers. The reason I got no more was that nearly all were already subscribers. A ringing resolution in favor of the ADVOCATE will, no doubt, come with the secretary's report. It was unanimously voted to the report. Vice-President Murrah, of Whitworth; Professor Patterson, Black Hawk, and your scribe, Centenary, discoursed. A revival along the line of education in and by the church is without doubt coming. Whitworth, Black Hawk and Centenary display encouraging tokens. The "winter of our discontent" past, and everyone confident looks forward to increased enrollment next September. The fine points of these assurances are not visible at great distance nor through the opacities of endowed monuments of materimentality. But the points are there all the same.

Temperance came in for its proper share. No one dared to advocate the cause of the whisky devil. He was severely handled.

Missions had a committee, but no report. During the session, however, a resolution, covering all the ground, was brought in, and "your committee" resolved that the ground was covered. But a district anniversary was held on Saturday night, at which your humble servant was to "open the exercises," and Bishop Galloway was "to exercise the openings." Your correspondent proceeded to his part of the work, and, after doing his level best for forty-seven minutes (Bishop's time), succeeded in pronouncing the meeting open, and called the Bishop out. The Bishop was equal to his part of the program, and at the end was as successful as your scribe, and pronounced the openings exercised. The result of these exercisings was most gratifying. $212 86 was collected or subscribed—this to be counted at Annual Conference to supplement any district deficit, but not to be counted on the regular collections. I must add that the Bishop's experience and observations in regard to our work among the Red men were intensely interesting—almost an inspiration to myself. We sang the Doxology at the end of the collection.

The enjoyment of this occasion was to me a benediction. Blessed seasons of grace in the sanctuary, and, socially, a feast of fat things continually. Only there were heavy showers that made it disagreeably muddy. But in spite of the rains the crowds attending were sufficient to fill the house. The preaching of your correspondent was lengthy; that of others to whom he listened most delightful, especially was that by Bros. T. W. Lewis and W. B. Murrah. Reports of the Bishop's discourse are most flattering. I had taken leave of the Conference to preach at Kosciusko. In summing the whole thing into one sentence, I can say that it was one of the best District Conferences I ever attended. The delegates to Annual Conference are J. R. Bingham, J. B. Streator, M. T. Boswell, W. P. Ratliff (L. P.); alternates—O. J. Moore, F. M. Glass. The next Conference is to be held at Greenwood.

The eye of the traveler is everywhere delighted with the prospects of the finest crops. The recent rains have assured the corn, and the condition of the cotton is such as to inspire better hopes for the farmers. Only extreme wet or dry weather will be likely to hindor fullest realization. The people are better settled in their minds, and are looking to the improvement of their lands and homes. While there are still many who look westward, the great bulk of the population are settled in the expectation of *remaining at home*.

I go hence to Macon *via* Starkville to continue, perhaps, to Meridian. Providence for that, and the contents of my next.

T. A. S. A.

KOSCIUSKO, Miss., July 4, 1887.

The Presbyterian Church of the United States raised $780,000 last year for foreign missions. Of this splendid sum the Woman's Board contributed over $248,000. Truly this is magnificent giving.

Religious Meeting at Bay St. Louis.

(TO YOU THAT ARE AT ROME ALSO.)

By previous arrangement some eltizens of Bay St. Louis, Miss., met at the Methodist Church, on July 2, 1886, and after due deliberation adopted the following address to their Christian brethren; Dr. R. J. Turner in the chair, and Rev. B. Jones acting as secretary:

ADDRESS.

This beautiful village is intensely priest-ridden. We were protracting a revival meeting, and among the converts were several Catholics and semi-Catholics. This excited papal opposition. We were unlawfully invading Romish dominions. It was highly sinful to attend such meetings. This led to inquiries as to matters of fact, and these were widely contradictory. It was apparent these complaints could not be met through the pulpit. Some other expedient must be resorted to.

A consultation resulted in the publication of our little pamphlet, "The Priest and the Preacher." And now we call your attention to this expedient. We must go to Rome, and we see no way that is open and promising but this. The pulpit can not be made effectual; books are useful for other purposes, but are useless here; missions are away yonder, not here. Romish superstitions hinder the spread of the gospel more than any other one thing, whisky excepted. And what are we doing for their extirpation? Next to nothing! Many of the Catholics in this country are generally intelligent, though most wofully uninformed in religious matters. We can and we must utilize this intelligence.

The Romish errors that are leading and formidable are few in number, easily pointed out and demonstrated, needing no argument, and may be clustered in a half hour's or an hour's reading. But to publish this, no matter how well prepared, in the ordinary way, and put the tract on the market, will amount to but little. The reading and the approval of it by Protestants is not the objective point. They knew it all before. And Catholics are not going to buy it at any price. The most we can hope for them to do is to pick it up and read it when thrust upon them. This they will do in thousands of instances. And thousands of exclamations will force themselves on reasonable religiously inclined men and women—"Are these things so?" "How can these things be?"

Inquiry will excite inquiry. The priest will be obliged to read in order to refute the Protestant teachings. We believe that in this way this spell of papal superstition can be broken and the light of the gospel let in. Let us try it.

We earnestly appeal to Christians of all denominations for distribution for the million of this tract, or something better of the same sort, if anything better shall be produced. They can be had in any quantities from the Southern Methodist Publishing House, Nashville, Tenn., at $4 per hundred, or less in large quantity. "The Priest and Preacher" will be improved somewhat in future editions.

And the meeting passed a few other resolutions, which may be briefly noted:

1. Requesting editors to copy this address.

2. Requesting pastors to cause their congregations to be well supplied with "Priest and Preacher," and for distribution.

3. Requesting the Southern Methodist Publishing House, at Nashville, to adopt such special measures for a wide distribution of this tract as may be deemed expedient.

The attention of the New Orleans City Mission is respectfully asked to this subject. R. ABBEY.

It is said of Iowa that in the last year she has legislated 3,500 saloons out of existence. Her motto is: "A school-house on every hill and no saloon in the valley."

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

A Cincinnati paper says the law to close the saloons at midnight in Cincinnati has done more to suppress rowdyism and outrages than any half-dozen others on the statute books combined.

Personals.

Rev. Wesley Guard has been elected representative of the Irish Conference to the General Conference of the Methodist Episcopal Church, which meets in New York, next May.

Bishop Hargrove is on the Pacific Coast, looking the interests of our church in that region.

Bishop McTyeire writes: "I rejoice at the honor put on you when I saw that your son had been licensed to preach; Bro. Foster's son too; two of Bishop Parker's and three of Bishop Keener's. I wonder and praise and exclaim, 'New Orleans Methodism is a live branch!'"

In addition to those mentioned above by Bishop McTyeire as the contribution of New Orleans Methodism to the itinerant ranks, we name the following: Linus Parker, Page, Fisher T. Rawson, C. F. Evans, J. T. Sawyer, A. E. Clay, T. W. Jones, S. H. Worlein, N. D. Harmon, and there are doubtless others. Verily, "New Orleans Methodism *is a live branch.*"

Be sure to read and ponder and pray over a little article in this paper, taken from the Texas Christian Advocate, entitled, "A Very Serious Matter."

Our correspondent, Dr. J. B. Cottrell, has been in North Louisiana, delighting our people with his sermons and lectures. He came as near to us as Jackson, Miss., and then switched off northward.

Can not the reader send a dollar in furtherance of Bro. Lambuth's call for help? Read the editorial in this paper. The brethren are responding, and won't you respond also?

Sam Jones spoke in the hall of the Young Men's Christian Association in Baltimore, July 2, on "Character and Characters."

Judge Duffy, of Baltimore, has made a vigorous application of the law to certain ballot-box stuffers to their utter amazement. Such men ought always to get the full penalty in such cases, for there can hardly be a greater crime against the State.

Rev. T. L. Mellen writes that forty-six persons have professed conversion in the meeting at Beauregard, among whom is a "choice young woman who is called of God to the foreign work." "And the work goes on." Victories are being won all over the land. Push the battle, brethren.

Don't you think it will be an encouragement to your fellow-soldiers to know how many captives you have taken for the Lord? Then, why don't you send word to this office, that the news may go out to all the hosts. Didn't you see the editor's note asking for reports of conversions and accessions, from January 1 to July 1?

Temperance.

And now comes a man in the Chicago Herald, as quoted in the Times-Democrat, a whisky expert by profession, in the employ of a Chicago wholesale liquor house, and says: "Drinking the liquor blunts the fine sense of taste a whisky expert must possess; and *absolute temperance* is the first essential." He says that while he *tastes* whisky dozens of times a day, he has not drunk a gill in two years. The fact here brought out that the success of the liquor business depends upon the temperate habits of those engaged in it is argument enough in favor of prohibition. Throw in the fact stated by this man that drinking destroys the fine sense of taste, and you need no stronger argument for total abstinence.

The Kentucky whisky pool has actually embarked in the prohibition business. It has prohibited the manufacture of any more whisky until October, 1888. There is an over-supply on hand, and this cessation is to enable the drinkers to "catch up" with the manufacturers. But as the temperance cause is spreading and the temperance people growing in numbers by thousands every month, there is a strong probability that this "shut down" is for good; yea, for all time.

The Woman's Christian Temperance Union of Mississippi have already begun to raise funds for the purpose of erecting a beautiful monument to R. D. Gambrell as near as practicable to the place where he was murdered.

One of the conditions of entrance to Fisk University, and also to Central College, Nashville, Tenn., is total abstinence from tobacco and all intoxicating liquors.

An employer in a Rhode Island factory town recently paid his employees $700 on Saturday in new bills secretly marked. On the following Monday $400 worth of these marked bills were placed in bank by the saloon keepers of the place.

The *per capita* consumption of spirits in this country has fallen one-half since 1840—that is, from two and a half gallons to one and a quarter gallons, but that of beer has increased from less than two gallons to eleven gallons per individual.

The Mission Spirit.

It has been publicly stated that there are in the institutions of learning in this country 1,500 young men who are anxious to go as missionaries to foreign lands.

It is said that there are 27,000 native converts employed and paid as evangelists to their own countrymen in the foreign missionary field, and 2,500 are ordained pastors of native congregations. This does not include the vast number who work on the principle of voluntaryism, and thousands of teachers and professors in secular teaching in schools and colleges.

The Turkish government officials have now put the seal of the Sultan on thirty-two editions of the Arabic Scriptures and parts of Scriptures, thus giving the sanction of the Imperial Caliph of Islam for the free circulation of the Word of God.

In Greece the government permits the free distribution of the Scriptures and protects the colporteurs. The gospels in the original (old) Greek are used as a reading book in the higher classes of the seminary school. Gospel preaching is as yet on a limited scale, owing to the lack of qualified preachers.

The late Mr. W. D. Alexander has left a sum of £70,000 to be distributed amongst the following London charities in the undermentioned proportions, namely: London City Mission, £10,000; Disabled Fund of the London City Mission, £20,000; British and Foreign Bible Society, £10,000; Religious Tract Society, £10,000; and London Missionary Society Pension Fund, £20,000.

The Evangelical Alliance for Japan has lately furnished the statistics of missions and mission work in Japan for the year 1885. The report states that twenty-two societies in all are working for Japan. The working forces of all these organizations is 184 missionaries, 60 native ministers, 113 unordained preachers and helpers, 8 colporteurs and 11 Bible women. There are 9 theological schools, with 102 students. There are 45 stations where missionaries reside, 165 out-stations and 168 organized churches, 57 of the latter being self-supporting. These churches have a total membership of 11,678, and received and baptized 3,115 adult converts during 1885. There are twelve boarding schools for boys, with 1,131 pupils, and 22 for girls, with 1,308 pupils, and 40 day-schools, with 1,882 scholars. There are 150 Sabbath-schools, with 7,019 scholars. The missionaries have 2 hospitals and 8 dispensaries, in which 16,309 patients have been treated during the year. The contributions by native Christians during the year have reached the handsome sum of $20,522 57.

The Japanese Gazette says: "We regret to say that Buddhism, in our opinion, can not long hold its ground, and that Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western sciences can not stand together. They are inconsistent the one with the other."

Madagascar is almost a miracle of missionary triumph. The native Christians of that island have given more than £800,000 for the spread of the gospel within the past ten years.

In ten years more than 30,000 people embraced Christianity in the Samoan Islands. It is thought there are not more than twenty houses in the whole group where there is not a Bible and family worship.

A half century ago in Turkey it was considered a shame for a woman to read. To-day two schools for girls in Constantinople have been established by the Sultan himself.

In India there are 173 zenanas opened to women with 255 pupils, besides twenty-five schools with 370 scholars.

The Christian population of Madras, India, in ten years, 1871-1881, was found to have increased 105,662, and still the work continues to be encouraging.

Many People refuse to take Cod

Liver Oil on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis, General Debility, Wasting Diseases of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
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Business Notices.

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The fifth session will begin September 8th, 1887. H. A. STROBE, (Math. Medalist, U. Va.) Principal. C. R. HARDING, Ph. D., (Johns Hopkins Univ.) in charge of Languages.
GEO. MCK. BAIN, M. A., (Univ. Va.) assistant in Languages.
For catalogue address the Principal.

PEEKSVILLE (N. Y.) Military Academy, Col. Chas. J. Wright, B.S., Dr. John N. Tilden, Prin'ls

Episcopal Visitation, 1887-8.

Conference.	Place.	Date.	Bishop.
Brazil Mis.	Rio	July	Granbery
Denver	Las Vegas, N. M	July 28	Hendrix
Columbia	Corvallis, Or	Aug. 10	Hargrove
Montana	Helena	Aug. 11	Hendrix
Missouri	Mexico	Sept. 7	Hendrix
W. Va.	Ravenswood	Sept. 7	Granbery
Kentucky	Covington	Sept. 11	Granbery
St. Louis	Fredericktown, Mo.	Sept. 14	Hendrix
S. W. Mis.	Springfield	Sept. 28	Hendrix
Pacific	San Francisco	Sept. 28	Hargrove
Louisville	Hartford, Ky.	Sept. 28	Granbery
Japan Mis.	Kobe	Sept.	Wilson
China Mis.	Soochow	Oct.	Wilson
Western	Council Bluff, Kan.	Oct. 5	Galloway
Holston	Abingdon, Va.	Oct. 5	McTyeire
Illinois	Marion	Oct. 12	Granbery
Indian Mis.	Vinita, Ind. Ter	Oct. 12	Galloway
Tennessee	Gallatin	Oct. 12	Wilson
L. Angeles	Los Angeles	Oct. 26	Hargrove
Arkansas	Fayetteville	Nov. 2	Galloway
W. Texas	Lulling	Nov. 2	Duncan
N. W. Texas	Fort Worth	Nov. 9	Wilson
M. E. Mis.	Monclova, Mex.	Nov. 10	Duncan
Memphis	Brownsville, Tenn.	Nov. 16	Granbery
Virginia	Danville	Nov. 16	Key
Little Rock	Little Rock	Nov. 16	Galloway
N. Ala.	Tuscaloosa	Nov. 16	Keener
German Mis.	Grassyville, Tex.	Nov. 17	Duncan
N. Texas	Honey Grove	Nov. 23	Wilson
N. Miss.	Winona	Nov. 23	Keener
White Riv.	Searcy	Nov. 30	Galloway
S. Carolina	Spartanburg	Nov. 30	McTyeire
Texas	Houston	Nov. 30	Duncan
N. Carolina	Fayetteville	Nov. 30	Key
N. Georgia	Marietta	Dec. 7	McTyeire
E. Texas	Marshall	Dec. 7	Duncan
Alabama	Greensboro	Dec. 7	Keener
S. Georgia	Sandersville	Dec. 14	McTyeire
Mississippi	Jackson	Dec. 14	Keener
Florida	Leesburg	Dec. 14	Key
Louisiana	Shreveport	Jan. 4	Key
Cen. Mex.	Pueblo	Feb. 22	Hargrove
Baltimore	Martinsburg, Va.	Mar. 7	Wilson

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
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"I see the scoundrel in your face," exclaimed the Judge to the prisoner. "I reckon, Judge," was the response; "that she's a personal reflection, ain't it?"

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

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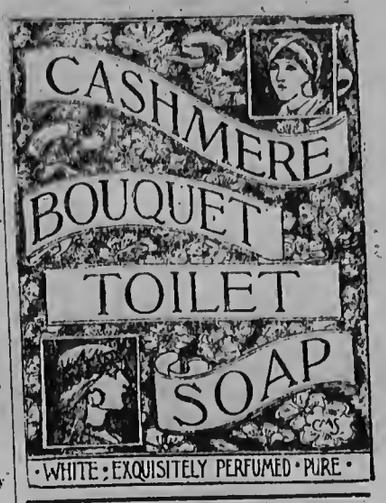

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Many a helpless child has been laid to the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

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Our Young People.

JULY.

BY FRANK DEMPSTER SHERMAN.

JULY—for you the songs are sung
By birds the leafy trees among;
With merry carollings they wake
The meadows at the morning's break,
And through the day the lisping breeze
Is woven with their tree-top glees.
For you the prattling, pebbly brooks
Are full of tales like story-books,
For you a fragrant incense burns
Within the garden's blossom-urns
Which tempt the bees to hasten home
With honey for their honey-comb.
The river, like a looking-glass,
Reflects the breezy clouds that pass,
Until it makes us almost doubt
If earth and sky ar'nt changed about.
July—for you, in silence deep
The world seems fallen fast asleep.
Save on one glorious holiday,
When all our books we put away
And every little maid and man
Is proud to be American!

—St. Nicholas.

MR. EDITOR: Almost one year has passed since I last wrote to your most excellent paper, and this pleasant Sabbath evening, as I have just returned from Sunday-school, I am going to write again. I have been attending two Sunday-schools regularly—one in the morning and one in the evening—until a few Sundays ago. The weather is getting to be so oppressive, and the one in the evening is so far, that we were compelled to stop. Papa and brother have gone to Brookhaven to-day to hear Prof. J. J. Wheat preach the commencement sermon. Our school has closed. I was real glad, for I have been in school since last September, and I think I need rest. My sister Lillian was teacher. John was the beloved disciple. "Fox" is found in Luke xiii, 32. I will ask, Where in the Bible is the word "eternity" found?

Your little friend,

MABEL LEE BEESLEY.

WESSON, Mississippi.

MR. EDITOR: We have a nice Sunday-school. Miss Lizzie Purviance is my teacher; she plays on the organ for us. Our people like Bro. Robertson and his wife very much. He repeats a verse in Sunday-school just like we children. One day, one of the little boys (about four years old) was learning his Sunday-school lesson. He can not read, but his mamma was asking the questions, and then would tell him the answer. She said, "Clyde, why did God tell Adam and Eve not to eat of the tree of knowledge?" He said, "Cause the apples was green." What prophet saw the resurrection of dry bones, and what did it mean? What wicked king saw a hand writing on the wall while he and a thousand of his lords were having a great feast? What king of Israel had both eyes put out and carried to Babylon?

CORA BENNETT.

CAMDEN, Mississippi.

MR. EDITOR: I see a little letter from my little cousin, Dan C. Hamblin, in the last issue of your valuable paper; and I will answer his two questions: Zaccheus climbed the sycamore tree to see Jesus. "Grandmother" is found in II Timothy i, 5. My little sister Nellie is at Camden, Miss., and I know she will be glad to read my letter. We have two good Sunday-schools, and papa and I attend them both. Bro. D. C. Langford is our preacher, and his sweet wife teaches our class in Sunday-school. I will ask a question: Is there any book in the Bible that does not mention God by any name? If so, what book is it?

Your little friend,

EMMA HAMBLEN.

VOSSBURG, Mississippi.

MR. EDITOR: I am a little girl nine years old. I go to Sunday-school whenever I can. We live four miles from the church. We have preaching in our neighborhood three Sundays in the month—two Baptist, one Methodist. Bro. Guice is our pastor this year. We all love him. I will try and answer some questions: It was Zaccheus that climbed the sycamore tree to see Jesus. Mary Magdalene was the first one that saw Jesus after he arose from the dead. The word "Isaac" means laughter. I will close by asking: What man and his wife fell dead for telling a falsehood? And where in the Bible is the word "tent-makers?" I remain as ever,

Your little friend,

LOU MOORE.

BRANDYWINE, Mississippi.

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MR. EDITOR: It has been some time since I wrote to the ADVOCATE. My papa takes your good paper. I like to read it; the little cousins' letters especially. I never see any letters from this part of the country. I attended Quarterly Conference. Dr. T. S. West preached, and we all enjoyed it very much. I will start to school to-morrow. Now, I will answer some questions: "Chickens" is found, Matthew xxiii, 37. "Grandmother" is found in II Timothy 1, 5. "Cistern" is found in II Kings xviii, 31. Now, I will ask a question: Where in the Bible is the word "churning" found?

Your little friend.

LINUS JORDAN.

STONEWALL, Mississippi.

To dream of a ponderous whale,
Erect on the tip of his tail,
Is the sign of a storm
(If the weather is warm),
Unless it should happen to fail.

Dreams don't amount to much, anyhow. Some signs, however, are infallible. If you are constipated, with no appetite, tortured with sick headache and bilious symptoms, these signs indicate that you need Dr. Pierce's Pleasant Purgative Pellets. They will cure you. All druggists.

MR. EDITOR: We have a very nice Sunday-school now. Mr. A. L. King is our superintendent. I will answer some of the little folks' questions: "Eternity" is found in Isaiah lvii, 15. "Isaac" means laughter. Joshua led Israel after the death of Moses. "Screech-owl" is found in Isaiah xxxiv, 14. Now, I will ask some questions: Where and how many times is the word "rose" mentioned in the Bible? Where in the Bible is the word "cucumber" found? I will close, wishing the ADVOCATE and its editor great success. I remain, Your little friend,

ANNIE H. MIDDLETON.

BENTON, Mississippi.

When all so-called remedies fail, Dr. Sage's Catarrh Remedy cures.

A Good Dog Story.

The other day our Newfoundland dog was playing on the porch with our little girl, four years old, when she opened the gate and went out. The dog did not follow her. Some time afterward the child's mother came out and discovered her absence, and said to the dog:

"Where is Nellie?" The dog looked as if he knew and wagged his tail furiously. "Go this instant," said the mother, "and find Nellie and bring her home."

Out over the gate flew the dog and started down the street to a neighbor's house not far off. Nellie was playing there, inside the house, and saw the dog come and scratch at a veranda window.

"I know what he wants," said the little girl. "He wants me to go home, but I'm not going to do it."

The dog was not admitted, but he lingered near, like Mary's little lamb, and when two ladies called presently he brushed in past them through the door. Then, rushing up to Nellie, he seized her dress with his teeth and began dragging her to the door. An attempt was made to drive him off, but he growled and held his place. The little girl, beginning to be frightened, gave up all resistance and trotted home by his side, and he delivered her with an air of triumph into her mother's hands. What "instinct" would lead a dog to do that?

To enrich and quicken the circulation of the blood, and to reform irregularities of the system, use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

Wilber and the Cow.

One day little Wilber Kern came in from play very pale. This was not often the case. Almost always he would come in very red and warm. His dear mother at once saw that he had done something which troubled him. He always came and told her if he did anything that he thought was wrong. So she waited and said nothing.

There Wilber sat on a stool close to his mother. She knit away, and Wilbur was still very pale and silent. After a while he could not keep the secret to himself any longer. His mother knew all the time that he could not.

"Mother," said he, "some other boys and I drove a cow into the river; will she get drowned?" The secret was out. When he learned that he had really done no harm he was again happy. His mother was glad that he never did anything without coming to her. Boys and girls should all make a friend of their mother.—Our Little Ones.

For rheumatic and neuralgic pains, rub in Dr. J. H. McLean's Volcanic Oil Liniment, you will not suffer long, but will be gratified with a speedy and effective cure.

Household.

Economics.

Economics is defined by Webster as management without loss or waste; prudence, and a disposition to save. There is a depth of meaning in this four-syllabled word which neither Webster, nor any other man, I was tempted to say, has ever fathomed, for it requires that sort of tact more natural to woman, to excel in this virtue. It is a trait well admired by sensible people, many of whom have not the courage to practice it themselves, lest the virtue, economy, be mistaken for frugality, or even perhaps for the vice of parsimony. It is right, it is true and Christ-like to be careful that the fragments are saved; and even people who have an abundance should see that nothing of value is thrown to waste.

Let economy be united with tact, and the woman who possesses these qualities will be a worker of wonders, of household miracles. In her, Solomon's description of the virtuous woman will be fulfilled, and "the heart of her husband may safely trust in her, for she will do him good and not evil all the days of her life." We will suppose this husband is earning but a small income, for these thoughts are intended not so much for those who practice economy as a virtue as for those with whom it is a necessity. The small amount of money placed at the wife's disposal must be prudently spent; every cent must do its best. Still we notice that she and her children appear to be as well dressed as many others who spend money more freely. It is not so much poverty that makes the forlorn, uncouth looking creatures that we meet upon the streets the wretches that they appear to be, as it is wickedness, idleness, and the inability to use to the best advantage what little they possess.

But how does she manage to appear so well? In just this way. She buys none but good materials, not the richest, but those strong in color and texture; woolen fabrics that will wear like iron, and as long as there is a piece remaining it can be utilized for a neat little dress, or if of a bright color, for the trimming of a dress or for a hood. In cotton goods she buys those that will wash and keep a bright appearance until the cloth is worn out. Every garment is used with care, and everything unneeded at present is laid away with prophetic carefulness, sure to be just the thing wanted, and as good as cash, at some future time.

And her bonnets! that is what puzzles us, for when she was a girl, and scarce knew a want, she thought herself dependent upon the milliner for even the arrangement of a ribbon; but effort and determination with the aid of an inborn taste have brought it all about. She feels a decided antipathy for things shoddy or cheap-looking, and buys good ribbons and soft straws. With a little that is new each season, and the carefully preserved old in new combinations, and a stylish frame as a foundation, she is equipped. There is sometimes a little resewing of straw to alter a shape, or the fitting of a soft straw over a new frame, and she even finds that by being obliged to use materials already on hand, the result often shows more originality and taste than if she had been allowed to select materials from those worn by everybody else.

She must also be economical in her housekeeping, know how to cook just enough, to prepare the occasionally necessary warmed up dish so that it shall be a treat, and to make every day feasts of plain wholesome materials.

Perhaps the thing that an ambitious woman learns last to save is her own strength, but it is a lesson necessary to her success.

Altogether, her economy is so cheerful, so hearty, and so well balanced, that it has quite the appearance of thrift and plenty, and is counted to her as a virtue and a credit.—Christian at Work.

Shallenberger's Pills are a true antidote for Malaria. Intermittent fever, bilious remittent fever, dumb ague, periodic headache, as well as regular chills, are all the results of Malaria in the system. The Pills do not purge or sicken the stomach, but improve the appetite and digestion. They cure *immediately* by destroying the malarious poison in the system, and can be taken under any circumstances with perfect safety.

MISCELLANEOUS.

Luxuriant Hair,

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of **Ayer's Hair Vigor** is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, covered my white hair (without staining the scalp) to *the same shade of brown* it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. *I look ten years younger.*"

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of **Ayer's Sarsaparilla** or of **Ayer's Pills,** in connection with the **Vigor,** may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

Ayer's Hair Vigor,

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Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

COSTLEY—SISTER KATIE C. COSTLEY, daughter of Charles Cogan, of Jefferson county, Miss., was born April 15, 1854, not far from Fayete. Her mother died early in life. Her father was not religious, and she had little opportunity from parental training. Under the helpful influence of Rev. W. B. Lewis, pastor of Fayete circuit, she united with our church, "Bellefrove," during 1876. About two years later she was happily married to Mr. John Costley, of Ebenezer neighborhood. Their marriage was blessed with four children, who survive. A more faithful wife and mother has probably never lived. The little ones were early taught the way to Jesus' feet. The careworn husband found in her a safe counselor and friend indeed. In sickness and in health she was an helpmeet for him. The desolation that death has wrought in a home once cheered by her sunny smile is indescribable. Her religion seemed to be one of steady growth. A fuller tide of joy and a deeper consecration of heart and life came to her in August, 1883. At that time she came daily for miles on horseback, with little children, to attend a protracted meeting under a brush arbor at Dennisville, where "Mizpah" Church now stands. Her help in singing and her religious joy were potent influences in bringing gladness to all our hearts. Ever after she was deeply consecrated.

Her confiding love and cordial hospitality to pastors has brought encouragement many times to weary hearts. One who knew her most intimately says: "She had the noblest principles of any human being I ever knew. She would stand up for truth and righteousness anywhere and at all times." My own close observation of her character during four years bears up fully this high encomium. She was always a marvel to me—a miracle of grace. She had the Macedonian grace richly developed. Through a tempest of suffering she passed the dark valley March 15, 1887, to where "the noontide of glory eternally reigns." She rests from her labor, and her works do follow her. A LOVING FRIEND.

ADAMS—Died in East Baton Rouge parish, May 30, 1887, MRS. CLARA L. ADAMS, at the advanced age of eighty-three years. Sister Adams was one of the oldest, if not the oldest member of the Baton Rouge Church. Her maiden name was Stuart. She was born in Adams county, Miss., January 6, 1804; was married, March 17, 1822, to Joshua Shroop, Esq., a prominent lawyer; was again married, March 26, 1827, to James Bailey, and was again married to Amos Adams, September 9, 1830. In the year 1837 she moved to the parish of East Baton Rouge, and joined the Baton Rouge Church in the year 1838, since which time she was a consistent member; and by those who knew Sister Adams in time of health and activity she is remembered as a woman of great usefulness, inspired with the true Methodist zeal.

As the pastor of Sister Adams, it was my privilege to visit her a few days before her death, at which time I administered to her the communion. It was indeed a most impressive occasion. Sister Adams and her three daughters, together with Sister E. E. H. Nelson, commemorated the Last Supper of our Lord. God seemed to impart to Sister Adams special strength for the service, as her participancy in that sacrament was indeed by faith, rejoicing in the hope of salvation through Christ. I can never forget the peaceful, restful expression of countenance as she bid me good-bye. It was as though she had performed the last act of duty, and was but waiting the summons that would release her spirit from the burdens and sorrows of the flesh. This was about her last lucid moment. A few hours after, she seemed to lose consciousness, for her recognition of friends and family was fitful, until she fell asleep in Christ and entered into that rest which "remaineth for the people of God." T. K. F.

JOHNSON—THOMAS JEFFERSON JOHNSON was born December 10, 1816, and died May 18, 1887. His earthly career was spent mainly in Carroll county—at Carrollton, Miss. He joined the Methodist Episcopal Church in 1842. Thirty-five years he served the church as class leader or steward or as Sunday-school superintendent. He endeavored to make the world better as part of it. The precious companion of his life preceded him two years—whose death gave him deep grief—after which time he gradually went down to death's door, and entered, we think, with sweet peace and great joy to be ever with the Lord. He was helpless for several months before his death, but gently and attentively nursed in the home of a son. May the children left so live and labor in the fertile field of the Master as to "inherit the earth" and eternally "see God!" J. M. WYATT.

STANDIFER—JAMES PRICE, infant son of the Rev. R. M. and Eddie Standifer, "fell on sleep" at the parsonage, in Greenville, Miss., on the eighteenth instant, aged eleven months and twenty-four days. Words of consolation just now avail nothing; but after a time the loving parents will realize the fact that the link broken here has been added to the golden chain of providence that draws them heavenward. The lily has only been borrowed for a time; it will be restored to them again in heaven.

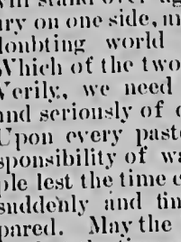
CALLENDER—MRS. SARAH CALLENDER died at her home, in Jefferson county, Miss., near Union Church, December 24, 1886. She was born in Claiborne county, Miss., August 2, 1808, and was the daughter of Rev. James and Rebecca Griffin. She was married to James S. Callender, December 27, 1837, and in 1845 moved to Jefferson county, Miss., and remained there until the day of her death. As a neighbor, she was kind, obliging, and charitable. She sought early in life the kingdom of God and his righteousness, and spent her childhood and womanhood and old age in the service of the Master; and that God whom she loved and served did not forsake her in the trying hour, but stooped down and whispered, "I have loved thee with an everlasting love," and that love was found to be stronger than death.

She was not alarmed at the approach of the grim monster. She spoke of death as if away from home, and going to return. She had long before this time realized that for her to live was Christ, but to die would be gain. She could say in her last hours: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Towards the close of the year 1886 she was seized with her last illness. Her agonies were severe; but from within she derived a strength and a patience which conquered all mere physical pain. No complaint, no murmur escaped from her lips; she confronted the last change with that peacefulness which springs from the assurance of a well-founded hope. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, for they shall rest from their labors." D. F. GUICE.

A VERY SERIOUS MATTER.—We refer to the week of prayer and self-denial for the cause of missions. It was a suggestion of one of our chief pastors, and has now become the formal action of the Board. It begins August 8 and ends August 14. The contributions of the time are to be free-will offerings and are to represent real self-denials. The purpose to which they are to be applied is the relief of the Board from the pressure of obligations assumed in order to keep pace with the growth of the work in foreign fields. The more we think of it the more serious it grows. The truth is, we are about to submit our love for Christ to a very solemn test. Amid the most solemn surroundings and before the eyes of the world we are about to bear witness. Let us not persuade ourselves that this thing is going to be done in a corner. The light that beats upon a throne is darkness compared to the light that in this age beats upon the church of God. By our own act we are now to stand for one week in the focus of this blaze. Can we abide the test? This testimony that we are about to give before the eyes of friend and foe, what sort of testimony is it going to be? We have been telling the world that nothing is too costly for Christ. Are we about to prove to them that we mean what we say? From August 8 to August 14 the Lord Christ will stand over against the treasury on one side, and the sneering, doubting world on the other. Which of the two shall triumph? Verily, we need to think often and seriously of duty before us. Upon every pastor rests the responsibility of warning his people lest the time come upon them suddenly and find them unprepared. May the Lord be with us so that the time confound us not, nor put us to confusion of face. —Texas Christian Advocate.

Women needing renewed strength or who suffer from nervous weakness, will find nothing to help them like Moxie Nerve Food. It is certainly a great invigorator, and will restore a shattered nervous system to a healthful and natural condition in a few days. The physicians say it is the best nerve food yet discovered.

Henry IV. once asked the Duke of Alva if he saw the eclipse. "No, sire," said he; "I have so much to do on earth, I have no time to look up to heaven." That is the sentiment of this world. It was not Paul's sentiment.



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USE IT IN EVERY SICK-ROOM.

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Will destroy all Disease Germs, infection from all Fevers, and all Contagious Diseases.

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We have found your COCA BEEF TONIC very strengthening. My mother and sister take it regularly. It relieved my mother of sick headache immediately, and rapidly strengthened and invigorated her.

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NEW ORLEANS.

The Anti-Saloon Movement.

The anti-saloon movement is a determined, organized attempt to kill the saloon. It has this as its object. It is not an attempt to tinker or improve the tariff or save a party. It is higher than all these. These are but secondary matters, and will take care of themselves. The death of the saloon is its distinct and single purpose. It refuses to be switched aside. The saloon is the thing it hates, and the thing it has risen to exterminate. Parties may bluster, demagogues may howl, and liquor dealers may shoot; but it has drawn its sword, and will not sheathe it till the saloon dies. Sportsmen aim at what they desire to shoot. So the anti-saloon movement. The saloon is the object that fills its eye, and against which it hurls its thunderbolts. The party or politician who thinks to turn it aside to any secondary object, mistakes what is in the air. It is a movement. It is not something that has been set on foot by any man or set of men, by any party or wing of a party, and is not, therefore, under any individual or party control. It is itself the controlling force, and the only thing for men and parties now to do is to fall into line and accept its control or die. It waited and plead long for recognition. It waits and pleads no longer. It has gotten the track now and a mighty momentum, and woe betide the men or parties that try to catch it and turn it aside for personal ends. Such men and such parties are doomed to be buried. It is an avalanche that you may possibly ride with safety; but woe betide you if you do not give it the right of way. Already are such men and parties digging their political graves. There are names that stood high some months ago that, by resisting this tide, or seeking to divert it to party or personal ends, are fast writing their epitaphs. A cyclone is on their track. Strange that sensible men will play with a whirlwind. The movement is God's movement, and the fate of Uzzah should warn political ark-steadiers to beware how they trifle with sacred things. When God says, "Let my people go," then let men and parties fall into line, or share the fate of that party which had so long fooled the children of Israel, and hoped to do so longer.—Rev. C. C. Besse, in Zion's Herald.

Blood Will Tell.

There is no question about it—blood will tell—especially if it be an impure blood. Blotches, eruptions, pimples and boils, are all symptoms of an impure blood, due to the improper action of the liver. When this important organ fails to properly perform its function of purifying and cleansing the blood, impurities are carried to all parts of the system, and the symptoms above referred to are merely evidences of the struggle of Nature to throw off the poisonous germs. Unless her warning be heeded in time, serious results are certain to follow, culminating in liver or kidney disorders, or even in consumption. Dr. Pierce's Golden Medical Discovery will prevent and cure these diseases, by restoring the liver to a healthy condition.

Take them altogether, what book is there so instructive and so comforting, so suitable as a daily companion, and withal so entertaining, as the books of the Old Testament? There are those who underrate the value of this book, and speak of it as if it were a thing of the past. It is as much a thing of the present this very day as it was thousands of years ago, when it was first put to record. If we speak of the venerable and blessed book in exalted terms, we find ourselves in good company. That wonderful 119th Psalm was written wholly in its praise; and when our Lord Jesus Christ said, "Search the Scriptures," not one line of the New Testament had been written.—Christian Index.

You find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that pleasure on others? You will find half the battle gained, if you never allow yourself to say anything gloomy.—Lydia Maria Child.

When the stomach lacks vigor and regularity there will be flatulence, heartburn, nausea, sick-headache, nervousness, use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, to give tone and regularity to the stomach.

The noblest characters are those who have steered the life-vessel through stormiest seas. A bed of down never nurtured a great soldier yet.—Macduff.

THOSE terrible pains in the back, with the desire to urinate and can not, is caused by gravel, may be effectually cured by Dr. J. H. McLean's Liver and Kidney Balm.

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INVALUABLE FOR

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It is the Ladies' Friend.—All female complaints yield to its wondrous power.

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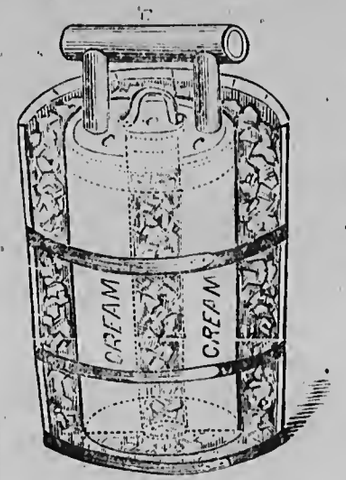

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The tight-fitting covers—C—preventing any possibility of the salt or water mixing with the cream, besides avoiding (as in other freezers) the labor of unpacking the whole bucket, when an examination of the cream is desired. In our freezers, access to the cream is at all times convenient, by simply removing the cover, C, without any way disturbing the ice or freezer.

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Cheese Safes,	Soaps and Perfumery,
Clocks and Mirrors,	Stationery,
Coffee and Grain Mills,	Stone Jugs and Jars,
Faucets, metal and wood,	Paper and Bags,
Flavoring Extracts,	Tinware,
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LUDDEN & BATES,
SOUTHERN MUSIC HOUSE. SAVANNAH, GA.

Weekly Market Review.

(For Week Ending July 12, 1887.)

COTTON.

Low ordinary	7 3/4	@ — —
Ordinary	8 1/4	— —
Good ordinary	9	— —
Low middling	9 5/8	— —
Middling	10	— —
Good middling	10 1/4	— —
Middling fair	10 5/8	— —
Fair	11 1/4	— —
Galveston middling	10 7/8	— —
Mobile middling	10 5/8	— —
St. Louis middling	10 3/8	— —

SUGAR.

Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5 3/8	— —
Fully fair	— —	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/8	5 1/2
Pr. yellow	6	— —
Gray White	— —	— —
Off whites	6	— —
Stan. Gran	— —	5 7/8

MOLASSES.

Good Prime	22	25
Fair	22	25
Good common	18	21
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	— —
Good	4 5/8	4 3/4
Fair	— —	4 3/8
Ordinary	4 1/4	4 3/8
Common	4	4 1/8
No. 2	2 5/8	2 3/4
Rough	— —	— —

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 00	— —
Extra fancy	4 50	— —
Winter wheat patents	5 75	4 87½
Choice	3 50	— —
Fancy	3 90	4 00
Extra Fancy	4 15	4 20

CORN PRODUCTS.

Cream meal	2 50	— —
Corn meal	2 40	— —
Grits	2 55	2 60
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	— —	— —
Yellow	47½	48
Mixed	46½	— —
OATS:		
Western	36	36½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	19 00	20 00
Prime	17 00	18 00

PROVISIONS.

PORK:		
Mess (Standard)	15 75	— —
Prime Mess	14 00	14 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11	11½
Shoulders	— —	6¾
Sides, long clear	9	— —
Sides, short rib	9 1/8	— —
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	5 7/8	6
Sides, long clear	8	— —
Sides, short rib	8⅛	— —

GROCERIES.

COFFEE:		
Prime	— —	20
Fair	— —	19
Common	— —	18
BUTTER:		
Western Creamery	— —	21
Western Dairy	16	17
Common	— —	— —
LARD:		
Refined	6 5/8	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	2 25	2 50
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 15	2 50
KROUT:		
Louisiana, ₱ bbl	11 00	— —
ONIONS:		
Louisiana	1 50	1 75
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb, per yd	7¼	7½
2 lb	8	8¼
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	1 25	2 75
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	11	12
Southern	12½	13
WOOL:		
Lake, per lb	— —	27
Louisiana	25	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	— —	9
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

FOREIGN.

The Queen laid the foundation-stone of the Imperial Institute on the Fourth of July in the presence of twenty thousand people.

The Sultan refused to ratify the Anglo-Turkish Convention in reference to Egypt, and Sir Henry Drummond Wolffe has been recalled from Constantinople.

Two unpublished letters from Luther and Brenz, and five from Melanethon to the Suabian reformer, Lachmann, have been found in an old desk in a school at Heilbronn, Germany.

The Weuchow river, in China, has overflowed its banks, submerging miles of territory. Thousands of persons are believed to have been drowned. The sufferings of survivors are described as terrible. Chuchow City is submerged, and the inhabitants have taken to boats.

Prince Ferdinand of Saxe-Coburg-Gotha was elected Prince of Bulgaria by the Sobranje, on July 7. The announcement was received with great enthusiasm. If the Powers refuse to recognize his election, the Sobranje intends to abrogate Article 30 of the Berlin treaty and proclaim the independence of the country.

Half of the new quays at Zug, Switzerland, fell into the lake July 6. About 100 persons lost their lives. Property to the value of $250,000 was destroyed. A similar disaster occurred at Zug, in 1435, when 160 lives were lost.

The freedom of the city of Edinburgh was conferred upon Mr. Andrew Carnegie, in recognition of his gift to the city of $250,000 with which to provide a public library.

The latest news from Stanley, the African explorer, who is on a journey from Leopoldville to Lonkadela, state that he encountered and had overcome serious obstacles. One of the greatest difficulties was the replenishment of the commissary department. The threatened scarcity of provision greatly excited a number of his men, and it became necessary to punish the malcontents with much severity to reduce them to subjection and save the expedition, while Stanley himself was ill from the excessive heat.

Prince Ferdinand has signified his willingness to accept the Bulgarian throne, provided the Powers are willing.

Hon. Joseph Pulitzer, of the New York World, formally presented the American memorial to Mr. Gladstone, on July 9. The ex-Premier acknowledged the gift in a feeling speech.

The Hawaiians have revolted against the rule of their king, and he has been compelled to dismiss his Cabinet; accede to the demand of the people for a new constitution, and abide by the will of the people; to appoint the people's candidate premier. He is permitted to occupy the throne, though divested of all present power.

England has granted the Porte five days longer in which to consider his ratification of the Egyptian Convention. Time expires July 16.

Cholera is increasing in Sicily. There have already been 400 cases in Catania, of which 140 proved fatal.

DOMESTIC.

Rev. Dr. McGlynn has been chosen delegate from the First Assembly District of United Labor Party to the National Convention at Syracuse, N. Y., on August 16.

Rev. Dr. McGlynn has been formally excommunicated from the Catholic Church.

Judge Noonan, of the Court of Criminal Correction, St. Louis, has declared the Sunday law to be inoperative. This leaves the saloon question in St. Louis where it was before the repeal of the law of 1857, and on Sunday the saloons were allowed to run with open doors as before.

Slight earthquake shocks were felt at different parts of lower South Carolina during the past week.

At the great Fort Worth mass meeting the Texas prohibitionists exhibited a coffee-pot that contained 400 gallons of steaming coffee, and a tea-pot that held 300 gallons of ice-tea. The thirsty men drank the contents of these big pots, and called for more. Fifteen thousand people were present.

The sloop yacht "Mystery," with a pleasure party on board, capsized off Long Island, on Monday, and twenty-three lives were lost.

The steamer "Merrimac" went ashore on Monday night, while the moon and stars were shining bright. The passengers claim that they were robbed by the drunken crew. No lives lost.

Logan E. Bleckley, who was appointed to fill the vacancy caused by the death of Chief Justice James Jackson, several months ago, was unanimously elected Chief Justice of the Supreme Court of Georgia by the Legislature, on Monday, July 11.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
146 Carondelet street, New Orleans.

EDUCATION.—We call attention to the advertisement in our columns of one of the best schools for young ladies in the Union. We refer to Wesleyan Female Institute, Staunton, Va. This college has a corps of twenty-two accomplished teachers and officers, especially trained for their respective positions. The number educated in this time-honored school reaches into the thousands. Its graduates are sought for as teachers far and wide. Its superior and varied facilities for a useful and ornamental education, and the Christian care and attention bestowed, make it just such a College home as every parent desires for his daughter. The late Bishop Doggett says: "Its course of study is ample, its faculty accomplished, its instruction both solid and elegant, its personal accommodations healthful, comfortable and tasteful, its discipline eminently judicious, its atmosphere salubrious, and it possesses all the facilities of a thorough education." Rev. Dr. Harris, the president, has been called a national educator, and the enviable reputation has been fairly earned, for there is not a State in the South that has failed to pay its tribute by sending its daughters to him, and but few in the North. With the superior advantages offered, and the low price, it is not strange that this Institute has attained the proud eminence of having over 160 boarding pupils from twenty different States.

(From Christian at Work, June 9th, 1887.)

Viewed Socially.

HINTS AND LESSONS, AS TO SUCCESS AND FAILURE.

What a mistake it is to think that personal neatness is a matter of no consequence! It is true that some people of untidy appearance and careless habits have attained success in life; but this has been in spite of their carelessness and untidiness. Some have been so weak as to imitate these habits. Instead of finding the success for which they looked, they found that the imitation of the mistakes of the successful was powerless to bring success. Their lofty contempt of the opinions of people of good taste was met with corresponding contempt from the refined and sensible.

But while most persons have a desire for neatness, comparatively few know how to exercise it as an art, and it is only by the use of the proper appliances that a correct toilet can be made. Here is just where most men and women make almost fatal errors. They are not sufficiently careful. They use unknown brands of soap, containing ingredients which injure the skin without purifying it. They accept perfumes lacking in delicacy and richness, and indicative of boorish taste and bad breeding, when those only should be used which have been tested by time and continued by the best experience.

In the year 1806 a firm, whose name has since become known and popular not only throughout America, but in nearly every portion of the globe, began business in a modest way at No. 6 Dutch street, New York. For more than eighty years the house then founded has continued at the same location, although the premises have constantly been enlarged, until they are now mammoth in their proportions.

The object of this house has always been to manufacture the purest, most refined and tasteful toilet articles possible to science, or consistent with art, and the name of Colgate & Co., is today the synonym for all that is best, most fashionable and most worthy in toilet arts, as it has been for nearly a century. Their goods have stood the severest test known to the world—the test of time. Their Cashmere Bouquet, Lily of the Valley, Heliotrope, Wedding March and other perfumes have graced the finest boudoirs in the land, although foreign perfumes, with high sounding names and Queen's endorsements have strongly sought to replace them. The Colgate soaps have been equally popular, and imported soaps, with little beyond the fact that they *are* imported to recommend them, have seen the demand for Colgate's Violet, Lettuce, Eau de Cologne, Glycerine, Honey, Cashmere Bouquet, etc., increase each year. Time, and the experience of the people, have tested their quality and proven their worth.

As to price, a word is worthy of mention in this connection. It might be supposed that such excellent articles would be sold at quite high prices; beyond the reach of most people. Not so. The house which over eighty years ago began business in Dutch street has now grown to such large proportions, that it does its manufacturing on an immense scale. All the scientific and mechanical apparatus in use is adapted to the production of the largest amount of really excellent material at the very lowest price at which it can be produced without adulteration. The prices of Colgate & Co's goods are lower than those of any articles which are anywhere nearly as good. There are, it is true, soaps and perfumes which are sold at lower figures; but of such soaps and perfumes careful people will do well to beware. Those who wish to be on the safe side as to the luxury of exquisite perfume, or the privilege of healthy and perfectly cleaned skin, will do well to see that that their purchases for toilet and boudoir bear the well-known name of Colgate & Co.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

With the change of schedule of the Mississippi Valley Route, arrangements have been perfected to carry the local mails as heretofore. By the new arrangement connection is made with the Little J. road for all points between Jackson and Natchez, Miss., and at Memphis for all points in the great West. Within a short time the entire road will be ballasted with concrete gravel, as there is now a large force engaged in this work.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Sunnyside and McNutt	July 16, 17
Carrollton circuit	23, 24
Coffeeville circuit	30, 31
Sarepta circuit	Aug. 6, 7
Atlanta circuit	10
Pittsboro circuit	13, 14
Torcopola circuit	20, 21
Banner circuit	24
Abbeville circuit	27, 28
Lodi circuit	Sept. 2
Grenada circuit	3, 4
Charleston circuit	5

C. N. TEURY, P. E.

WINONA DISTRICT—THIRD ROUND.

Valden, at Columbiana	July 16, 17
Sidon, at Rolluck	23, 24
Black Hawk, at Sweetwater	30, 31
Winona circuit, at Bethlehem	Aug. 5
Winona station	6, 7
Newlonville, at Smyrna	13, 14
Newport, at Shrock's	20, 21
McCool, at Chapel Hill	24
Ethel, at Tabernacle	27, 28
Ebenezer circuit, at Ebenezer	Sept. 3, 4
Belzoni	8
Zilpha circuit, at North Mt	10, 11

R. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Olive Branch	July 16, 17
Marshall	23, 24
Cornersville*	30, 31
Snow Creek	Aug. 6, 7
Ashland	6, 7
Pine Mountain	13, 14
Hickory Flat	20, 21
Shelby Creek	(Tuesday) 23
Emory	27, 28

*Time and place of District Conference.

JNO. RANCROFT, P. E.

CORINTH DIST.—THIRD ROUND.

Iuka circuit	July 16, 17
Iuka station	23, 24
Harmony circuit	30, 31
Corinth circuit	Aug. 6, 7
Corinth station	13, 14
Kossuth circuit	20, 21
Blackland circuit	24
Marietta circuit	26
Jonesboro' circuit	27, 28
Ripley and New Albany station	Sept. 3, 4
Ripley circuit	10, 11
New Albany circuit	17, 18

J. B. STONE, P. E.

SARDIS DISTRICT—THIRD ROUND.

Cochrum circuit	July 16, 17
Chulahoma circuit	19
Horn Lake	21
Lonisburg circuit	23, 24
Coldwater	25
Batesville	30, 31
Senatobia station	Aug. 6, 7
Mastodon circuit	9
Pleasant Grove	13, 14
Mt. Vernon	20, 21
Eureka	23
Panola circuit	27, 28

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Shannon, at Chesterville	July 16, 17
Pontotoc, at Camp Ground	19
Houston and Wesley, at Houlka	21
Buena Vista, at Asbury Chapel	23, 24
Sparta, at Prospect	27
Ebenezer	30, 31
Okalona circuit	Aug. 6, 7
Prairie	13, 14
Aberdeen station	14, 15
Caledonia	19
Athens	20, 21
Tremont	27, 28
Fulton and Smithville	29

AMOS KENDALL, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point station	July 16, 17
Brooksville circuit	(Friday) 22
Hebron	23, 24
Salem	30, 31
Shuqualak	(Monday) Aug. 1
Columbus station	6, 7
Macon station	13, 14
Columbus circuit	20, 21
Tamplico circuit	27, 28
Sturges circuit	Sept. 3, 4

The Columbus District Sunday-school Conference and District Conference will be held at West Point, July 14-17.

H. G. PORTER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Benton, at Beasonville	July 16, 17
Silver Creek, at Lovis	23, 24
Flora, at Dover	30, 31
Spring Ridge, at Oak Hill	Aug. 6, 7
Mt. Olivet, at Mt. Carmel	13, 14
Yazoo City	14, 15
Canton	20, 21
Madison, at Pearl River	27, 28
Sharon, at Forest Grove	Sept. 3, 4
Camden, at Sulphur Springs	10, 11
West Jackson, at Flag's Ch	17, 18
Jackson	18, 19

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Bowerton, at Pleasant Valley	July 16, 17
Adams, at Ebenezer	20
McComb City, at Muddy Springs	23, 24
Scotland, at Galatia	Aug. 6, 7
Summit, at Bogue Chitto	13, 14
Monticello, at Tilton	17
Franklinton, at Magee's Chapel	20, 21
Providence, at Union Chapel	27, 28
Holmesville, at China Grove	Sept. 3, 4

J. M. WEEMS, P. E.

BRANDON DIST.—THIRD ROUND

Marvin, at Slind	July 16, 17
Westville, at Pleasant Grove	23, 24
Shiloh, at Gum Springs	30, 31
Fannin, at Andrew Ch.	(Saturday) Aug. 6
Brandon, at Brandon	(Sunday) 7
Raleigh, at Price's Chapel	13, 14
Hillsboro	20, 21
Lake, at Camp Ground	27, 28
Trenton, at Camp Ground	Sept. 3, 4
Walnut Grove, at Camp Ground	10, 11
Neshoba	17, 18
Carthage	24, 25

D. A. LITTLE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Cayuga	July 16, 17
Rodney	23, 24
Fayette	30, 31
Sarepta	Aug. 6, 7
Meadville	13, 14
Hamburg	15, 16
Skipwith's	20, 21
Hovlia	27, 28

The Vicksburg District Conference will meet at Fayette, at 9 A. M., July 28, 1887.

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—THIRD ROUND.

Seashore Camp Ground	July 18-21
Ocean Springs, at Handsboro	23, 24
Scranton, at Orange Grove	28, 29
Moss Point, at Moss Point	30, 31
Seashore, at Long Beach	Aug. 5
Pearlington, at Pearlington	6, 7
Covington	13, 14
Columbia, at Byrd's Chapel	20, 21
Bethel, at Ocolay	27, 28
Mt. Carmel, at Williamsburg	Sept. 3, 4

T. S. WEST, P. E.

MERIDIAN DIST.—SECOND ROUND.

Adamsville	July 16, 17
Illinsville	23, 24
Heidelberg	30, 31

The Meridian District Conference will be held at Heidelberg, July 28-31.

B. D. NORSWORTHY, P. E.

WOODVILLE DIST.—THIRD ROUND.

Livingston, at Live Oak	July 16, 17
Amite City, at Hyde's	23, 24

J. A. B. JONES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Columbia, at Ebenezer	July 30, 31
Montgomery, at St. Maurice	Aug. 6, 7
Alexandria, at Lecompte	13, 14
[illegible]	[illegible]
Evergreen, at Big Cane	20, 21
Melville, at Melville	27, 28
Centreville, at Jordan	Sept. 3, 4
Trinity	10, 11
Spring Creek, Hineston C. M.	17, 18
Sugar Town, at Pine Grove	24, 25
Ada, at Hickory Grove	Oct. 1, 2
Spring Creek Camp Meeting	8, 9

R. F. ALEXANDER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Mansfield	July 23, 24
Grand Cane, at Grand Cane	27, —
Anacoco and Bellwood, at Pine Island	Aug. 6, 7
Many and Sabine, at Bayou Scie	13, 14
Natchitoches, at Natchitoches	20, 21
Pleasant Hill, at Bethel	27, 28
Cunshatta, at Davis' Springs	Sept. 3, 4
East Point, at East Point	9, —
Red River, at Campo Bella	10, 11
Cadio, at Keachi	17, 18
Mooringsport, at Hickory Grove	24, 25
North Bossier	Oct. 1, 2
South Bossier	8, 9
Shreveport	15, 16

The Shreveport District Conference will convene at Grand Cane, on Wednesday, July 27.

J. B. CASSITY, P. E.

DELHI DIST.—THIRD ROUND.

Monroe and Delhi, at Delhi	July 16, 17
Harrisonburg and Sicily Isl'd—Har'g	23, 24
Wimsboro, at Oakley	Aug. 13, 14
Richland, at Little Creek	20, 21
Oak Ridge, at Prairie Mer Rouge	27, 28
Lake Providence, at Lake Providence	Sept. 3, 4
Waterproof, at Wesley Chapel	10, 11
Floyd, at Floyd	17, 18
Linn Grove, at New Hope	24, 25
Bastrop, at Island DeSenzil	Oct. 1, 2

The District Conference will be held in Monroe, and will open on Wednesday, July 27, at ten A. M.

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Tullp, at Salem	July 16, 17
Brushwood	23, 24
Homer, at Homer	26, 27
Ringgold	Aug. 6, 7
Indian Village	13, 14
Downsville	20, 21
Sparta and Saline	27, 28

The District Conference will convene at Homer July 27-31.

ROBERT HANDLE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Plaquemine Brulee	July 23, 24
Opelousas	30, 31
Lake Charles	Aug. 7
Sulphur Mine	14
German Mission	14, 15

S. S. KEENER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Seashore Camp Ground	July 13-14
Plaquemine and Donaldsville, at D'ville	27

JOHN T. SAWYER, P. E.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Hennlugton (Crystal Springs)	July 28
Beech Spring	Aug. 11
Lake	Aug. 26
Sam Jones	Aug. 26
Topisaw	Aug. 26
Water Valley	Aug. 31
Andrew Chapel	Sept. 2
China Grove	Sept. 2
Hinson	Sept. 15

CAMP MEETINGS.

The camp meeting will begin at Hinson, Rapides parish, La., on Thursday night before the third Sunday in September, 1887.

All are invited to come.

S. H. COOPER, P. C.

The annual camp meeting at China Grove will commence on Friday, September 2, 1887.

H. W. LEWIS, Sec.

The annual camp meeting (Lake circuit, Brandon district) will be held at the old Lake Camp Ground, two miles north of the Vicksburg and Meridian railroad, commencing on Friday, August 26, 1887. A large boarding tent on the ground will furnish accommodations at reasonable prices for all who may come. Ministers will be met at the trains with conveyance to camp ground. The public are cordially invited and are expected to attend these meetings.

H. H. CALDWELL, P. C.

JULY 1, 1887.

The Andrew Chapel Camp Meeting, eight miles east of DeSoto, Clarke county, Miss., will commence on Friday before the first Sunday in September. Ministers of the gospel are respectfully invited. Preachers coming by railroad will find conveyance at DeSoto, Saturday morning, to carry them out to camp ground.

W. W. MORSE, P. C.

The Topisaw Camp Meeting, nine miles east of Summit, Miss., will embrace the fourth Sunday in August, beginning on Friday night before. We extend a cordial invitation to all ministers of the gospel, and will furnish free transportation from Summit to the camp ground and return.

M. G. FELDER,
J. S. FELDER, Committee.

JUNE 28, 1887.

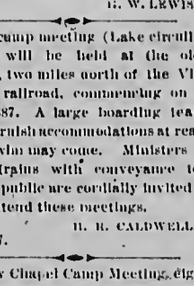
The Water Valley Camp Meeting will commence Wednesday, August 31, 1887. Brethren in the ministry cordially invited.

J. S. OAKLEY.

The Beech Spring Camp Meeting will begin on Friday before the second Sunday in August.

W. W. CAMMACK, P. C.

ROYAL



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Should learn to lengthen out their days.
When *indigestion* makes a call,
Or *Constipation*, worse than all,
Makes life a burden, bear in mind,
In TARRANT'S SELTZER health you'll find.

SEMI-ANNUAL STATEMENT
— OF THE —
New Orleans National Bank,
At the Close of Business, June 30, 1887.

RESOURCES.

Bills discounted		$263,13[illegible]
Demand loans	$387,601 59	
Overdrafts	27,916 00	
U. S. 4 per cent. bonds, par value	405,350 00	
Premiums on same	106,763 94	
$150,000 N. O. "Crossman" bonds		
$22,000 N. O. consol 6 per ct. certificates		
$50,000 N. O. 6 per ct. certificates		
$68,000 N. O. 6 per ct. bonds loaned to railroads		680,276 25
$122,000 Louisiana consols		
$15,000 N. O. C. and Lake railroad bonds		
$3,000 Canal and Claiborne St. R. R. bonds		
Currency and checks on other banks	564,126 95	
N. Y. sight exchange	106,375 15	
Due from banks and bankers	55,237 84	2,340,217 71
5 per cent fund with controller of the currency		9,000 00
Banking house	$87,000	
Furniture and fixtures	7,500	104,500 00
Total		$3,109,878 58

LIABILITIES.

Capital stock	$200,000 00	
Surplus fund	480,000 00	
Undivided profits	$71,215 55	
Less 5 per cent div. payable July 1, 1887, 10,000 00	61,215 55	661,215 55
Dividends uncalled for		187 00
Dividend payable July 1, 1887		10,000 00
Circulation outstanding		180,000 00
Individual deposits	$2,148,991 85	
Due to banks and bankers	109,510 98	2,258,505 83
Total		$3,109,878 58

I certify the above to be a true and correct statement. WM. PALFREY, Cashier.

Correct—Attest: CHAS. CHAFFE, ROBT. MAXWELL, FRANK T. HOWARD.

FOR SALE.

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Christian Advocate.

VOL. 34.—NO. 29. NEW ORLEANS, THURSDAY, JULY 21, 1887. WHOLE NO. 1616.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

THE AFTERGLOW.

BY SARAH K. BOLTON.

The clouds were crimson in the west,
And flecked the blue with pink and gold;
And nature closed her eyes to rest,
Proud of her beauties manifold.

And then night shut the gates of day:
Shut out the light from hill and dell;
And darkness settled on the bay,
And settled on my heart as well.

When lo! the west grew red again
With tender sunlight overflow;
And mantled every hill and plain
With the sweet, dreamy afterglow.

And joy came back; that peaceful thought
That fills the soul at soft twilight;
That hour when God from chaos wrought
The miracle of day and night.

* * * * * * *

A friend, a rare and royal one,
Too beautiful it seemed to die,
Went down in glory, like the sun,
When darkness covered earth and sky.

The stars came out, but not for me;
There was no fragrance in the breeze;
The moon shone, but he could not see
Its silver light on flowers and trees.

But then, sweet words came thronging back
Upon my mind: "He was, and is;
The angels keep a shining track
Between us by their ministries."

I said, and felt the sacred touch
Of hand to hand, and lip to lip:
There must be joy indeed for such
As from the haunt of life can slip.

I am content; the mellow light
Of days gone by will heart o'erflow:
The sun has sailed out of sight,
But memory is the afterglow.

Balky Ben.

BY REV. T. B. HOLLOMAN.

MR. EDITOR: One of the most vivid recollections of my boyhood days on the farm is that of a great monster of a gray mule known as "Old Ben," whose chief virtue was that he was very *gentle* (?). Indeed, Ben was so very amiable that any boy could plow him, provided the supply of switches was abundant. Many a furrow has your correspondent run behind Old Ben without a line, and I am sure he will never forget Ben's tantalizing deliberation when he found the all-essential *persuader* gone. Again, anybody, male or female, could ride Old Ben without the least danger, and you know that that is a virtue not possessed by many of the mule-kind. However, he who rode must make up his mind to submit to Ben's time. The persuader was of less value while riding than when driving. All in all, Ben was somewhat of a favorite, and everybody had a good word for Ben. Notwithstanding his many excellencies, Ben had one deplorable fault. He would balk. And I submit to your many readers, that if they know of my accomplishment known to horse-kind more aggravating than balking, that they let it be known. As for myself, I'd rather a horse understood any other of the fine arts. Among thoughtless people nothing is more productive of *bad grammar*, and with religious people nothing is more trying on the grace of patience. As long as the road was level and things went easy, Ben was a capital fellow—just as good as any in the team; but as soon as the bottom of the hill was reached, and the reins checked for a general hard pull for the top, Ben would fail. Then what an interesting time we would have. First the harness was examined, to see if everything fit all right; then he was patted and coaxed, and many nice, pleasant things were said to Ben; but, to our chagrin, when the word was given to go Ben stood with such an air of contempt as to give us to understand that he was not to be caught by any such meaningless praise. Next the whip was resorted to; but this only made Ben surge from side to side, and kick and stamp; but the wagon did not move. We only had the evidence that the tongue was sound and strong. Then some one would say, "Whip his legs;" but this met with no success. Then another would advise twisting his ear; but the nerves which connected Ben's feet with his ears were too much blunted, and that infallible remedy was of no avail. Ben could be neither coaxed nor driven; but, after a time, seemingly after due deliberation, Ben would move forward; then what a noisy time we would have till the top was reached.

So, Mr. Editor, after many, many years I am reminded again of Old Ben.

At the General Conference, which met in Richmond last year, it was found that we had a large missionary debt (60,000 or more dollars) resting upon us. So far as known to the church, the road had been smooth and the load unfelt; but now the bottom of the hill had been reached, and the time had come for a united effort to clear the top. This debt must be paid. The church can't afford to repudiate such a debt and turn its back upon this, the very fundamental principle of Christianity. So the examination of harness and petting began. The church was informed of its missionary machinery, how cheaply and smoothly it had run, her past liberality and pride were alike appealed to—yea, her honor was at stake, but all to no purpose. Then came Judge Tucker's plan, which, it was thought, would certainly move the load and clear the debt; but this, too, failed. Then another plan was suggested; then another proposition submitted; and each in its turn seems only to have reminded us more forcibly that the load is still upon us. Last of all comes a most excellent suggestion from the pen of Bishop Galloway, that we observe the week, beginning with August 8, as a week of prayer and self-denial. This, backed up by the strong episcopal address published in the last issues of our church papers, should stir in every Southern Methodist a desire and determination to do something for the relief of the Missionary Board. Can not every member of the church deny themselves something, even if it be a comfort, for a few days, that the cause of the Master and the honor of the church should not suffer? Certainly every church member can find some way by which to save ten cents, and many, if a strict account is kept, will save much more. Yet a contribution of ten cents per member will clear the debt.

This is not the time to question as to how this debt came upon us. It is, or should be, enough for the church to know that the money has been expended in sending the gospel to the heathen. Neither is this the time to contrast our gifts with our neighbors. We are to keep a strict account for one week, and, in the fear of God, to put into his treasury all the savings. We pray that God may move upon the heart and conscience of the church, and that all his members may come to the help of the Lord in this time of need, and that the fourteenth day of August may find us with our load safely removed.

Address of Bishop Galloway.

The following is the address of Bishop Galloway delivered at request of the International Council, and reported in shorthand for the Journal by Miss Alice Robertson, of Muskogee:

Mr. President and Members of the International Council:

I am here on an official visit to the Indian Mission Conference, of the Methodist Episcopal Church, South. We have churches established throughout the five civilized tribes, and have been working in this territory since it was first established as the reservation of your people.

There is a very interesting and, I may say, eloquent story told of the establishment of our first mission in the far West among the Flathead Indians. A man went out to California in the early days—crossing the continent to seek his fortune. In his search for gold he chanced to visit the Flatheads. He saw their heathen rites, and he asked them why they did not have among them missionaries of the Christian Church to preach to them. They said they had never heard of such a church, and they inquired anxiously about it. This man was a worldly, irreligious man, but he told them of the religion away back in the east, and so interested were they that three of these chiefs made the long pilgrimage across the continent, that was so wearisome and perilous, that two of the three died from fatigue and suffering, and only one had strength to make the journey's end in St. Louis and tell the story. Their appeal rang throughout the country. Our church was asked to take up the work. We wanted to do it, but we had no means. It was then that Dr. Wilbur Fisk, president of the Wesleyan College at Middletown, published an appeal in which he said: "A missionary must go. I will be bondsman for the church." Jason Lee came down from Canada, offered himself as a missionary for the West, and established the first mission on the Pacific coast. From that day till the present there has been a constant growth in Indian mission work. The church looks with joy and pride to the results of labor among these people. In recounting the history of the church we remember that some of the brightest trophies of the Christian missionary are among the Indian people.

I need not tell you that I take a great interest in this council and all your movements for the advancement and elevation of your people. I heard with great pleasure the report of the Committee of Ten, and, though I am not a politician, but a minister, it seems to me that the manner in which you present your case is so forcible that it can not fail to gain consideration, and that hearing is due such a representative body as this here assembled.

I have been very glad, in traveling through the country, to note the wonderful progress made by your people. People say the Indian likes to sleep better than work; but your fertile lands are being cultivated, and you have the finest crops of corn and cotton I have seen anywhere in the Southwest. I doubt not you all enjoy the civilization to which you have attained, and that you will say you owe all this to the religion of Jesus Christ. The standing of a people is shown by their religion. No people are any better than the gods they serve. Wherever our religion has gone with the influence that follows the open Bible read by the people, there we see the truest advancement, wise laws, the best protection of life and property, and the highest development of noble manhood. Any one visiting this country, looking into your faces, seeing your progress, must be convinced of the mighty and irresistible power of the gospel of Jesus Christ to elevate. It is impossible to look into the faces of you of the civilized nations, and then into those of our brethren of the plains, and not realize the blessed results that follow the teaching of the religion of Jesus Christ. All that has been done for you will be done for them, if we can go among them with the same appliances of schools, churches, etc.

The story of the Indian, I dare say, though I am a citizen of the United States, has been a story of wrong and oppression; but surely the condition of your people should lead to a different feeling toward the Indian, and a better treatment of him.

I am glad to report to you that our church is to-day enjoying larger prosperity than ever before. We have in this Conference five presiding elders and sixty preachers, and a membership of about nine thousand—nearly six thousand among your people. Our Conference, which met in this town of Enfaula, last fall reported an increase of membership, during the preceding year, of six hundred Indians and five hundred whites. We, at home in the States, feel encouraged, and the church is ready to respond so far as she is able, and to send larger contributions for carrying forward the good work.

I want to say, furthermore, in commendation of your people and the spirit they have manifested not only at this council, but as I have seen them in their homes, that the Indian cause is nearer my heart now than ever before. Without ability as a statesman or a politician to pronounce upon your utterances, it seems to me they ought to be heard and to be very effective.

As one of the chief pastors of the Methodist Episcopal Church, South, I bring you the greetings of more than a million members, and assure you of their desire for your prosperity and advancement, and their wish to help you as far as possible.

I bid you God-speed in the effort to advance your people, and in all your interests, social, political, moral and religious.—Indian Journal.

Evangelists.

BY REV. H. D. KIMBALL.

Much has been said and written concerning the creation of the office of evangelists in our church. The question was raised in the last General Conference, and was warmly discussed by our ablest men; but, alas! the measure was voted down by the "old landmarks" and others. There seems to be a dislike to the name "evangelist" on the part of many of our brethren, and we would not, therefore, use it if we knew what other word would better express our idea. We would, however, be glad to see an act of church legislation passed, authorizing each Conference to appoint two men or more, whose duty would be to labor throughout the Conference, not only by holding revivals, but erecting chapels and organizing Sunday-schools wherever practicable. We are not in favor of giving preachers nominal appointments, and then have them to do most of their preaching outside of their own Conference, and much of it beyond the bounds of the Southern Methodist Church, when the latter territory has wide fields in which there is not a single organization. If we could have some of our revivalists (and we mean by the term, men who let themselves down to the populace and present a "straight-cut" gospel) turned loose to go wherever they could get a congregation (in the open air, if necessary), and hold protracted meetings, no doubt thousands would be saved who are now perishing for the "bread of life." If Bowman, Axley, Nolley and other pioneer preachers gained audience with the people of Louisiana and other Southern States under such circumstances that surrounded them, it does seem that now any preachers who would go back to first works would reap very large results indeed. Methodism received its first impetus from highway and byway preaching, and it will always be susceptible to revival influence from such work whenever the state of things demand it. It is a glory peculiar to Methodism, that it is always ready to send its heralds out among the poor and ignorant to feed them upon the bounty of God's grace. One has but to go upon the public squares of the great city of the South to see what large numbers of people are totally ignorant of the plan of salvation. Such is, more or less, the case with the populace in many parts of the bounds of our Conferences. Our indefatigable and wide-awake presiding elder, Bro. Sawyer, has immediately taken in the situation 'round about Zion, and given the people preaching upon the squares, not by himself alone, not by one or two pastors, but by all the stationed and local preachers, from the pastor of Carondelet Street Church down to the youngest licentiate. If the New Orleans district would profit by a city evangelist or city missionary, and the needs in the case demand such a man, then certainly the whole Conference would be greatly assisted in the work of soul-saving, if it had such men throughout its domain. It would be a great blessing to have a few men in our Conference always ready to come and co-operate with any pastor who might invite them. All of our preachers are not revivalists, though they are good pastors and possess great preaching ability, as far as sound theology is concerned. Able expounders of the Word are indispensable agents in the economy of our church. They are the ones to sow the seed, to plant the Word, and yet such brethren are often not revivalists and are always thankful to receive the help of those who know how to effect visible results. Some may say that the preachers can help each other, and do the very work above mentioned. To some extent they can; but when it comes to taking a town or community by siege, then the work of preachers at home will not permit them remaining long away from it, and hence they are compelled to leave in the midst of gracious prospects, leaving the pastor with more than his hands can hold. It is true, some other brother can come to his assistance to some measure; but all know change of preachers in a meeting is sometimes sure death to it—not so much because the last is inferior to the former, but because he can't get into the spirit and line of his predecessor. A minister who does nothing else but labor in revivals is constantly increasing in just such experiences as make him more and more successful in the work. The experiences with the people in one meeting can be successfully used in a meeting at some other place. But the question of support will arise. Ah! if revivals burn throughout the Conference the people will be too full of the Holy Ghost to "muzzle the ox that treadeth out the corn." Many a poor "ox" would fatten, nobody would feel oppressed thereby, and everybody would be in a good humor. Let us hope to see an addition to our forces by the appointment of such laborers in the fields that are "white unto the harvest."

NEW ORLEANS.

Meridian District Conference.

MR. EDITOR: The doors of Heidelberg are wide open for the entertainment of the District Conference, July 28-31. We hope to have a full attendance. Horses will be taken care of.

Reduced rates of travel have been secured: full fare going, and return at one cent per mile. All who expect to attend, who have not done so, will please send me their names immediately, so that I can forward them certificates to be endorsed by agents from whom they purchase tickets to Conference. Certificates must be endorsed by *each* agent from whom tickets are purchased.

B. S. RAYNER.

ENTERPRISE, Mississippi.

The Word of Life is meant for men as sinners, and not for men as philosophers.—Spurgeon.

Current Coins.

(Intelligencer.)

"To every man his work," is the scriptural injunction. Notwithstanding this plain declaration of duty, the kingdom of Christ is a disorganized body. Beyond the ecclesiastical orders in our church, consisting of the ministers and consistories, there is little effective organization. There are organizations enough in many churches for benevolence, for missions, for visitation; but the very fact of their presence indicates a lack of true organization. Go into a well-organized business house and ask the first employee, "What is your work here?" In an instant you will get a reply. He knows his place. Go into a church and ask anyone outside of the officc-bearers, "What is your work in the kingdom?" It is very likely the answer will be, "I have no special work in the church."

(Southern Christian Advocate.)

What particular part of church work will you engage in? You must work somewhere, somehow. Spiritual idleness is spiritual death. You can not receive all and give nothing. As you receive of God's manifold grace, so must you communicate to others. It makes comparatively little difference where and how you labor for the Master's cause, so you labor somewhere, somehow. In the Sunday-school, in the prayer meeting, in the temperance cause, in the church, by the home, by the wayside, anywhere and everywhere there is work for all those who have a mind to work for the blessed Master. There is work in the church for every member, old and young, rich and poor, learned and illiterate. But there is no place for the drone, the idler, the do-nothing, though, unfortunately, there are too many of them in all our churches.

(St. Louis Christian Advocate.)

Christ can not be much to men who put business before him, and who hold as a conviction and a settled rule of action that the claims of business are imperative and first; that the calls of service for the church are to be subordinate to these higher claims. No man is licensed to put anything before Christ. The most sacred duties are to be subordinate to his claims and calls. The religion which saves, separates a man from the world and separates him to Christ; at no point does the world hold him. What right has business to absorb a man's time so that he has no time to visit the sick, no time to look after his official duties? The very life of religion depends on doing. He who does not do will soon lose the inclination to do. The talent passes from the man who does not use it. Religion has no sinecure places.

(Inlerior.)

We have the very same work to do which the apostles had. We are to do it by the same instrument which they had, namely: the preaching of the Word. Why should we not expect the same special help? If the Holy Ghost was so essential to those men who stood under the very shadow of the cross and who had the fresh enthusiasm of having walked with the Lord and heard his words; if Holy Ghost power was so necessary to them that they were not permitted to stir outside of Jerusalem until they had received that power, why do not we pray and wait for it with a distinct expectation that it is for us as much as it was for them? Have we become skeptical about there being any such thing? Do we say there is force in logic, and a certain inherent energy in the truth, and there is power in the touch of heart with heart, and this is all there is of spiritual power? If we feel thus, no wonder the gospel is so much shorn of its power. This is the day of the Holy Spirit, and he will be honored by the faith of the church.

(Life of Faith.)

The best workers are not those whose chief thought is work, but whose highest aim is the will of God. The truest way to do the work of God is to be always in the will of God. It is possible to give ourselves to a work to which God has not called us, or to withhold ourselves from paths of service which he intends to take. We may be holding the choice in our own hands. Simply because the work is definitely the Lord's work, we may take for granted that it is the work to which we are called, and we may go forth looking to God alone as the source of strength and the giver of success. But there is a more excellent way. Let us begin lower. Let us begin by the consecration of ourselves to his will. Let God choose for us. Let us not make our own plans and then come to him for his blessing on our way. Let us spread before him a clean sheet of paper, that he may map out for us his way and show us his will. Let us give ourselves to him, not that first of all we might do, but that first of all we might be, what he pleases.

The great eventful present hides the past; but through the din
Of its loud life hints and echoes from the life behind steal in;
And the hum of home and fireside, and the legendary rhyme,
Make the task of duty lighter which the true man owes his time.

—Whittier.

Christian Advocate.

THURSDAY, JULY 21, 1887.

A WORKER'S PRAYER.

BY FRANCES RIDLEY HAVERGAL.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead
The wandering and the wavering feet;
O, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O, strengthen me, that while I stand
Firm on the rock, and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O, teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

O, give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from thee
To weary ones in needful hour.

O, fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindliest thought and glowing word
Thy love to tell, thy praise to show.

O, use me, Lord—use even me,
Just as thou wilt, and when and where,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

The Sunday-School Lesson for July 31, 1887.

BY C. G. ANDREWS, D. D.

THE TEMPTATION OF JESUS.

Matthew iv, 1-11.

GOLDEN TEXT: "*He is able to succor them that are tempted.*"—Hebrews ii, 18.

FROM TRIUMPH TO TRIAL.

The last lesson left the Savior fully equipped for his sacred mission. It was a supreme moment. The Baptist had lifted up his voice in attestation of his divine mission, and had consecrated him by the authorized ritual. The Holy Ghost had rested upon him in the beautiful emblem of purity, innocence and love. The eternal Father had proclaimed him as "my beloved Son, in whom I am well pleased." Most comforting to his own heart, and most convincing to others, was the meeting of attestation, both human and divine, as to his Messiahship. Forward upon his blessed career was he prepared to go under auspices the most favorable. It was well that the Father's love and approbation had been so emphatically shown, as very soon afterwards he was to be subjected to the fiercest onsets of the power of darkness. The disciple is not above his Master. So, amid the chequered scenes of an earthly pilgrimage, we may expect in rapid succession experiences the most opposite. Triumphs give place to struggles, joyous indications are changed into gloomy surroundings, the most hopeful prospects fade out into darkened omens.

TEMPTED THROUGH HUNGER.

Verse 1. "Then"—immediately after the baptism—"was Jesus led up of the Spirit." From the valley of the Jordan to the adjacent mountains. "Tradition locates it in a rugged, desolate region between Jerusalem and Jericho, about four miles from the scene of the baptism, and twenty from Jerusalem, called Quarantana, from the forty days' fast." The yawning chasms, the wild surroundings were most favorable for the enactment of dark deeds. Mark expresses it, "driven by the Spirit." We are not to understand that against his will he was forced up, but that he was strongly under the guidance of the Spirit. "To be tempted of the devil." To be tried, to have his character thoroughly tested. This temptation, as well as the others, might have been suggested by the devil, without his having assumed any tangible shape, to the mind and heart of the Savior. In many places of the Bible he is mentioned as thus performing his iniquitous work. He entered into the heart of Judas Iscariot. We think, however, that in this connection the devil appeared in bodily shape; perhaps borrowed the form of a Galilean peasant, personally known or not to the Savior.

2. "Fasted forty days and forty nights." Moses had a similar fast: so did Elijah. (See Exodus xxxiv, 28, and 1 Kings xix, 8.) All three were miraculous exercises, the appetite being held in abeyance, and the wastes of the body being repaired by spiritual influences. In no respect are they to be imitated by mortals under ordinary conditions. Those who seek, after a fashion, to fast for forty days, in imitation of Christ's fasting, are acting without scriptural warrant, and are engaging in "a shew of wisdom in will worship, and humility and neglecting of the body."

3. "If thou be the Son of God." Seemingly, this companion desired to consult with Jesus about his Messiahship, and, to establish the proofs, Jesus had up to this time given no outward testimony establishing divine powers. The tempter might have suggested this act as proving his divinity to others as well as himself; as if he had said: "You claim to be the Son of God. Now prove it by relieving your hunger through the conversion of stones into bread. You will thus be testing your own power and be also proving it to the world."

4. "He answered, It is written, Man shall not live by bread alone." Here is an overwhelming answer to the tempter, and, at the same time, a safe example to mortals in like condition. The Bible is the only rule and the sufficient rule of faith and practice. Following that, no one will ever stray. Neglecting it, or even temporizing with it, everyone will sooner or later be brought into sorrow. The passage quoted by the Savior is taken from the teachings of God to the children of Israel in their journeyings, and is intended to teach that the sustenance of the spiritual part of man is of more importance than that of the corporeal.

TEMPTED THROUGH PRESUMPTION.

Verse 5. "Then"—foiled in this attack—"the devil taketh him up into the holy city." This simply means that he proposed to him to go, or influenced him to go, and that they together walked up to the pinnacle of the temple. There was nothing improper or unusual in this.

6. "If thou be the Son of God." Still the doubt is suggested. One opportunity of proving divinity has been lost; here is another. "Cast thyself down." There can be no danger. "For it is written, He shall give his angels charge concerning thee." The tempter might still, under a guise of friendship, have been urging the test, and this time he justified it by a quotation from the Scripture. The teaching of the Scripture is strictly given, and even the very language contained in some of the versions; but the perversion consists in turning a promise of Scripture, intended to encourage faith and reliance upon divine help, into an encouragement for presumption and sacrilege.

7. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." The promise quoted by the devil means that God will always protect his people when they are exposed to danger in the legitimate discharge of duty. It would be tempting God if a man were to overstep the bounds of prudence knowingly and purposely, and then expect God to work a miracle for his deliverance. So Jesus replied to the tempter that if he were thus to test his divinity by gratifying a prurient curiosity, he would rashly be challenging God to do what had never been promised.

TEMPTED THROUGH AMBITION.

Verse 8. "Again." This is the third time that the tempter sought to entice the Savior. Failing in both the others, he resorts to this, the most dazzling and the most desperate offer. Two motives can be conceived for the reservation of this offer to the last. First: It was the most comprehensive offer, the most valuable gift, the greatest inducement; others were to be exhausted first. Second: It exhibited the true character of the temptation, and proclaimed the identity of him who was making it. It was reserved to the last, because if it failed, irreparable and hopeless would be the failure. "Into an exceeding high mountain." Dr. Olin says that this is the highest peak of the whole range; 2,000 feet perpendicular. A chapel has been built upon it, resorted to by devout pilgrims. "Sheweth him all the kingdoms of the world, and the glory of them." As Christ was the maker of the whole world, this panorama is not to be confined to Judea or to the Roman Empire, but to the habitable globe. Luke adds in this connection, "In a moment of time." So that it must have been a spiritual vision.

9. "All these things will I give thee." Was this assumption of power an entire falsehood, or was there some admixture of truth to temper its glaring sacrilege? The Scriptures represent the power of the devil as immense. He is called in John xii, 31, "the prince of this world;" in II Corinthians iv, 4, "the god of this world," and in Ephesians ii, 2, "the prince of the power of the air." A palpable, inexcusable lie, nevertheless, was told by the devil, although he had it evidently in his power to bestow, even as he does in this age, an empty show, a vainglory, a delusive phantasm. "If thou wilt fall down and worship me." Here came out the cloven foot. The other temptations did not, undoubtedly, proclaim a palpable, diabolical presence. They might have been the result of a simple error in judgment, but this solicitation to bow down to any other being save the one true God lays bare the character. The veritable enemy of souls, he who goes about as a roaring lion, seeking whom he may devour, stands confessed. The Savior promptly and uncompromisingly replies.

10. "Get thee hence, Satan." Now, that the true character of the tempter is disclosed, our Lord does not deal with him as a pretended friend, but orders him off, not behind him, but out of his presence and away. Luke gives a different order of the temptations, making the offer of the kingdoms of this world to be the second one; but this is evidently erroneous, as the devil certainly would not approach again, piously quoting Scripture bearing upon Christ's divinity, after he had been emphatically styled Satan. "Thou shalt worship the Lord thy God, and him only shalt thou serve." All three of Christ's quotations are from Deuteronomy. The Jews were especially versed in this book, because it was considered an epitome of the law.

11. "Then the devil leaveth him." Vanquished by the sword of the Spirit, which is the Word of God. Luke adds, "for a season." He was ever ready to repeat his attacks when he thought they would avail. "And behold, angels came and ministered unto him." "Behold" calls the attention of heaven and earth, that when occasion demands God will send angelic servants to supply the wants of his own. "Ministered unto him" means strengthened him, and supplied him with food. The Greek word used here is the same used in Matthew viii, 15, in the incident of the cure of Peter's wife, "and she arose, and ministered unto them." Here was fulfilled the promise which the devil perverted, viz.: "For he shall give his angels charge over thee to keep thee in all thy ways."

Two Years of Itinerancy—1846, '47.

MR. EDITOR: The third year of my itinerant work was on East Feliciana circuit, Mississippi Conference, a co-laborer with the Rev. Thomas Clinton, of precious memory, who long since has gone to his reward. This circuit included Jackson, Clinton, Holly Grove, Manchac, and a number of appointments on the Amite river, in St. Helena and Amite parishes. As I was ambitious to compass the course of study, I indulged very little of social life this year. My headquarters was the home of Bro. J. C. Flynn; and no preacher ever had a more comfortable stay than Aunt Lizzie gave me. At the close of the year 1846 I visited my mother in North Louisiana. From there, in company with Rev. R. M. Crowson, I went on horseback, some two hundred miles, to Opelousas, the site of the first session of the Louisiana Conference. Bishop Soule presided. The leading preachers of the Conference then were Rev. R. Randle, J. N. Hamel, John Powel, Joel Sanders, R. M. Crowson and D. O. Shattuck. Those of my class in the Conference were J. W. Harmon, G. W. Jenkins, R. H. Reed and W. H. Crenshaw. Malachi Dubose also, who located that year. After a long and consistent life of piety, he has lately passed over the river. Here I first met Rev. R. Deering and T. O. Summers. Of fourteen of us who joined the Mississippi Conference, in 1843, I know of only three who are living; and we are only biding our time. From this Conference I was sent to Andrew Chapel, New Orleans. As this appointment, by some means, has been left out of the printed minutes, I may speak of it, lest it perish from memory. When I got to the city, I found that arrangements had been made for me to board with a Sister Carron. Her kitchen stood some twenty feet in the rear of the dwelling; between was inclosed with rough planks, provided with temporary seats and a sort of goods box pulpit. Here I was to live and preach in the same house till other arrangements could be made. A coming down from a big circuit. A lot had been purchased, and a church was in process of building—out of the lumber of an old flat-boat. This was near where Felicity Church now is, and also near a large pond of water—made either by nature or art; and was known as Gourley's pond. It was a a convenient depository for the filth of that part of the city. From this pond, however, our table was supplied with "fine fish." "What don't kill, cures." Some time in spring the church was completed, and dedicated by the presiding elder, Chase. The text, "And now Jacob is small," was appropriate; but Jacob died or lost his identity in Felicity Church. This church, in shape, was an unomnly, neither oblong, round or squnre, but wedge-shaped, and the pulpit was in the wedge end. I do not suppose the architect had any reference to acoustics in his plans, but wanted the house to cover the lot, which was in that shape. However, the pulpit being in the little end, the acoustic properties, were very fine. Here I lived, labored and suffered till midsummer. Here, near the swamp, the mosquitoes were simply awful. I could neither eat, sleep or pray in any sort of comfort for them. Worn out by work, eaten up by mosquitoes, and overcome by the heat of summer, I was well nigh reduced to a walking skeleton. On August 3 that good man, Bro. Sherry, and his wife, called on me, and informed me that yellow fever was epidemic in the city; that my congregation had already gone, and that it would be suicide for me to remain: that I must leave the city. I took their advice. When I got to the wharf, the steamer "Rainbow" was ready to leave. Whether everybody else had gone before, I do not know, but I was the only cabin passenger on board. The boat being well ventilated, decorated with paper hangings, and balmy breezes streaming through it as she steamed up the river, gave me one of the most pleasant day's travel of my life. When I got to Jackson, La., I found the people in great excitement about the fever in the city—the death-rate had become fearful. Up to this time I had not realized that I was in any special danger. My health improved during the summer, and I returned in the fall. But my people said I came back too early; that I was in danger of taking the fever, and if I did, I would be sure to die; but I remained till Conference.

Now, after all these years, here I am, a worn-out preacher—"worn out." When I said this term reminded me of every old plough laid aside in the fence-corner that I ever saw, Bishop Keener said: "Some fruit never mellowed till plucked from the tree and laid aside." However, a preacher mellowing on the shelf is an ordeal equal to a quarantine to get well.

Among other rare occurrences of that period, it was announced and published in the papers that I had died with yellow fever. Bro. W. H. Hines left the city about the time that I did; had contracted the fever before he left the city; was put off the boat at Donaldsonville, and died. From the circumstances of our leaving the city near the same time, and the similarity in our names, the report went out that I had died. Afterwards I saw persons who had seen the report, and had not heard it contradicted, who were like Thomas, it required the evidence of sense to convince them that I was alive.

My experience is that a consecrated life to the itinerant ministry has its ups and downs; yet, if I had another life to dispose of, I would give it to the itinerant work of the Methodist ministry with more faith and less misgivings.

J. P.

ST. LOUIS, MO., July 1, 1887.

Annual Meeting of the Woman's Missionary Society of Louisiana.

MR. EDITOR: The annual meeting of the Woman's Missionary Society, Louisiana Conference, held with Ruston Auxiliary, and which closed one week ago, was an event in the history of our auxiliary long and pleasantly to be remembered.

Of the twenty-three auxiliaries in the State, eleven were represented at the Ruston convention. The convention had more the appearance of an organization of North Louisiana than of the whole State, as only North Louisiana auxiliaries were represented.

The sessions of the convention were very well attended by the citizens and visitors of the town, and the business was disposed of in a methodical and business-like manner. Mrs. Fallilove, the president, makes an efficient and dignified presiding officer. Her report to the society was one of the ablest documents ever read to a Ruston audience.

The social was the most pleasant feature of the meeting. The Ruston ladies did what they could to contribute to the pleasure of their visiting sisters and facilitate the business of the convention, and I believe they succeeded. Ruston Auxiliary was greatly benefited by the meeting—in that it was inspired with new life and energy, and with the laudable determination, if possible, to rank with the strongest auxiliaries of the State before many more annual meetings are held.

All of the officers of the State society were re-elected. They are worthy and competent, and the society was not willing to dispense with their services. Their re-election was a well-deserved tribute to their faithfulness.

On Sunday evening, before the final adjournment of the convention, a Juvenile Society was organized, and forty members taken in. The little people bid fair to do a good work in the missionary cause, and for the present they will meet every week.

Since the adjournment of the convention, we have entered upon our work with renewed zeal. Very truly,

MATTIE PEARCE,
Cor. Sec. Ruston Aux.

RUSTON, LA., July 11, 1887.

Winona District Conference.

The eighteenth District Conference, for Winona district, North Mississippi Annual Conference, of Methodist Episcopal Church, South, was held at Sallis, Miss., July 1-7, 1887—Bishop Charles B. Galloway, presiding; J. B. Streater, secretary; J. R. Bingham, assistant secretary.

Five of the preachers were absent on account of sickness. There were forty-three laymen present. The following were elected delegates to the Annual Conference, viz: J. R. Bingham, J. B. Streater, W. T. Boswell; and W. P. Ratcliff, O. J. Moore and F. M. Glass were elected alternates.

The preaching was first-class. Sermons were delivered by J. W. Malone, W. S. Lagrone, T. W. Lewis, W. B. Murrah, Dr. T. A. S. Adams and Bishop C. B. Galloway. The reports of the preachers will compare favorably with other districts.

A missionary meeting was held on Saturday night, and the sum of $212 80 was raised for missions.

The visiting brethren present were Dr. T. A. S. Adams, of Centenary College; W. B. Murrah, of Whitworth College; J. W. McLaurin, agent of American Bible Society; and Prof. B. P. Patterson, president-elect of Methodist District High School, located at Black Hawk, Miss.

The next Conference will be held at Greenwood.

The following resolution was adopted, viz:

Resolved, That we hereby pledge ourselves that in all our pastoral visitations, and official relations with the members of the church, that we will bring prominently before them the great necessity for the use of our church papers, and secure subscriptions as far as possible; and that we will use our efforts in an especial manner to secure, first, all the subscriptions possible for the NEW ORLEANS CHRISTIAN ADVOCATE as our church organ.

J. R. STREATER, Sec.

A Correspondent Corrected.

MR. EDITOR: Your Nashville correspondent, in your issue of June 23, committed two errors, which I deem it necessary to correct.

First, he speaks of the Nashville College for Young Ladies as sustaining an "official" relation to the Vanderbilt University.

If he will examine the record of the Board of Trust, he will find that that institution has no official relation whatever to the Vanderbilt, nor any but the same relation it holds to all other institutions of our church.

Second, he intimates that a "magnificent building as an *annex*" to the Vanderbilt, as a part of Nashville College for Young Ladies, is to be erected by the Board of Trust of Vanderbilt.

Now, such an idea has never been entertained by the Board. I do not doubt that your esteemed correspondent wrote what he thought was true, but he has been misinformed as to the facts. The Board of Trust has never spent one dollar on Price's College for Young Ladies, and never will, I presume.

A TRUSTEE OF VANDERBILT.

JULY 8, 1887.

Dr. Lambuth's Call.

RESPONSE NO. 3.

MR. EDITOR: I enclose collected by Mrs. Arzelia C[illegible] this, in answer to the letter fr[illegible] Japan, and can give three Tes[illegible]ments and three Bibles, but do n[illegible] know where to send the[illegible] Please inform us, and say other subscribers have responde[illegible]

MRS. H. A. WARD.

BIG CANE, LA., July 4, 1887.

RESPONSE NO. 4.

MR. EDITOR: I notice in yo[illegible] last issue a letter from Dr. Lam[illegible]buth, stating that they are ve[illegible] much in need of help in Japa[illegible] He also asked if a thousand [illegible] your subscribers could not se[illegible] him one dollar each to p[illegible] another worker in that missio[illegible] field. I say "Yes!" with all m[illegible] heart, and here is the money—two dollars; one each for wif[illegible] and myself.

I am still in the notion to gi[illegible] $10 annually to support a mi[illegible]sionary in Japan. In my firs[illegible] communication I said it made no difference to me as to what field of labor the missionary was assigned, if we succeed in raising the money. I have since received a private letter from Dr. Lambuth, asking that he be sent to Japan. It seems to me that if our people would read Dr. Lambuth's appeal, surely as many as one hundred could be found that will give $10 annually. My dear brother, my heart is set on this work. We must send a man from Mississippi.

These two dollars I send you keep, and if there are a thousand responses, then we can send a missionary. If we do not get enough for that purpose, then send it to Japan to help in the work anyhow.

Yours, in Christ,

J. R. ROBERSON.

PONTOTOC, MISS., July 9, 1887.

From the Work.

TROYVILLE, LA.

MR. EDITOR: This has been represented as a hard place, and we can say that, in a measure, the representation is correct. Many of the old and influential men send their familes out to church, while they stay at home and attend to or study their worldly business. While there are many difficulties which we have to encounter, the Lord has revived the work to a certain extent over the head of every opposition. The presiding elder visited us once, and preached several effectual sermons which were highly appreciated. Bros. Van Valkenburgh and G. D. Andrews visited us later. The former rendered efficient service while with us, but we regretted his having to leave so soon. The latter remained with us several days, preaching the gospel in demonstration and power of the Spirit. We have had over twenty accessions, and about fifteen or sixteen conversions. We are working and praying that the Lord may carry on the good work begun, and that we may have at least 100 conversions before this year closes.

WILSON MOORE, P. C.

CARROLLTON, MISS.

MR. EDITOR: Between January 1 and July 1, 1887, there have been fifty-eight conversions and thirty-seven accessions to Carrollton and Greenwood station, North Mississippi Conference.

T. W. LEWIS.

JULY 6, 1887.

Mansfield Female College.

MR. EDITOR: My attention has been called by friends to a clause in the last article of my report on Mansfield Female College, which appeared in a recent issue of the ADVOCATE, which, I am informed, has been misconstrued by some. The clause alluded to is in reference to "complaints against the management of the college." I wish now to say distinctly, these complaints had not the remotest reference to questions affecting morals, but solely to evils, which, though trivial in their character, had a tendency to mar the usefulness and affect the patronage of the college. And I am delighted to know that, in order to add to its usefulness, arrangements are being made to secure for the college all modern appliances for imparting instruction. With a faculty in every respect equal to that of any female school in the South, the future of this college is brighter than ever before, and I am sure there is none more deserving of an extended patronage.

R. S. ISBELL.

Our Contributors.

Reading Newspapers.

BY J. B. WALKER, D. D.

The questions addressed to the lawyer by Christ are still pertinent questions in their application to reading in general: "What is written in the law? How readest thou?" This is a reading age; more people can read, and do read, than ever before, and reading matter was never so abundant, so cheap and accessible as now. Books exist on all subjects, and abound by the million. Nevertheless, our publishers in the United States bring out in millions of copies more than 5,000 books per year. In all the world, some German statistician has counted up some forty-four thousand newspapers. Of these 12,000 are printed in North America—mostly in the United States. Every church, every party, every profession, every business has its "organ." Newspapers characterize our modern civilization, and are, no doubt, the vehicles of a vast amount of information, interest and amusement to millions. I know I am greatly indebted to newspapers for much useful information and pleasant entertainment. But we all know the best things may not only be abused, but, in fact, are abused. The newspaper blessing constitutes no exception. Many of us read newspapers too much, and better reading not enough. No man can spare but so much time from other imperative duties to reading.

How do you read, and what do you read? are questions of the gravest significance. Perhaps no man's reading should be exclusively what is termed "solid" reading. Poetry, biography and travels and *belles lettres* reading generally should not be ignored. Our reading may be partly for innocent amusement, but certainly not wholly, or even mostly so. There are higher and more important intellectual and moral aims in our short earthly life to be considered and sought than mere amusement. Something more ought to be said of a man than that he lived, he smiled, he laughed and he died. But if we take as the index of the purpose for which men read the books that are published, and the books that are most called for, as shown by the statistics of librarians, we shall see that readers for mere amusement are largely in the preponderance. A classified list of American books published in 1886 shows that there are nineteen varieties; but more than one-fifth of the whole were devoted to fiction.

Newspapers are largely read for mere entertainment. There are various good reasons against excessive newspaper reading. It consumes too much time, and does not leave enough for more useful and important reading. Some people spend two or three hours a day in reading various newspapers, and rarely take up the Bible, or any other solid and instructive book. It may be said of tens of thousands that they read newspapers too much and good books too little. Newspaper reading, when it is almost our only reading, dissipates the mind and wastes its energies on the contemplation of trifles. There is properly in much of this reading nothing to develop or improve the faculties of the mind. A hundred or five hundred paragraphs in rapid succession, like water through the interstices of a sieve, leave almost no residium; the memory is broken down, and nothing remains but a dim and confused mass of worthless items and trifles.

One of the most important becomes of judicious mental training is the power of concentration. Some eminent teacher wanted a student that could fix his eye upon the point of a needle for fifteen minutes without winking. Such students are rare, and are never made by exclusive newspaper reading. The attention is so constantly changed, and so slightly given, that the habit of concentration is never formed. To such a mind consecutive thinking becomes impossible.

Our newspapers, to too large an extent, are filled with a vast amount of unprofitable reading, unimportant items from nearly all points of the compass, that it is mere mental trifling to read them. But this is not the worst feature. In too many papers we find most sensational accounts of assassinations, rapes, divorces, duels, robberies and capital executions, with all the horrible and disgusting details. All this is simply demoralizing, especially to the young. Our children's and young people's minds are poisoned and demoralized by this constant familiarity with all the shades and aspects of crime in its most bloody and obscene forms.

Let every Christian family take a religious newspaper, and, if able, one *good* and *clean* secular paper. This will past the household in all the great and interesting secular and religious movements of the age, and leave some time for good books.

Church Music.

MR. EDITOR: There has been at various times much trouble in the churches about the manner of conducting their music. I wish simply to give the result of my deliberate judgment on the subject of church music. God is the author of music, and has filled the world with it. He has adapted the human voice to its utterance, and, I believe, has led wise and good men to the construction of a great variety of musical instruments for the same purpose. There is not a solitude on earth where the musician can not evoke the sweetest music. God has uniformly employed both vocal and instrumental music all along the ages of the church for the promotion of his glory and the salvation of mankind. The antedeluvians had instruments of music and were, no doubt, acquainted with musical science. At an early day "Jubal was the father of all such as handle the harp and organ," and from that time onward through all the ages the true worshipers of God have praised him with loud voices and musical instruments. None of the inspired writers ever undertake to argue in favor of either vocal or instrumental music in connection with the worship of God. They seem to accept it as one of those primordial usages in the church, the importance of which was self-evident to every pious heart.

From the days of Miriam at the Red Sea it often comes to light incidentally that the worshipers of the true God not only *sang* his praise, but used a great variety of musical instruments in his worship. In the best ages of the Hebrew Church the musical department of worship was systemized and conducted in an orderly manner. A precentor was appointed whose duty it was to see that everything was done "decently and in good order." They used a variety of instruments—perhaps, at least, a dozen. We read of both vocal and instrumental music in heaven. I am aware of the fact that Satan seems always to have known something of the power of music over the human heart, and has always been trying to use it for the promotion of his diabolical work in leading souls to perdition. As one of our hymnologists says—

> "Music, alas! too long has been
> Made to obey the devil."

But we can not yield this great gift from our Father in heaven, either to the devil or his followers. Sweet heavenly music is the Christian's birthright which he may use freely and with great spiritual profit. I would not be understood as saying that instrumental music is an *essential* element in a religious life, or in the acceptable worship of God, for there are many times and places of worship from which it is necessarily absent. But I say instrumental music in the adoration and worship of God is scriptural and may be very profitably employed in all our well-established churches, both in country, town and city stations. I am no apologist for the manner in which choir singing and instrumental music are abused and perverted from all good purposes in some of our churches, but this is very generally the fault of the pastor who leaves this part of public worship to the control of young, inexperienced, perhaps, unconverted persons, who have no spiritual discernment. It is as much the duty of the pastor to supervise this part of divine worship, so as to make it profitable, as that of prayer, the administration of the ordinances or anything else legitimately belonging to the worship of God. If he can not do it himself, let him have a capable precentor, who can select such tunes as the congregation can sing, and then lead in the service of song. Let no new tunes be introduced until those already on hand are thoroughly learned. When it is desirable to introduce a new tune, it is always best to practice on it awhile in the family circle and in the social meetings of the church before attempting its use in the congregation. Our Discipline has, on page 127, some most excellent rules on the subject of congregational singing, and it is the duty of every pastor to see that they are conformed to universally. We are soon to have a new standard hymn book, and I trust its use will be universal in all our churches. We can have no better. In my judgment, ours will be the most evangelic and orthodox hymn book in all the domain of Christendom. If we go from our standard hymn book to those little flimsy books which have been thrust upon us, like a tidal wave, for several years past, it will only be going down hill: from the greater to the lesser.

J. G. JONES.

HAZLEHURST, Mississippi.

"Church Schools and the Bible."

MR. EDITOR: I have just read in the ADVOCATE, of June 23, an account of the Congregational Church School, in Michigan, where the Bible is taught through the entire course of study; and also your timely criticism. Your pointed question—"Have any of our readers ever seen a catalogue of any of our church schools, except our theological seminaries, in whose course of study the Bible holds as prominent a place as heathen books?"—has often come to my mind. It was once my great delight to collect catalogues of various colleges and examine their course of study and general government, and I have no recollection of ever seeing or hearing of such a school government before. It is time we Protestants were waking up to this *all-important fact*, and the quicker we do it the better it will be for us.

It is true, almost every college—everyone, so far as my information extends—opens its sessions with prayer. A few have tried to abolish this practice, but to their hurt, and were forced to resume it for their *life*, not solely for their success. Have we ever stopped to consider that they are forced to do this because of the example and influence of church schools? But this is not sufficient. No man will dare say family prayer, morning and night, is sufficient religious instruction for his children. Some schools compel attendance upon religious services, at least, once a Sabbath; but even this is not sufficient. There must be personal contact with the Word of God, with explanations and applications by suitable persons. This is not only beneficial, but essential. Wherein lay the Catholic stronghold of this country? In their schools. It is the rarest thing if a young lady attends one of these schools for a number of years without being more or less Catholicised (if I may coin a word). Who ever heard of such a statement being made of our Protestant schools?

Three thousand years ago Solomon said, "The commandment is a lamp, and the law is light;" but how many hundreds of our young people go from college in spiritual darkness and ignorance because of our failure to teach them the pure Word of God. Are we ashamed of the Bible? Are we ashamed of Protestantism? To say the very least, Are we afraid evil will result? "Forty per cent. of the male graduates of Olivet College have chosen the ministry for their profession" (vocation). What college can make a similar publication? We "pray the Lord to send forth laborers into his harvest." Let us show our faith by our works, and prepare these laborers for these offices.

ANON.

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No. 3 Chic. and N. O. Lim...8:20 am	No. 4 St. Louis and Chic. Ex. 6:00 pm

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No. 17 Local...8:05 am	No. 20 Califor...7:15 am

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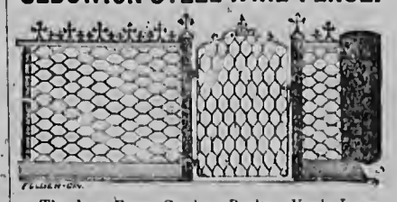

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. T. A. S. ADAMS, D. D. REV. A. T. SAWYER.
REV. W. L. C. HENSICUTT, D. D.

THURSDAY, JULY 21, 1887.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

Briefs.

There seems to be a sort of periodicity in the papers in regard to articles on the subject of preaching. The subject, in all its phases, comes around as regularly as the seasons. Manuscript and extempore preaching, doctrinal and exegetical, hortatory and didactic, all have to go through a regular ventilation. The best criticism we have seen on the subject is that of a brother, who says that the "average preaching is as good as the average hearing."

A writer in the Christian Intelligencer suggests a new rendering of 1. Corinthians xvi, 2; a rendering which, he says, is in better accord with the practice of beneficence as generally exemplified in the present day. He would render the passage thus: "*Occasionally, when impulse moves you, let some of you, who are so disposed, lay by a little something, according as may seem convenient.*" Is not that the general reading of the passage? It is not King James' Version, nor is it the Revised Version; but is it not the popular version?

"The Seybert Commission," originated under the will of Henry Seybert, and appointed by the University of Pennsylvania for the investigation of spiritualism and the alleged powers of mediums, has made a preliminary report, which has been published by J. B. Lippincott & Co. The committee began its work in 1884, and, after three years of patient investigation into all forms of spiritualism and the works of mediums in all their various phases, the decision of the commission is, "That spiritual manifestation, as they saw it, is a fraud."

Mayor Hewitt, of New York City, has made good use of the mail since he has been in office. He has acquired the *soubriquet* of "the letter-writing mayor." Some of his letters are said to have been very able documents; and through that means he has been able to accomplish much that would otherwise have remained undone. We know a presiding elder who makes good use of postage stamps, and thus keeps his preachers in almost constant contact with him. In this way he moves them, and keeps up with their movements. Like a skillful general, he knows the precise point where each man is, and the condition of the battle at that point. We commend this practice to all our presiding elders.

OUR CITY MISSON.—Out-door preaching in various places has been done for several months. The congregations have been large, and generally very attentive to hear the Word. There has been but one interruption by bad conduct, and that was so summarily punished by the law officers that there has been no repetition of it. That good has been done is established by the fact that five new Sunday-schools have been started by the mission, to be conducted by the churches nearest to them. One of these is in Gretna; one in Carrollton; one at the corner of Claiborne and Gravier, and two in the Third District. These schools are the nuclei of future congregations. Our young preachers are receiving good training in these out-door meetings.

A Peculiar Christian.

He loves the church and *works* for her prosperity. He enters, with all his heart, into her enterprises, takes a special delight in her ordinances, and consecrates himself devotedly to her services. He attends the weekly prayer meeting, to call upon God for blessings upon the church. He takes his place regularly in the Sunday-school, that he may impress upon the young heart its duty to man and God. He is present at public worship, manifesting his gladness for the opportunity of "praising God in his sanctuary" and aiding the service by prayer and song. Being an earnest worker in the vineyard of the Lord, he does not attend to the spiritual duties to the neglect of temporal duties. He sees that the temporal side of religion is as broad as the spiritual side, and that it will become one-sided if both sides are not kept even with each other. He makes no boast of the cheapness of religion. He knows that it has cost *him* everything in his possession. He takes a business-like view of church operations, missionary enterprises and all facilities for spreading the gospel. He applies the general trade law to religion; that is, it is worth about as much as it costs. He gives for its support and extension "as God hath prospered him," and not according to the standard which a religious penuriousness sets up. If his pastor is in need, he does not open his mouth and roll his eyes in holy horror at the extravagance of the preacher's family; but he helps to bring the man of God out of his straits by paying what he owes, and in the manifestation of a sympathy that seals him as the friend of that family forever. When the enterprises of the church are presented for his support, instead of putting on a sanctimonious face and reading a lecture about the propriety of "charity beginning at home," he pulls out his purse and gives cheerfully "according to his ability." He keeps the temporal duties up alongside the spiritual duties. He is a man of faith, the largest faith; and because he *is* such, he is a man of works. Because he *is* a man of faith *and* works, he is a growing man. He is larger and stronger and purer and more earnest to-day than he was yesterday. He is joyfully conscious of the fact that his light is clearer and his peace is deeper, and his aspirations less earthly, and his hope brighter to-day than they have ever been. Looking steadfastly and continuously into the gospel, where the unveiled face of Jesus reveals the glory of God, he is "changed into the same image, from glory to glory, as by the Spirit of the Lord." Making a diligent use of gospel facilities, he is built up "unto a perfect man, unto the measure of the stature of the fullness of Christ." Reader, is this your portrait?

Eureka Springs, Ark.

BY PRESIDENT F. M. GRACE.

Coming to this noted health resort for the benefit of my wife, my mind went to the home work and its interests with a sort of alacrity, like that of a body that has been turned or twisted from its original shape when freed from constraint. At this distance, and under these conditions, Louisiana spreads herself before the vision of the exile as the one enchanting plain, over which the law of summer reigns, and the breezes of the gulf play unbroken.

In these rugged and horrid mountains, the home of the rattlesnake and the catamount, a man desires enough level ground to stand on, and to look around on, but finds it not. He could walk better in many places if one leg was three or four inches shorter than the other, and lie better with a crooked spine. But there are compensations everywhere. The great elevation frees you from mosquitoes, flies and some other insects; but not from bed-bugs. It took these horrid chasms to open the bowels of the earth, from which flow these living streams of water. The soil is black and exceedingly fertile, though mixed with gravel; and all the fruits and vegetables grow to perfection. Soon the hand of man will smooth these rugged deformities, and the vine, the orchard and the smoothly shaven lawn will adorn the sides and crests of the mountains, while daisies, rock-hewn seats and grottoes, from which issue the sound of flowing waters, will occupy the valleys.

The rough rock makes a fine building-stone, and already some expensive hotels and costly churches have been constructed here. But the great business of the place is to prepare for invalids. For this, you have easy carriages, opening behind, finely trained horses, broad verandahs, shaded seats, etc.

The main fountain is lighted with gas, and bursts from the sides of the mountain through iron pipes. An incessant stream of invalids, with cups, pitchers and buckets, throng the place, quaffing the cooling draught, and imagining that it conveys health to their bones. Do the waters cure? The testimony of a thousand witnesses proclaim they do. Most of the population, it is said, is made up of restored invalids, who came here, began to improve, and went into business. The population is now six thousand. Everybody in this State believes in Eureka water.

There is a weekly class meeting, where the invalids assemble and give in their experience. Many of these talks are mingled, no doubt, with thanksgivings to the great Creator who placed here the means of curing their diseases. The churches seem to flourish here. The evangelist, Penn, is now at work with large attendance. Dr. Winfield is to preach here this week. Rev. Robert H. Read, well known in Louisiana, has an opera-house congregation, where he discoursed eloquently as in days of yore, though now seventy-four years of age. He says he is Methodist still, though employed to preach by the Congregationalists. I was glad to hear him allude so warmly to the old-time Southern planters, with many of whom, before the war, he was intimately acquainted. He has three married daughters, and appears to be well preserved, and well taken care of. His choir certainly furnishes most excellent church music.

Bro. B. Williams is our preacher—a fine-looking, earnest man, who says he does love Louisiana. He has completed a handsome new church, and has a growing Sunday-school and congregation.

Altogether, I may say Eureka is not a humbug.

Board may be had from four dollars per week to three dollars per day.

When the doctors give you up, come to Eureka.

JULY 11, 1887.

Meanderings and Back.

I went from Kosciusko to Starkville. There I halted for about two hours, and listened to some eloquent young men talking root-crops and ensilage. Great is the rejoicing of Mississippi over the good done by the Agricultural and Mechanical College, located at Starkville. The young men are well drilled in the manual of arms, and speak well. There were never seen finer-looking farmers in uniform. It costs only seventeen and a half dollars; and no farmer ought to grudge half a bale of cotton for it. As a result, the crops are everywhere splendid throughout Mississippi.

At Starkville I saw the famous "Gilderoy." Like other humorists (they say it is so), instead of being all smiles and laughter, he is solemn and sorry-looking. I wondered how a face like his could mask such batteries of humor as lay behind. But I found the explanation in his delightful family. A perpetual deliverance from stagnation of life's current is a family of nine. Everything has a be-nine appearance. Wordsworth was not immortally inspired when he wrote, "We Are Seven." He could not get that to rhyme all through till he wrote, "Two of us in the churchyard lie"—a place where everybody ought to keep mouth shut. Scarce seated, under the roof of the district parsonage, I begin to feel diaphragmatic distention, laterally breaking out into spasms as "Gilderoy" draws out his ball of yarn and goes to knitting one of those weird, laughable recitals which have made everybody smile aloud. He does this half a dozen times, and pulls it out just to let a learner "get the stitch." I was about to catch it when the train whistle broke off the interview. Mr. Editor, if you ever get the drop on "Gilderoy," drop in on him at Starkville, Miss.

I reached Macon the morning of Tuesday, July 5. The sun was just rising. A morning walk invited (no horse or buggy there) to the country home of childhood; four miles distant. I reached there in time for breakfast, which I ate with relish. As I was on the play-grounds of thirty years agone, many were the things, pleasant and sad, that were recalled. One was a voice from a crowd of negro men as I walked by. I turned, to recognize Tom, the foreman of the plantation back in the times when the negroes were slaves. Tom always said he was named for me, though he is four years my senior, and is a shade blacker, if possible, than midnight. But he reached out his hand eagerly as he ran up, and asked, "Aint that *you?*" "Of course it is," said I; "and it's *you*, too?" "Yes, sir; it's *me*; but I declare if I'd a thought it was *you*—*you're* as young lookin' as ever, but *you're* as gray-headed as old marster." The awkward *you* is poor Tom's last ditch in which the associations of slave and master, who were young together, can not die, yet a false sense of independent manhood can not let live. Age has not advanced to that point where it clutches, with the grip of death, those days which the heart has always voted happy, but over which pride of an external freedom has spread its venom all these years. But when Tom inquired after "Miss Sue" and "Mars Frank's children," the barriers went away before the breaking up of the great deep and its long-repressed fountains. And Tom said: "O, sir, won't *you* bring 'em back to see us sometimes?"—from the depths of a memory that did see the sun coming out of long eclipse ere it sank over the hills toward the slopes of that ocean which is the Pacific of immortality.

I had to preach. The *old* neighborhood is mostly under the ground. The grown-up children of playmates came around me, and grasped my hand. One of those playmates herself came leading two children—two and four years respectively—for me to baptize. I forgot at the time to ask why this ordinance had been so long deferred. The "days when we were young thegither" returned, as the sunny-faced little girl turned up her eyes into mine, and she said, with the loveliest lisp: "Mamma said you was a dood little *boy*—you's a dray-headed old *man*." O, that the "good little boy" had not died! Sometimes I half imagine he is living as I go where one calls out across the street the Christian name I bore when I played with the child's mother. I catch myself turning and reaching out my hand to another that has grown knotted or tremulous, and looking through spectacles into eyes that seem still to be in search of the "good little boy." I pray God they may find him, and bring him home.

I never fail to visit the graveyard—not that I "seek the living *among* the dead;" but I do seek the living *from* the dead. As two of the sons of father and mother stood by their graves, my brother said, "And this is what we are soon to be." As he said it, I left the ordinary construction of the language crippled in one leg, and constantly complaining in the other. For to wish death only to be free of temptation and care is to confess to weakness and love of self-indulgence. How many whining Christians get happy thinking of death and heaven only because they regard heaven as a place where it will cost them nothing to be as good as anybody—from Paul up! And that cripple leg on which we walk, with the help of the crutch, that in the next world we will not sin because the chance and the ability will be gone! Away with it! The reverie at my father's grave leads out along the line of Christ's promise to Martha—"Thy brother shall live again." The differential of infinity is but the multiple of the unit. The unit is the relation of brotherhood, and that a human reality—not the ghost invented by our distorted imaginings of the future life, from which every factor that entered here has been canceled. The question of *condition* over there is nothing except as it grows from the *character* of this life's relations. Sorrow, care, sinful desire, uncertainty and doubt are but the variations of the friction incident to the life that now is under the pressure of duty upon a conscience and nature strangely at variance. In the world beyond the *character* of life's machinery is changed, and its true relations so adjusted that friction disappears. The walls of heaven are not built like those of a prison to keep people in it who want to get out, but they are the adaptation of an immortal nature to a state of being that limits without cramping, and regulates without enslaving. But the living come from the dead. How luxuriant grows that tree whose roots feed on the *humus* of the fallen monarch of the age preceding! Everywhere the best life in the world draws its richest tints from the vanished life. These are the pledges of final redemption when the "creature that waiteth for the manifestations" shall "be delivered from bondage," and be admitted to the "liberty of the sons of God"—

"God who laps the generations one o'er other evermore
Makes a bridge whose piers and stringers link us to the other shore;
And the latest sons of Adam, locking hands with Abel, trace
Life's electric current thrilling every member of our race."

Heaven will be sweet, not because I am out of reach of sin, but because I shall not want to sin. Sorrow's face will wear the sheet-lightning that burst out of the storm-cloud; but the storm and the cloud will be hushed and vanished forever, save that its distant boom still lingers in the diapason of the anthems of the glorified. He is a poor man who can find no shrine this side Vernon or Westminster, and who feels no inspiration save where once shouted, "under the sulphurous canopy," the embattled hosts of freedom or glory. But richer than all estimate he who, at a parent's grave, hears again the words fall as from heaven—

"Bravely back to life's hard duty—God as man has tracked his maze,
And the wilderness repurchased shall become his land of praise;
Lo! the perished shall inherit the imperishable at last,
And the immortal bloom the brightest where the weeping mortal passed."

And so I am back, and at work.

T. A. S. A.

Notes.

The Northwestern Christian Advocate says that when the Methodist Episcopal Church started out to raise a million of dollars for missions its missionary debt amounted to $250,000. Last November the debt had been paid, and it had $50,000 to begin a new year's work. Instead of being a hindrance to the raising of a million dollars, the debt was not in the way at all. Some of *our* people have such a tender-footed faith that they say because we have a little missionary debt, crippled in establishing and maintaining missions, which are doing invaluable work, therefore, we should not enlarge our assessments upon the Conferences; and this argument or suggestion prevailed with the Board to some extent. The assessment is but a trifle larger than last year. The conscience of every Christian should rouse him to see that we must do better than raise the assessment if, as a church, we would preserve our self-respect. Let the cry be, "Nothing less than $500,000 this year for missions!"

Rev. Robert Newton Young, president of the Wesleyan Conference, not long since, speaking of the debt of their missionary society, said:

The debt is not the result of any reckless expenditure, far from that; not the result of any incompetent administration, far from that; for if ever there were men whose hearts are wrung with anxiety for the cause of God, they are the men who are at the head of our missionary executive. What we want is to get rid of the debt. It is not a debt that we are ashamed of, it is a debt forced upon us by the providence of God; forced upon us by openings which we could not resist. If we had resisted them we could not have looked upon the face of the church, we could not have listened for a moment to the wail of the heathen. The debt was forced upon us.

The officers of our Mission Board can say like words to these, and look calmly and conscientiously into the face of the church, and say: "You must pay this debt which has been forced upon us by the providence of God, and by openings which we could not resist."

Pursuing the subject further, Mr. Young said:

There is a sentiment in the report which, I think, touches the very core of our necessity, and the very core of our hope. The Secretary read something about looking out for the penny. Now, that is just what we have to look at. I am sure it is not safe for us as a society to rest on splendid gifts and donations. They are very acceptable. God send us many more of them! But we must never rely on splendid donations, though we have so many. We must not rely, either, on bequests, though I do not know that any one can do a grander thing than go home to-day and put a clause in his will that a certain sum of his earnings shall be handed over to our exchequer. What we have to depend on, under God, are the regular weekly contributions of our people.

There is the key-note whose undertone is to govern this whole mission business: "*regular weekly contributions of our people.*"

In relation to the work of missions abroad, a sad fact was brought into notice in the Methodist May Meetings in London, which is thus alluded to by the Christian Advocate, of Belfast, Ireland:

One great feature of the May Meetings is the repeated testimony which has been given to the injury that strong drink does to missions. As was pointed out concerning India, people have been denying themselves, giving up their jewels and luxuries for the support of missions in that continent, while the government is nullifying all by sending out that which is utterly blighting the whole power of the gospel among the Hindoos. Similar statements to this were made regarding our treatment of the natives of Africa. All over the world strong drink is the enemy of missions. Many native races are by their own national habits and religion temperate. We are in many lands making them drunkards in the name of Christian civilization and under the patronage of the Union Jack.

The Lord never yet opened a door that the devil was not one of the first to enter.

A very curious story, in connection with the Wesleyan mission in South Central Africa, is told by the Irish Christian Advocate. Here it is:

It may be remembered that, some time ago, Mr. Watkins, without the sanction of the committee and upon his own responsibility, purchased the farm in South Central Africa, known as the "Good Hope Farm," which he considered prudent to annex to the other property which he had already acquired there because of the peculiarity of the system of land tenure in the district, and because it lay close to our other property. For this farm he put down the sum of £600, generously supplied by Lancashire. It now turns out that gold in considerable quantity has been found in it; but, of course, no idea can as yet be formed of the value. It may be fabulous for ought we know. Time alone will tell. At any rate, £10,000 is offered, and it is not likely Mr. Watkins will part with his mine for so small a figure.

A missionary society in possession of a gold mine is surely something "new under the sun!" God says "The gold and silver is mine;" and if he sees proper to put missionary societies in possession of it, who shall hinder? And would not they work those mines to the advantage of the world?

Seashore Camp Meeting.

Wednesday night, at 7:30 o'clock, as large an audience as at any beginning service of former years assembled under the expansive preaching-tent and listened attentively to the opening sermon. This was followed, the next day, by sermons from Rev. J. S. Rencher, of Mobile; Rev. C. F. Evans, D. D., of New Orleans, and Rev. James A. Parker, of Ruston. Friday, the preaching was in the following order: Evans, Rev. W. M. Leftwich, D. D., of Nashville; and Parker. On Saturday, Rev. T. F. Mangum, D. D., of Alabama, preached at 8:30 A. M.; Rev. J. A. Parker at 11:30 A. M., and Dr. Leftwich at night. Thursday afternoon, Dr. Leftwich held a most interesting children's meeting, with some bright conversions. On Sunday, at 8:30, Rev. J. S. Rencher preached; and at 11:30, Rev. H. C. Morrison, D. D., of Atlanta; at 4, Rev. Dr. Leftwich; and at 7:30, Rev. T. F. Mangum.

The trustees have the arrangements for the entertaining of visitors well in hand, and general satisfaction is expressed. The attendance of preachers is not as large as usual; but, as the meeting is to be of longer duration than usual, many will, no doubt, arrive later.

Many improvements have been added to the grounds during the past year, and strangers who have come on their first visit are agreeably surprised at the substantial appearance of the encampment. The surprises one meets with during a short stay are not few. Especially will they be met with at the daily experience meetings, where the heart is made glad and rejoices in the knowledge of old friends having been brought into Christ since the previous encampment. The spiritual ministrations are in excellent hands; Sawyer, Lamar and West are workmen who have been tried of the church and honored of God. These men of God in their working together seem to the watcher-on to be heavily burdened with a great desire for the salvation of the young.

Two days, twenty-sixth and twenty-seventh, have been set apart as the Woman's Christian Temperance Union Days. Mrs. Chapin, the superintendent of the Southern temperance work, is expected to be present; also Mrs. Merrick, the president of the Louisiana Union.

Prayer meetings have been held with fine results. Saturday there were some conversions at the altar; on the afternoon of Friday one having occurred at Fellelty Hall prayer meeting.

Sunday was a day of fat things, and the immense crowds were royally feasted. Dr. Rencher's sermon was deeply spiritual and found a hearty amen in every Christian there, and the sermon of Dr. Morrison, on the love of God, was among the one or two sermons that we can not forget during a life time. At 4 Dr. Leftwich preached on *believing with the heart*—a very clear, forcible and effective sermon. At night the sermon of Dr. T. F. Mangum was in the *power* of the Spirit. The altar was filled with mourners, and the mercy, grace and love of God in converting power swept the altar, and all were born into the kingdom.

The preachers and people got the biggest sort of a blessing, pressed down and running over, shouts on shouts going up from hearts filled brimful of glory and of God.

Doctor, you ought to be here. God is on the field, the blood of Christ is saving many deathless souls, and the truth as preached by all the six engaged brethren has been owned of the Holy Ghost. Glory to God! We are having a hallelujah time! S.

Notice.

The next session of the Holly Springs District Conference will meet at Cornersville, Marshall county, Miss., July 28, 1887. Those who come by rail will stop at Potts Camp Depot, Birmingham and Selma railway, and there will be conveyance there for them to Cornersville. Evangelist J. H. Collins is expected to be there, and spend a time during and after the Conference. We are expecting a pleasant and profitable time.

Fraternally,

J. H. SMITH, Pastor.

JULY 11, 1887.

Many People refuse to take Cod

Liver Oil on account of its unpleasant taste. This difficulty has been overcome in **Scott's Emulsion** of Cod Liver Oil with Hypophosphites. It being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis, General Debility, Wasting Diseases of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

Personals.

Dr. J. D. Barbee, pastor of McKendree Church, Nashville, has been chosen Book Agent, to fill the vacancy caused by the death of Dr. McFerrin.

"The band begins to play." The Pacific Methodist, of July 7, has struck up the mournful notes of the requiem of the new hymn book. An ante-natal dirge beats "funeral obsequies" all to pieces.

A brother—a college man—writes a communication for the paper, and on the opposite side of same sheet a letter to the publisher! Did anybody ever! Paper must be scarce!

We regret to announce the death of Mrs. J. A. Bowen, at Ocean Springs, July 9. The long lingering, painful sickness has been succeeded by everlasting rest and peace among the glorified.

A. S. Barnes, the head of the school book house in New York City, has given $40,000 to erect a building for the Young Men's Christian Association in Cornell University.

George Muller has reached England after a preaching tour of 37,000 miles. He visited this country, Australia, and New Zealand. He is strong and hale, and eighty-two years old.

The youngest college professor in the land is Willis H. Bucock, of Hampden-Sidney, who is just twenty years of age.

Are you getting ready to do the most earnest praying and the most genuine self-denial of your life, during the week of prayer and self-denial? We are listening to hear of the consecration of thousands of souls during that solemn week.

It is again going the rounds of the papers that the editor's son, C. B. Carter has been licensed to preach. Lest the public should come to the conclusion that this is the *second* son so licensed, we make the statement that this is the same boy who was licensed April 25, a note of which was published in this paper, April 28.

Dr. John C. Gordy, known all over Louisiana as the grand lecturer for masonry for many years, died at his home in Franklin, La., July 10, aged seventy-eight years.

Rev. F. Ball, a member of the White River Conference, died recently. "He was earnest in his good work."

Several brethren passed through the city last week on their way to the Seashore Camp Meeting, to recuperate wasted energies under the united influence of sea breeze and gospel.

Rev. Q. A. Oats, of Hebron circuit, North Mississippi Conference, after lingering at death's door for twenty-eight days with typhoid fever, is up again, and it is to be hoped that he will soon be at his work.

Hon. W. H. Goodale, of Baton Rouge, returning from a tour of lecturing on prohibition, gave us a call last Friday. He visited Rayne, Plaquemine Brulee, Opelousas, Washington and New Iberia. He is much encouraged at the prospects of the cause in these places. The prohibition sentiment is evidently growing, even in lower Louisiana. The convention, to meet at Alexandria, August 17, promises to be a great success. We hope the people will send delegates from every point in the State.

The responses to Bro. Lambuth's call are coming in with every mail. Let the brethren push this matter earnestly and judiciously, and by the time the week of prayer and self-denial comes, we will be in a condition to enter upon it in a proper spirit and with hearts to receive God's intended blessing. Up to time of going to press we have received in answer to Dr. Lambuth's call $132 25. Let the readers of the ADVOCATE send in their dollars promptly, and we will soon send relief to our noble band in Japan.

Items of Interest.

There are five clergymen still in office who took orders before Queen Victoria ascended the throne.

The school enrollment in the United States is 319,549 teachers, and 11,169,923 pupils. The average attendance of the pupils, 6,520,300.

During the last four years agents of the American Bible Society have visited 4,408,494 families in the United States. They found 547,121 families without the Bible. They supplied 384,921 families and 247,261 destitute individuals with copies.

During the first six months of this year 3,751 miles of new railroad have been laid in this country at a cost of $93,750,000.

The number of mining enterprises in the South last year were 70. This year they number 323. That is progress, too.

According to Bradstreet's, the number of strikers in June were 9,891 against 78,618 in May, and 16,000 for June, 1886.

The total amount of coal production in the United States for 1886 reached the sum of 107,082,209 short tons, worth $147,112,755.

The freight rates between us and Mexico have been reduced on the Mexican Central, 30 per cent.

Buffalo, N. Y. has nine flour mills which turn out 4,000 barrels of flour daily.

In the fourteen Southern States the total capital invested this year is 153 per cent. greater than last year. That is progress.

Collegiate Institute of Baton Rouge.

MR. EDITOR: We have had in this City of Hills a regular feast of educational concerns; seven school exhibitions in ten days, male, female and mixed. I have neither time nor inclination to write an account of them all; but will concentrate upon, perhaps, the oldest in the State—certainly, the oldest in this city—The Magruder Collegiate Institute for boys. This institution closed its fortieth session on June 30, with a most interesting entertainment of song, recitation, tableaux, and play. The stage was erected under the large oaks that shade the campus, with seating for 1,500 persons. It was a beautiful night, every seat was taken, the city band was present and discoursed stirring music at intervals during the evening.

The young gentlemen of the institute acquitted themselves with great credit, evincing thorough instruction with perfect training. There is one notable fact about the instruction to be had at this school; the boys are taught to be gentlemen. The Professor has a peculiar method and a marked ability to polish up a boy and bring out the good that may be in him. I do not know his secret nor his method; but it is certainly a success.

One of the most pleasing features of the evening was the presentation of a portrait of the Professor to the school by Mr. William Garig, of this city. The presentation was made in a most felicitous manner by A. E. Read, Esq., an attorney of this place, who is one of the alumni of this institute. He spoke in feeling terms of his schoolboy days, and of his tender regard and life-long obligation to the old Professor for the patience and care with which he had led his youthful steps in the ways of knowledge and virtue, and how that now he had committed to the same hand and heart the training of his son, who then stood in the rank of the school. The whole scene was impressive, and beautifully illustrative of a life-work in the noble occupation of teaching. This tableaux had not been placed upon the program; was a surprise to both the audience, the school and the professor, who, when called upon to act his part, well illustrated one of his boys with a Monday morning's recitation; he tried to, but he could not.

The band came to his relief, and amid the strains of sweet music the audience dispersed, each one pleased and profited by the evening's entertainment. T. K. F.

Week of Prayer and Self-Denial.

The undersigned were requested by the Mission Board to prepare a programme for the week of prayer and self-denial. After corresponding with Bishop Galloway, who suggested the movement and has had it on his heart and in his prayers, we give the following as the result:

We are having printed a leaflet containing recitative exercises, giving in condensed form information respecting our various mission fields. We will be glad to furnish the programme and these exercises to all the preachers who will send their addresses, stating the number they will need.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER—AUGUST 7-14, 1887.

Sunday, August 7—Sermons: Subject, Self-Examination. 4 P. M.—Experience meeting—methods of work for the week.

Monday, August 8—Self-Denial: What it is—scriptural view of—how may we reduce personal, domestic, and other secular expenditures in view of the exigences of our mission fields and the demands of God upon us—testimonies concerning. Offerings.

Tuesday, August 9—The Church and Missions: Her commission to preach the gospel to every creature a privilege and duty. Prayer for greater zeal in service, more pity for the perishing, the increase of foreign laborers and a more unselfish consecration to the home work of missions. Offerings.

Wednesday, August 10—The Fields We Occupy: Our work and workers in China, Japan, Brazil, Mexico, Indian Territory, and the great West. Offerings.

Thursday, August 11—Woman's Work for Woman: History of the movement, fields occupied, work accomplished, and reflex influence. Offerings.

Friday, August 12—Missions and the Children of the Church: Importance of early and careful training on the subject in the home circle—its place in the Sunday-school. Offerings.

Saturday, August 13—Thanksgiving: For work accomplished, for opening doors, for barriers removed, for civil protection of missionaries, for increasing liberality, and for the gracious tokens of the work of the Holy Spirit at home and abroad. Offerings.

Sunday, August 14—9 A. M.—Self-denial offerings in the Sunday-school. 11 A. M.—Sermon: "Thy Kingdom Come." Offerings. 4 P. M.—Love-feast.

I. G. JOHN, Sec.

D. C. KELLEY, Treas.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 125 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

A very old lady on her death-bed, in a penitential mood, said, "I have been a great sinner more than eighty years, and didn't know it." An old darkey woman who had lived with her a long time, exclaimed: "Las! I knowed it all the time."

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for Pain. Almost by word of mouth alone its reputation and use have spread through half the households in the land.

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SASH, BLIND AND DOOR
FACTORY,
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The Twenty-eighth Annual Session of this renowned and popular institution of learning, for the higher Christian education of girls, will open on the 28th of September next with a faculty, curriculum and general equipment unsurpassed by any Female College south of the Ohio river. Being the only Female College in the South that numbers in its faculty five college-bred male professors, it offers superior advantages in all departments of a liberal and refined education at very reasonable rates. Boarding department, home-like; location, accessible and noted for its healthfulness. For further information and catalogue apply to

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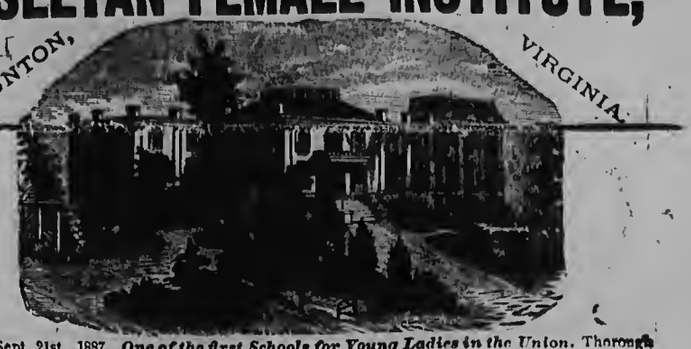

Opens Sept. 21st., 1887. *One of the first Schools for Young Ladies in the Union.* Thorough in all departments. Building and surroundings beautiful. Steam heat. Gas light. Climate and home comforts unsurpassed. Boarding pupils from eighteen States. Teaching sound learning, graceful accomplishments, refined manners, and all that gives grace and beauty to Christian character. Conservatory advantages in Music. Its graduates are sought far and wide as teachers. Refers to over one thousand pupils and patrons. All important advantages in one greatly-reduced charge. Board, Washing, Lights, English, Latin, French, German, Music, etc., for entire Scholastic year, from Sept. to June $260. For Catalogue write to

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DEPARTMENTS of Literature, Science and Philosophy, Engineering, Law, Theology, and Pharmacy, open September 21. Students in Theology are furnished rooms in Wesley Hall and tuition free.

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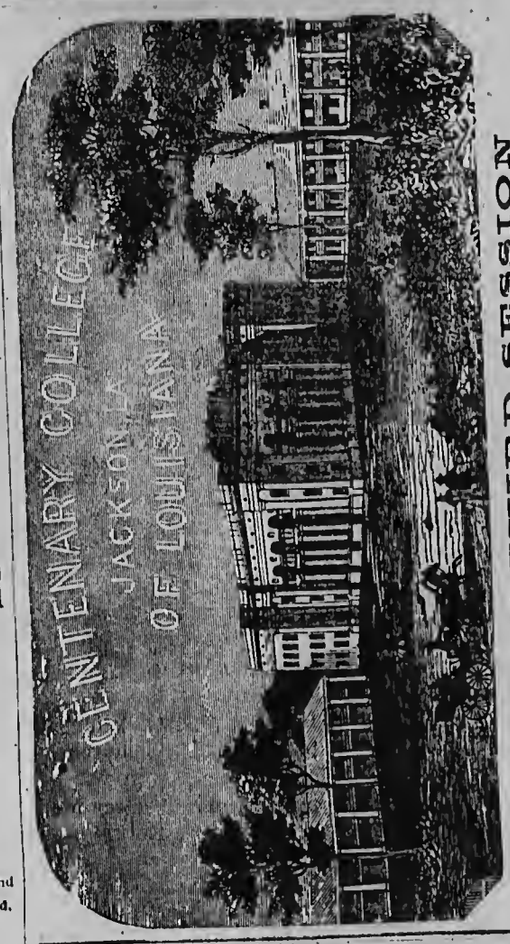
WILS WILLIAMS, Sec., Nashville, Tenn.



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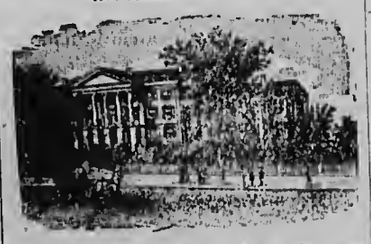

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The 12th session will begin September 8th, 1887. H. A. STRODE, (Math. Medalist U. Va.) Principal. C. R. HARDING, Ph. D., (Johns Hopkins Univ.) in charge of Languages. GEO. McK. BAIN, M. A., (Univ. Va.) assistant in Languages.

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Regular Tuition, $2 and $3; Music, $5; Art, $1 to $4 per month.

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Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

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NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool $10. Black Gros-grain Sack and Frocks.

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Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails**. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A.** FAHNESTOCK, and be satisfied with nothing else.

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Yours, &c., J. W. HUBBARD, M. D.

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Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable and efficient* in all cases where a Vermifuge is needed.

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BULL'S SARSAPARILLA.

Dyspepsia Vanishes appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism *Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

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FOR INFANTS,

of any age, it may be used with confidence, as a safe and complete substitute for mother's milk.

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it is a Perfect Nutrient in either chronic or acute cases. Weak stomachs always retain and relish it. Physicians and mothers concede its superiority. The most palatable, nourishing and economic Food.

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Price $1 and $2 per bottle. Prepared only by WINCHESTER & CO., CHEMISTS, 162 William Street, New York.

Sold by Druggists.

Our Young People.

A BOY'S PROMISE.

BY GEORGE COOPER.

The school was out, and down the street
A noisy crowd came thronging;
The hue of health, and gladness sweet,
To every face belonging.
Among them strolled a little lad,
Who listened to another,
And mildly said, half grave, half sad:
"I can't—I promised mother."

A shout went up, a ringing shout,
Of boisterous derision;
But not one moment left in doubt
That manly, brave decision.

"Go where you please, do what you will,"
He calmly told the others;
"But I shall keep my word, boys, still:
I can't—I promised mother."

Ah! who could doubt the future course
Of one who thus had spoken?
Through manhood's struggle, gain and loss,
Could faith like this be broken?
God's blessing on that steadfast will,
Unyielding to another,
That bears all jeers and laughter still,
Because he promised mother.

Let all the little cousins be sure to read the "Sermon on Play," which we publish for them this week.

Who of the little cousins can work out this sum in addition? Take the figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, and add them together and make 100 without using any figure twice.

MR. EDITOR: This is the first time I have written to the CHRISTIAN ADVOCATE, and, as I take a great pleasure in reading the young folks' letters, I hope that some of them will appreciate the same in reading mine. We are living on the Amite river, near Adams' Church. We have a good Sabbath-school. Mr. William King is our superintendent. He fills the place as a prompt Christian. Bro. M. L. Burton is our pastor. He preaches twice a month for us, and the people are well pleased with him. I will now answer Jimmie Terrel's question: By reading eighty-four verses of the Bible each day, it will take 358½ days to read it through. I will also give an answer to Blanche Lankin's question: Judas betrayed Jesus with a kiss. I will close by asking, What became of Judas, and who was chosen in the place of Judas? I hope to see my letter in print. Wishing your dear paper much success, I remain,

Your little friend.

FORD BADON.

SUMMIT, Mississippi.

MR. EDITOR: I am a little girl ten years old. We have a pleasant little village, and the prospect of its being a city some day, as there is plenty of iron here. We have an interesting Sabbath-school. It is small; but a few good members are worth more than a number of sorry ones. The teachers take a great interest in the children. I think we are highly honored by having Bro. Hodge to preach for us this year, and I hope we will pay him, as he is worthy. We are trying to get the missionary quilt done by the last of July. I will answer Fannie Hansey's question: The children of Israel wept thirty days after Moses' death. I will ask a question: What did Abraham give to the angels to eat that destroyed Sodom and Gomorrah?

Your little friend,

BULA.

DUCK HILL, Mississippi.

MR. EDITOR: I have never written a letter to your good paper, but see so many from the little people, I thought I would try my hand. My step-papa takes your valuable paper. I enjoy reading it very much, especially the young folks' column. I go to Sunday-school. I am not going to school now on account of ill health. I will answer Sallie A. Turner's question: "Fox" is found in Judges xv, 4. I will ask a question: Who was fed by the ravens? I will be thirteen in September. I remain as ever, Your little friend.

EDDIE BENNETT.

WALTHALL, Mississippi.

MR. EDITOR: As you were so kind as to publish my last letter, I concluded to write again. I am going to school to my cousin, Robert Germany. We all like him very much. I will answer some of the cousins' questions: "Jehovah" occurs in the Bible 6,055 times. "Grandmother" is found in II Timothy i, 5. John was the beloved disciple. I will close by asking the cousins a question: Where in the Bible is the word "grasshopper" found? I remain,

Your little friend.

BETTIE CARRUTH.

SUMMIT, Mississippi.

THE blood must be pure, if the body would be in perfect condition. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, makes pure blood, and imparts the rich bloom of health and vigor to the whole body.

Sermon on Play.

Play is neither idleness nor folly. It is one of the many good things which have come into your life from heaven. It is a gift from God. It is one of his wonderful works. When he made the beautiful earth and the sky, and the body and soul of man, he made the happy play of childhood. It is a part of your life as truly as prayer is, as truly as the soul itself is. And it is part of the life of children all the world over. If it were possible to journey with the sunlight, and see all that it sees, and go round and round the globe with it, we should everywhere see children at play.

Now, the first thing I want you to see, is that this playing of you boys and girls in the streets, or anywhere else, is a pleasure to God. He is a God so kind and loving that he delights in everything innocent that is a delight to you. Just as he delights in the songs of birds and in the color and fragrance of flowers he delights in the play of childhood. It was because he was thinking of it as a pleasure that he sent Zechariah to tell the builders of Jerusalem the good news that children should soon be playing in the streets.

I know a poet who made a song on the happiness of poor children at their first day of play in Spring. All the winter they were shut up in their homes for want of shoes. But now the winter was past, and the sun shining and the air warm. And "the bairnies," barefooted but happy, "were out on the pavement again."

"Their wee, shoeless feet have forgotten their pain.
As they walk in the sun on the pavement again."

Something like this must be the joy of God as he looks down on the same sight.

God has made play a part of your life because he wants you to be strong. He has work waiting in the years to come for every boy and girl on the earth. And although it is not all the same kind of work, all of it is work which will want strength for the doing. Therefore he will not always have you at tasks. He has divided the time for tasks with the time for play. He will have you out in the open air. By your games he will have your body in endless motion. You shall run and not be weary. You shall leap and dance and race and climb, so that every part of you may be made strong for the work that lies before you in life.

For another thing God wants you to have a happy gateway into life. Nobody can tell beforehand whether your after life will be happy. But God in his love has secured that the time of play shall be happy. In games you are joined together, just as we who are old are in our toils. The playground is a little world. You can not have any pleasure in any of its games unless you try to have the others playing with you as happy as yourself. To be unkind, unjust, unfair, or ungenerous in a game is to spoil it or bring it to an end. Surely this is a new, rich addition to our knowledge of God, when we discover that the same kind Father who gave his Son to die for us, that he might deliver us from sin and death, made the joy and play of boys and girls in the streets and in the house. May you carry something of the joy of it all through life with you, and may you remember that God has been so good to you, that he has set your life between two worlds of joy—the world of your happy childhood, and the world that awaits you in heaven.—Rev. Alexander Macleod, D. D.

The Experience of Mrs. Peters.

Mrs. Peters had ills,
Mrs. Peters had chills,
Mrs. Peters was sure she was going to die;
They dosed her with pills,
With powders and squills,
With remedies wet, and with remedies dry.
Many medicines lured her,
But none of them cured her,
Their names and their number nobody could tell;
And she soon might have died,
But some "Pellets" were tried,
That acted like magic, and then she got well.

The magic "Pellets" were Dr. Pierce's Pleasant Purgative Pellets (the original Little Liver Pills). They cured Mrs. Peters, and now she wouldn't be without them.

He who waits to do a great deal of good at once will never do any.—Johnson.

The Ounce of Prevention.

The satisfaction of feeling safe from catching any disease from drinking water, from impure air, from a sick person, from contact with foul clothing, infection or contagion from any source, is complete and all anxiety allayed by the use of Darbys' Prophylactic Fluid. A bottle will give more safety, comfort and confidence than all the doctoring in the world.

Household.

Make the Farm Home Pleasant.

Yes, make it so pleasant that the growing boys and girls will not be looking forward to the time when they will be old enough to leave the farm in search of a pleasanter place. We know of a well-to-do farmer, having eight children, who, as soon as they are old enough to support themselves, leave their home. Of the five boys, not one remains on the farm. They have gone to clerkships and other positions in preference to staying on the much-despised farm. A glance into the home may account somewhat for this. There has never been any effort to make it attractive for the children. The parents' aim has been to work and save, with scarcely a thought that their children had any other needs than food and clothing. They are active, bright-minded boys and girls. It is no wonder that the dullness and monotony becomes unendurable.

The farmer does not hesitate to spend money in farm improvements, in fine stock, or in anything that will advance his financial interest; but any outlay for the children's pleasure is regarded as unnecessary and extravagant.

Children can not feel that sense of proprietorship in the farm and its profits that is a stimulant to the heads of the household, and something is needed to take its place. Some personal property, even if a chicken or pig, is a strong incentive. Children are sportive by nature—all young animals are—and some diversion is essential for leisure hours; otherwise their minds will wander off and dwell on the attractions supposed to pertain to village and city life.

A few dollars each year invested in reading matter will not only supply pleasant employment for leisure hours, but also the means of mental improvement as well. There are so many excellent, entertaining publications for the young, and at such low prices, that no family in which there are children should be without one or more. But parents should discriminate carefully between a good and a bad class of reading matter, for there is a large amount of a flashy, sensational character, wholly unfit for the young to read.

There is no reason why a country home should not be a place of pleasure and contentment to every member. There is a freshness and freedom in farm life that can not be enjoyed when a person is surrounded by brick walls. With pleasant mental recreation for leisure hours there need be no unhappy memories of the farm to carry through life.—American Agriculturist.

TEMPER AT HOME.—I have peered into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms," where the chairs are neat and the floor carpetless; into "kitchens," where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead, and I see that not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country, good sense and God's grace make life what no teachers or accomplishments, or means or society, can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—Dr. John Hall.

"I Ought to Write You That My Wife is Dead."

This is a sad duty that many a widower is obliged to perform, but in the following instance the writer was not a widower. It is from a farmer in Tra. Jasper Co., Iowa, and is dated Feb. 8, 1886:

"*I ought to write you that my wife is dead*, in order that the predictions of the physicians should become true; *but, thank God, she lives, and is getting better*, as fast as could be reasonably expected; is up all day generally, and is able to get around quite lively; appetite good. Did not get the beef extract, as you advised, but killed a fat heifer, and ample justice is done to the steak."

Those who want to know more about the Compound Oxygen, which achieved such felicitous results in this case, will do well to write to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., and ask for their brochure, which is sent free to applicants.

MISCELLANEOUS.

No Universal Remedy

has yet been discovered; but, as at least four-fifths of human diseases have their source in **Impure Blood**, a medicine which restores that fluid from a depraved to a healthy condition comes as near being a universal cure as any that can be produced. **Ayer's Sarsaparilla** affects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles,

which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial.

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had seven at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple.

That insidious disease, **Scrofula**, is the fruitful cause of innumerable complaints. Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak and wasted muscles, a capricious appetite, and the like, are pretty sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil.

All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial,—avoiding all powders, ointments and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

Ayer's Sarsaparilla,

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MY KATHLEEN'S GONE OVER THE SEA.

Beautiful Song and Chorus.

By T. P. WESTENDORF.

The world-wide popularity of "I'll take you home again, Kathleen" has firmly established Mr. Westendorf's reputation as a popular song composer. In this, his latest effort, he has surpassed anything he has heretofore written, and we predict for it a generous reception from the public. Beautifully illustrated title page. Price, 40 Cents, by mail, postpaid.

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DR. HAIR'S ASTHMA CURE

Has absolutely cured tens of thousands. The only Asthma Cure and Treatment known to the medical world that will positively permanently cure Asthma and Hay Fever. Unquestionable evidence will be found in my 64-page Treatise, sent free. DR. H. W. HAIR, 233 W. 4th St., Cincinnati, O.

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the popular favorite for dressing the hair, Restoring color when gray, and preventing Baldness. It cleanses the scalp, stops the hair falling, and is sure to please. 50c. and $1.00 at Druggists.

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. CONSUMPTION

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$700 to $2500 A YEAR, clear of all expense, can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1013 Main St., Richmond, Va.

$250 A MONTH. Agents wanted, 90 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

Christian Advocate.

Marriages.

MCINTOSH—TARVER.—At the Methodist Church, Walnut Grove, Miss., by Rev. Irvin Miller, Prof. D. A. McIntosh to Miss Venia Tarver.

DAVIS—LYERLY.—In Enterprise, Miss., July 6, 1887, by Rev. B. S. Rayner, Mr. Eddie Davis to Miss Pauline Lyerly.

RATCLIFF—TINNIN.—At the residence of Mrs. Sue Tinnin, in Hinds county, Miss., June 13, 1887, by Rev. W. E. Ballard, Mr. Charles Ratcliff, of Heidt, La., to Miss Hettie Tinnin, of Hinds county, Miss.

HOPPKINS—LUSK.—Near Clinton, Miss., July 7, 1887, by Rev. W. E. Ballard, Mr. A. L. Hoppkins, of Tensas parish, La., to Miss Bettie Lusk, of Hinds county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

TROTTER—DUKEMENIER—On the eighth instant, after a few days' severe illness, MISS LUCY TROTTER, daughter of William and Sarah Trotter, of Vinton, Miss., died, leaving a number of relatives and friends to mourn her early death. Soon after her burial, MRS. IDA DUKEMENIER, her widowed sister, was stricken with the same fearful disease—congestion—and after several days of suffering was called from the scenes and responsibilities of earth, on the nineteenth instant. She seemed conscious from the first that she could not survive the attack. She was not afraid to die, but regretted to leave her little daughter "Jimmie," about eleven years of age.

Sister Dukemenier attended almost every service held in her church during this year, and early manifested an interest in the Sunday-school work. Though naturally quiet and retiring, she was earnest and persevering amid all the discouragements that attended her in the good work she had undertaken. She received aid from the Holy Spirit.

Two weeks prior to her death a quarterly meeting was held at Vinton. Her little daughter, for the first time, partook of the sacrament of the Lord's Supper. It was a pleasing evidence of maternal influence. It must have quickened the mother's spiritual pulse, and no doubt will continue to be a happy memory to the child throughout life. BENJ. S. RAYNER.

Nashville Christian Advocate please copy.

NESMITH—Died, at Brandywine, Miss., on May 5, 1887, MRS. F. C. NESMITH, in the sixty-fourth year of her age. She was born in Jefferson county, in September, 1829, and for the past seventeen years has been a resident of Hazlehurst, Miss.

She joined the Methodist Church in early life—in early girlhood laying her heart at the Masters' shrine, and through the long years since she has been worshiping there. She was the mother of eleven children—three of whom are now at rest in the land beyond. She possessed all those characteristics which constitute true Christian womanhood. As a neighbor, she was kind, obliging and charitable; as a member of the church, she was always at her post of duty, and a constant hearer of the Word. For the last five years her life was one of suffering; but her patience and resignation to the will of God were remarkable. Not once through the many months of suffering and pain was she heard to murmur. She said she was ready and willing to die, and her only request was that we all meet her in heaven. Peacefully and quietly she passed from earth to her home in heaven, for she is now at home with the loved ones who had gone before.

She was laid by the side of her husband, who, six years ago, preceded her to the better land. Yes, after all her trials and suffering, she is now at rest, and is standing with God's angels around the great white throne.

A FRIEND.

NELSON—The following resolutions were adopted by the Sunday-school of the Methodist Episcopal Church, South, at Hickory, Miss., in regard to the death of MISS LULA J. NELSON.

Whereas, It has pleased our heavenly Father to take from us one of our most consistent members, Sister Lulu J. Nelson, who died June 8, 1887, she being a model member of the Sunday-school from early childhood, practicing in her daily life the lessons taught her there, thus securing the love and respect of all her acquaintances; therefore, be it

Resolved, That in the death of Sister Nelson this Sunday-school has lost a loved and faithful member, a true and most exemplary Christian, and that we, as a school, will, by the grace of God, imitate her Christ-like example and be prepared as she was to meet the messenger of death whenever it may come.

Resolved, That we lament the death of our departed sister, and extend our deepest sympathy to the bereaved husband and parents.

MRS. A. E. HARPER, for Com.

BELEW—Died, near Wanita Mills, May 25, 1887, little JAY, youngest son of T. Y. and M. A. Belew. For nearly five years this lovely bud made glad the hearts of devoted parents, and then, as a "thief in the night," came the "angel reaper" and claimed him for his own. Oh! how very, very sad their home without dear little Jay! But why question the will of a loving Father? When we walk in a flower garden, we instinctively cull the most lovely buds and flowers from the parent stem. Thus Jesus often sees fit to take from us our darling little ones—"for of such is the kingdom of Heaven." COUSIN LILY.

HUGHEY—WILLIAM P. HUGHEY was born in South Carolina, May 25, 1831. When he was quite small his parents moved with him to Coosa county, Alabama, where he lived till 1851, when he came to West Alabama. He was married to Miss Nancy D. Brown, January 6, 1859; joined the Methodist Church in 1860; was converted while a soldier in the late war. He was a faithful and consistent member of the church from the time of his conversion till his death, which occurred June 16, 1887. He had been afflicted for several years, and was confined to his room for several months before his death. He lingered and suffered long, but never murmured nor complained.

The writer visited him often during his sickness, and talked with him concerning death and the future. He expressed himself as being ready, only abiding the Master's time. During the last days of his sickness his suffering was intense; but he was perfectly resigned to the will of God. Just before his death he was heard to quote from the Scriptures, "The Lord is my shepherd, I shall not want." He has left a large family and circle of relations and friends to mourn his loss. But they sorrow not as those who have no hope, knowing their loss is his eternal gain.

L. A. HOLMES, Pastor.

Nashville Advocate please copy.

BERRY—LAURA JOSEPHINE BERRY, daughter of Dr. Holden G. and Charlotte Evans, was born February 20, 1832; moved to Rankin county, Miss., in 1849, and died, of remittent malarial fever, at Cooper's Wells, June 9, 1887. She was married to J. B. Berry, March 12, 1851. Bro. Berry died March 23, 1885. Happily married, happy life, happy death; ere this they have met again. Sister Berry joined the Methodist Church, South, very young, and lived an earnest Christian life. The flame shone out steadily, fervently, and was only dimmed as she entered into the more glorious light of the Savior. She regretted to leave her children (what mother does not?), but she felt to die was gain. The church and community here have lost much by her death; but the fervor of her happy contented face, her unassuming life, her sweet, gentle voice, will, as a heavenly benediction, remain with us. Six children, all grown but one, all in the church but two, are left. When, where, how will they all meet again? God of the fatherless, Savior of the motherless, bring them to thy house above.

L. P. MEADOR.

GOD'S HUSBANDRY.—How wonderful are the spiritual lessons taught by common and familiar things! Let the minister of the gospel go to the successful farmer and learn how to till the soil of the human heart. It runs naturally, like every uncultivated soil, to briars and thorns. There is no such thing as native goodness in the world any more than there are native wheat fields. Men must be told again and again, and told with emphasis, to break up the fallow ground. They must be exhorted to repent and to keep repenting as long as they live. The old divines talked about the "law work" in conversion, and they were right. The law is the plow. Unless the heart is mellowed by it there is no soil for the good seed. We want more preaching about self-denial and crucifixion to the world. There is in our day too much sowing among thorns. The good seed is so choked by the cares of this world and the deceitfulness of riches that it does not bear fruit to perfection.

And let the minister learn from the farmer to get the best seed and to get it clean. There is too much mixing of philosophy and sentiment with the gospel. It is the Word that we are to sow—the Word, pure and simple. Preaching about the gospel is like sowing the husk that encloses the grain instead of the grain itself. And having sown the good seed, it must be protected and cultivated as soon as it germinates. The preacher must be a pastor. He must take especial care of the tender plants of righteousness.—Obadiah Oldschool, in Interior.

The United States Hotel, Boston, (covering three acres) advertises that none of its 500 Guest-rooms are above the Fourth floor, and that twelve separate and distinct stairways reach from all floors to the street. Fire alarms in every room. Cautious travelers will make a note of this.

The doing of the will of God leaves no time for disputing about his plan.—George Macdonald.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of diseases-sustaining elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers.

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TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

Is Life Worth Living?

That depends upon the Liver, for if the Liver is inactive the whole system is out of order—the breath is bad, digestion poor, head dull or aching, energy and hopefulness gone, the spirits are depressed, a heavy weight exists after eating, with general despondency and the blues. The Liver is the housekeeper of the health; and a harmless, simple remedy that acts like Nature, does not constipate afterwards or require constant taking, does not interfere with business or pleasure during its use, makes Simmons Liver Regulator a medical perfection.

I have tested its virtues personally, and know that for Dyspepsia, Biliousness and Throbbing Headache, it is the best medicine the world ever saw. Have tried forty other remedies before Simmons Liver Regulator, and none of them gave more than temporary relief; but the Regulator not only relieved, but cured.

H. H. JONES, Macon, Ga.

Demand the trade mark Z. Best guarantee for the buyer. J. H. ZEILIN & CO.

TO THE

Liebig Company

Have taken three bottles of your COCA BEEF TONIC. It is a marvelous tonic and wonderful in its effects for Dyspepsia and Sick Nervous Headache.

O. H. PECK,
351 Parkinson St., Denver, Col.

We have found your COCA BEEF TONIC very strengthening. My mother and sister take it regularly. It relieved my mother of sick headache immediately, and rapidly strengthened and invigorated her.

MRS. J. CLARK HILL,
2407 Marshall St., Phil.

Have taken two bottles of your COCA BEEF TONIC. It acts like a charm. This is a summer resort, and have recommended it to some of the ladies, who all like it extremely.

MRS. S. BULLIS,
Orion, Mich.

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38 MURRAY STREET.

Baskets, Base Ball Goods, Croquet,
FISHING TACKLE, SEINES, AMMUNITION
HAMMOCKS, FREEZERS, WATER-COOLERS.

Bath Tubs,	Oil Stoves and Tanks,
Cages and Traps,	Rope and Twines,
Cheese Safes,	Soaps and Perfumery,
Clocks and Mirrors,	Stationery,
Coffee and Grain Mills,	Stone Jugs and Jars,
Faucets, metal and wood,	Paper and Bags,
Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets.

Woodenware, Scales, etc.

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In all grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES, WIRE SCREENS AND WEATHER STRIPS. UPHOLSTERER'S GOODS.

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YALE & BOWLING,

WHOLESALE

DRY GOODS

—AND—

NOTIONS,

17, 19 and 21 Magazine and 88 Common Streets, NEW ORLEANS.

WHAT BECOMES OF ALL THE PINS.—The manufactories of Birmingham, which hold the first rank in the pin industry, are said to produce about 37,000,000 of pins per day! The output of other pin factories in this country is about 17,000,000 per day, thus making a grand daily total of 54,000,000 of pins for England alone. In France they make about 20,000,000 per day, while in Holland, Germany, and other countries, they produce about 10,000,000. The European production of pins is therefore about 84,000,000 daily, which appears so very large a number, that one naturally asks, "What do we do with all the pins?" It is seldom that a pin is broken, or spoiled, or even worn out, but often they are lost. In fact, there is perhaps no small domestic article that one can think of, of which there is so much waste, by loss, as in pins. It is so small and insignificant an article that few people would take the trouble to stoop and pick one up; and if a few are lost daily in every household in this way, collectively the number which disappears will be very large. It is probable, therefore, that pins disappear from circulation by loss, and consequently that, roughly speaking, 84,000,000 of pins are lost every day in Europe. Taking the population of Europe as 240,000,000, it would appear that one pin is not lost by each individual every day, but on the average, as nearly as possible on every third day; but if all the world participates in this losing of pins, then it would seem, after all, that we are not very prodigal of pins. The loss of pins represents more than a thousand pounds (£1000) per day. In the factories the pins are made faster than one can count them. The machines employed are so perfect, that they cut wire into pieces of the right length, head these pieces, point them, polish them, sort them out, and stick them into papers all in rows; to such a pitch has our mechanical ingenuity reached! A machine of this kind, so far as pin-making is concerned, appears to have life, so rapid and precise are its movements.—The World of Wonders.

A Square Statement by a Carpenter.

"For years I have had a *chest* trouble amounting to nothing short of consumption. I saw how others in like condition had been cured by the use of Dr. Pierce's Golden Medical Discovery, and resolved to test its merits in my own *case*. The results are so *plane* as hardly to require a *bitstock* or any *auger*-ment in favor of this *grate* remedy. It does *act* it claims! It *builds* up the system, *supports* and strengthens where others fail." He *adz*: "My recovery, which is now on a sure *foundation*, *hinges* entirely on the *compass* of this wonderful Restorative, having tried other remedies without a *bit* of relief."

THE AGE OF MAN.—A significant discussion took place on May 25 at the fortnightly meeting of the Geological Society, and which turned on the antiquity of man. The veteran geologist, Prof. Prestwich, F. R. S., disputed the large measures of time claimed for the Glacial period. He maintained that the close of this period was rather 8,000 than 80,000 years since, and that Neolithic man (*i. e.*, the maker of stone implements) first appeared in Europe 3,000 or 4,000 years B. C. Dr. Evans, a high authority on the matter, contested the evidence recently adduced from Wales of a pre-Glacial man. Dr. Geikie stated that Sir. W. Thomson had enormously reduced his own estimate of geological time.—London Christian.

Don't Hawk, Spit, Cough,

suffer dizziness, indigestion, inflammation of the eyes, headache, lassitude, inability to perform mental work and indisposition for bodily labor, and annoy and disgust your friends and acquaintances with your nasal twang and offensive breath and constant efforts to clean your nose and throat, when Dr. Sage's "Catarrh Remedy" will promptly relieve you of discomfort and suffering, and your friends the disgusting and needless infliction of your loathsome disease!

Whoever has "heaven's chart for cheerfulness" has one of the best gifts God gives to his children.

KIDNEY and bladder troubles produce a feeling of utter despondency. A genial stimulant and tonic, and an unfailing remedy for all such troubles, may be found in Dr. J. H. McLean's Liver and Kidney Balm.

Keep the home near heaven. Let it face towards the Father's house.—James Hamilton.

In 1860 HENRY GOETHE, of Beaufort, S. C., wrote Dr. Shallenberger: "I regard your Pills as a specific for chills and fever. In the construction of the Charlestown & Savannah R. R., out of one gang of two hundred negro operatives, fifty were stricken down with chills, but all recovered immediately by the use of Shallenberger's Pills. *You have the greatest medicine in the world.*"

MISCELLANEOUS.

POND'S EXTRACT

THIS IS THE GENUINE!

SOLD ONLY IN BOTTLES WITH BUFF WRAPPERS. SEE THAT STRIP OVER CORK IS UNBROKEN. *Our trade-mark around every bottle. In sickness Every Drop Is Worth Its Weight In Gold!*

INVALUABLE FOR

BURNS, SUNBURNS, DIARRHŒA, CHAFINGS, STINGS OF INSECTS, PILES, SORE EYES, SORE FEET.

THE WONDER OF HEALING!

For Piles, Bleeding or Itching, it is the greatest known remedy.

For Burns, Scalds, Wounds, Bruises and Sprains, it is unequalled—stopping pain and healing in a marvellous manner.

For Inflamed and Sore Eyes.—Its effect upon these delicate organs is simply marvellous.

It is the Ladies' Friend.—All female complaints yield to its wondrous power.

For Ulcers, Old Sores, or Open Wounds, Toothache, Faceache, Bites of Insects, Sore Feet, its action upon these is most remarkable.

RECOMMENDED BY PHYSICIANS! USED IN HOSPITALS!

Caution.—POND'S EXTRACT has been imitated. The genuine has the words "POND'S EXTRACT" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation. It is never sold in bulk or by measure.

IT IS UNSAFE TO USE ANY PREPARATION EXCEPT THE *Genuine* WITH OUR DIRECTIONS. *Used Externally and Internally.* Prices, 50c., $1, $1.75. Sold everywhere.

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The Great Music House of the South.

Some of the Great Bargains Offered:

SCHOLTER'S UPRIGHT PIANO, (Great Bargain) $150.
BIRD UPRIGHT PIANO, $100.
PLEYEL UPRIGHT PIANO, $175.
FAIVRE UPRIGHT PIANO, $125.
Lovely MATHUSHEK PIANO, $250.
Beautiful CHICKERING " $250.
STERLING ORGAN, $40.
BAY STATE ORGAN, $45.
NEEDHAM & SON ORGAN, $50.
ESTEY ORGAN, $70.
BOWLBEY ORGAN, $65.
AND OTHERS.

SECOND-HAND SQUARE PIANOS FROM $40 UP.

Write for catalogues and terms.

PHILIP WERLEIN,
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ROGERS'

DRY CITRATE OF MAGNESIA.

This Well-Known Preparation is HIGHLY RECOMMENDED

—FOR—

Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fever.

It cools the blood and regulates the bowels. It is a favorite medicine for children.

Prepared by

A. ROGERS' SONS, Chemists,
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Superior to Mineral Waters, Seltzitz Powders, etc.

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(Opposite Cotton Exchange.)

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Insures Fire, River and Marine Risks.

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SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen (two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,
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S. E. RUNDLE, Agent.

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Price Reduced Very Low.

They are the easiest to run and the most economical and profitable. The latest improvements produce such profitable results that each Gin very soon pays for itself.

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The JOHN CHURCH CO.,
Cincinnati, O.

Weekly Market Review.

(For Week Ending July 19, 1887.)

COTTON.

Low ordinary	7½	@ —
Ordinary	8	— —
Good ordinary	8¾	— —
Low middling	9⅜	— —
Middling	9¾	— —
Good middling	10	— —
Middling fair	10⅜	— —
Fair	11	— —
Galveston middling	9⅜	— —
Mobile middling	9⅝	— —
St. Louis middling	10	— —

SUGAR.

Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5 3/16	— —
Fully fair	— —	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4⅛	5½
Pr. yellow	6	— —
Gray White	— —	— —
Off whites	6	— —
Stan. Gran	— —	5 15-16

MOLASSES.

Good Prime	22	25
Fair	22	25
Good common	18	21
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	— —
Good	4⅝	4¾
Fair	— —	4½
Ordinary	4¼	4⅜
Common	4	4⅛
No. 2	2½	2⅝
Rough	—	— —

FLOUR.

Minnesota bakers	1 62½	— —
Minnesota patent	5 00	— —
Extra fancy	4 50	— —
Winter wheat patents	5 75	1 87½
Choice	3 65	— —
Fancy	3 90	— —
Extra Fancy	4 15	— —

CORN PRODUCTS.

Cream meal	2 50	— —
Corn meal	2 35	— —
Grits	2 55	2 60
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	55	— —
Yellow	— —	48
Mixed	46½	— —
OATS:		
Western	36½	37
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	21 00	— —
Prime	19 00	20 00

PROVISIONS.

PORK:		
Mess (Standard)	16 50	— —
Prime Mess	14 00	14 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11	11½
Shoulders	— —	6⅞
Sides, long clear	9½	— —
Sides, short rib	9½	— —
HAMS:		
Sugar-cured	12½	— —
DRY SALT MEAT:		
Shoulders	5⅞	6
Sides, long clear	8⅛	— —
Sides, short rib	8⅝	— —

GROCERIES.

COFFEE:		
Prime	— —	21
Fair	— —	20
Common	— —	19
BUTTER:		
Western Creamery	— —	22
Western Dairy	16	17
Common	— —	— —
LARD:		
Refined	6⅝	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	10	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	1 50	1 75
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 00	2 25
KROUT:		
Louisiana, ₱ bbl	10 00	— —
ONIONS:		
Louisiana	1 40	1 65
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb, per yd	7¼	7½
2 lb	8	8¼
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 02½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 25	2 75
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	9	10
Southern	11	— —
WOOL:		
Lake, per lb	— —	27
Louisiana	25	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	8½	9
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

FOREIGN.

In the course of his debate in the House of Commons, Mr. Dillon, attacking the clauses of the land bill *seriatim*, declared that the first dealing with the cases of the lease holders was the only one which promised to be beneficial in its operation. The others would make eviction easy, destroy the confidence of the tenantry in land courts, and place in the landlord's hands a new and irresistible engine of eviction.

The Sultan persists in his refusal to sign the convention with England in reference to Egypt in its present form, notwithstanding that he is urgently advised to ratify it by both Italy and Germany.

The condition of the German Crown Prince, who has returned to London from the Isle of Wight, continues to improve. His voice is clear and has almost regained its normal strength. The condition of the larynx is also improved.

The resignation of the Balkan regents was refused by the Sobranje. They will, therefore, remain in office pending the action of the powers respecting the election.

Frederick Krupp, the great gun manufacturer of Prussia, died on July 14.

The celebration of the fall of the Bastile was conducted in an orderly manner in Paris.

The special envoy to the Porte, Sir Henry Wolffe, has been recalled. The Sultan will not sign. The mission was a failure. Cost $150,000.

A terrible accident occurred in St. Thomas, Ontario, at the crossing of the Grand Trunk and Michigan Central railroad, on July 15. An excursion train on the Grand Central ran into a passing freight train on the Michigan Central, made up of a number of cars laden with oil. The engine crashed through an oil car and set everything in a blaze. A number of persons perished in the flames. Nine bodies were taken from the ruins.

Russia has replied to the circular note in relation to the Bulgarian question issued by the Porte. The reply states that, while there is personally no objection to Prince Ferdinand as ruler of Bulgaria, Russia declines to accept the decision of the present Sobranje. Germany, Austria and Italy reply that they will accept any solution of the question which is based on the Berlin Treaty.

Slight earthquake shocks were felt in Sicily and along the Italian coast on the seventeenth. Mount Etna is in a state of eruption. No damage is reported.

Archbishop Walsh, of Dublin, is endeavoring to induce the government to suspend further evictions in Ireland until the land bill has been passed by Parliament.

The Grand Vizier of Turkey has resigned because of a dispute with the Sultan.

DOMESTIC.

President and Mrs. Cleveland attended the celebration at Clinton, N. Y., on July 13.

The thirteenth was the hottest day of the season in New York. Ninety-six degrees at 3:30 P. M., and eighty-three degrees at midnight. The suffering in the tenement district was dreadful. There were six cases of sunstroke.

The result of the recent cosmic disturbances in Mexico is an active volcano, about twelve miles, as the crow flies, from Bovispo, in the state of Sonora, in the extreme northwest corner of the Mexican Republic. It is the only active volcano in North America.

A heavy storm in New York, on the seventeenth, caused great damage and scattered the vessels on the bay. A number of lives lost among the pleasure seekers on the water.

Jake Sharp, of Broadway franchise fame, recently convicted, was sentenced on July 14 to four years' imprisonment, and fined $5,000. The prisoner was remanded to Ludlow Street Jail, pending his removal to Sing Sing, the Supreme Court refusing to stay the proceedings.

An oral hearing will be granted on August 15 by the Secretary of the Interior of the case of the Canal Bank *vs.* the State of Louisiana.

Up to Saturday, July 16, there had been 119 cases of fever and thirty deaths at Key West.

The heat of Sunday was the most intense that has been experienced in years, and was widespread. In Philadelphia it was 102 degrees in the shade. In New Orleans the temperature was: highest, 91 degrees; lowest, 71 degrees.

The count of the cash and securities in the Treasurer's office, which began May 23, will probably be concluded this week, as only the gold coins remain to be counted. So far as is known, not a single penny's deficiency has yet been found.

The heat of Monday was intense in the principal cities of the Union, and in some very fatal. Twenty-three deaths were caused by heat in Philadelphia; twelve in Richmond; six in Cincinnati; six in Baltimore; four in Louisville; thermometer reached 103 degrees at Charleston.

David L. Wightman, secretary of the Cleveland Humane Society, died in Cleveland, on the eighteenth, at the age of seventy years.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
146 Carondelet street, New Orleans.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
Publisher.

July Periodicals.

—Popular Science Monthly has Economic Disturbance, by David A. Wells; Human Brain Weight, by Dr. Sims; Earthquakes, by G. H. Darwin; Mental Differences of Men, by G. J. Romanes; and other articles, ranging all the way from "Over-Education" to the "North American Lakes." D. Appleton & Co., New York. $5.

—The Eclectic opens with an embellishment of Venice. The articles are all of the first order, being reprints from the English periodicals. There is no better monthly than the Eclectic. E. R. Pelton, New York. $5.

—American Art is as full as usual of interesting things for artists and amateurs. American Art Magazine Company, Boston. $2 50.

—Scribner's Magazine is at the front among the first in the land. The Unpublished Letters of Thackeray are continued in this number, and also Illustrations of Napoleon and His Times. The Physical Proportions of the Typical Man, by Dr. A. Sargent, will command attention. Other articles help to make an interesting number. Charles Scribner's Sons, New York. Price, $3.

—The Chautauquan is filled with articles from such writers as John Burroughs, Bishop Hurst, Frances E. Willard, Helen Campbell, and others. This number has many good things to satisfy the varied tastes of various people. The program for the coming assembly at Chautauqua is published in full. Dr. T. L. Flood, editor and proprietor, Meadville, Penn. Price, $1 50 for ten numbers.

—Cassell's Family Magazine has a tempting table for July reading, and all who are fortunate enough to procure this number will enjoy the repast. Cassell & Co., 739, 741 Broadway, New York. Price, $1 50.

—Babyhood we recommend as the magazine for our readers who are pursuing the high and holy calling of bringing up children. Babyhood Publishing Company, 5 Beekman street, New York. $1 50 a year.

—Outing is full of bicycling, canoeing, buck boarding, hurdle raring and other kindred matters. Published at 140 Nassau street, New York City. $3 a year.

In New York and Pennsylvania 53,000 oil wells have been drilled since the discovery of petroleum, at a cost of $200,000,000. These wells have produced 310,000,000 barrels of oil, sold at the wells for $500,000,000.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

A Treasure.

Something that will instruct the little ones, and at the same time entertain and delight during the dull hours, is "The Pansy." Only one dollar per year. Parents, make some self-denial, and subscribe. D. Lothrop & Co., Boston, Mass., publishers.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

The exports of wheat from the Atlantic ports and California and Oregon, for the year ending June 30, have been 155,756,283 bushels. The home consumption is said to have been 335,000,000 bushels.

A shattered frame may be reinvigorated by that wonderful tonic, Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It enriches the blood, and vitalizes and strengthens the whole body.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Carrollton circuit	July	23, 24
Coffeeville circuit		30, 31
Sarepta circuit	Aug.	6, 7
Atlanta circuit		10
Pittsboro circuit		13, 14
Tuscopola circuit		20, 21
Banner circuit		24
Abbeville circuit		27, 28
Lodi circuit	Sept.	2
Grenada circuit		3, 4
Charleston circuit		5

C. N. TEHEY, P. E.

WINONA DISTRICT—THIRD ROUND.

Sidon, at Redluck	July	23, 24
Black Hawk, at Sweetwater		30, 31
Winona circuit, at Bethlehem	Aug.	5
Winona station		6, 7
Newtonville, at Smyrna		13, 14
Newport, at Shrock's		20, 21
McCool, at Chapel Hill		24
Ethel, at Tabernacle		27, 28
Ebenezer circuit, at Ebenezer	Sept.	3, 4
Belzoni		8
Zilpha circuit, at North Mt.		10, 11

H. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Marshall	July	23, 24
Cornersville*		30, 31
Snow Creek	Aug.	6, 7
Ashland		8, 7
Pine Mountain		13, 14
Hickory Flat		20, 21
Shelby Creek	(Tuesday)	23
Emory		27, 28

*Time and place of District Conference.

JNO. HANCROFT, P. E.

CORINTH DIST.—THIRD ROUND.

Iuka station	July	23, 24
Harmony circuit		30, 31
Corinth circuit	Aug.	6, 7
Corinth station		13, 14
Kossuth circuit		20, 21
Blackland circuit		24
Marietta circuit		26
Jonesboro' circuit		27, 28
Ripley and New Albany station	Sept.	3, 4
Ripley circuit		10, 11
New Albany circuit		17, 18

J. B. STONE, P. E.

SARDIS DISTRICT—THIRD ROUND.

Horn Lake	July	21
Louisburg circuit		23, 24
Coldwater		25
Batesville		30, 31
Senatobia station	Aug.	6, 7
Mastodon circuit		9
Pleasant Grove		13, 14
Mt. Vernon		20, 21
Eureka		23
Panola circuit		27, 28

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Houston and Wesley, at Houlka	July	21
Buena Vista, at Asbury Chapel		23, 24
Sparta, at Prospect		27
Ebenezer		30, 31
Okalona circuit	Aug.	6, 7
Pralete		13, 14
Aberdeen station		14, 15
Caledonia		19
Athens		20, 21
Tremont		27, 28
Fulton and Smithville		29

AMOS KENDALL, P. E.

COLUMBUS DIST.—THIRD ROUND.

Brooksville circuit	(Friday) July	22
Hebron		23, 24
Salem		30, 31
Shuqualak	(Monday) Aug.	1
Columbus station		6, 7
Macon station		13, 14
Columbus circuit		20, 21
Tampico circuit		27, 28
Sturges circuit	Sept.	3, 4

H. G. PORTER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Silver Creek, at Lovis	July	23, 24
Flora, at Dover		30, 31
Spring Ridge, at Oak Hill	Aug.	6, 7
Mt. Olivet, at Mt. Carmel		13, 14
Yazoo City		14, 15
Canton		20, 21
Madison, at Pearl River		27, 28
Sharon, at Forest Grove	Sept.	3, 4
Camden, at Sulphur Springs		10, 11
West Jackson, at Flag's Ch		17, 18
Jackson		18, 19

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

McComb City, at Muddy Springs	July	23, 24
Scotland, at Galatia	Aug.	6, 7
Summit, at Bogue Chitto		13, 14
Monticello, at Tilton		17
Franklinton, at Magee's Chapel		20, 21
Providence, at Union Chapel		27, 28
Holmesville, at China Grove	Sept.	3, 4

J. M. WEEMS, P. E.

BRANDON DIST.—THIRD ROUND.

Westville, at Pleasant Grove	July	23, 24
Shiloh, at Ginn Springs		30, 31
Fannin, at Andrew Ch.	(Saturday) Aug.	6
Brandon, at Brandon	(Sunday)	7
Raleigh, at Price's Chapel		13, 14
Hillsboro		20, 21
Lake, at Camp Ground		27, 28
Trenton, at Camp Ground	Sept.	3, 4
Walnut Grove, at Camp Ground		10, 11
Neshoba		17, 18
Carthage		24, 25

D. A. LITTLE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Rodney	July	23, 24
Fayette		30, 31
Sarepta	Aug.	6, 7
Meadville		13, 14
Hamburg		15, 16
Skipwith's		20, 21
Bovina		27, 28

The Vicksburg District Conference will meet at Fayette, at 9 A. M., July 28, 1887.

W. L. C. BENNICUTT, P. E.

SEASHORE DIST.—THIRD ROUND.

Seashore Camp Ground	July	13-21
Ocean Springs, at Handsboro		23, 24
Scranton, at Orange Grove		28, 29
Moss Point, at Moss Point		30, 31
Seashore, at Long Beach	Aug.	5
Pearlington, at Pearlington		6, 7
Covington		13, 14
Columbia, at Byrd's Chapel		20, 21
Bethel, at Oconla		27, 28
Mt. Carmel, at Williamsburg	Sept.	3, 4

T. S. WEST, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—THIRD ROUND.

Powellton, at Bluff Springs	July	23, 24
Brewton and Pollard, at Pollard		26
Sepulga, at Asbury Camp Ground		30, 31
Evergreen, at Fairfield	Aug.	6, 7
Stockton		13, 14
Bay Minette		16
Monroeville, at Perdue Hill		20, 21
Repton		22
Monterey, at Temply Gate		27, 28
Gravella		31
Douglassville, at Douglassville C. G'd	Sept.	10, 11

W. M. MOTLEY, P. E.

PRATTVILLE DIST.—THIRD ROUND.

Lowndesboro and Union, at L'Boro	July	23, 24
Autaugaville ct., at Mt. Zion	(Thurs.)	28
Randolph circuit, at Tabernacle		30, 31
Pine Apple ct., at McKinsey	(Thurs.) Aug.	4
Pleasant Hill ct., at Farmersville		6, 7
Bell's Landing ct., at Pineville		13, 14
Black's Bend ct., at Mt. Carmel		20, 21
Camden and Oak Lawn, at Camden		27, 28
Plantersville circuit	Sept.	3, 4
Prattville		10, 11

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity Street	July	31
Carondelet Street	Aug.	7
Craps Street		14
St. Charles Avenue		21
Soraparu St. and Reuoville, at R'ville		28
Grosse Tete and False R., at Cotton wood	Sept.	3, 4
Bryant's Street		11
St. Tammany German mis., at Talisheik		17, 18
Algiers and Gretna, at Algiers		25
Baton Rouge	Oct.	1, 2
Carrollton and Packer Ch., at Carroll'n		9
Morgan Street		16
Plaquemine and Donaldsonville, at P.		22, 23
Louisiana Avenue		30

JOHN T. SAWYER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Columbia, at Ebenezer	July	30, 31
Montgomery, at St. Maurice	Aug.	6, 7
Alexandria, at Leesmple		13, 14
District Conference		11-14
Evergreen, at Big Cane		20, 21
Melville, at Melville		27, 28
Centreville, at Jordan	Sept.	3, 4
Trinity		10, 11
Spring Creek, Rimestou C. M.		17, 18
Sugar Town, at Pine Grove		21, 25
Ada, at Hickory Grove	Oct.	1, 2
Spring Creek Camp Meeting		8, 9

H. P. ALEXANDER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Mansfield	July	23, 24
Grand Cane, at Grand Cane		27, —
Amaeeco and Bellwood, at Pine Island	Aug.	6, 7
Many and Sabine, at Bayou Scip		10, 11
Natchitoches, at Natchitoches		20, 21
Pleasant Hill, at Bethel		27, 28
Coushatta, at Davis' Springs	Sept.	3, 4
East Point, at East Point		9, —
Red River, at Campo Bella		10, 14
Caddo, at Keachi		17, 18
Mooringsport, at Hickory Grove		24, 25
North Bossier	Oct.	1, 2
South Bossier		8, 9
Shreveport		15, 16

The Shreveport District Conference will convene at Grand Cane, on Wednesday, July 27.

J. B. CASSITY, P. E.

DELHI DIST.—THIRD ROUND.

Harrisonburg and Sicily Isl'd—Har'g	July	23, 24
Winnsboro, at Oakley	Aug.	13, 14
Richland, at Little Creek		20, 21
Oak Ridge, at Prairie Mer Rouge		27, 28
Lake Providence, at Lake Providence	Sept.	3, 4
Waterproof, at Wesley Chapel		10, 11
Floyd, at Floyd		17, 18
Linn Grove, at New Hope		24, 25
Bastrop, at Island DeSeard	Oct.	1, 2

The District Conference will be held in Monroe, and will open on Wednesday, July 27, at ten A. M.

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Brushwood	July	23, 24
Homer, at Homer		26, 27
Ringgold	Aug.	6, 7
Indian Village		13, 14
Downsville		20, 21
Sparta and Saline		27, 28

The District Conference will convene at Homer July 27-31.

ROBERT HANDLE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Plaquemine Brulee	July	23, 24
Opelousas		30, 31
Lake Charles	Aug.	7
Sulphur Mine		11
German Mission		14, 15

S. S. KEENER, P. E.

The value of our paper as an advertising medium is well attested by the fact that the Staunton Male Academy and the Sherwood Female Seminary, of Staunton, Va., the foremost and best equipped schools of the South, whose advertisements appear in this issue, use it as a means of communication with the public.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Hennington (Crystal Springs)	July 28
Cypress	Aug. 10
Downsville	Aug. 19
Lake	Aug. 26
Sam Jones	Aug. 26
Topisaw	Aug. 26
Andrew Chapel	Sept. 2
China Grove	Sept. 2
Beech Spring	Sept. 9
Water Valley	Sept. 9
Hinson	Sept. 15

CAMP MEETINGS.

The annual camp meeting for the Downsville Camp Ground will commence on Friday night (19) before the third Sunday in August. We are arranging for and expecting unusual success. Let everybody come—come praying; come to do honest, earnest, Christian work. All ministers of the gospel are most cordially invited, and respectfully requested to come, and will be provided for. Come, brethren, in the spirit of the Master.

E. H. GALLOWAY, P. C.

The Cypress Camp Meeting, near Stonewall, DeSoto parish, La., will commence Wednesday, August 10, 1887. All ministers are invited. Daily conveyance, meeting all trains on the S. P. and S. H. railroads. Board at one dollar per day on the encampment.

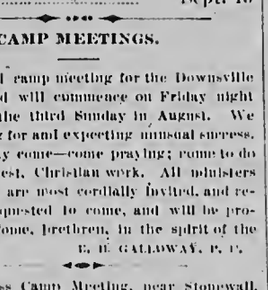
The Water Valley Camp Meeting will commence Friday, September 9, 1887. Brethren in the ministry cordially invited.

J. S. OAKLEY.

The Beech Spring Camp Meeting will begin on Friday before the second Sunday in September.

W. W. CAMMACK, P. C.

ROYAL



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1887-8.

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The faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Beddie, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and bring with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term will be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

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Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

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Christian Advocate.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

A FABLE.

BY M. E. A. STONE.

A low-grown vine had neared a friendly fence,
Hu), finding there her eager runners stayed,
Bewailed the fate that kept her bloom this side
The garden's pale, hid by the hindering shade.

Whereat, one struggling tranch, for all the rest
Took up the challenge, given free and fair—
For lo! its tendrils find the rude, rough edge,
And clasped thereon, it climbs to bloom and bear!

Make thou the hindrance in thy lot
Faith's ladder upward from the earth:
Ling not the ground—lay hold and rise,
Achieving so thy right of birth.

A Prohibition Tour.

BY HON. W. H. GOODALE.

MR. EDITOR: I have just returned from a nine days' trip along the Morgan railroad, which was to me such a "nine days' wonder" that I must write and tell your readers about it. Bro. H. O. White wanted to see me so bad—he is a man of excellent taste, you know—that he worked up a sort of "lecture tour" for me in the parishes of Iberia, Acadia and St. Landry, and, conspiring with a young man named Will. C. Chevis, of Rayne—make a note of that name, if you please, for, if I mistake not, we will hear from him before his work is done—he announced that I was to speak on prohibition at Rayne, Plaquemine Brulee, Opelousas, Washington and New Iberia—all of which I have done and still live.

We had live meetings at every point. The friends of prohibition had no conception of the strength of the movement until they stirred in the matter; but, as soon as it was announced that some one was to speak on the subject, they came up by scores and hundreds to declare their interest.

At Plaquemine Brulee I at first thought they were never going to let me begin, and then I thought they would never let me stop speaking. They at first put up three young men; the two Chevis' boys and Horace White, Esq., Bro. B. F. White's son, just graduated at the law school at Vanderbilt University, and they gave us short, but powerful addresses that made me "glad all over" at the thought of what they would do in the fight that is coming; and then Dr. M. Miller. Then came Dr. Lyons with a regular *oration* all written out, full of facts, fun and fancy, that kept the audience merry for an hour. I gathered up the fragments after that, and made the best talk I could, on what was left, for an hour or two more; and then came such a dinner as they always have when Bro. White is around. Oh, those picnic dinners! Well, after dinner, as we were sitting on Bro. White's gallery, resting and talking over old times, some one came and said that a lot of people had come from thirty miles away to hear me speak, and had lost their way and just got there, and that they wanted me to speak again. So, before I fairly realized what was going on, they had me up again with an audience nearly as large as before, and, as many of them were ladies, I spoke about "woman's work," and the strangest thing happened that you ever heard of. The ladies seemed very much interested in what I was saying, and I told them I would like to crystallize the interest by making them join something. One lady who was wearing a white ribbon said, "Organize a Woman's Christian Temperance Union." I caught at the idea at once, and asked for all that were willing to join to raise their hands. How many do you suppose I got? *Not one.* The humiliating fact must be recorded—*not a solitary one*. Well, this didn't look much like success, and success is what I am after in this prohibition work; so I began to cast about for new methods. I looked over appealingly at the lady with the white ribbon, and said to her, "Can't you talk to these people?" She replied, "I can't talk to them like you can." "No," said I, "but you can talk to them like *you* can, and that is what they seem to want just now." And I stepped down from the platform and held out my hand, and said, "Permit me." She permitted, and I led her up on to the platform and turned the audience over to her, and she organized a Union of thirty members on the spot. Oh, ye women, who can do such work as this, and won't do it, great is your responsibility! I am satisfied that my forte is to organize Unions *by proxy*.

If Bro. Levi Upton gets hold of this piece, he will say that there was an old colored woman at New Iberia who thought my talents called me in another direction, and so, just to keep him from telling the joke on me, I will tell it myself.

You see, Bro. Levi and I were trying to get down to the salt mine, and were asking at the depot when the train went, and how else we could go, and this senseless old woman, broad as she was long nearly, looked up, and said: "You can walk down the track (ten miles). I've walked furder den dat many time, an' toted a baby, too." I told her that as they didn't propose to give me the salt mine when I got there, I thought I wouldn't try it; and the irrepressible old creature said, "Dey might gib you a job, though, for all dat, who knows?"

You see, she took us for a couple of tramps. Levi says she wouldn't have thought he was a tramp if he hadn't been with me; but I don't think it was quite that bad.

Mr. Editor, why don't you get a bigger paper? I can't begin to tell you about this trip, the fine audiences composed of the "beauty and the chivalry" everywhere, the warm hearts and enthusiasm for a pure government, a higher standard of manliness, a clear brain, and an honest ballot, all along the line. On the surface of the eight acres over Avery's Salt Mine everything looks smooth and fair for an ordinary farm, but underneath it is all laid off into fairy apartments, with walls sparkling with gems, and arched ceilings that give back the light from the myriad torches of the workers, who are still mining and boring, blasting and shoveling, making new rooms and sinking their shafts deeper and farther with ever-increasing activity and success. So, on the surface of our public sentiment, everything seems only too fair for this nefarious traffic in woe and misery; but, sir, we are undermining it with an ever-growing public sentiment that will soon pull down even the very pillars that now support the tottering mass of ruin and corruption. May God speed the glorious day!

Prohibition.

THE TIDE IS RISING IN ST. LANDRY PARISH.

MR. EDITOR: Mr. Goodale, an able lawyer of Baton Rouge, who has nobly gone out on a tour pleading, before the people, the cause of women and children suffering from that greatest of all evils, intoxicating liquors, addressed a large and intelligent audience in Opelousas the other night. For about an hour and a half he passed rapidly in review many striking facts and figures gathered from history and statistics, during which time respectful silence prevailed, and good attention was given. In his peroration he become eloquent upon "the family-home" with telling effect, and anyone who listened to his strong argument in favor of prohibition, and still expects whisky to be tolerated much longer, must be about as bad off as Pat's turtle Mr. Goodale told of. Pat was ordered to kill a turtle to make soup for dinner. Some time afterwards the boss looked out and saw the turtle crawling about slowly in the yard, and said, "Pat, didn't I tell you to kill that turtle?" "And, faith, he is kilt; but the thing hasn't found it out yet." And so it is about prohibition. It is only a question of time. The thing's head is about cut off, and it can't live much longer. Magnificent saloons had been erected all over the land, and attractingly arrayed with bright lights, mosaic floors, marble counters, flashing glasses, sparkling fountains, and enticing poisons, and millions were being charmed by the glittering enchantments and ruined by the fatal poisons; but the devil overloaded his gun that time. While so much death and destruction has been dealt out at the muzzle, the dealer is now down and stunned at the breech, and must surrender the gun entirely, sooner or later. The "liquor traffic" is being stripped of all its glamour, and its hideous enormity is being exposed to the view of everybody, and the aroused public is now being shocked and disgusted, and fast becoming unanimously intolerant of this child of hell—and the worst one at that, the bitterest enemy of heaven, and the fellest destroyer of mankind. Public sentiment is fast coming to flood-tide in favor of prohibition about here, and I hope will soon sweep over the whole world, and drown whisky forever. Even those who are selling whisky are in favor of prohibiting the further sale of it. They see plainly that it is demoralizing the people, paralyzing business, and ruining society. It interferes with labor, and thus shortens crops, and consequently the times become hard, and business of every kind is dull, dragging, failing; and everybody is cramped and embarrassed, and many suffering. Morals are being corrupted, vice is increasing, crime is rampant, and anarchy threatens to engulf everything in ruin. Those who drink, even the hardest drinkers, are begging to have these unnecessary, wasteful and ruinous poisons put out of their reach. They say (and it is but too sadly true) they have indulged in them until their self-control and will-power have been so entirely destroyed by them that now they can not resist the temptation to drink them, as long as they are set out before them on every side and at every turn in their road. While they see plainly and feel sensibly that they are being ruined in every way by this worst of all evils (because it is the origin and source of nearly every evil), they have waded in beyond their depth, and must inevitably drown without help. And from the indications, the best people, and a majority of the whole, will rally to the rescue of these unfortunate men, with their imploring wives, and, at the same time, save the youth, the future hope of the country, from demoralization, and society at large from anarchy and utter ruin, by prohibiting the sale of these insidious and destructive poisons. If there be any whose gnawing greed of gain would tempt them to still sell these poisons; if every nickel that drops into their tills be gored all over with the blood of their murdered victims, and dripping wet with the tears of abused wives and hungry children, let us do them the favor to shut them up until they can take a second sober thought, and come to a better conclusion, and be better and happier men, and save their wives and children also. It is not that all those engaged in the "liquor traffic" are such bad men, as their bad business would indicate. I know some of them to be kind-hearted and well-meaning men. The influence of example is wonderful. Most of people are apt to conclude that what the multitude does can't be much wrong—at least, not so much so that they may not do likewise; whereas, it is the multitude that does wrong, and only a few that don't. Christ, when on earth, said: "Broad is the way, and wide is the gate, that leadeth to destruction, and many there be that go in thereat; but narrow is the way, and strait is the gate, that leadeth unto life, and few there be that find it." The whisky seller has reasoned himself into it about thus: "As long as it be licensed at all, somebody will sell it, and the people will drink it; and I had as well make money out of it as anybody else." And so he had. One man has just as much right to poison his neighbors with whisky as another. But, of course, no one has the moral right to do. Legal license can never convert a moral wrong into a moral right. Some heathen tribes tolerate the killing of deformed infants or sickly children, and aged and infirm parents. All civilized people condemn that practice as horribly wrong, and unite in saying that it ought not to be tolerated. Have we not gone back a step further, and licensed the wholesale poisoning and destruction of all ages and conditions? For all intoxicating liquors are poisonous, and deadly ones at that. How many of every man's own acquaintances even has he known, beyond doubt, to have become unsound, diseased, and died outright from drinking intoxicating liquors? How many have lost their minds, become imbecile, driveling imbriates? Nobody can deny that the very atmosphere of drinking-saloons, loaded thick with the corrupting influences of evil pastimes and bad examples, taints and destroys moral purity of principle and health of character. Why don't ladies visit drinking-saloons as they do other bazars? And what would be thought of one that did? What man is there that don't dread for his own son to visit such corrupting haunts of demoralization and ruin? Who don't know that their baneful influences have sullied the lovely purity, debauched the noble character, and blasted the fair prospects of millions of promising youths? On December 27, next, we hope that St. Landry parish will close up and obliterate all those dangerous pitfalls into which so many are falling and being utterly and eternally ruined.

D. W. FOSTER.

PLAISANCE, LA., July 15, 1887.

The Bible as a College Text-Book.

BY REV. J. M. BROWN.

MR. EDITOR: Your recent editorial on "Church Schools and the Bible" ought to provoke thought.

You very properly emphasize the study of the Bible as calculated to develop the highest type of manhood; and the course of study pursued in Olivet College is well suited to the purpose. But let us come down to a lower plane and ask if the Bible ought not to occupy a place of greater prominence simply for its educational value.

Many eminent jurists have studied the "book of books" to obtain a more comprehensive knowledge of the great principles of jurisprudence which underlie their profession. Statesmen, drinking from the fountain of its inspiration, have conceived thoughts which have crystallized in the life and polity of nations. Poets and philosophers have recognized its potency as a means of mental culture; and it does seem that in the face of facts we ought no longer to ignore it as a text-book.

The Bible is superior to all other productions in several departments of study. As a text-book in the study of the English language, it stands without a rival.

Language is a thing of growth—it lives because it grows; and when it ceases to grow, it ceases to live. Philology, therefore, to be studied thoroughly must be studied historically. It is not enough that we look into a dictionary and see what a word means *now*, or that we understand its derivation from some other language. Most of our words are not "newly coined," but they have a history which reaches back to earlier periods in the life of the language—some of them appearing as far back as Chaucer, and the still more remote era of Anglo-Saxon literature. To learn the genesis of words, to know not only their derivatives, but the circumstances which called them forth, is to the linguist an interesting field of study. It is impossible to acquire a critical knowledge of our "native tongue," and to appreciate its wonderful flexibility, as exhibited in its inexhaustible store of synonyms, without tracing its development through the centuries. A man to be an English scholar must know not only the modification in the syntactical structure of our speech, but the origin and growth of the words which compose it.

For study of this kind, Shakspeare, Spencer and other early English writers are valuable; but if the teacher will take the Authorized Version and the translations of earlier date, he will be well equipped for the work of illustrating the transmutation through which words pass in the changes of the language. The student will then have a knowledge of "old English." He can easily reach a little further back and take in the Anglo-Saxon, and then on forward into "modern English" with greater relish and a "more perfect understanding." The rhetorician finds the Bible a fruitful source of illustration in his treatment of "figures" and "style." The logician might find it helpful to study the convincing arguments of Paul; while the teacher of mental science can find his subject illustrated in all its phases.

Some years ago Dr. Lipscomb gave us a valuable article, in the Southern Methodist Review, on "Hamlet—A Study in Intellectual Philosophy." Might not many Bible characters illustrate along this line as well as Shakspeare's imaginary man? In the field of ethics nothing is sound except that which is based upon, "Thus saith the Lord."

The young collegian comes home "flushed with college honors," but he is supposed to know little of human nature as it is revealed in actual life. To obtain the desired knowledge, some advise him to read Shakspeare; others, to read novels. But he would acquire a much more profound insight into that great volume if he would studiously read the Bible.

BROADNAX, LA., July 13, 1887.

In Memoriam.

On Saturday evening, July 9, at 9 o'clock, at our home, the pure, sweet spirit of a gentle sufferer was released from its prison-house of pain and weariness

"To rest in light and sunshine,
In the presence of the King."

This was the tenderly loved, tenderly watched wife of Rev. James A. Bowen, of the North Mississippi Conference. For nine long months she had been a helpless invalid, and, in the hope of restoring her failing health, she was brought to this delightful coast climate in January last, stopping at Bay St. Louis four months, where she rallied to some extent, attended by a skillful physician and valued friend, Dr. Turner.

Returning to Holly Springs, in May, her symptoms grew discouraging again, and, at her special request, her faithful, devoted husband retraced his steps, and undertook the last earthly pilgrimage they were to make together, arriving at our house June 9. Their brief stay of one month, with us was a benediction, and the quiet office in the yard, where she experienced "that sudden, strange transition," seems holy ground. Twice before, in the history of our residence here, have those pearly gates swung open to admit a "ransomed stranger." The first call, February 19, 1876, swift and sudden, like a thunderbolt from a cloudless sky, was for an only sister, pure and noble in her life and its aims, fit for the companionship of angels. The second, of more recent date, February 16, 1887, was for my beloved, my precious, suffering mother, who went up through great tribulations, and now stands with that blood-washed throng, saying, with her latest conscious breath, "Christ has been my refuge and trust for years."

Though an almost hopeless sufferer, the end came unexpectedly to Mrs. Bowen's friends, but not to herself, for she had longed for her heavenly rest, saying: "Let me go. I shall be as a bird set free." When physician, father and friends were in despair of her recovery, her husband's faith seemed to surmount all discouragement, and he hoped on. Do we not know how deep and precious are those ties with the very heart-strings twined, and how bitter the parting? A few days before her departure, Mr. Bowen realized that the conditions of the promise upon which they had stood were giving away. "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them, of my Father which is in heaven." "We were no longer agreed," said he; "she desired to be released." And thus the husband is left in his sorrow with their gentle, blue-eyed babe in his arms. God will care for them. Patient, firm, wise and consecrated, Mrs. Bowen was, indeed, her husband's helpmeet, and his heart could safely trust in her.

On Sunday evening, at 5:30 o'clock, our beloved Bishop Keener held an impressive service over her remains. It is seldom one hears the subject of death treated with such power and inspiration. He made it appear an easy, a glorious, a victorious birth. His tribute to the influence of consecrated Christian womanhood, as daughter, sister, wife and mother, was full, tender and precious in its unction and eloquence. Her remains were conveyed to Holly Springs, Miss., for interment, on Monday, July 11, to rest beside her mother, who died in October last.

"Welcomed at the pearly portal,
Evermore a welcome guest;
Welcomed to the life immortal,
In the mansions of the blest.
Home, sweet home, our home forever;
All the pilgrim's journey past;
Welcomed home to wander never,
Saved thro' Jesus—home at last."

MRS. W. R. STUART.

OCEAN SPRINGS, MISS., July 16, 1887.

West Point, Miss.

MR. EDITOR: We are in the midst of one of the most glorious revivals I have ever seen. The whole town is stirred. The meeting is the all-absorbing topic of conversation on the streets. The hardest cases in town are being converted. Christians of different denominations are answering the Savior's prayer—"May they be one." Bros. Inge and Beville are with us.

Yours, etc.,

J. D. CAMERON.

JULY 25, 1887.

Christian Advocate.

THURSDAY, JULY 28, 1887.

CHANGED HYMN

"Jesus, lover of my soul,"
Bids me in his bosom stay,
And though billows round me roll,
I am safely hid away;
For he holds me in his arms,
Quite beyond the tempest's reach,
And he whispers to my heart,
Words unknown to human speech.

"Other refuge have I none
He my habitation is;
Here no evil can be all,
I am kept in perfect peace,
I am covered all day long,
With the shadow of his wing;
Dwell in safety through the night,
Waking, there is what I sing:

"Thou, O Christ, art all I want,"
Rests my helpless soul on thee;
Thou wilt never leave alone,
Nor forget to shield me.
Thou hast saved my soul from death,
Thou hast scattered doubts and fears,
And the sunshine of thy face
Sweetly stileth all my tears.

"Thou O Life the fountain art,"
Thou dost wash me white as snow;
I'm content to dwell apart
From all else thy love to know,
Blessed Sun of Righteousness,
I so love to look on thee,
Until my eyes are growing blind
To the things around me.

—Indianapolis Catholic Magazine.

The Sunday-School Lesson for August 7, 1887.

BY C. G. ANDREWS, D. D.

JESUS IN GALILEE.

Matthew iv, 17-25.

GOLDEN TEXT: "*The people which sat in darkness saw great light.*"—Matthew iv, 16.

CONNECTIVE AND EXPLANATORY.

While Jesus was struggling with the tempter in the wilderness, John the Baptist, leaving the wilderness, had continued his faithful ministry in the city. "Herod, the tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison." Andrew, Peter, John, Philip and Nathanael had publicly acknowledged Jesus: the latter having been called by the Savior an Israelite, in whom there is no guile, and having made that hearty confession of faith: "Rabbi, thou art the Son of God, thou art the King of Israel," because Jesus had said, "Before that Philip called thee, when thou wast under the fig tree I saw thee." The wedding of Cana of Galilee had taken place, where the first miracle had been performed, Jesus thus sanctifying social life and gracing innocent festivity by his presence and blessing. The wedding guest went immediately down to Capernaum with his mother, his brethren and disciples. Continuing there not many days, he went up to Jerusalem and appeared there in quite a different *role*—that of severe authority and heroism, as, with a scourge of small cords, he routed the profaners of the temple. Nicodemus had gone up by night and learned that marvelous story of the new birth which, sounding down the centuries, continues to this day the touchstone of Christian character. The woman at the Samarian well had been brought out of her narrow view of worship and been made to believe that a Monut Gerizim could be located anywhere the pious soul might desire. "God is a Spirit, and they that worship him must worship him in spirit and in truth." The first year of Christ's ministry was ended, and he was now preaching in Galilee, nothing as yet having happened to suggest the fulfillment of that tragic prophecy spoken to his mother, which in time was so truly and dreadfully verified.

SIMON PETER AND ANDREW CALLED.

Verse 17. "From that time." Christ had taught privately in every place since his baptism. His first public ministry was to his own people at Nazareth, and when they thrust him out of the city, and sought to cast him down from the brow of the hill, he left them and came to Capernaum in Galilee. "Repent." The same gospel which John preached. The word means, change your mind: no longer regard me as your enemy; be reconciled to me. Change of mind will necessarily be followed by a change of life. "The kingdom of Heaven is at hand." True religion is now offered to you. The reign of righteousness has begun: whosoever will may be benefited by its peaceful sway.

18. "Jesus walking by the sea of Galilee." This sheet of water is called by various names in the Scriptures—Chinnereth, Chinneroth, Cinneroth, Lake of Gennesaret, and Sea of Tiberias. It was a favorite resort of Jesus. It was on its bosom he was asleep on a pillow in the hinder part of the ship, and, being awakened, he rebuked the storm, and there was a calm. The swine into which the legion entered ran down into the Lake of Tiberias; on its waters the Savior came walking, and Peter, meeting him, began to sink; out of it the fish was caught, in whose mouth was the coin to pay the tribute money; and it was by this sea that the memorable sermon of the Savior was delivered. "Saw Simon Peter and Andrew; * * * they were fishers." Christ called his apostles from among the common people. He had always the greatest regard for the poor, and the poor seemed better prepared to appreciate his ministry. The lake abounded in fish and furnished no inconsiderable part of the living of the people. Hence the occupation of "fisher" was at once necessary and lucrative.

19. "Follow me." Embrace my doctrine and accompany me as my disciples. "I will make you fishers of men." I will ordain you as ministers of the gospel. The gospel ministry is frequently compared to fishing, to a net, etc. Paul's phrase, "caught you with guile," seems to be on the same line.

20. "Straightway left their nets, and followed him." As soon as their limited affairs could be adjusted. They were literally forsaking all, because fishing was their occupation, and their nets was their stock in trade.

THE SONS OF ZEBEDEE CALLED.

Verse 21. "Going on from thence" means, probably, only to another part of the lake. The call of James and John differs but little from that of Andrew and Peter. A ship is mentioned, a fishing boat or smack. It may be that this father and two sons owned an outfit among them.

22. "They left their father." The call of the Master is paramount to all. "Whosoever loveth father or mother more than me is not worthy of me." Some parents consider a call to the ministry a barrier to success in a worldly point of view. What short-sightedness to keep back a son from becoming a co-worker with Christ in preparing the world for his second coming!

THE MINISTRY OF JESUS AND ITS RESULTS.

Verse 23. "Jesus went about all Galilee." Wherever men were found there was the location of Jesus' ministry. "Seeing the multitudes" always called forth his mightiest works and most gracious words. In this respect, as well as in all others, he exhorts his disciples to "follow me." His ministry consisted of "teaching," "preaching," and "healing all manner of disease." Preaching comprehended teaching, but not necessarily did teaching embrace preaching. Teaching had reference to instruction in all questions and customs pertaining to the ritual of the Jews and to the law, while preaching more directly meant the proclamation of the gospel of the kingdom and the exhortation to men to embrace it.

24. "His fame." The stir created by his miracles, and his speaking as never man spake, spread throughout the whole land. There is no subject so interesting to men as the gospel. Any minister who follows Christ and acquires the great grace to preach the gospel in its simplicity, in its faithfulness and in its power, will stir the land. It should excite no wonder that now and then a Luther, a Wesley, and even an occasional modern evangelist, should arise to electrify the people and to shake the nations. The wonder should rather be that every man truly called of God, and accompanied by the Holy Ghost and by power, does not become a Boanerges. "Divers diseases and torments," "possessed with devils," "lunatic," "those that had the palsy:" "he healed them all." How literally did all this fulfill the prophecy made in Isaiah, in regard to the works of the coming Savior! "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

25. "There followed him great multitudes of people." A very strong expression. Multitude means a large crowd. To pluralize the word increases its meaning manifold. Then, to expand the idea still more by the prefix, "great," brings to the mind conceptions beyond which its capacity can not well go. Why is not the preaching of the gospel so attractive to men nowadays? Because it has become more familiar? This may answer in part, but not wholly, by any means. Neither is it because men have grown more wicked, nor because the relief it brings and the reward it offers are less appreciated. May it not be because the successors of the Great Preacher are wanting in the authority, the unction and the power with which it ought to be proclaimed?

"And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy Word, by stretching forth thy hands to heal; and that signs and wonders may be done by the name of thy holy child, Jesus."

Our Association.

ITS EXHIBIT—ITS NEED.

Since the Ministerial Educational Association of the Mississippi Conference began its work in 1872, it has collected and expended in educating young men for the ministry $2,461 04. Up to date eighteen have been aided by it. Of this number, only two have proved themselves unworthy of the benefit extended them; whilst, on the other hand, a number of the association's beneficiaries, in the Pacific, Texas and Mississippi Conferences, are filling important charges in their respective Conferences, and are doing most excellent work for the Master's cause. The association has at present under its care four young men of excellent character and fine promise, who are pursuing their studies at Centenary College.

I present these facts to the readers of the ADVOCATE to correct any false impressions of the work done by the association. Many think that most of the young men aided by us have failed to make efficient preachers of the gospel. From the facts given above it will be seen that the association has made but two failures with its beneficiaries, to offset which it points with gratification to the noble band of workers already favorably known to our Conferences and Methodists generally, and whose achievements in the past few years index careers of glorious usefulness to the church of their choice.

While the exhibit of work done is not all that could be desired, still the results, as a whole, are exceedingly gratifying, and encourage us to press our claims upon the Methodists of our Conference. The present Board of Managers propose to adhere rigidly to constitutional requirements, and guard themselves and their supporters from injudicious expenditures.

We have but a few dollars now in the treasury, and we urge the brethren and friends of education throughout the bounds to help us at once. Centenary College will open in a few weeks, and we will need nearly four hundred dollars to meet the demands upon us during the next session.

Let it be remembered that these funds are used to pay *only the board and washing* of beneficiaries, and, *also*, that we require them to give promissory notes for every one hundred dollars advanced them, which notes are to be canceled by continuing in the itinerancy one year for every one hundred dollars advanced them. If they should fail to enter the traveling connection or continue therein long enough to cancel said notes, they are wholly, or partially, in full force against them, and collectable.

Blank notes, and any further information, cheerfully furnished upon application to J. V. Penn, secretary of the Ministerial Educational Association of the Mississippi Conference, Jackson, La. J. V. PENN.

JULY 16, 1887.

Something Definite.

MR. EDITOR: Of what can we deny ourselves during the week of prayer and self-denial? Not of tobacco; we do not use it. Not of a beefsteak: that would be nothing uncommon. Not of coffee; we use but little of that. Not of any table luxury; ordinarily we have none. Not of anything in the way of dress; our dress is plain. Not of a summer resort; we have none in contemplation. What then?

Wife and I will put ten cents each into a mite box every morning, and our children will put in five cents each. As we have but little money, this will be self-denial, and it will be something definite. Such contributions from each of our members would liquidate the missionary debt seven times over. May God move others to do likewise, and when *moved, may they do.*

B. S. HAYNER.

ENTERPRISE, MISS., July 12, 1887.

Dr. Lambuth's Call.

(This is a sample of the letters we are receiving on this subject. —ED.)

MR. EDITOR: The soul-stirring letters of our missionaries in Japan, and the no less soul-stirring editorials on the same subject, published in the last issue of the ADVOCATE, were read this morning at our breakfast table. Our five boys, with eager faces, listened to the appeal which comes so thrillingly from over the seas. May some of them yet be God's messengers to Japan! After the reading, we took up a collection on the spot. Much of it was very precious savings, some little hoards "to buy a pig," and other anticipated speculations; but when the saucer was passed around it would not hold the offerings, and we needed a larger dish. We wish it were more, but please let the fifteen dollars go to the support of Dr. Lambuth's missionary. A SUBSCRIBER.

From the Work.

EAST BATON ROUGE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I am truly thankful to say that we are moving up on all the lines of church work. We have four Sunday-schools that are truly encouraging. We have collected twenty-five dollars for Sunday-school literature. Have prayer and class meeting. Quite a number of family altars erected this year. We have just closed our first protracted meeting, which resulted in thirty accessions, and fifty claimed conversion. In answer to your notice in the ADVOCATE, I will report fifty conversions and forty-five accessions.

We will soon have a new church at one of the appointments (namely, Dewford) that will cost about six hundred dollars.

Davis Chapel members have bought a new organ, besides considerable repairs on the church. I see nothing to keep this work from being one of the leading works in the Woodville district.

I have made something over two hundred visits this year; and I think that I am prepared to say that there is not a kinder and more appreciative people under the sun.

The brethren and friends of Davis Chapel gave the preacher and family a forty-dollar "pounding," for which may the good Lord abundantly bless them!

Finances well up considering the crop last year. I am having no trouble with the Conference collections. Have added twenty new subscribers to the ADVOCATE, and hope that I will be able to add many more.

Our second quarterly meeting embraced the fourth Sunday in May; and it was truly a blessing to the work. The brethren say that "Bro. Jones is growing in grace."

I will close by saying that I am truly thankful to God for his help, and pray that every blessing bestowed upon myself and the good people of this circuit may only tend to humble me in his sight! GEO. D. ANDERS.

AMITE CITY, LA.

MR. EDITOR: I have just closed a meeting of twelve days at Amite City, La. After nearly four years of labor and prayer, I have been made glad by having a gracious revival of religion, with the result of twenty-two or more conversions and nineteen accessions to the church. It was a glorious season of "refreshing from the presence of the Lord." The congregations were unusually large, and such a work of grace has not been experienced for many years, if ever, at this place. Rejoice with us, and give praise to God for such a wonderful manifestation of his grace.

We are indebted to Rev. N. B. Young, Rev. J. G. Sibley, and Rev. W. Elwang, of the Presbyterian Church, for efficient labors.

I leave to-day for the Seashore Camp Meeting.

Fraternally,

J. M. LYCH.

SALTILLO, MISS.

MR. EDITOR: My revival season has just commenced, which will last for about ten weeks. I have only held one protracted meeting, which has just closed. It resulted in nine conversions and four accessions to the church, with more to follow. Start this evening to begin my second meeting. My circuit has nine regular appointments. Revival spirit all over my work. Pray for us. Fraternally,

W. T. SHELL.

JULY 16, 1887.

BEAUREGARD, MISS.

MR. EDITOR: God has visited Beauregard with a mighty blessing, and his hand is not yet stayed. Blessed be his holy name! The meeting began June 23, and closed July 17. From the first service we knew that God was with us. "All the people had a mind to work." Bro. Weems, our consecrated presiding elder, who walks close with God, was with us at different times, and rendered very great assistance. Young voices consecrated to God led the singing with untiring zeal and marvelous effect. Results:

1. Conversions, fifty-six; applications for membership, twenty-three; receptions, eight; baptisms—adults, seven; infants, nine.

2. Called to preach, four; ready to go, two; and of these, two are called to the foreign work.

3. Called to the foreign work, three young women, of whom two gladly obey, are ready to begin the necessary preparations.

4. More praying men and praying women, and more family altars in proportion to numbers than in any other church in my knowledge.

5. All dues paid in full to date.

6. A list of subscribers for Missionary Advocate, and the list for CHRISTIAN ADVOCATE prospectively increased.

7. Increased interest in missionary work.

8. Every member who attended the services revived, and a number led to a full consecration to God. We sat together in heavenly places in Christ Jesus, and took part, while yet on earth, in that "sanctified uproar," which Valentine Cook says John saw while in the spirit on the Isle of Patmos. On one occasion every soul in the congregation, except one, was praising God. T. L. MELLEN.

JULY 18, 1887.

ADAMS CIRCUIT.

MR. EDITOR: This has been a year of much blessing to the farmers. The oat crop seemed for a time to be a failure, but I can not say that it was altogether so, for there was a very good yield after all the unfavorable weather. Corn and cotton look well, and the grass, too, in some places. And I think if Providence continues to smile on us, we will be blessed with an abundant harvest.

We have on this circuit three organized societies, consisting of about four hundred members.

I believe that there are as many truly consecrated men and women on this work as I ever saw on any with which I have had any acquaintance. The members work. I can not tell you how many prayer and class meetings we have on this work, but somewhere up in the "teens." I have had reported to me during the year eight persons who have taken up their cross of praying in public. Six family altars, and several conversions. We have received, by letter and profession, twenty-five into the church during the year.

Our foreign missionary money is paid up in full, and other collections to the amount of over half our assessments, and the remainder in subscription. Five Sunday-schools all doing well. One Woman's Missionary Society in good working order.

We are expecting a gracious revival of religion on this work. We are now having a thorough manifestation of the power of godliness all over the work.

I have sent during the year twenty-three new subscribers to the ADVOCATE; and it is recognized as a Christian messenger in all the homes which have opened their doors to it.

Pray for us that we may be shown our duty and have grace to perform it.

M. L. BURTON.

AMITE CIRCUIT.

MR. EDITOR: At your request, I will state that the number of accessions to the church on Amite circuit, Woodville district, Mississippi Conference, for this year, to date, is twenty-four. They are due largely to meetings conducted by the late Dr. Hoyte, of the Presbyterian Church.

Collection for Bishops and for missions all forwarded. Gloster and Woodland Churches have resolved to observe the "week of prayer and self-denial" for missions.

We anticipate a grand time August 26, and thereafter, at Sam Jones Camp Ground.

Election on prohibition to be held August 13, 1887.

Yours,

J. WILSON BROWN.

ARCADIA CIRCUIT, LA.

MR. EDITOR: I have just closed a very interesting meeting of three days' continuance at Paine's Chapel, Arcadia circuit, Louisiana Conference. It had been appointed for our regular protracted service at that place, but, owing to the excessive rains for two weeks previous, the community had not been able to do any work on their farms, and the brethren decided that they could not leave their crops in the grass for the protracted meeting; so it was determined on Saturday night that the meeting should close Sunday night. But the Holy Ghost came upon the people with such power, and sinners were convicted and mourners converted, it was decided to continue the meeting Monday. Result: ten conversions, and four accessions to the church. Bro. G. A. Mandeville did us valuable service. Let God be praised!

JNO. A. MILLER.

ROWERTON, MISS.

MR. EDITOR: This work is in a good condition. My predecessors did good work, and I am reaping the fruits of the same.

This people seem to remember that they have promised to support the institutions of the church; and they respond more readily than any people to whom I have presented the claims of the church.

I have paid the Bishops' fund, and eighty dollars of the foreign mission fund, and all the rest in good subscription.

My congregations are large and attentive. I had seven accessions, and the outlook for a revival, I think, is good. Pray for us. D. F. GLICE.

EVERGREEN AND BIG CANE, LA.

MR. EDITOR: The good Lord is still blessing us on the Evergreen and Big Cane circuit since Bro. White's note to you.

We have had a glorious refreshing from the Lord on Bayou Jack—thirty conversions, and twenty-six added to the church. We have received to date this year 175.

We hope to roll up the subscription list to the ADVOCATE to 100 this year. We will respond to Dr. Lambuth, and hope to do so in full to all the Conference collections. Pray for us. Yours in Christ,

S. H. WHATLEY.

CATO, MISS.

MR. EDITOR: We have just closed our first protracted meeting on the Shiloh circuit, Brandon district, Mississippi Conference. It was held at Bethany Church. I was efficiently helped by Revs. L. Kendall and T. C. Clark.

We had a good meeting, large congregations, good order, good attention, good preaching, and good effect. Nine accessions to the church—all promising young people. The church resolved to build a new house at once. May the Lord bless them!

We have good crop prospects.

A. D. MILLER.

JULY 15, 1887.

HAYNESVILLE, LA.

MR. EDITOR: Corn crop very fine. Cotton very promising. Rain very plentiful. Religion, so-so. Health tolerably good. School exhibitions—never heard the like. Yours truly,

C. R. GODFREY.

JULY 12, 1887.

"EDUCATING UP."—Dr. Andrew Wilson suggests that we might with advantage dismiss some of the less useful topics from the curriculum of the common schools, and supplant them by other topics of vital interest to every class of the community. Boys and girls, for instance, are frequently kept working at modern languages, drawing, classics, and other branches, when the teaching of physiology, health, and domestic economy would be of infinitely greater advantage to them in after-life. Some people would think this to be educating down, but Dr. Wilson asks: "Is it certain that by limiting the 'extras'—or what are undoubtedly often useless topics in education in so far as the social life of many of the pupils is concerned—we should be educating down at all? In all likelihood we should rather be practicing the reverse procedure. By imparting a knowledge of the laws of health and economy, we should be enabling the teacher to discharge his duties in a fuller and truer sense than before. * * * Individual culture of such subjects lies at the root of all national advance in health and prosperity. As several writers have shown, the remedy for much of the misery and poverty now extant lies in the better use of the hours spent at school."—Popular Science.

Our Contributors.

Woman's Work.

WOMAN'S FOREIGN MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

The Woman's Foreign Missionary Society, of the Louisiana Conference, held its fourth Annual Convention, July 1–4, in Ruston, La., with Mrs. E. J. Fullilove in the chair, aided by Mrs. C. J. Foster, corresponding secretary; Miss Lizzie Paxson, recording secretary. Only one district secretary—Miss Eliza Logan—present. There was a larger delegation present than ever before, and the reports were creditable and encouraging. Much interest was manifested, and the session was a season of great pleasure and profit to delegates, visitors and residents. The pastor, Rev. J. A. Parker, rendered efficient aid, as did Rev. Christian Keener. Dr. Watts, vice-president of Mansfield College, preached a soul-inspiring missionary sermon, on Sunday, at eleven A. M., and was ever ready throughout the entire session with kind words of help and encouragement. Bro. Keener preached an excellent sermon at eight P. M.

The kindness and hospitality of the good people of Ruston knew no bounds. Surely their gracious liberality will redound to their overflowing, temporally and spiritually. Our hearts will ever echo a fervent "God bless them."

This interesting convention awakened the zeal of the workers. Good seed fell in fallow ground, which gives promise of a rich yield after the seasons of a twelve-month have watered and ripened the harvest.

Receipts for the fiscal year from the treasurer's report, $767 35.

The reports of committees are as follows:

PUBLICATION.

Resolved, That we do most earnestly advise every member of the various auxiliaries to urge the claims of the Woman's Missionary Advocate, and in every way possible to bring it before the people, knowing no work is pleasant or profitable without a full understanding of the same.

Resolved, That we fully endorse the leaflet system as a means of untold good.

Resolved, That we advance the claims of our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE.

Resolved, That we, as a body of Christian workers, encourage the circulation of pure, wholesome, elevating literature, and regard it a holy obligation to place the best books before our young, suitable to their age, sex and mental ability.

MRS. R. J. HARP, Chair'n.

FINANCE.

Whereas, We find it necessary to provide funds for carrying on the work of the district secretaries, and other officers of the Board, in some way other than by drawing upon the revenue of the society derived through monthly dues; therefore, be it

Resolved, That each auxiliary create a "contingent fund" by laying a small tribute on each member, or by public entertainments, which will serve the double purpose of stimulating interest in the cause of missions and also increasing the general fund.

Resolved, That the officers shall keep a strict account of the expenses necessary to the success of their respective duties, and have the privilege of calling on the treasurer for the amount not supplied by the contingent fund.

MRS. T. B. WHITE, Chair'n.

WAYS AND MEANS.

We recognize the necessity for a more thorough and efficient system to secure the means to carry out our undertakings. The usual fees of ten cents per month, or $1 per year, has been proven to be insufficient to extend our work and barely enables us to maintain our position. Pity for the perishing millions of the earth, respect for our benighted sisters and devotion to our holy religion demand a better system, a more liberal method.

Some months ago the Ruston Auxiliary requested one of its members to write an essay, which embodied the principle drawn from the conduct of the Salvation Army, and afterwards adopted by the Board of Missions on the recommendation of Bishop Galloway, viz: the principle of self-denial—self-sacrifice—carried into the kitchen, the parlor, the bed-room, the flower garden. A little sacrifice along these lines would bring a generous yield to our treasury. In order to accomplish this end and increase the usefulness of the Woman's Board it is

Resolved, That the treasurers of the auxiliary societies be requested to make monthly collections either in person or by proxy.

Resolved, That, as workers for missions, we will in some way lessen our expenses, and from our savings contribute annually more than our monthly dues.

Resolved, That we urge the adoption of the mite-box system.

MRS. J. A. PARKER, Chair'n.

ELECTION OF OFFICERS.

We beg leave to report the following nominations: President, Mrs. E. J. Fullilove, Keachie, La.; corresponding secretary, Mrs. C. J. Foster, Shreveport, La.; recording secretary, Miss Lizzie Paxson, Keachie, La.; treasurer, Mrs. S. B. McCutchen, Shreveport, La.; auditress, Mrs. W. H. Wise, Shreveport, La. District secretaries—New Orleans district, Mrs. M. J. Hatch, Baton Rouge; Shreveport district, Miss Eliza Logan, Mansfield; Alexandria district, Mrs. E. C. Tait, Alexandria; Delhi district, Mrs. J. D. Harper, Delhi; Homer district, Miss Jennie Lane, Vernon, La.; Opelousas district, Mrs. J. N. Pharr, Morgan City.

Respectfully submitted.

MRS. E. K. KEENER, Chair'n.

Several invitations were extended the convention for its next annual meeting, which elicited much discussion and was finally referred to the Executive Board for decision, which decision will be announced in due time.

Resolutions were offered, extending heartfelt thanks to the citizens of Ruston, the pastor, the choir, the ministers present, and to railroad officials for reduced rates and other courtesies.

A committee of the whole adopted the following:

Resolved, That, as a body of Christian workers, we return thanks to Almighty God that he has graciously inclined the hearts of those in high places in heathen lands toward our missionaries.

Resolved, That our Conference Woman's Foreign Missionary Society endorses the movement of our sister society of Atlanta, Ga., to join in a general tender of thanks to the Emperor of China for his recent proclamation enjoining protection throughout his domains of "life and property" to our foreign missionaries.

After devout prayer and thanks to God for his grace and blessings, the whole assembly sang with great feeling the Doxology, and adjourned *sine die*.

MRS. E. J. FULLILOVE, President.

MISS LIZZIE PAXSON, Rec. Sec.

WOMAN'S MISSIONARY SOCIETY, MISSISSIPPI CONFERENCE.

The eighth annual session of the Woman's Missionary Society convened at Enterprise, June 29, 1887, at ten A. M. Devotional exercises were followed by an address of welcome from Mrs. McGee, of Enterprise, which was happy in its conception and graceful in its delivery. Miss Willie Galloway, of Brookhaven, responded in behalf of the society. Mrs. Hayes, our beloved leader, then made an address, in which she spoke gratifyingly of the growth of the society, justly attributing much of its success to the untiring efforts of Mrs. S. G. Weems and Miss A. E. Linfield.

The following officers were present: Mrs. J. D. Chatfield, president; Mrs. Jayne, vice-president; Miss Linfield, corresponding secretary; Miss Fearn, recording secretary. Delegates—Mrs. S. G. Weems, district secretary of Brookhaven; Miss Andrews, Jackson; Mrs. Norsworthy, Meridian; Mrs. Steele, Crystal Springs; Mrs. Jones, Carlisle; Miss Gibbs, Raymond; Miss Hiverly, Bethesda; Miss Campbell, Enterprise; Mrs. Coffee, Jefferson Street, Natchez; Mrs. Clayton, Pleasant Hill; Miss Watts, E. M. F. College; Miss Cook, Mount Pleasant; Mrs. E. B. Wimberly, Wesson; Mrs. Jayne, Brandon.

The president appointed the following committees: On finance, Mrs. Weems, Mrs. Norsworthy, Misses Andrews, Gibbs and Campbell. On extension of work, Mrs. Jayne, Mrs. Coffee, Mrs. Clayton, Mrs. Jones, Miss Cook. On resolutions, Mrs. E. B. Wimberly, Mrs. Steele, Misses Galloway, Hiverly.

The report of the corresponding secretary was carefully prepared and comprehensive, reporting twenty new auxiliaries, and twelve dead, including two juveniles. New auxiliaries: Adams' Church, Brookhaven, Caseyville, Centennial, E. M. F. College, Flora, Mt. Pleasant, Martin, Oak Ridge, Old Crystal Springs, Pleasant Hill, Rocky Springs, Rehoboth, Sarepta, Terry, Utica, Union Church, Brandywine, Pleasant Hill, Tryus, Heidelberg. Dead auxiliaries: Wesley Chapel, Phœnix, Price's Chapel, Redbone, Clinton (La.), Liberty, Ebenezer, Fayette, Hazlehurst, Woodville, Zealous Workers, Clinton, Rose-leaves. Prayer for their awakening!

Reports from thirty-five auxiliaries show, approximately, 933 members—an increase of more than a hundred during the year. Reported direct, $985. (Accuracy is impossible from the fact that many reports omit these items.)

The committees reported as follows:

FINANCE.

Resolved, That a tax of fifteen cents per annum be, and is hereby assessed each member of the Woman's Missionary Society within the bounds of this Conference, to be known as a Conference fund, and it shall be the duty of the treasurer of each auxiliary to collect and forward same to Conference treasurer by the first day of March, each year, and report same as Conference fund separately from all other collections. It shall be the duty of the Conference treasurer to hold such fund in trust, keeping a separate account of same, subject to draft of Conference corresponding secretary, countersigned by the president.

EXTENSION OF WORK.

Resolved, That we would urge the auxiliaries to hold their meetings, though only two or three be present; that any member of an auxiliary who may be visiting where there is no auxiliary shall feel it her duty to do all in her power to organize a society; that the president of each auxiliary shall appoint a committee of three zealous members to solicit additional members, etc.

COMMITTEE ON RESOLUTIONS.

Resolved, That we accept the proposition of our president to raise a memorial fund, to be called the "Dora Rankin Fund;" this fund to be appropriated for a training-school for native women in China.

Resolved, That we observe the week before Christmas as a season of prayer and self-denial.

Resolved, That sympathy be extended the family of Sister R. J. Engelis, who has been removed from our midst.

Resolved, That thanks are due the ministers who so kindly lent us their aid, and to the good citizens of Enterprise.

Resolved, That the secretary send a brief statement of the business of the convention to the ADVOCATE, and request publication.

Resolved, That thanks be tendered Cooper Institute for the normal course given Miss Hughes, and regrets expressed that she did not visit us during our session.

The old officers were re-elected. These are the district secretaries for the year:

Miss Mary Andrews, Jackson district; Mrs. Norsworthy, Meridian district; Mrs. Hunnicutt, Vicksburg district (re-elected); Mrs. Weems, Brookhaven district (re-elected); Mrs. Clark, Brandon district; Mrs. B. J. Jones, Woodville district; Mrs. J. P. Drake, Seashore district.

Wesson was selected as the next place of meeting.

Meeting adjourned *sine die*, on Thursday evening, after three delightful days spent with the most hospitable people.

H. FEARN, Rec. Sec. W. M. S.

RODNEY MISSIONARY SOCIETY.

The Woman's Missionary Society of Rodney gave an entertainment on June 28, which proved a grand success. After paying all expenses we have a balance of $25 left. Admission was only twenty-five cents, and the weather very unfavorable. So you see, my dear readers, we done exceedingly well. Our town is quite small, but the people of Rodney were liberal. Indeed, they patronized our ice cream as well as our entertainment. This was our second public entertainment, and I feel proud of our little society, for both were successes. Happy indeed am I to state that our little band is among the most zealous. We have some earnest workers in our midst. Would that we could accomplish more than we do! Let us hope that ere another year has passed away there may be many more enrolled on the list who have become workers in the vineyard of the Lord.

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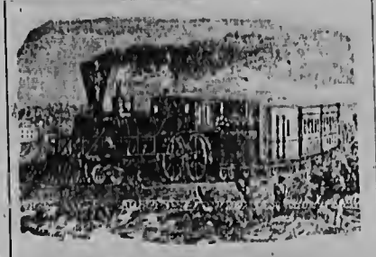

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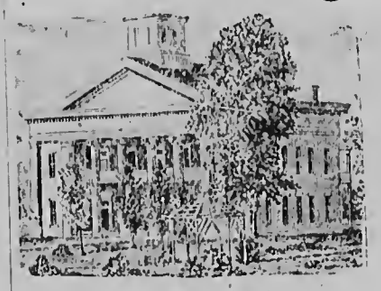

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Christian Advocate.

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C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. F. SAWYER.
REV. W. L. C. RUNNICUTT, D. D.

THURSDAY, JULY 28, 1887.

The Board of Missions appointed the week beginning August 8, as a week of prayer and self-denial in the interest of our missions.

"Dr. Lambuth's Call."—Some of the brethren seem not to understand the effort we are making to answer Dr. Lambuth's call. The Doctor said, in his letter published in this paper, that a thousand of our subscribers, giving one dollar each, would be sufficient to send him a helper and maintain him a year in Japan. Our effort is to raise that thousand dollars among the readers of the Advocate. We know that they *can* give, and we believe they *will*, and be the better off for it. The Mission Board have men and women ready to go, but they have not the money to send them or maintain them. We do not propose to select the missionary. That is the business of the Board. We propose to raise this money, and turn it over to the Board to be used for *this* special purpose. We propose that the givers shall send it through the Advocate office, because we want Bro. Lambuth to know how the Methodists of Mississippi and Louisiana have responded to his call, *made specially to them*. Now, let all who have not responded do so at once.

Our Schools.—We invite the readers to look over our advertisements of schools. We don't think any paper carries a better list than ours. We advertise none that we do not recommend as worthy of the patronage of our readers. In the choice of a school for the education of our children several things come into consideration. The place and its surroundings, the distance it is from us, the past success of the school, its present faculty and course of instruction and mode of government, and prices to be paid—all these will naturally come into our minds when we are selecting a school for our children. It would be invidious in us to draw a comparison between the schools who advertise in our paper, and it would be more than impertinent to advise our readers which school to patronize. So we leave them to make *their own* selections, which we know they will do, even if we gave them ever so much advice.

A most important matter to the welfare of this city, and for the good of the whole State, is the correction and revision of the books of registration of the city. We are glad to see that a movement to effect this object has been started. Notes on the subject have passed between the "Committee of One Hundred" and the supervisor of registration of this parish, in one of which the supervisor says to the committee: "With your earnest and unpartisan assistance I propose to correct the registration books, without fear or favor, so that the people of New Orleans may know that whoever is elected at the next election has been chosen by the majority of the legal voters of this city." So far, good.

The editor regrets that his malady still holds such a grip upon him that it will prevent his attendance upon several District Conferences that are to be held about this time. He is trying to make arrangements to visit some healing waters in hope of being benefited thereby.

A Great Church on Trial.

The more we think of the fact that our church authorities have set apart a week to be devoted to prayer and self-denial, for the purpose of raising money to pay an existing debt and to sustain the missions already enterprised, the more we are impressed with the seriousness of this whole matter. We fear that many of our people do not appreciate the gravity of the situation. By this act of our authorities, "we are made a spectacle unto men." It has gone abroad all over this Christian nation, that the Southern Methodist Church, during the week, beginning August 8 and ending August 14, will give an exhibition of her love and loyalty to Christ. The eyes of every denomination of Christians in the land are turned full upon us, and the eyes of unbelievers are watching us with an unwonted keenness. The Texas Advocate asks this searching question: "Can we abide the test of standing *one whole week* in the focus of this blaze?" We have actually called the church and the world to look at the exhibition of love and loyalty which we have for our Lord, and to witness the self-denials and sacrifices we can make for the spread of his holy cause in the earth! *And they are looking, and will bear witness*, and on their testimony the most tremendous verdict that was ever given will be entered up, either for or against us! We are really on trial before the enlightened judgment of our country! A million of communicants, with at least three millions of adherents, standing before that bar for *one solid week*, is a sight that was never seen since time began! We have been making our professions for forty years, and now the testing time has come, and in the plain view of millions of sympathizing Christians of other communions, and millions of criticising unbelievers of the world, we are to demonstrate the sincerity or insincerity of those professions. This ordeal through which we are to pass is but another valley of Shechem, with its Ebal of curses on one hand, and its Gerizim of blessings on the other! Do we recognize the awfulness of the test? Do we appreciate the fact that, as a church, we have come to the pivotal point in our destiny? Our very *right to exist any longer* is to be decided, and to be decided before the searching gaze of millions! Just think of the position we are to occupy the second week of August; a position so singular and so full of grand possibilities, and yet environed with circumstances which may bring irretrievable disasters! Was there ever anything like it in the history of the church?

The position is peculiar, in that we are called upon in this public manner and before these millions of witnesses to demonstrate the sincerity of our faith in one of the fundamental principles, one of the cardinal virtues of that Christianity which we profess and are endeavoring to propagate. And here is where the test touches; here is where the eyes of the witnesses are centered. We have been teaching the world, that when a man *is able* to pay an honest debt, and fails to do so, that failure is not only a dishonorable action, but it is a dishonest one. The teaching has come home to us, and we are called upon to verify our faith in its truth. There is not a man in the church, who knows anything of the circumstances, who will say that our debt was contracted in any other than an honorable way. That is the settled conviction of the intelligent men and women of the church. Nor is there an intelligent man, in or out of the church, who will say that we are *unable* to pay the debt. People everywhere know that we are abundantly able to do it, and to do largely more. We are, then, shut up to the stern logic of our own teaching. We must liquidate our obligations, or we must quit teaching such doctrine! If we don't practice ourselves what we teach others, then our preaching is vain and our mission at an end. Called upon in such a public manner to pay an honest debt, and this whole matter, in all its phases, having been prominently before our church for *two months, if we fail*, then "Ichabod" will be written on the walls of our Zion. A dishonest *man* may be saved, but a dishonest *church* is doomed forever. Reader, it is going to be a terrific time that second week in August. Oh, that we had some means by which to show our church the perils amidst which she is walking! Oh, that she could see the dreadful precipice that is so near! May God have mercy on us!

Growth Not Necessarily a Blessing.

The great heresy of this age is that material prosperity is the great end of individual, corporate, social and national existence. To exceed and to excel in size and power is to be the greatest in all that is most to be desired. Quantity is everything; quality is only valuable as it touches the sensible, and not the spiritual world. This ruling has become so common and so dogmatic that one dares not really challenge any measure which brings the logic of avoirdupois to bear in its favor. Abraham Lincoln roughly expressed it in his aphorism, "Ballots and bullets," and his greatest worshipers never seem to think that it is quite as rhythmical and as logical to read it, "Bullets and ballots." The *count* of so many votes, granting them to be genuine, is not the only thing to be weighed. When a knave or a fool or a debauchee votes, his vote counts one just as mine; but my vote is *more* than a ballot—it contains a moral quality.

The Prophet Isaiah wrote: "Thou hast multiplied the nation, but hast not increased the joy." Of us, this seems to be true. At any rate, we may well pause and inquire who is made happier by knowing that there are sixty millions of people where twenty years ago there were but forty millions? The man of statistics comes out with wonderful array of figures. He has down in his book the exact weight in tons, and lower denominations, the iron that is manufactured into needles' eyes every year, as well as the bales of goods annually worked into button-holes. He has an accurate list of the names and residences of people of system, who kept an exact measurement, in miles, of the Bologun sausages they have eaten, and their memory has a page containing a section-map showing the number of acres of batter-cakes and waffles devoured during their lives. Such men set themselves up as patterns of excellence, and have a supreme contempt for the man who can not tell how many times his heart beats in a day. They are the recording angels of the book of life. Their wings are now undergoing repairs from the loss of so many quills extracted to manufacture pens to write the statistics.

After the account has been rendered, what is to be done? Count up again and note the increase! Then repeat, and so on endlessly. After our country has grown twenty millions, what? Grow another twenty millions. How are they to be distributed? Look over the statistics; note how many were idiots; how many lunatics; how many bawds and harlots; how many murderers and thieves, and *pro rata* the twenty millions, giving nineteen out of twenty to the devil, and the other (being of little service elsewhere) to the angels to carry to Abraham's bosom. That is pretty much the style of statistics relative to national growth.

A curse followed the numbering of Israel by David. Many theorize as to the spiritual law violated by the great king. I do not here propose to theorize, except to call attention to the idolatrous worship of physical power. Pride grew with physical strength. Divine commands were neglected. The little armies had swelled to hosts. Divine favor could be accepted if convenient—rejected, if not. A sense of independence grew up, as in the breast of the rich man, when he said: "Soul, thou hast much goods laid up for many days." His soul was put on a par with a donkey, and set to eating a hay-stack. No wonder God said, "Thou fool!" Is not he a fool who thinks his spiritual being can live in the barn along with rats, mice and vermin, and upon the very same diet? No man that would treat his soul that way deserves one. This night it is required. The curse that fell was in consequence of the unholy wedlock forced upon the spiritual nature.

Bishop McTyeire, at Emory and Henry, discoursed strongly upon the profanity of Esau. This strutting and vaunting material growth is become an offense. That one of the greatest cities in the United States should take its *soubriquet* from the hog, and another from the whisky it sends out into the world, is not complimentary to the age of the country. That what are called now "industries" may be euphemisms for the vilest abominations ever known to men is only evidence of the growth of that heresy which ignores the moral, except as a measure of bulk. But what shall we say when we find that in making the grand aggregate of figures, showing our nation's prosperity, we find the tables running in this zig-zag order—"Churches valued at hundreds of millions; distilleries, thousands of millions; charity hospitals, tens of millions; jails and penitentiaries, hundreds of millions; homes for the indigent, a few hundred; houses of prostitution, tens of thousands; schools for the education of the common people into Christian patriots, a few hundreds; schools that teach that God has no business bossing education, several millions." Let the reader continue this list. Has anyone stopped to consider this fact that there are more women to-day gaining a living through lives of shame than there are teaching and engaged in missionary work? This is, too, in Christian United States! Each prostitute counts one, just as each teacher counts one.

A further principle is that a dependence upon material prosperity is productive of mental and spiritual insanity. Every age that has been noted for high physical development to the neglect of the moral nature has abounded in insanes, imbeciles and the diabolically possessed. Men are everywhere noticing the alarming increase of these classes. A late New Orleans paper calls attention to the disgrace attaching to the Louisiana Legislature in not providing larger room for the insane who are so rapidly increasing. The fact of the increase is undeniable. But is not the better plan the proposal to discover and remove the causes of insanity? Among these, the prohibitionist would reckon whisky, tobacco and other vices. Everyone of these vices is grounded in an effort to find spiritual enjoyment in the gratification of a sensual appetite. Just one grade above is the eagerness for wealth and power. These end virtually in the same, making "provision for the flesh to fulfill the lusts thereof." The soul is insulted in being led out to the barn like the ox or the ass. It repels the indignity. God answers by taking away the spirit of the sound mind, and leaving only its carcass and caricature. So, as nations are but enormous aggregations of individuals, *at last* the majority becomes infatuated. The jails, penitentiaries, asylums and hospitals grow too small. There is room, perhaps, for the sane, but the crazy world must stay in the streets.

Our church is itself infected. We are forgetting that in such grossly material and sensual ages mind and spirit have asserted their heavenly prerogatives and have come forward between the great overgrown material and the starved spiritual, and left us the names of saints and martyrs instead of the names of gormands and butchers. Our poor churches generally furnish our preachers; and our poor preachers generally furnish the world with the only church worth having. Our poor nations have bred the world's wisest legislators; and they who have legislated for the poor are the only men whose laws have set the world forward out of slavery and bestiality. T. A. S. A.

Are We a Missionary Church?

BY REV. T. B. HOLLOMAN.

If we consider only the theory of the church—her written declarations, and her doctrine as preached from the pulpit—we must answer that we are pre-eminently a missionary church. We make no greater boast than that we preach a gospel able to save every man, and we claim no higher honor than that we belong to a church which believes that whosoever will may take of the water of life *freely*.

Methodism, we claim, means not only Christianity in earnest, but Christianity for every "nation, kindred and tongue and people." This was Mr. Wesley's boast, and we delight to follow in his teachings. So we have no hesitancy in saying that, theoretically, we are unmistakably a missionary church. But we are told that actions speak louder than words; and upon that theory our standing is not so evident. True, there are some who are genuinely missionary in their spirits, and they show their faith by their works; but, compared to the majority of our membership, these are few indeed. How lamentably few there are who are willing to make the least sacrifice that they may thereby contribute to the missionary cause! How few those who regard this as the especial work of the church! If all goes well at home; if the home church is supported, that is sufficient. Charity begins at home with them, and also ends there. Many who should give by hundreds give by tens; those who should give by tens give by halves, and those who should give by dollars give, and that often grudgingly, by dimes. I assert that a church which is so indifferent to its contributions to this cause is not missionary in the true sense and spirit of the term.

Their zeal for missions is somewhat akin to that of a prominent, well-to-do member of a certain charge which this writer served, who, after hearing a sermon on the subject of foreign missions, came up to me, and said: "I have always opposed foreign missions, but your sermon converted me;" and then handed me the pitiful sum of thirty-five *cents*. This from a man who could easily have paid ten times as much. I thought his conviction was very shallow, and his conversion not very thorough. So it is with many: whatever can not be used in some other way goes to foreign missions. From the arguments and excuses used by some, one would conclude that they thought Christianity only intended for and suited to them and their families. "Me and my wife, my son John and his wife; us four, no more," is their theory. I contend that any such way of supporting the missionary cause is not scriptural nor of the true spirit. He who [illegible] contribute to the enlightenment of the heathen is as much lacking in the missionary spirit, as taught by St. Paul and the Master, as were the Levite and priest, who passed by the man who fell among thieves, lacking in humanity.

But some one says, "Have we not several missionary fields under our care, and do we not pay money to support these missionaries?" It is true that we pay about $160,000 annually to foreign missions (occasionally this amount is exceeded a little); but what is this to a membership of nearly, or quite, a million? Sixteen cents per member! What a comment on our missionary zeal! Our Missionary Board only assesses about twenty-five cents per member; and we respond with this pitiful amount, and then boast of our liberality. This is not the kind of liberality we read of in II Corinthians viii. Nor is it the kind recommended to us by the apostle. Is there one in all our membership who could not in some way lay aside twenty-five cents every year for the cause of missions?

The trouble on this line is as in all other church finances—the many leave all the burden to be borne by the few. It is doubtful that all the money collected for the various causes in the church, leaving out the support of the ministry, will amount to one dollar *per capita*. Honesty with ourselves demands that we stop and consider these things. The $500,000 called for, for the cause of missions, is a small sum, and could be easily raised if every member would do his duty. In fact, we must come up to such figures, or cease our boasting. Consistency forbids. It is true that our Missionary Board has accomplished great things for the amount of money paid; but let no Southern Methodist boast of our missionary spirit so long as that debt hangs over us like a horrid nightmare. Let him read that lamentation of the Missionary Treasurer, in the June number of the Missionary Reporter, and then see what he thinks of our missionary zeal.

Crystal Springs, Mississippi.

Gleanings.

Wilkie Collins: "My own ideas cordially recognize any system of education, the direct tendency of which is to make us better Christians."

If, as Dr. Young tells us, "a Christian is the highest style of man," then the great novelist is to be commended for his cordial recognition of that system which develops that style of men.

Archdeacon Farrar: "If all the books in the world were in a blaze, the first twelve which I would snatch out of the flames would be the Bible, Imitation of Christ, Homer, Æschylus, Thucydides, Tacitus, Virgil, Marcus Aurelius, Dante, Shakespeare, Milton, Wordsworth."

What a judgment that is upon the literary folks of this book-making age!

Rev. E. Park, D. D.: "There is reason to fear that the churches of the present day will take more interest in the smilax and the calla lilies and the red roses which adorn the pulpit, than any discourse that comes from it on the extensive prevalence and intrinsic baseness of iniquity."

Some of the pulpits at Easter-time begin to look very much like the tombs in the Catholic cemeteries on All Saints' Day.

Bishop Key: "The widening out of my horizon the last year has brought many things into view not seen before, and many others 'seen through a glass darkly' are plain now and large. Among the latter is *the church newspaper, its power and possibility*. If these were rightly appreciated, both by press and people, how much grander the results!"

There is no comment to be made upon that sentence. It is said that in a dewdrop is stowed up energy enough to make a thunder-storm; but who can compute the "power and possibilities" of a newspaper consecrated to God and wielded by the Holy Ghost? [illegible] bilities are limited only by [illegible] tion.

The President has decided to visit St. Louis, in October.

Seashore Camp Meeting.

MR. EDITOR: In your last issue, in the article headed as above and signed "S.," there are some things for which "S." is not responsible. All that portion of it beginning with, "The trustees have, etc.," and running down to the words, "Prayer meetings have been held with fine results," was written by you or some one else. The undersigned is not guilty of self-praise as the printed article would seem to indicate.

The Camp Meeting was moving on gloriously up to Thursday morning, with every promise of scores more of conversions. More than ninety preachers had come up to that date. The Chautauqua idea is receiving attention, and an interesting program will be arranged for 1888. S.

JULY 21, 1887.

Several persons have passed through the office, having left the camp ground after Bro "S.," and from them we learned that the meeting is generally regarded as a success, in spite of the predictions made that it would be a failure. Many conversions are reported, and Christians generally have been edified in the Lord. From what we could learn as to the preaching, it seems to have been above the average. The Chautauqua idea is gaining ground, as will appear from the following from the Times-Democrat, of Monday morning:

THE SEASHORE SUNDAY-SCHOOL, LITERARY AND SCIENTIFIC ASSEMBLY.

The Board of Trustees of the Seashore Camp Ground at its last meeting received and adopted the following report:

SEASHORE CAMP GROUNDS, July 21, 1887.

Wm. H. Foster, Esq., President, and the Board of Trustees of the Seashore Camp Ground—

BRETHREN: Permit me to present the following report unanimously adopted by the committee selected to plan an auxiliary Sunday-school, literary and scientific department of the work of the Seashore Camp Grounds.

For God's glory and in the interest of the souls of men we propose to further utilize the due facilities offered by the Seashore Camp Grounds by organizing an association to be called "The Seashore Sunday-school, Literary and Scientific Assembly."

This assembly is to meet on the Seashore Camp Grounds at a time designated by the Executive Committee of said assembly.

Three of the trustees of the Seashore Camp Grounds, including their president, the three presiding elders of the controlling districts, and one layman and minister from each of the Annual Conferences in the States of Louisiana, Mississippi and Alabama, selected by the trustees of the Seashore Camp Grounds, shall form a Board of Directors of the assembly.

The object of this assembly is to dispense Christian knowledge, give literary and scientific instruction bearing on religious subjects, and especially to train Christian workers for the various departments of church work.

We desire to enlist intelligent, pious laymen and ministers, whenever available, to aid us in this worthy enterprise.

The Board of Directors shall elect their chairman, secretary and treasurer. They also shall elect six of their number for an Executive Committee. One of these must be one of the presiding elders of one of the controlling districts; the president of the Board of Trustees shall also be ex-officio a member of this committee.

The Executive Committee shall plan the work for each succeeding year. Their programme shall always be submitted to the Board of Trustees for their approval. T. S. WEST, Chairman,

D. L. MITCHELL, Secretary.

Attached to this report was a programme for this assembly's work at this place next year, which embraced two days for the Sunday-school cause, commencing on Thursday, after the close of the regular week of the camp meeting; Saturday and Sunday, missionary work; Monday, class meetings and normal training of leaders; Tuesday, temperance work; Wednesday, Woman's Christian Temperance Union Day; Thursday, Young Men's Christian Association Day. Friday will be devoted to lectures on literary and scientific subjects.

Each evening's lecture during the week of the assembly will bear specially upon the subject to which the day is devoted, and will be illustrated by choice sciopticon pictures, with lime lights, several lanterns having been placed at the disposal of the assembly.

The Board of Trustees will in a few days appoint the Board of Directors of the assembly, which will at once organize and elect its officers and Executive Committee. Each member of the latter committee will become chairman of a sub-committee having in charge some one of the special branches of the work.

If you want to have the best time going, through your probation, *work* in the *light* of your blessings instead of *sitting down* in their *shadow*.

Many People Refuse to Take Cod Liver Oil on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis, General Debility, Wasting Diseases of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR., Publisher.

Personals.

Bro. J. V. Penn, in charge at Jackson, La., in a private note, says that his people have contributed 74 cents *per capita* this year for foreign missions. That is pretty good, considering the fact that the year is just half gone!

Vanderbilt University has $150,000 worth of property invested for the education of young ministers. They get the tuition and rooms, *free*, and the board is remarkably cheap, and our church needs educated ministers. The inference from this is so plain, it need not be stated.

Zion's Herald, in a note on the union of the two Methodisms, says: "We can not read the indications of Providence as pointing to such a result for the present." That is a clear vision.

Have you seen the Missionary Reporter for July 2. It gives a succinct account of all our missions, and you ought to know something about them. Send fifty cents to the Publishing House and begin to learn something of the mission work of your church.

The venerable John G. Jones, of Mississippi, is to be congratulated that the first volume of his history of "Methodism in Mississippi" has been issued from our House in Nashville. This volume contains the history of Methodism in the Southwest from 1799 to 1817. Send to the Publishing House for it and learn something of the beginnings of your church.

Rev. J. A. Bowen has gone to Iuka with his motherless babe to spend a few weeks. Our bereaved brother has the sympathy and prayers of the whole church.

J. R. Wallace, of Utica, Miss., has presented the Union Church at that place with a beautiful bell. To express their gratitude, the people held a mass meeting and passed a set of resolutions of thanks.

Dr. R. N. Young, president of the Wesleyan Conference, in his address to the candidates for ordination at the Irish Conference, made the remark that "*no gospel minister is never off duty.*" Would that we could all always remember that.

When you are enjoying anything, do you ask yourself the question, "Is it right in me to find enjoyment in this thing?" There is a standard of right, and it is better for us to bring our actions to it ourselves rather than let others do it for us.

Temperance.

The Atlanta Constitution has lately given to the world the results of eighteen months' prohibition in Atlanta, and the showing exceeds the most sanguine prophecies of the prohibitionists. The law is as well executed as any other law. The value of property in the city has increased $2,000,000, and taxes have not increased. Large appropriations have been made to public improvements. The number of banks has increased. Fifteen new house-furnishing stores have been started, and are doing well. The manufacturing interests have taken on new life. Real estate companies have seen their stock doubled in value. More laborers are buying lots than ever before. Rents are more promptly paid. Retail grocery men sell more goods and collect bills better. Public schools are better attended. A marked increase in the attendance upon the Sunday-schools. From 1,500 to 2,000 people have joined the various churches. The criminal docket, which formerly occupied *two weeks*, was closed out in *two days*. These are wonderful results. The Constitution says: "The bar-room has gone from Atlanta forever, and the people with remarkable unanimity say, Amen!"

What is the effect of this? By the census of 1880, there were 3,115 establishments engaged in the manufacture of liquors, upon a capital of $118,000,000, employing 33,689 laborers at a cost in wages of $15,000,000, producing liquors valued at $114,000,000. Add the 5,000 owners and those engaged in illicit distilling, and we will have 50,000 men employed, 40,000 of whom are foreigners. Of 80,000 registered bar-keepers, 72,000 are foreigners. Traverse the streets of Chicago and other American cities, and how rarely you will find an American name upon a saloon-keeper's sign! Few, very few, Americans, claiming to be respectable engage in the business.

The claim that the use of beer will diminish drunkenness and largely take the place of spirits is not borne out by parliamentary report in Belgium. This report says intemperance is spreading fearfully in the kingdom. Next to Bavaria, Belgium has the reputation of being the country where most beer is consumed, the amount per year being 240 liters, or over fifty-two gallons per head. It also comes next to Russia and Denmark in the consumption of spirits; the amount consumed of the latter being thirteen liters per head a year.

Help for Dr. Lambuth.

About two weeks ago Dr. Lambuth, in the ADVOCATE, made a special call for help upon the Methodists of Mississippi and Louisiana. Wishing to further the matter as speedily as possible, the editor sent out 310 postals to the preachers in charge in the patronizing Conferences, and to a few prominent laymen. He sent these postals to all the preachers whose postoffice address he could obtain from the mail list of the ADVOCATE. This is the card he sent out:

DEAR BRETHER: Read the editorial and Dr. Lambuth's letter in the ADVOCATE, of July 14. Wont you co-operate with us in carrying out our plan by bringing the matter directly before your people? God has a great blessing for us when we promptly meet the responsibility he lays upon us. "Men of Israel, help!"

Yours in the gospel,

C. W. CARTER.

Responses began to come in July 15, and have been coming with almost every mail since. The following is the list of names and amounts in cash and promises up to the time of going to press:

Rev. J. B. Cassity	From	$	15 00
Rev. J. V. Penn	"		36 00
Rev. A. A. Ellis	"		2 00
Thomas A. Holloman	"		6 00
Rev. J. M. Beard	"		5 00
Rev. S. J. Davies	"		5 00
Rev. F. D. VanValkenburgh	Cash		5 00
Rev. J. R. Ruberson	"		2 00
Rev. B. Carradine	"		5 00
Rev. J. S. Oakley	"		1 00
Miss Azelia Collins	"		3 00
Miss M. B. Magruder	"		1 00
George Moore	"		1 00
J. R. Bingham	"		1 00
Eva R. Bingham	"		1 00
David Bingham	"		1 00
Louise Bingham	"		1 00
Mrs. H. E. Pitts	"		7 25
Rev. L. A. Reed	"		1 00
Mrs. J. D. Koski	"		1 00
Mrs. C. J. Foster	"		15 00
W. C. Whitaker	"		5 00
R. L. Robertson	"		1 00
W. R. Jefferson	"		5 00
T. L. Singleton	"		1 00
L. B. Singleton	"		1 00
S. F. Simpson	"		1 00
O. H. Simpson	"		1 00
M. E. Simpson	"		1 00
Rev. W. G. Wunsch	"		5 00
Mrs. Rosine Harrison	"		10 00
Mrs. C. C. Corkem	"		2 00
Mrs. J. C. Lowe	"		1 00
Miss Annie Sprole	"		50
Miss Maggie Sterns	"		50
W. L. Doss	"		10 00
Walter Dousman	"		7 00
Mrs. S. M. Johnson	"		6 00
Mrs. Mamie Battle			
Mrs. J. H. Scruggs	"		5 00
Faulk and Sne Noble	"		5 00
Rev. J. T. Sawyer	"		3 00
P. A. Swan and wife	"		2 00
Lady of this city, name unknown	"		1 00
W. Y. Webb	"		1 00
S. T. Goodwyn	"		1 00
Rev. J. I. Hoffpauir and wife	"		2 00
J. A. Groves, Jr.	"		2 00
Rev. H. L. Vaughan	"		1 00
H. H. Hines	"		1 00
Rev. B. M. Drake	"		3 00
Rev. C. T. Munholland	"		5 40
A Subscriber	"		2 00
Mrs. A. A. Wright	"		1 00
Children of Rev. F. D. Van Valkenburgh	"		5 00
S. P. Grant	"		5 00
J. T. Daves, Jr.	"		2 00
Mrs. E. Booth	"		2 00
Ed. Booth	"		1 00
Mrs. Sabra Ramsay	From		1 00
Mr. John Ramsay	"		1 00
George Byrd	"		1 00
Rev. Jno. Flurry	"		1 00
Mrs. Jno. Flurry	"		1 00
Q. Rouse	"		1 00
Mrs. S. J. Lovett	"		1 00
Rev. J. J. Lovett	"		1 00
Mrs. M. Hill	Cash		1 00
Mr. J. V. Fitchett	"		1 00
Mrs. Robt. Kemp	"		1 00
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Miss Minnie Barrington	"		1 00
Mrs. S. J. Herron	"		1 00
Mrs. Blanche Howell	"		1 00
Miss Mollie Cassell	"		1 00
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Misses Nannie and Lou Aiken	"		1 00
Mrs. G. R. Kemp	"		1 00
Mr. A. H. Bibb	"		1 00
Mr. Geo. Harvey	"		1 00
Mrs. Rachel Graves	"		50
Mrs. G. W. Thomas	"		1 00
Mrs. W. B. Lewis	"		1 50
Rev. T. K. Faunt LeRoy	"		11 00
Mrs. J. H. Brunner	"		5 00
F. G. Moore, wife and daughter	"		3 00
Total to date		$	8271 65

JULY 26, 1887.

Notice.

The secretaries of all the Annual Conferences of the Methodist Episcopal Church, South, will please send to me at Nashville, Tenn., the number of widows and orphans of deceased preachers who died in the traveling connection. Send the *number* and not the *names*. The interest on the Calvin Fund is now ready for distribution; but an equitable distribution can not be made without a knowledge of the number of claimants legally entitled to share in the proceeds of the bequest. All widows and orphans of deceased preachers who died in the traveling connection are legal heirs, and no others.

J. B. HARBEE, Agent.

NASHVILLE, TENN., July 16, 1887.

You can cure rheumatism and neuralgia when arising from kidney troubles by the use of Dr. J. H. McLean's Liver and Kidney Balm.

Important Notice.

There will be held on the Crystal Springs Camp Ground, on Tuesday, August 2, a called meeting of the Mississippi Conference Ministerial Educational Association. A full attendance of the members is earnestly requested, as business of importance will be transacted. Officers will please come prepared to make reports; and it is desirable that applicants for assistance be present or represented by their pastors or in writing.

All who are interested in the subject of ministerial education are cordially invited to attend the meeting.

A. F. WATKINS, Pres.

BROOKHAVEN, Miss., July 18, 1887.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR., Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

"Yes, I have seen the day when Mr. Astor, the millionaire, did not have a pair of shoes to cover his feet." "And when was that, pray?" "At the time he was bathing."

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

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MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Select School for Young Ladies,

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Is located in the suburbs of the city, with all the advantages of country and city. Curriculum extends through advanced Mathematics, English, German, French, Spanish, Art and Music.

With a limit of thirty pupils, this school offers the rare advantages of thorough collegiate training combined with the comforts of a home.

Especial attention is given to the acquirement of elegant manners and conversational ability.

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Forty-third Collegiate Year begins September 7th, 1887. Location most favorable. Building of brick, on a 5-acre lot. Beautiful surroundings. Ample supply of apparatus and eighteen pianos, and other facilities. Five hundred and fifty graduates. Charges moderate. For Catalogues address PROF. J. C. JONES, M. A., Sec'y of Faculty.

A. W. JONES, D. D., PRESIDENT.

Mrs. Gilmer's School

For Young Ladies,

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OPENS MONDAY, SEPT. 5, 1887.

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With near a hundred in the College, the doctor's bills for the entire year less than *fifteen* dollars.

More boarders from the South than any school in Kentucky.

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The Twenty-eighth Annual Session of this renowned and popular institution of learning, for the higher Christian education of girls, will open on the 28th of September next with a faculty, curriculum and general equipment unsurpassed by any Female College south of the Ohio river. Being the only Female College in the South that numbers in its faculty five college-bred male professors, it offers superior advantages to all departments of a liberal and refined education at very reasonable rates. Boarding department, home-like; location, accessible and noted for its healthfulness. For further information and catalogue apply to

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FOUNDED 1849. Located in the Country, seven miles from Sweetwater, East Tenn. R. R. Healthy, quiet, moral place. Fall term opens August 15 in new edifice. Board $10 per month. Tuition from $20 down to $10 per session. The postoffice is "HIWASSEE COLLEGE," Tenn. Send for Catalogue. Address J. H. BRUNNER, Pres., or G. W. HUDDLESTON, Sec'y.

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KENMORE UNIVERSITY HIGH SCHOOL,

Near AMHERST C. H., VA.

The 16th session will begin September 8th, 1887. H. A. STRODE, Math. (Methodist U., Va.) Principal. C. R. HARDING, Ph. D., (Johns Hopkins Univ.) In charge of Languages.

GEO. McK. INNS, M. A., (Univ. Va.) assistant in Languages.

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UNIVERSITY SCHOOL! *Petersburg, Va.*

The 23d Annual Session of this School for Boys begins the first Monday in October. Thorough preparations for University of Virginia, leading Engineering School and United States Military and Naval Academies; highly recommended by Faculty of University of Virginia; full staff of instructors; situation healthful. Early application advised, as number of boarders is strictly limited. For catalogue address

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MISCELLANEOUS.

ROCK BOTTOM!

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We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

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Cures and Removes Tan, Sunburn, Bee Stings, Mosquito and All Insect Bites,

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The Hop Pill Manf'g Co., New London, Conn. Little Hop Pills for sick-headache, dyspepsia, biliousness and constipation have no equal. 25c.

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BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, fones up the digestive organs, and relief is obtained at once.

Rheumatism *Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

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Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

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Lactated Food

It has been successful in hundreds of cases where other prepared foods failed.

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It is a Perfect Nutrient in either chronic or acute cases. Weak stomachs always retain and relish it. Physicians and mothers concede its superiority. The most palatable, nourishing and economical of Foods.

150 MEALS for an Infant for $1.

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Price $1 and $2 per bottle. Prepared only by WINCHESTER & CO., CHEMISTS, 162 William Street, New York.

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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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Stone China Dinner Sets, 125 pieces	$10	American Porcelain Dinner Sets, 136 p'ces	$12 00
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Handsomely japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

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20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

BEST GOODS AND LOWEST PRICES.

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FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices. Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden suppers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing it, sickening fret, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the most *tellaine infant*, by the timely use of B. A Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it never fails. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW FRANKLIN, HOWARD CO., MO.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your *vermifuge* can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. SANDY, M. D.

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Our Young People.

MOTHER'S GIRL.

Sleeves to the dimpled elbow,
Fun in the sweet blue eyes,
To and fro upon errands
The little maiden flies.
Now she is washing dishes,
Now she is feeding the chicks,
Now she is playing with pussy,
Or teaching Rover tricks.

Wrapped in a big white apron,
Pinned in a checkered shawl,
Hanging clothes in the garden,
Oh, were she only tall!
Hushing the fretful baby,
Coaxing his hair to curl:
Stepping around so briskly,
Because she is mother's girl.

Hunting for eggs in the hay-mow,
Petting old Brindle's calf;
Riding Don to the pasture,
With many a ringing laugh.
Coming whene'er you call her,
Running wherever sent,
Mother's girl is a blessing,
And mother is well content.

—Central Christian Advocate.

Letter from Aunt Loretta.

My Dear Nieces and Nephews:

It has been "quite a spell," as grandma would say, since I wrote you a letter; but here I am once more. I have not been too busy all this time to read your letters. But let me tell you a secret: If you will try to write about something that no one else writes about, you need not tell the editor to forget there is a big "waste-basket" under the table. It will be the last thing he will think about if you will only try to get some bright ideas down on your paper. Suppose you drop all those questions that have been asked and answered so many times, and take up a new subject. The editor wants you to put on your thinking-caps and hunt out those words that contain all the vowels in alphabetical order, and compose sensible sentences containing all the letters of the alphabet. Who is going to win the laurel in this creditable race? "Oh, I can't," says some little Tom, Dick or Harry. "Oh, that's too hard," says Mollie, Nan and Maud. Now, then, if you "can't," and think all that work is "too hard," you had better go and let the editor put you in the waste-basket instead of your letters.

Let Aunt Loretta help you a little. Take your slate and write all the letters. Then begin to compose, using the letters. Try and see how many letters you can use in one word. Then think of some subject you would like to say something about and write a sentence. Then go over it and see how many letters you have used. Try again if you have failed. You will soon be rewarded for your pains. If you want to learn to write letters that will interest others, be original. Write your own thoughts; not try to write just like some other girl or boy writes.

Did any of you remember that "Cousin Cate" asked you to write what you knew about "Thanksgiving Day?" That would be an interesting subject. The editor has promised (I think) to make up a Thanksgiving number of the ADVOCATE, and all items would be of interest. It would be a credit to you to be wise on that subject. How many are making quilts for Thanksgiving Day? Those who can not carry out "Cousin Cate's" plan could at least join and make a quilt for the pastor's wife and give it to her as a Thanksgiving present. I am sure all of them would give many thanks for a good warm quilt. Ho! all ye little girls, go to work for this.

Did any of you ever think of the royal children of England. They do not have such easy times as some of you boys and girls do. The Prince of Wales' children rise at five o'clock, have a plain breakfast; then comes lessons and calisthenics;" then early dinner, more lessons and music and languages round up the day. When the Prince of Wales was told that his boy was neglecting his studies at the naval school, the Prince sent word that he was to be disgraced like any other student. And the royal girls are far more industrious than some of you are. Now, who is going to imitate these young scions of royalty, and then "be up and doing" with a heart for "real hard work." No girl or boy ever got up to the temple of fame without work—hard work. Who is going to climb the rugged path? Hold up your hands. That's right. You will win.

Comfort, Convenience and Safety. All visitors to Boston will do well to remember the famous United States Hotel, which covers these important items more completely than any house in the country. Cut this out and go that way.

At the Window.

Somehow everything went wrong with little Sue Clapp that morning. Perhaps she got out of bed the wrong way. I don't know.

"Dear me," said mamma, after breakfast, "if Sue isn't crying again, for nothing at all, too. I never saw her so cross."

And at last, out of all patience, she put Sue in a rocking-chair by the window, with a big sweet apple and a picture book.

"Now, don't get down till I tell you you may," said she; "and *don't* cry any more, dear?"

Sue pouted a good deal, but she ate her apple and looked the picture book through. Then she began to look out of the window.

There was a little boy coming across the road—a very short, chunky boy, who walked with a limp. She watched him. He came right up to the kitchen door and knocked:

"O mamma," cried Sue, "it—it's a boy, mamma!"

Mamma smiled, and went to the door.

"Good-morning," Sue heard the little boy say, very politely; "could I borrow a barrel to put some potatoes in?"

Then Sue knew who it was. It was a little Parker boy, and his father had taken the Irish place, and they borrowed everything. Mamma knew, too.

"Yes, I think you can have one," she said; and showed him where there were.

But, dear me! the barrel was a great deal bigger than the boy. He got out in front of the window, and Sue laughed and laughed to see him try to shoulder it.

But she couldn't help pitying him a little all the while, because it was so cold, and the wind blew so hard, and he didn't have any mittens on, and the barrel was *so* big.

Mamma pitied him, too, as she stood in the door and watched him.

"I am afraid the barrel is rather too large for you, isn't it?" she asked, kindly.

"Oh no, ma'am," he answered, cheerily. "I mean yes, ma'am, it's pretty large, but I think I can manage it, ma'am."

Wasn't that a funny thing for a boy to say—such a little boy? Sue thought it was.

"He's lame, too, and his jacket's got lots of holes in it," she said to herself, thoughtfully. I should think he'd be cross."

But he wasn't—not even when he had perched the barrel on his mites of shoulders for the third or fourth time, and a big gust of wind came along and swung him, barrel and all, round and round until it tipped him over.

He looked up at the window, and smiled and nodded, and tried again. And this time he carried the barrel off in triumph.

"Mamma?" asked Sue.

"Well, dear?"

"Can I have my patch-work? I guess I can sew it now. That's what I cried 'bout, you know, 'cause the thread was so knotty."

Mamma smiled wisely, and gave her the patch-work.

Pretty soon Sue spoke again:

"Next time he comes, can't I give him an apple?—two of 'em, mamma, 'cause he had such a *real* hard time with that barrel, you know."

"Three of them," said mamma, laughing. "He deserves them."—Youth's Companion.

The Five Sisters.

There were five fair sisters, and each had an aim—
Flora would fain be a fashionable dame;
Scholarly Susan's selection was books;
Coquettish Cora cared more for good looks;
Anna, ambitious, a-spired after wealth;
Sensible Sarah sought first for good health.

So she took Dr. Pierce's Golden Medical Discovery and grew healthy and blooming. Cora's beauty quickly faded; Susan's eyesight failed from over-study; Flora became nervous and fretful in striving after fashion, and a sickly family kept Anna's husband poor. But sensible Sarah grew daily more healthy, charming and intelligent, and she married rich.

If tempted not to pray, pray the more. If tempted to postpone prayer, pray at that very time. Most probably God has a blessing for you. Satan suspects he has, or he would not be so anxious to persuade you to put off prayer.

An Excellent Medicine.

"My wife and myself were in bad health for some fifteen years. I chanced to be looking over one of Simmons Liver Regulator Almanacs and saw A. H. Stevens' and Bishop Pierce's names to testimonials. I then obtained some of the Regulator, and can heartily recommend the Liver Regulator to my friends as an excellent medicine."

Z. E. HARRISON, M. D., Gordonsville, Va.

Household.

Trials in Home Life.

The other day I read an article on "Husband Lovers," which taught a good lesson to one-third of the married women; but how about the other two-thirds? Many a tried, heart-sick woman will read this piece, and with moist eyes look back to the time when her husband was a lover, and follow the years up carefully, trying to find where she is at fault that he is no longer one. Yes, to be sure, "the curls that he used to push back in order to kiss the white forehead" are brushed away, the bit of lace and bright ribbon has been put aside for a plain collar and pin which are not nearly so becoming. The pretty light dinner dress has given place to a plain dark one. The hands that arranged the graceful curls have several heads of curls to brush now. In order to have three or four children clean, and dressed for dinner and papa, mamma must put up with the easily arranged collar. Where there are babies to feed, food to prepare, etc., a bright dainty dinner dress would be incongruous. To be sure, she never stands now at the window with a bright face watching for him, and rarely plays his favorite airs, or sings the old love songs, because her songs must be lullabys; her fingers are tired and stiff with "making his home bright and attractive," and keeping his children presentable. Alas! she does not forget that 'tis "hard for the neatly dressed gentleman to caress an untidy woman," and the knowledge only makes her more unhappy, but he forgets that this woman from earliest morning has not had one moment to think of herself. His sweetheart was a beautiful, loving, light-hearted girl, with never a care to cloud the sunshine of her life; his wife is a prematurely old woman; tired brain, body, and soul, with few bright spots piercing the shadow. My friend, your women are the minority; unfortunately, mine are the majority. You speak of bringing back wandering hearts. Is it not strange that after a woman has sacrificed herself for her husband and children, after she had faded in his service, that he should want to wander? I do not believe there are many women who, through mere idleness, neglect their looks. Most women like to look pretty and attractive, and it is hard for them to see their beauty fading and their husband's admiration declining, and turn to duties unpleasant. You speak of the trials that the husband must endure; do they not vanish before the wife's ordeals? When the poor tired body has a rest, and the heart a little encouragement, she will gladly cultivate her mind.—Exchange.

WORK AS A MEDICINE.—You have nothing to do—how easily you yield to indisposition.

You have an engagement, you have an article to write, a dress to make, a field to till, a harvest to gather, a horse to groom, a store to open, an occupation of some sort or other whose call is peremptory and must be obeyed—what a stiffener of nerve and muscles an engagement is! How intuitely less prone one is to yield to an indisposition, a pain or a suggestion of idleness and ease!

Work is the best medicine.

Exercise is its right-hand man. Occupation is what mankind needs, and just as soon as we retire from life we may begin to prepare for death, for life is a quick imitator, and will retire from us, acting on the hint given, that we are weary of the burden and wish to shake it.

When the tongue puts itself at ease, it puts everything else under constraint.—Joseph Roux.

Hardhold's Great Work.

The statue of Liberty enlightening the world, which stands on Bedloe's Island, in the harbor of New York, is one of the most sublime artistic conceptions of modern times. The torch of the goddess lights the nations of the earth to peace, prosperity and progress, through Liberty. But "liberty" is an empty word to the thousands of poor women enslaved by physical ailments a hundredfold more tyrannical than any Nero. To such sufferers Dr. Pierce's, Favorite Prescription holds forth the promise of a speedy cure. It is a specific in all those derangements, irregularities and weaknesses which make life a burden to so many women. The only medicine sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. See guarantee printed on wrapper enclosing bottle.

MISCELLANEOUS.

You Carry

A whole medicine chest in your pocket [illegible] operate directly on the stomach and bowels, they indirectly affect every other organ of the body. When the stomach is out of order, the head is affected, digestion fails, the blood becomes impoverished, and you fall an easy victim to any prevalent disease. Miss M. E. Boyle, of Wilkesbarre, Pa., puts the whole truth in a nutshell, when she says: "I use no other medicine than Ayer's Pills. They are all that any one needs, and just splendid to save money in doctors' bills."

Here is an instance of

A Physician

who lost his medicine chest, but, having at hand a bottle of Ayer's Pills, found himself fully equipped.—J. Arrison, M. D., of San José, Cal., writes:

"Some three years ago, by the merest accident, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of engineers in the Sierra Nevada mountains, my medicine chest having been lost crossing a mountain torrent. I was surprised and delighted at the action of the Pills, so much so, indeed, that I was led to a further trial of them, as well as of your Cherry Pectoral and Sarsaparilla. I have nothing but praise to offer in their favor."

John W. Brown, M. D., of Oceana, W. Va., writes: "I prescribe Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

T. E. Hastings, M. D., of Baltimore, Md., writes: "That Ayer's Pills do control and cure the complaints for which they are designed, is as conclusively proven to me as anything possibly can be. They are the best cathartic [illegible] out within the reach of the profession."

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Christian Advocate.

Marriages.

EAGAN—WILLIS.—At the residence of Mr. J. M. Eagan, Crystal Springs, Miss., July 14, 1887, by Rev. W. B. Lewis, Mr. James M. Eagan to Miss [illegible], both of Crystal Springs, Miss.

MIDDLETON—BARTON.—In the Methodist Church, Benton, Miss., July 13, 1887, by Rev. J. S. Parker, Mr. Rufus M. Middleton to Miss Estie Barton, all of Benton, Yazoo county, Miss.

MOORE—NEWTON.—At the residence of the bride's parents, in Waterproof, La., by Rev. T. C. Bradford, of Port Gibson, Miss., Kate Lillian, only daughter of Dr. James and Mrs. E. L. Moore, to Mr. Wade H. Newton, of Tensas parish.

"Uncle Charley" gives his heartiest congratulations.—Ed.

SMITH—WIXSON.—At the residence of J. M. Safford, in Bolivar county, Miss., June 16, 1887, by the Rev. T. V. Ramsey, Jr., Mr. Clarence Sidney Smith to Miss Nina Wixson, of Warren county, Miss.

NASH—BURLEY.—At Riverside, Bolivar county, Miss., June 29, 1887, by Rev. T. V. Ramsey, Jr., Mr. Charles Nash to Miss Lallie Burley, of Bolivar county.

BOOKER—EMBRY.—At residence of M. H. Thomas, near Australia, Miss., July 19, 1887, by Rev. T. V. Ramsey, Jr., Mr. John Booker to Miss Laura Embry.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

HANEY—I have been requested to write an obituary of my brother-in-law, HON. JOHN P. HANEY. It is but a poor tribute that I can offer in words to the memory of one so well known to multitudes for his moral excellence, consistent piety and gentlemanly deportment. If I should say I loved him I only put into words the deep feeling of a host of friends and relatives. Let love, then, be the tribute we bring to his grave. There can be no better; certainly none to the spirit of the men he lived among would be more acceptable. He was born in Washington parish, La., January 3, 1832, and died at his home, in East Feliciana parish, May 21, 1887. His father, Rev. John P. Haney, was one of the early itinerants of the Mississippi Conference, and his mother, of precious memory, was a daughter of Judge Thomas C. Warner, of Washington parish. He was early converted and became a member of the Methodist Episcopal Church, South, which he served faithfully in various capacities. He was twice married: first, to Miss Lou Lee, February 13, 1862, who died December 11, 1870, leaving three children; afterwards, to Miss Virginia Lee, in December 22, 1880, who survives. For many years he served as magistrate. In 1879 he was chosen to represent the parish in the Legislature of the State, and served a number of years. In his early manhood he graduated in the law college in New Orleans; but, finding his health insufficient, he adopted farming as his life occupation, in this he succeeded in so far as to make a comfortable support, to meet a liberal share of church expenses and to "aid a distressed worthy brother"

The best legacy he has left to the bereaved is the "precious ointment" of a good name, which has thrown out its sweet fragrance in the household, in private life, among his fellows, in the church which he loved, in the magistrate's office and among the law-makers of the State. So closes a busy life, well and usefully spent. THOMAS PRICE.

COOK—ELIZA COOK was born in Morgan county, Ga., November, 1811; professed religion and joined the Methodist Church in October, 1826; died at Lisbon, La., June 30, 1887. Her husband died about ten years ago. Mother Cook was one of the original eighteen that organized the society of Lisbon in 1849. This mother in Israel was tender, kind, timid and diffident, but true to her heavenly Master's service through a long life of varied trial and experience. The Christian hospitality of her house was for many years dispensed to the ministry and laity of the church. Just as she was dying the pastor approached her bedside. She lifted her hand and placed it in his. He asked: "Is all clear and right now?" Her intelligent and immediate response was the same as that of Bishop Asbury: "All is well—all is well." As we committed the body to the ground beside the sleeping dust of her husband, pronouncing, "Earth to earth, ashes to ashes, dust to dust," we could but realize the language of the divine One who has the "keys of death and hell," in all its force and potency: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

T. B. WHITE, PASTOR.

BRICE—Died, June 26, 1887, near Tallulah, Madison parish, La., ETHEL, daughter of Stephen L. and Mattie P. Brice, aged three years and four months. On that quiet Sabbath evening the pearly gates were left ajar to admit the happy spirit of as sweet a sunbeam as ever brightened a home, and made glad the hearts of parents.

Bereaved ones, your darling little Ethel from the glory land beckons you to a higher and holier life, to a purer and brighter home. M.

MULLENS—Died, in Fort Smith, Ark., June 10, 1887, little TOMMIE, infant daughter of D. D. and M. J. Mullens. She was born in Copiah county, Miss., July, 1886. After fifteen days' illness he was called to join the angels. Thus another lovely bud hath been plucked from the bowers of earth to blossom with eternal fragrance in the paradise of God.

MATTIE E. ROBERTSON.

GOODROE—SIMEON GOODROE died at his residence in Sabine parish, La., on May 10, 1887, in his sixty-second year. He was born in Wolfon county, Ga., and removed to Upton county, Ga., with his parents at the age of nine years, where he was raised and married. Miss Sarah Wells. He was converted and joined the Methodist Church in 1819; removed to this parish [illegible] a good character and has been an acceptable member of the church. Bro. Goodroe was a good man. He loved the church, was devoted to the preachers. He built a prophet's chamber which he always kept especially for the preachers. In him we sustain the loss of one more good friend on earth. With an eye of faith fixed on the cross, he encountered the last enemy and was enabled to shout, Victory! He leaves an aged wife and four children to join three children in the better world.

J. M. FRANKLIN.

NODOP—*Whereas*, God, in his mysterious providence, has removed from our Sabbath-school and our society one who has endeared herself greatly to officers, teachers and scholars; KATIE E. NODDP no longer goes in and out among us here; therefore, be it

Resolved, That, in silent sorrow, we try to resign ourselves to a heavenly Father's will, and to emulate the virtues and faithfulness of our departed friend and associate.

Resolved, That the members of her class wear a badge of mourning for one month.

Resolved, That we deeply sympathize with the afflicted family and relations.

MARY M. GRIFFIN, for Com.

THOMASON—JOHNNY LEVI, son of A. M. and D. E. Thomason, was born December 15, 1883, in Pontotoc county, Miss., and departed this life on June 21, 1887, from their home in Monroe, La. Little Johnny was taken sick on June 8, and from that day until the time of his death suffered much. His parents are sorrow-stricken at the loss of their little son, but they rejoice in the assurance that he is now free from all suffering and safe in the arms of Jesus, and they hope to meet Johnny again in the blessed future. W. D.

Keen as a Surgeon's Knife.

On the Chicago Limited Express, one of those splendid trains that leave New York over two of the great trunk lines of this country and make the dash to the metropolis of the West with such remarkable speed, an elderly gentleman was, a few days ago, seized with a violent attack of asthma. He had been a sufferer for many years and his efforts to breathe were dreadful to witness. A physician was found on the train, but relief seemed impossible. Everything was done for the comfort of the passenger, but he speedily grew worse. His face assumed a livid hue, and it appeared that he had only a few minutes to live. Suddenly a lady in the car seized the porter by the arm, sent him flying to the range in the dining car for boiling water, while from a satchel she drew out one of Drs. Starkey and Palen's Compound Oxygen Inhalers. By the time the porter had returned with a salad-bowl filled with boiling water, the lady had the corks out of the bottle, the glass tubes lifted, and in less time than it requires to tell it, the inhaler was immersed in the heating liquid. A moment more and the ozone began to evolve and the inhaling tube was placed in the sufferer's mouth. He was so exhausted that he could only breathe the gas in a spasmodic manner, but at the end of a minute his inhalations became more lengthy and regular, and at the end of five minutes the wheezing ceased and he was able to rest easily. Of course the sufferer was greatly weakened, but he had no recurrence of the attack. The entire train rang with praises of Compound Oxygen during the balance of the journey.

Apropos of this case, J. B. Kenyon, a merchant of Bedford, Ohio, writes to Drs. Starkey & Palen, September 11, 1885:

"Your Compound Oxygen has worked wonders with me; has made a new man of me. I have not had an attack of asthma since using it, though I was in very bad shape when I began. I would not do without the 'Compound Oxygen' for ten times its price. On retiring at night I go to sleep at once, and never rested better in my life than I do now. Shall recommend it to all my friends."

A complete and interesting treatise on the cures effected by Compound Oxygen will be sent, postage prepaid, to any one curious to know its valuable properties. Address Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa.

The soul that can not entirely trust God, whether man be pleased or displeased, can never long be true to him; for, while you are eyeing man, you are losing sight of God and stabbing religion at the very heart.—Manton.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

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MISCELLANEOUS.

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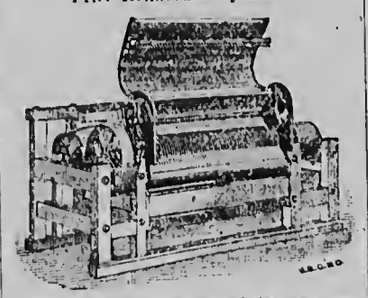

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Orthodox Lives.

Dear reader, here is a clipping which we hope you will read over with the greatest carefulness:

"No man really believes any more than he practices. Faith is the most abused noun in the language and believe the most abused verb. Men say they believe in Christ who do not show the first quality of his temper. Women say they believe in love, who are exacting, selfish, vain, worldly, altogether unlovely. People are very orthodox in notions who are the greatest of heretics in their lives. The Jews never become atheists or infidels; but if you want to know what they really believed, read the twenty-third chapter of Matthew. In religion, only that is believed which is lived. There is no Christian faith unless it makes a man a Christian, and that not in the head, but in the heart. If you call yourself a believer and want to know whether you are justified in so doing, ask yourself this question: 'What kind of a man am I?' And remember, 'If any man have not the Spirit of Christ, he is none of his.' And this leads us to say that the Christian Church should be vastly more watchful of life than of opinions. Let a minister swerve a little from the creed of his church, or from the popular interpretation of it, and he is promptly disciplined. That is well. But he may be of more than questionable integrity in business transactions; he may be careless of the exact truth; he may be unkind in his family to the point of cruelty; and who thinks of tabling charges against him? The result is that the world considers the church more anxious about orthodoxy of views than orthodoxy of life, and men of plain common sense are thereby alienated. Let the church keep itself free from heresy in life."—Presbyterian Observer.

Now turn back, and read it with *more* carefulness; and you will see more in it than you did at first.

PESSIMISTIC INEFFICIENCY.—It is very interesting to observe that the people who do give themselves to charity or to work of public spirit—that is, who give time, thought, ingenuity, service, resource, companionship, as well as money—are always the people who are satisfied with the results achieved, and who look forward cheerfully and hopefully to the future, either of the next year or the next generation. On the other hand, the most gloomy people, and those most distrustful of the future—the people who, as a rule, think the world is going to the dogs—are the people who do nothing, in their own person, to hinder such a catastrophe. Such a man is willing to go to his club, and read the exposure made of a fraud in the School Committee or a malversation in the Board of Correction; and he will stand with his back to the fire, and lecture for a half-hour on the downfall of the republic. But he will take no pains at the next election to secure a better School Committee or a purer Board of Correction.—Rev. E. E. Hale, D. D.

The three R's brought Regret, Reproach and Remorse to a great political party in 1884. The three P's, when signifying Dr. Pierce's Purgative Pellets, bring Peace to the mind, Preservation and Perfection of health to the body.

Grit is the grain of character. It may generally be described as heroism materialized, spirit and will thrust into heart, brain, and backbone, so as to form part of the physical substance of the man.—Whipple.

The "Life of the flesh is the blood thereof." Pure blood means healthy functional activity, and this bears with it, the certainty of quick restoration from sickness or accident. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier gives pure rich blood, and vivifies and strengthens the whole body.

Never does a man betray his own character more vividly than in the manner of portraying another.—Richter.

THE blood must be pure, if the body would be in perfect condition. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, makes pure blood, and imparts the rich bloom of health and vigor to the whole body.

Afflictions are but the shadows of God's wings.—George Macdonald.

The common sidestake in dealing with Malaria is to treat symptoms. The poison may be in the system in large amount without chills and fever. The evidence of its presence may be disordered liver, or stomach, or both; with headache, backache, &c. To get rid of all the trouble at once, take a few doses of Shallenberger's Antidote for Malaria. It cures all the symptoms by destroying the *cause*. Sold by druggists.

PASTORAL CONTENTMENT.—Nothing is more suppressive of whatever spiritual power may be in a pastor than an unsettled feeling with regard to his own appointed field of labor and surroundings. It is quite as important for him to be restful in his place as to be restful under his own personality. Certainly a pastor may aspire after a widening sphere and a growing influence. And certainly no pastor has even a right to be indifferent to the question of necessary support for his household. But for free and best use of his spiritual power, every pastor must carry about with him the feeling that for the time at least his Master has placed him where he is, and will take care of him and his where he is, till he distinctly calls him elsewhere. The tokens of a call from God to enter a field ought to be clear before it is entered, and the tokens of a call from God to leave a field ought to be equally clear before it is left. And during the period between settlement in a field upon distinct tokens and leaving of such field upon equally distinct tokens, the mind must be at rest in God for free and full exercise of spiritual power. A troubled mind is never at its best. The joy of his Lord must be the pastor's strength. It may become necessary to leave a pastorate, but it is never necessary till the Master calls. He will take care of his servants in their fields. It is a pastor's privilege to trust him without reserve. We must be content, each one, with his own personality and with his God-appointed place.—David Cole, D. D.

MISCELLANEOUS.

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For Inflamed and Sore Eyes.—Its effect upon these delicate organs is simply marvellous.
It is the Ladies' Friend.—All female complaints yield to its wondrous power.
For Ulcers, Old Sores, or Open Wounds, Toothache, Faceache, Bites of Insects, Sore Feet, its action upon these is most remarkable.
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Caution.—POND'S EXTRACT has been imitated. The genuine has the words "POND'S EXTRACT" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation. It is never sold in bulk or by measure.
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BOYS and GIRLS to SELL.
The Lord's Prayer Medal.

This unique little curiosity is a trifle smaller than a silver ten cent piece, on which is stamped so clear and distinct as to be easily read with the naked eye, the entire Lord's Prayer. Everybody will buy one for a watch charm, or pocket-piece; would be used as rewards of merit in Sunday-schools. Sample by mail, postpaid, 10 cents, three for 25 cents; one dozen for 50 cents. Liberal discount to agents. Address
SAMUEL DUDLEY,
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Clothing and Furnishing Goods,
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WHITE·EXQUISITELY PERFUMED·PURE
COLGATE & CO'S TOILET SOAPS,
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THE NEW IMPROVED SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three times as many customers as any other two kinds.

Singer New Family Needles, 15¢ per dozen; two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

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S. E. RUNDLE, Agent.

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HAY PRESSES,
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Are you a Singing Class Teacher?
If so, send us your name and
PERMANENT ADDRESS
and we will mail you **Free of Charge,** a sample copy of "THE TEACHERS' CLUB." By GEO. F. ROOT, a very valuable little work containing the elementary principles of music and the best method of teaching them. This offer holds good until Sept. 1st, 1887 only. The regular price of "Teachers' Club" is 25 cents. Address
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Hope Insurance Company,
188 CRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00
ASSETS, JAN. 1, 1887.....$101,982 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
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Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1869.

CASH CAPITAL.....$100,000
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.
Annual and Term Policies Issued on Desirable Fire Risks.

W. R. LYMAN, President.
J. H. GOLLSBY, Vice-Pres.
CHAS. E. FICE, Secretary.

See our Agents throughout Louisiana Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending July 26, 1887.)

COTTON.

Low ordinary	7 3/8	@ — —
Ordinary	7 7/8	— —
Good ordinary	8 5/8	— —
Low middling	9 1/4	— —
Middling	9 5/8	— —
Good middling	9 7/8	— —
Middling fair	10 1/4	— —
Fair	10 7/8	— —
Galveston middling	9 3/4	— —
Mobile middling	9 5/8	— —
St. Louis middling	9 7/8	— —

SUGAR.

Inferior	—	— —
Common	—	— —
Good common	—	— —
Fair	—	— —
Good fair	5 3/8	— —
Fully fair	—	— —
Prime	—	— —
Strictly Prime	—	— —
Choice	—	— —
Seconds	4 1/8	5 1/2
Pr. yellow	6	— —
Gray White	—	— —
Off whites	6	6 1/8
Stan. Gran	5 15-16	6

MOLASSES.

Good Prime	22	25
Fair	18	21
Good common	18	21
Choice	28	33

RICE.

Fancy	—	— —
Choice	—	— —
Prime	5	— —
Good	4 5/8	4 3/4
Fair	—	— —
Ordinary	4 1/4	4 3/8
Common	4	4 1/8
No. 2	2 1/2	2 5/8
Rough	—	— —

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	4 25	4 37 1/2
Winter wheat patents	5 62 1/2	4 75
Choice	3 65	— —
Fancy	3 80	3 90
Extra Fancy	4 05	4 10

CORN PRODUCTS.

Cream meal	2 50	— —
Corn meal	2 35	— —
Grits	2 55	2 60
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	55	56
Yellow	—	— —
Mixed	47	— —
OATS:		
Western	35	36
Texas rust-proof	—	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	21 00	— —
Prime	19 00	20 00

PROVISIONS.

PORK:		
Mess (Standard)	16 25	— —
Prime Mess	14 00	14 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11	11 1/2
Shoulders	6 5/8	6 3/4
Sides, long clear	9 1/4	— —
Sides, short rib	9 1/4	— —
HAMS:		
Sugar-cured	12 1/2	13
DRY SALT MEAT:		
Shoulders	5 7/8	— —
Sides, long clear	8 1/4	— —
Sides, short rib	8 3/8	— —

GROCERIES.

COFFEE:		
Prime	—	— 21 1/2
Fair	—	— 20 1/2
Common	—	— 19 1/2
BUTTER:		
Western Creamery	24	25
Western Dairy	17	18
Common	—	— —
LARD:		
Refined	6 3/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	10 3/4	— —
Cotton seed	37	38
Lard	—	— 55

VEGETABLES.

CABBAGES:		
Western, per crate	3 00	3 50
Chicago, per 100	—	— —
Louisiana, ₱ crate	—	— —
POTATOES:		
Louisiana	—	— —
Western	2 00	2 25
KROUT:		
Louisiana, ₱ bbl	10 00	— —
ONIONS:		
Louisiana	1 40	1 65
Western	—	— —

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 1/4	7 1/2
2 lb	8	8 1/4
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 02 1/2	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 25	2 75
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	10	11
Southern	13	— —
WOOL:		
Lake, per lb	—	— 26
Louisiana	24	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	—	— 6 3/4
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₱ ton	0 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	—	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

FOREIGN.

Concerning the Turkish-Egyptian Convention, Sir James Ferguson said that no negotiations were proceeding, and it was unlikely that the suspended negotiations would be resumed.

The House of Commons went formally in a body to the House of Lords, on the nineteenth, where the royal assent was given to the Irish Crimes Act Amendment Bill; and it was made the law of the realm.

At the meeting of the National League, held in Dublin, July 13, Lord Mayor Sullivan, who presided, said that the whole league was prepared to stand its ground, defy the Coercion Act, and take the consequences. Mr. Grihey declared that means to nullify the Coercion Act were ample, and the Nationalists would treat the act with supreme contempt.

Emperor William has gone to Gastein.

Latest reports from the interior of Africa, by traders, show that Emin Bey was in good health in March, and was projecting an expedition to further explore the Kakibbi river, an immense stream which he discovered in September, rising in the Usongara Mountains, and flowing into the southern part of Lake Victoria Nyanza. He proposes that this, his third expedition, should occupy three months, though he may await the Stanley expedition at Usongara.

It is reported from Russian sources that the Bulgarian government has arrested M. Radoslavoff, Premier and Minister of the Interior in the Cabinet just suspended. The arrest is said to have been made on a charge of treason. The new minister, it is reported, will not at present venture to enter Sofia. The ministers are said to be afraid of the opposition of the new government. It is also reported that the troops intend to proclaim the independence of Bulgaria, and Prince Alexander of Battenburg as king.

La France states that members of the Party of the Right, after the Schnaebele incident, proposed to Gen. Boulanger that he head a monarchist *coup d'etat*. He responded: "If I ever take part in a *coup d'etat*, it will be against the monarchists and to maintain the republic."

A dispatch from St. Thomas, West Africa, says the West African Company has received a report that Henry M. Stanley, the African explorer, has been shot dead by natives with whom his expedition was fighting in order to obtain supplies. The report is generally discredited throughout Europe.

It has been decided to proclaim under the Crimes Act all counties except Antrim.

Advices received at Constantinople indicate that the Bulgarians are about to proclaim their independence.

A protest against the Irish Crimes Act Amendment Bill (the coercion bill) has been issued over the signatures of the Earl of Granville and twenty-eight liberal peers, including the Earl of Rosebery, the Marquis of Ripon, the Earl of Kimberly and Earl Spencer. The protest denounces the Act as a source of lasting irritation and hatred and mistrust of the law, and declares that the measure deprives Irishmen of individual rights, and creates and stimulates the growth of secret societies.

The Pacific Mail steamer "City of Rio de Janeiro," bringing Hong Kong news of July 1, and Yokohama news of July 9, arrived at San Francisco, July 25, and reports that in the loss of the steamer "Sir John Lawrence," in the Bay of Bengal, 800 lives were lost, mainly pilgrims of the best families of Bengal.

DOMESTIC.

Hon. R. M. T. Hunter, of Virginia, died at his home, Fount Hill, on the nineteenth.

The Secretary of State has received, through the German Minister at Washington, from the Emperor of Germany a check for $1,000 and two handsome gold watches, embellished with the likeness and monogram of the Emperor, with a request that the money be equally divided among the families of the five members of the life-saving crew at Dam Neck Mill Station, Va., who lost their lives in attempting to rescue the crew of the German ship "Elizabeth," on January 8, last, and that the watches be presented to Frank Tedford and James E. Ethridge, the only survivors of the live-saving crew. The money and watches have been turned over to General Superintendent Kimball for distribution.

The bill taxing wine-rooms $10,000 passed the Georgia House of Representatives by the requisite majority. It is thought that the Senate will pass it also.

Major W. A. Freret, of New Orleans, has been appointed supervising architect of the Treasury Department.

Thomas Edward Powell, of Cleveland, was nominated by the Democratic Nominating Convention, which met at Cleveland, on the twenty-first, for governor of Ohio.

A party of laborers on the Erie railroad, near Hohokus, N. Y., was run down by a belated express train, and twelve men horribly mangled; death was instantaneous. It seems that the foreman failed to give notice of the approaching train, and, as they were at work in a sharp curve, the trainmen could not see them until they were in the midst of them.

The Mississippi River Commissions' allotment has been approved by the Secretary of War.

The Chamber of Commerce and other institutions of Minneapolis have invited President Cleveland to extend his Western trip to that city.

Now that a jury has been secured in the Chicago boodle cases the trial is progressing rapidly. The opening argument closed, and the testimony began July 22.

The Interstate Commission has rendered a decision in regard to the sale of tickets to commercial travelers and the general public, and it places commercial travelers on the same footing as other passengers, and the roads are forbidden to discriminate in the rate to be charged.

Books and Periodicals.

BOOKS.

METHODS OF CHURCH WORK. By Rev. Sylvanus Hall. Funk & Wagnalls, publishers, 18, 20 Astor Place, New York.

This is the most comprehensive and practical work treating on this subject that has appeared. It covers the whole ground, and covers it wisely and effectively.

SARATOGA CHIPS AND CARLSBAD WAFERS. By Nathan Sheppard. 12mo. paper. Price, fifty cents. Funk & Wagnalls, publishers.

This unique book is a quaint, crisp and humorous description of the pursuit of happiness and health at the two great mineral water resorts of America and Europe. It is pictured from real life. The sketch is graphic and realistic to the first degree.

ASCHAM AND ARNOLD. Chautauqua Library. Garnet Series. 16mo.; 252 pp. Price, seventy-five cents. Boston Chautauqua Press, 117 Franklin street.

In this volume of the Garnet Series is given a Memoir of Roger Ascham, by Dr. Samuel Johnson, with some choice extracts from his greatest work, "The Schoolmaster." Also a Memoir of Thomas Arnold, with special reference to his life and work as a teacher.

HARRY THORNTON: THE STORY OF A GEORGIA BOY. By Rev. G. G. Smith, of North Georgia Conference. Published at our Publishing House at Nashville, whence it may be procured; also from the author at Macon, Ga. Price, fifty cents.

We have read Bro. Smith's little book with great pleasure. It is not only a fascinating story *for boys*, but it is one of the best stories for the boys' *mothers* we have seen in a long time. We commend it heartily to our "little cousins" and their parents and to all our Sunday-schools.

JULY PERIODICALS.

—The Forum holds on its course "steady with an upright keel," and freighted with wares of rarest quality and viands of richest flavor. Forum Publishing Company, 97 Fifth avenue, New York. $5.

—Wide Awake is bright, beaming and beautiful beyond belief. D. Lothrop, Boston.

—The Pulpit Treasury is a monthly that, by proper use, may become serviceable to all Christian workers. It has good sermons and helpful hints in several branches of church work. E. B. Treat, 771 Broadway, New York. Price, $2 50; clergymen, $2.

—The New Princeton has Certain Tendencies in Current Literature, by R. W. Gilder; Theory of Prohibition, by S. H. Cobb; Literary Criticisms, by T. W. Hunt; and other articles. A. C. Armstrong & Son, New York. Published six times a year at $3.

Summer Excursions.

At all principal railroad ticket offices will be found on sale, at low rates, during the tourist season, round-trip tickets, via the Burlington Route, C., B. & Q. R. R., to Portland, St. Paul, Minneapolis and all principal resorts in the Northwest, and also to Denver, Colorado Springs and Pueblo, Col. In addition, the Burlington Route runs at frequent dates in each month excursions to San Francisco, Los Angeles, and San Diego. When ready to start, call on your nearest ticket agent, or address Paul Morton, General Passenger and Ticket Agent C., B. & Q. R. R., Chicago, Ill.

Notice.

"HISTORY OF METHODISM IN THE MISSISSIPPI CONFERENCE," BY REV. J. G. JONES.

The first volume of this important history is published. Subscribers who paid in advance will please furnish me their post-office address, and the first volume will be sent immediately. The history for sale by our Publishing House.

J. A. B. JONES.

PORT GIBSON, MISS., July 21, 1887.

Cheap Board.

Catalogues of all Virginia and Tennessee Springs, giving low excursion rates and low rates of board, can be had free upon application in person or by mail to B. W. Wrenn, General Passenger Agent, E. T., V. & G. R'y., Knoxville, Tenn.

Alexandria District Conference.

CHANGE OF TIME.

The ministers and members of the Alexandria District Conference will please take notice that the time of holding said Conference is hereby changed from August 11–14 to August 25–28.

B. F. ALEXANDER, P. E.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,

140 Carondelet street, New Orleans.

Notice.

MR. EDITOR: Let me ask, through the ADVOCATE, all delegates to the Prohibition Convention, to meet here August 17, that they inform us of their coming as soon as they can conveniently. We hope to entertain the delegates hospitably.

B. F. WHITE,
Chair'n Com. of Entertainment.

ALEXANDRIA, LA., July 21, 1887.

NATURE usually makes a gallant fight against disease, and when helped by Dr. J. H. McLean's Strengthening Cordial and Blood Purifier will eradicate it from the system.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Coffeeville circuit	July	30, 31
Sarepta circuit	Aug.	6, 7
Atlanta circuit		10
Pittsboro circuit		13, 14
Tocopola circuit		20, 21
Banner circuit		21
Abbeville circuit		27, 28
Ludi circuit	Sept.	2
Grenada circuit		3, 4
Charleston circuit		5

C. N. TERRY, P. E.

WINONA DISTRICT—THIRD ROUND.

Black Hawk, at Sweetwater	July	30, 31
Winona circuit, at Bethlehem	Aug.	5
Winona station		6, 7
Newtonville, at Smyrna		13, 14
Newport, at Shrock's		20, 21
McCool, at Chapel Hill		24
Ethel, at Tabernacle		27, 28
Ebenezer circuit, at Ebenezer	Sept.	3, 4
Belzona		8
Zilpha circuit, at North Mt.		10, 11

R. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Cornersville*	July	30, 31
Snow Creek	Aug.	6, 7
Ashland		6, 7
Pine Mountain		13, 14
Hickory Flat		20, 21
Shelby Creek	(Tuesday)	23
Emory		27, 28

*Time and place of District Conference.

JNO. HARCHOFT, P. E.

CORINTH DIST.—THIRD ROUND.

Harmony circuit	July	30, 31
Corinth circuit	Aug.	6, 7
Corinth station		13, 14
Kossuth circuit		20, 21
Blackland circuit		24
Marietta circuit		26
Jonesboro' circuit		27, 28
Ripley and New Albany station	Sept.	3, 4
Ripley circuit		10, 11
New Albany circuit		17, 18

J. B. STONE, P. E.

SARDIS DISTRICT—THIRD ROUND.

Batesville	July	30, 31
Senatobia station	Aug.	6, 7
Mastodon circuit		9
Pleasant Grove		13, 14
Mt. Vernon		20, 21
Eureka		23
Panola circuit		27, 28

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Ebenezer	July	30, 31
Okalona circuit	Aug.	6, 7
Prairie		13, 14
Aberdeen station		14, 15
Caledonia		19
Athens		20, 21
Tremont		27, 28
Fulton and Smithville		29

AMOS KENDALL, P. E.

COLUMBUS DIST.—THIRD ROUND.

Salem	July	30, 31
Shuqualak	(Monday). Aug.	1
Columbus station		6, 7
Macon station		13, 14
Columbus circuit		20, 21
Tampico circuit		27, 28
Sturges circuit	Sept.	3, 4

R. G. PORTER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Sandersville, at Union Seminary	Aug.	6, 7
Winchester, at Providence	(Sat.)	13
Waynesboro, at Waynesboro		14
Shubuta, at DeSoto		14
Paulding, at Pleasant Grove		20, 21
Lauderdale, at Bethel		27, 28
Stonewall, at Stonewall	(Fri.)	Sept. 2
Clark, at A. Chapel		3, 4
Meridian station	(Wed.)	7
Marion	(Thurs.)	8
Vossburg, at Central		10, 11
West End, at Collinsville		17, 18
Illinsville		24, 25
Adamsville	Oct.	1, 2
DeKalb		8, 9
Enterprise	(Wed.)	12

R. D. NORSWORTHY, P. E.

JACKSON DIST.—THIRD ROUND.

Flora, at Dover	July	30, 31
Spring Ridge, at Oak Hill	Aug.	6, 7
Mt. Olivet, at Mt. Carmel		13, 14
Yazoo City		11, 15
Canton		20, 21
Madison, at Pearl River		27, 28
Sharon, at Forest Grove	Sept.	3, 4
Camden, at Sulphur Springs		10, 11
West Jackson, at Flag's Ch.		17, 18
Jackson		18, 19

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Scotland, at Galatia	Aug.	6, 7
Summit, at Bogue Chitto		13, 14
Monticello, at Tilton		17
Franklinton, at Magee's Chapel		20, 21
Providence, at Union Chapel		27, 28
Holmesville, at China Grove	Sept.	3, 4

J. M. WEEMS, P. E.

BRANDON DIST.—THIRD ROUND.

Shiloh, at Gum Springs	July	30, 31
Camden, at Andrew Ch.	(Saturday) Aug.	6
Brandon, at Brandon	(Sunday)	7
Raleigh, at Price's Chapel		13, 14
Hillsboro		20, 21
Lake, at Camp Ground		27, 28
Trenton, at Camp Ground	Sept.	3, 4
Walnut Grove, at Camp Ground		10, 11
Neshoba		17, 18
Carthage		24, 25

B. A. LITTLE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Fayette	July	30, 31
Sarepta	Aug.	6, 7
Mradeville		13, 14
Hamburg		15, 16
Skipwith's		20, 21
Bovina		27, 28

The Vicksburg District Conference will meet at Fayette, at 9 A. M., July 28, 1887.

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—THIRD ROUND.

Scranton, at Orange Grove	July	28, 29
Moss Point, at Moss Point		30, 31
Seashore, at Long Beach	Aug.	5
Pearlington, at Pearlington		6, 7
Covington		13, 14
Columbia, at Byrd's Chapel		20, 21
Bethel, at Ocolay		27, 28
Mt. Carmel, at Williamsburg	Sept.	3, 4

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Columbia, at Ebenezer	July	30, 31
Centreville, at Jordan	Aug.	6, 7
Trinity, at White's Ridge		13, 14
Montgomery, at St. Maurice		20, 21
Alexandria, at Lecompte		27, 28
District Conference, at Lecompte		25–28
Evergreen, at Big Cane	Sept.	3, 4
Melville, at West Melville		10, 11
Spring Creek (Winston C. M.)		17, 18
Sugar Town, at Pine Grove		21, 25
Ada, at Hickory Grove	Oct.	1, 2
Spring Creek Camp Meeting		8, 9

B. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity Street	July	31
Carondelet Street	Aug.	7
Craps Street		14
St. Charles Avenue		21
Soraparu St. and Bentonville, at P'ville		28
Grosse Tete and Faliser, at Cottonwood	Sept.	3, 4
Dryades Street		11
St. Tammany German mis., at Tallsheik		17, 18
Algiers and Gretna, at Algiers		25
Baton Rouge	Oct.	1, 2
Carrollton and Parker Cir., at Carroll'n		9
Moreau Street		16
Plaquemine and Donaldsonville, at P.		22, 23
Louisiana Avenue		30

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Anacoco and Bellwood, at Pine Island	Aug.	6, 7
Many and Sabine, at Bayou Scie		13, 14
Natchitoches, at Natchitoches		20, 21
Pleasant Hill, at Bethel		27, 28
Coushatta, at Davis' Springs	Sept.	3, 4
East Point, at East Point		9, —
Red River, at Campo Bella		10, 11
Caddo, at Keachi		17, 18
Moorlingsport, at Hickory Grove		21, 25
North Bossier	Oct.	1, 2
South Bossier		8, 9
Shreveport		15, 16

J. B. FASSITT, P. E.

DELHI DIST.—THIRD ROUND.

Winnsboro, at Oakley	Aug.	13, 14
Richland, at Little Creek		20, 21
Oak Ridge, at Prairie Mer Rouge		27, 28
Lake Providence, at Lake Providence	Sept.	3, 4
Waterproof, at Wesley Chapel		10, 11
Floyd, at Floyd		17, 18
Lion Grove, at New Hope		21, 25
Bastrop, at Island Beseard	Oct.	1, 2

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Ringgold	Aug.	6, 7
Indian Village		13, 14
Downsville		20, 21
Sparta and Saline		27, 28

ROBERT RANDLE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Opelousas	July	30, 31
Lake Charles	Aug.	7
Sulphur Mine		11
German Mission		14, 15

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PENSACOLA DIST.—THIRD ROUND.

Sepulga, at Asbury Camp Ground	July	30, 31
Evergreen, at Fairfield	Aug.	6, 7
Stockton		13, 14
Bay Minette		16
Montevello, at Peoples Hill		20, 21
Repton		22
Monterey, at Temple Gate		27, 28
Gravelly		31
Douglasville, at Douglasville Ct. Gr'd	Sept.	10, 11

W. M. MOTLEY, P. E.

PRATTVILLE DIST.—THIRD ROUND.

Autaugaville ct., at Mt. Zion (Thurs.)	July	28
Randolph circuit, at Tabernacle		30, 31
Pine Apple ct., at McKinsey (Thurs.)	Aug.	4
Pleasant Hill ct., at Furnersville		6, 7
Bell's Landing ct., at Pineville		13, 14
Black's Bend ct., at Mt. Carmel		20, 21
Camden and Oak Lawn, at Camden		27, 28
Plantersville circuit	Sept.	3, 4
Prattville		10, 11

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Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Hennington (Crystal Springs)	July 28
Cypress	Aug. 10
Downsville	Aug. 19
Lake	Aug. 26
Sam Jones	Aug. 26
Topisaw	Aug. 26
Andrew Chapel	Sept. 2
China Grove	Sept. 2
Beech Spring	Sept. 9
Water Valley	Sept. 9
Hinson	Sept. 15

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1887-8.

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Christian Advocate.

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The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

BETTER THAN GOLD.

BY FATHER RYAN.

Better than grandeur, better than gold,
Than rank and titles a thousand-fold,
Is a healthy body and mind at ease,
And simple pleasures that always please.
A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in an humble sphere.
Doubly blest with content and health,
Untried by the lusts and cares of wealth,
Lowly living and lofty thought
Adorn and ennoble a poor man's cot;
For mind and morals in nature's plan
Are the genuine tests of a gentleman.

Better than gold is a thinking mind,
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore:
The sage's lore and poet's lay,
The glories of empires passed away,
The world's great dream will thus unfold,
And yield a pleasure better than gold.

Selections.

Here is a case from the New York Evangelist which tells a story that will give every preacher a clew to a sermon on "Education in the Art of Giving:"

A prominent man of wealth in this city, when solicited by a friend of like financial standing to contribute toward the furtherance of a worthy Christian object, frankly replied: "I have the money, and can easily spare it, and I also know that I ought to be giving largely to objects such as this. But the fact is, that *I have never been educated to giving*, and find it a difficult, almost impossible thing, actually to take my money in hand, and dispose of it in such ways. In a word, *I do not know how to give*, and my inveterate habit is, as in this instance, to decline."

In regard to the restless anxiety so patent everywhere in our church work, and the eagerness to make a display of its results to the world, it may be well to ponder these words which lately fell from the lips of President Young, of the Wesleyan Conference:

The statistics of evangelistic enterprise are of little value in determining its actual results. A census of the new Christian Society taken under the shadow of the Cross would have stamped the ministry of Jesus as a failure. Yet among the men who followed him afar off there were the germs of a power which in less than a century was to turn "the world upside down." And so true is it that *our function is to work and wait*—not embarrassing ourselves with a restless anxiety as to the issues of our labor—that if it should seem to us that up to this hour our evangelistic enterprise has not succeeded in rescuing one soul from the sway of superstition, though we might justly challenge the wisdom of our methods and arraign the purity of our motives, though we might humble ourselves before God and ask him with bitter tears to discover to us the secret sources of our failure, it would be our duty—and I trust, too, that we should dare to accept it as such—to maintain resolutely the mission on which we have entered; to relax no energy and to spare no sacrifice, in the calm assurance that whatever the aspects of our labor may be, it is not and can not be "in vain in the Lord."

We know a brother, whom we have often heard preach, and we have never seen him look his congregation in the face. Of this curious habit a writer in the New York Christian Advocate has this to say:

On Sunday morning we attended church. The preacher made a fine appearance, was energetic, forcible, and instructive. But he turned his jet-black eyes upward, something like the cherubs in Raphael's celebrated picture of the Madonna, with this difference: instead of fixing them on the supposed Virgin, he turned them on the farther corner of the ceiling, and through the most of his discourse kept them there. The practice of withholding the eyes from the audience is by no means confined to manuscript preachers. The *memoriter* preacher is quite as likely to turn his eye inward and read his sermon from his brain; and there are extemporaneous speakers or preachers without notes who look off into vacancy and deliver introspective monologues, as if the speaker were the only person present.

Joseph Cook seems to be a strong believer in missions. In a recent speech at Mr. Moody's Bible meeting, in Northfield, Mass., among other good things he said this:

I see men all around me in the love of what God hates, and hate of what God loves. Whosoever lives in rebellion to God is lost, whether he has heard of Christianity or not. Men without the light of God are crystallizing, and the heathen are losing their souls. I have made, said he, one missionary trip around the world, and if I could leave this country, I would go on another. I think I would go into these countries that I might not build on another man's foundation. I wish to wear out my life in maintaining Christ, the atonement, and such doctrines. They are the foundations for a universal religion. He charged his hearers to stand firm on this foundation, and not destroy the hopes of the missions. Every soul ends in paradise or perdition, and if they do not leave the world in harmony with God, they must go to perdition. Character hardens as the clay, and this life is but a probation.

In view of the fact that before the next number of this paper is issued our whole communion will have entered upon the "week of prayer and self-denial" for the purpose of raising funds for our Mission Board, the following eloquent sentences from President Young ought to make a deep impression upon everyone who reads them:

There is no truth, the realization of which is so essential to the church life of to-day, as that which is implied in the session of the Divine Head of the church at the right hand of God—"expecting until his enemies be made his footstool." It is only under the inspiration of this truth that the church can rise to *that high level of faith* which the exigencies of these times demand. Never since the great commission was given by the ascending Lord have the openings for evangelistic enterprise been so numerous and so inviting. To Christ, "the Desire of all nations," all nations are throwing open their gates. It would be difficult to find a solitary human tribe in the heart of which we might not plant the standard of the cross. Grave, indeed, are the responsibilities of that church which, in the clearly supernatural crisis of these times, opposes on its evangelistic and missionary executive a policy of retrenchment. Counsels of prudence are counsels of providence—the measures even of divinely inspired toil must be moulded by wisdom and moderation. No Scripture can be cited in defence of recklessness, even in the holiest enterprises; but prudence may degenerate into cowardice, a craven economy may paralyze the heroism of Christian consecration, and doors opened by the forces of prayer may be closed by unbelief. The eras of true revival have been eras of a bold and daring faith: a faith which has gallantly accepted the challenge of the Lord of Hosts—"*Prove me*, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." And would to God that, with prospects before us of which our fathers never dreamed, with claims upon us multiplying in pathos and power from all quarters of the globe, and with the conviction deepening within us that he on whom we trust, and for whom we work, is *in all, and over all*, we, as a church, could cast off the diffidence and faint-heartedness that have too easily beset us, repudiate for ever a policy of retrenchment, and resolutely, and with Christian hardihood, set ourselves, *at any cost*, to bring about the conversion of the world!

Busy lives, like busy waters, are generally pure. Stagnant lives, like stagnant pools, breed corruption.—W. D. Nicholas.

Dollars for Self—Dimes for God.

BY REV. J. J. HILLINGSLEY.

TEXT: Luke xii. 21.

Read the verses 13-35 inclusive. It is a description of worldliness: one who is dominated by the visible, the material, the temporal. Description of covetousness: one who lays up treasure for selfish purposes, for that self that is to be denied, for himself, as being an all-important personage, far himself, without a thought of, and in violent opposition to, the just claims of God upon his money. And last, a description of sinful folly, shown fully, and for various reasons. The description is general. The man is representative. One of a large class found in all lands and in all ages. In the government of God he is regarded as a criminal. The indictment is short, specific, but full. He is charged with being rich toward himself, poor toward God. Note closely. God is not entirely ignored by the man. Perhaps, as a Jew, he paid a part of his tithes. He gave something, enough, it may be, to satisfy a decayed conscience, to meet in part the demands of a degenerate public sentiment, and maintain a semi-respectability in matters of benevolence. But this was all. At heart, he was close, penurious, and avaricious; in life rich toward that self and poor towards God. This is the charge. It is so now.

1. *Men are rich toward themselves, poor towards God.* That is, men are thoughtful, careful, anxious about themselves. It is the one, prime and all-important business of life, to provide for, take care of, and put themselves on an independent footing, as regards both man and God. To attain this, men must have gold. They think they must, and so gold becomes the all-absorbing aim of life. It becomes a god. In Queen Mab, Shelley puts it thus:

"Commerce has set the mark of selfishness,
The signet of its all-enslaving power
Upon a shining ore, and called it gold.
Before this image how the vulgar great,
The vainly rich, the miserable proud,
The mob of peasants, nobles, priests and kings,
And, with blind feelings, reverence the power
That guides them to the dust of misery."

The truthfulness of the proposition advanced, one of the main thoughts of the text, may be briefly shown thus:

(1) Apply it to the governments of the world, and you find it so. Take the salaries of European monarchs. A few years since they stood as follows: The Emperor of Russia, $8,250,000; the Sultan of Turkey, $6,000,000; Napoleon III., $5,000,000; Emperor of Austria, $4,000,000; King of Prussia, $3,000,000; Victor Emmanuel, $2,400,000; Isabella of Spain, $1,800,000; Leopold of Belgium, $500,000. President Grant, of the United States, received $25,000, or a salary of $68.50 per day. The salaries of the judiciary, and of nearly all our offices of trust, are lavishly maintained by the government. We can not enumerate for want of space.

Take the cost of war. Three wars in India, for only twenty years, cost Great Britain $195,000,000, besides an equal amount spent at the same time in their wars with Burmah and China. The Crimean War cost the allies (England, France and Turkey) $400,000,000, while it is said that the same war cost Russia two millions more. An eminent French statistician said, after much study, that this war cost all the parties more than a million dollars a day, not to mention the actual waste of property, and the financial loss involved in the sacrifice of seven hundred and fifty thousand men. In blood and money his estimate is, one billion, seven hundred million dollars. The Revolutionary War cost America $350,000,000; the war with Great Britain in 1812, $120,000,000; the Florida War sent in its bill for $40,000,000; the Mexican War for $300,000,000. From January 1, 1839, to March 3, 1843, the war expenses of this government were $153,954,881, or five millions more than all the civil expenses of the government from 1789 to 1843. The enormous debt which accumulated during the late Civil War is safely put down at two billion five hundred million dollars, while the sums paid to soldiers and their families, together with other incidentals, according to Horace Greeley's estimate, amounts to three billion dollars in the sum total. I can not here go into the details of our Indian Wars. Suffice it to say that during the first half of this century they cost us $400,000,001, while we paid for the same time only $8,000,000 to educate them—one-fiftieth of the war expense. One dollar to bless, fifty dollars to curse. Up to date, so it is stated, our government has paid $500 for every Indian killed, and yet probably the bottle has killed more than the bullet. The dreadful war, the Franco-Prussian, of a few years since, cost Prussia one billion dollars, and France four billion dollars, while the destruction in Paris alone, when the final catastrophe came, amounted to $280,000,000. A single ship-of-war may cost a nation $500,000 a year, and we pay thousands of dollars for a single gun that costs from ten to three hundred dollars every time it is fired. Surely the world is rich towards itself, and the kingdom of Satan can find money enough to carry on its mission of ruin and death. Says one: "Give me the money that has been spent for war, and I will purchase every foot of land on the face of the globe. I will clothe every man in an attire that kings and queens might be proud of. I will build a school-house on every hillside, and in every valley over the whole earth. I will supply that school with competent teachers. I will build an academy in every town, and endow it; a college in every State, and fill it with professors. I will cover every hill with a church consecrated to the promulgation of the gospel, and support in its pulpit an able preacher of righteousness; so that on every Sabbath morning the chime on one hill shall answer to the chime on another around earth's broad circumference, and the voice and the song of praise shall ascend as one universal offering to heaven."

(2) *Second verification.* Notice what men pay for the single item of vicious and demoralizing amusements. All amusements are not sinful. The popular amusements of the age usually are; and yet they are patronized and sustained in a most extravagant way by men and women who not unfrequently, in the course of a decade, squander thousands of dollars in this direction, while, at the same time, a thousand pressing claims from the church, from God and humanity, are ignored and repudiated. At this time there are in the city of New York a half-dozen theatres, with a seating capacity of 14,000, which furnish facilities for licentiousness by "providing prostitutes with accommodations in their third tier. Take away this third tier from a theatre, and one of the chief sources of revenue is dried up. These theatres receive in the aggregate about $5,000 a night, after the season is fairly open. The saloons of the late Broadway Theatre, when first opened, were rented at $5,000 per annum, and the receipts at the office were nearly $2,000 nightly. One of the old theatres, now extinct, received $800,000 in seven years. This shows that time and money and character are not squandered in brothels, gambling hells and lottery offices alone." "In six of the many theatres in New York City, and in two places of occasional theatricals, and in one circus, there are from one to two hundred persons employed in each. The Bowery pays $1,000 to one paper for advertising, besides hand-bills, cards and posters, amounting to several thousand more. 'Hard times, indeed,' writes a correspondent; 'the theatres were full last night to overflowing, and it is reliably stated that their receipts averaged about $4,500.' These four theatres received, doubtless, not less than $1,000,000 annually, and all the theatres in New York not less than two million. This is the princely income required to meet the correspondingly profuse expenditures of these places, and gives some idea, at least, of the expensiveness of amusements. The noted actor, Kean, used to be paid $250 a night at the Drury Lane Theatre. The actors at the Park Theatre were paid from $80 to $100 a week. Prof. Bronson was offered $1,000 a week. He agreed to accept if the dissipation and the profanity of the stage could be removed, and the nuisances could be taken away. But, as that could not be done, he refused."

Furthermore, to show how willing the world is to pay for fun—for selfish, sinful, and most frequently for immoral fun—it is reliably stated that an Italian singer received $70,000 for a single season, and a nobleman has been known to pay $1,500 a year for a single box in an opera. Jenny Lind, the Swedish singer, was offered a thousand dollars a night to sing for 200 nights, and all the expenses of herself and her father paid, and a carriage always at her command. Another writer gives an aggregate of the annual cost of public amusements in New York City at $8,000,000, and the amount of intoxicating liquor sold at 10,000 drinking-places at $20,000,000, or, including time and labor wasted, and capital involved in the traffic, not less than $50,000,000.

You can see, at a glance, that I am merely touching the surface of this great evil. What I have said pertains chiefly to a single amusement, confined to a single city. I have touched but a single note in the gamut of this scale of death, and the sound produced is alarming. Were I to go into extended and exhaustive details of the cost of all the amusements in the land, from the fascinating opera houses down through a long gradation to the indecent exhibitions of the vile assemblies seen at "the Points," and in the beer gardens of Royal street; if I were to take in the bowling alleys, the billiard saloons, the ale houses, the shooting galleries, the fashionable and attractive restaurants, together with all the low-lung theatres, circuses, museums, minstrels, menageries of the lowest order, and the lascivious performances of fashionable ball-rooms and dance-houses, that curse and blast the morals of the brightest youth in the land, we would then begin to form some sort of idea as to the enormous tax which is levied by this insidious foe upon the purses of the individual and of the nation. Surely, the godless worldling is rich toward himself, nor refuses his purse to the claims of hell, and the demands of his satanic lord.

Missions—Self-Denial.

Unquestionably the day is past for lofty rhetoric, in either oral or written composition, in support of the doctrine of missions. If the age is not too advanced to admit of such speech in support of some causes, it certainly is in support of this. Our commitment to this cause is already among the traditions of the past. The consent of Christendom has long since been obtained. To reopen the debate would be going back to first principles, whereas now we should be going on to perfection. The trouble is not now that the church does not *believe* in foreign missions, but that it lacks *enthusiasm* in the cause. If we had been giving ourselves to the study and advocacy of missions as we have the past ten years to the question of the prohibition of the liquor traffic, the pulse of the church would now be beating almost at fever excitement, and our missionary treasury would be running over with money. We need not be surprised that almost the only ones now vitally concerned for missions are the missionaries themselves, and those in closest sympathy with their work. The church still has life and zeal, but they have been turned in other channels. Evangelization at home was hardly ever so much stressed as during the past few years, as witness the 75,000 recruits to Southern Methodism last year. Temperance work never made such strides anywhere as in the South the past year or two, and largely through the instrumentality of Southern Methodism. These two movements, not to mention other interests occupying our care at the same time, have absorbed the energies of the church.

But now we are about to have to pause and consider if something has not been going wrong. Whatever else we may have gained, undoubtedly we have lost missionary zeal. That explains the existence of the debt and the shortage in the collections. It is not that the church is getting poorer, nor that missions are less successful, nor that men and women are not more ready than ever to go into the foreign fields; but it is that our hands and hearts have been otherwise occupied. Let any live pastor answer the question, if he does not find it very hard to feel an intelligent and free zeal for missions, and, at the same time, keep abreast with other popular and necessary movements.

Under the exigency a remedy is proposed—the week of self-denial and prayer. It is easier to prescribe a remedy than persuade the patient to take it. But this article is not written to criticise the remedy. It is believed to be a good one. Nothing would so surely and so speedily rescue the church from its present embarrassment as the fact that a million Southern Methodists are praying and practicing self-denial for a week for missions. Not even one earnest thought and fervent prayer but would yield fruit for this cause. Let us pray, and not only pray, but give up something for the spread of the gospel. What a baptism of spiritual power the church may receive in such an attitude! What renewed consecration to the cause of missions! And, then, what we may lose if we fail of this opportunity!

A. W. MEDLOCK.

NEW IBERIA, LA., July 21, 1887.

Our Offerings.

MR. EDITOR: If I may be allowed a line or two in the ADVOCATE, I want to endorse Bro. Rayner's suggestions, in last week's issue, in regard to the observance of the week of "self-denial and prayer," in behalf of missions. While I believe in abstinence, or fasting, still this can not be expected of all for the entire week. "Offerings" are a part of the programme, and the systematic, specific mode he suggests strikes me favorably. Let's all try it. Some may be able to do more than he proposes for his household, and ought to do more. Others may not be able to lay aside so much; but each and everyone according to his ability lay aside, deny themselves money to help the missionary cause. Thus immediate relief will come to the church, and, doubtless, more abundant than by any other plan.

H. J. HARRIS.

August 7, 1887.

To the Methodists of New Orleans:

On Sunday night, August 7, 1887, at 7:30, o'clock, at Carondelet Street Church, a missionary mass meeting is to be held. All of our churches will be closed on that night so as to enable all our people to attend. An interesting program has been prepared. There will be no collection, as the meeting is preparatory to the week of prayer and self-denial. Let us have a grand Methodist rally at old Carondelet.

JOHN T. SAWYER, P. E.

JULY 30, 1887.

Christian Advocate.

THURSDAY, AUGUST 1, 1887.

TWILIGHT.

BY IRENE HUNT.

Far away the misty hill-tops
On the edge of vision lie,
And, amid the sunset flushes,
A throbbing planet burns on high.

Listen, while the deepening twilight
Makes the stillness solemn seem,
And the stars come out above us,
With a tender, silvery gleam.

Through the dusk there comes a murmur,
Low and deep and never ending,
Growing loud, then fainter heard,
With the rising night-wind blending.

Is it the voice of earth's sad millions
Going up from every land?
Nay; 'tis the pulse of ocean, resting
In the hollow of God's hand.

Fathom deep there lies the stillness
Of a calm, peaceful calm,
And the mighty heart beats ever
Undisturbed and free from harm.

Cease thy grieving, weary hearted,
A lesson learn of deep content—
'Tis the ocean's surface only
That with fierce, wild storms is rent.

Rest thou, also, in God's keeping,
Ask not that thy trials cease,
But beneath the storm-beat surface
Let thy heart repose in peace.

—Good Housekeeping.

The Sunday-School Lesson for August 14, 1887.

BY T. G. ANDREWS, D. D.

THE BEATITUDES.

Matthew v. 1-16.

GOLDEN TEXT: "*Grace and truth came by Jesus Christ.*"—John i. 17.

Matthew (in chapters v. vi. and vii.) contains the longest connected discourse spoken by the Savior. It is called the Sermon on the Mount, because of the place of its delivery; a small elevation standing by itself not far to the north of Tabor. Luke contains a discourse in which many of the same sentiments are uttered, but it is not supposed to be the sermon delivered at this time and place. Luke places his sermon after the call of the apostles, and Matthew locates his long before. Luke does not give all that is contained in Matthew, and he gives some things that Matthew does not. Doubtless, the Savior was in the habit of repeating many of his blessed utterances, which accounts for the similarity between Matthew and Luke. It is scarcely proper to prefer one Scripture to another, as it is all given by inspiration of God. But it does seem that this sermon comes as near covering the whole ground of revelation. The Ten Commandments contain an epitome of the whole law, and much of the Sermon on the Mount is based upon the Decalogue as a text.

Verse 1. "Seeing the multitudes." The same multitudes who, in the last lesson, had followed him from Decapolis and the regions round about. "Seeing multitudes" constitutes the preface for the delivery of the Savior's greatest sermons, and the performance of his deeds of mercy and charity. His heart ever moved towards the people. "When he was set." The usual posture for a teacher of those days was sitting. "His disciples came unto him." His scholars, or pupils, as well as the multitudes.

2. "He opened his mouth, and taught them." An emphatic expression indicating the delivery of weighty sentences. "Philip opened his mouth" (Acts viii, 35) in his address to the eunuch, and Peter is thus spoken of when he addressed Cornelius.

3. "Blessed are the poor in spirit." The word is sometimes rendered "happy" in the Scripture, but "blessed" seems to be the best. The corresponding Latin word is in the plural *beati*; hence these eight sentences of our Lord are called "beatitudes," and the place where the sermon was delivered is still called the "Mount of Beatitudes." Poverty of spirit is very properly placed first, as that is the initial step towards the realization of any spiritual blessings. Luke says, "Blessed be ye poor;" but neither he nor Matthew means poverty as to outward circumstances, as some of these may be very far from happiness, while, on the contrary, it is possible for those possessed of wealth likewise to be possessed of Christian humility. "Theirs is the kingdom of Heaven." This state of mind brings peace and joy in this world, and fits its possessor for an entrance upon the heavenly kingdom.

4. "They that mourn." Not that mourning which comes because of earthly sorrow, but rather that which exists because of sin, and because of a lack of conformity to the will of God. Luke says, "Ye that weep now." Such persons shall be comforted. Moses said to Dives: "Thou in thy lifetime received thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

5. "Blessed are the meek: for they shall inherit the earth." The amiable and gentle in contrast with the haughty and unscrupulous. Doubtless, reference is made to Psalm xxxvii: "The meek shall inherit the earth." Not the actual possession shall be inherited; but a heart in meek submission to the will of God naturally appropriates and makes its own all that is desirable and valuable in earth.

6. "That do hunger and thirst after righteousness." No words can more emphatically express desire. To a hungry or thirsty man nothing would be satisfactory but food and drink; all the gold of Ophir would be but mockery. So naught can satisfy the soul awakened to a sense of its sinfulness but the consciousness of a present Savior producing pardon and imparting righteousness. Where this intense desire exists, "they shall be filled." There is no limit to this promise save the capacity of the hungerer. Whatever may be the breadth and length and depth for the reception and assimilation of the divine character, the promise is, all shall be filled. John Fletcher, under the oppressive sense of the divine blessing, once prayed the Lord to stay his hand. He learned better afterwards, and prayed for the enlargement of the vessel.

7. "Blessed are the merciful: for they shall obtain mercy." David has a kindred sentiment: "With the merciful thou wilt show thyself merciful." Alexander Pope caught the idea: "That mercy I to others show, that mercy show to me." Observation and experience combine with Holy Writ in teaching that a gentle, kindly disposition begets the like in others, and that the best way to provoke good treatment from others is to be sympathetic and compassionate to them.

8. "Blessed are the pure in heart: for they shall see God." It is only those whose hearts have been relieved from the dross and materiality of this world who can see God. The sensualist sees only sensual gratification in the values and beauties of the world; "the pure in heart" looks up from nature to nature's God. The worldly see in afflictions only the vehicle of sorrow; the spiritually minded recognize them as the purifying messengers of God.

9. "Blessed are the peacemakers: for they shall be called the children of God." Persons who prevent their fellows from engaging in strife are, of all others, entitled to be called God's children, because his only begotten Son was the Prince of Peace, and thus they become like their elder brother.

10. "They which are persecuted for righteousness' sake." It seems strange that men should ever be persecuted for being upright; but so it has ever been. Socrates was poisoned for being true, Aristides was banished for being just, and our blessed Master was crucified, although man found no fault in him. But all who thus suffer for righteousness' sake shall inherit the eternal kingdom.

11. "When men shall revile you, and persecute you." This verse is but an enlargement and an emphasis upon the last. "Revile, persecute and say all manner of evil falsely, for my sake," seems to comprehend all that may possibly happen to a servant of God from all the hosts of the ungodly.

12. "Rejoice, and be exceeding glad." These expressions seem to mean about the same thing in English, but in the original the second word expresses an excess. The parallel passage in Luke more nearly gives the sense, "leap for joy." Two reasons for the exceeding joy are given: (1) a great reward in heaven; (2) a likeness to the holy ones gone before.

13. "Ye are the salt of the earth." To save it from putrefaction, to sweeten its insipidity, to redeem it from the curse of its Maker. "If the salt have lost its savor." A professing Christian, who has only the form, but none of the saving properties of discipleship, is, of all characters in the world, the most inconsistent and the most cruelly deceptive. With what a bitter disappointment a man would awaken to the absence of saving qualities in what he deemed to be salt! Far more cruel and more deceiving are graceless Christians in times which try men's souls.

14. "Ye are the light of the world." This is the distinctive title which Christ gives to himself, and his disciples shine with borrowed light. He is the great Sun: they become luminous by his rays. "A city set on a hill can not be hid." No matter whether any particular city be referred to or not, the principle stands good with reference to all so situated. In like manner he who is called by the name of Christ, and professes to be governed by his high standard, can not but be observed.

16. "Let your light so shine." So reflect the image of the blessed Savior. Two motives, the highest of all motives, prompt to this: (1) the glory of God; (2) the good of men. Inspiring thought that God permits himself to be glorified by the conduct of poor, perishing mortals! Encouraging and stimulating thought that men may be saved by our good works!

Woman's Work.

ANNUAL MEETING OF WOMAN'S MISSIONARY SOCIETY, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: The annual session of the Woman's Missionary Society of the North Mississippi Conference was this year a gracious event to all who witnessed its proceedings. The officers were all in their places, except some of the district secretaries. There was a strong working force of delegates present, most of the auxiliaries being represented. Very few of the preachers attended. A hearty hospitality was served to all by the good people of Grenada, and a genuine appreciation returned by the guests. The pleasure was mutual. Some of these homes were specially favored with the company of long-time and precious friends. Such a joy came to the parsonage.

A preparatory prayer meeting was held in the afternoon of Thursday, June 30. The first official meeting was held that evening. Mrs. E. G. Payne, of Grenada, read an appropriate address of welcome, to which Miss Mollie Duvall, of Sardis, made an impressive reply. The annual address by the president, Mrs. C. N. Terry, was an earnest appeal for prompt, liberal activity in woman's work for missions. The spirit and matter of these papers gave a high caste to the business of the meeting, and showed an earnest grasp of the work in hand. This first meeting was marked by the presence of a spiritual power, which remained to the end with increasing influence.

Business was carefully and wisely dispatched in detail during Friday and Saturday. The report of auxiliaries revealed the usual experience of difficulty, struggle and triumph. Some auxiliaries have ceased to live—more have sprung into existence—since the last meeting. The workers are moving with more system, energy and confidence, and are widening the sphere of their enterprise. Inquiries and discussions set out more plainly some constitutional principles and practical methods. Increased concert of action will result, and the ensuing year will bring a yet richer return. The financial feature of the year's work is encouraging. Provision is secured for the outfit of the two young ladies who are to go out this fall from this Conference to China. The society proposes to raise that sum—$1,200; seven hundred of which is already paid or pledged. The treasurer, Miss Mollie Clark, of Pickens, read an admirable report of her work. It was delightfully clear, and had the form and expression of a practical business mind. Another report of superior clearness and effect was that of the corresponding secretary, Mrs. J. B. Stone. She gave an interesting and encouraging account of the recent session of the General Board.

The society took strong action in favor of the Woman's Missionary Advocate as an especial aid in the great work. That valuable monthly will certainly have a much larger patronage in our Conference.

The incumbent officers were chosen to fill the same places for another year by votes made unanimous.

Great interest and effect was given to the meeting by the presence of Miss Eula Lipscomb and Miss Addie Gordon, the two young lady missionaries-elect. They were introduced to the audience at a special service on Friday night, when each of them spoke of the circumstances decisive of her duty to become a laborer in a foreign field to save souls. They won all hearts by the genuine womanliness of their bearing, the ease and force of expression, and the devout earnestness of their consecration to the chosen work. Nothing in heroism can equal this simple consecration to the divine Master's call. On Sunday afternoon these young ladies met the children of the Sunday-school. Old and young were present. The Spirit of the Lord was there. All hearts were melted. The children will never forget that interview. They will follow these dear missionaries with their prayers and their money into the distant field of labor.

On Saturday night there was a service memorial of the sainted Miss Dora Rankin. An account of her death was read, and descriptions of her noble character and the marvelous work she wrought. This was followed by the part assigned to Bro. J. D. Cameron. There was a liberal response to his appeal for contribution to fund for the outfit.

The children, aided by their elders, gave a thank-offering to be used for the personal needs of the missionaries as they may choose.

On Sunday morning the annual sermon was preached by the Rev. E. B. Ramsey to a large and interested congregation. The preacher magnified his office, and delivered an effective message, which prepared us to commune together around the table of our Lord. The love-feast at night was a fitting conclusion to an occasion so marked by its spiritual power, and which brought together so many of our consecrated Christian women, not only for counsel in their missionary enterprise, but also in the encouraging conferences of their spiritual experiences.

W. T. J. SULLIVAN.

A District High School.

MR. EDITOR: Thanking you for your kindness in publishing my former letter, I ask permission to write again.

The more I think of establishing a male high school at Brandon, the more I realize its necessity and practicability. In fact, I am truly surprised that the subject has not been agitated and the work consummated before now.

But so it is. The work has not been done, and the boys have not the facilities for education that they should have. It is our duty, as a church, to begin and complete this work without delay. It will not do to procrastinate when so much depends upon prompt and energetic action. The benefits that would accrue to the cause of Methodism from the establishment of such an institution in this part of the State can not be over-estimated.

So let us not plead inability when the land is blooming with prosperity, nor wait for "a more convenient season;" for "behold now is the accepted time." If you hear the voice, and see the opportunity, do not conjure up difficulties as did the ten wicked spies who were sent to spy out the promised land, but rather let us adopt the language of Caleb: "Let us go over and possess it, for we are fully able."

The response to my former letter strengthens my hope that we will yet have this school, for if one man will donate the necessary grounds, surely the rest of the Brandon district can put up and sufficiently advance buildings to secure the appointment of a president by our next Annual Conference, and be ready to open the school in the spring. But we must have some system, a starting-point, and a leader.

How would it do for Dr. Featherstun to try to find out what further inducements the people of Brandon will offer to secure the location of such a school there?

I would suggest that all be requested to help—Methodists and also the members of other churches, and, indeed, those who are not members of any church—as all will enjoy the benefits growing out of it.

Several other denominations have good churches in Brandon, served by some of their best preachers. So, as their boys will have church facilities and pastoral oversight, I hope they will assist us in this enterprise.

It might be well, too, for Dr. Featherstun to call a meeting of our ministers and leading laymen throughout the district to consult about this matter generally; and, while we are waiting propositions and donations are in order, "Don't all speak at once."

I hope that some of our laymen will come to the front with liberal contributions; and may God bless all who aid in this work!

A. D. MILLER.

To the Pastors.

BRETHREN: The church is now fully aroused to the necessity of building parsonages; and the watchword of the Woman's Department of Church Extension is, "A Parsonage in Every Charge." This work has received the sanction of the General Conference—the vote for it being almost unanimous. The Bishops are warm in their approbation of it. The wonder of everyone is that a work so needed was never undertaken before. All now depends upon you, the pastors, to make it a success by organizing in your charges parsonage societies upon this plan. We would relieve you of the care, the suffering, the burden of debt, and the loss in time, strength, and thought—that should be given to God's work—entailed upon you by the lack of parsonages. Do not let this effort fail from indifference on your part; but those of you who have fared well remember your less fortunate brethren, working on hard circuits or on the frontier, where the evils resulting from the need of parsonages are greatly aggravated. Let all seize the opportunity, *while it offers*, to rid the church of this obstacle to her progress, this hinderance to the advancement of Christ's cause. Your friend,

LUCINDA B. HELM,
Gen. Sec. Woman's Dep't.

Kavanaugh College.

When, in the course of his itinerant work in Pike county, Miss., the Rev. H. Walter Featherstun conceived the idea of organizing a college at Holmesville, ten miles from the railroad, many of his friends thought the enterprise was of very doubtful expediency, and even among those in whose neighborhood the proposed institution was to be located there were many who felt that the effort could not but result in failure. But those who have watched the college from the beginning have seen it grow stronger month by month, overcoming difficulties that were deemed insuperable, and gaining in patronage as it gained in the confidence and respect of the people, until, when it closed its third session with its recent brilliant commencement, they felt that the college was no longer an experiment, and that success was assured.

Kavanaugh College is located in a picturesque little village on the banks of a beautiful stream, and is easy of access from Summit, McComb City and Magnolia. The location is said to be as healthful as it is beautiful, and, if this be true, there need be no fears on this point. The faculty consists of five professors and two assistants, and, as far as one could judge from the evidences of the work done, all of these are competent and faithful. The visitors were especially impressed with the charming display made in music and art under the instruction of Mrs. Emily Featherstun, the amiable and accomplished wife of the president; while the literary exercises generally gave evidence of the thorough work done in the other departments.

On Sunday, June 12, at eleven o'clock A. M., the Rev. F. M. Featherstun, D. D., of Brandon, preached the commencement sermon, and at eight o'clock P. M. the Rev. I. H. Anding, of Gallman, addressed the Christian Association.

Monday was "class day," and in the forenoon a large audience listened with evident appreciation to the essays and orations of representatives of the Freshman, Sophomore and Junior classes. On Monday night a most delightful entertainment was given by the children of the preparatory department.

Tuesday was "commencement day;" and long before the hour appointed for the opening of the exercises of the day the spacious hall was filled to overflowing. Miss Mabel Craven, of Summit, the first of the graduates introduced, completely captured the audience by her modest, womanly manner, and clear, musical voice, and prepared them the more fully to enjoy her charming essay. Mr. W. T. Sparkman, of Magnolia, the other graduate, spoke extemporaneously for three-quarters of an hour, and held the undivided attention of the audience. His oration was thoughtful, original, excellent. The orator of the day, Rev. W. W. DeHart, of Hazlehurst, being absent, the Rev. R. W. Merrill, of Magnolia, and this writer were pressed into service, after which President Featherstun delivered the diplomas. The exercises closed Tuesday night with an entertainment given by the Literary Societies.

One visiting this institution can not but notice the religious tone that finds expression in the private lives and public utterances of officers and students.

The attendance last year is said to have numbered one hundred and twenty-nine pupils, and the prospects are good for a largely increased patronage next session.

I left Holmesville, Wednesday morning, appreciative of the hospitality of its people, and convinced that Kavanaugh College has before it a career of usefulness and honor.

A. F. WATKINS.

From the Work.

RIPLEY, MISS.

MR. EDITOR: Our work consists of Ripley and New Albany.

Our District Conference met July 1, in New Albany (which is the Corinth district), and, notwithstanding the mud and rain, our Conference was the best attended and the most spiritual I ever attended.

Our preachers all seemed to be ready for every good word and work, and those who preached, preached old-fashioned gospel sermons, which were attended with power. So a revival broke out at once, and Bros. G. S. Inge and J. W. Beville remained over with us five days—the first doing the preaching, and the other leading in singing and doing effective altar service and out-door service, until our little town was in a religious enthusiasm, which resulted in sixty-six conversions, and thirty-six additions to our church, and a number to the Baptist Church, and others to follow in both.

We now have four organized prayer meetings—one for the young men; one for the women; one for the children—in addition to our regular weekly prayer meeting.

We think religion and prohibition are far in the ascendancy, and that New Albany is for God and heaven.

Our new church at Ripley is rapidly advancing toward completion, which will be a gem when completed.

Our collections are well up.

To God be all the glory! Pray for us. Yours fraternally,

D. W. HABB.

FLOYD, LA.

MR. EDITOR: According to previous appointment with our local brethren, Rev. T. B. Reneau and J. E. Riddle, who were to commence a protracted meeting, eight miles north of Floyd, and continue until I could get to them, I reached them about four o'clock Sunday evening, just as Bro. Riddle was closing an able sermon. God honored the Word; many were pricked to the heart, and asked for the prayers of God's people. The good work had already commenced when I reached the ground. I had but little to do, only to reap where they had sown. The Lord was with us in spirit and power. Mr. Editor, here in the swamp-country souls were made to shout praises to God; some old troubles were settled, and peace was made where before there had been hatred. The church was wonderfully revived, and some of the most ungodly in the community were converted to God.

The results of this meeting, commencing on July 15 and closing July 19, was eighteen accessions to the church, and about twenty conversions, which gives us up to date, since Conference, thirty-one accessions to the church; for which we give God the glory.

We expect to bring up to Conference a passable report.

C. T. MUNHOLLAND.

JULY 21, 1887.

DOWNSVILLE, LA.

MR. EDITOR: Please say, for the encouragement of our brethren and Christians friends, and to the praise of our dear Lord, we have had a most wonderful and powerful revival at the Mars Hill Church, on Downsville circuit.

The most remarkable feature of the meeting was its being the legitimate outgrowth and result of persistent use of the *ordinary* means of grace. It came *in* the use of these.

Praise the Master! Pray for us.

Come to our camp meeting.

E. B. GALLOWAY.

In this world of change, naught which comes stays, and naught which goes is lost.—Mme. Swetchine.

Our Contributors.

Money Wasted on Church Edifices.

MR. EDITOR: While the Catholics are putting their brand on large numbers of children, and then turning them loose to grow up in sin, are not the Protestants vying with each other to attract the largest number of followers by showy and costly churches, and the most fashionable and operatic music, and fine and vain dress, and the least conscience-disturbing preaching, and then letting them rest at ease in Zion without change of heart, or discipline for irregularities? Of the vast numbers that are thus "gathered in," how many "shall be saved?" The Savior declared, "Ye must be born again." How few, alas! of those that "join the church" ever "return to give glory to God" for a change of heart! Would any fail to report if the change had been experienced? And what is the consequence of all this mistaken policy? Human policy it is, put in place of the Savior's plan to save the world.

It seems that we are making the fatal mistake of investing too large sums of money in costly churches and fine clothing—which have the effect of keeping away a large majority of poor people, while only a few of the fashionable attend to see and be seen, and thus while away dull time—instead of better using the same, and more, money in building a great many more less costly, but comfortable houses of worship, into which, invite cordially the masses of the people, and meet with them in less costly, but neat apparel, and worship God in spirit and in truth—not in form only. Now, this looks so plain and uninviting to human pride, of course, a great many would-be fashionable people will reject the idea with disgust, and still cling to the policy that is filling the churches at home with nice well-meaning people, but who are remaining unregenerated, and will be lost when they die, while the heathen are dying without the knowledge of a Savior. Even the masses at our doors are not being saved. The fault can not be in the Savior's plan of salvation; it must be in our methods of carrying it out. At home, has it not become so unpopular and unfashionable, as to be *almost* obsolete, to preach "the terrors of the law" to nice well-dressed people—to disturb the complacency of clever sinners? And to fail to preach a popular church member to heaven when dead, however slipshod he may have worn his religion, who does that?

Is it not our duty (which, if discharged faithfully, might be infinitely more successful) to devise far better ways of reaching far more of the masses of the people, and then preaching to them the gospel of Christ in all of its simple purity and sublime, soul-cheering and soul-saving truths—Christ and him crucified for the salvation of all the world! Science, and oratory in their places are proper and good; but if we are ever saved at all, it must be "by the foolishness of preaching of the cross," for "it is the power of God unto salvation," and nothing else can save us. The people must be brought to that; and the sooner, and more direct, the better. To waste time and lose opportunity in tickling the ears of dying men and women with flowing display of empty words is as much out of place as it would be to try to dazzle their eyes, glazed in death, with the vain pomp and gaudy show of wealth and fashion.

As it is true that all must "repent" before they can be "converted," let it be preached and insisted upon until all "be saved." And, as it is required of everyone joining the Methodist Church "to have a desire to flee from the wrath to come," and all be required to "continue to manifest that desire," or withdraw, it must be offensive to Christ, as it is damaging to his church, to suffer members to wear their so-called religion in such a slip-shod manner. The church has become too much "as salt that has lost its savor." It is not saving the world as it ought and was designed to do; its power for good is too circumscribed and weakly asserted. There seems to be as much need for reform now as in Wesley's time.

Count up all the money that is spent by the various denominations in costly churches and institutions of learning, and in fine dressing in one city (Nashville, for instance), and see what a vast sum they aggregate. Then calculate how many plain, but comfortable churches and schoolhouses might be built with it over the country, and thus bring religious education and Holy Ghost preaching within reach of so many more people who also have minds needing cultivation, and souls to be saved or lost. Of course, would-be "fashionable people will smile at the idea, and call it old-fogyism. That is much easier to do than to meet the solemn facts with sound arguments against the plan that would accomplish more good, and in less time, for the world at large. Suppose ye that the Nashvillians are sinners above all the dwellers in cities because they have been instanced? Nay, but except ye cities make better use of your money, ye shall all likewise fail to accomplish as much good with it as ye might otherwise.

"Go ye into all the world and preach my gospel to every creature," saith the Master. Is that to be considered as a simple permission, and, therefore, optional: or as a positive command, and, therefore, obligatory? How can the command be obeyed if, too much money be spent in building a few costly churches within sound of each other's bells, and then the balance be spent in fine dressing to attend them? Is there money enough in the land to thus extravagantly and unwisely gratify pride at home, and also carry out the Savior's plan of universal salvation "into all the world"? If there be not, then is it not clearly our duty to abandon or modify our present methods, which are evidently faulty, and adopt the Savior's plan? And if we can not invest so much money in home extravagance, and still "go into all the world and preach the gospel to every creature," then we must curtail our unnecessary expenses until we can have enough money left to carry out that high commission, or we will fail to do our duty and must suffer the inevitable consequences.

D. W. FOSTER.

PEASANCY, Louisiana.

The Louisiana State Lottery.

No argument can for the present remove this moral carbuncle set upon the moral sense and religious sentiment of the great commonwealth, entrenched, as it is, in the constitutional law of the State. But I would like to say something to check the mad tendency of the public, including some church members, sometimes church officials (and the papers report, ministers of the gospel) from engaging in this unrighteous game of chance.

In reviewing the principles involved in the workings of this strange pet of the State, I can not enter into a very intricate minutiæ. Probably such detail would be too long for a newspaper article, and doubtless too long to be read by those for whom it is more especially intended. The extreme chance in the game taken by those who stake their money upon the issue of a successful drawing is what I wish to illustrate. A few secular papers have championed the cause of this huge gambling company, faithfully holding up the fairness with which many lose and few win money by the fact that two gray-haired and gray-bearded ex-Confederate generals, who once led the bravest armies in the world, but now stand to give dignity and character to a concern where multitudes are lured by deceptive offers to put in their millions of dollars and draw out a few tens. It is not in the fairness of the drawings, nor the hired dignity attached, nor the precision with which moneys and letters are kept account of by the "army of clerks" in the employ of the company, where the great fraud is perpetrated. The wrong lies behind all that.

I have an account before me of a drawing representing the sale of 100,000 tickets. These may all be sold or not. The unsold tickets are all in favor of the company, and are chances against the purchaser—the same as if bought by friend or stranger. The purchaser buys one ticket. Say his object is to secure a $5,000 prize. There is but one number of the 100,000 tickets that will call for that prize: hence he has one chance against 99,999. Certainly there is no game played where the putter-up of stakes has a chance to win where so many chances are against him. If he wins, his money comes from those who bought tickets as he did, while the money he gave for his ticket goes to the lottery company, and not in the least to remunerate those who have lost; hence he has received money from parties to whom he makes no sort of return, and gets something for nothing. That others have an equal chance with himself only adds to the chance feature of the game and adds to its dishonest complications. That he does not know the other purchasers of tickets, and they need not purchase unless they wish, makes no more difference in the principle involved than if he knew it was his own mother against whom he staked his money.

For a basis of calculation, we will suppose the average ticket to be $10. As the highest priced ticket is $20, and the lowest $1, the average of $10 will sufficiently approximate the truth to illustrate our argument. Then of the 100,000 tickets sold, $1,000,000 is paid into the coffers of the lottery corporation. If all these tickets are not sold, the remnant increases the chance of gain to the company for the amount paid in, because these unsold tickets are as though they had been bought by the company. With all the fairness and dignity of the drawing, there is something dark and unclean in that part of the game.

Following the sale of the 100,000 tickets, 2,197 drew prizes. To these were disbursed $522,500. This taken from the $1,000,000, leaves as proceeds for the company, $477,500. For this the company did not run the slightest risk. It was as sure of its money as a sportsman running a fine-blooded, well-trained horse against an actually dead dray horse. Surely the man must blush who calls himself honest and deals with this lottery company, and certainly the professor of Christ must sell his Master for a chance when he buys a ticket.

A. D. NEWSOM.

THE FAMILY ALTAR.—The religion which does not have an altar in the home will fail of its influence on the family, and thus lose one of the chief sources of its power. No sight is more impressive and beautiful than the gathering of the members of the household about the family altar, morning and evening, while the father, the priest of the family, reads from the holy book, and commits into the keeping of the great Father all the interests of those given to his home. Children never lose the experience. The scene lingers in their minds a picture of perpetual beauty and a thing of power. They can scarcely ever get away from its influence. No father has met the responsibilities of his position until he has established such an altar.

Is there not room to fear great and even growing neglect at this point? Were the former days not better, in this respect, than the present? "The times are full of action." The demands of business and the claims of life are constantly pressing. Men and women in all the walks of life yield themselves up to the haste which urges them on. Family religion, as manifested and nourished at the family altar, is one of the first things to suffer. There are not a few professedly Christian families in which the voice of prayer is seldom heard, and never from the lips of the divinely ordained priest of the household, the father; and in which the bounties of Providence are partaken of at the family board from day to day without the returning of thanks or asking of a blessing. These are sad facts, but they are facts. They are a source of weakness to the parents, and a wrong to the children. Religion, to be abiding and influential, should have its source in the home, and should gather about the family altar. Will parents open their eyes to these things?—Pittsburgh Christian Advocate.

Excellence without Extravagance. This is the motto of the famous United States Hotel at Boston, and it lives up to it most conscientiously, while its central location makes it a most convenient one for all Southern and Western people visiting the East. 2,500 Horse cars pass its doors daily!

The victory of the Head of humanity over his threefold temptation teaches the secret of all human victory over the temptations which beset all human beings. If he won by his freedom from all evil desire, they must conquer by seeking the extinction of their lusts through his grace. The death of lust is the weakening of satanic power. Temptation may vex a soul cleansed from lust and living by faith; but it can not, if resisted, separate it from Him in whom it has eternal life.—Daniel Wise, D. D.

He ate green cucumbers;
They made him quite sick;
But he took a few "Pellets"
That cured him right quick.
An easier physic
You never will find
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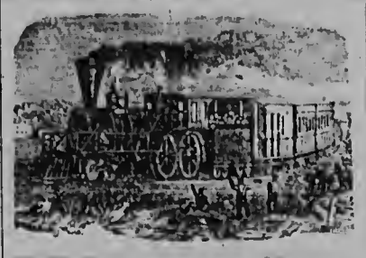

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No. 3.....6:30 a. m.	No. 4.....10:00 p. m.
No. 5.....7:30 p. m.	No. 6.....8:15 a. m.
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Arrive	Leave
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No. 3.....6:30 a.m.	No. 4.....10:00 p.m.
No. 5.....7:30 p.m.	No. 6.....8:15 a.m.

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No. 8 Cin. Ex.....7:10 a.m. | No. 11 St. Louis Ex.....9:5 a.m.
No. 14 St. Louis Ex.....7:20 p.m. | No. 9 Cincinnati Ex.....6:5 p.m.
No. 3 Coast.....7:5 a.m. | No. 4 Cin. Ex.....8:30 p.m.

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No. 1 Passen'r, 11:30 p.m. | No. 2, Passenger, 9:15 a.m.
No. 3 Fast Mail.....4:30 a.m. | No. 6 Fast Express.....5:15 p.m.
No. 5 Cin. Limited.....8:20 a.m. | No. 4 Cin. Limited.....8:30 p.m.

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No. 52 Fast Express.....11:30 a.m. | No. 51 Fast Express.....3:00 p.m.
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Christian Advocate.

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C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
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THURSDAY, AUGUST 4, 1887.

The Board of Missions appointed the week, beginning August 8, as a week of prayer and self-denial in the interest of our missions.

It is with great regret that we announce the death of Bro. J. D. Jackson, our pastor in Opelousas, La. The presiding elder, Rev. S. S. Keener, writes: "On Monday, July 25, Bro. Jackson died, after an illness of two weeks. He brought it on by overwork. Bro. Jackson was a young man of promise. He leaves a wife and one child.

Just as we go to press, a letter from Rev. S. S. Keener, presiding elder, brings the painful intelligence of the death of Rev. J. P. Porter, of Washington, La. He died last Saturday night. "Overwork brought on fever, from which the weak nature could not rally. Two young and promising ministers in less than a week! May the Lord have mercy on us!

Briefs.

It is estimated that between twenty-five and thirty parishes of Louisiana are engaged in sugar planting, and that the area under cultivation in sugar cane is 190,000 acres, and that the people engaged in this business number 250,000. The land, machinery, implements, etc., used are estimated as worth $90,000,000. So says the Merchant and Manufacturer, of this city.

In regard to making the appointments of preachers, the London Methodist Times makes this remark: "In such a ministry as ours, where we are compelled to find an appointment for every ordained man, Methodism, and not the individual candidate, should always have the benefit of any doubt which may arise." We commend that remark to our Bishops and presiding elders. There is much food for reflection in it.

The cost of war is a fearful thing. The British and Foreign Arbitration Society has published a pamphlet, giving the cost of war in Europe. The annual expenditures for armies and navies are $3,867,500,000. The debt incurred by wars aggregate $24,113,057,650. There are actually under arms 4,123,675 soldiers. The number trained for war, and subject to call, is 16,697,484 men. There are besides 291,253 men in the navies. There are 304 iron-clads, and 1,972 frigates. The working people pay all these bills!

The Young People's Society of Christian Endeavor has assumed very large proportions in a very short time. Beginning but a few years ago, there are now 2,314 societies, with 140,000 members. There are societies in every State of the Union except three, and in every Territory except three. There are societies in England, Scotland, Spain, India, Japan, China, Africa, Ceylon, Syria, and Turkey in Europe. During the past year, 14,000 young people have united with the church from these societies. The aim of the movement is the training of young people in all the branches of Christian work. More and more the church is coming to the idea that the world is to be won to Christ by such work; and why not put the young, as well as the old, to it?

Are We Ready?

The week of prayer and self-denial is drawing near. The matter has been before the church for about two months. The papers have published all sorts of articles concerning it. The preachers have mentioned it in their pulpits and on their pastoral rounds. The people have been talking it among themselves right freely. Other churches have heard of it, and are closely watching to see what is to be the outcome of the strange experiment. The worldlians are eying us with a keenness of vision that would penetrate the depths of our souls. It is no stretch of the imagination to believe that angelic intelligences are looking to see if we are prepared to enter upon this carious week of our history in a manner that will glorify their Lord and ours. Nor does it lower the character of our ascended and glorified Savior to think of him as being interested in the effort which we are about to make for the advancement of his cause among the benighted and lost. "We are made a spectacle to men and angels;" and in God's sight we are called upon to do what no great Christian Church has yet done—to spend a week in prayer and self-denial for the furtherance of the missionary operations of the church!

Are we ready to enter upon the week in a spirit of humble prayer for guidance and help? We need special guidance because of the novelty of the situation. We need help because proper self-denial is the most difficult to do. This is not the ordinary self-denial that "forbears to gratify appetite and desire." It is the self-denial which does without something in order that that something may be converted into money and placed in the missionary treasury. A self-denial that does not yield money will not meet the case at all. And then it is to be a daily business for seven days, and, as the ability to perform it is a grace, like every other grace, it ought to grow right along through the whole week, so that what is saved by the self-denial of the last day may be larger than that of the first day. Are we ready for that?

There are some difficulties in this matter, but they will not emerge where most people think they will. Some are asking, How are the poor to deny themselves? The poor Christians will experience no difficulty at all. Take this case: The poor man's meat costs him, say, ten cents a day. He denies himself and family the meat, and at the end of the week, like the prophet who lived on "pulse and water," his "countenance is fairer and fatter in flesh," and he puts seventy cents into the Lord's treasury. This is about all that he can do. But if the well-to-do and the rich "walk by the same rule" as this poor man, and turn into the treasury of the Lord only their weekly allowances of meat, don't you see how ridiculously absurd such a thing would be? Would not such a proceeding come very near being a repetition of what Ananias and Sapphira did? The well-to-do and the rich Methodists are the ones that will have difficulties in this matter, and not the poor Christians. The poor are on record—a record brighter than human ambition ever made—in the case of the widow and her mites. The rich are on record, too, on the same immortal roll; but it is in the case of the rich young ruler, who, when called, as we are called, to self-denial, failed, and his future went out in the darkness of oblivion. We are really concerned about the rich people in our church standing this test. There are many of them. They could give millions if they would. The church that our fathers founded in tears and sufferings and privations has been calling to them out of her distress, and they have not come to her relief! They have one more opportunity—one more week of grace. May God help them to use it properly!

Methodism in Mississippi.

There is a fascination to the mind in the "beginnings of things." We want to know when, where, and how things began. And then we muse over why they begin. Seeing a great church, already spread over a large part of our country, and still busy in endeavoring to extend itself over it all, and, at the same time, sending its influences to other countries, we naturally inquire when, where, how, and why this church began its operations. The history of the church in any part of our land is, of necessity, a large chapter in the history of the country, and *vice versa*. Bro. Jones, in his recently published work, entitled, "A Complete History of Methodism as Connected with the Mississippi Conference," has answered the inquiries of our minds in regard to the beginning of the Methodist Church in the Southwest. Though this is but the first volume, yet it takes us through about eighteen years of toils and sufferings and privations and triumphs of some of the most heroic and self-denying men and women of whom we have ever read, and records the fact that in those trying years the church of our fathers and mothers was settled upon an enduring foundation. Everywhere the early Methodists built well and wisely, and they did so because they were guided by the "wisdom from above." By writing this book, Bro. Jones has rescued many important facts from oblivion, and has set them upon the pages of history to be read of all, and to be handed down to the future historian as the only basis of his work. He has even found what has long been known as "the lost Conference," and placed it in its proper niche in the temple of church history. The venerable man of God has done his work in a sprit of painstaking love, and the church owes him a debt of special gratitude. There is one defect, and it is the defect in Bishop McTyeire's great work. Books of this kind, when once read, are ever afterward used more as books of reference than in any other way. Hence there is need of a copious index.

The work includes the early history of Methodism in Louisiana as well as in Mississippi, and, therefore, ought to be of as much interest to the Methodists of Louisiana as to those of Mississippi. We have read the volume through with great interest, and trust that every member of our church in Louisiana and Mississippi will procure it at once, and satisfy the mind's questions as to the when, where, how, and why the Methodist Church began its career in this Southwestern country. The book is published by our House in Nashville, whence it may be procured. We sincerely hope the author will soon be able to bring out the succeeding volume.

The Boston Pilot undertook to lecture this distinguished prelate for saying, "The Irish question is the whisky question," which gave Canon Wilberforce a fine opportunity for saying in reply: "I am a Gladstone home ruler to the backbone, and have sacrificed not a little to this cause. I was only fragmentarily reported at the Tremont Temple. What I contend is this: that it would have been impossible thus to have stamped Ireland under foot if she were not weakened by her whisky. The drink bill of Ireland is £2,250,000 annually *more* than the whole rental of the island." Such a declaration from so high a source was more than The Pilot thought to elicit, and is what its readers will not all of them relish.

Some Notes.

Holding the last quarterly meeting of our second round at Donaldsonville, we preached Sunday morning and night to large and attentive congregations. All denominations participated in the communion service. The Methodists of Donaldsonville are few in number; but the pastor is receiving new members every time he preaches, and he hopes to report a large increase by Conference. Sunday night the altar was crowded, and doubtless deep spiritual impressions were made, and some souls blessed.

The new church stands forth a thing of beauty, with capacity for seating 150 to 200 persons. It is handsomely finished inside and outside, and is supplied with very comfortable opera chairs. The Donaldsonville Church is a perfect gem, and with a cross on its front top-centre—something new as to Methodist buildings—it presents an appearance creditable to the people who built it. Mr. Quimby, who co-operated with Bro. Hocutt and with Bro. Wimberly, the dearly loved Donaldsonville pastor, has been mainly instrumental in the good work. We look for scores of souls to be born unto God around that altar.

We got back to the camp ground Monday, in time to hear the temperance sermon of Rev. W. C. Black, D. D., on the words: "Help these women." It was an effort worthy of the man and the occasion. The ladies of the Woman's Christian Temperance Union have in Dr. Black an able defender and helper.

Tuesday and Wednesday were given to the Woman's Christian Temperance Union, and the time profitably employed by eloquent addresses from Mrs. Sallie F. Chapin, a sermon from Dr. T. S. West—on "Am I my brother's keeper?"—a stirring address from Rev. S. Halsey Werlein, on Tuesday night, and talks, etc., all along from various ladies and gentlemen. Wednesday the bouquet presentation by the little folks to Mrs. Chapin; and their sweet singing and her talk to the men and women prohibitionists of the future all went to make up one of the most delightful experiences of our stay at the Seashore. Ah! can any man with a true, manly heart behind his ribs, in the presence of Christian womanhood and innocent childhood, be other than the pledged foe of the liquor traffic and the fast friend of prohibition? May the 300,000 women of the Woman's Christian Temperance Union and the multitudes of white-ribbon boys and girls in the Union be backed up by the votes of the men, that the homes of America may be speedily rescued from the curse of the saloon! The tramp of the victorious hosts shakes the land from centre to circumference, and the triumph of all who pray and work and vote for "God and home and native land" is drawing on apace. A Seashore Woman's Christian Temperance Union was organized by Mrs. Chapin, with more than one hundred members. The closing services on Wednesday night, as was the case all through the two weeks, were in the power of the Spirit, and the melting, mellowing love of God filled all hearts.

The Seashore Camp Meeting for 1887 was, under God, a grand, spiritual success, and some here estimated that at least two hundred souls were converted. We know not, and we are not much inclined to figures in such matters; but *God knows*, and we are sure that numberless and rich blessings, right out of the Father's hand, were bestowed upon saints and sinners while they worshiped, preaching, praying, singing and rejoicing together, by the side of the solemn sea.

S.

JULY 28, 1887.

Prohibition in Mississippi.

The Prohibition Convention, assembled in Jackson, Miss., July 27, adopted the following "declaration of principles:"

We, the friends of the legal and constitutional suppression of the liquor traffic in the State of Mississippi, in State convention assembled, acknowledge with profound gratitude the steady, healthful and intelligent growth of prohibition within our great commonwealth. From a small beginning a few years ago our cause has become a dominant moral sentiment in many counties. The little company has become a mighty army. The cloud no larger than a man's hand has overcast the heavens and rained its blessing largely upon every community. This success has emboldened us to greater efforts. The achievements of the past are a prophecy of yet grander things in the future. Wherever good prohibitory laws have been adopted, intemperance has been suppressed and good government has signally advanced. Prohibition does prohibit, despite the prejudiced and partisan utterances of papers that favor license and the saloons. The history of prohibition is an unanswerable argument in favor of its efficiency. We only ask that prohibitory laws be administered with equal fidelity with other statutes to secure communities their beneficial protection.

In view of the foregoing, we affirm the following:

Resolved, That we heartily approve the local option law passed by our last Legislature, and do most earnestly oppose any material modification of its wise provisions, except to make it more stringent, until suppressed by total prohibition by the legal enactment of a constitutional amendment. Under its operations a number of counties have been recovered from the curse of the open saloon, and others will soon be added to the prohibition column. This law compelling agitation by public discussion has been an efficient educator of the people, and its enforcement has demonstrated the fact that "prohibition does prohibit."

Resolved, That in the irrepressible conflict between the saloon, with its kindred and attendant vices on the one side, and the home, the church and the school on the other side, we unqualifiedly pledge all the powers of our enfranchised manhood to the side of our homes, our churches and our schools.

Resolved, That we congratulate ourselves and the country, South and North, East and West, on the rapid growth of the prohibition sentiment resulting from the enlightenment of the public mind, and we do rejoice in the belief that at last the American saloon with all its infamies is about to be brought before the bar of the American conscience to receive its verdict by the verdure of a patriotic, intelligent, home-loving, God-honoring people.

Resolved, That this convention send good cheer to prohibition workers in every part of the country; that we recognize the fact that every section and locality must work by methods suited to the circumstances of the place, and we regard all temperance organizations as so many divisions of one great army marching with measured and irresistible tread to the overthrow of the matchless evil of the age.

Resolved, That we reaffirm our desire to conduct this movement on the non-partisan plan, and that we mean by non-partisan the freedom of the movement from all party influence and party control, and as a great moral question affecting all the interests of the country we do believe it should have the right of way, and this should be accorded to it by patriotic citizens of all parties.

Resolved, That while we forbear to contend for place and power in any partisan sense, nevertheless we are convinced that it is the duty of every citizen to vote for sober men for office and men of good personal character not in sympathy with nor pledged to the criminal classes, to the end that prohibitory laws may be enforced and the public service be purified and elevated.

Resolved, That the question of asking the next Legislature to submit to the people a constitutional amendment at the next annual election prohibiting the manufacture and sale of intoxicants in the State, the same to be left to the Executive Committee with full power to act according to their judgment.

Resolved, That we recommend organization in every county to secure prohibitory laws where they are not now in force and insure their faithful execution where they already obtain.

Resolved, That we use our efforts to have a law enacted at the next meeting of the Legislature prohibiting the sale of spirituous, vinous or malt liquors in this State.

Resolved, That we consider it unwise and unpatriotic to raise revenue for schools or any other purpose out of an article that has filled the land with mourning and prostrated the highest hopes of the country, and that no people have the moral right to license to obtain the elements of an education.

Resolved, That we memorialize the next Legislature to pass a law prohibiting the sale of intoxicating liquors within five miles of the Industrial Institute and College at Columbus.

Notes.

The temperance cause is enlisting some splendid talents. It has created a literature of its own—unlike anything else; and that literature is creating a strong sentiment and wielding an immense power for the salvation of the country from ruin. We have just read a calm, thoughtful and yet fervid tract of a dozen pages, entitled, "Onward: or, The March of Prohibition," by Dr. J. B. West, of Nashville, in which objections are answered calmly and positions taken thoughtfully, and exhortations given fervidly. Such reading, scattered through the homes of the land, must be followed by larger harvests of good.

Our Baptist brethren, in some quarters, are working at the same problem which has occupied so much of the attention of our readers during the past half-year. We refer to the educational interests of the church. We really think, in view of recent developments on the line of education in the State, that there is no question of more importance to the people of God. The Standard (Baptist), of Chicago, in an article on "A National Educational Society," makes this remark: "Our mission work at home and abroad is well and wisely attended to. Our Publication Society enterprises proceed with some concert of effort. Shall our educational interests alone be left at hap-hazard?" The whole church needs, right now, to take a firmer hold upon this great subject.

A writer on missions makes this assertion: "In the third century the proportion of Christians in the whole human race was one in one hundred and fifty, and now it is one in five, and it is indisputable that the progress of the human race at this moment is entirely identified with the spread and the influence of the nations of Christendom." And yet there are opposers of the progress of Christianity everywhere. All such people are downright enemies of our race! And there are people in the churches who are opposed to missions. All such people are revealed in their *true* character in the light of that Scripture which says: "If a man have not the spirit of Christ he is none of his;" for if the spirit of Christ was not a missionary spirit then the book has misrepresented him, and there was no motive to prompt his incarnation. An anti-missionary Christian is a counterfeit, and cannot give forth the clear ring of a soul conversion!

The Preachers' Meeting in the Carondelet pastor's office, last Monday morning, was every way an encouraging one. The pastors report good congregations, both at the public services and at the prayer meetings. The mission Sunday-schools are flourishing beyond the hopes of the most sanguine. The open-air meetings continue during the present week. The audiences at these meetings are very large, and the hearing is very respectful. Indeed, the good order at these out-door meetings is quite remarkable, and is commended in the highest terms by the preachers.

The week of prayer and self-denial will be inaugurated by a general union meeting of Methodists in Carondelet Street Church, next Sunday night. A program of exercises has been arranged, by which it is hoped to give an impetus to the missionary movement which will carry it on with accelerated momentum through the whole week. The pastors, as a rule, will hold services in their churches every night during the week. Though many of our people are away on the usual summer vacation, yet the "rank and file" of the church still remain, and we expect confidently that New Orleans Methodism will do her part now in helping the church out of her difficulties. Any way we look at it, it is the most serious business in which we have ever engaged, and the Lord looks for every man, woman and child in the church to give exhibitions of loyalty and love which can not be mistaken.

Personals.

A generous brother in Kansas City, some time ago, gave $5,000 for the erection of a church at Shanghai, China, and has very recently given $3,500 to build a missionary residence in the same city.

Rev. W. A. Candler, assistant editor of the Nashville Christian Advocate, has been appointed by Bishop Wilson to fill out the unexpired pastoral term of Dr. Barbee, at McKendree Church.

Pastors ought to be careful to keep all the offerings made during the week of self-denial separate from everything else, and when the week is over remit all promptly to Dr. Kelley, at Nashville.

George Wilson, a son of Rev. Dr. N. H. D. Wilson, of North Carolina Conference, died recently of consumption. He was a gifted young man, and had just entered upon the practice of law.

A sister wonders what she can deny herself of during self-denial week to help on the Lord's cause. There is a five-dollar ring on her finger whose only office is to disfigure her pretty hand.

A brother carries a ten-dollar chain dangling from a three-dollar watch, and yet is racking his brain to find out what in the world he can deny himself of!

Judge Mayers writes to a friend: "My court in Monticello, Lawrence county, Miss., did not consume three days. Cause: prohibition—no whisky, no drunkenness—all peace and quiet." So the story is repeated o'er and o'er.

The Women's Jubilee offering to the Queen of England reached £80,000, of which £10,000 are to be spent upon the statue of the late Prince Consort, and the balance has been ordered by the Queen to be devoted to charitable objects.

A very modest little circular has been laid upon the editor's desk. It is the announcement for the thirty-third year of the Collegiate Institute of Baton Rouge, under the principalship of W. H. N. Magruder, LL.D. This school has always been of the first grade in every respect, and the veteran principal has abated none of his zeal and wisdom in its management. He is assisted by his son, J. B. Magruder, A. M.

Ministerial Education.

There are now eleven young men in the Brookhaven district who want to be educated for the ministry, and not one of them is able to bear the expense of a term in college. How many more there are in the Mississippi Conference I know not; but it is reasonable to suppose there are several. What is to be done? We have an educational association in our Conference; but our annual income is less than two hundred dollars. If the Methodists of Mississippi do not come to our aid, these young men can not be educated and will be lost to our church in that line of duty to which they are evidently called.

Our method is as follows: We give our note for fifty or one hundred dollars, to be paid in ten annual installments, without interest; and if the party dies before the note is paid, it is canceled. Our preachers have given nearly all the notes our association holds. Will not our laymen come to our aid?

The Baptist Church in Crystal Springs, *alone*, paid more money last year for the education of young ministers at Clinton than was paid for the same purpose by the Mississippi Conference. At this rate how long will it be before we have to yield this fruitful field to others more worthy than ourselves? Let Mississippi Methodists read and answer.

J. M. WEEMS.

The above note from Presiding Elder Weems, of the Brookhaven district, reveals a sad fact. God has answered our prayers in calling laborers into his vineyard; but these laborers feel the need of some further education before they can take the position of workers. The time is past when the church was justified in putting in her pulpits unlearned and ignorant men. The people can not and *will not* be led by such men in these days. When God calls men now to the ministry, that call is *prima facie* evidence that the church can and must afford them education sufficient to meet all the demands of the office. In the Mississippi Conference there are 30,315 members, and 155 local preachers, and 135 traveling preachers; and yet Bro. Weems tells us that one little Baptist Church in Crystal Springs raised more money last year for ministerial education than these 30,305 Methodists all put together. In the name of Methodism, what is the matter with us? Have we any religion at all? Have we forgotten the warning God gave to the church at Ephesus? Brethren, if our religion has not power to turn our money into the channels which God opens to us, then we need to examine ourselves whether we be in the fa. ...

Dr. Lambuth's Call.

Reported last week		$271 65
Rev. G. W. Bachman	Cash	1 00
Rev. J. W. Sandell	"	2 00
Mrs. M. P. Schumpert	"	1 00
Rev. W. M. Adams and wife	"	2 00
Mrs. R. F. Moore	"	1 00
Rev. J. H. Shumaker	"	1 00
Rev. W. B. Hines	"	8 00
M. H. Moore	"	2 00
A. M. Smith	"	1 00
Mrs. M. A. Smith	"	1 00
W. M. Smith	"	1 00
Mrs. P. M. Sharkey	"	1 00
Rev. E. B. Galloway	"	5 00
Rev. J. F. Wynn	"	2 00
A Friend	"	2 00
W. W. Moss	"	1 00
Rev. T. W. Lewis	"	1 00
Mrs. O. Lewis	"	1 00
Irene A. Lewis	"	50
Mrs. S. A. Whitson	"	50
J. W. Morris and wife	"	2 00
W. S. McAlpine	"	1 00
Rev. J. D. Parker	"	1 00
L. M. Calhoun	"	1 50
A Subscriber	"	1 00
Mrs. I. Coffee	"	10 00
Mrs. J. H. Crebbin	"	3 00
John Thompson	"	5 00
A Subscriber	"	1 00
Susie Adams	"	2 00
M. E. Harris	"	1 00
Total to date		$338 15

August 2, 1887.

It is rumored that Dr. Joseph Parker, of City Temple, London, will settle in Brooklyn.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

A certain Alabama preacher reports the following conversation between himself and one of his members: "A sister said to me, 'We want you to take a vacation.' 'I do not need a vacation.' 'Go away for your health.' 'I am not sick.' 'Go to increase your strength.' 'I have more strength now than I am willing to use.' 'Go and rest.' 'I am not tired.' 'Well, go then, and let us rest.'"

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

No *Opium* in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract is a standard medical remedy, that is supreme in its power over Pain and all Inflammations and Hemorrhages.

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Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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GRENADA COLLEGIATE INSTITUTE.

Property of M. E. Church, South.

This school embraces six Departments, each having its own teachers and apartments. Its history and present condition warrant us in assuring parents and guardians that Grenada Collegiate Institute affords the best advantages for literary and religious culture. Care is not only taken of the physical and intellectual, but also of the moral and spiritual interests of the pupils.

The discipline is firm; the rule is, Do right.

The boarding department is home-like and comfortable.

The health is fine, there having been no case of severe illness in the school during its existence.

Expenses are moderate. Cost per term of five months for board and literary tuition, including Latin, German and French, $80. For Music or Painting $20 additional.

For Catalogue and particulars address the President, Rev. THOS. J. NEWELL, A. M., Grenada, Miss.

G. H. DURRE, AGENT.

EDUCATIONAL.

Mansfield Female College.
1887-8.

THE FALL TERM will open Wednesday, September 14, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Hamblr, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and Stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 285 miles from New Orleans, and forty miles from Shreveport.

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Mrs. M. E. CLARK'S
Select School for Young Ladies,
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Is located in the suburbs of the city, with all the advantages of country and city. Curriculum extends through advanced Mathematics, English, German, French, Spanish, Art and Music.

With a limit of thirty pupils, this school offers the rare advantages of thorough collegiate training combined with the comforts of a home.

Especial attention is given to the acquirement of elegant manners and conversational ability.

With $250 to $450 advantages may be secured here for which $800 to $1,000 are usually paid.

For Catalogues apply to
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—FOR—
YOUNG LADIES
Will Open September 12, 1887.

This is a chartered school, non-sectarian, supplied with the best teachers. Ample accommodations for boarding pupils. Music Department especially thorough. For Catalogues address either ERWIN H. FAY, PRESIDENT, or WM. GARIG, Esq., President Board of Trustees.

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Forty-third Collegiate Year begins September 5th, 1887. Location most favorable. Building of brick, on a 6-acre lot. Beautiful surroundings. Ample supply of apparatus and eighteen pianos, and other facilities. Five hundred and fifty graduates. Charges moderate. For Catalogues address Prof. J. C. JONES, M. A., Sec'y of Faculty.

A. W. JONES, D. D., PRESIDENT.

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At ROANOKE, VA.

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Its advantages for practical instruction, and especially in the diseases of the Southwest, are unequaled, as the law secures it superabundant materials from the great Charity Hospital with its 700 beds, and 20,000 patients annually. Students have no hospital fees to pay, and special instruction is daily given *at the bedside of the sick*, as in no other institution. For catalogues or information, address
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THOS. A. GRAVES, Prof. of Law, Lexington, Va.

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UNIVERSITY HIGH SCHOOL,
Near AMHERST C. H., VA.

The 15th session will begin September 8th, 1887. H. A. STROHE, (Math. Medalist, U. Va.) Principal. C. R. HARDING, Ph. D., (Johns Hopkins Univ.) In charge of Languages.
GEO. M. W. BAIN, M. A., (Univ. Va.) Assistant in Languages.
For catalogue address the Principal.

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The 61th Session Begins Oct. 1st, 1887, and continues nine months.

Thorough instruction in *Literary, Scientific* and *Professional Departments*, including *Law, Medicine, Pharmacy, Engineering* and *Agriculture*.

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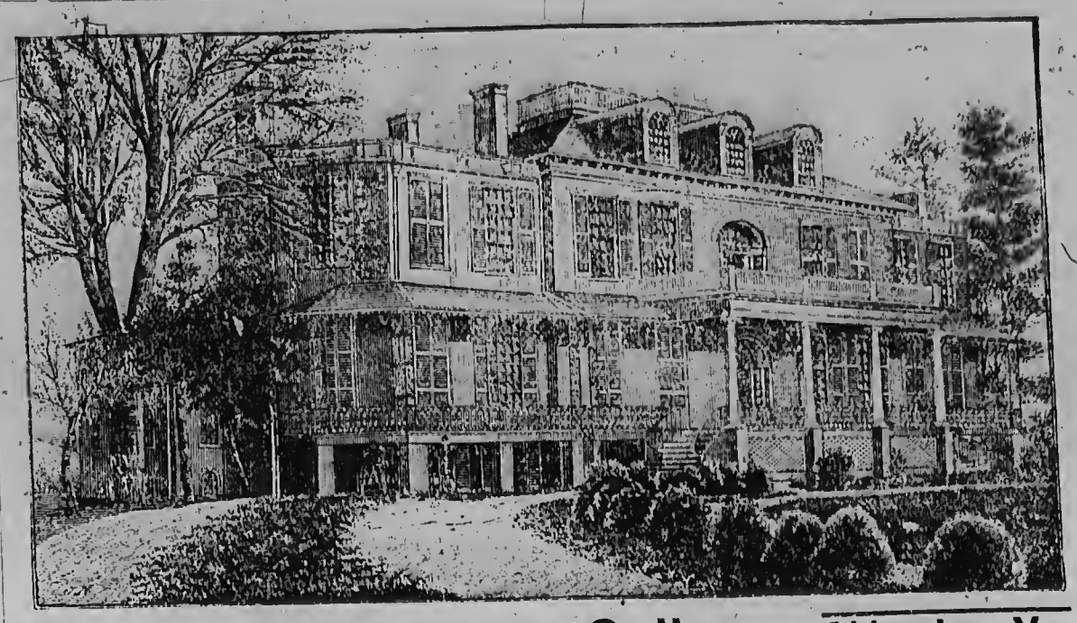

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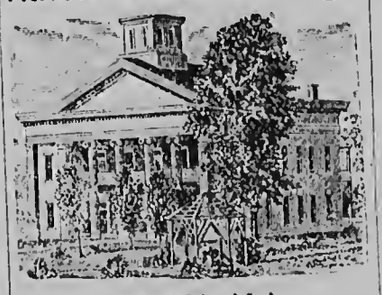

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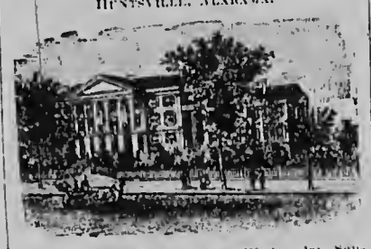

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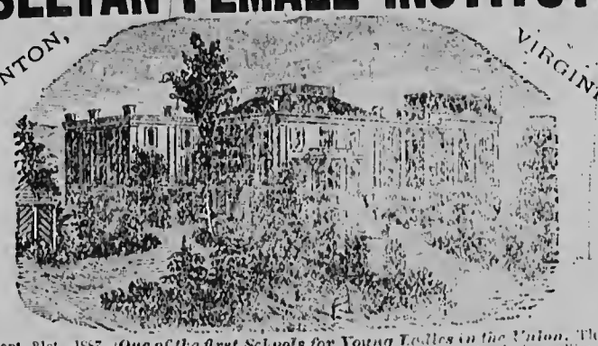

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DEPARTMENTS of Literature, Science and Philosophy, Engineering, Law, Theology, and Pharmacy open September 21. Students in Theology are furnished rooms in Wesley Hall and tuition free.

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Regular Tuition, $2 and $4; Music, $5; Art, $1 to $4 per month.

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Pupils conveyed to and from depot free of charge. Children of preachers charged only for extras.

Next Term will begin Wednesday, Sept. 14.

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The 23d Annual Session of this School for Boys begins the first Monday in October. Thorough preparations for University of Virginia, leading Engineering School and United States Military and Naval Academies; highly recommended by Faculty of University of Va. Over half of Students' graduation healthful. Early application advised, as number of boarders is positively limited. For catalogue address

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MISCELLANEOUS.

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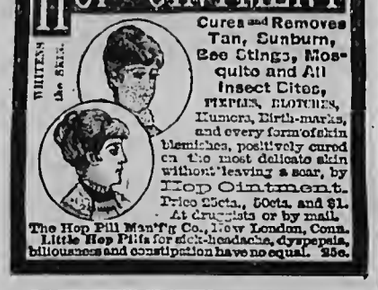

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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 50 cents to $2 50 per dozen.

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Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Cross-grain Sack and Frocks.

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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the sovereign remedy. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*. But *worms* are most frequently the result of these hidden sappers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—*especially mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the most delicate infant, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to commend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in the sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

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Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

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Rheumatism *Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

Scrofula is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

FOR SALE BY ALL DRUGGISTS.

$1 PER BOTTLE OR SIX BOTTLES FOR $5.

Lactated Food

The Mother's Favorite.

Send for our Pamphlet entitled

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which contains a large number of letters, many of which say the life of their baby was saved by the use of LACTATED FOOD.

Read these letters and, if you wish, write to the mothers and get their opinion—every one will gladly answer.

If your baby is not healthy and robust, try it.

LACTATED FOOD

Is also a Perfect Nutriment for INVALIDS,

in either chronic or acute cases. Weak stomachs always retain and relish it. Thousands of Physicians recommend it as the best of all prepared foods. Prepared in DYSPEPSIA.

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HYPOPHOSPHITE of LIME AND SODA is a matchless Remedy for Consumption in every stage of the disease. For Coughs, Weak Lungs, Throat Diseases, Loss of Flesh and Appetite, and every form of General Debility it is an unequaled Specific Remedy. BE SURE AND GET WINCHESTER'S PREPARATION. $1 and $2 per bottle. Sold by Druggists.

WINCHESTER & CO., CHEMISTS, 162 William St., New York.

Our Young People.

THE OLD-FASHIONED KITCHEN.

BY H. S. KELLER.

The old-fashioned kitchen, with kettles and pans,
And gable-roof reaching above it;
With daises and lilies and "sparrow-grass" beds
All scattered about—oh, I love it!

At noon what a feast, when the pies nicely baked,
From the oven with fragrance came greeting!
I've wandered all over, but never have found
A place so delicious for eating.

The ivy that clings to the old kitchen porch,
Swings gracefully, quiet and steady,
Where expectant I sit as I wait for the call
Which tells me that "dinner is ready."

A sweet little maiden whose elbows are flecked
By the traces of dough and of flour;
A rosy bowl brimming with roses as rare
As e'er graced a queen and her dower.

The pie-crust, sugar-sprig and biscuits so brown,
The roast-rib so succulent, tender;
The coffee so fragrant and eggs yellow gold;
The waitress, twice over I send her,

The strawberry sauce and the green lettuce dish,
The radishes, "snappy," all lay there;
'Tis a feast for the gods, and I can not resist,
Quite man-like and hungry, am I say there.

The old-fashioned kitchen, with kettles and pans,
And gable-roof reaching above it;
With daises and lilies and "sparrow-grass" beds
All scattered about—oh, I love it!

A sweet little maiden whose elbows are flecked
By the traces of dough and of flour—
She won the way into my heart, and I guess
'Twas done by her kitchen's endower.

—Good Housekeeping.

MR. EDITOR: As I have a few weeks' vacation, I have concluded to correspond with the little cousins through your excellent paper. I am a Mississippi girl; have only been here five months last February. Pa and I left the good old State of Mississippi to take up our abode in the far West. I want to say to the cousins that we have always had the dear old ADVOCATE as one of our associates ever since I could remember. When we came here I felt that something was missing. I soon found out it was our good old friend, the ADVOCATE; so we had it sent to my brother, with whom I am living. He is a minister, and is a member of the Pacific Conference. My pa is a minister also; once a member of the Mississippi Conference, but now a local elder of our church. I am going to school. It is a public school; but public schools are much better here than in Mississippi. There are 175 pupils in our school and four teachers. It runs ten months in the year, and graduates its pupils. This is a delightful climate. The scenery is grand. We are in the Santa Clara Valley. On one side we have a view of San Francisco Bay; on all other sides mountains appear. The valleys are very rich, and grow wheat, corn, barley, potatoes and all vegetables. They also raise many kinds of grapes, some of which are made into wine and some into raisins. There are also many beautiful flowers here, some of which I never saw in Mississippi. We have a good Sunday-school, in which I take much interest.

MAGGIE MAY SHARBROUGH.
MOUNTAIN VIEW, California.

MR. EDITOR: I think the only way to work the sum in addition, in your paper of July 21, is to add 1, 2, 3 and 4 together, which makes 10; then add the last of the list you mentioned to ten, and it will make 100. Is this answer correct? I read the "Sermon on Play." If all little children played that way, they could play in the streets with great satisfaction. Careful parents seem to do all they can to keep their children from playing in the streets. I expect it is because they do not always use pretty language like those Zechariah told the builders would play in Jerusalem's streets. Your little friend,

ROSA MIXER.
BIG CANE, Louisiana.

This is not a correct solution. —ED.

MR. EDITOR: We have been wanting to write to the ADVOCATE for some time, to tell you how we welcome its coming. And we also want to tell you how much we love Bro. Patterson. He is zealous in the cause of missions. We send you five dollars for the Japan missionaries. One dollar each for grandma, papa, mamma and Uncle Ernest, and fifty cents each for us. Can any of the little friends tell us to who this verse in the Bible refers?—"And through a window in a basket was I let down by the wall, and escaped his hand."

Your little friends,

FAULK AND SUE NOBLE.
CHARLEVILLE, Louisiana.

That's a good letter. "Help the Missionaries," is a good motto.—ED.

THE dangers of a malarial atmosphere may be averted if you will occasionally take a dose of Dr. J. H. McLean's Chills and Fever Cure. 50 cents, warranted.

MR. EDITOR: I am a little girl twelve years old. School is out now, and I am very glad of it. It was too warm to go to school. We have a nice Sunday-school here, at half after nine in the morning. There are three classes: the Bible class, second class and the infant class. Mrs. Landrum is our teacher. I think she is such a good lady. I belong to the Methodist Church. Our pastor this year is the Rev. J. Landrum. I have no pets. I read through the Bible year before last. Do any of the little cousins wish to know how to read the Bible through in a year? I will tell them: Read three chapters every day of the week and five on Sunday, and you will get through in a year from the day you started. I will ask a few questions: How many books in the Bible? Which is the longest book in the Bible? Which is the longest chapter in the Bible? I will close, wishing good success to the dear ADVOCATE. I remain, as ever,

JENNIE FAULKNER.
WEST MONROE, Louisiana.

MR. EDITOR: As I have never seen a letter in the young people's column from this place, I thought I would write one. My father takes the dear old ADVOCATE, and we are always so glad when it comes. We all read it with delight. We attend Sabbath-school every Sunday. Our superintendent and teachers are so kind and take so much pains to instruct us. Brother A. T. Galloway is our pastor. We all like him very much. His wife is so good and kind that everybody loves her. Our District Conference will meet here, commencing on Thursday before the fifth Sunday in July. Do come out? We will be so glad to see you.

Your little friend.

E. PEARL SCOTT.
GRAND CANE, Louisiana.

MR. EDITOR: As I have never written to the ADVOCATE, I will write. I am a little boy nine years old. I have for my pets two lambs and ten bantam chickens. I take the ADVOCATE myself, and like the children's letters and short stories. I have bought my winter suits for two winters with my apple money. I do not tell this to brag, but thought other little boys of my age might be glad to know how to make themselves useful and helpful. I will ask a question: How many years after Joseph died in Egypt before he was buried in Sechem in the land of Canaan? Your little friend,

STANHOPE KING.
MOUNDS, Louisiana.

A Flat Contradiction.

Some one has told you that your catarrh is incurable. It is not so. Dr. Sage's Catarrh Remedy will cure it. It is pleasant to use and it always does its work thoroughly. We have yet to hear of a case in which it did not accomplish a cure when faithfully used. Catarrh is a disease which it is dangerous to neglect. A certain remedy is at your command. Avail yourself of it before the complaint assumes a more serious form. All druggists.

How Insects Make Music.

The katydid has a wing that is very curious to look at. You have seen this little insect, I have no doubt. Its color is light green, and just where the wing joins the body there is a thick ridge, and another on the wing. On this ridge there is a thin and strong skin, which makes a sort of drumhead.

It is the rubbing of these two ridges, or drumheads, that makes the queer noise that you have heard. There is no music in it, surely. The insects could keep quiet as well as not, and they must enjoy doing it.

The katydid usually makes three rubs with its drumheads, sometimes only two. You can fancy she says, "Katy did," and "She did," or "She didn't." The moment it is dusk they begin. Soon, the whole company are at work. As they rest after each rubbing, it seems as if they answered each other.

Did you know that bees hum from under their wings? It is not the air of those beautiful light wings we hear. It is the air drawing in and out of the air tubes, in the bee's quick flight. The faster a bee flies the louder the hum is.

Don't you believe insects feel? Indeed they do! They have nerves all over them, even through their wings, and out to the end of every feeler. They suffer just as much as you do when hurt. You must remember this, and be kind to all the little insects God has made.—Our Little Ones.

APPETITE and sleep may be improved and every part of the system strengthened and the animal spirits regain their buoyancy by the use of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

Household.

In the Guest-Room.

It is not always practicable in every house to keep a room exclusively for the use of guests, but it is a very pleasant thing to have one or more chambers set apart for the accommodation of visitors. And these should be made as comfortable as circumstances will permit.

If possible they should be heated in cold weather, and have such accommodations within themselves or in reach as a visitor expects in a first-class hotel, and of course, the use of the bath, with plenty of soap and towels, closet and bureau, table and chairs, and such attendance as will make the temporary occupant feel perfectly at home. The rites of hospitality are always recognized as duties toward an invited guest. And an uninvited one should not be wholly ignored in the matter of comfort, although no person can expect the same amount of deference paid to his wishes that he might look for if he were expected and desired as a visitant.

An excess of ornamentation seems quite out of place in a room set apart for the use of company, but there can not be too much of genuine comfort. The way some ladies have of making the guest-room a sort of hospital for all the disabled bric-a-brac of a crowded house is quite laughable. Any hook or picture or article of virtu which seems to have no other place is quietly relegated to the guest-room instead of being packed away in the attic. And the room is often no gainer thereby.

But although there should be enough ornamentation in the visitor's chamber to save it from the bareness of a hotel room, there is much more danger of erring in excess of such accommodations than in getting too little.

There is always room for a quiet, refined taste to expend itself in the guest room. The custom of having paper, envelopes, stamps, pens and ink in the room of a visitor is a good one, together with some freedom and liberty in the use of such materials, as well as of the books and engravings which may be placed there.

Before bedtime the slops should be emptied, fresh water supplied, a pitcher of drinking water with a glass taken to the room, the fire attended to, and the bed made, ready for occupancy. All this can be done without disturbing the occupant of the room, and tends to make a person feel more welcome and at home. Most persons are ill enough at ease away from their own familiar surroundings, and need all the little attentions which can be bestowed upon them to make them comfortable while visiting, and nothing shows a kindly heart and disposition to please more than the making the temporary visitant feel at ease.—Christian at Work.

PRAISE YOUR WIFE.—Praise your wife, man: for pity's sake give her a little encouragement; it won't hurt her. She made your home comfortable, your heart bright and shining, food agreeable—for pity's sake tell her you thank her, if nothing more. She doesn't expect it; it will make her eyes open wider than they have these ten years; but it will do her good, and you too. There are many woman today who are thirsting for words of praise, the language of encouragement. Through summer's heat, through winter's toil they have drudged uncomplainingly, and so accustomed have their fathers, brothers, and husbands become to their monotonous labors that they look for and upon them as they do the daily rising of the sun, and its daily going down. Home every day may be made beautiful by an appreciation of its holiness. You know, if you can take from your drawer a clean shirt whenever you want it, that somebody's fingers have ached in the toil of making it so fresh and agreeable, smooth and lustrous.

Blind to One's Best Interests.

At Tiflis, Japan, it was easier to cut a man's head off than to cure him of love. In some parts of America it appears to be more satisfactory to let a relative or friend die of *Consumption* or *Heart Disease* than to have him or her cured by a new remedy that some of the old school physicians view with envy and consequent disrespect. Drs. Starkey and Palen, of 1529 Arch street, Philadelphia, Pa., had many such experiences when they began to introduce their Compound Oxygen Treatment. But the times are greatly changed and their Home Treatment is now cherished in over thirty-seven thousand families in this land. Send for a pamphlet explaining its properties. It is mailed free.

MISCELLANEOUS.

Why You Feel So weak and exhausted is because your blood is impure. As well expect the sanitary condition of a city to be perfect with defiled water and defective sewerage, as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating even to its minutest veins. Do you know that every drop of your two or three gallons of blood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain and nerve, and all other solids and fluids of the body? The blood is the great nourisher, or, as the Bible terms it,

"The Life of the Body."

Is it any wonder, then, that if the blood be not pure and perfect in its constituents, you suffer so many indescribable symptoms?

Ayer's Sarsaparilla stands "head and shoulders" above every other Alterative and Blood Medicine. As proof, read these reliable testimonies:

G. C. Brock, of Lowell, Mass., says: "For the past 25 years I have sold Ayer's Sarsaparilla. In my opinion, the best remedial agencies for the cure of all the diseases arising from impurities of the blood are contained in this medicine."

Eugene I. Hill, M. D., 381 Sixth Ave., New York, says: "As a blood-purifier and general builder-up of the system, I have never found anything to equal Ayer's Sarsaparilla. It gives perfect satisfaction."

Ayer's Sarsaparilla proves equally efficacious in all forms of Scrofula, Boils, Carbuncles, Eczema, Humors, Lumbago, Catarrh, &c.; and is, therefore, the very best

Spring and Family Medicine

in use. "It beats all," says Mr. Cutler, of Cutler Brothers & Co., Boston. "Buy

Ayer's Sarsaparilla

does sell." Prepared by

Dr. J. C. Ayer & Co., Lowell, Mass.

Price $1; six bottles, $5. Worth $5 a bottle.

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MODERN JUVENILE CLASSICS.

A superior collection of very easy Piano Music, from the works of Lichner, Spindler, Lange, Chopin, Gurlitt, Low, Schumann, Schubert, Hiller, Heller, Behr, Haydn, Mendelssohn, and others. Two books of same size. Price, $1.50 each, or $15.00 per dozen.

MY KATHLEEN'S GONE OVER THE SEA.

Beautiful Song and Chorus

By T. P. WESTENDORF.

The unbounded popularity of "I'll take you home again Kathleen" has firmly established Mr. Westendorf as a writer of taking songs, superior to his latest effort is expressed anywhere. It is therefore with confidence we look for a generous reception from the public. Beautifully illustrated. Price, 40 cents, by mail, postpaid.

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of every description and at all prices. We will send our illustrated descriptive Catalogue free of charge upon application. State what kind of instrument you wish to buy.

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POZZONI'S MEDICATED COMPLEXION POWDER.

Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

PARKER'S HAIR BALSAM

the popular favorite for dressing the hair. Restoring color when gray, and preventing Dandruff. It cleanses the scalp, stops the hair falling, and is sure to please. 50c. and $1.00 at Druggists.

PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. 25 CTS.

Established 1857.

The GREAT CHURCH LIGHT

PRIME'S Patent Reflectors, to Gas or Oil, give the most powerful, softest, cheapest and best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant design. Send size of room. Get circulars and estimate. A liberal discount to churches and the trade. Don't be deceived by cheap imitations.

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Finest Grade of Bells.

CHIMES AND PEALS for CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md.

Mention this paper.

BUCKEYE BELL FOUNDRY.

VANDUZEN & TIFT, Cincinnati, O.

BALTIMORE CHURCH BELLS

Established 1844. 1st Prize at the New Orleans Exposition 1885. For circulars prices, etc., address J. Regester & Sons, Baltimore, Md.

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$700 to $2500 A YEAR, clear of all expense, can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Some men here may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1031 Main St., Richmond, Va.

Agents make $5 a day with Plush Chromos in 10 S. Particulars free. FOSHEE & MAKIN, Cincinnati, O. ALBUMS

$250 A MONTH. Agents wanted. 90 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

Christian Advocate.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

ENOCHS—Resolutions on the death of MRS. R. J. ENOCHS passed by Bethesda Sunday-school:

Resolved, That words fail to express our sorrow at her death; but we rejoice to know that our loss is her gain, for it was only a summons to come up higher.

Resolved, That we accept her messages of love and friendship sent to us from a triumphant death-bed, and lay them to our hearts with resolutions for higher Christian life and work.

CHARLES RUTLEDGE, Sup't.

Whereas, In the wisdom of God our Father, Sister R. J. Enochs has been called to her reward; therefore, be it,

Resolved, That while we can not fathom the depth of this mysterious providence, and while we mourn her departure, we bow submissively to the will of God, believing he doeth all things well. Although he has laid the hand of affliction heavily upon us, he has only taken his own.

Resolved, That we tender our affectionate condolence to the aged mother and our heartfelt sympathy to the husband and children, praying that our pitying Savior may encompass them in his arms of love, and give them grace to say, "Not as I will, but as thou will."

Resolved, That though our little band is so weakened by the death of one of our best workers, we unite our efforts in carrying on the mission work, and that special prayer be made that all hindering causes be removed from the way.

From MSS. we can not tell what body passed these last resolutions.—ED.

HORTMAN—Died, at her home, near Pleasant Valley, in Webster parish, La., MRS. LURANY D. HORTMAN, on May 25, 1887. Mrs. Hortman was born in La Grange county, Ga., October 18, 1812, and was married to Mr. Wesley N. Hortman, November 21, 1861. This union was blessed with five children—all of whom are still living to mourn her death.

Sister Hortman became a member of the Methodist Church at the age of twelve, and to the end of her life lived a noble Christian, showing to the world that she enjoyed the religion she professed. She was feeble for several years before her death, but was always cheerful, and finally when the end came she was perfectly resigned to the will of God. There is a vacancy in the house, a vacancy in the church. She has gone, but she is happy! She has gone to that delightful place, where sickness and sorrow, pain and death, never enter, and where she has the delightful associations of all the redeemed. In her death the church has lost a true member and worker; the preacher, a good friend. H. S. JOHNS.

WILSON—The subject of this tribute was born in Amsterdam, Holland, 1818, and came to this country when but two years old. She resided in East Feliciana parish until the year 1841, at which time she moved to the town of Covington, La., where she remained till May 2, 1887, when death ended her earthly career.

SISTER WILSON was a consistent member of the Methodist Episcopal Church, South, for over fifty years, and enjoyed the life and power of religion. Her attachments for the sanctuary of the Lord were so great that she has been known to walk many times a distance of four miles to hear the "glad tidings" of the everlasting gospel proclaimed. Possessed of a gentle disposition, patient in trials, she naturally bore her last afflictions with that resignation which ever characterizes the true Christian; and when the last struggle came she was ready with her lamp burning, and, no doubt, to day our deceased sister is shouting the everlasting song of the redeemed, where "congregations ne'er break up and Sabbaths have no end." G. R. ELLIS.

PEARCE—EMMA LEE PEARCE was born August 25, 1884, and died May 17, 1887, aged two years and ten months.

This bereavement is sad beyond our telling. The departure of this little one, by burning, is an affliction to be felt and known only by the affectionate, now lacerated, hearts of the parents, Bro. and Sister Pearce. Bright as the morning, and pure as the dew thereof, this sweet flower was suddenly taken from earth and transplanted in heaven. Her pattering footsteps fall no more in earthly home, and yet her words and tender form linger to hallow her memory through every hour. She is gone only to linger and live in brighter life athwart our pathway—gone, but living beautified in the glory-land. She is another jewel—our own sweet one—among the angels. Another star shines to lead us on to Eden's blissful shores. A FRIEND.

MASK—LEILA ADA, youngest child of Dr. W. B. Mask and Harriet L. Baker, was born February 1, 1887, and departed this life, near Winnfield, La., June 30, aged four months and twenty-four days. Her short life was one of affliction. May the bereaved mother be comforted in the thought that the dear little sufferer is freed from pain, and resting safely in the arms of Jesus! J. F. WYNN, P. C.

VAUGHAN—ELLA MARIARET, daughter of M. V. and J. H. Vaughan, aged three years, two months and twenty-eight days, died on the morning of July 7. While the rain was gently watering the earth the pure spirit took its flight to the God who gave it. Death may the bands of life unloose, but can't dissolve my love.

W. R. INABNET.

Faith.

The late Prof. C. S. Harrington held in such high esteem for his deep spiritual attainments, as well as for thorough scholarship, wrote near the close of life:

"The faith that makes men righteous is the faith that fastens simply and trustingly on the Lord Jesus Christ as the only all-sufficient, atoning Savior. To that faith it is Jesus that blots our transgressions, makes our record clear. It is Jesus that gives spiritual life. It is he that continues it. This faith merges the believer's life into the life of Christ. It dares not, it wishes not, a moment's separation. It knows no historic past; it deals only in present tenses. It echoes Paul's prayer, 'Let me be found in him.'

"I can not tell the process; I can not explain the power by which the black coal is transformed into the gleaming diamond; how much less can I tell how, by the mystery of the new birth, the lost, dead soul lives by the merit of Jesus!

"I can not tell how the living tree gets its flower and fruit from the dead substance in which it is rooted, and on which it feeds; how much less can I tell how the wounds, the blood, the death of Christ gives life to the soul dead in trespasses and sin, and clothes it with the fruitage of holiness. Or how can I tell the end of this divine work, when the giver of spiritual life shall crown it with life eternal? when dust and ashes, this body, shall spring from its sepulchre and appear in the glorified body of the resurrection? But it shall be done 'according to the working of the power whereby he is able to subdue all things unto himself.' Enough for me that this is God's way, and the work is worthy of God. The righteousness may be mine by the faith of Jesus Christ. 'Not by works of righteousness that we have done, but according to his mercy, he saved us by the washing of regeneration and the renewing of the Holy Ghost. Faithful is he that hath promised, who also will do it.'"

THE REDEEMING MARK.—Visitors to the British dock-yards tell us that all the official property of the head of the nation is marked with a "broad arrow" where that is possible. In the case of the ropes for the rigging of the vessels a scarlet strand running through each rope takes the place of the "broad arrow." A suggestive illustration surely. The redeeming mark will be upon the Christian's business transactions. In his dealings with his fellow-men he will endeavor to make his life an exponent of Christian principle. When the sun arises it gilds all things with its beams. It has no favors, but floods the whole earth with light. So when the religion of the Lord Jesus comes into the life it should gild and illuminate the whole sphere of daily duty. John the Baptist taught this to the soldiers who came to him to be baptized. Christ said to Zaccheus, of Jericho, "This day is salvation come to this house," but this was not said until Zaccheus plainly showed that he comprehended that religion had something to do with his business affairs. Religion is certainly not a matter of mere words, or orators and rhetoricians might lay special claim to position in the kingdom of grace. Religion is a matter of deeds. God requires of us that we "do justly, love mercy and walk humbly with our God." These three things cover broad ground. In the day of account the Master will say to those upon his right hand, "Inasmuch as ye did it," etc., while those upon his left hand will hear the sentence of condemnation because their lives failed to produce the deeds needed to substantiate their claims to a place among the elect.

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Taken or injected or used as a wash it allays Inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and Inflammation of the Bowels. Being Alkaline in its nature it will often afford complete relief from Heartburn, Acidity of the Stomach and Dyspepsia.

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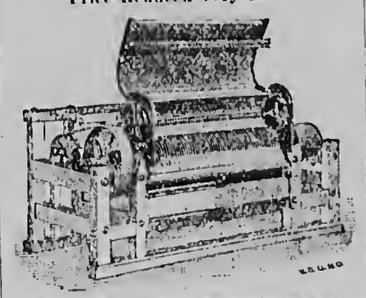

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NOTIONS,

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NEW ORLEANS.

The Chamber of Peace.

This pretty phrase always brings to mind the thought of the Pilgrim's Progress and the blessed chamber in which the Pilgrim rested from the fatigues of his journey. The thought of it was brought to mind not long ago by a friend's random remark.

She had moved into a new home, which possessed greater capacity and ampler rooms than her former one. Always hospitable, she decided in the new house to have one room set apart for friends who needed a few day's rest; not merely for invited kindred and guests, but for those to whom it would be a real boon to tarry a little while beneath her pleasant roof. So, one by one, these friends come, arriving with shawl-strap or satchel, and remaining now over a Sabbath day, or staying for a week, if it suited their convenience. Now it is a toiling Bible reader, going from house to house among the poor, now a lay sister whose self-elected work for Christ is in the hospital which gathers little children into its loving shelter. Again, it is an elderly lady, over whose spirit in her declining years has come the restlessness which makes her weary of the home monotony and eager as a child for a little break or change. Whoever comes is ushered into the Chamber of Peace and treated as an angel, with the most winsome, cordial and beautiful grace of affection. Made at home, but not made to feel that she is giving any trouble, my friend's Chamber of Peace is to many a wayfarer an ante-room of heaven.

The suggestion is worth passing on. Often we sigh because we have so few opportunities of doing anything worth much for the Master. But are we availing ourselves of the little opportunities right in our path?—Christian Intelligencer.

Why Laura Lost Her Beau.

Laura once had an affluent beau,
Who called twice a fortnight, or so.
Now she sits, Sunday eve,
All lonely to grieve,
Oh, where is her recreant beau,
And why did he leave Laura so?

Why, he saw that Laura was a languishing, delicate girl, subject to sick headaches, sensitive nerves and uncertain tempers; and knowing what a life-long trial is a fretful, sickly wife, he transferred his attentions to her cheerful, healthy cousin, Ellen. The secret is that Laura's health and strength are sapped by chronic weakness, peculiar to her sex, which Ellen averts and avoids by the use of Dr. Pierce's Favorite Prescription. This is the only remedy for woman's peculiar weaknesses and ailments, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case or money will be refunded. See guarantee on bottle wrapper.

GUNS VERSUS GOSPEL.—Some very large guns have recently been made, costing, each of them, a nice little fortune. We are told each shot fired will cost $900. Each one of these guns would build many churches and parsonages and school-houses. Each shot would support for a year a missionary and his family. If there was as much money spent in saving as in butchering men, the necessity for wars would soon cease. Yet nations spend the money of the people by the millions in such barbarous outlays, and the church raises its money in benevolent efforts by thousands. The nations think such savage performances are for its protection. The truth is, that if for ten years the war revenues of the civilized world were expended in Christian missionary work, the world might largely be taken for Christ, and nations be saved from all danger from one another. A Christian church is the best fort ever built, and a missionary is more protection than a general.—Observer.

Scarlet Fever.

Darbys Prophylactic Fluid is unequaled in the treatment of Scarlet Fever. Used as a gargle, it prevents the throat from becoming diphtheritic, allays the inflammation and subdues the pain. Used to sponge the body, it allays the itching inflammation of the skin and destroys infection.

Exposed in the sick-room, it will prevent the spread of contagion, and keep the atmosphere wholesome.

Evil thoughts are as dangerous to ourselves and as reprehensible in the sight of God as evil deeds, and they need to be repudiated, and abandoned and dislodged. Let us put our minds, as well as our hearts and bodies, under the sceptre of our divine Lord, and bring every thought in captivity to the law of Christ. Says the apostle, "Whatsoever things are lovely, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report, if there be any virtue, *think on these things*." So do.—Alabama Christian Advocate.

God's Gift to Childhood.

That the Bible is a special gift to childhood scarcely needs proof. The grand story of the creation, the garden so beautiful, but with a snake in it; the parleying with temptation; Cain and Abel; the deluge; Abraham and Isaac; Jacob and Esau; Joseph and his brothers; Moses; the bondage; the Red Sea; Mt. Sinai; the golden calf; the fiery serpents; the captive maiden; the children and the bears; Elijah and Elisha; the arrow shot at a venture; Ruth; Esther; Jonah; Daniel; the children in the furnace; and the closing prophecy that the hearts of the fathers shall be turned toward the children—all these stories, gems of obl, attracting them toward Jesus. What book for children surpasses this in the finger touches of the Master Architect and Painter? Turning to the New Testament, there is the manger where the pitying eye of God veiled in infant flesh opened on the world's poor; the village of Nazareth, where the child Christ taught that grandest lesson of filial affection; his baptism and temptation; his miracles; his transfiguration; Gethsemane; Calvary; the eleventh-hour penitent; the resurrection; the ascension and the heavenly city with its streets of gold. O mothers, Sunday-school teachers, infant-class teachers, who, if not we, shall trace with the children this wonderful story of Jesus? Who, if not we, shall lead them into the broad, unfathomed and fathomless deep of the love of God? From this ocean of truth, let us bring argument such as children in sympathy with us, we with them, shall understand; let us bring illustrations from nature, let us bring the richest, the most gorgeous; let us bring in the potent forces of example, pile Bible stories and Bible truth so high about them that they can only see from their own little sinful hearts up to the great forgiving heart of Jesus.—Mary E. Holmes, in Interior.

MISCELLANEOUS.

Malaria does not always reveal its presence by chills or regular shakes. Your system may be full of it, and nine of these symptoms be present. You will feel miserable, think you are bilious, take purgatives and only feel weaker and worse, because the malarious poison is still operative. A dose of Shallenberger's Pills at bedtime will show you next morning that you have hit the real enemy, and a dose or two more will remove every vestige of the poison. They never sicken the stomach, do not act on the bowels, but simply destroy *Malaria*.

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For Ulcers, Old Sores, or Open Wounds, Toothache, Earache, Bites of Insects, Sore Feet, its action upon these is most remarkable.

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Singer New Family Needles, 15¢ per dozen two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

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See us. Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending August 2, 1887.)

COTTON.

Low ordinary	7 1/4	@ — —
Ordinary	7 3/4	— —
Good ordinary	8 1/2	— —
Low middling	9 1/8	— —
Middling	9 1/2	— —
Good middling	9 3/4	— —
Middling fair	10 1/8	— —
Fair	10 3/4	— —
Galveston middling	9 3/8	— —
Mobile middling	9 3/8	— —
St. Louis middling	9 3/8	— —

SUGAR.

Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5 3/8	— —
Fully fair	— —	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/8	5 1/2
Pr. yellow	6	— —
Gray White	— —	— —
Off whites	6	6 1/8
Stan. Gran	5 15-16	6

MOLASSES.

Good Prime	22	25
Fair	— —	— —
Good common	18	21
Choice	28	33

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	— —
Good	4 5/8	4 3/4
Fair	— —	4 1/2
Ordinary	4 1/4	4 3/8
Common	4	4 1/8
No. 2	2 1/2	2 5/8
Rough	— —	— —

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	4 25	4 37 1/2
Winter wheat patents	5 62 1/2	4 75
Choice	3 50	— —
Fancy	3 75	3 85
Extra Fancy	4 00	4 05

CORN PRODUCTS.

Cream meal	2 50	— —
Corn meal	2 35	— —
Grits	2 55	2 60
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	55	56
Yellow	— —	— —
Mixed	47 1/2	48
OATS:		
Western	34	35
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	20 00	22 00
Prime	17 00	19 00

PROVISIONS.

PORK:		
Mess (Standard)	16 3/8	16 1/2
Prime Mess	14 00	14 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11	11 1/2
Shoulders	6 5/8	6 3/4
Sides, long clear	9 3/8	— —
Sides, short rib	9 3/8	— —
HAMS:		
Sugar-cured	12 1/2	13
DRY SALT MEAT:		
Shoulders	5 85	— —
Sides, long clear	8 1/2	— —
Sides, short rib	8 1/2	— —

GROCERIES.

COFFEE:		
Prime	— —	20 3/4
Fair	— —	19 3/4
Common	— —	18 3/4
BITTER:		
Western Creamery	— —	25
Western Dairy	— —	18
Common	— —	— —
LARD:		
Refined	6 3/4	6 7/8
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	13 3/4	— —
Cotton seed	37	38
Lard	— —	65

VEGETABLES.

CABBAGES:		
Western, per crate	4 00	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 00	2 10
KROUT:		
Louisiana, ₱ bbl	10 00	— —
ONIONS:		
Louisiana	1 15	1 50
Western	— —	— —

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 1/4	7 1/2
2 lb	8	8 1/4
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 65	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	— —
Young Chickens	1 25	2 75
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	11 1/2	12
Southern	15	16
WOOL:		
Lake, per lb	— —	25
Louisiana	23	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	7
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

FOREIGN.

The Pope has decided not to interfere with the Knights of Labor. He has conveyed the announcement of this decision to Cardinal Gibbons.

The Czar and Czarina witnessed the launching of the new ironclad Alexander II., on July 26. The vessel is of 8,440 tons, and will carry fourteen cannon and ten Hotchkiss guns.

Under the advice of Mr. Gladstone the Parnellites have abandoned their intention to move an adjournment for the purpose of challenging the government with reference to the Irish proclamations.

The Porte has decided to reopen negotiations with England directly for the settlement of the Egyptian question. The object of the Porte is that the negotiations shall proceed without the other Powers being consulted.

More than 130 members of Parliament, including eight ex-ministers, have signed the memorial addressed to President Cleveland and the United States Congress in favor of a settlement of international disputes by arbitration.

Queen Victoria has refused to accept the resignation of Lord Charles Beresford as a junior lord of the admiralty.

Rev. Joseph Parkerg of the City Temple, London, who is about to leave for America, where he will deliver eculogy of the late Henry Ward Beecher, made a farewell address to his congregration on the twenty-eighth.

The fire in the Naptha Springs at Balachina, Russia, has been extinguished, after burning for several days. One million poods of naptha were burned.

Gen. Ferron, Minister of War, has forwarded a circular to different commanders of the army forbidding military bands to play Boulangist airs.

Mr. Healy has been suspended from Parliament for two weeks.

The Spanish government has abolished the Cuban and Porto Ricqn export duties on sugar, spirits and honey.

Owing to the death of Signor Depretis, Prime Minister, the other members of the Italian Cabinet have tendered their resignation.

A dispatch from Shanghai says: "An American silver king and Jay Gould, through the Polish Count Mitkiewit and Viceroy Si, have founded an American-Chinese Bank with a capital of $2,000,000, mostly American money."

Gen. Boulanger has notified Mr. Ferry that he must apologize for his reference to the general, in his speech at Epinal, or fight a duel.

The city of Peshawuer, in the northwestern portion of India, in the Punjaub, is infected with cholera of the worst type. Three hundred deaths from the disease occurred in July.

Fifteen to twenty deaths are reported in Catania, Italy, daily.

Three young nihilists murdered Gen. Nesterovu's widow, at Vladikavasks, Russia, and stole 80,000 roubles. They were arrested while trying to escape to Turkey.

The wife of Minister Hubbard, of Texas, Minister to Japan, died in Tokio, August 1.

DOMESTIC.

John Taylor, leader of the Latter Day Saints, died in Salt Lake City, July 26.

It is reported that Mrs. Gen. W. S. Hancock will be made postmistress at Washington.

The Democrats of Maryland met in convention at Baltimore on July 27, and nominated Elihu E. Jackson for governor.

The Mississippi State Prohibition Convention met in Jackson, Miss., on July 27.

President Cleveland has promised to visit Kansas City.

Up to July 28 there had been 173 cases of yellow fever and 41 deaths at Key West.

A fire in a Chicago tenement, on July 29, caused the death of twelve people.

A tornado passed over David City, Nebraska, on July 29, and caused damage to the amount of $2,000,000.

Owing to the heavy rainfall of July 29, the Savannah river has overflowed its banks, and nearly the whole city of Augusta, Ga., is under water, varying in depth from one to twenty feet. The bottom lands between Augusta and Savannah, which are the richest in the State, are completely inundated, and the crops are entirely ruined. It is estimated that the loss from crops alone will exceed one million dollars.

The first passenger car and engine crossed the new Canadian Pacific railroad bridge, over the St. Lawrence river at Lachine, on July 31.

The waters are receding from the streets of Augusta. Last night, August 1, at ten o'clock, the water at the bridge registered thirty feet and three inches, and falling at the rate of three inches per hour. The highest mark registered was thirty-five feet. Most of the streets are washed in such a manner as to be impassable, and it will cost the city many thousand of dollars and months of work to have them put in order.

The Democrats carried the State of Kentucky by about 25 or 30,000 majority.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
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Lectures will begin at the Memphis Hospital Medical College, on the first Monday in October. Send for catalogue.

Books and Periodicals.

BOOKS.

A DAY IN CAPERNAUM. By Franz Delitzsch, D. D., professor in the University of Leipzig. Translated from the third German edition by Rev. George H. Schodde, Ph. D., professor in Capital University, Ohio. Funk & Wagnalls, 20 Astor Place, New York.

Prof. Franz Delitzsch is generally recognized as the leading Old Testament scholar of the world. This magnificent little work of his has run through several editions in Germany. It is one of the most beautiful books we have ever read. Everybody should read it.

GOD'S WORD TO HIS CHILDREN. By George Macdonald, LL.D., the celebrated English preacher and writer. 12mo. $1 50. Same publishers.

There is a magnetism in this author's writings which fascinates while it instructs. The reader may be often startled by the sentiment or the form of expression, but it will suggest wholesome thought, even if he can not accept the teaching. The piety and spiritual devotion of these sermons will charm the Christian reader. The volume, we are confident, will prove one of the most suggestive and popular publications of the kind which have of late issued from the press.

PERIODICALS.

—The commencement number of The Southern Collegian, of Washington and Lee University, contains among its good things the alumni address of Thomas Nelson Page, on the "Old South." The young men who conduct this magazine are doing good work in its make-up.

—The Southern Review has this table of contents: Sketch of the Life of Elizabeth Henry, Superstitions of Scientists, The Banner of the South, Alfred Tennyson, The First Apostate Methodist Preacher, Methodist Episcopacy, Methodism on the Pacific Coast, The Novel as Developed by W. D. Howells, The Blind, Editor's Table, Book Review, Rev. John B. McFerrin. Six numbers a year for $2. Address Southern Methodist Publishing House, Nashville, Tenn.

—The Cosmopolitan, for August, is issued from New York, and is filled with readable articles from Chandler, R. A. Proctor, Lathrop, E. P. Roe, and others. Schlicht & Field Company, 29 Park Row. Price, $2.

—The American Magazine, for August, is full to the brim with good reading in clear type. B. T. Bush & Son, 130 Pearl street, New York. $3.

Many People Refuse to Take Cod Liver Oil on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrofula and Bronchitis, General Debility, Wasting Diseases of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

"Church Entertainments," by Rev. B. Carradine.

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost, *i. e.*, ten cents per copy, $1 per dozen, or $7 per hundred.

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Bro. Rayner's Plan.

MR. EDITOR: I have just read Bro. Rayner's article suggesting a plan for the week of self-denial. He strikes the key-note of success. Definite means insure definite results. I shall adopt his excellent plan, and urge my people to do likewise. Oh, that the whole church may adopt it, and wipe away its reproach in this matter!

J. V. PENN.

JACKSON, LA., July 29, 1887.

INACTIVITY in the kidneys and bladder should be speedily overcome or danger is to be looked for. A genial and safe stimulating medicine that never fails, is Dr. J. H. McLean's Liver and Kidney Balm.

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Sandersville, at Union Seminary	Aug. 6, 7
Winchester, at Providence	(Sat.) 13
Waynesboro, at Waynesboro	14
Shubuta, at DeSoto	16
Paulding, at Pleasant Grove	20, 21
Lauderdale, at Bethel	27, 28
Stonewall, at Stonewall	(Fri.) Sept. 2
Clark, at A. Chapel	3, 4
Meridian station	(Wed.) 7
Marion	(Thurs.) 8
Vossburg, at Central	10, 11
West End, at Collinsville	17, 18
Hinnsville	24, 25
Adamsville	Oct. 1, 2
DeKalb	8, 9
Enterprise	(Wed.) 12

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Mt. Olivet, at Mt. Carmel	13, 14
Yazoo City	14, 15
Canton	20, 21
Madison, at Pearl River	27, 28
Sharon, at Forest Grove	Sept. 3, 4
Cahiden, at Sulphur Springs	10, 11
West Jackson, at Flag's Ch	17, 18
Jackson	18, 19

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Scotland, at Galatia	Aug. 6, 7
Summit, at Bogue Chitto	13, 14
Montbello, at Tilton	17
Franklinton, at Magee's Chapel	20, 21
Providence, at Union Chapel	27, 28
Holmesville, at China Grove	Sept. 3, 4

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Family, at Andrew Ch	(Saturday) Aug. 6
Brandon, at Brandon	(Sunday) 7
Raleigh, at Price's Chapel	13, 14
Hillsboro	20, 21
Lake, at Camp Ground	27, 28
Trenton, at Camp Ground	Sept. 3, 4
Walnut Grove, at Camp Ground	10, 11
Neshoba	17, 18
Carthage	24, 25

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Hamburg	15, 16
Skipwith's	20, 21
Bovina	27, 28

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Seashore, at Long Beach	Aug. 5
Pearlington, at Pearlington	6, 7
Covington	13, 14
Columbia, at Byrd's Chapel	20, 21
Bethel, at Ordiay	27, 28
Mt. Carmel, at Williamsburg	Sept. 3, 4

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Trinity, at White's Ridge	13, 14
Montgomery, at St. Maurice	20, 21
Alexandria, at Lecompte	27, 28
District Conference, at Lecompte	25-28
Evergreen, at Big Camp	Sept. 3, 4
Melville, at West Melville	10, 11
Spring Creek (Rhoston C. M.)	17, 18
Sugar Town, at Pine Grove	24, 25
Ada, at Hickory Grove	Oct. 1, 2
Spring Creek Camp Meeting	8, 9

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Carondelet Street	Aug. 7
Craps Street	14
St. Charles Avenue	21
Soniat st. and Removille, at Bville	28
Grosse Tete and Faiser, at Cottonwood	Sept. 3, 4
Dryades Street	11
St. Tammany German mis., at Tadisheik	17, 18
Algiers and Gretna, at Algiers	25
Baton Rouge	Oct. 1, 2
Carrollton and Parker Ch., at Carroll'n	9
Moreau Street	16
Plaquemine and Donaldsonville, at P.	22, 23
Louisiana Avenue	30

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Anacoco and Bellwood, at Pine Island	Aug. 6, 7
Many and Sabine, at Bayou Scie	13, 14
Natchitoches, at Natchitoches	20, 21
Pleasant Hill, at Bethel	27, 28
Coushatta, at Davis' Springs	Sept. 3, 4
East Point, at East Point	9, —
Red River, at Campo Bella	10, 11
Caddo, at Wesehit	17, 18
Moorlingsport, at Hickory Grove	24, 25
North Bossier	Oct. 1, 2
South Bossier	8, 9
Shreveport	15, 16

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DELHI DIST.—THIRD ROUND.

Winnsboro, at Oakley	Aug. 13, 14
Richland, at Little Creek	20, 21
Oak Ridge, at Prairie Mer Rouge	27, 28
Lake Providence, at Lake Providence	Sept. 3, 4
Waterproof, at Wesley Chapel	10, 11
Floyd, at Floyd	17, 18
Lion Grove, at New Hope	24, 25
Bastrop, at Island DeSeard	Oct. 1, 2

J. D. DARDEN, P. E.

HOMER DIST.—SECOND ROUND.

Ringgold	Aug. 6, 7
Indian Village	13, 14
Dowsville	20, 21
Sparta and Saline	27, 28

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OPELOUSAS DIST.—THIRD ROUND.

Lake Charles	Aug. 7
Sulphur Mine	14
German Mission	14, 15

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GRENADA DIST.—THIRD ROUND.

Sarepta circuit	Aug. 6, 7
Athnia circuit	10
Pittsboro circuit	13, 14
Torcopola circuit	20, 21
Banner circuit	24
Abbeville circuit	27, 28
Lodi circuit	Sept. 2
Grenada circuit	3, 4
Charleston circuit	5

C. N. TERRY, P. E.

WINONA DISTRICT—THIRD ROUND.

Winona circuit, at Bethlehem	Aug. 5
Winona station	6, 7
Newtonville, at Smyrna	13, 14
Newport, at Shrock's	20, 21
McCool, at Chapel Hill	24
Ethel, at Tabernacle	27, 28
Ebenezer circuit, at Ebenezer	Sept. 3, 4
Belzoni	8
Zilpha circuit, at North Mt	10, 11

H. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Snow Creek	Aug. 6, 7
Ashland	6, 7
Pine Mountain	13, 14
Hickory Flat	20, 21
Shelby Creek	(Tuesday) 23
Emory	27, 28

JNO. RAINCROFT, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth circuit	Aug. 6, 7
Corinth station	13, 14
Kossuth circuit	20, 21
Blackland circuit	24
Marietta circuit	26
Jonesboro circuit	27, 28
Ripley and New Albany station	Sept. 3, 4
Ripley circuit	10, 11
New Albany circuit	17, 18

J. R. STONE, P. E.

SARDIS DISTRICT—THIRD ROUND.

Senatobia station	Aug. 6, 7
Mastodon circuit	9
Pleasant Grove	13, 14
Mt. Vernon	20, 21
Eureka	23
Panola circuit	27, 28

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Okalona circuit	Aug. 6, 7
Prairie	13, 14
Aberdeen station	14, 15
Caledonia	19
Athens	20, 21
Tremont	27, 28
Fulton and Smithville	29

AMOS KENDALL, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus station	Aug. 6, 7
Macon station	13, 14
Columbus circuit	20, 21
Tompkins circuit	27, 28
Sturges circuit	Sept. 3, 4

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Evergreen, at Fairfield	Aug. 6, 7
Starkton	13, 14
Bay Minette	16
Monroeville, at Perdue Hill	20, 21
Repton	22
Monterey, at Temple Gate	27, 28
Gravella	31
Douglasville, at Douglasville C. Gr'd	Sept. 10, 11

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Black's Bend ct., at Mt. Carmel	20, 21
Camden and Oak Lawn, at Camden	27, 28
Plantersville circuit	Sept. 3, 4
Prattville	10, 11

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Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Cypress	Aug. 10
Downsville	Aug. 19
Lake	Aug. 26
Sam Jones	Aug. 26
Topisaw	Aug. 26
Andrew Chapel	Sept. 2
China Grove	Sept. 2
Beech Spring	Sept. 9
Water Valley	Sept. 9
Hinson	Sept. 15
St. Tammany	Sept. 22

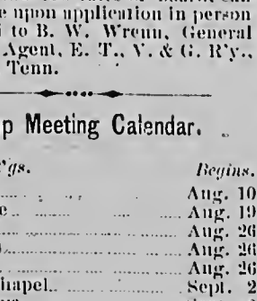
CAMP MEETING.

The first annual meeting for the St. Tammany Camp Ground will begin on Thursday, September 22, 1887. This camp ground is situated on Bogue Falaar river, seven miles northeast of Covington, La., and four miles north of Abita Springs, the terminus of the Pontchevent and Cavre railroad. There will be a hack line between the Abita Springs and camp ground for the transportation of all who may come by this route.

There will be a public boarding tent on the grounds, where meals and bedding can be procured at low rates. All ministers of the gospel will be cared for free of charge, and are, with all others, earnestly invited to attend.

L. B. ELLIS, P. C.

ROYAL



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Christian Advocate.

VOL. 34.—NO. 32. NEW ORLEANS, THURSDAY, AUGUST 11, 1887. WHOLE NO. 1619.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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O WAIT, IMPATIENT HEART!

O wait, impatient heart!
As Winter waits, her song-lords fled,
And every nestling blossom dead,
Beyond the purple seas they sing!
Beneath soft snows they sleep!
They only sleep. Sweet patience keep,
And wait, as Winter waits the Spring.

And hope, thou heavy heart!
If tiny, trembling violet fair
But kiss her cheek—on morning air
If faintest note shall fall—so soon,
Sweet Spring awakes to smile,
Though skies are grey. In hope the while,
She looks to greet full, golden June.

Work, work, thou restless heart!
As royal Summer works; to warm
To richer life, and hold from harm
Her fields and wood; to thatch with gold
And rose her fruitage fair,
Only to lay with gracious care,
At Autumn's feet her wealth untold.

And trust, O doubting heart!
As Autumn trusts; bright robe and crown
Puts by, and calmly lieth down
In Winter's cold embrace; for so
God wills. Into *thy* night
Of woe shall break the morning light,
As bursts new life above the snow.

—Selected.

Dollars for Self—Dimes for God.

BY REV. J. J. BILLINGSLEY.

TEXT: Luke xii, 21.

(Continued.)

Third proof. Take the "needless self-indulgences" in matters pertaining chiefly to what are called the physical appetites. This but opens up the way for me to say that there can be no doubt of the fact that there is a vast amount of money in the land squandered in the way of extravagant and luxurious living. The books of market owners, of retail grocers, and of other establishments, if opened to public scrutiny, would disclose some startling facts concerning our modern Epicures, and what it costs them to live, and who, at the same time, refuse to send the bread of life to the hungry, starving and dying millions of the Lord's redeemed in other lands; but, as I can only outline in a limited space, the reader must elaborate and supply the facts for himself.

Take opium. America to-day is yielding in a large measure, at the ratio of nearly one thousand per cent., to this maudlin habit of a debased heatheuism. Druggists hold well their secrets, and the medical quacks, whose prescriptions open up an insufferable hell on earth to thousands of these inebriates, embracing all classes, from John Chinaman, in his dive, to the elegant lady of Boulevard notariety. Thousands of the fair sex to-day in this land are nothing but living, walking opium depositories, enslaved victims, bound over to the day of judgment in chains of darkness that will never be broken except by the coffin lid. Ask these poor wretches for a missionary dollar, and you shock their sensitive nature at the mere mention of it; but when the appetite calls for opium, opium will come, if it takes the silk dress on her back to get it. I have seen such—a few now and then in the churches. A dozen symptoms betrayed them. They were standing interrogation points, enquiring after opium, and will take it in any form; and so the money goes—a million dollars of it yearly.

The tobacco habit is worse. By this useless extravagance we burn, chew up and spit out on the pure atmosphere of heaven enough money in twelve months to run the missionary enterprises of the church nearly a quarter of a century. The Protestant communicants of the United States, from July statistics, number 12,018,977. Say that one-half are males, and that one-half the males use tobacco. This would give 3,006,359. Now, if each spent seventy-five cents per month for tobacco, which certainly is a low average estimate, they would spend yearly $22,547,692 for tobacco; or, putting the average at $1 per month, which is still a reasonable limit, and you have $36,076,308 as the sum total spent annually for tobacco by the Protestant Church in America. Putting the membership of the Methodist Episcopal Church, South, at a million members, and applying the same ratio, we spend even $3,000,000 for tobacco, which divided by $164,439, amount paid for foreign and domestic and special missions, and for church extension also (see report Board of Missions), and we find that our yearly tobacco bill would run all these various departments of missionary work of the Methodist Episcopal Church, South, for over eighteen years. That is to say, at a low estimate, if the Southern Methodist people, not including our noble, enlightened and cultivated ladies who dip snuff, were to abstain from the use of tobacco for only twelve days, it would wipe out entire the missionary debt of a $100,000, under which we pray and cry and groan, as if the weight of a thousand worlds were upon us. What a startling array of facts to be flashed by the hand of God on the burning heavens in the last day. How shall we meet them? is the question. And the echo in your conscience, friendly reader, says, How?

From this brief outlining of a great evil it abundantly appears that men are rich toward themselves, and can generally find money for the accomplishment of personal and selfish aims. A thorough elaboration in detail of all the facts in the case, if they were attainable, would show the magnitude of this moral crime in all its immense and alarming proportions, and the illustrations would be interminable. We have not touched the statistics of the land at large on the waste of money for tobacco. We have not brought up the whisky tax of the world as levied by the rum power on the people of the various commonwealths. We have not exposed that wicked expenditure of God's bounty that is squandered yearly on ribbons, plumes, fine laces and costly outfits generally. We have left untouched that senseless and magnificent outlay of the Lord's gold as displayed on the wedding day and at the funeral service. Nor have we explored the hidden vaults, of even the Lord's people, for that vast amount of dead capital done up in gold and silverware and costly trinkets of various forms and value. To elaborate fully along these and other kindred lines would be to exhaust your patience and to arrive at a point of money value where figures lose their functions. Certainly you must be convinced of the fact that for the gratification of fleshly appetites and mental appetences men are rich toward themselves.

Educational Centers.

MR. EDITOR: No doubt many of your subscribers will join with me in thanking you for so continually advocating the cause of education. As an officer in the Louisiana Educational Society, the writer has given this subject considerable attention for several years. The conclusions as to what can be done in very many parts of our State to locally help liberate our people from the curse of illiteracy is in the establishment and perpetuity of strong educational centers, controlled by religious thought and motive. The simple, moral and mental forces requisite are to be found in most, if not all, the cities and towns of our State. One of the most potent of these factors is the aggressive minister of the Methodist Episcopal Church, South, whose province is the attacking of error and the opposing of the antagonists of the kingdom of Christ. Valiant service has this worthy band rendered in the past, especially in the cause of religion as well as of temperance. Were they as unitedly and determinedly to oppose the foe, illiteracy, soon would vast majorities of the children in this State be found in good schools, who are now growing up under the curse of ignorance.

How are these centers to be established? Fortunately without pecuniary cost, and by the devotion of a single man in each locality, whose heart delights in serving God by building up the Master's temple with little polished stones—children's hearts. Such an one is usually he whom the Bishop has sent as an under-shepherd to the fold, whose ministry is to care not only for the spiritual interests of the community in which he lives, but by all means in his power to ramify the society with streams of gospel influence. Let such an one make a list of all the best and wisest people, both ladies and gentlemen, in his community, and by personal visitation of a selected number from the various religious denominations and classes, seek to interest them in the formation, say, of a reading club, a literary association, or an educational society, of such a type best suited to the necessities and conditions of his locality. Let the members feel their responsibility for the educational want of their community. A prolific subject for discussion would be, "Lack of School Privileges, and Remedies within Reach." Such a society could easily be made by the abundance of talent at command in many places. The exercises could be made highly entertaining by readings, recitations, music, essays and addresses; and philanthropic as well, by beginning a circulating library, composed of inexpensive books contributed by the members.

Suppose that each of our fifty-seven parishes had from one to five of such societies, what grand lifting forces would be operating in all these centers!

May our dear Lord and Savior put it into the heart of numbers of our conscientious and Christian brothers to enter this promising field and unitedly co-operate in diffusing Christian knowledge to the unreached masses!

Should anyone desire further information on this subject, the undersigned will be glad to hear from them.

Your brother in Christ,
D. L. MITCHEL.

Address 60 Carondelet street, New Orleans, La.

Letter from California.

When I left home my friends all begged me to let them hear from me through the NEW ORLEANS ADVOCATE, to save the trouble of a too voluminous correspondence, for we all regard the ADVOCATE as a *medium of home* arrangement, and one is sure to find it on nearly all our library tables; so, dear ADVOCATE, I send you greetings from the Golden Gate. I shall not attempt a description of the trip out, lest my friends should be as weary of the recital as I was of the actual experience. I have never before traveled over such a dreary waste. From Fort Worth, Texas, to Fort Yuma, California, the whole desolate country looked as if the curse of God rested upon it. Not the motion of a bird's wing in the air above. Nothing but prairie dogs and jack rabbits could exist on the earth beneath, and as for the waters under the earth, it takes the anger of a well-borer to find them.

The 125 California excursionists on our train decided to take in El Paso *en passant*; so we passed a day and night there. It is a thriving little city built on a dry, hot plain: all vegetation grown by irrigation. That sweetest of all soporifics, the patter of a gentle rain on the roof, is almost unknown to these people. Oh, what glowing pictures they do miss! The famed hasheesh ne'er conjured up such visions as one can see with closed eyes, "when the gentle rain cometh;" but they have their opium dens. Turn which way you will, you encounter the bland face of a Celestial; and, though he may have been in our Christian land for years, he is ever "the heathen Chinee."

We crossed the Rio Grande and spent an afternoon in Paso del Norte. At the Barracks they showed us the vile den where Cutting was incarcerated: so I felt like *cutting* away from there. The old missions were very interesting. They are the oldest places of Christian worship in this country, and history and tradition have sanctified them; but our guide was a perfect curiosity, and a type of the Mexican race. From sheer laziness he had been sitting prone upon a sand heap. He was arrayed in tatters. He was half drunk, and could not say enough of the *pure juice of the grape* (to the mortification of the white ribbons in the party), and he owned ten dogs. Some excuse the appalling laziness of these people on the pretext of climate; but just over the river the air does not have the same effect upon the thrifty Americans.

Fort Yuma put us all in a good humor, for there the desert blossomed as the rose: and we spent some time among the flowers and rare shrubs. Poor Lo stood around and peered in at the car windows in open-eyed wonder. He was clothed in Uncle Sam's dry goods; but he still had on his war paint and feathers. In crossing the desert I saw for the first time the mirage of the desert, and I could appreciate for the first time the picture so often drawn by explorers, of the weary traveler, almost exhausted, almost consumed with a burning thirst, suddenly seeing a clear, cool stream of limpid water. By a superhuman effort he calls up a little more strength, and plods on toward the goal; but just as he stoops for the life-giving draught, it vanishes, and he dies on the sandy plain, and his bones bleach under the brassy sky. With the glare and heat and dust of the desert all about you, this picture does not seem overdrawn.

We are now in Los Angeles, Cal. It is a lovely city containing 65,000 people, some magnificent buildings, horse cars, cable cars, electric cars, gas and electric lights. It is connected by railroad with the whole world, it seems to me. It lies at the foot of the Sierra Santa Monica Mountains, while to the south and west, as far as the eye can reach, stretch plantations of oranges, figs, lemons, limes, etc. Here they have that anti-malarialist, the eucalyptus; also pepper trees. One might say that the wealth of the tropics is here. In the court of the hotel where I am boarding, hang clusters of green bananas, oranges, lemons, and guavas, in abundance.

We visited the ostrich farm here yesterday, and were much interested. They have forty of them in pens. They were brought from the Cape of Good Hope. The cost was $500 each, and the duty for them *per capita* was $500 more. There was a nest in one of the pens containing five eggs, and they had an incubator full. All the eggs are hatched in incubators. They had on hand also some dressed plumes at right dollars apiece.

My friends at home who have the flower mania would go wild here. I have seen an arch seven feet high covered with heliotrope; geraniums twenty feet tall, fuchsias covering bay-windows, oleanders penned and knotty with age. The proprietor of a nursery that I visited yesterday is known as "the rose king." He showed me, twined over a chimney, a tomato vine that had borne successively ten years. It had never known wintry weather enough to wither a leaf. A perpetual spring-time seems to reign, and any good thing that I would say of this delightful and equable climate would not be an exaggeration.

The real estate boom surpasses anything one could imagine. Immense fortunes made in a few months. Capitalists from the four quarters of the globe are here investing. In this hotel everybody, from the kitchen scullion to the proprietor, have bought a lot or lots. You step into a real estate office and you will see ladies, boys, gentlemen, Chinamen and negroes all after land speculation. I took the fever at once, as I do everything that is in the least contagious, and my pulse was in a perfect flutter: but my mentor is as steady as "immovable rock." He thinks speculation a "tricksy sprite," and closes his ears and eyes to all rose-hued representations that look to an investment on his part.

We spent a divine day in Pasadina yesterday. It is a lovely city of ten thousand people, about an hour's run from Los Angeles. At the depot the genial face of that some-time Louisianian, Mr. Harry Ogden, greeted us. He took us in his carriage all over the city, showing us the points of interest. From the heights in front of the Raymond Hotel we had a fine view of the whole valley lying at our feet, embowered in foliage, a perfect vision of greenness and beauty. The mountains seemed to surround the city like an exaggerated Chinese wall, while just over the heights we had a glimpse of old ocean, thundering at the mighty bulwarks for a pass-way. A real Caddo parish dinner at Mr. Ogden's hospitable home crowned the day.

On Sunday, of course, we found the Methodist Episcopal Church, South, and those who think we have not a "firm foundation" on this Pacific slope, let them step into this elegant church and be undeceived. The architecture is of the newest and most tasteful design. The stained glass windows threw such a soft light around the fine young minister that he looked like a saint. The grand and mellow notes of a fine pipe organ reverberated through the church. I think St. Cecilia herself must watch over that choir, for their heavenly singing carried my soul up to the very throne of God. After service pastor and people came and took us by the hands, and we felt that we were, indeed, among our own. Bishop McTyeire said truly, when he said that the word "Methodist" holds people more firmly together than the masonic grip.

Now we are on the eve of departure for Long Beach, and the life-giving sea breezes and the invigorating salt baths. So, adieu. SHREVEPORT.

JULY 25, 1887.

Two Pastors Fallen.

MR. EDITOR: Our church is enshrouded in sadness on account of the loss of our dear pastor, Rev. J. D. Jackson, who passed into the realms of eternal day at two o'clock P. M., July 25, at the parsonage in Opelousas. He had been attending a series of protracted meetings for six or eight weeks, laboring successfully. He preached his last sermon in Opelousas, on July 10, from, "Our lamps have gone out." He was suffering much at the time with pain in his head, but preached with power.

During his illness his mind frequently wandered. His physicians thought the crisis past, and that he was better; but a sudden change announced the worst. He seemed conscious of his condition; told his family that was the last night he would be with them. His wife asked if he was near heaven. He answered slowly, but audibly, "Y-e-s; t-h-e-r-e," and without a struggle entered into the pearly gates.

His remains were borne to the church, which loving hands had draped in mourning and decorated with floral tributes.

The funeral services were performed in the church by Revs. F. W. Lewis and J. White Davis, after which numerous friends followed the casket to the cemetery, where our beloved presiding elder, Rev. S. S. Keener, met the cortege, and, with appropriate and endearing remarks, consigned the body to its rest till the resurrection of the just.

"God moves in a mysterious way," and we are too short-sighted to solve the mysteries connected with his all-wise providences. Five days and seven hours after Bro. Jackson's death another watchman, Rev. J. P. Porter, in our neighboring town, Washington, was called to his reward, and we are left without shepherds. Our hearts are sad. We sorrow, not that they are at rest, but that their solemn warnings are hushed, their voice no more will be heard proclaiming the precious truths of the gospel. In their prime of life and usefulness these two consecrated, holy men have been called from "labor to reward," having given themselves, a "living sacrifice," to the church of their espousal.

Our sympathies cluster about the bereaved ones in their deep affliction. God bless, protect and console them!

Pray for our flocks without shepherds.

MRS. M. A. DAVIS.

OPELOUSAS, LA., Aug. 1, 1887.

In a recent address Dr. R. S. Storrs, referring to the divine purpose as manifested in the developments of the present day, has this splendid passage on History:

"I know of no other department of study, outside of the Scriptures, more essentially or profoundly religious. A Christian college may well hold it in honoring esteem, and give it in permanence an eminent place among the studies which it proposes. In our recent country, in our times of rapid and tumultuous change, it seems to me that we specially need this, as the thoughtful among us are specially inclined to it: since it is vital to the dignity and self-poise of our national life that we feel ourselves interknit with the life of the world, from which the ocean does not divide us; that we recognize our distinctive inheritance in the opulent results of the effort and the struggle of other generations. It is a bright and encouraging indication of the best qualities of the American spirit, as well as of the vigor and vivacity of the American mind and the variety of its attainments, that such studies are eagerly prosecuted among us, and that those who have given to them, with splendid enthusiasm, laborious lives—like Prescott, Motley, our honored Bancroft—have been among the most inspiring of our teachers, have gained and will keep their principal places in that republic of letters from which the republic of political fame must always take grace and renown."

"We are constantly prone to forget most important admonitions of Scripture; and yet there are times in our lives when they are peculiarly appropriate. There is an admonition which the pastors would do well to emphasize with all their power just at this time. There is a class of our people who are in peculiar danger just at this time. Here is the admonition to the preachers:

"Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works; ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (I Timothy vi, 17-19.)

Christian Advocate.

THURSDAY, AUGUST 11, 1887.

For the New Orleans Christian Advocate.

"THE CRY FROM JAPAN."

Dedicated to Mrs. Dalsie Lewis Smith.

BY MRS. L. CRARY SAYLES.

From o'er the mighty ocean
"A Macedonian cry"
Is causing a commotion,
And we must "go over."
It spoke in tones of thunder,
And this is what it said
It rends our hearts asunder
"O Christians, are you dead?"

Japan, from hill and valley,
Has opened wide her doors;
O brothers, sisters, rally
And hasten to her shores.
"Oh, don't you hear them crying"
And pleading for the "bread
Of life?" for this they're dying—
"O Christians, are you dead?"

They ask: "When are you coming?"—
Coming to bring us light?
We're sitting in the gloaming,
We're groping in the night
Of darkness that surrounds us,
Of sin in all its gloom;
Some gleams of light have found us,
O Christians, come; there's room.

With out-stretched arms we'll meet you,
In "seven-leagued boots" we'll stride;
By thousands we will greet you—
We've thrown away our pride.
We want to hear the story
The missionaries tell
Before our heads are hoary,
Before we sink to hell.

Oh, list! Columbia's nation,
How can you turn away?
Japan calls for salvation,
And calls for it to-day.
Oh! who will go and tell them?
Oh! who will cross the main,
Caring not what befell them,
But "count all loss as gain"?

Methinks I hear one saying,
"Here am I, Lord, send me."
And, Lord, make no delaying
To set the prisoners free.
Help us to tell the story,
Till the whole earth around
Shall echo, Glory, glory!
With no uncertain sound.

ENGLISH, Miss., July 21, 1887.

The Sunday-School Lesson for August 21, 1887.

BY C. G. ANDREWS, D. D.

JESUS AND THE LAW.

Matthew v, 17-20.

GOLDEN TEXT: "*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.*"—Matthew v, 17.

SERMON ON THE MOUNT CONTINUED.

If one were to undertake to make an analysis of our Lord's discourse on the mountain, the first division might be called the "Beatitudes," and the second be headed, "Christian Influence; Salt, Light." The third subject, by an easy and natural gradation, could be styled, "The relation of Christ's teaching to the law of Moses and to the deliverances of prophecy," which is the study for the present Sunday-school lesson. The subject is a very important and a very interesting one. It is one also upon which the blessed Master had need to declare himself early in his ministry. He was considered a malefactor, a subverter of the law of Moses. It was thought, too, that he wanted to make himself a ruler and a temporal prince. It was needful to disabuse the minds of the people of these errors. God's kingdom throughout all ages is one. His laws are unchangeable; the same yesterday, to-day, and forever. These same laws Christ came not to add to, nor to modify, but to explain and fulfill. Hence among his first utterances was the re-enactment of

THE OLD LAW.

Verse 17. "Think not." Do not be misled by the blessings which I have pronounced upon the people, and by the high dignity which I have put upon Christians in calling them the salt of the earth, the light of the world. "I am not come to destroy the law and the prophets: I am not come to destroy, but to fulfill." To destroy the law of God is an impossibility. Human laws may be destroyed or abrogated, because human law is fallible, and it is right and just that law proved by experiment to be bad ought to be removed from the statute book. But God's law inheres in the very nature of things. It is the outbeaming of God's glory, the express image of his person. It is supreme, unalterable wisdom, the everlasting fitness of all things which ever were created or ever can be created. Christ's life and character and death are but the incarnation of this law; its presentation to mortals in its most attractive and most influential form.

18. "For verily." Amen, so be it, so it is. The Savior frequently prefaced his most solemn and most important teachings with "Amen," or "Verily." "Till heaven and earth pass." You might just as soon expect the earth and heaven to dissolve as to expect the law to pass away. Indeed, the dissolution of the heaven and the earth is possible; but the destruction of the law can no more be expected than the destruction of God himself. Peter, quoting from Isaiah, writes: "The word of the Lord endureth forever." "One jot or one tittle." Jot, or *jod*, is the smallest letter in the Hebrew alphabet; *tittle*—horn, signifies the little corner which distinguishes similar Hebrew letters. This is a proverbial expression to indicate anything very small, and thus to show that the law shall not and can not in anywise be interfered with.

19. "Whoever therefore"—denoting an inference from the majesty of the law spoken of in verses 17, 18—"shall break one of these least commandments." Men can very properly say that some commandments are greater than others, because they produce more evil in this world; but God knows no least commandment in the sense of being more excusable than others. James says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "And shall teach men so." Authorities of any church who deliberately violate this commandment by granting indulgences certainly bring down anathemas upon their head, while ministers of God who daub with untempered mortar are scarcely less guilty. "He shall be called least." The measure he metes will be meted out to him, as he repudiates the least commandment, so that least commandment will repudiate him. "Whosoever shall do, and teach them"—shall recognize them as God's complete and harmonious law, and so declare them by precept and example—"shall be called great." Shall be promoted to honor, as it is said: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

20. "Except your righteousness"—your religion exceed the righteousness of the scribes and Pharisees. The scribes and Pharisees were in the habit of keeping the letter of the law, and of neglecting the spirit. They were strict in outward things, but within they were full of all inconsistencies and violations of purity and charity. God looks at the heart, and service acceptable to him must not only conform to the outward requirement, but must also have purity of intention and motive. "Shall in no case"—under no circumstances—"enter into the kingdom of Heaven"—experience the joy and purification of religion here, nor its rewards hereafter.

THE NEW LAW, OR THE GOSPEL.

Verse 21. "Ye have heard it said by them of old time." "Said" refers to oral traditions, and not to the written law. The Savior was truly abrogating that law, so-called, and he was teaching that the gospel which he was preaching was perfectly in accord with the old written law. "In danger of the judgment." A court of twenty-three men, who could sentence a criminal to be strangled.

22. "But I say unto you." Here is one speaking by authority, not as man ever spake. "Whosoever is angry with his brother without a cause." The Jews considered every Hebrew a brother. The phrase, "without a cause," does not occur in the New Version. It is left out also of many of the ancient manuscripts. Very properly so. If men were to be allayed to decide upon a sufficient cause, here would be a sliding scale by which they would justify almost all anger. "Raca"—silly man, trifler. "Council"—the Sanhedrim, the highest Jewish court. "Thou fool" seems to mean, not only a senseless wretch, but an impious man or atheist. "Danger of hell fire." Gehenna, the extreme punishment known to the law, involving future retribution.

23, 24. "Therefore." If thou hast offended in any of these particulars. "Leave there thy gift: first be reconciled to thy brother, and then come and offer thy gift." Any conscious offense against a brother, which can be reconciled or atoned for, and is neglected, makes the offer of any kind of spiritual worship to God to be unacceptable. David said: "If I regard iniquity in my heart, the Lord will not hear me."

25. "Agree with thine adversary." With anyone whom thou hast thus offended. "Lest at any time the adversary," etc. The meaning of this method by which an offender against civil law is to be brought to justice is simply to show that any one, who violates the law relating to the duties to one's neighbor, will most surely, and after a legal process, be brought to justice.

26. "Verily I say unto thee." This is a most solemn asseveration as to the truth of the statement about to be made. "Thou shalt not come out thence, till thou hast paid the uttermost farthing." A figurative, yet most emphatic way of stating that there can be no remedy for the violator of this law. A debtor in the debtor's prison has no opportunity whatever of making money to liquidate the claim against him; hence the exaction of the uttermost farthing is the same thing as the shutting the gates of hope against him forever. Men very often employ similar figures to impress the idea of impossibility, viz.: "Such a thing can never happen while the world stands." No one for a moment thinks that it will happen after the world ceases to stand.

This most suggestive lesson most forcibly presents the following, viz.:

1. The law of God never will be, never can be, made to relinquish its claim upon any child of man of any nation, or of any age.

2. That all God's commandments are equally binding upon men. The law is perfect and harmonious; each part suggesting the whole, and the whole comprehending all the parts.

3. That the violation of any law unatoned for will be unending in its retribution.

Reports Adopted by the Meridian District Conference.

CHURCH LITERATURE.

It was ordered by the Meridian District Conference that the report on "Church Literature" be published in the NEW ORLEANS CHRISTIAN ADVOCATE, and also the organ of our church, the Nashville Advocate.

The following is the report:

In proportion as the people become lovers of reading, intelligence increases among them. This is true in regard to the spread of religious culture as of secular education. To acquire an intelligent membership, the members of a church must be diligent readers of its literature. One of the most efficient means for the spread of the gospel is found in the dissemination of religious literature. The power of the press is recognized all over the land as the most efficient means of moving the minds of the people, whether politically or morally. The religious press then becomes a great sanctified power in the advancement of Christ's kingdom over the earth; and a denomination is wise when it appreciates and uses this power to spread its views and doctrine. The Methodist Church has used the aid of the church paper very efficiently in the past, and is still wielding this mighty arm of power to strengthen its hold upon the people, to gain an intelligent membership, and to advance its standards over the world.

Our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, comes as a weekly messenger, bringing the intelligence of the Methodist world to every member. It is a paper ably edited to meet the demands of the church, and ought to be in every Methodist home throughout the patronizing Conferences. Indeed, it is difficult to understand how a Methodist can do without it. He surely can not keep up with the movements of his own church. To live contentedly in ignorance of affairs of the church, and of its great progress in these States, is to lose interest in the Master's kingdom, and to hold but a feeble membership in that kingdom. We earnestly endorse and recommend our ADVOCATE as a paper admirably adapted to our needs, and a power that is doing a great work in evangelizing the people.

The Nashville Christian Advocate, our central organ, is a mammoth periodical, representing the whole church, and is the authorized source of all information concerning the church at large, and is essential to the intelligent apprehension of the great movements of the church. In these two Advocates we have a complete compendium of the current history of the church, containing a choice variety of reading-matter to suit all tastes.

The Methodist Review, published at Nashville, is a stately, dignified publication, containing able articles on current questions of great importance to the intelligent reader, and should have a large circulation.

We have a complete Sunday-school literature: The Teacher's Magazine, The Senior and Junior Quarterly, and the Little People—all admirably adapted to the Sunday-school work; and a Methodist Sunday-school can not be successfully managed without them.

The missionary work is ably represented in the Missionary Reporter and the Woman's Missionary Advocate. In them we find a complete information of all our missionary operations. The circulation of them would arouse a more general and stronger missionary spirit among our people; and certainly the advancement of God's kingdom over the heathen world ought to interest intensely every lover of that kingdom.

In conclusion, we would say that no church is blessed with a better literature, more ably edited, more completely adapted to the needs of the church, and by its cheapness brought within the easy reach of every member. The prayerful resolution ought to possess us all: to circulate widely our literature, and to spread thereby the divine truth, as we believe it, throughout all these lands.

A. D. M'VOY,
Chair'n of Com.

WOMAN'S DEPARTMENT OF CHURCH EXTENSION.

In the report on "Church Extension," adopted by the Meridian District Conference, which convened at Heidelberg, Miss., July 28-31, the following paragraph, relating to the Woman's Department of Church Extension, was ordered to be published in our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE:

Our last General Conference inaugurated what is called the Woman's Department of Church Extension, the object of which is to organize societies in every charge for the purpose of raising funds to aid in building parsonages where none exist. We regret to report that but one society has been organized in this district. This is located at Meridian, and numbers about seventy-five members. Certainly if any work ought to enlist the interest and co-operation of the preachers, it is that of building parsonages for the comfort of their own families.

L. CARLEY,
Chair'n of Com.

Self-Denial in the Country, etc.

At our house it looked as if we could not do much for the missionary debt except pray. Our household is composed entirely of womankind, and we do not use tobacco, or liquor, or tea, or coffee, or even Moxie. We do our own work, so could not save servants' hire. All told, we have spent five dollars for dressing this year. Somebody suggested living on half rations a week; but we make out on quarter rations all the time—breakfast: hominy, butter, clabber; dinner: buttermilk, a biscuit, slice of meat, or egg, apiece; supper: clabber, sweetened with molasses, and whatever is left from dinner. Sundays we have rice, but no buttermilk, as we never churn on that day.

We decided not to wait till August, but self-deny while we could. In a fortnight we saved and sold two pounds of butter—forty cents; two gallons of buttermilk—twenty cents; dozen eggs—ten cents. A neighbor sent us a big watermelon—our first, last, and only one of the season—and we sold it for fifteen cents. One day the minister dined with us, and we fed him on bacon and beans, and got fifteen cents for the chicken we should have slain. Then, one of us went to a picnic, and saved fifteen cents more—by taking the money instead of the ice cream and lemonade a young man wanted to treat her to. Another gained a dime by getting eight in place of ten yards of lawn for her best dress. All of it does not amount to much; but our mathematical genius figured it out that if the other nine hundred thousand nine hundred and ninety odd Methodists raise as much, it will settle the debt.

Now for the "and-so-forth" chapter of chronicles. Our youngest has acquired a queer, curious habit of perusing the Discipline when other reading-matter is not available. Her opinion of preachers rose perceptibly when she found the Conference formula for admitting them in full connection. If they said "Yes" to all those questions, and minded the special directions, they were not so bad a lot after all. In family conclave our youngest solemnly announced there were only two little reasons why she did not marry a minister—immediately: firstly, no preacher had ever asked her to; secondly, she had never even seen a parson who did not already possess one wife.

A few days ago we attended a protracted meeting eight miles away. Our youngest whistled and caroled camp-meeting melodies all the way, to get herself to feeling "good," as she elegantly expressed it. Fancy her delight when we learned that a *single* man was to conduct the services! She wondered if he looked like ordinary mortals, and if he would notice her, and if—and if—and if.

The sermon was grand, and the altar exercises seemed a foretaste of heaven. Some shouted, others cried and laughed, as the Spirit moved them; but our youngest sang. There was nothing in the world I desired so much as to see that youngest soundly converted; and when her eyes darkened, and her very dimples assumed a more sanctified expression, I was certain our youngest was approaching the "gate ajar." At intermission our youngest was in ecstacies. She must, could, and would speak to that man. It was his business, and she would always remember any good advice he bothered to give her. She already thought more of him than any man she knew. Alas! the passion was fleeting. Across the churchyard came the object of her admiration. He paused to speak to a group of men, and, as he harangued the brethren, gracefully used as a wand the cigar he had just removed from his mouth. Presto! the eyes of that youngest again darkened and flashed, but this time it was a different emotion. "Two weeks we have scrimped and stinted and *starved* to scrape up a dollar and a quarter for the heathen, and here's a preacher, who has sacredly promised to abstain from needless self-indulgence, and to always be employed, and *never* trifle away time, slobbering and *blubbering* over a cigar. Any preacher who will so lightly break his church and Conference vows, and spend money for tobacco when the heathens are dying in darkness, is not fitten to be called one of God's children. I will *not* be introduced; wouldn't belittle myself to touch his polluted old paw!" And, with shoulders thrown back, our youngest stalked away in dignified disgust, just as the young brother hurried up to be presented to the "saintly faced little girl who sang with such angelic sweetness."

If possible, the afternoon service was more impressive than that of the morning; but that incensed youngest kept up a continual chatter of comments from behind her fan. "Blessed are the pure in heart, for they shall see God," announced the devout divine. "Wonder who'll squint at the nasty of breath," from the incorrigible youngest. The minister expatiated upon the grandeur of the better world, and referred to those remarkable trees, with their divers varieties of fruit, described by John. "Know he hopes his bush will bear cigars," from behind that long-suffering fan. When allusion was made to the end of the world and the day of judgment, that youngest wondered "if he'd smoke cigarettes between sentences!"

Before the conclusion of the very pathetic discourse many of us were in tears. Not so with that girlie for whose conversion we were so anxious. "I'll not boo-hoo for any such bombastic lally-gagging," she remarked. The reverend brother invited all who desired to meet him in the "promised land" to come forward and shake hands. Grim and uncompromising our youngest stood, with sealed lips. A gentle nudge for her to "move on" only elicited the laconic response: "Don't fellowship filth." And she did not.

Coming home she sang every low, comic song she knew. It was all put on, for suddenly she burst into a tempest of tears, and wished she had not gone to church, for the preacher had "stumbled" her till she did not want to see a single man again as long as she lived. Paul was willing to refrain from meat if it offended anyone; but modern ministers are different, and she would not go to church another day, for some worse temptation might assail her. She kept her word, for the heat and excitement and disappointment and cry proved too much for that "weak sister," and she took fever.

Query: What shall we do with such girls and such preachers?

CLYTIE BARLER.

True gladness doth not always speak; joy bred and born but in the tongue is weak.—Ben Johnson.

An Inquiry.

MR. EDITOR: I would like to ask, through the ADVOCATE, why the unanimous vote of our Conference, in regard to the change of time for holding the Conference, has been totally disregarded by our Bishop? This is talked about a great deal among the preachers, and they think an explanation would not be out of place. Twice since I have been a member of this Conference resolutions have been passed requesting the Bishops to hold our Conference the first of December instead of January. These are good reasons for changing the time of holding the Conference; and, certainly, if the Bishops *will not* grant the request of the Conference, we have a right to know the *why* in this matter.

I am under the impression that if our Bishops could see some of the preachers, who have to move in wagons, moving in January through the sleet and snow, they would realize the significance of our request, and change the time for holding the Conference. The preachers of North Louisiana are the sufferers, and they are largely in the majority. This matter should not be neglected.

LEX.

Notice.

MR. EDITOR: Will you be so kind as to publish in your paper that I have been appointed an agent for the "History of Methodism in the Mississippi Conference," written by the Rev. John G. Jones, who has been a member of said Conference about sixty years? Volume I. embraces the territory of Alabama, West Florida, Louisiana, Texas and Mississippi, and contains historical facts, not to be obtained anywhere else in the world, of the most vital importance to the church, as the original minutes, embracing all the above territory, have been destroyed by fire. The price of the book is one dollar and fifty cents. Anyone sending me that amount, with their name and address, I will send them the book. Address me at Hazlehurst, Copiah county, Miss.

Every Methodist family in the Southwest ought to have a copy of the book, especially the preachers—the colored as well as the white preachers.

A. H. NICHOLSON.

From the Work.

ROMELINE, LA.

MR. EDITOR: It will give all who feel an interest in us here great pleasure to know that our new church is now finished and will be dedicated on the third Sunday of this month (August), at eleven A. M. Bishop Charles B. Galloway is expected to be present, and to dedicate our church. I have the promise of other brethren to be present on that occasion, and to assist in a protracted meeting that will begin at that time. We all expect you to be present, as you promised, in the event you have recovered sufficiently to do so. This will be a joyful occasion to many who have struggled so ardently and persistently in building this house to our God. I hope all, far and near, who have contributed in anywise to this house of worship will be present. Let everybody come.

R. S. ISBELL.

AUGUST 2, 1887.

GRENADA, MISS.

MR. EDITOR: I am just in from a very profitable meeting, held at Sparta Church, Grenada circuit, which continued nine days, with the following results: A rich baptism of love and power on the whole church (and how that membership did need it!), eighteen additions to the church—some of the best men and women in the country. I do not know how many conversions, but quite a number. May this tidal-wave of glory roll on until we reach the other shore!

H. C. MOREHEAD, Pastor.

VERONA, MISS.

MR. EDITOR: I closed a meeting at New Chapel last night. Twenty-six conversions and seventeen accessions. God was with us in great power. Many professors and careless church members raised to a higher plane. I was assisted by Bro. Gladney, who is only a boy in age, but a man in preaching ability. He won all hearts by his humility and zeal. You will hear of him in the near future. We give God all the glory.

T. J. TAYLOR.

Our Contributors.

Woman's Work.

ANNUAL ADDRESS BEFORE THE WOMAN'S FOREIGN MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

Through the providence of God we have again met in annual convention to render an account of our stewardship. In some respects our reports are mengre, and the growth has hardly been in accord with our ability; but the Lord of the harvest knows the difficulties under which we have labored. Our gifts, though small, comparatively, show an increase of interest in some localities, and we present them to our Master as free-will offerings. The small increase in members has, doubtless, been commensurate with our labors. We can not reasonably hope to receive blessings, full and running over, nor gain unto a high spiritual life till we employ the means intrusted to us and improve the opportunities scattered around us.

To the ladies assembled in convention a great trust has been committed—a double duty lies at your door, not only to faithfully represent your societies, but to take back with you a zeal wherewith to vivify and enthuse the forthcoming year's labors. It is your privilege to fill your own souls with spiritual light by close communion with the Father of light, and then your radiant faces will shine, Moses-like, each in the corner allotted her. The tongues of fire rested on those who were together in an upper chamber praying, and they went forth proclaiming the wonders of pentecostal blessings.

Encourage the sisters at home to feel that everyone is the Lord's handmaiden, ever ready at the call of duty to exclaim, "Here am I." Support the weak, nourish the faint and uphold those few who are bearing faithfully the heat and burden. And do not forget the children. They are already nearest the kingdom. Form juvenile societies and train them to fall into line and be ready to fill up the ranks when our labors are ended. We know the discouragements and difficulties lying along this way; but, rest assured, every pilgrim has encountered the same, and the lions which threaten you are *chained*, while angels stand guard *before* you.

It is hardly needful in an enlightened Christian community for the cause of missions to require a champion, and still there are some who have not informed themselves on this movement of the church. There may be some before me who do not understand the promptings which have delegated a part of this work to the Christian women of the world, or else their understanding is so biased by prejudice that they continue to cry down the Woman's Foreign Missionary Society. To such, in all gentleness and sincerity, I shall offer a few words of explanation. There are some Christians who object to our society on the ground that foreign work is beyond our line of duty until the home field is fully gleaned. Surely "that man is worse than a heathen who will not provide for his own household." If the advocates of exclusive home missions would prove their faith by their works, there would soon be such a missionary spirit aroused that every Christian woman would be a full-fledged foreign missionary society within herself. There is really no distinction made here without a difference in the work of missions; for those outside the fold, even our next-door neighbors though they be, are aliens in darkness, and the souls brought to Christ in China are members of his household, brothers and joint-heirs with him. Our common Father wants those of his children who are sheltered in security to hold out a helping hand to their brothers in danger. It is salve for an uneasy conscience to quote the much-abused solecism that "charity begins at home." A proper revision of the text would be, "Charity never begins until it leaves home." It can not be in the line of duty to confine all our efforts to this land of churches and Bibles and hundreds of thousands professed Christians. Is there not "leaven enough here to leaven the whole lump"—and to spare? Jesus said to the disciples, "Go preach to all nations, beginning at Jerusalem." Had they remained at Jerusalem until all the Jews became Christians, they certainly never would have encountered the perils by sea and land which brought the glad tidings to our gentile ears.

This work we have engaged in necessitates cross bearing; but we must overcome the reluctance with which we take up the cross. In the great congregation, upheld by the sympathizing multitude, encouraged by the eloquent preacher, and enthused by the devotional singing, it is easy for the weakest of us to exclaim, "My Lord and my God." But when we stand alone before the critical, sneering crowd—the mark of ridicule—we become veritable sisters of denying Peter, and we fear to open our mouths before the damsels of Pilate's court lest our speech betray us. Alas! for our professions, if they are to wilt and die at the first breath of reproach. Timidity is natural; but cowardice is hateful in the sight of our God. We can be as modest as womanhood and as courageous as a general.

Our Woman's Foreign Missionary Society has planted its standard in China, Brazil, Mexico and the Indian Territory. Our workers in the field are doing honest, faithful work. The watch-cry comes back to us—"All's well;" and they mean to work till the going down of the sun. Yea, the sun has already set for some of them. Our home work is well organized to the remotest ranks. The Woman's Board of Missions is composed of delegates from every Southern Conference. The State Conference societies are thoroughly officered, and the auxiliaries are well arranged. We mean work for Jesus, and nothing else. The Board meets annually and, with modest mien, formulates broad plans of development. The General Conference, in 1886, endorsed the Woman's Foreign Missionary Society, and exhorted the preachers and people to "help those women."

In view of our small treasury, and no contingent fund, our State Executive Board decided not to send a delegate to the ninth convention of the Woman's Board of Missions. I hope this will not occur again, for "in a multitude of counselors there is safety," and every delegate should be present with her voice and vote to represent the needs at home, and to gather knowledge and enthusiasm to be dispensed throughout the work. More is gained for the cause by proper representation than is lost from the treasury in expenses. "There is that withholdeth and yet tendeth to poverty, and there is that scattereth and yet increaseth." It is the same vital need that takes our preachers to Conference once a year to replenish their spiritual vessels with oil from the fountain-head, and the same rule works well in our State Conventions.

I would gladly make mention of each of our foreign workers, but space forbids just here. Yet it is proper and meet to give a passing tribute to the memory of our young martyr, Dora Rankin, who labored so faithfully and died so nobly at her post. I saw her in Augusta, Ga., in 1886, at the convention of the Woman's Board of Missions. She was there fresh from that human hive—China. Her sweet smile and gentle voice told us plainly wherein lay the charm by which she fascinated the heathen children and their mothers. She reveled in the congenial Christian companionship of kindred sprits at Augusta, and never tired of narrating thrilling incidents in the lives of the almond-eyed children of the Orient. I shall never forget her warm handclasp and tearful voice as she said, at parting: "What a feast of heavenly things has been spread for us in these meetings! How I wish I could scatter them all along through the laborious years to come in my foreign home, and bring them out one by one for perpetual enjoyment." Alas! little did we dream that the shadow of the dark-winged messenger was then hovering over her. The dangers of the deep safely passed, and a loving reunion with her waiting sister in their foreign home granted, then God beckoned her longing spirit upward to partake of heavenly things truly and to wear the crown she had so nobly won. Today her lonely grave is the consecrated link which binds her mourning, believing children in China to the heaven she taught them to seek. Her aged mother on this side the ocean, with tearful voice, says: "She was my baby; but she was God's child. It is well!" And the Woman's Board of Missions stands looking upward to their God and hers, and echoes, "It is well." Thus the workmen fall, but the work goes on. Another stone, rounded and polished and impressed with the image of the Savior, is carefully laid to its place in God's spiritual temple. The death of the martyrs is truly the seed of the church. Dora Rankin, though dead, yet speaketh, for the inspiration of her beautiful life and triumphant death has already awakened a burning zeal in the hearts of seven noble women, who have come forward, saying, "We are ready to fill up the ranks." Are we not willing—yea, glad to be able to have a share in this glorious work by sending them? With all the comforts and luxury of our lives—surrounded by the sweet influences of Christian home life, overshadowed by the security of Christian government, blessed with the unspeakable love of a revealed Savior—can we see our sisters and daughters, bone of our bone, and flesh of our flesh, willing to brave all for his sake, and yet from an overflowing abundance refuse the little necessary for their equipment? The wonder is that we do not pour our gifts on the altar until our leaders shall say to us, as did the builders of the Temple at Jerusalem to the women who brought their gold ornaments and jewels: "Stay thy hand."

The going of our consecrated women means sacrifice truly. Our small efforts toward sending are not worth the name of self-denial. We can not, in justice to our womanhood, withhold our mites. Individual responsibility must be felt, and then the possibilities of the Woman's Board of Missions will be boundless. Will we not—every one of us—register a vow to our own hearts that we will be more earnest in work and zealous in sacrifice. To this end let us consecrate ourselves and our possessions anew to him.

E. J. FULLILOVE,
Pres. W. F. M. S., La. Conf.

History of the Dollar.

Our word "dollar" dates back to 1785, when a resolution was passed by Congress which provided that it should be the unit of money of the United States. Another resolution was passed in 1785, August 5, providing that it should weigh 375.64 grains of pure silver. The mint was established in 1792, and was then required to coin silver dollars containing 371.25 grains of pure silver. This was due to the influence of Alexander Hamilton. No dollars were coined until 1794, and then irregular. They are worth now $100 each. In 1794 the coinage of regular dollars began. Our coin was an adaptation of the Spanish milled dollar, a coin very popular wherever Spaniards traveled. The coin was called "piastre," meaning a flat piece of metal; it is synonymous with piaster. It is supposed that the Spaniards took the German "thaler" and called it by the name of "piaster." The word "dollar" is entered in Bailey's English Dictionary of 1745, and was used repeatedly by Shakspeare at the beginning of the seventeenth century, especially in Macbeth, ii, 2, 62: "Till she disbursed * * * $10,000 to our general use." (See also the Tempest, ii, 1, 17.) The question where Shakspeare found the word "dollar" is answered by the fact that the Hanseatic towns maintained a great establishment, called the Steel Yard, in London. The Steel Yard merchants were mostly North Germans, who would call the German thaler as it was spelt, "dah-ler." The same merchants occasioned the word "sterling," an abbreviation of the word "esterling." As the Hanseatic trade was particularly brisk on the Baltic and in Russia, the standard coins of the Hause merchants were called esterlings, and sterling came to mean something genuine and desirable. The word "dollar" is the English for thaler, the first of which was coined about 1486, and corresponds quite closely to our present American silver dollars. The word "thaler" means "coming from a dale or valley," the first dollars having been coined in a Bohemian valley called Foachimsthal. It was under Charles V., the Emperor of Germany, King of Spain and Lord of Spanish America, that the German thaler became the coin of the world.—The Financier.

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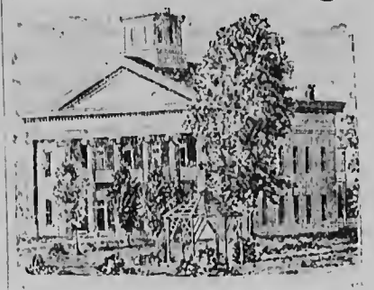

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ALEXANDER, B. D., Professor of New Testament Greek and Exegesis.
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, AUGUST 11, 1887.

Briefs.

William Arthur, in his little book, "Tongue of Fire"—a book which every Christian should read much—uses this illustration to show the lack of power in worldly Christians: Place a man in contact with the earth, and then put him in connection with the most powerful electrical machine, and you can never charge him with electricity. But sever his contact with the earth, and he is filled with the subtle fluid directly, and, if you touch him in that condition, the sparks will fly. So as long as a man fails to "come out and be separate from the world," the Divine Spirit can not charge him with the heavenly fire; but when he comes out and separates himself from the world, then the Spirit takes possession of him. Just as the earth acted as a great draining machine in the electrical experiment, so the world drains the good out of us unless we separate from it. Beware of worldliness!

The immigration to this land is becoming not only an interesting study, but a serious problem for our statesmen. Here are some facts in relation to the matter which provoke study: The official statistics for the year, ending June 30, show that during twelve months, ending at that date, 483,116 immigrants have landed here. This is an increase over last year of nearly fifty per cent. The largest increase has been of Italians—47,524 against 21,503 last year. The Germans show only a slight increase, while the Austrians have nearly doubled. The Irish have increased from 49,166 to 68,130. The Welsh and English increase is nearly fifty per cent. The Scandinavians from 39,683 have gone up to 58,741. Coming with all their old-world ideas and customs and traditions, these hordes of people present to our people and government a grave question for consideration.

There is nothing more important for the present, nothing more important to the future welfare of the Church and the State, than for the churches to enlarge their educational operations in every direction. With the Bible driven out of the public schools, and with State colleges and universities ignoring the practical teachings of the New Testament, the churches can not afford to relax the least effort to get hold of the young people to mould their characters according to the pattern of Christ. The churches, we are glad to know, have a large majority of the schools, and we trust that they will yet have more under their supervision. According to the New York Evangelist, the case stands thus:

Of the 385 colleges and universities in the United States, 278 are church schools, averaging thirteen teachers and 193 students to a school: eighty-seven are non-sectarian schools, averaging fifteen teachers and 136 students.

Bishop McTyeire, in Texas Christian Advocate, writes with his usual vigor on the prohibition question. Here is a sample: "The whisky power must be put under, or it will put us under. The battle is begun, and there is no retreat or parley: and submission is intolerable. More than ever I am for the final and extreme measure of prohibition, since witnessing the developments of the whisky power in its struggle for life. All its malignity comes out. It stands exposed and without disguise."

How Goes the Battle?

The great Napoleon had laid his plans wisely to crush the Austrians at Marengo. All the preliminary skirmishes had turned out as he had planned. The enemy, hemmed in by the swollen Po and the French Army, would become an easy prey to his consummate skill and the valor of his soldiers. But the Austrian general had determined to cut his way out; and such was the fury with which he fought, that when Napoleon reached the field, it was to see his once victorious legions in confusion, and the Consular Guard giving way; and the well-planned victory turning to a dire defeat. Just at this juncture young Desaix, who but lately returned from Egypt to join the First Consul, came sweeping on the field at the head of his cavalry, and halted on the eminence where Napoleon stood, with glittering eye, watching the defeat of his army. There was in that squadron a drummer-boy, who had followed Desaix in the campaigns of Egypt. As the column halted, Napoleon shouted, "Beat a retreat!" The boy did not move. "Gamin, beat a retreat!" The boy grasped his drum-sticks, and said: "Sire, I do not know how to beat a retreat. Desaix never taught me that; but I can beat a charge that will make the dead fall into line. I beat it at the Pyramids, at Mt. Tabor, at the bridge of Lodi. May I beat it here?" Napoleon, in deepest distress, said to Desaix: "We are beaten. What shall we do?" "Do? Beat the enemy. It is only three o'clock, and there is time enough yet to win a victory. Beat the old charge of Mt. Tabor and Lodi!" And the squadron, following the gleaming sword of the young general, and keeping step to the furious roll of the gamin's drum, swept down upon the Austrians, and the first line was hurled back upon the second, and then both were driven back over the third. Desaix fell dead in the first volley, but the line never faltered, and the gamin marched right on in front beating his furious charge. Over the dead and wounded, over breastworks and fallen foe, over cannon belching forth their fire of death, that drummer-boy, beating his charge, led a beaten army to a victory that has been a wonder to military science.

As a church, we have planned for a great victory. All the preliminaries have turned out well, and the battle was joined last Sabbath, and now we are in the midst of a hotly contested fight. The foe we are engaged with has never been known to yield or surrender, and gains the victory much oftener than suffers defeat. It is a foe which will resolutely and with utter desperation cut its way through any and all opposition, and will be actually hacked to pieces and die in its own gore before it will cry for quarter. We fear that many of our members do not comprehend the nature and power of this foe with whom we have joined battle. What is it we are fighting for, anyhow? Why is our whole church called to this battlefield? Who is it this million of Methodists have marched out against? Dear readers, it is nothing more nor less than *our own selfishness*. It is no use for any of us to try to convince ourselves that selfishness is not the prevalent sin of our church. The spectacle we present to the world this week—a great church practicing self-denial in order to raise money to pay a missionary debt—establishes the sad fact of the prevalence of selfishness among our people. We were once a very wealthy church; but we failed in its use, and all our riches melted away. We have been increasing in prosperity now for several years, and yet our use of our means in the Lord's cause has not proportionately increased, and we are in the same danger that overwhelmed us twenty-five years ago. If we had used our money according to Scripture teaching, we would not be in the position we are to-day. And why have we not used our money thus? Because of our selfishness. "Dollars for Self—Dimes for God," has been our rule; and it will become our ruin if we do not crush out of our hearts the selfishness that prompts such a rule of action. The call of our church authorities is, then, not merely that we should raise so much money to meet our present exigencies, but that we shall fight the battle in our own hearts, and beat down our selfishness, and wrench from its miserly grip the Lord's money.

Reader, how goes this battle in your heart? Don't you know that it is a case of life and death with you? Spiritual life or spiritual death? And, with these alternatives in view, and your spiritual forces beginning to waver and fall into confusion, will you, like the defeated French Consul, order a retreat to be beaten? Up, man! Rise, woman! The week is but little more than half gone! There is time enough to win the victory of a lifetime! Beat the charge that will wake up your dead energies! Storm the breastworks of selfishness! Plant the banner of loyalty to Christ upon the ruins of the temple of covetousness, and let it wave as a signal of your devotion and heroism in the cause of God as against self.

Vicksburg District Conference.

This Conference was held this year in the town of Fayette, Miss. Bishop Galloway presided to the satisfaction of all. Dr. Hunnicutt, the presiding elder, is a man of method; and that method, like his personal bearing, is erect, direct; correct. Bro. D. P. Bradford, the preacher in charge, is a man who loves no sham nor taffy, but is very decidedly in favor of Jersey butter and other good things.

This district—about one-sixteenth of the former territory—raises annually $3,000 for church building and improvement at home, besides what is raised for the Church Extension Board; and this district has subscribed $1,200 to the Paine Loan Fund! Here, then, is one-sixteenth of territory doing work *outside* of the support of the ministry *in one* year more than equal to twenty-six years in its early history. This same one-sixteenth part pays twice as much in one year to support the ministry as the whole paid in those twenty-six years; while its contributions to the Conference, the missionary and educational collections, it contributes nearly one-half as much in one year as the whole contributed in the twenty-six. Still some of us are not happy because our wives have to retrim their old spring bonnets and our daughters can't attend more than one interstate drill and three base ball matches and a fair! Brethren, be patient; that good time is coming when some friend of the preacher will not only provide all these needful things, but will furnish a machine that will speak your sermon for you and send it down to the pews upon the breath of an immense fan provided for the hot season.

The plan of business adopted by the Conference was the rotatory. That is, one topic is taken up and run through all the charges of the district; then another is taken up and run through in the same way. This dispenses with committees and long reports, which some man, with murderous intent, moves to be "spread on the minutes and published in the ADVOCATE;" and rarely does secretary and printer escape. Another end is thought to be subserved, viz: all the preachers are kept till the close of the Conference. But I notice that in this there is partial failure at least. Several of the preachers in the most prominent charges left on Friday or Saturday. I don't think he is the most faithful pastor who hurries home for fear his people will not have service on Sunday. He may find that a loosening of the connectional bond is a more serious matter than the omission of a Sunday service.

Much matter, similar to that developed in other Conferences, was turned up. The general results show considerable advance in all the lines of operation. Preachers and people are hopeful, and generally in love with each other, or they do much talking for buncombe. But, so far as I can learn, it is sincere. Among the old linger those two phases of moral leprosy—unhopefulness and covetousness. Among the young, an increased and intensified love of the amusements of the world. The old scowl and growl at the young, and the young pout at the old, both forgetting that they are suffering from the same disease; that of the young being certain to change to the secondary stage in their old age. The cure of worldliness in amusements is more religion; but the covetous and moping Christians can not pray it away, and the ease-loving preacher can not preach it out.

Education and literature were allowed to be represented by your correspondent. The results for education are yet embryonic; of the effort for literature, one subscriber for the Nashville Advocate, and nineteen for the NEW ORLEANS ADVOCATE. (I enclose list.) I wish to say that you have Bro. Williams and Bishop Galloway to thank for this result. Your scribe talked and perspired over it, and sat down with one dollar on paper! He said he was sorry, and the Bishop arose and said that he looked sorry. I did feel that it was breaking out on me; but the Bishop seemed to have caught the war-whoop, or some other Indian complaint, while in the Nation, and Bro. Williams in a moment seemed to be in an explosive state, and then the corked dynamite (in the shape of silver dollars) began to rattle out, and the thing was done, and our country saved again.

Delegates elected to the Annual Conference are T. A. Holloman, T. W. Sullivan, H. Key, W. O. Watkins. The next Conference at Natchez.

I must not fail to add that, with Dr. Marshall, I had the best of quarters at Bro. Gordon's, where I hope often in future to drop in, if only for an hour.

T. A. S. A.

"Gilderoy" on Several Topics.

It is awfully hot now. The thermometer runs away up yonder every day, and it comes down but little at night. We hunt for cool places, and sigh for cool breezes; but the cool places are few, and the cool breezes are far between. It keeps one busy trying to keep cool. The injunction, "Keep cool," is heeded by no one. It is too hot to keep cool anywhere or on any subject.

The preachers are in the heat of their work now. This is big meeting time. In some sections, particularly in the rural sections, revival meetings must be held now, or not at all. This comes partly from habit, and partly from the necessities of the case. Farmers have to be accommodated; have to have meetings at a leisure time when the press of work is off of hand.

Hot weather is not the best time for a meeting. Neither the preachers nor the people are at their best. Mental and physical lassitude holds sway. Loss of sleep makes people drowsy. They are not fresh, vigorous and active then. The days are long and hot, and the nights are hot, too—hotter than the days in a crowded church with a full blaze of lights. But this is the time for big meetings; and they must be held. The Lord smiles, and the work prospers. Men are convicted of sin, souls are converted, the church revived, and the work moves bravely on.

The temperance cause moves bravely forward. The sentiment in favor of prohibiton grows stronger every day. The women have come to be a great power in this grand work. They take an intelligent and hearty interest in it. Many, perhaps a large majority, of our local county papers now have a temperance column edited and managed by the women of the Woman's Christian Temperance Union. Their columns tell. The children are being organized into bands, and they are regularly and systematically instructed in temperance. These good seed, sown in tears and tended in faith, will germinate and grow into sheltering trees by and by. We have safely passed the apologetic period in our temperance work. The time has come when every woman and Christian man is counted in favor of local option and longing for prohibition. To be a Christian, and to be in favor of the open saloon, has come to be, as it always should have been, a contradiction in terms. These things do not go together—they do not fit; are not agreed. Prohibition will win. It will carry the day not far hence.

The States have rights. They certainly have the right to protect themselves from the most gigantic evil that ever cursed our world—the whisky traffic. The right of the State to do this is, most assuredly, in no way contrary to the doctrine of "State rights." The right to sell whisky was not one of the inalienable rights secured by the original compact. I have not so read that document. Few are found now who so interpret it. The greatest court in the country has not so expounded it. It is too late in the day now for any man to say that the prohibition of the manufacture and sale of whisky is contrary to the fundamental principles of our government. That question has been passed upon too often. I have often heard it intimated, and hinted at in various ways, that, somehow, or in some way, the prohibition movement was subversive of Democratic principles. I have been waiting for some Solon to rise and show how, wherein, and in what way. In what way is the manufacture and sale of whisky essential to the prosperity of this grand old party? In what way will the prohibition of the manufacture and sale of whisky hurt the party? This is a ghost story, a boogaboo, a hobgoblin, a witch, a warlic or some long-necked animal to frighten children and simpletons with. There is not one word of truth in it. If there is, let somebody show it. The Democratic party will be just as strong, and stronger, too, in the South when every State has constitutional prohibition as it is now. The two great parties of this country have never divided on this question. This has not been the bone of contention between them. Both parties have studiously avoided it, and the prohibitionists are very anxious to keep this matter out of party politics. Now, why shy at this stump? Why point out this hobgoblin to frighten simpletons? Prohibitionists have one single end in view, and that is the suppression and final prohibition of the legalized whisky traffic of this country. They are going to stick to this text till doomsday, or till they carry their point.

It is said that there are about 2,500 women in or near Boston who are engaged in literary work. On the publishing lists of Robert Brothers there are seventy-seven women; fifty-five on Ticknor's lists; eighty on Houghton's, and eighty on the Methodist Book Concern list.

Bible Studies in Colleges.

The following from Prof. [illegible] S. Holmes, in the New Yo[rk] Evangelist, shows that a mo[st] important feature in the educ[a]tion of the young people is a[s]suming definite form. As her[e]tofore, so now again, we call th[e] attention of the managers an[d] teachers in our church schools t[o] this matter. This is not a que[s]tion of expediency. It is a que[s]tion of the rights of the childre[n] of the church. Is the Bible fro[m] God? The church says, Yes. Then let her teach it in he[r] schools. What can be the mean[ing] of the fact that it require[s] argument and exhortation to in[du]duce the church schools to adop[t] a course of Bible studies for a[ll] their classes? We are glad t[o] know that others are moving i[n] this matter, as is witnessed b[y] the clipping that follows:

There has long been a demand for some systematic way by which to study the English Bible. We have been asked many times in our normal classes at Chautauqua, at Ottowa, Kan., at Crete, Neb., at Farmingham, Mass., and elsewhere, what book there was which would serve for a guide in study along similar lines, and by similar methods, to those pursued and used in the normal class, and have always been compelled to answer, "There is none." A similar request has at last come up from the colleges, and, in response, Dr. W. R. Harper, now of New Haven, prepared and delivered during the past year an address upon this subject, embodying suggestions for such a course of study as would enable the individual alone, or associated with others, to acquire a thoroughly comprehensive knowledge of the Bible, not only as a code of morals, or as a divinely given system of religion, but as a book of history, literature, manners and customs, having direct relation to the times in which it was produced, and intimate connection with the history and political movements of the nations that surrounded Israel. So practical were the suggestions of this paper, that an added demand came up from the Christian young men in Yale, Amherst, Brown, Oberlin, and other colleges, that a series of lessons along the indicated lines, for use in the colleges and by college Young Men's Christian Associations, should be prepared by Dr. Harper. Busy as is the life he leads, he has acceded to the demand, and, having associated with himself three scholars of equal reputation with his own, Dr. Beecher, of Auburn Seminary; Prof. Ballantine, of Oberlin Seminary; and Prof. Burroughs, of Amherst College, he is now preparing a series of forty studies in the Old Testament, which will begin with Samuel, and will include all the history to the destruction of Jerusalem by Nebuchadnezzar. These lessons will be published in the Old Testament Student, beginning with September next, each number of which will contain four.

The course proposed will include:

(1) The history of the period (1171 B. C.–586 B. C. by the chronology of our marginal Bibles) under consideration.

(2) The literature of the period in its connection with the history.

(3) The history and literature of other nations, so far as they shed light upon biblical history and literature.

(4) The manners and customs of the times.

(5) The more important principles of textual and literary criticism, and of interpretation which may be suggested by the material considered.

We are delighted to be able to call attention to such a course of study as is here indicated, and we sincerely hope that our pastors will seize upon this means of building up in the churches such a knowledge of our holy Bible as can by this means be surely secured.

Please to remember the awful fact that the saloon can live only as it destroys something infinitely better than itself. The Northwestern Christian Advocate has this to say about the saloon keeper: "He harms everybody, kills some, degrades many, and benefits nobody. He is a pestilence, a nuisance, a horror. Expel him instantly, prohibit him thoroughly, and license him—never!"

Personals.

Rev. John Walton has been chosen president of the Wesleyan Methodist Conference in Great Britain. He has rendered conspicuous service in India, in Africa and at home.

Our thanks are hereby tendered to the Chamber of Commerce of this city for a copy of Reports from the Consuls of the United States on Emigration from Europe. Glancing over these reports and tabulated statements, we are confirmed in the opinion, several times expressed in these columns, that this subject is one of the most important problems to be solved by our statesmen.

The prohibitionists failed in Texas; but to determined souls failure is one of the best rallying-points for success next time. The resolution is recorded among inexorable laws—The saloon must go. Let no man's heart fail because of this temporary defeat.

We record with sorrow the death of Miss Sallie Sykes Brooks, eldest daughter of Rev. J. H. Brooks, of the North Mississippi Conference. She was interred in Holly Springs, Miss., July 28th.

A second time Dr. Haygood has called at our office, and we did not have the pleasure of seeing him. He was on his way home from the Texas campaign.

Rev. B. Carradine's sermon, "Fifteen Objections to Church Entertainments," preached in Carondelet Street Church, has been published at this office. It is a good presentation of objections to a custom prevailing in some quarters of the church, and should be extensively read. Price, ten cents.

How is this? A little sermon prepared by Dr. Ahreus for this paper appeared last week in the Episcopal Methodist, and neither the Doctor nor this paper gets any credit for it. Could both of us have been unintentionally overlooked?

Mrs. Marcia Marvin left St. Louis, July 21, for her work in the Brazil Mission.

One local preacher lately sent the Wesleyan Christian Advocate twenty seven subscribers from one place. Can't some of our local preachers beat that?

A correspondent, giving the editor *carte blanche* in regard to a communication sent, very naively remarks, "I think sometimes men are injured by *their own* articles." Many of them would be ruined but for the editor.

We regret to announce the death of Rev. D. S. Watkins, a superannuate of the East Texas Conference. He was in former years a member of the Louisiana Conference.

Rev. C. F. Gillespie, a superannuate of the Mississippi Conference, died in Texas, July 21.

A Sad Incident.

Our brother, the Rev. I. W. Cooper, of Edwards, Miss., mourns the death of his sweet little daughter, Florence Ione, just entered into her fourth year. He had gone from home to assist in holding religious service. On the morning of the day of his return—Monday, August 1—she was playing about the room in her accustomed cheerful manner, was suddenly seized with a convulsion, followed speedily by two others, and she died in the third. The telegram announcing the sorrowful news failed to reach Bro. Cooper, and he arrived at home some three hours after to find the bright little spirit fled.

She was their only daughter and was a beautiful child, attractive and winning in her manners. What a source of pure and perennial joy she was in that parsonage home! What an inconsolable sadness her absence brings to mother and father! The kind people spared no pains to show their sympathy and to lighten, as far as possible, the distressing blow. A large audience attended the funeral, the pulpit and furniture were draped in spotless white and numerous flowers gave their beauty and fragrance to cheer the scene. Bro. and Sister Cooper feel their affliction most keenly, but they find consolation in an unwavering trust in him who doeth all things well. Our brethren of the Conference and their numerous friends will join me in invoking for them the consolations of Christianity in this time, when they so sorely need them.

C. G. ANDREWS.

Don't you think our Lambuth Fund is growing nicely? Please, friends, don't send postage stamps. If you were to cover a missionary all over with postage stamps, it would not take him to Japan.

The wealth of professing Christians in the United States is said to be $8,000,000,000. If they should give two per cent. to the cause of the Lord per annum, how long would it take to establish the gospel everywhere?

Another Sample Letter.

We would like to publish many of the letters we have received in relation to answering Dr. Lambuth's call; but we have not the space. We publish one below which we wish every reader of the ADVOCATE would ponder. The writer evidently holds his possessions subject to the will of the Lord. This is the true idea. It is the only way God can be honored in ownership, and God honors his trustee by drawing upon him for trust funds.

MR. EDITOR: Enclosed you will please find $— to aid in your ADVOCATE's effort for the foreign mission cause. I hope that I do not think anything in my possession, save a comfortable living, is mine; but I can not always determine what the Lord calls me to pay for special occasions. I know we are to pay out as the Lord furnishes the means; but what is to decide the amount to each occasion? If I owe more to your call, draw on me, and I will honor the draft. Maybe God will tell you what I don't know.

Yours truly,

Dr. Lambuth's Call.

Reported last week		$338 15
W. T. Currie	Cash	1 00
Mrs. G. E. Lansing	"	1 00
W. J. Crisler	"	1 00
Mrs. J. Vadrin	"	2 00
Rev. B. F. Lewis	"	1 00
S. J. Little	"	1 00
A Subscriber	"	1 00
Peter James	"	50 00
W. J. Brown	"	1 00
Mrs. Emma Foster	"	3 00
R. M. Smith	"	1 00
Mrs. L. J. Smith	"	1 00
Mrs. Alice Smith	"	1 00
Miss Mattie Silk	"	2 00
Mrs. S. S. Keener	"	13 00
Butler Thomas and wife	"	2 00
Mrs. Lula Berry	"	2 00
L. N. Dantzler	"	25 00
Mrs. Alice Brown	"	1 00
Miss Allie Brown	"	1 00
Miss Ella Brown	"	1 00
Miss Edna Brown	"	1 00
Miss Livie McGee	"	1 00
R. Roberts and wife	"	2 00
Unknown	"	5 00
Dr. J. H. Baker and wife	"	2 00
Rev. E. F. Edgar and wife	"	2 00
Mrs. E. J. Davis	"	1 00
"Butter Money"	"	5 00
J. B. Adair	"	1 00
Mrs. R. S. Isbell	"	1 00
W. L. Richardson	"	2 00
Dr. J. W. Adams	"	2 00
M. D. Callaway	"	1 00
Texas Methodist	"	2 00
Rev. John A. Miller	"	11 00
G. B. Gill	"	15 00
Rev. R. M. Blocker	"	11 55
D. P. Calhoun	"	1 00
Lake Charles S. S.	"	15 00
Mrs. E. J. Coulson	"	1 00
Friend	"	50
John A. Vanderwall	"	2 00
S. A. Buchanan	"	1 00
Strahltmore S. S.	"	20 00
Total to date		$564 20

AUGUST 9, 1887.

It was so hot up in New Jersey that the farmers cut their hay "by the light of the moon."

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 124 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

"What is the worst thing about riches?" asked a Sunday-school teacher. "Their scarcity," replied a boy; and he was immediately awarded a chromo.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

An Irishman who had on a very ragged coat was asked of what stuff it was made. "Bedad, I don't know!" said he; "but I think the most of it is made of fresh air."

We would again call the attention of subscribers and agents that, to making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

"What kind of pudding is this, waiter?" "Tapioca, sir." "Is it? I thought it was mediocre. Merely a case of heterophemy, you see."

In going east, ask for tickets over the Kenesaw Route, which, for beautiful scenery, is unsurpassed.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for Pains, Aches and Injuries—Is something that when people once try it they can never be induced to change for anything else.

EDUCATIONAL.

Collegiate Institute
— OF —
BATON ROUGE.
Home School for Boys.
Prepares students for any grade in the best colleges, or for professional or business pursuits.
SESSION BEGINS OCT. 5th, 1887.
TERMS REDUCED.
For circulars, with all needed information, apply to W. H. N. MAGRUDER, LL.D., or J. H. MAGRUDER, A. M.

EAST MISS. FEMALE COLLEGE,
A LITERARY AND INDUSTRIAL COLLEGE.
MERIDIAN, MISS.
One of the best schools for Southern girls. The finest advantages in all Departments. Literary, Music, Fine Arts and Industrial Arts. Expert and experienced teachers. Music taught as in the Conservatories, affording the best facilities. Health record unexcelled. Charges very reasonable. Ten months' session opens September 12, 1887. Send for illustrated catalogue, and address A. D. McVEY, PRESIDENT.

Mansfield Female College.
1887-8.
THE FALL TERM will open Wednesday, September 15, 1887.
The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Hudgins, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.
Other highly qualified teachers have been secured for the Literary, Music and Art Departments.
Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.
Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.
A deposit of five dollars for each term must be made for purchase of books and stationery.
Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.
The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body, receive free tuition in the Literary and Music Departments.
Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.
Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.
F. M. GRACE, PRESIDENT.

GRENADA COLLEGIATE INSTITUTE.
Property of M. E. Church, South.
This school embraces six Departments, each having its own teachers and apartments. Its history and present condition warrant us in assuring parents and guardians that Grenada Collegiate Institute affords the best advantages for literary and religious culture. Care is not only taken of the physical and intellectual, but also of the moral and spiritual interests of the pupils.
The discipline is firm; the rule is, Do right.
The boarding department is home-like and comfortable.
The health is fine, there having been no case of severe illness in the school during its existence.
Expenses are moderate. Cost per term of five months for board and literary tuition, including Latin, German and French, $80. For Music or Painting $25 must be added.
For Catalogue and particulars address the President, REV. THOS. J. NEWELL, A. M., Grenada, Miss. G. H. HODGE, AGENT.

Baton Rouge Seminary
— FOR —
YOUNG LADIES
Will Open September 12, 1887.
This is a chartered school, non-sectarian, supplied with the best teachers. Ample accommodations for boarding pupils. Music Department especially thorough. For Catalogues address either EDWIN H. FAY, PRESIDENT, or WM. GARIG, Esq., President Board of Trustees.

MEDICAL DEPARTMENT
TULANE UNIVERSITY OF LOUISIANA.
[Formerly, 1847-1884, the University of Louisiana.]
Its advantages for practical instruction, and especially in the diseases of the Southwest, are unequaled, as the law secures it superabundant materials from the great Charity Hospital with its 700 beds, and 20,000 patients annually. Students have no hospital fees to pay, and special instruction is daily given *at the bedside of the sick*, as in no other institution. For catalogues or information, address
Prof. S. E. CHAILLE, M. D., Dean,
P. O. Drawer 261, New Orleans, La.

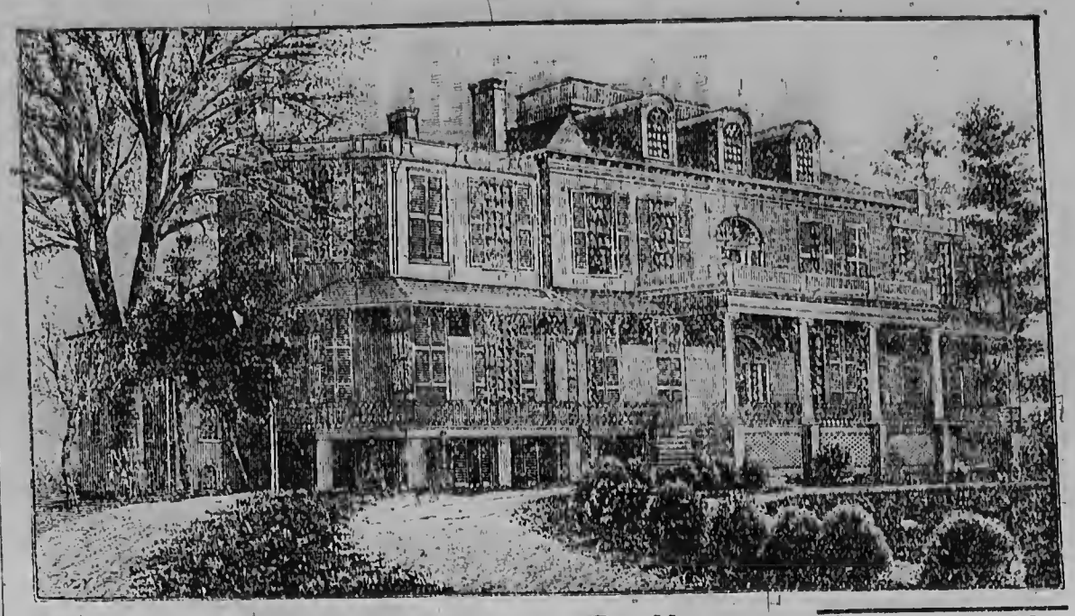
Washington and Lee
UNIVERSITY, LEXINGTON, VA.
Instruction in the usual Academic Studies and in the professional schools of Law and Engineering. Tuition and fees, $75 for session of nine months, beginning Sept. 15th. Catalogue free. Address
R. W. C. LEE, President.

LAW SCHOOL
OF
WASHINGTON AND LEE UNIVERSITY,
Gen. G. W. C. LEE, President,
Instruction by text-books and printed lectures, with courses of lectures on special subjects by eminent jurists. Tuition and Fees, $75 for session of nine months, beginning Sept. 15th. For catalogue and full information, address
CHAS. A. GRAVES, Prof. of Law, Lexington, Va.

University of Virginia,
(Founded by THOS. JEFFERSON.)
The 61th Session Begins Oct. 1st, 1887, and continues nine months.
Thorough instruction in *Literary, Scientific* and *Professional Departments*, including *Law, Medicine, Pharmacy, Engineering* and *Agriculture*.
For Catalogue apply (P. O. University of Va., Va.) to CHAS. S. VENABLE, Chairman of Faculty.

PEEKSVILLE (N. Y.) Military Academy. Col. Chas. J. Wright, U.S., Dr. John N. Uhlen, Principals

Nashville College,
FOR YOUNG LADIES.
Connected with Vanderbilt University. Higher advantages in every Department. Splendid new building. Able Faculty. Music, Art, Calisthenics. Healthy accessibility. For Catalogue, address
Rev. GEO. W. F. PRICE, D. D., Pres., Nashville, Tenn.



Martha Washington College, Abingdon, Va.
NEXT TERM will begin September 9, 1887. This institution, justly celebrated for its palatial buildings, its ample and highly ornamented grounds, its superior climate, social and religious environments, and its high grade of collegiate advantages, invites a continuance of the liberal patronage which for a quarter of a century it has enjoyed from the Southern States. Graduates from other colleges are invited to consider the advantages afforded in our Musical Institute. Terms have been reduced. Patronage increasing rapidly. Pupils from Southern States acquire health and physical vigor while being educated here. Planters are requested to favor us with their addresses.
For Catalogue address REV. D. S. HEARON, A. M., President, Abingdon, Va.

SHERWOOD FEMALE SEMINARY.
STAUNTON, VA.
FOR HANDSOME ILLUSTRATED CATALOGUE ADDRESS THE SHERWOOD FEMALE SEMINARY STAUNTON, VA
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WESLEYAN
Female College,
MACON, GEORGIA.
THE FORTIETH ANNUAL SESSION begins October 5th, 1887.
Location beautiful. Life home-like. Education thorough. Health, Manners and Morals carefully guarded.
The best instruction in Literature, Music, Science and Art. Twenty experienced officers and teachers. Low rates. Apply for Catalogue to
W. F. BASS, *President*,
or C. W. SMITH, *Secretary*.

M. C. Female Institute,
Jackson, Tenn.
Forty-third Collegiate Year begins September 5th, 1887. Location most favorable. Building of brick, on a 5-acre lot. Beautiful surroundings. Ample supply of apparatus and eighteen pianos, and other facilities. Five hundred and fifty graduates. Charges moderate. For Catalogues address Prof. J. C. JONES, M. A., Sec'y of Faculty.
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FOUNDED 1849. Located in the Country, seven miles from Sweetwater, East Tenn. R. R. Healthy, quiet, moral place. Fall term opens August 16, in new edifice. Board $10 per month. Tuition from $20 down to $10 per session. The postoffice is "HIWASSEE COLLEGE," Tenn. Send for Catalogue. Address J. H. BRUNNER, Pres., or G. W. HUDDLESTON, Sec'y.

Culleoka Academy,
Culleoka, Tenn.
S. V. WALL,
W. D. MOONEY, A. B., P. E., } PRINCIPALS.
A thorough Training-school. Indorsed by the leading Colleges and Universities.
For circulars, address
W. D. MOONEY, SECRETARY.

UNIVERSITY SCHOOL! *Petersburg, Va.*
The 23d Annual Session of this School for Boys begins the first Monday in October. Thorough preparations for University of Virginia, leading Engineering School and United States Military and Naval Academies; highly recommended by Faculty of University of Virginia; full staff of instructors; situation healthful. Early application advised, as number of boarders is strictly limited. For catalogue address
W. GORDON McCABE, Head Master.

Mrs. Gilmer's School
For Young Ladies,
AT ROANOKE, VA.
Session reopens Sept. 13th, 1887. Full corps of teachers. Instruction in all English branches, Languages, Music and Drawing. Best references. Terms moderate. For circulars apply to MRS. PATTY L. GILMER,
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SCIENCE HILL.
An English and Classical School for Girls, Shelbyville, Ky. Founded March 25, 1825, by Mrs. Julia A. Tevis. The oldest School for women in the South. Teachers are graduates of the best Colleges. Fits for Wellesley. Accommodations first-class in every particular. Terms reasonable, and include all school expenses.
W. T. POYNTER, D. D.

SUNNYSIDE HIGH SCHOOL.
This school is located two miles south of LIBERTY, Bedford Co., Va., on Norfolk & Western R. R. It is conducted on elevated moral and moral principles. Good teachers. Discipline firm and mild. Teaching thorough. Location healthy. Terms moderate. Accommodations good. For catalogue, apply to
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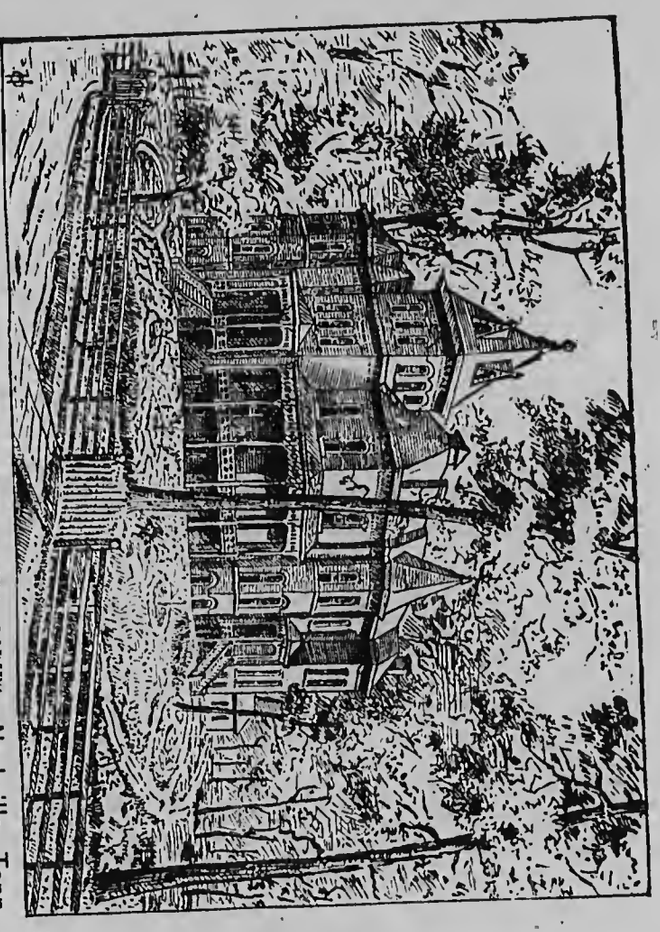
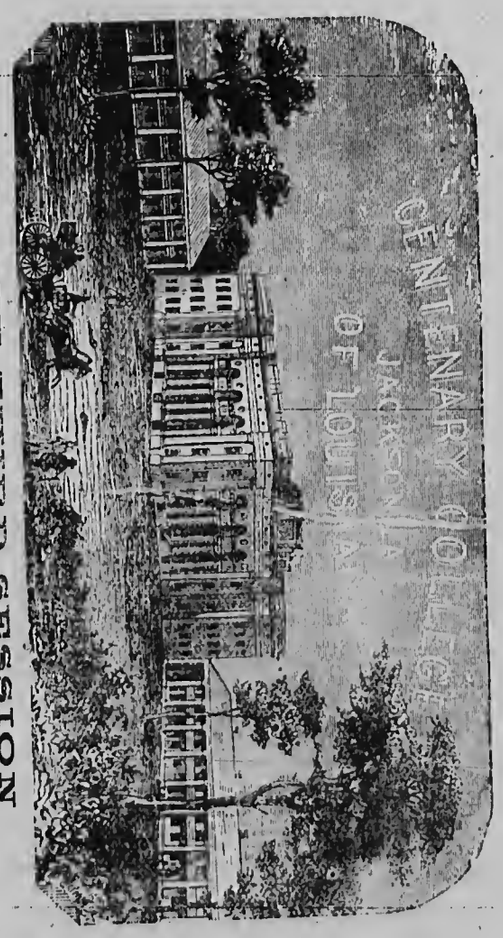
WESLEYAN FEMALE INSTITUTE,
STAUNTON, VIRGINIA.

Opens Sept. 21st, 1887. *One of the first Schools for Young Ladies in the Union.* Thorough in all departments. Building and surroundings beautiful. Situation healthful. Climate and home comforts unsurpassed. Boarding pupils from eight to fifteen hundred dollars. Christian character, prayerful accomplishments, refined manners, and all that gives grace and beauty to Christian character. Conservatory advantages in Music. Its graduates are sought for and wide as teachers. Refers to over one thousand pupils and patrons. All important advantages in one greatly reduced charges. Board, Washing, Lights, English, Latin, French, German, Music, etc., for entire Scholastic year, from Sept. to June $260. For Catalogue write to
Rev. Wm. A. HARRIS, D. D., President, Staunton, Virginia.

MRS. M. E. CLARK'S SELECT SCHOOL FOR YOUNG LADIES, Nashville, Tenn.
Bishop H. N. McTyeire says to Mrs. Clark: "I believe in your school. The girl—ward or daughter—is favored to be placed who has a place there. I am glad that you have found your calling and life-work in such a field."

Faculty, 7. Property, $100,000. Alumni, 250. Location unsurpassed in point of healthfulness and morality. Accessible by rail from all points. Scholarships for four years, $125. Board, $10 per month. For Catalogue and full information address
REV. T. A. S. ADAMS, D. D., PRESIDENT, Jackson, La.



MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.

We offer the following club rates to take effect after November 1, 1886. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator,	$3 50	$2 75
American Agriculturist,	3 50	2 75
Daily Picayune—12 mos,	14 00	13 00
" " 6 "	7 00	6 50
Weekly " "	3 50	2 50
" Times-Democrat,	3 50	2 75
Harper's Magazine,	6 00	4 75
" Weekly,	6 00	4 75
" Bazar,	6 00	4 75
" Young People,	4 00	3 25
Demorest's Magazine,	4 00	3 25

Send cash in full with all orders.

No attention paid to orders without cash.

Hugh Jamieson, Jr.

WALL PAPER

AND WINDOW SHADES.

Cheapest House in New Orleans.

BROWNE & JENKINS,

971 CAMP STREET.

Write for prices. Samples sent to country free.

HOP OINTMENT

WHITENS the SKIN.

Cures and Removes Tan, Sunburn, Bee Stings, Mosquito and All Insect Bites, PIMPLES, BLOTCHES, Humors, Birth-marks, and every form of skin blemishes, positively cured on the most delicate skin without leaving a scar, by Hop Ointment. Price 25cts., 50cts. and $1. At druggists or by mail.

The Hop Pill Mf'g Co., Jiaw London, Conn.

Little Hop Pills for sick-headache, dyspepsia, biliousness and constipation have no equal. 25c.

MISCELLANEOUS.

BULL'S SARSAPARILLA.

Dyspepsia Verisible appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive orgsns, and relief is obtained at once.

Rheumatism *Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

FOR SALE BY ALL DRUGGISTS.

$1 PER BOTTLE OR SIX BOTTLES FOR $5.

A Perfect Food for Infants.

THE MOTHER'S FAVORITE.

It has been successful in hundreds of cases where other prepared foods failed.

For Invalids and Dyspeptics

The Most Nourishing. Most Palatable, Most Economical.

OF ALL PREPARED FOODS.

Send for circulars and pamphlets, giving testimony of Physicians and Mothers, which will amply prove every statement we make.

For sale by Druggists. 25c, 50c, $1.

WELLS, RICHARDSON & CO., Burlington, Vt.

WINCHESTER'S

HYPOPHOSPHITE OF LIME AND SODA is a matchless Remedy for Consumption in every stage of the disease. For Coughs, Weak Lungs, Throat Diseases, Loss of Flesh and Appetite, and every form of General Debility it is an unequaled Specific Remedy. BE SURE AND GET WINCHESTER'S PREPARATION. $1 and $2 per bottle. Sold by Druggists.

WINCHESTER & CO., CHEMISTS,
162 William St., New York.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital.....$300,000 00
Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT MCGEHEE, Secretary.

FINANCE COMMITTEE.

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W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $45	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $3 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

WM. H. PIERSON,

20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

BEST GOODS AND LOWEST PRICES.

FURNITURE!

FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time the reputation has steadily increased until at present it is almost universally acknowledged throughout nearly all parts of the world to be the surest remedy. Worm Confections made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short leave of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden suppers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given by children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of B. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW FRANKLIN, HOWARD CO., MO.

Messrs J. F. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your Vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

SUCCESSORS TO J. F. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

The Great Church LIGHT.

PRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. PRINK, 651 Pearl Street, N. Y.

Our Young People.

AUGUST.

BY FRANK DEMPSTER SHERMAN.

AUGUST, month when summer lies
Sleeping under sapphire skies:
Open all the windows wide,
Drink the orchard's fragrant tide—
Breath of grass al morning mown
Through the leafy vistas blown—
Hear the clinking of the scythe
Sound mellifluent and blithe.
August, month when everywhere
Music floats upon the air
From the harps of minstrel gales
Playing down the hills and dales:
August, month when sleepy cows
Seek the shade of spreading boughs
Where the robin quirks his head
Contemplating cherries red:
August, month of twilights when
Day half goes, and comes again:
August days are guards who keep
Watch while summer lies asleep.

—St. Nicholas.

A Mother's Talk to Boys.

BY MARY A. ALLEN, M. D.

"It's well enough for a boy to bring in wood or coal, and make the fires, but it's girl's work to cook and wash dishes." Is it? Why? You think so simply because you have always seen such a division of labor, but did you ever think that you might be the loser by being shut out from participation in housework? An eminent clergyman once said to me: "I think we men lose by not being trained in domestic duties. We need to have patience, skill, forethought, attention, ingenuity, helpfulness and forbearance developed in us, as they would be by taking a part in household labors, and we would also cultivate a spirit of kindness, politeness and consideration. It is certainly not quite courteous in us to enjoy the dinner prepared by wife or mother, and then thoughtlessly walk off and leave her to the unpleasant task of 'doing up the work.' It would be more manly to do it all, and let her rest." I read, not long since, of two ladies who called on the poet Whittier, and he, being alone in the house, prepared supper for them with his own hands. He could not have done that had he never helped at home. There is nothing necessarily unmanly in housework. In our own land a male cook commands a high salary. In a big hotel his salary is about that of a member of Congress.

Men who go to the far West and "rough it," in mine or on ranch, find it valuable to know how to cook. Boys sometimes board themselves while going through college, and unless they understand cookery they will not be able to give themselves wholesome fare. Boys like to camp out, and often they don't want girls around in the way, and to avoid it they should know how to wait on themselves. In many emergencies, to know how to sew becomes invaluable to men, as does knowing how to sweep, dust, and make a bed. A young man, whose mother was a poor widow, helped at home during his college course. A neighbor once found him rubbing away at the wash-tub, while his mother read moral philosophy to him. When he went as a missionary to the Indians, he found all this domestic love of great value: for if there were no white women to teach the squaws how to keep house, in a civilized way, he could teach them. I know two manly little boys, eleven and thirteen years old, who take care of their own room, make their beds, set table, sweep, dust, wash dishes and assist in cooking.

"You are as good as girls," I said to them.

"We think we are better; for we can do all that girls can, and all that boys can besides."

It does not make boys "Molly Coddles" to know how to do housework. I know a boy who at fifteen can get a nice dinner all alone, make biscuits, fricassee chicken, make a pie or a cake; and he can harness a horse, skate, jump or wrestle equal to other boys. He can sew on his own buttons, too. He is planning to own a ranch some day. Be helpful at home, boys. You can lift many a burden from mother or sister, while at the same time you are gaining valuable information.—Congregationalist.

We Tell You Positively

that Simmons Liver Regulator will rid you of dyspepsia, purify your system, enable you to sleep well, prevent malarial diseases and give you a brisk and vigorous feeling. It acts directly on the liver and kidneys, cleansing, purifying, invigorating and fortifying the system against disease. It will break up chills and fever and prevent their return—yet entirely free from calomel or quinine.

To the Children.

Our Mite-box Brigade has done well this quarter. All honor to the little soldiers of the cross who come forward so bravely to the Lord's help against the evil one! Men fight for the kings of this earth and kill their enemies; but you, dear children, are helping God's soldiers fight Satan and save souls from eternal death. Satan is strong. He hates our Father in heaven. He hates Jesus who came to save the world. He hates everybody, and, if he could, would utterly destroy the world. But Jesus loves you. Our Father in heaven takes care of you. He loves every little one and wants to save them from Satan. He wants you to help him. Who is on the Lord's side? Let him come forward and help God. Those who do not help God are helping Satan. Did you know that? I am glad so many of you are on God's side. You have indeed done well this quarter; you have raised enough to aid in building a home for one of God's ministers. The girls are ahead again. O boys, if you were men you would think it brave to be soldiers and defend your homes! But nothing is braver or nobler than to be God's soldiers, for do you not hope that heaven, God's home, will be your eternal home? Some of you have enlisted, but I want every one of you to be on God's side. Last quarter a little boy in New Montana led the Mite-box Brigade. A little girl in old Virginia is ahead this time; next to her comes a little girl out among the Indians. You see there are children all across the whole country, from the Atlantic to the Pacific, who have joined this brigade. And Jesus is the Captain of all.

LUCINDA B. HELM,
Gen. Sec. Woman's Dep't Ch. Ex.

JUNE 31, 1887.

If you find indications of malaria in your system take at once Dr. J. H. McLean's Chills and Fever Cure. It will promptly and effectually eradicate the poison from your system. 50 cents per bottle, warranted.

AN OLD SONG ANALYZED.—You all know the old "Sing a Song of Sixpence;" but have you ever read what it is meant for? The four-and-twenty blackbirds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that over-arches it. The opening of the pie is the day-dawn, when the birds begin to sing, and surely such a sight is "a dainty dish to set before the king." The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his pieces as he counts them are golden sunshine. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight. The industrious maid, who is in the garden at work before the king—the sun—has risen, the day-dawn, the clothes she hangs out are the clouds, while the bird which so tragically ends the song by "nipping off her nose" is the horn of sunset. So we have the whole day, if not in a nutshell, in a pie.—Anon.

DR. J. H. MCLEAN'S Strengthening Cordial and Blood Purifier, by its vitalizing properties, will brighten pale cheeks and transform a pale, haggard, dispirited woman into one of sparkling health and beauty.

ENCOURAGE THE BOYS.—"One of 'Em" gives, through a Western journal, these excellent suggestions to farmers about interesting their sons in the most wholesome of all pursuits: "Yes, all farmers should take one or two good agricultural papers, but if you'll give the boys the money, and let them subscribe in their own names, they will read them with more interest, and it will do you just as much good. Give them a patch of ground, and let them have all they can raise on it: then get them to experiment with the different kinds of vegetables and some small fruits by planting and cultivating differently. They will find out in this way which kinds pay the best, and the best mode of cultivation, and no doubt you might learn something yourself. Experimenting is the most interesting and instructive part of farming, and if practiced by the boys, they will soon learn to reckon the expense and profit of farming.

The hard facts are, that no lower standard has ever elevated sinful men and women into a virtuous civilization, while the gospel of the Christ of God has lifted the most depraved of the human race into the dignity and purity of Christian life.—W. J. R. Taylor, D. D.

Household.

Women Who Work for Their Husbands.

If a man is a real man, it is safe for a woman to continue earning wages after she is married; but I think that there are hundreds of men to-day, yes, thousands, who have been ruined because they were not compelled to support their wives. If a man who earns small wages marries a woman capable of earning as much as himself, there are nine chances out of ten that he will develop extravagant habits because of the added income of his wife. If they could agree or hold to the decision that they should live on the husband's income, and let the earnings of the wife accumulate for a business in which they both could engage, it would be well; but their earnings would probably be largely dissipated in personal adornment, the passion for which, especially among the middle classes, is the bane of the American people. There is one class of women wage-earners to whom I have given much attention, who suffer considerably through their own ignorance. I refer to the married women who work in factories or at home, making underclothing and other articles, and who supplement their husband's wages in order to cover their own deficient knowledge of housekeeping. Such women were wage-earners before they were married, and never had an opportunity to learn how to manage a house, so that after marriage they have to earn money to supply their want of knowledge not only of cooking, but of sewing. Such women buy ready-made clothes for themselves and their children, which, of course, are not so durable as could be had for the same money if they made them themselves. Not knowing how to economize in cooking, they spend more money in that way than they should. Out of 300 women wage-earners I visited in tenement houses, only five claimed that they were able to make bread, and only one really did make it. Only two were able to cut and make garments for themselves and their children. I think that these women are all conscious of their deficiences, but do not know how to overcome them. They have some spare time, but they waste it. Their cooking is of the most primitive and unwholesome description, and their meals are supplemented with beer, which is looked upon as just as much of an article of diet as bread. —Epoch.

WASHING HELPS.—Lately we have tried putting a little kerosene in the water when the white clothes are soaked overnight, and it acts like a charm. At first I thought it might have an unpleasant smell, but such is not the case. The rinsing has a great deal to do with the clear look of the clothes. Hard water is the best for this purpose, and only a little blueing is to be allowed. The chief thing is to get all the suds out of the articles. Colored fabrics should be washed for the first time in salt and water. If the colors are delicate, the goods should be washed, rinsed, starched and well shaken out, then hung at once on the lines. It is always better to fold clothes the night before ironing; it seems to help the smoothing process. A great help to washing day is a mangle, and that family is fortunate who possess this very useful help. Here, again, kerosene comes in to assist in laundry work, a spoonful mixed in the starch being one of the aids to polishing not always known. Sufficient attention is not given to sorting and soaking white clothes, and sometimes the quality of soap makes a great difference, and this can be discovered only by a fair trial. Anything that helps to make washing day easy is to be done. And of all the ingredients used as a washing fluid, I prefer plain borax, that can be used without injury to fabrics, or to the hands of the laundry-maid.—Rural New Yorker.

Don't be a Sabbath Christian only. The devil labors 365 days in the year.—G. C. Needham.

Are you a sufferer from Malaria? If you are, you will be anxious to get rid of it. Please notice what is said from time to time in this paper about Shallenberger's Antidote for Malaria, and particularly what is said by those who have used the medicine. We give the address of each, and invite you to write them if you doubt the authenticity. The medicine is certain to cure you, and is always safe.

MISCELLANEOUS.

The Reason Why

Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Baker, New Berne, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips mine."

The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

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Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing their obituaries, they must send with the order the sum of five cents for each extra copy ordered.*

REGAN—RALPH REGAN was born in Marion county, Miss., March 11, 1818, and died at his residence, near China Grove, Pike county, Miss., June 11, 1887, and hence was sixty-eight years and three months of age at the time of his death. His father, Stephen Regan, was a local preacher, and his mother a devoted Christian; hence he was trained up in the way he should go, and when he was old he did not depart from it. He joined the Methodist Church early in life, and maintained his church relations to the end. Bro. Regan was twice married: First, to Miss Tabitha Warner. She died in about a year after their union. After several years, he was married again to Miss Abigail Lewis, daughter of the late Quinea and Martha Lewis, of precious memory, and sister of Revs. H. P. and W. B. Lewis, of the Mississippi Conference. The fruits of this marriage were twelve children—eleven of whom, with their mother, survive. All these children belong to the church; and one son has been licensed to preach, while a daughter, Mrs. P. Howard, of Centerville, Miss., has given her life to be a helpmeet to a minister of the gospel.

Bro. Regan lived "a quiet and peaceable life in all godliness and honesty." Always consistent with his professions, in his latter days he grew more pious and useful. He gave liberally of his means to support the institutions of the church, was a regular attendant upon the public worship of God, and a faithful friend of his pastor. When others would sometimes find fault with the preacher, it was his custom to put them to silence by saying: "He has passed an examination by a wise and noble body of men, and has been sent here to preach to us, and we must be satisfied with him." For some time before his death Bro. Regan had been impressed that his time was short, and that his death would be sudden. He spoke of it to his family, and held himself in readiness for it. So when on the night of June 11 the Master called, in a moment all was over, and the weary servant was at rest with God.

JONES—Called from earth's labors, June 21, 1887, WALTER AUGUSTUS JONES, near Adams, Hinds county, Miss., where he was visiting relatives. He was taken suddenly and violently ill, and died of congestion of the brain, giving no evidence of consciousness during the few days of his illness. He was born December 8, 1872, the son of William M. Jones, formerly of Dallas county, Ala. A sister, who is the only surviving member of the family, is in the Protestant Orphan Asylum of Natchez. May the Good Shepherd kindly care for her! A cousin remarked, "Oh! auntie, the good angel came and took away our bright gem." He so often sang, "Jesus is calling." He was baptized in early childhood in the Methodist Episcopal Church, South.

Resolved, That while Augustus was a member of the Carlisle Sunday-school, he won our hearts by his kindness, gentleness, studiousness, and other good moral habits.

Resolved, That while we deplore the loss, we feel that God knoweth best, and that a lesson is taught us. We are deeply impressed with the great responsibility that rests upon us and we pray that our heavenly Father will assist us in helping each other that we, too, may be "bright gems," in the home, and that we may be ready when called.

MRS. E. D. JONES, for Com.

HARVIN—MRS. HARRIET A. HARVIN, of St. Helena parish, La., was born, May 20, 1855, and died triumphantly in "the faith once delivered to the saints," at home, in the arms of kind friends and in the presence of father and mother, brothers and sister, June 18, 1887. She was well disposed from youth, and when quite a young lady joined the Methodist Episcopal Church, South, under the ministry of Rev. D. P. Bradford, who, in the providence of God, was called upon to pay the last tribute of respect to the dead sister, he being on a visit to relatives in the parish. Being conscientious in religious matters, when, in after years she was taught that she had not been baptized, and, therefore, not properly inducted into the church, she felt that her acceptability, if not safety, would be enhanced thereby, she yielded to other teachers and joined the Baptist Church, in which she died. Being overwhelmed in doubts and unable to satisfy herself as to her condition and, therefore, her safety, the writer was sent for; and after an explanation of some Scriptures which threw light upon her case she was relieved, and ever after to her death she was happy, brave and willing to die, saying in her last words, "My soul is so happy." I have never seen one of such brave trust in all my observation. May God bless the surviving loved ones and finally bring them to their loved one, who now "rests under the shade of the trees!"

J. W. ELLISON.

MCLEAN—MARTHA SEWELL, daughter of the Rev. D. N. and Mrs. C. M. McLean, was born February 6, 1886, and died June 28, 1887. God has transplanted a sweet flower to bloom forever in the fadeless bowers of Eden. The little chair is vacant now, the little clothes laid by, and father's and mother's hearts are desolate. But "God is good," and "he doeth all things well;" and while your hearts, fond parents, seem breaking "for the sound of a voice that is hushed," pray for grace to kiss the rod which smites you, and he who seeth the sparrow when it falls will comfort and aid you.

M. L. S.

MOORE—LEWIS MOORE was born in Darlington district, S. C., April 29, 1813, and came to Mississippi when about ten years old, where he has remained ever since. He was married 1841; joined the Methodist Episcopal Church, South, in 1848, and died of heart disease, July 16, 1887, being at the time of his death seventy-four years, two months and fifteen days old.

The church and community have sustained a great loss in the death of Father Moore. He was one of the purest men that earth afforded, filling all the stations and relations of life as nearly to perfection as any living man. He was a loving husband, a tender, affectionate father, a kind and obliging neighbor, a good citizen, a consecrated Christian, and a consistent church member until death.

A. D. MILLER.

MADISON—On June 15, 1887, Miss NANCIE L. MADISON departed this life, left her parents and loved ones, and went home to heaven. Miss Nancie was born in Kemper county, Miss., April 13, 1864, and departed this life in Neshoba county, June 15, 1887. She joined the church about fifteen years ago. Nancie was a good girl, and loved by all who knew her. She left a good father and mother, two brothers and two sisters and many friends to mourn her loss. May God bless all who mourn for her! May they strive to meet her over yonder, where partings will be no more!

HER PASTOR.

WILLIAMS—In Morehouse parish, La., on July 13, of congestion of the brain, FANNIE EPPS, aged four years and five months, daughter of James B. and Fannie M. Williams. How we miss the clasp of tender arms, the kisses from rosy lips, the laughing sparkle of bright black eyes, the sunny face stilled by the icy hand of death! Precious hope—may we meet our darling in that peaceful home of our Father, where she is safe from the storms of life, and maybap is even now hovering over the narrow way her mother's steps must tread!

Fresh Air.

We do not condemn the theory or practice of resorting to fresh air mountain retreats, quiet country homes, seaside rambles and bathing, or the various mineral springs as restoratives to failing health. No doubt there are many who have been greatly relieved by all these favorite resorts, and some very justly claim they have been cured. But the numbers is legion that find no comfort, no relief to their weakness, their aches, their pains, in such grasping at straws in their struggle to save themselves. The following letters illustrate this point and show the wisdom of the one most interested in the case.

A patient in Grand Junction, Tennessee, on April 30, 1886, wrote the following:

"My family doctor said I ought and must go to Hot Springs and stay there three months. My good brother came down from Middle Tennessee to see me, and he also tried to persuade me to go and spend three months at the Springs. I declined to do so on the ground that I knew more about Hot Springs than either of them. I just simply told them that I intended to stay at home and use Compound Oxygen, and be where I could get fresh air. I believe three months at the Springs, taking that contaminated air in all the time, would kill me. I have been there once, and it was a fruitless trip—aye, worse. On the other hand, I have as much confidence in Compound Oxygen, as I would have in giving beef and bread to a starving man. The Compound Oxygen that I used over a year ago did me much good. I wanted to be moving to some other country all the time, and could not control myself about eating and many other things. I find myself much relieved after using the Compound Oxygen."

A volume of nearly two hundred pages, on "Compound Oxygen—Its Mode of Action and Results," will be mailed free to every inquirer on receipt of address; and if particularly interested in the cure of any special disease, a monograph on that will also be sent. Address Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

The thunder-clap can strike the inattentive, but it is only the listener that catches the whisper of the summer air in the pine trees.—Faber.

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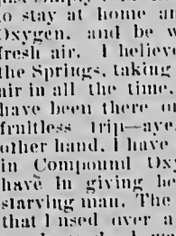

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MISCELLANEOUS.

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"Rev. James M. Rollins,
"Pastor M. E. Church, So. Fairfield, Va."

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"DAVID G. SPARKS,
"Ex-Mayor, Macon, Ga."

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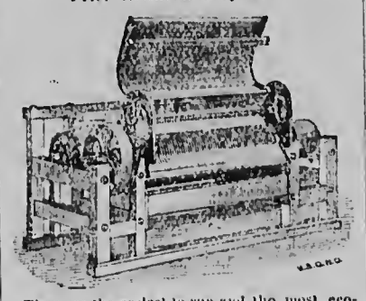

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The Negro Problem.

There is one immense advantage which the South will have for a long time to come, and that is, it must grapple with and try to solve what is called the "Negro Question." It is proverbial that the hardest problems are set for the brightest scholars: and here is the very hardest problem that has ever demanded solution. With this question in all its bearings the South must employ itself for many years. Nor will it be only with the ethnical, economical, political aspects of that question that it must concern itself. For a long time it must deal with an ever-present destitution, intellectual, moral, spiritual, as well as physical. The undeniable blessedness of those to whom God speaks his benediction in saying, "The poor shall not cease out of the land," will continue for a long time to belong to the Southern people; and they are called to a noble career in being required by God's providence to help in the lifting up of a whole race, and to assist in their complete redemption. And it is time that the Southern whites should realize that they are peculiarly fitted and, therefore, specially called to perform this task. They understand the negro, and sympathize with him far more thoroughly than do their Northern brethren. They have less of race antagonism to lay aside, and less of prejudice to overcome. The hindrance of poverty is no longer in the way, and it never did amount to a real excuse: for what the negro needs is not money, but encouragement, sympathy, neighborly interest and the simple old gospel of brotherly love. These things the Southern whites can give him more entirely and more effectually than any others can; and in the doing of it they can keep themselves not only in advance of the race to whom they extend their help, but in advance of any people not blessed with so noble an opportunity to achieve greatness. Let it be seen that the Church Commission for work among the colored people relies, and not in vain, not merely on the money of the North, but chiefly on the interest, energy and brotherly love of the Southern people.—Churchman.

A RELIGIOUS HUMBUG.—One of the professors in Harvard University was a great bugologist. He had all sorts of bugs the world ever saw in frames, and he studied bugology until he knew all about it, and had thousands of specimens of different sorts of bugs. And the mischievous students took the legs of one bug, and the body of another, and the wings of another, and put them all together, just like nature puts them together, and carried the bug in to the old professor, with his thick glasses on, and laid it on the table, and said, "Professor, what sort of a bug is that?" The old professor looked at it, and turned it around, and looked at it, and looked at it, and looked at it again; and, said he, "Gentlemen, this is a humbug." And this is just what we mean by a religious humbug. He has got the head of a Christian, and the feet of the dancer, and the tongue of a tattler, and the appetite of a drunkard, and the laziness of a shirk, and you just put him all together, and he is the finest specimen of a humbug you ever saw.—Christian Standard.

A Pleasure Shared by Women Only.

Malherbe, the gifted French author, declared that of all the things that man possesses, women alone take pleasure in being possessed. This seems generally true of the sweeter sex. Like the ivy plant, she longs for an object to cling to and love—to look to for protection. This being her prerogative, ought she not to be told that Dr. Pierce's Favorite Prescription is the physical salvation of her sex? It banishes those distressing maladies that make her life a burden, curing all painful irregularities, uterine disorders, inflammation and ulceration, prolapsus and kindred weaknesses. As a nervine, it cures nervous exhaustion, prostration, debility, relieves mental anxiety and hypochondria, and promotes refreshing sleep.

LOSS OF TEMPER.—In argument, Robert Hall was impetuous, and sometimes overbearing, but, if he lost his temper, he was deeply humbled, and would often acknowledge himself to blame. On one of these occasions, when a discussion had become warm, and he had evinced unusual agitation, he suddenly closed the debate, quitted his seat, and, retiring to a remote part of the room, was overheard by a lady who was just entering, to ejaculate, with deep feeling: "Lamb of God! Lamb of God! Calm my perturbed spirit!"

When everything else fails, Dr. Sage's Catarrh Remedy cures.

CONSIDERATIONS AND CONVERSIONS.—I have in my mind's eye two young men who left the seminary at the same time. They were not unequal in their gifts and culture. One determined to be a great preacher. His ultimate aim was to do good; but he thought it wise and right to secure popularity as a foundation on which to build usefulness. He was soon called to a large church. He preaches there to crowded houses. He is one of our ablest defenders of the faith, and one of our most highly honored doctors of divinity. We all admire and love him. But, looking over the minutes, I see that he reports congregational expenses, $24,000; additions on profession, five. The other man started out to save souls, without any thought or care as to personal popularity. He is a home missionary in the far West. He reported last year congregational expenses, $400; added on examination, sixty. Who would not rather have this record in the great day than the other? The temptation to labor for congregations rather than conversions is very insidious. Elders and trustees often join with Satan in presenting it to the minister. "We must fill the pews and the treasury," they cry. "We must not repel the impenitent by pricking them in their hearts." But God sends his ambassadors, not to prophesy sweet things, but to cry: "Except ye repent ye shall all likewise perish." Brethren, don't go a-whaling without harpoons.—Interior.

MISCELLANEOUS.

POND'S EXTRACT

FACSIMILE OF BOTTLE WITH BUFF WRAPPER

THIS IS THE GENUINE!
SOLD ONLY IN BOTTLES WITH BUFF WRAPPERS.
SEE THAT STRIP OVER CORK IS UNBROKEN.
Our trade-mark around every bottle. In sickness Every Drop Is Worth Its Weight In Gold!
INVALUABLE FOR
BURNS, SUNBURNS, DIARRHŒA, CHAFINGS, STINGS OF INSECTS, PILES, SORE EYES, SORE FEET.
THE WONDER OF HEALING!
For Piles, Bleeding or Itching, it is the greatest known remedy.
For Burns, Scalds, Wounds, Bruises and Sprains, it is unequalled—stopping pain and healing in a marvellous manner.
For Inflamed and Sore Eyes—Its effect upon these delicate organs is simply marvellous.
It is the Ladies' Friend.—All female complaints yield to its wondrous power.
For Ulcers, Old Sores, or Open Wounds, Toothache, Earache, Bites of Insects, Sore Feet, its action upon these is most remarkable.
RECOMMENDED BY PHYSICIANS! USED IN HOSPITALS!
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BOYS and GIRLS to SELL.
The Lord's Prayer Medal.

This antique little curiosity is a trifle smaller than a silver ten cent piece, on which is stamped so clear and distinct as to be easily read with the naked eye, the entire Lord's Prayer. Everybody will buy one for a watch charm, or nickel-piece; would be used as rewards of merit in Sunday-schools. Sample by mail, postpaid, 10 cents, three for 25 cents; one dozen for 50 cents. Liberal discount to agents. Address
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OVER 100 VARIETIES ADAPTED TO EVERY TASTE AND USE.

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YIELDS A CREAMY LATHER SOFTENING AND BEAUTIFYING THE SKIN.
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The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen, two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

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SOAPINA!
Will wash in any kind of water.

USE KELLER'S CARBOLIC SOAP
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
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ARTIFICIAL EYES
Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.
It enables the eyelids to move as freely as ever.
It restores the functions of the tear passages.
It prevents the eyelashes from turning within, causing inflammation.
It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.
Mr. W. ROUNE, our optician, has made a specialty of selecting and inserting them.
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Hope Insurance Company,
183 GRAVIER STREET, NEW ORLEANS, LA.
(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

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Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

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MAURICE STERN, Vice-Pres.
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Victor Meyer,	F. M. Ziegler,
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Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1869.

CASH CAPITAL.....$400,000
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.
Annual and Term Policies Issued on Desirable Fire Risks.
W. R. LYMAN, President.
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CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending August 9, 1887.)

COTTON.

Low ordinary	7 1/8	@ — —
Ordinary	7 5/8	— —
Good ordinary	8 5/8	— —
Low middling	9	— —
Middling	9 3/8	— —
Good middling	9 5/8	— —
Middling fair	10	— —
Fair	10 5/8	— —
Galveston middling	9 7/8	— —
Mobile middling	9 5/8	— —
St. Louis middling	9 1/2	— —

SUGAR.

Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5 3/8	— —
Fully fair	— —	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/16	5 13-16
Pr. yellow	6	— —
Gray White	— —	— —
Off whites	— —	5 3-16
Stan. Gran	5 7/8	— —

MOLASSES.

Good Prime	22	25
Fair	— —	— —
Good common	18	21
Choice	28	33

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	— —
Good	— —	4 3/4
Fair	— —	4 5/8
Ordinary	4 3/8	4 1/4
Common	4 1/8	4 1/4
No. 2	2 3/8	— —
Rough	3 55	3 85

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	4 25	4 37 1/2
Winter wheat patents	5 62 1/2	4 75
Choice	3 50	— —
Fancy	3 75	3 85
Extra Fancy	3 90	4 00

CORN PRODUCTS.

Cream meal	2 50	— —
Corn meal	2 35	— —
Grits	2 55	2 60
Hominy	2 75	— —

GRAIN, ETC.

CORN:		
White	51	— —
Yellow	— —	— —
Mixed No. 2	49	— —
OATS:		
Western	33 1/2	34
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	5	8
HAY:		
Choice	19 1/2	20 1/2
Prime	18 00	19 00

PROVISIONS.

PORK:		
Mess (Standard)	16 3/8	16 1/2
Prime Mess	14 00	14 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11	11 1/4
Shoulders	— —	6 3/4
Sides, long clear	9 1/4	— —
Sides, short rib	9 3/8	— —
HAMS:		
Sugar-cured	12 1/2	13
DRY SALT MEAT:		
Shoulders	5 85	5 90
Sides, long clear	8 3/8	— —
Sides, short rib	8 3/8	— —

GROCERIES.

COFFEE:		
Prime	— —	20 3/4
Fair	— —	19 3/4
Common	— —	18 3/4
BUTTER:		
Western Creamery	29	30
Western Dairy	20	22
Country packed	— —	— —
LARD:		
Refined	6 3/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	9 3/4	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	3 75	4 00
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 75	3 00
KROUT:		
Louisiana, ₱ bbl	8 00	— —
ONIONS:		
Louisiana	2 50	3 00
Western	— —	— —

BALING STUFFS.

BAGGING:		
1 3/4 lb, per yd	7 1/4	7 1/2
2 lb	8	8 1/4
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 10	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	15	— —
Southern	18	— —
WOOL:		
Lake, per lb	— —	25
Louisiana	23	— —
Burry	14	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	6 1/2
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. KIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The prohibition amendment voted upon in Texas, on August 4, was defeated by a majority of 100,000.

At the recent session of Catholic Total Abstinence Associations, a committee was appointed to prepare a plan for celebrating the jubilee of Pope Leo XIII.

Thirty-five business firms were burned out in one day in Tampa, Fla.

The President has decided to make short stops at Columbus and Indianapolis, on his way to St. Louis in October.

Hon. E. W. Robertson, member of Congress from the Sixth District of Louisiana, died at his home in Baton Rouge, August 2. The governor has fixed the election for filling the vacancy on November 1.

The St. Mary Branch of the Louisiana Sugar Planters' Association, held its regular session in Franklin, August 5.

Slight earthquakes were felt in Alabama, Kentucky and Tennessee, on the second instant.

At a meeting of the citizens of the District of Columbia, held August 2, resolutions were unanimously adopted, calling on the President to remove the commissioners of the district.

It is said that the Supreme Court of Illinois will not grant a new trial to the Chicago anarchists.

The bill introduced in the Georgia Legislature, by Wm. C. Glenn, to prevent the co-education of black and white children, and providing for penalties for violation of same, has been passed by the Senate. The only opposing votes were those of two negro members.

New cases of yellow fever at Key West are still reported.

A drouth is prevailing throughout Arkansas.

Dr. McGlynn and Henry George are meeting with innumerable difficulties in organizing their labor party. Mr. George declares that the free trade principle must rule.

The International Medical Congress will convene in Washington, in September.

It is seriously feared that the cotton worm will greatly damage the present crop.

FOREIGN.

A letter has been received at the Stanley Pool from Henry M. Stanley, which states that the expedition had arrived at Aruwhimi Falls on June 18. All the members were well, and they were making preparations for the overland march.

The Boulanger-Ferry dispute is to be settled by arbitration.

In consequence of a recurrence of the disease, another operation has been performed on the throat of Crown Prince Frederick William.

A dispatch from Rome to Paris says: "The Pope has decided to take part in the political elections, and has appointed a commission to canvass the clericals. He hopes to secure a strong party in the Chamber of Deputies, and force the government to make concessions."

The Parnellites have decided to offer no obstruction during the present stage of the Land Bill.

The betrothal is announced of the second daughter of the Count and Countess of Paris, Princess Helen, to young Dom Pedro of Brazil.

About 100 Mormons from Salt Lake City have made application to the Dominion government for homestead lands in the vicinity of Medicine Hat, Northwest Territory, with a view to forming a settlement of the faithful.

It was reported in Berlin on the second that Prince Ferdinand would start for Bulgaria on that day, and take the oath of office as Prince of Bulgaria on the fourth.

Sir George Otto Trevelyan was elected to Parliament from the Budgeton division of Glascow. In a speech on the morning of the third, he said that his victory made it next to impossible for the government to proclaim the Irish National League. "The election largely settled the Irish question. Henceforth Ireland must be treated in a spirit of conciliation, kindness and confidence."

The Irish Land Bill passed its third reading in the House of Commons.

In his speech at the Unionist banquet, Mr. Chamberlain said that the Gladstonians were rapidly abandoning the evils of the Gladstone heresy, and were fervent worshipers of the four points laid down by Lord Hartington.

The Ferry-Boulanger affair has faded into obscurity.

William M. Gibson, the deposed prime minister of the Hawaiian kingdom, has escaped to San Francisco.

Gottingham University has recently celebrated its one hundred and fiftieth anniversary.

A Chinese banking syndicate is to be formed in Washington. The capital, $50,000,000.

The British war vessels have been ordered to protect the Canadian fisheries.

M. Katkoff was buried in Moscow, August 8.

The case of the German Crown Prince is becoming more serious.

John Bright has signed the American Peace Memorial. In all, seventy-three members of the House of Commons have signed the document.

Note from Dr. West.

MR. EDITOR: Immediately after camp meeting I was attacked with erysipelas in my right leg. It has caused me to miss two of my Quarterly Conferences, and I fear I will miss the third at Fitzgerald's, at Covington circuit; but I hope to meet that appointment.

Yours, T. S. WEST.

AUGUST 6, 1887.

Books and Periodicals.

BOOKS.

HEAVENLY SHADOWS AND HYMNS. By Rev. A. P. McFerrin. Published by Southern Methodist Publishing House, Nashville, Tenn.

The first part of this little book is pretty good reading. There are some good thoughts well expressed, and may become valuable and helpful to thoughtful readers. But, as to the hymns, our opinion is that no man ought to write a hymn unless it is an absolute impossibility *not to do it*.

NED MELBOURNE'S MISSION. By A. Elizabeth Hillock. Boston: D. Lothrop & Company. Price, $1 50. For sale by Eyrich, 130 Canal street.

It is an interesting book for boys and girls. It shows the potent influence of Christian life. You are really sorry when the pleasant tale is told, and bid farewell to the lovely characters of the hero and heroine.

PERIODICALS.

—The Quiver, for August, is on hand. This is a reprint of an English Magazine for Sunday and general reading, and it is good and edifying to thoughtful readers. Cassell & Co., 739 Broadway, New York. Price, $1 50.

—The Magazine of Art is as good, perhaps better, than any preceding number. We know of nothing in its line that excels this periodical. Cassel & Co., 739 Broadway, New York. $3 50.

—Cassell's Family Magazine is fresh and full of life. The Gatherer—an illustrated record of invention and discovery—is an interesting department of this monthly. Cassell & Co., 739 Broadway, New York. Price, $1 50.

—Eclectic Magazine is as full as usual of the best reading from the foreign periodicals.

—St. Nicholas is the very thing for little folks and big folks, and will help to pass away many a midsummer hour.

—The New England Magazine begins Volume VI. with a table of good reading. 36 Bromfield street, Boston. Price, $3.

—Scribner's Magazine continues Thackeray's Letters. A Girl's Life Eighty Years Ago. The Instability of the Atmosphere. There are other articles of interest to the general reader.

—Popular Science is, as usual, full of articles of scientific and economic value.

—The Century, midsummer number, is packed from cover to cover with all sorts of good things.

—Pulpit Treasury holds on its way, laden with many rich viands for spiritual appetites.

Children Starving to Death

On account of their inability to digest food, will find a most marvelous food and remedy in **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in Infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR., Publisher.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
146 Carondelet street, New Orleans.

"Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR., Publisher.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

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IN advance of the unhealthy season regulate and strengthen your system. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier will make you healthy, strong and vigorous.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR., Publisher.

Lectures will begin at the Memphis Hospital Medical College, on the first Monday in October. Send for catalogue.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Winchester, at Providence	(Sat.)	Aug. 13
Waynesboro, at Waynesboro		14
Shubuta, at DeSoto		14
Paulding, at Pleasant Grove		20, 21
Lauderdale, at Bethel		27, 28
Stonewall, at Stonewall	(Fri.)	Sept. 2
Clark, at A. Chapel		3, 4
Meridian station	(Wed.)	7
Marion	(Thurs.)	8
Vossburg, at Central		10, 11
West End, at Collinsville		17, 18
Hinsville		24, 25
Adamsville		Oct. 1, 2
DeKalb		8, 9
Enterprise	(Wed.)	12

R. D. NORSWORTHY, P. E.

JACKSON DIST.—THIRD ROUND.

Mt. Olivet, at Mt. Carmel		Aug. 13, 14
Vazoo City		14, 15
Canton		20, 21
Madison, at Pearl River		27, 28
Sharon, at Forest Grove		Sept. 3, 4
Camden, at Sulphur Springs		10, 11
West Jackson, at Flag's Ch		17, 18
Jackson		18, 19

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Summit, at Bogue Chitto		Aug. 13, 14
Monticello, at Tilton		17
Franklinton, at Magee's Chapel		20, 21
Providence, at Union Chapel		27, 28
Holmesville, at China Grove		Sept. 3, 4

J. M. WEEMS, P. E.

BRANDON DIST.—THIRD ROUND.

Raleigh, at Price's Chapel		Aug. 13, 14
Hillsboro		20, 21
Lake, at Camp Ground		27, 28
Trenton, at Camp Ground		Sept. 3, 4
Walnut Grove, at Camp Ground		10, 11
Neshoba		17, 18
Carthage		24, 25

D. A. LITTLE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Meadville		Aug. 13, 14
Hamburg		15, 16
Skipwith's		20, 21
Bovina		27, 28

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—THIRD ROUND.

Covington		Aug. 13, 14
Columbia, at Byrd's Chapel		20, 21
Bethel, at Ocohuy		27, 28
Mt. Carmel, at Williamsburg		Sept. 3, 4

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Trinity, at White's Ridge		Aug. 13, 14
Montgomery, at St. Maurice		20, 21
Alexandria, at Lecompte		27, 28
District Conference, at Lecompte		25-28
Evergreen, at Big Cane		Sept. 3, 4
Melville, at West Melville		10, 11
Spring Creek (Hineston C. M.)		17, 18
Sugar Town, at Pine Grove		24, 25
Ada, at Hickory Grove		Oct. 1, 2
Spring Creek Camp Meeting		8, 9

E. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Craps Street		Aug. 14
St. Charles Avenue		21
Soniparu St. and Reutoville, at R'ville		28
Grosse Tete and False r. at Cottonwood		Sept. 3, 4
Dryades Street		11
St. Tammany German mis. at Tullshick		17, 18
Algiers and Gretna, at Algiers		25
Baton Rouge		Oct. 1, 2
Carrollton and Parker Ch., at Carroll'n		8
Morean Street		16
Plaquemine and Donaldsonville, at P.		22, 23
Louisiana Avenue		30

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Many and Sabine, at Bayou Scie		Aug. 13, 14
Natchitoches, at Natchitoches		20, 21
Pleasant Hill, at Bethel		27, 28
Cgoshatta, at Davis' Springs		Sept. 3, 4
East Point, at East Point		9, —
Red River, at Campo Bella		10, 11
Caddo, at Keachi		17, 18
Moorlingsport, at Hickory Grove		24, 25
North Bossier		Oct. 1, 2
South Bossier		8, 9
Shreveport		15, 16

J. B. CASSITY, P. E.

DELHI DIST.—THIRD ROUND.

Wilmsboro, at Oakley		Aug. 13, 14
Richland, at Little Creek		20, 21
Oak Ridge, at Prairie Mer Rouge		27, 28
Lake Providence, at Lake Providence		Sept. 3, 4
Waterproof, at Wesley Chapel		10, 11
Floyd, at Floyd		17, 18
Linn Grove, at New Hope		24, 25
Bastrop, at Island DeSeaird		Oct. 1, 2

J. O. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Indian Village		Aug. 13, 14
Downsville		20, 21
Sparta and Saline		27, 28

ROBERT HANDLY, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Sulphur Mine		Aug. 14
German Mission		14, 15

S. S. KEENER, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Pittsboro circuit		Aug. 13, 14
Tocropola circuit		20, 21
Hamper circuit		21
Abbeville circuit		27, 28
Lodi circuit		Sept. 2
Grenada circuit		3, 4
Charleston circuit		5

E. N. TERRY, P. E.

WINONA DISTRICT—THIRD ROUND.

Newtonville, at Smyrna		Aug. 13, 14
Newport, at Shrock's		20, 21
McCool, at Chapel Hill		24
Ethel, at Tabernacle		27, 28
Ebenezer circuit, at Ebenezer		Sept. 3, 4
Belzona		8
Zilpha circuit, at North Mt		10, 11

H. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Pine Mountain		Aug. 13, 14
Hickory Flat		20, 21
Shelby Creek	(Tuesday)	23
Emory		27, 28

JNO. HARGROVE, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station		Aug. 13, 14
Kossuth circuit		20, 21
Blackland circuit		21
Marietta circuit		26
Jonesboro' circuit		27, 28
Ripley and New Albany station		Sept. 3, 4
Ripley circuit		10, 11
New Albany circuit		17, 18

J. D. STONE, P. E.

SARDIS DISTRICT—THIRD ROUND.

Pleasant Grove		Aug. 13, 14
Mt. Vernon		20, 21
Eureka		23
Panola circuit		27, 28

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Prairie		Aug. 13, 14
Aberdeen station		14, 15
Caledonia		19
Athens		20, 21
Tremont		27, 28
Fulton and Smithville		29

AMOS KENDALL, P. E.

COLUMBUS DIST.—THIRD ROUND.

Macon station		Aug. 13, 14
Columbus circuit		20, 21
Tompico circuit		27, 28
Sturges circuit		Sept. 3, 4

R. G. PORTER, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—THIRD ROUND.

Stockton		Aug. 13, 14
Bay Minette		15
Monroeville, at Perdine Hill		20, 21
Hepton		22
Monterey, at Temple Gate		27, 28
Gravella		30
Douglassville, at Douglassville C. Gr'd		Sept. 10, 11

W. M. MOODEY, P. E.

PRATTVILLE DIST.—THIRD ROUND.

Bell's Landing ct., at Phoeville		Aug. 13, 14
Black's Bend ct., at Mt. Carm el		20, 21
Camden and Oak Lawn, at Camden		27, 28
Plantersville circuit		Sept. 3, 4
Prattville		10, 11

B. CRUIKSHART, P. E.

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Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Downsville	Aug. 19
Lake	Aug. 26
Sam Jones	Aug. 26
Topisaw	Aug. 26
Andrew Chapel	Sept. 2
Chiua Grove	Sept. 2
Trentou	Sept. 2
Coushatta	Sept. 2
Beech Spring	Sept. 9
Water Valley	Sept. 9
Hinson	Sept. 15
Doubberly	Sept. 16
St. Tammany	Sept. 22

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CAMP MEETINGS.

The camp meeting at the Trenton Camp Ground will commence Friday night, candle-lighting, before the first Sunday in September. Ministers of the gospel are invited. Conveyance at Morloc; Saturday morning of the meeting, to convey ministers to camp ground.

E. A. SIBLEY, Pastor.

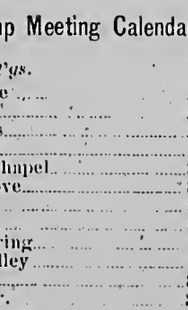
There will be a camp meeting at Doubberly Station, on the V., S. & P. R. R., seven miles south of Minden, commencing on Friday before the third Sabbath in September. We have fine spring water, and invite North Louisiana to unite with us in building up a large encampment.

E. PARVIN, Pastor.

The Coushatta Circuit Camp Meeting, at Day's Springs, will commence Friday night, September 2, 1887. Will be on the self-sustaining plan. Ministers invited, and will be provided for.

H. A. DAVIS, P. C.

ROYAL



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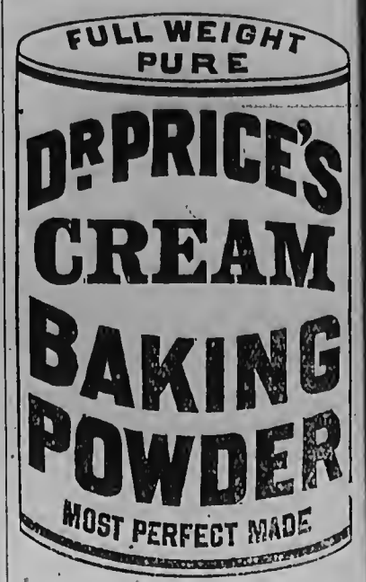

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Christian Advocate.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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THE ETERNAL CITY.

We seek a city, where each quiet dwelling
Stands fast upon the everlasting hills;
Wherein the songs of praises loudly swelling,
Come not a discord of our earthly ills.

We know that in that city life aloideth:
Nor tears, nor death, can ever enter there;
And One with nail-pierced hands our way still guideth,
Until we come unto the city fair.

We seek a city—pilgrim feet grow weary,
But we press on; beyond still lies our home,
Though days are dark, and ways are often dreary,
We seek, we seek a city yet to come!

—Selected.

Letter from California.

MR. EDITOR: We wander about *so* like nomads that we get our mail irregularly, and I must take it for granted that my last reached you; so I begin where that left off.

One has little need of Aladdin's wonderful lamp in this day and time, as far as quick journeys are concerned, for this nineteenth century, with its network of railroads, has annihilated distance, and you have but to seat yourself in one of these gilded coaches, make your wish, and, presto! you are transported from one green valley to another, like a California mariposa on the wings of a sea breeze; so on a divine day we saw the spires, towers and shining cupolas of Los Angeles fading in the distance behind us, while the illimitable ocean stretched away in front of us until at the horizon it seemed to blend with the spacious heavens. The long rolling breakers dashed their foamy crests at our very feet, as if they dared the divine fiat, "Thus far and no farther."

Arriving at Long Beach, we were conducted to elegant rooms *en suite* in the Long Beach Hotel, an ideal summer home for tourists. I have three windows fronting the beach, and I sit and watch the "deep and dark blue ocean roll," and sympathize with Tennyson in his cry of,

"Break, break, break on thy dark gray crags, O sea!
And I would that I might utter the thoughts that arise in me".

for certainly tongue nor pen can cover the range of thought brought up here by the restless, ever changing sea, the fairy palaces peopled with bright fancies, the sacred memories, the hopeful longings. All day I watch "the stately ships move on to the harbor under the hill," and at night I am lulled to sleep by the song of "the sounding sea." I think such daily delights tend to dispel all narrowness from the soul of the spectator, and where there is a spark of poetic fire it must be fanned into a flame under this inspiration.

Long Beach is still in its babyhood; but whoever comes here a year hence will move under lucky stars, for whatever skill and taste can do to supplement the work of nature is being done. The lawn is being laid off into smooth walks and drives, sodded with Bermuda grass, sometimes sown with blue grass, and planted with rare and beautiful flowers. The hotel will soon be complete in its appointments and furnishings. Every kind of amusement is afforded the guests; but the favorite sport is surf bathing. Frequently as many as 200 people are in the water at one time: but these horrible stingarees abound on the Pacific coast, and every day I see two or three people, who have been stung by them, borne out of the water screaming with pain. Occasionally the bath-house managers explode some dynamite cartridges in the water. This destroys them in quantities, and the next breaker washes hundreds of dead ones ashore (stingarees, I mean). They are perfect monsters, and the sting of one makes an ugly wound. M. Glinka's wild dance, "The Tarantula," very well describes the antics of a stingaree victim.

The history of this unique little city does not date back farther than three years; but it is entirely in accord with the spirit of the times. The whole tract of land extending for miles up and down the sea coast, and rolling far inland over the verdant fields, belonged to the Chautauqua Assembly. They sold off this little township, but in the title was incorporated the "prohibition condition," and notwithstanding the many local pictures that make the place attractive, that which gives Long Beach her final and queenly grace is the taboo against King Alcohol. People come here in crowds because it is so orderly, and there is not a policeman in the place. Ladies and children come here without protectors, for there is nothing to fear in a place where there is not room for a single grog-shop. Surely the millennium will dawn when the white ribbon army effectually rout this whisky fiend.

The Chautauqua Assembly is in convention here, and we have had "a feast of reason and a flow of soul." The spectacular and costume lectures that I have heard on "The Tabernacle of the Wilderness," "Palestine," etc., are worth years of study to any student of those subjects. I heard Rev. Dr. Cantine's lecture on "The Girl to Love." I need not commend it any further than to say he has delivered it 200 times to delighted hearers. Dr. Bowers, of the Ventura Free Press, gave an admirable lecture on "The Cosmogony of Moses," and last evening a crushing audience was out to hear Bishop Fowler, of the Methodist Episcopal Church, on "The Bible, the Prophet of Science." What a discourse it was, proving that science has nothing to fear from theology, and theology nothing to fear from science. They are twin sisters, "vestal virgins which can not be wedded to error."

I could not too highly extol this Chautauqua movement. Every year it brings together a perfect array of talent for the education and enjoyment of the people. No time is wasted on new departures and new isms, but the articles of the evangelical religion are emphasized. In the schools the illustrative mode of teaching is largely adopted. On last Sabbath the Sunday-school was a perfect kindergarten. Our days here are numbered. We will remain over Sunday to see the Chautauquans fold their tents and steal away: then we will "follow fast and follow faster;" so I will bid you good-night here, and say good-morrow at San Diego.

Yours truly,

SHREVEPORT.

LONG BEACH, CAL., Aug. 5, 1887.

Prohibition in West Feliciana, La.

MR. EDITOR: I have been thinking for some time of writing to you about our temperance work in this part of the vineyard. The only reason why I did not do so was because I had precious little of encouragement to write about. But as we are emerging from the woods, and have somewhat of a pleasing prospect ahead of us, I conclude to write.

About eight months ago Mrs. Goodale lectured at Bayou Sara, and organized a Woman's Christian Temperance Union of about seventeen members, composed of ladies from each denomination represented in Bayou Sara and St. Francisville. We began our work under rather discouraging conditions, when we considered the past social habits of our people on this temperance question. Since the organization, by prayer and persistent pegging away, the number of members has increased to about one hundred and seventy-five, including honorary members. We have gained a host of friends, and are gradually, gracefully, healthfully growing in favor with God and the people.

What I want to write about specially is, the impetus given to our work by a series of lectures delivered by Mr. W. H. Goodale, of Baton Rouge. He commenced in one end of the parish, and finished up very nearly in the other, lecturing in all about ten times, to whites and blacks, in different parts of the parish. I honestly assert that, after having heard him seven times, I decided the last lecture to be the best of the series, and they were all good. Mr. Goodale has made many warm friends and adherents in this parish. Some unexpected and very pleasant surprises greeted us from men whom we supposed would be very much against us. At a little place, called Sebastapol, right on the banks of the Mississippi, Mr. Goodale delivered a lecture on a gentleman's store gallery, who frankly stated that he sold whisky, but who also as frankly stated that he would vote against license and use his influence, which is considerable, in carrying the parish for prohibition. After listening very closely to the lecture, this gentleman very kindly entertained us for the night, and before leaving his house in the morning requested us to have family worship with them. Another lecture at 5 o'clock, Sunday, to a nice audience at Tunica. After the lecture, the hearers personally tendered thanks to the lecturer for giving them so much to think about on the temperance question. Another lecture at half-past seven to the colored people. These lectures have set the people to thinking and talking, and it will not be very long before they take action on this question.

I must tell you of a nice little incident on our way back to Bayou Sara. We stopped at the store of a friend of mine, who sells whisky, and requested him to fix us a cup of coffee. He not only ordered coffee made, but made us iced lemonade, gave us a fine lunch, fed our horse, and refused any remuneration. Now, this is the kind of opposition we are meeting in almost every place we go. Even the men who are engaged in the traffic will be glad to get rid of it. There are about four prominent men in the parish who can influence a vote large enough to carry the parish for prohibition to-day if they would. We are waiting on them, and as soon as we get their co-operation, down goes the liquor traffic in West Feliciana.

H. BRADFORD.

To the Friends of Prohibition in Mississippi.

It is my pleasure to report to you the rapid and healthful progress of our cause throughout the State. Our recent State Convention was large and enthusiastic—representative of the best citizenship of Mississippi. While there were reasonable differences of opinion upon minor matters of policy, there was absolute unanimity on all questions of principle, and a lofty patriotism inspired the whole proceedings. We enter upon the work before us with a stronger column, a better organization, and brighter hopes of speedy triumph than one year ago. The operation of our admirable local option law, compelling agitation, has strengthened prohibition sentiment and multiplied faithful friends, until we stand up to-day an exceeding great army. Letters received since the adjournment of the State Convention give assurance that the principles of prohibition are gaining substantial ground in the upper river counties. Large planters, hitherto indifferent, are convinced that the agricultural interests of the delta can not endure the demoralization of the whisky traffic.

Intelligent conviction on this question is growing also among the colored people. Their ministers of religion and teachers of the day-schools are united in opposition to this most inveterate and insatiate foe of their race. We hail them as valued co-workers in this great moral reform.

The news from Texas is in no sense discouraging. The battle has not ended, but only begun. This was merely the first skirmish betokening a struggle that will in the end triumphantly wave the white banner over every home in the Lone Star State. The issue was precipitated by the enemies of prohibition. Its friends courageously took up the gage of battle and, though at no time hopeful of immediate victory, succeeded in mobilizing an army that will never retreat or surrender. The 140,000 freemen who voted for "God, home and native land," will never deny, compromise or falsify their splendid record. They are more determined to-day than before the fourth of August. Men of principle never falter, though they fail. Moral reforms never go backward, however fiercely opposed. Eliminating the nearly forty thousand foreign votes cast almost solidly against the amendment, and two-thirds of the 8,000 colored votes claimed by the anti-prohibitionists, and the fact is revealed that a majority of the native white population cast their ballots for constitutional protection against the matchless evil of the age. The election, therefore, is only a clarion call to duty and a sure prophecy of glorious victory. The colored people will never again be so largely influenced to vote for whisky, and every day's agitation will add recruits to the army of reform.

In view of the magnificent struggle in Texas, and the grand work achieved in our own State, I greet every friend of prohibition with words of cheer. Mississippi is destined in the near future to become one of the most solid prohibition States in the Union. Patient persistency of purpose, uncompromising loyalty to conviction, and sublime devotion to duty, will redeem our beloved commonwealth from the curse of the open saloon.

CHAS. B. GALLOWAY,
Chair'n State Pro'n Ex. Com.

AUGUST 9, 1887.

From Japan.

MR. EDITOR: I see the Board is not able to send us men because they have no money. Now, I would like to see in the Mississippi Conference, the North Mississippi and Louisiana Conferences, missionary societies formed among the children and young people of our churches, and called "Japonica Missionary Societies," the object of which would be to send one or two missionaries to Japan. We are needing the men, and the work is suffering for the want of them, and I am sure the Board would be glad to have the aid of such missionary societies among the Sunday-schools in all the churches. If we can get five thousand children to give each week one cent each, that will amount to fifty dollars a week, and for one month it will be two hundred dollars, and for one year the total amount will be *two thousand and four hundred dollars*—enough to support two missionaries a whole year in Japan. Let them contribute this money with this specific object in view: to send one or two missionaries to Japan. The Sunday-school children and young people of our church could support *ten missionaries in Japan*. If they can do this for thirteen years, we will ask no more help from the home churches, for I feel sure with that help, and with the blessing of God, we shall have in Japan at the close of this century *one hundred thousand* native Christian members of our own church. Let us ask great things of the Lord, and let us expect great blessings. The revivals which are going on in Virginia and in other places in our own church, and other churches, fill us with new zeal, love and hope. Thank God for these revivals, and we are praying that showers of blessings may fall upon us in Japan. We are organizing missionary societies among our people, and already we have sixty or seventy members. The Kobe Missionary Society is already sending out two native missionaries to work among the people, and we hope to do the same in Hiroshima. Let the church help us *now*, my dear brother, and pentecostal showers of divine grace will be poured out upon the church at home and in heathen lands.

Pray for us and help us, and I pray the Lord to add his richest blessing.

Your brother in Christ,

J. W. LAMBUTH.

JULY 15, 1887.

Notice.

LADIES' SEASHORE CAMP MEETING AUXILIARY MISSIONARY SOCIETY.

MR. EDITOR: During our recent camp meeting at the Seashore a Woman's Missionary Society was organized, adopting the above name. Sixty-five ladies enrolled their names as members. The following is the list of officers elected: Mrs. J. J. Lyons, president; Mrs. J. H. Lakin, Mrs. F. M. Montgomery, Miss Mary Griffin, Mrs. Price Williams, Mrs. R. H. Baker, vice-presidents; Mrs. M. M. Bancroft, corresponding secretary; Mrs. J. A. Lewis, treasurer; Mrs. Elise Ahrens, recording secretary.

MRS. E. A.

Columbia Conference.

APPOINTMENTS.

OREGON DISTRICT.—*J. W. Craig, P. E.* Corvallis station, D. Atkins; Albany and Tangent, to be supplied; Dallas circuit, G. W. Quinby; Lafayette and Tillamook circuit, to be supplied; Oregon City circuit, to be supplied (by A. H. Baker); Brownsville and Lebanon circuit, D. C. McFarland; Junction City circuit, S. G. Michael; Roseburg circuit, T. P. Haynes; Jacksonville circuit, to be supplied; Applegate circuit, to be supplied (by R. W. Kennedy); Coquille circuit, H. B. Swafford; Corvallis College, professor of mathematics, D. Atkins.

SPOKANE DISTRICT.—*J. W. Compton, P. E.* Spokane Falls, to be supplied; Farmington circuit, Robert Brassfield; Palouse circuit, A. W. Shreve; Potlatch circuit, to be supplied (by T. E. Kirkpatrick); Big Bend circuit, to be supplied.

WASHINGTON DISTRICT.—*R. C. Oglesby, P. E.* Pomeroy circuit, to be supplied; Dayton and Walla Walla, to be supplied (by T. S. Burnett); Weston circuit, A. Y. Skee; Pendleton, to be supplied; Heppner circuit, to be supplied (by F. H. Dennis); Lone Rock circuit, to be supplied (by B. F. King); Grande Ronde circuit, R. B. Cregg; Powder River circuit, D. W. Yoakum.

What one Home Missionary Society is doing is told in these words:

"It speaks well for the missionary spirit of the Congregational Churches that more than one-half of all their ministers in active pastoral service bear the commission of their Home Missionary Society. These 1,571 missionaries had under their care 3,063 churches and regular preaching stations and over 2,100 Sunday-schools, the latter having a membership of nearly 130,000. They organized during the year 135 new churches and 323 new Sunday-schools. They built 112 houses of worship and repaired 170, and brought 63 churches to self-support. They report 8,056 conversions and 10,031 additions to their churches—all but 3,562 of these being admitted upon confession of faith."

Current Coins.

(The Foreign Missionary.)

The heathen will never be judged for not accepting a Savior "of whom they have never heard," and it is wholly unfair to present any such man-of-straw conception for the sake of a lame argument: *but the Christian Church will be judged for not proclaiming a Savior to the heathen*, and that is the fact which it most concerns the church to ponder. It is not God's compassion toward them that needs vindicating, but our own.

(London Methodist Recorder.)

No preaching of the religion of the Lord Jesus Christ is, in our opinion, firmly based, adequately apprehended, or duly effective, which does not deal with the spiritual part of man's nature, which ignores the need of conversion, and fails to show the way in which it is to be attained. Meanwhile, those who think with us must beware. Those who believe it to be the main duty of a Christian minister to understand and expound spiritual truth with fervor and power, must take care that in their fervent tones there is no falsetto note, that in their zeal and tenderness they do not forget to be simple and natural, and that they do not afford the world—always ready for a sneer—the opportunity of confounding unctuousness, which is wholly human, with unction, which is more than half divine.

(Christian at Work.)

No, a good man's life is not incomplete, not a broken column because stilled on its earthly side. There is a heavenly side, and it still grows on in beauty and symmetry. Apelles, the Grecian painter, when asked why he touched and retouched his pictures with so much care, answered: "Because I paint for eternity." A true Christian works for eternity, and if it is God's will that he should go higher, even while in the midst of a noble work here, his life still goes on. No matter how many broken shafts are reared above his coffin lid, he would say if he could speak, that he was satisfied. He would echo Dr. Preston's dying words: "Blessed be God! though I change my place I shall not change my company; for I have walked with God while living, and now I go to rest with God."

(Advance, Chicago.)

Not only is it good for individuals, it is good for the church, for all true believers to belong to it. The church needs all the moral force it can properly secure—all the faith, all the love, all the consecration, all the aggressiveness—in order to meet the mighty tides of evil which are all the time sweeping in on men, and to get truth and righteousness forward in a permanent conquest. One who loves Christ in all sincerity, and who has accepted him as a personal Savior, and who wants to be of service to him and his cause, will not find it easy to put this consideration aside. If any man will come after me, or be my disciple, let him deny himself, and take up his cross and follow me. This is one of the points when not to be with Christ is to be against him.

(St. Louis Christian Advocate.)

True consecration means that Jesus Christ has gone through us as the refiner's fire and fuller's soap; that the dross has been consumed, the filthiness purged, the whole nature subdued to Christ; that even the imagination of every thought has been brought into captivity to him; that every chord of the soul is attuned into harmony with him; that Christ has become to it the fairest among ten thousand, the one altogether lovely. Discovered with disrelish from all other good the heart cries out: Whom have I in heaven but thee? What is there on earth I desire beside thee?

"Thou art the sea of love
Where all my pleasures roll.
The circle where no passions move,
The center of my soul."

This is the secret of happiness and of strength.

(Congregationalist.)

Of all books in the world, the Bible is one that presumes on the good sense of its readers. When Christ calls Peter "the rock," the evangelist does not stop to explain that this word is not there to be taken in its literal sense, as that would make nonsense. It assumes that the reader has some sense of his own, and will use it. The difference between the language of plain words and the language of symbolism, emblems, figures, is not so great after all; for words are themselves only signs, the artificial or conventional symbols of things and thoughts, of which the more pictorial images are the natural signs. And these pictorial symbols may themselves come to have also a conventional usage, and pervade a whole literature, being taken up and used similarly by a long succession of writers. This is just what one finds to be the case in the prophetic writings and representations of Scripture. Hence the need, as Paul suggests, of comparing Scripture with Scripture; so that, if in any one place a certain phrase of speech or form of inquiry is obviously explained, its meaning in other places may be inferred. In this way even the visions of the Revelation, which are so infinitely imaginative and poetic, may be more an open secret than has been supposed.

Christian Advocate.

THURSDAY, AUGUST 18, 1887.

THE LITTLE CHURCH COVERED WITH IVY.

BY N. LAUGHLIN.

One spot in the home of my girlhood
Is graved on my memory still:
The little church covered with ivy,
That stands at the foot o' the hill.

No place half so peaceful and prayerlike
As that near the white of the mill,
On the bank of the rippling river
That flows at the foot o' the hill.

I have seen many silvery streamlets,
To me none so dear as this rill
Which waters the English "God's acre"
That stands at the foot o' the hill.

I listen to far grander music,
Which never has power to thrill
My soul like the simple old anthems
We sang at the church o' the hill.

Stored in my heart's garner no picture
Could ever replace or refill
The little church covered with ivy,
That stands at the foot o' the hill.

The Sunday-School Lesson for August 28, 1887.

BY C. B. ANDREWS, D. D.

PIETY WITHOUT DISPLAY.

Matthew vi, 1-15.

GOLDEN TEXT: "*Man looketh on the outward appearance, but the Lord looketh on the heart.*"—I Samuel xvi, 7.

INTRODUCTORY.

Just why the Sunday-school authorities should have skipped from the twenty-sixth verse of the fifth chapter to the first verse of the sixth chapter, thus leaving out the discussion of some of the most important principles of the Christian system, does not appear. I suppose that they think that to take all the subjects in the Bible for Sunday-school study would be impracticable, and, therefore, they aim to give variety, to keep up the interest and, at the same time, to impart benefit. The study of all parts of the Scripture will prove beneficial. Some parts seem to be more popular with general readers than others; but it is all good to the use of edifying. We are called to pass over four paragraphs of our Lord's Sermon on the Mount, devoted respectively to deliverances upon adultery and divorce, upon false swearing, upon retaliation, and upon love to enemies, and we are to study first in this lesson the method and motive of

ALMS-GIVING.

Verse 1. "Take heed." These words are used often by the Savior, and in other places in the Scripture, and they convey the idea of careful examination, of diligent scrutiny. The etymology means "hold to." The idea is plainly impressed that one may easily be led into the error of doing good for self-glorification. "That ye do not your alms before men." The New Version, following many of the old MSS., has "righteousness" instead of "alms." If that rendering is correct, the text warns against ostentation, not only in almsgiving, as in verse second, but in prayer also, in verse five, and in fasting, in verse sixteenth. Any religious offering which is made just to receive praise of men is an abomination in the sight of God, as well as of men. When it is found out that a man seeks to play the religious hero simply for a bargain, he will be contemned of men, and he will also forfeit the reward of heaven.

2. "Alms" in this text is so translated by all biblical scholars, and means the bestowment of money in charitable deeds. It is worthy of notice that the pronoun here takes the singular number, so that the reader—man, woman or child—may take it right home to self. "Do not sound a trumpet"—a figurative expression denoting an outward show. "As the hypocrites." The original word translated "hypocrite" means "one who acts a part." The Pharisees sometimes blew a trumpet with the ostensible purpose of calling the poor together. "They have their reward." All they sought was human applause; therefore, the great Rewarder is under no obligation to them.

3. "Let not thy left hand know what thy right hand doeth." The right hand is used because it is with men generally the instrument of action. Men ought to conceal their good deeds from their fellows, because some would discourage a repetition, and others would damage by fulsome praise. They ought even to conceal them from their own consciousness as far as possible, lest they should be puffed up.

4. "Secret" or private "alms" will bring an open reward. God will bless the man with prosperity and success, who bestoweth alms solely for the purpose of benefiting the needy. "Honor the Lord with thy substance and the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

TRUE PRAYER DISTINGUISHED FROM FALSE.

Verses 5, 6, 7, 8. Warning is given lest men should follow the example of hypocrites in prayer; standing in conspicuous places, so as to attract the attention of men, and to gain popular applause because of their seeming sanctity. They may deceive men, and receive for themselves a false reputation; but what a miserable mockery is this! Prayer may be used so as to increase condemnation. There is no condemnation given here to social prayer, or prayer in the congregation; but it is spoken against all prayer which is simply made with reference to man's estimate. The proper way and place for successful prayer is to retire from the gaze of men and from distracting surroundings. Peter's closet was the housetop; Isaac went out into the fields to meditate; the Savior went up into a mountain to pray. Shutting the door means not only to seclude oneself from the world, but also to shut out all worldly and distracting thoughts. Thus the mind can be kept upon the object in hand, and God will reward such faithful worship by his open blessing. Another habit of the heathen or irreverent person is to use repetitions in prayer. The repetition of any word in prayer which is not felt in the heart brings one under this condemnation. How many words are uttered in prayer which really have no meaning in them, are mere catchwords! Many Christians—yea, even many ministers, use even the model prayer of our Lord so flippantly and so unthoughtedly as to make even its blessed petitions an abomination. "Our Father knows what things we need before we ask him." This does not mean that we are not to ask, and even ask importunately, for the blessings which we need. It rather means that we should be more particular about the manner or the spirit in which we make prayer, than about the specific petitions we make. When once the petitions come from the depth of an overburdened heart, our Father will then inspire and accept our prayer. To prevent such vain repetitions and to spiritualize such Pharisaic prayers, our blessed Master gave to his disciples, and through them to the world, a model form of prayer, which is known throughout Christendom as

THE LORD'S PRAYER.

Verses 9, 10, 11, 12, 13. It was not meant that this prayer only should be used, nor that it should be used on all occasions, but rather it was given simply as a pattern of brevity, of comprehensiveness, and of reverential worship. It is composed of an invocation of seven petitions, and of a doxology. The first three petitions have exclusive reference to God. They are given in an anti-climax, beginning with the Father himself, and coming down to his "kingdom" and his "will." The remaining four petitions have reference specially to ourselves. These, we might say, are delivered in the form of a climax, beginning with a provision for bodily wants, and ending with a deliverance from all sin. The invocation, "Our Father in heaven" is expressive of the unity of the human race and of the universal fatherhood of God. A minister leading the minds of a congregation on land or on sea, of any race or nationality, can, with truth and appropriateness, say "Our Father;" so he might if he were kneeling by a condemned criminal on the gallows. "Our Father" brings us all into divine kinship.

The first petition is, that the name of God be held in reverence. The pious Romanist inclines his head whenever the name of Christ is mentioned. It were well if every Protestant should imitate this example, at least, in so far as making obeisance with the heart at every reminder of the blessed Trinity.

The second petition is a prayer for the spread of Christ's kingdom, and commits everyone, who uses it sincerely, to do all in his power to have it answered in his own heart and in the heart of every child of man.

The third petition. "Thy will be done on earth as it is in heaven"—as continuously, as naturally, as perfectly. The reverent heart will not stop to ask, Is this possible? Conscious of the joy of the Lord in his own experience, and realizing that God's grace never stops short of a perfect conformity to his will, he continually yearns for its accomplishment.

The fourth petition relates to daily supplies of all temporal blessings. Luke has it, "day by day." So comes our supplies as the manna did fall, according to our need.

The fifth petition. For the forgiveness of sins. The measure and extent of our forgiveness is according to the forgiveness we show to others. An unforgiving man shuts the gates of glory against himself. Let the degree of forgiveness I extend to others be given to me. Men ought to think upon the awful consequences of uttering this prayer out of an unforgiving, bitter heart.

The sixth petition. God's Spirit is promised to lead men into all truth, and the pious heart may be assured that no temptation will befall it save such as God will give grace to bear.

The seventh petition. "Deliver us from evil." Some commentators count this petition with the last, and, therefore, have only six. The conjunction "but" does not so couple them as to make one; but rather shows that the one naturally is suggested by the other. It is a fitting end of the petitions that we may be delivered from evil, all evil, and all its consequences, fully and finally. The doxology, as it is called—"For thine is the kingdom, the power, and the glory, for ever. Amen!"—is thought by many not to belong to the text. But it is certainly in accordance with the other Scriptures, and it furnishes comforting reasons why our Father should answer our prayers.

Holly Springs District Conference.

MR. EDITOR: This Conference convened in its seventeenth session on July 29, Rev. John Barcroft, P. E., in the chair. On the day previous the Sunday-school Conference was held, also under the presidency of the presiding elder. There was a very good attendance of the pastors and delegates. Only four of the pastors were absent. Peace and harmony prevailed, and the occasion was one of great profit from business and religious standpoints.

A minute survey of the various lines of church work was brought out, and many encouraging features were delineated. The temperance cause was well emphasized, and the information was cheering and prophetic of triumph. All good people, and many of the bad, say, "On with the revolution!" The election has but to be held on prohibition in order to success.

The Sunday-school cause is very much improved in the bounds of the district, and was well discussed in its various phases. No doubt great good will result from the proceedings of the Sunday-school Conference. The Sunday-school Conference is a real and great means for good, and by no means should be neglected or relegated to an unimportant position. Many good things were said and done.

We had the pleasure of the presence of several visiting brethren. Bro. Newell, of Grenada Collegiate Institute, was present, in his effectual and genial manner working in the behalf of that elegant and excellent institution. He is fully awake on Christian education, and is doing a fine work in establishing one of the best schools in the Southwest upon the rock of public confidence and conscience. God bless him and his co-educators! However, he is to be congratulated on the acquisition of Miss Maggie Tate, formerly of Blue Mt. Female College, as a member of his faculty. Bro. Bachman was also present in the interest of the Bible and *other* strictly Methodist literature. His trunk lost some of its weight during the Conference. We need more such men in this great work. Rev. T. G. Freeman was there, and the canine species was reminded of, or became acquainted with, the familiarity and vigor of his big toe. I would regret very much to be the subject of his wrath, as the poor dog at church. Rev. J. H. Collins, the evangelist, and wife were there, and remained after adjournment of Conference to hold a series of meetings. He is, no doubt, doing great good. May the Lord pour upon him his blessings!

The portion of the district in which the Conference is held is, perhaps, to be one of the most fertile parts of the same in the not distant future. The resources of that section will be greatly enhanced and developed by the Kansas City railroad. We expect rich harvest to Methodism.

Shortly we will forward the reports of the Committees on Temperance and Literature. Be sure that the circulation of church papers was duly emphasized. I will curtail remarks for the present. The delegates to the Annual Conference are: W. H. Young, E. J. McKinney, Rev. W. M. Adams and W. R. Montgomery; alternates—G. H. Murray and W. F. J. Callahan.

C. H. OWEN.

Shreveport District Conference.

"Nothing succeeds like success," has passed into an aphorism nowadays. I am sure nothing stimulates men to more earnest action and higher resolve.

Your reporter would pronounce the work done by the above mentioned body as decidedly successful in every particular. Firstly, we had a full representation at Grand Cane. Every charge was represented by the preacher in charge, as it always should be. The work and its methods were thoroughly ventilated; thus the failures and most efficient modes were elicited. A thorough investigation of this kind was a revelation to some who were unacquainted with Methodistic economy. Special work was done through the media of committees, data being gleaned from the reports to make this part of the proceedings highly interesting and instructive. The papers read before Conference contained many valuable suggestions, were well written, and commanded interest and attention. Spirited debates characterized the discussion of some subjects, evincing earnestness tempered with charity. Our new presiding elder, Bro. Cassity, showed himself well qualified to discharge the responsible duties devolving upon him as president of the body. Harmony and good order characterized all the deliberations. The brethren were willing to hear as well as to speak.

Two regular services were held every day. The preaching was earnest, forceful and successful. Many were raised to a higher plane of religious life and thought; eight converted, and as many added to the church. This part of the good work is still proceeding under Bro. A. T. Galloway, assisted by Bro. Beard.

The claims of the NEW ORLEANS CHRISTIAN ADVOCATE were pressed upon the people, and its influence clearly shown in the reports wherever circulated.

On Friday night a missionary meeting was held under the control of the Woman's Missionary Society. Well-selected pieces were spoken by the young ladies, evincing fine elocutionary training, interspersed with choice and appropriate song, closing with a masterly address from Dr. Trippett, and a collection.

Our hearts were saddened during the session by the announcement of the death of Rev. J. D. Jackson. All business was suspended for awhile, an appropriate hymn sung, and a touching, earnest prayer offered for the bereaved family. Scarcely had we closed the Conference when the wires bore the sad intelligence that Bro. J. P. Porter had also passed away. Jackson, earnest, ardent, fiery in his preaching; Porter, quaint, simple, logical in his style. Both gone home. It is well. It is God's plan.

May Israel's God comfort the widow, sustain the fatherless, and solace the aged mother, sister and brothers! He knows what is best. Trust him, then, in life, and in death he shall abide with thee.

S. J. DAVIES.

Woman's Work.

NOTICE TO THE WOMAN'S MISSIONARY SOCIETY OF LOUISIANA.

At the annual meeting of the Woman's Board of Missions, recently held in Catlettsburg, Ky., the week before Christmas was set apart as a season of prayer and self-denial for the women of the Woman's Missionary Society.

Each member is requested to pray every afternoon during the intervening six months (beginning June 25) for a baptism of the Holy Ghost on our especial work.

The promise is: "If two of you shall agree on earth touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Let each of our 700 members of the Woman's Missionary Society in Louisiana feel this to be a personal call to duty, and the blessing will be such that we shall not have room to hold it.

MRS. C. J. FOSTER,
Cor. Sec. of La.

From the Work.

WEST POINT, MISS.

MR. EDITOR: Our meeting closed on Monday night. The conclusion was one of the best services of the meeting. We started in with the understanding we would let the recording angel do the counting, so we are not prepared to give the number of conversions, but would put it down as between seventy-five and one hundred; perhaps nearer the latter figures. About as many backsliders pledged themselves to consecration. The general impression is very distinct, and is seen everywhere. West Point is like a new town. All denominations and classes shared the benefits. Between thirty and forty men among the converts, and many of these counted among the hard cases in town. Whisky and gaming received blows from which they will not soon, if ever, recover. Whisky men admit that the traffic is doomed in West Point. One saloon keeper was converted, and in less than forty-eight hours had washed his hands of the business, and was praying, testifying and working for the salvation of others. The good work still goes on.

On Wednesday night the prayer meetings were largely attended. At the Methodist Church at least one hundred were present, and about one-fourth of them testified for Christ, while three came forward for the prayers of the church.

Our community will always remember Bros. Inge and Beville with tenderest Christian affection, and they will always receive a cordial, Christian welcome to our town and homes and hospitalities.

I said just a year ago, through your paper, that West Point was under the heel of the monster—whisky—but would be redeemed; and I now say, in the language of a popular song sung during our revival, as it now comes floating through my window from the lips of a mother, "The crowning day is coming." Yes, it is near at hand. God speed its coming!

Yours in great joy,

J. D. CAMERON.

HOMER DISTRICT.

MR. EDITOR: Our District Conference has passed, and, I trust, with much profit to community and Conference. There was a good attendance—about sixty-five—and great peace and much spirituality through the whole session, both in Conference-room and in public worship. The congregation was well prepared for it by the gracious revival which had taken place some time before through the earnest and consecrated labors of Bro. White, assisted by Bro. Blocker and others. Some of the young members were put to work, and I trust all will be steadfast.

The reports of committees show some advance on all lines except educational interests, and I trust that progress will be made at this point. We wish, if practicable, to establish a district high school.

The prohibition work is growing rapidly, and I trust that our State will shortly register among the "dry" States of the Union. We are working for it, but do not expect it without a struggle. Our enemies would like to disarm us at this point, but our people must strive until the victory is won and the harvest gathered; then strive to retain and apply results to the good of domestic, social, commercial, religious and political prosperity and happiness.

Crops good, and promising a fine yield. No cotton worm in this country yet, or at least I have heard of none. Health good, or reasonably so for this time of year.

ROBERT RANDLE, P. E.

AUGUST 3, 1887.

CATO, MISS.

MR. EDITOR: My second meeting on Shiloh circuit, held at Gum Springs Church, closed last Thursday at eleven o'clock, or with the eleven o'clock service. It protracted from our third quarterly meeting. Our highly esteemed presiding elder, D. A. Little, was with us till Sunday evening, and did efficient work, preaching in the power and demonstration of the Spirit.

We were assisted all through the meeting by Rev. R. E. Lee (local preacher). Had a fine meeting—thirteen accessions, and many more to follow. All the glory to God!

A. D. MILLER.

AUGUST 5, 1887.

BUENA VISTA, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We commenced a meeting at Asbury, July 2, and continued nine days, holding two services a day, with dinner on the ground, which resulted gloriously. The church worked well from the beginning, and the meeting resulted in a thorough and satisfactory revival—the conversion of thirty souls, twenty-five accessions, and many penitents at the close of the meeting. Every dollar on the collection ordered by the Annual Conference was promised, and the stewards say the preacher's salary will be paid in full. Bro. Kendall, our prompt and faithful presiding elder, was with us three days preaching, not only to the delight but the profit of all. Sister Kendall was present to help on the good cause, and organized a Woman's Missionary Society, which starts off well.

One peculiar feature of the meeting from the beginning was that everyone was intent on the good of others and seemed to forget self. We might tell you how the young men worked and led in prayer, and how readily the young converts took up the cross and worked for the Master.

Rev. H. C. Parrott did faithful service, and preached to the satisfaction of all. Sister Parrott was present, and worked earnestly and successfully. Bro. Gainn, a local preacher, stood by us and was ready to do anything called upon to do. To God be all the glory.

HESLEP R. TUCKER, P. C.

AUGUST 1, 1887.

ADA CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: We have just closed another protracted meeting on Ada circuit. The meeting lasted eight days, resulting in fifty-three accessions, a great number of conversions, and the older church members greatly revived.

The meeting was held at the Oak Grove Church, in that part of the country known as "*Point Meagre*," on Red river, twenty-five or thirty miles below Alexandria.

I wish to make mention of these facts, as this has always been considered a hard place, where the people would not appreciate nor receive the gospel. On this occasion, however, the people gave good heed to the Word preached, and it proved to be "the power of God unto salvation" to all who believed.

A. I. HOFFPAUIR.

AUGUST 6, 1887.

LEBRON, MISS.

MR. EDITOR: Have just closed a most glorious meeting at this place. Received twenty-two on profession of faith, and more to join. Nine went to the Baptist Church; but it was a union meeting. We had no organized church there, but have one now, being served by the pastor of Sunnyside and McNutt charges on Saturdays and fifth Sundays, the remainder of the Conference year. This part of the wilderness begins to blossom as the rose. Had a fine meeting at McNutt. Received twelve on profession of faith.

W. S. SHIPMAN.

MCNUTT, MISS., AUG. 6, 1887.

GLENVILLE, MISS.

MR. EDITOR: I have just closed my first meeting. This is my fourth year. The good Lord has blessed us with a good meeting. To start with results: Fifty conversions, fifty-one accessions to the church, and more to follow. God be praised for his goodness to us! Thanks, not to preachers for help, but thanks to God for a working church. It seemed at times that all were preachers. I have five more meetings yet. Hope this one is just a foretaste of what is to come. Pray for us.

Yours in Christ,

R. P. GOAR.

AUGUST 4, 1887.

Everybody Invited.

MR. EDITOR: Enclosed I send you a notice for the North Louisiana Camp Ground. We have bought and cleared off ten acres of land, and have let out the contract for a large shed and preachers' tent and a large tent for myself, where the friends from a distance will find free entertainment. Tents are being arranged for cheap board for those who prefer that order of entertainment. Easy rates. We want you to come, as our editor, and let our people see you, and hear you preach. We invite the presiding elder and the preachers of the New Orleans district to come and help us. We want any of the Bishops that can come. Yours truly,

R. PARVIN.

Our Contributors.

Our Minutes.

BY REV. WILLIAM HART.

The efficient secretary of our Conference, Rev. C. F. Evans, was kind enough to notice my brief communication on the minute question. His lengthy reply was remarkable for nothing so much as the temper displayed therein. I had no idea that what I wrote would call forth such a spirit.

My complaint was, and is, that although we have more advertising matter in our minutes, and are taxed more to pay for these minutes than in former years, yet the number sent out to the preachers has never been so small as now.

Bro. Evans replies:

1. "The number of cards in the minutes of late is not as great as in some years before the writer joined the Conference, but certainly is not as remunerative as then."

2. "No one has ever been taxed to publish the minutes, though the preachers were requested to furnish the postage for distributing them."

3. The Secretary refers to the writer in these words: "He has been exact enough in this complaint to fix the number at five or six to the hundred, when my memorandum shows the ratio to be ten. This was not in every case followed, for his charge of one hundred members received seventeen copies—the less right has he to complain."

As to the spirit in which the above was written, I can only say I have no desire to retaliate. Wrangling and spiteful assertions are unbecoming a Christian, and especially a minister of the gospel. Had the object of my note been to make "a personal attack" on Bro. Evans, I have certainly got the worst of it. As an evidence of this I have only to refer to the following irrelevant matter in his communication: "He claims to have had some experience in the office, and was, I believe, assistant secretary for one year, and acquitted himself so efficiently that his brethren have excused him from any further service."

It will be news to many of our preachers to know that the reason why they have not been elected assistant secretary by "the brethren" is because of their inefficiency. The above insinuation against me is unfair. Bro. Evans was not a member of the Louisiana Conference when the writer served as assistant secretary, or he might have known more about it. He might have known, for instance, that I served two years. Again, Bro. Evans knows well enough that "the brethren"—as he terms the members of the Conference—have nothing to do with the nomination of assistant secretary. The Secretary nominates the brother he wishes as his assistant. But, of course, Bro. Evans believed the charge of inefficiency he brings against me. What, then, was his motive in publishing my misfortunes to the world? A man who can hold up to ridicule the infirmities of his brother is a man whose spirit I do not envy.

With regard to the three positions taken by the Secretary, as mentioned above, I beg to reply:

1. It is true I can not go back further than fourteen years. I don't know how many "cards" were published in the minutes before that time. It is unnecessary to go back a quarter of a century; but I still insist my assertion is correct, covering a period of twelve or fourteen years.

2, 3. The Secretary declares that "no one has ever been taxed to publish the minutes, though the preachers were requested to furnish the postage for distributing them." Is that all? Then what does he mean, in referring to the collection taken up at the last session of our Conference, in stating: "If Rev. William Hart gave a nickle of this, I have no record of it"? Did he mean to intimate that I did not pay the charges on the minutes I received? I wish to remove this erroneous impression by stating that I paid express charges on 22 copies (not 17, as the Secretary has it) for 201 members (not 100, as the Secretary has it). If, then, the call at Conference for contributions for the minutes was merely "to furnish postage for distributing them," what difference to the Secretary if I choose to pay the expenses at this end? I find it cheaper to do so. One brother paid a dollar at Conference, and his minutes cost him about seven and a half cents per copy. By paying at this end, I got my dozen for twenty-five cents.

"No one has ever been taxed to publish the minutes." That is startling. Let us take the minutes of January, 1885—the Centenary copy. It is larger than the 1884 copy, from the fact that it contains Dr. Carter's sermon, and some other Centenary matter. In that number we have twenty-two pages of advertisements; and it is well known that the expense of publishing the Centenary sermon was met by a good brother of Arcadia. I don't know what others paid for advertising, but I do know that the few who advertised in that number, residing here, paid far their cards at the rate of $50 per page. Those, of course, who took a whole page got cheaper rates; but there are very few whole-page advertisements in that number. Here, then, we have twenty-two pages of advertisements at a good price, besides the amount paid for the publication of the sermon. Well, that year the preachers were taxed five cents per copy for the minutes. This writer paid $2 50 for fifty copies. Yet, strange to say, the Secretary declares that "no one has ever been taxed to publish the minutes."

What has thus aroused the ire of our secretary? I am not left in uncertainty. Here is the secret as disclosed by him: that "Rev. William Hart has the *presumption* (!) to make a personal attack upon the Secretary"—the Rev. C. F. Evans, D. D. Well, really, I never thought of that before.

Warm Weather Musings.

"BEWARE OF DOGS."

Paul was not only inspired, but he possessed large common sense and fearless utterance of truth. "Beware of dogs." Apostle as he was, the man speaks out, as wearied with the presumption, ignorance or stupidity of the opponents of the gospel of Christ. There shows a threadbare spot in charity's lovely, useful mantle. To call one "a dog" was to give an appellation of disgrace, to make a brand of infamy. See how the eastern blood boils. II Kings viii, 13: "Is thy servant a dog." To be or to act the dog was the completion of baseness.

The dogs referred to by Paul were false teachers, and because rudely and irreverently they tore asunder the simplicity of the gospel in its requirements, and broke up the lovely harmony, so divinely appointed, between faith and its evidences in holy living. The Jews, like dogs, barked at the apostles because the purity and plainness of the gospel was a living, ceaseless rebuke to formalism and ritualism, under which lived real hatred of holiness whether of heart or life. These cynics in religion snarled and snapped at truths too pure for their apprehension, and barked the more ferociously because presented in the name and hallowed by the blood of the crucified Christ.

To a grand mind like Paul's, lit up by divine truth and rich in the experience of the light and beauty, the power and glory, of the sublime dual truth—"Jesus and the resurrection"—the snapping and barking of these dogs must have been largely annoying, and required much exercise of gracious patience and self-control. Argument was lost; illustration, however strong and clear, was in vain; appeal to Jewish scriptures and the dearest, stirring history of the nation could neither convince nor move. They snarled at what they could not appreciate, and only barked the loudest at argument they could not meet. They listened only to question, doubt and rejection. They wrapped round them so thick a veil of prejudice as to make their minds unimpressible by truth and reason. They hated Paul the more because his splendid natural gifts, scholarly education and large erudition had been withdrawn from Judaism and consecrated to the cause of the crucified Nazarene.

Paul finds sympathizers in every age of the church since his singular signboard—"Beware of Dogs"—has been placed by holy hands along the roadside of piety. The race that annoyed small-sized, large-souled Paul still exists; their race is perpetuated from age to age. Their study as to size and behavior is curious and amusing. Beside the surly bulldog, as if to strike one more forcibly, is the small ice-dog. The one shows his fearful teeth and strong jaws, with a miniature thunder note in his growl. The other curls his tail and seems to feel that, while there is no danger in his bite, his earthly "mission" is to bark. Between these extremes endless variety may be seen; yet the same family likeness is carefully preserved, the same traits carefully kept and exhibited.

There is no gospel truth so pure but it is assailed; no precious privilege meet with a snarl; no sacred duty but awakes some barking dog as example for the rest. Let any good man put on the dress of "a meek and quiet spirit," so priceless in the eye of Heaven; and how the dogs "begin to bark and bite!" Let the conscientious pastor carefully delineate the holy character and pure life that God requires of man, and especially if "besetting sins" are unveiled and gross irregularities of professing Christians exposed to view; and what a variety of whine and snarl, and growl and bark stirs the air! How ready is the manufacture of some term to reject or rebuke what there is lack of manliness openly to object to! How frequently is "old fogy," "antiquated piety," "antediluvian religion," whispered about, with the occasional variety of "crank," "strait-laced," etc.! Nevertheless, the tone shows the spirit of enmity to holy living, Christian consecration.

Perhaps while the larger and most furious can be guarded against with care and watchful effort, the most annoying are those who bark and keep up a perpetual noise as the force of evil habit. Each pastor has reason to remember the Pauline advice. Some desire to acquire and retain a momentary notoriety, at least, by being a self-constituted "committee of objections" to whatever anyone but themselves may propose for the real or supposed benefit of the church. The pastor, the official Board, each or both, may suggest; but the suggestion brings out those little barkers. Most piously, "from house to house," are sage criticisms given about means and measures they do not understand. The bark is feeble, but equally spiteful in purpose.

Then moneyed bark must have special attention given to it, even if it is directed to the topics and methods of the pulpit. It will not answer to be too particular or, in the least degree, seemingly personal in pulpit ministrations. Preach about sin and holiness in the abstract. Say as many hard things about the one, or as many good things about the other, as the dictionary may allow; but do not disturb the peace and quiet of the church by making piety too strait-laced in this liberal, enlightened age. We have not time to even glance at the variety of breed and behavior of "dogs" in the social circle—that large class of disturbers of quiet in homes as well as in the church. We leave to the imagination, observation and experience of each individual to complete his knowledge of the canines Paul refers to.

That the dogs exist is matter of fact. That they can bite and tear and destroy, as well as bark, is equally matter of fact. That they are as annoying now as in Paul's day, if they have not improved by long practice, may be a good study. If we do not "beware of dogs," we can not blame the great Paul, or the grand Anglo-Saxon Bible translating his warning. We make take occasional amusement in noticing some harmless old fellow that has lost his teeth and his voice, and has nothing left but his feeble spite, his superannuated noise.

At the same time we caress the good shepherd dogs, who aid in care of the fold, we ought not to allow them to acquire a taste for blood, and thus degenerate into "evil doers." Of course, if there are any favored regions where Paul's advice does not apply, these "Warm Weather Musings" do not have reference there. If all the "dogs" are effectually utilized, as by the Esquimaux, to draw their sledges, in that regard and to that region the golden age may be said to have returned.

PISCATOR.

An ugly complexion made Nellie a fright,
Her face was all pimply and red,
Though her features were good, and her blue eyes were bright,
"What a plain girl is Nellie!" they said.

But now, as by magic, plain Nellie has grown
As fair as an artist's bright dream;
Her face is as sweet as a flower new-blown,
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As Nellie walks out in the fair morning light,
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And as for the people who called her a fright,
"Why, Nellie is handsome!" they cry.

And the reason of the change is that Nellie took Dr. Pierce's Golden Medical Discovery, which regulated her liver, cleared her complexion, made her blood pure, her breath sweet, her face fair and rosy, and removed the defects that had obscured her beauty. Sold by druggists.

Notice.

MR. EDITOR: The undersigned has been authorized by the Executive Committee of the Sam Jones Camp Ground Association to inform the ministers of the gospel who may attend the meeting, beginning August 26, that they will be provided for free of charge. It is regretted that the committee can not include their families in this offer, as was done last year. May the brethren come and labor in the Spirit of the Master.

Below you will find reduced rates on the Louisville, New Orleans and Texas railroad from New Orleans and all way stations to the Sam Jones Camp Ground. Please publish same.

Respectfully,

JOHN F. CASSELS,
Sec'y Com.

New Orleans, $3 60; Kenner, $3 35; La Place, $3 10; St. Peter's, $3 10; Convent, $2 80; Burnside, $2 45; New River Road, $2 25; St. Gabriel, $2 05; Baton Rouge, $1 80; Baker, $1 60; Zachary, $1 45; Slaughter, $1 25; Ethel, $1 15; Wilson, ninety cents; Norwood, seventy cents; Centreville, thirty-five cents.

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The Christian will find his parentheses for prayer even in the busiest hours of life.—Cecil.

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No. 5 Coast....9:05 am	No. 2 Chi. Ex...8:10 pm

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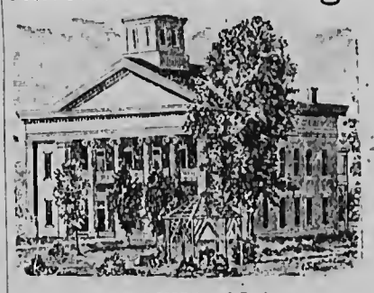

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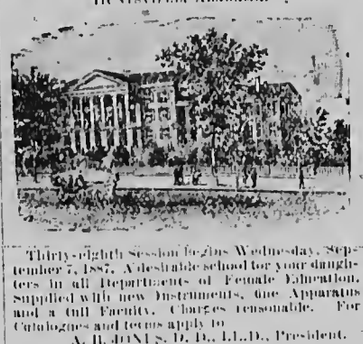

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C. B. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
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REV. W. L. C. HUNICUTT, D. D.

THURSDAY, AUGUST 18, 1887.

The editor, acting under the advice of his physician, left yesterday morning for the Hot Springs, in North Carolina, where he hopes to regain the health that has been gradually going down for several months. He leaves the ADVOCATE in safe hands, and the wants of our readers will be attended to promptly every week.

Briefs.

Some gentlemen in Glasgow, Scotland, recently sent out to householders these three questions: (1) Are you in favor of prohibiting all licenses to sell liquors as a beverage? (2) Are you in favor of the people having entire control of the liquor traffic by vote? (3) Are you in favor of reducing the present number of licensed houses? There were 102,802 answers returned. To the first question there were 57,704 yeas, 19,411 nays, 5,356 neutral. To the second there were 77,246 yeas, 8,535 nays, 4,124 neutral. To the third there were 71,427 yeas, 9,591 nays, 4,445 neutral. It is said that this healthy sentiment is general throughout Scotland.

The following from a speech delivered by Col. R. T. Van Horn is not an exaggeration of the truth:

If the manuscripts of speeches, sermons, law arguments, scientific or professional papers were printed as they come to the printer's hands, seven in ten of great reputations would be wrecked, the educators of the land, the very teachers of grammar schools not excepted. There is something in the process of the handling of types, of reading copy, of correcting proofs, that begets an aptitude that no other instruction can give. The mind is so trained that it detects errors in style, expression, and rhythm in composition, as the trained ear detects discord in music. The printer is, after all, the real protector of literary reputation.

We have copied the above from the New York Christian Advocate. Those of our correspondents whose articles have undergone a change, and those whose articles have never appeared, may now know who it is that saved them from wreck.

The Canadian Methodist Church covers the whole of the Dominion of Canada, Newfoundland, and the Bermuda Islands, with a prosperous mission in Japan. It has 1,610 ministers and ministerial probationers; members, 197,479; value of church property, $9,895,043; college property, $453,435; Sunday-schools, 2,675; scholars attending Sunday-schools, 191,185; Sunday-school scholars meeting in class, 31,406; Sunday-school scholars who have taken total abstinence pledge, 37,280; Sunday-school papers taken, 229,639; amount paid for ministerial support per annum, $663,532, being about an average of $640 per minister; missionary money raised last year, $189,811, being about 97 cents per member. It has been for years the boast of this church that its missionary givings per member were about $1 50, but the amalgamation of funds by the union has somewhat lessened the relative proportion of givings to this fund; but it is hoped that when all the financial adjustments necessitated by the recent union are completed that the old mark will be reached and passed.

The committee appointed by the last General Conference to select a place for the meeting of the Conference, of 1890, have selected St. Louis, Mo. Good!

The Great Need.

We are living in an awful time. All the past has come down upon us. The present is the product of all the preceding ages. This age is the outcome of six thousand years of thrilling history. The responsibilities of this time are but the accumulated responsibilities of all times. The obligations of to-day have been piled upon us by the giant yesterdays. The needs of the present have been made vaster by the destitution of the past. We *are* living in an awful time.

The great need of the present is the same in kind, though larger in degree, that marked the past history of our race. The superficial thinker sees very many needs; but his untrained eye fails to pierce the *depths* of the present necessities and discover the *one great necessity*. It is thus in politics, it is so in religious affairs. In the supply of this one great need all other necessities are promptly met.

In the State and in the Church the great need of to-day, as of all past times, is men—earnest, true, heroic men. To solve the many curious and grave problems that have arisen in our politics—problems whose solution threatens the very life of the republic—political parties need true men to formulate their principles, and heroic men to carry them into execution. With the desperate and deepening wickedness at home, and with heathenism everywhere throwing open its doors and inviting missionary effort, the church needs men, real, live, pentecostal men, to lead "the sacramental host." "The right man" is the pressing need everywhere. Get him, and *he will get everything else that is needful*. "The right man in the right place" is such a rare thing, that when the two come together it is blazed abroad as something so unusual that it merits special attention. But the phrase always carries with it an idea that is humiliating. It is a clear admission that there are many wrong men in "the right places." In such conditions, the power of the place is neutralized by the weakness of the man, and efficiency is lost and progress is stayed. The church, as well as the commonwealth, has suffered untold misfortunes for the lack of those courageous spirits who deliberately put heart and blood and life into their work, in order that they may win success.

In all our church offices, from the class-room all the way up to the pulpit, these are the men who are needed. In all these places we need men who are afraid of nothing but sin—men whose hearts are all aglow with a Savior's love, and whose lives are loyal to a Savior's government, and whose zeal burns for the advancement of a Savior's kingdom. Put these men in the church offices, and they will create all the needful organizations and find abundance of money to carry forward the great scheme of the gospel, and the church will enter upon a career of prosperity which will be a fit adornment for the pages of her "latter-day" history. In one sense, our Lord's "whole soul was absorbed in the task of discovering and training a handful of men." The church must follow him in this. Let her train her eyes to discover "the right men," and use her utmost endeavors to train them for their grand work. Let her seek diligently for young men of native ability and force of character, and put them in her schools for academic training, that under the influence of sanctified learning they may go forth to the whitening fields with courage and enthusiasm. The need of our pulpits is trained intellects and hearts of fire. That church has suffered an incalculable injury where the pulpit is inferior to the pew in intellectual training. A succession of that sort, and that church is undone.

Schools and Sunday-Schools.

The recent editorial in this paper on the study of the Bible in our church schools and colleges was a timely suggestion on an important subject. The Christian school that does not make the Bible prominent among its text-books misses its aim and forfeits its claim to the Christian name. A college should not demand the patronage of the church by its title, while it seeks that of the world by truckling. Let the Methodist doctrines and polity be taught in all Methodist schools; let them thus be distinguished from all State schools; and, if they can not stand upon their own proper merits, let them fall. But if true to their high calling in promoting the Christian life and doctrine, they will not fall, but prosper the more.

This leads me to write what I have long thought and sometimes said: that we are but beginning to realize the vast importance of the Sunday-school as the annex of the church and the adjunct of the pulpit. It is the school of Christ, studying his Word on his holy day. The Sunday-school should consist of the church, old and young, studying the Bible. Thousands of the members of churches are appallingly ignorant of the Word of God. Some one recently proved by a personal canvass that many ministers of the gospel do not study the Bible, aside from their preparations for the pulpit. A personal canvass of the laity as to this point would reveal startling and humiliating facts. Does Protestantism give the Bible to the people simply that it may lie on their parlor tables as an ornament, a charm, or a fetich? The idea that the Sunday-school should be composed wholly or even chiefly of children is a harmful error. Parents should go with their children to Sunday-school, not send them. Leading is better here than driving.

There are several simple, but strong reasons why older persons, as well as children, should attend the Sunday-school. 1. It is the school of Christ, and is for all his disciples. 2. None are too wise to learn, or too old to be improved by studying the Bible. 3. Few study so regularly or so profitably at home as they would at the school. 4. All would be better hearers of sermons by their studying the Scriptures. 5. The helps and facilities for learning, furnished by the Sunday-school workers of our day, exceed the possibilities of all former times, and are among the glories of this generation. 6. All who know the Scriptures are needed in the Sunday-school as teachers; all who do not, need its teachings. 7. The children will be at church when the older people are at Sunday-school.

Whatever tends to separate this school from the church is an injury to both. What a beautiful sight, the people, old and young, studying the Word of God, on his holy day, together! The day is not far in the future, I hope, when the morning sermon will be preached as the closing exercises of the Sunday-school. This is already the plan in some places, especially in the country. It is also good for the cities. Let it become universal. The Bible needs to be studied in the churches as well as in the colleges.

W. L. C. H.

P. S.—I rejoice to see the ready responses to your appeal for answers to Dr. Lambuth's call. That missionary must go to Japan. A direct and personal appeal almost never fails. The hearts of the people are in this matter. Let the money pour in. Vicksburg district can furnish the man and part of the money too. The man is called. God's call of the man and the church's call for the money to send him are marvelously simultaneous. W. L. C. H.

"The Commencement Hop."

In an account of the closing exercises of the University of the South, at Sewanee, Tenn., an Episcopal institution, a newspaper correspondent says:

The commencement hop was a brilliant affair. Dancing was kept up to a late hour, and was guided by the celebrated Italian band of Nashville.

The correspondent referred to the long list of "Bishops and other clergy" present at commencement, and said there was no place in the United States where so large a body of the Episcopal dignitaries gather as at Sewanee, except at a General Convention. At the recent commencement six Bishops were in attendance, and the occasion was regarded as rather notable. But the presence of Bishops and clergy did not prevent the scandal of a "hop" at the close of a church school. We may have no right to criticise such affairs at State institutions; but church colleges, where the Christian religion is supposed to be taught, are expected to send young men home with prayers and benedictions upon their heads and in their hearts, rather than with memories of "hops," "carpet-dances," and like abominations. The idea of a Christian university encouraging, condoning or permitting "the dance of death!"

The Episcopal Church is largely responsible for the modern dance and its attendant evils. Who are the chaperones of the ball-room belles in our communities? And who are the "accomplished dancers" that find complimentary mention in the society columns of the newspapers? With conspicuous exceptions, their ecclesiastical whereabouts are known and read of all men. In the name of our holy Christianity, such things ought not so to be. * * *

The New Departure.

The East Mississippi Female College, at Meridian, Miss., has broadened its curriculum by adding the department of industrial arts, and making it an industrial as well as a literary school. This has been done to meet the growing demand for a practical education, thereby preparing young ladies for the various employments now opening to them. This college, by putting itself in the line of progress, is now prepared to meet the largest requirements for a liberal and practical education.

Surely such a movement ought to be encouraged, as it brings these advantages in a church school within the easy reach of the people of Louisiana, Mississippi and Alabama; for Meridian is a great railroad center, accessible from all points.

This college, by taking in such a wide scope of instruction, ought to attract the attention of those who have daughters to educate. Two new teachers have been added to the faculty—Miss Annie Williams, in the school of design and fine arts, and Miss Laura R. Powell, in the school of stenography, telegraphy and type-writing. These teachers are experienced and distinguished in their respective departments, and through them the very best advantages are secured to the institution in the industrial arts. These teachers, with those in the other departments, make one of the strongest combinations in a faculty that any institution can boast, and places this institution in the front rank of the schools of the country.

Then the music department is in the hands of a very accomplished and distinguished musician; and great success has been achieved this past session, as the display of the attainments of the pupils at the last concert fully attested. Miss Addie Purnell has certainly made a great impression as an able, successful and conscientious teacher; and under her skillful tuition pupils have all the advantages of a conservatory.

The college thus starts on its new career fully equipped for larger work, with a broader curriculum for higher achievements; and it is destined to be a still greater blessing to the country. For a comprehensive curriculum; for the best results in the work done; for the finest advantages and facilities in acquiring an education; for everything that can be reasonably demanded in a school, this institution occupies the front rank.

The point to be emphasized is that here, in a church school, will be found all the advantages in literature, sciences, music, fine arts and industrial arts, rendering it no longer necessary for parents to send to a State school for a practical education.

Let the members of the church who have daughters to educate rally to the support of this institution: fill up its halls with eager learners, and thus show to the world that Methodists, who possibly have the best schools, love to patronize their own institutions, thus preferring them to all others. Let the cry go forth, "Ye Methodist people, rally to your own schools!"

A. D. M'VOY.

Rev. Sam Small Coming to New Orleans.

Rev. H. D. Kimball, pastor of Morgan Street Church, who is now at Moundsville Camp Meeting, in West Virginia, has secured the promise of Rev. Sam Small to come to New Orleans and hold a series of meetings.

The services will be held in Morgan Street Church, commencing Sunday, November 20, and continuing through Sunday, November 27.

Bro. Kimball writes to us that Mr. Small readily offered his services to aid in a vigorous effort to revive the work of the Lord in Morgan Street Church, both because of his love for Methodism and his unabated interest in New Orleans, his old home. Mr. Small would not discuss the subject of compensation in connection with his proposed labors, and, as is his rule, leaves all the temporal incidents of his meetings to the care and direction of the Master.

Items of Interest.

The acreage in corn this year is two per cent. larger than last year—that is, 1,500,000 acres more. This is the estimate of the Department of Agriculture.

A yearly average of 6,000 destitute children under five years of age are supported by the tax payers of New York City.

Horace Greeley said that the darkest hour in the history of any young man, is when he sits down to study how to get money without earning it.

Nearly 500,000 singing birds are imported into the United States every year.

The Pope's gift to Queen Victoria, on the occasion of her Jubilee, consists of a mosaic reproduction of Raphael's fresco, representing an allegorical figure of poetry.

In 1890, Japan is to have a Constitutional Monarchy with a written Constitution and a House of Representatives. So says R. Nakashima in the Independent.

There have been sold 312,000 sets of Gen. Grant's book at an average of nine dollars per set. The skins of 7,000 goats and 20,000 sheep have been used for covers of these volumes.

A memorial window in honor of the late Bishop Simpson will be placed in City Road Chapel, London, by friends in this country.

New York has now a law forbidding the use of stoves or furnaces in passenger cars.

There are in this country over 1,000 Young Men's Christian Associations with 110,000 members, expending in Christian work $785,000, and holding property worth $5,000,000.

Roger Ascham was the first to write on educational matters in the English language. His "Schole Master" was published in 1570.

John Bright, the English statesman, says that one million adult persons today weigh 12,000 tons more than the same number of a like class fifty years ago.

Notes.

Bishop Hargrove:

Since I have witnessed the clamor and uproar of the General Boards in New York and Orleans by the grave and sober men who direct commerce and deal in stocks, I shall never apologize for the promiscuous rejoicings of saints in view of "an inheritance incorruptible, undefiled and that fadeth not away, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

A spirited debate in the Wesleyan Conference, on the question of Methodist reunion in England, resulted in passing a resolution almost unanimously to appoint a committee to "consider and report as to the way by which the waste and friction in the actual working of the various sections of the Methodist Church may be lessened, prevented and brotherly love promoted."

The Western Christian Advocate says:

It is a singular coincidence that three candidates for the governorship of Ohio are Methodists. This ought to be a clean campaign.

It appears to us as one of the best signs and prophetic of good to the country when the political parties call upon the churches for the men to fill the most prominent stations in civil life. The nearer a man is like Christ, the nearer he is to being a true man, and the churches contain about all the Christ-like men, and stand ready to furnish them for all civil offices.

"How to reach the masses" is the question often asked by the church authorities. The London Methodist Times answers on this wise:

The meeting for workingmen at Rochdale was a great success. The fine chapel was crowded to the ceiling with men, chiefly workingmen. This was the reward of sensible preparation. The walls were covered with gigantic posters, and both the local papers were interested in the meeting. There is no difficulty in getting a crowd when the authorities have enough sanctified common sense to spend plenty of money on paper and ink. If the thing is not worth doing thoroughly, it is not worth doing at all. A miserable advertisement generally secures a miserable meeting.

Mr. Davis' letter to the Texas anti-prohibitionists has produced profound sorrow in the hearts of his true friends and most ardent admirers. They sorrow over the fact, that the last act of a grand life should allow him so clearly and closely to the practice and to those parties who are the greatest curses of this land. Whether Mr. Davis' letter had much to do with the results of the election in Texas or not, of one thing we are sure—he has taken a position which is clouding his evening sky, and spoken words which detract from the fame of his wisdom. Notwithstanding this, prohibition is stronger to-day than ever before. It stands firm in the public sentiment and in the courts of justice.

We are indebted to Miss Annie Littlefield, the efficient secretary of the Woman's Missionary Society of the Mississippi Conference, for a copy of the ninth annual report of the Woman's Missionary Society of the Methodist Episcopal Church, South. The report is full of information concerning woman's work in our mission fields, and the statistics show that gratifying progress has been made and the future is more hopeful than ever. The receipts of money for the past year are not quite so large as for the two preceding years, but footed up the handsome sum of $50,092 63. The Woman's Board has in its employ twenty-eight missionaries, nine of whom have been appointed this year. Thus the Master's work goes bravely on in the hands of his servants.

There are some Scriptures which present our Lord in a very human aspect. And this is very encouraging to us poor mortals. The apostle, speaking of the glories of the ascended Lord, having won by his divine work on earth the place of honor, and having "sat down on the right hand of God," immediately recalls to our minds the humanness of the divine Savior by adding, "From henceforth *expecting* till his enemies be made his footstool." The humanity of our Lord survives the glories of his ascension, and lives in his session at the right hand of the Father; and we recognize it in his *expectation* of the final subjection of all his enemies. But who does he expect to do this work of subduing? His brethren here, where the enemies are. Reader, are you engaged *against* the enemies of the glorified Christ? How much does he expect of you? Are you meeting his expectations?

A socialist, down in New Haven, has been compelled to give bond for the support of his children or go to jail. While a man may be allowed to preach what he pleases, the law will see to it that he also does something for the maintenance of his family.

Personals.

We are authorized to say that Rev. Sam Jones is *not* expected at the Sam Jones Camp Meeting, August 26. A greater than Sam Jones will be present.

Scylla: "Your paper is too scrappy. We want something to occupy our minds more than ten seconds." Charybdis: "Give us more paragraphs, personal mentions, etc. Nobody reads long articles." Editor: "I am in a strait betwixt two." Finale: An editor runaway to the mountains, and left a sub. to get the pelting.

Sister Jane Deeel, one of the excellent Christian women in Scotland circuit, Mississippi Conference, died on the twenty-fourth of July.

The women will take the world yet. Mrs. James Denholm, of Cape Town, has consented to act as the World's Woman's Christian Temperance Union's vice-president for Africa!

The President seems to be receiving more invitations than he can accept. We trust he will find it possible to visit our city, where he will be sure of a hearty Southern welcome.

Hon. James G. Blaine was traveling around and "doing Ireland" last week, but can not "become reconciled to the order of things on the other side of the ocean."

A very large number of students are already applying for admission to Whitworth College next year. President Fitzhugh is making additions to the boarding department, which is under the supervision of Mrs. Kidd, and the outlook for the college is most promising.

Col. Jack, of Natchitoches, has said that he believes he has discovered gold ore on one of his plantations in Winn parish. Louisiana will yet make a good showing in mineral wealth.

The Confederate veterans had a reunion and barbecue and speech making, at Natchitoches, La., last week. Hon. H. F. Jones, of this city, was the orator of the day.

A lynx-eyed reader sends us the following clipping from our own column: "When parties desire extra copies of the ADVOCATE containing *their obituaries*," etc. That reader deserves to be promoted to the position of proof-reader.

The minutes of the ninth annual meeting of the Woman's Board of Missions, of our church, is very interesting reading, and contains much valuable information. You will find them in the Woman's Missionary Advocate for August.

The Missionary Reporter, for this month, contains much that goes to show that the missionary tide is rising. Already the results of the week of prayer and self-denial are coming in encouragingly.

The Woman's Board made these appropriations for 1887-88: China, $34,757; Mexican Border, $10,150; Brazil, $16,480; Indian Territory, $1,800; contingent, printing and office expenses, $3,000. Grand total, $66,487.

Dr. Lambuth's Call.

Reported last week	$561	20
Mrs. Mary McDonald	Cash	1 00
A. A. Dean	"	1 00
John P. Cassells	"	1 00
Mrs. L. V. Cassells	"	1 00
Miss Bertie Longmire	"	1 00
Rev. C. D. Ceell	"	5 00
Rev. T. S. Randle	"	5 00
Mrs. M. E. Carr	"	1 00
Miss M. Higginbotham	"	1 00
Miss Clara Carter	"	1 00
G. W. McDuffie	"	50
Mrs. F. Higginbotham	"	50
Miss F. Bentley	"	2 00
Rev. J. F. Evans	"	1 50
J. W. McLean and wife	"	1 00
John Calvitte	"	1 00
Rev. C. E. McLean	"	1 00
Widow's Mite	"	1 00
Miss Eliza Logan	"	1 00
Mrs. M. J. Moss	"	1 00
Rev. D. F. Huddle	"	1 00
Dr. W. N. Cunningham	"	1 00
Mrs. M. L. Pegues	"	1 00
Mrs. M. F. Page	"	1 00
Thomas Trammel	"	1 00
L. L. B.	"	10 00
Dr. D. W. Foster	"	1 00
Mrs. R. A. Harris	"	1 00
Mrs. S. H. P. Drake	"	1 00
Mrs. Hardaway	"	1 00
Mrs. Cora Harmon	"	1 00
Mrs. T. A. Lankin	"	1 00
Dr. J. J. Schumpert	"	1 00
Mrs. E. A. Murphy	"	1 00
Mrs. Mattie A. Martin	"	1 00
L. S. Ward	"	5 00
A Friend	"	1 00
Mrs. Mamie Davis	"	1 00
Baldwin Edwards	"	1 00
Rev. J. M. Pugh	"	1 00
Mrs. J. M. Pugh	"	1 00
Josey S. Pugh	"	1 00
A Friend	"	2 00
A Subscriber	"	1 00
Miss Ada Shaw	"	2 00
Rev. J. M. Johnston	"	1 00
C. H. Peairs	"	1 00
Mrs. M. G. Jelks	"	1 00
Mrs. L. Crary Sadler	"	1 00
Rev. J. S. Sanders	"	5 00
Rev. A. B. Earle	"	2 00
E. S. McMullen	"	1 00
N. V. Lane	"	1 00
Rev. James Healy	"	5 00
Mrs. W. R. Stuart	"	5 00
Tempe Burton (colored)	"	50
Lou Vause	"	50
Mrs. L. E. Lamberth	"	1 00
J. B. Garrott	"	1 00
Mrs. Willie Clark	"	1 00
Mrs. M. Sprafle	"	1 00
Mrs. M. R. Turner	"	1 00
Total to date		$361 70

AUGUST 16, 1887.

Missions.

Sarah Hosmer, of Lowell, though a poor woman, supported a student in the Nestorian Seminary, who became a preacher of Christ. Five times she gave $50, earning the money in a factory, and sent out five native pastors to Christian work. When more than sixty years old, she longed to furnish Nestoria with one more preacher of Christ; and living in an attic, she took in sewing until she had accomplished her cherished purpose. In the hands of this consecrated woman, money transformed the factory girl and seamstress into a missionary of the cross, and then multiplied her sixfold.—The Rev. Dr. Josiah Strong

The principle of missions is not enough, however, without the spirit of missions; a law of labor for souls will not suffice without the love for Christ and for souls, which is the life-secret of such labor. While the spirit of missions is still lacking, no machinery will be adequate; the men and money will still be shamefully inadequate, both to the extent of the field and the needs of the work, and to the number of disciples and the means at their disposal. Give us the spirit of missions, and the territory now scarcely approached will be at once surrounded, penetrated, possessed; and a new motive power will be supplied, that will transform cold duty into ecstatic delight.—Rev. A. T. Pierson, D. D.

The Rev. Josiah Strong says: "One-fifth of the wealth of the United States, or $8,728,100,000, was in the hands of church members in 1880. Of this great wealth one-sixteenth part of one per cent, or $1 out of $1,586, is given in a year for the salvation of seven or eight hundred million heathen. If Christians spent every cent of wages, salary and other income on themselves, and gave to missions one cent on the dollar of their real and personal property, their contributions would be $87,281,000, instead of $5,509,000. If the members of our Sunday-schools in America gave each one cent a Sabbath for missions, it would aggregate nearly as much as is now secured with endless writing and pleading and praying from our entire church membership. If each of these professed Christians give five cents, the price of one cigar, once a week, it would amount in a year to $26,000,000. If each gave one cent every day to that which he professes is the object of his life, the building of the kingdom, it would amount to $36,500,000. Seventy business men of New York subscribed $1,120,000, or $20,000 each, toward the Metropolitan Opera House in that city, which was completed two years ago, and this without receiving or expecting pecuniary return. Where are the seventy men who will give one-half that amount to home missions? Is the love of the Italian opera a more powerful motive than love of country, love of souls, and love of Christ?

"It is commonly agreed that the annual liquor bill of the nation is $900,000,000. As comparatively few women and children use intoxicating drinks, and many men do not, we may safely assume that the most of that amount is paid by one-fifth of the population. That is, in 1880, 10,000,000 people paid $900,000,000 for liquors, and the same number of professed Christians gave $5,500,000 for missions. Anyone that did not know better might naturally infer that one class loves beer and whiskey better than the other loves souls."

The old established house of E. Heath have taken possession of their new and elegant quarters, No. 116 Camp street. The improvements made for the handling of their large stock of mattings, wall paper and general house-furnishing and trimming goods are convenient and, without exaggeration, elaborate. No expense has been spared by Mr. Heath, and the result has been to give to the public a first-class establishment of which any city might be proud.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

Mistress (to new servant): "We have breakfast generally about eight o'clock." New servant: "Well, if I ain't down to it, don't wait."

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 125 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

A home missionary was asked the cause of his poverty. "Principally," said he, with a twinkle in his eye, "because I have so often preached without notes."

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract. Druggists keep it and almost every one knows its value. Try it once for any Pain, Ache, Soreness or any Bleeding.

MISCELLANEOUS.

LOUISIANA
STEAM
SASH, BLIND AND DOOR
FACTORY,
299, 301, 303, 305, 307 Gravier Street,
NEW ORLEANS.
ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.
Orders promptly attended to.
Plantation Cabins a Specialty.
BRANCH OFFICE: No. 52 CARONDELET ST.
WALL PAPER
in all grades. FINE DECORATIONS a specialty.
WINDOW SHADES AND CORNICES,
WIRE SCREENS AND WEATHER STRIPS,
UPHOLSTERER'S GOODS.
Framing Neatly Done.
PICTURE AND ROOM MOULDINGS,
RUGS, MATS AND MATTINGS.
EDWARD HEATH,
No. 116 CAMP STREET. NEW ORLEANS.

TARRANT'S SELTZER APERIENT
FOR
Indigestion, Sick Headache, Constipation, Inactive Liver.
The merchant planning business schemes,
The preacher struggling through his themes,
The statesman in assembly halls,
The broker wild with "puts and calls,"
To *cool the Blood* and brace the mind,
Will TARRANT'S SELTZER safest find.

FOR
ENGINES *GINNING.*
GIN POWERS. FARQUHAR'S CELEBRATED
ADJUSTABLE IRON KINGPOST
POWER FOR GINNING.
Most economical and durable. Cheapest in the market, quality considered. The CELEBRATED FARQUHAR SAW MILLS and ENGINES and STANDARD IMPLEMENTS GENERALLY.
Send for catalogue.
A. B. FARQUHAR,
Pennsylvania Agricultural Works, York, Pa.

EDUCATIONAL.

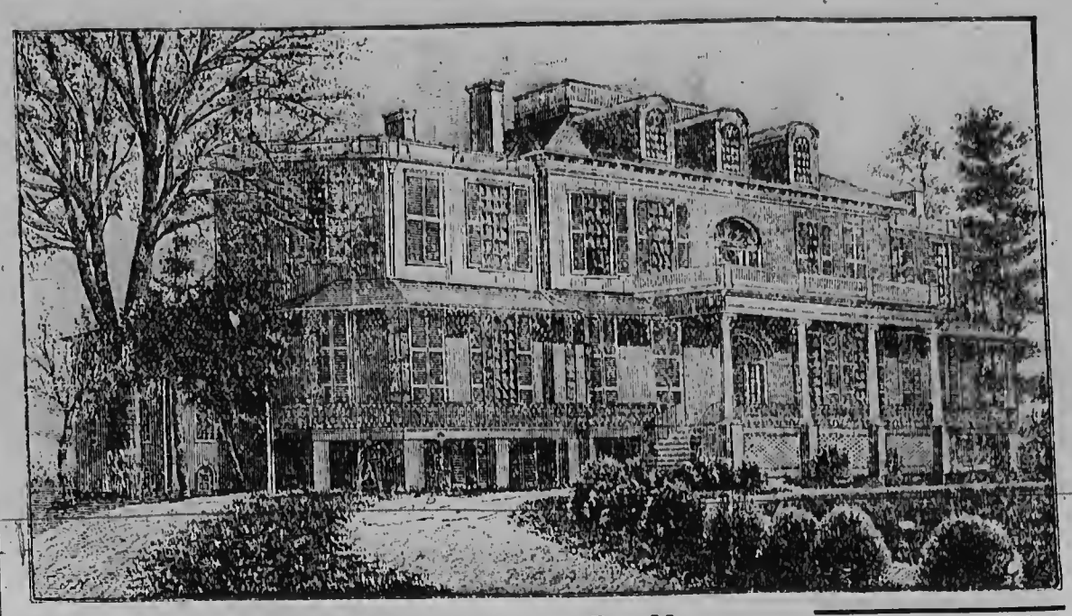
Mansfield Female College.
1887-8.

THE FALL TERM will open Wednesday, September 14, 1887.
The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.
Other highly qualified teachers have been secured for the Literary, Music and Art Departments.
Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.
Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.
A deposit of five dollars for each term must be made for purchase of books and stationery.
Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.
The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.
Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.
Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.
F. M. GRACE, PRESIDENT.

Collegiate Institute
OF
BATON ROUGE.
Home School for Boys.
Prepares students for any grade in the best colleges, or for professional or business pursuits.
SESSION BEGINS OCT. 5th, 1887.
TERMS REDUCED.
For circulars, with all needed information, apply to W. H. N. MAGRUDER, LL.D., or J. B. MAGRUDER, A. M.

GRENADA COLLEGIATE INSTITUTE.
Property of M. E. Church, South.
This school embraces six Departments, each having its own teachers and apartments. Its history and present condition warrant it in assuring parents and guardians that Grenada Collegiate Institute affords the best advantages for literary and religious culture. Care is not only taken of the physical and intellectual, but also of the moral and spiritual interests of the pupils.
The discipline is firm; the rule is, Do right.
The boarding department is home-like and comfortable.
The health is fine, there having been no case of severe illness in the school during its existence.
Expenses are moderate. Cost per term of five months for board and literary tuition, including Latin, German and French, $90. For Music or Painting $25 must be added.
For Catalogue and particulars address the President, Rev. THOS. J. NEWELL, A. M., Grenada, Miss. G. H. HODGE, AGENT.

Nashville FOR YOUNG LADIES College,
Conducted with Vanderbilt University. Higher advantages in every Department. Splendid new building. Ample Faculty. Music, Art, Calisthenics. Health resort. Accessible. For Catalogue, address Rev. GEO. W. F. PRICE, D. D., Pres., Nashville, Tenn.



Martha Washington College, Abingdon, Va.
NEXT TERM will begin September 9, 1887. This institution, justly celebrated for its palatial buildings, its ample and highly ornamented grounds, its superior climate, social and religious environments, and its high grade of collegiate advantages, invites a continuation of the liberal patronage which for a quarter of a century it has enjoyed from the Southern States. Graduates from other colleges are invited to consider the advantages afforded in our Musical Institute. Terms have been reduced. Patronage increasing rapidly. Pupils from Southern States acquire health and physical vigor while being educated here. *Alumnæ* are requested to favor us with their addresses.
For Catalogue address REV. D. S. HEARN, A. M., President, Abingdon, Va.

WESLEYAN
Female College,
MACON, GEORGIA.
THE FIFTIETH ANNUAL SESSION begins October 5th, 1887.
Location beautiful. Life, home-like. Education thorough. Health, Manners and Morals carefully guarded.
The best instruction in Literature, Music, Science and Art. Twenty experienced officers and teachers. Low rates. Apply for Catalogue to W. C. BASS, *President*, or C. W. SMITH, *Secretary*.

EAST MISS. FEMALE COLLEGE,
A LITERARY AND INDUSTRIAL COLLEGE.
MERIDIAN, MISS.
One of the best Schools for Southern girls. The finest advantages in all Departments. Literary, Music, Fine Arts and Industrial Arts. Expert and experienced teachers. Music taught as in the Conservatories, affording the best facilities. Health record unexcelled. Charges very reasonable. Ten months' session opens September 12, 1887. Send for Illustrated catalogue, and address A. D. McVOY, PRESIDENT.

M. C. Female Institute,
Jackson, Tenn.
Forty-third Collegiate Year begins September 5th, 1887. Location most favorable. Building of brick, on a 5-acre lot. Beautiful surroundings. Ample supply of aquaratus and eighteen pianos and other facilities. Five hundred and fifty graduates. Charges moderate. For Catalogues address PROF. J. C. JONES, M. A., Secy of Faculty, A. W. JONES, D. D., PRESIDENT.

HIWASSEE COLLEGE.
FOUNDED 1849. Located in the Country, seven miles from Sweetwater, East Tenn. R. R. Healthy, quiet, moral place. Fall term opens August 16. In new edifice. Board $10 per month. Tuition from $20 down to $10 per session. The postoffice is "HIWASSEE COLLEGE," Tenn. Send for Catalogue. Address J. H. RHYNER, Pres., or G. W. HUDDLESTON, Sec'y.

Baton Rouge Seminary
—FOR—
YOUNG LADIES
Will Open September 12, 1887.
This is a chartered school, non-sectarian, supplied with the best teachers. Ample accommodations for boarding pupils. Music Department especially thorough. For Catalogues address either EDWIN H. FAY, PRESIDENT, or WM. GARIG, Esq., President Board of Trustees.

Culleoka Academy,
Culleoka, Tenn.
S. V. WALL,
W. D. MOONEY, A. B., C. E., } PRINCIPALS.
A thorough Training-school. Indorsed by the leading Colleges and Universities.
For circulars, address
W. D. MOONEY, SECRETARY.

UNIVERSITY SCHOOL!
Petersburg, Va.
The 23d Annual Session of this School for Boys begins the first Monday in October. Thorough preparations for University of Virginia, leading Engineering School and United States Military and Naval Academies; highly recommended by Faculty of University of Virginia; full staff of instructors; situation healthful. Early application advised, as number of boarders is strictly limited.
For catalogue address
W. GORDON McCABE, Head Master.

Mrs. Gilmer's School
For Young Ladies,
AT ROANOKE, VA.
Session resumes Sept. 13th, 1887. Full corps of teachers. Instruction in all English branches. Languages, Music and Drawing. Best references. Terms moderate. For circulars apply to MRS. PATTY L. GILMER,
Roanoke, Va.

University of Virginia,
(Founded by THOS. JEFFERSON.)
The 61th Session Begins Oct. 1st, 1887, and continues nine months.
Thorough instruction in *Literary, Scientific* and *Professional Departments*, including *Law, Medicine, Pharmacy, Engineering* and *Agriculture*.
For Catalogue apply (P. O. University of Va., Va.) to CHAS. S. VENABLE, Chairman of Faculty.

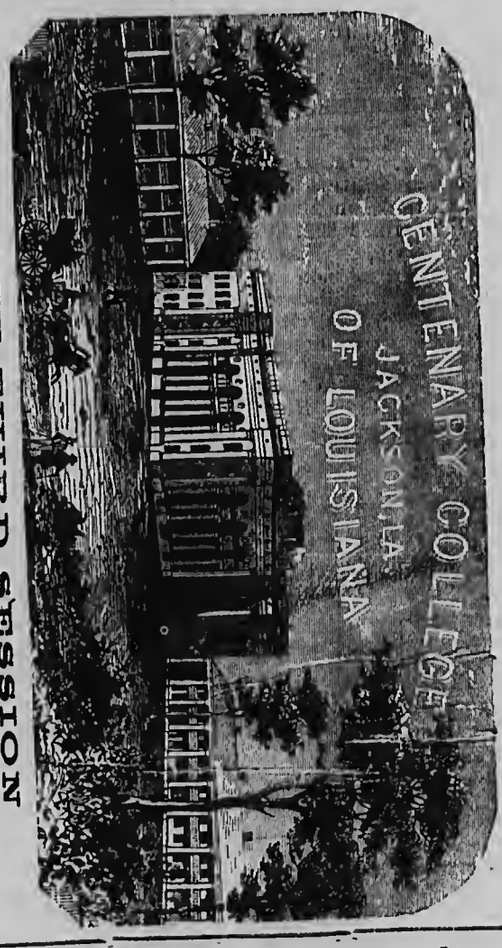
SUNNYSIDE HIGH SCHOOL.
This school is located two miles south of LIBERTY, Bedford Co., Va., on Norfolk & Western R. R. It is conducted on elevated mental and moral principles. Good teachers. Discipline firm and mild. Teaching thorough. Location healthy. Terms moderate. Accommodations good. For catalogue, apply to
REV. A. EUBANK, A. M., Liberty, Va., Prin.

WESLEYAN FEMALE INSTITUTE,
STAUNTON, VIRGINIA.

Opens Sept. 21st, 1887. *One of the first Schools for Young Ladies in the Union.* Thorough in all departments. Building and surroundings beautiful. Steam heat. Gas. Private baths. Ample home comforts unsurpassed. Boarding pupils from eighteen States. Training, manners, graceful accomplishments, refined manners, and all that gives grace and beauty to Christian character. Conservatory advantages in Music. Its graduates are sought far and wide as teachers. Refers to over one thousand pupils and patrons. All important advantages in one greatly reduced charge. Board, Washing, Lights, English, Latin, French, German, Music, etc., for entire Scholastic year, from Sept. to June $260. For Catalogue write to
Rev. Wm. A. HARRIS, D. D., President, Staunton, Virginia.

SEVEN DEPARTMENTS!
DEPARTMENTS of Literature, Science and Philosophy, Engineering, Law, Theology, and Pharmacy open September 21. Students in Theology are furnished rooms in Wesley Hall and tuition free.
DEPARTMENTS of Medicine and Dentistry open Oct. 1st, 1887. FEES: In Academic, Engineering, Pharmacy and Dental Departments, $65 each; Law, $100; Medical, $90; Biblical, $15; Technology, free. Catalogues free on application to
WILS WILLIAMS, Sec., Nashville, Tenn.

SIXTY-THIRD SESSION
OPENS MONDAY, SEPT. 5, 1887.



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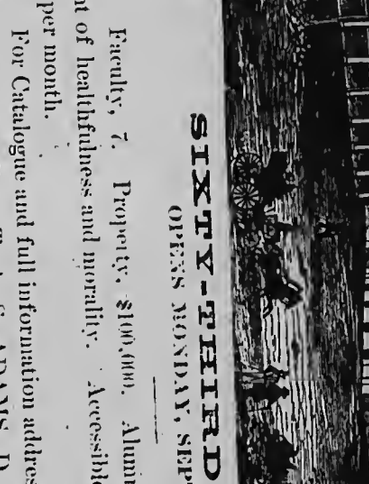
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Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

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Our Young People.

A LIST OF OUR PRESIDENTS.

Come, young folks all, and learn my rhyme
Writ like the ones of olden time.
For linked together, name to name,
The whole a surer place will claim;
And firmly in your mind shall stand
The names of those who've ruled our land:
A noble list: George Washington,
John Adams, Thomas Jefferson,
James Madison and James Monroe,
John Quincy Adams—and below
Comes Andrew Jackson in his turn;
Martin Van Buren next we learn.
Then William Henry Harrison
Whom soon John Tyler followed on.
And after Tyler, James K. Polk;
Then Zachary Taylor ruled the folk
Till death. Then Millard Fillmore came;
And Franklin Pierce we next must name,
And James Buchanan then appears,
Then Abraham Lincoln through those years
Of war. And when his life was lost
'Twas Andrew Jackson filled his post,
Then U. S. Grant and R. B. Hayes,
And James A. Garfield each had place,
And Chester Arthur—and my rhyme
Ends now in Grover Cleveland's time.

—Wide Awake.

Dear Little Nieces and Nephews: After I had finished my morning's task, and got the baby down to sleep again, I was sitting on the cool front gallery reading the "dear old ADVOCATE," and wondering if I could possibly write you an interesting letter, and thinking of so many things I could talk about if I could see you. I heard a noise from a chicken, and, looking up, I saw it trying to kill a snake; but the horrid thing got away and hid in the violet bed! "Ah!" thought I," the 'serpent among the flowers.'" Can you not draw a lesson from that! How many times have papa and mamma trusted you to indulge in some little pleasures in which to go so far, and no further, would be no harm; but you yielded to the temptation to go too far (just for a little fun) though you knew it to be wrong? Those temptations are the serpents among the flowers of pleasure. Be careful, my dears, or they will sting you fearfully.

I wonder how many of you are going to really deny yourselves of something during this week for the sake of missions? We were talking it over here the other day, and I was explaining the object to the children, and we were trying to decide what we could do without. C. says: "Well, we don't have much now! Besides, I haven't any money!" G.—"Well, I've got a nickel; but I promised mamma if she would give it to me, I wouldn't spend it!" U.—"I've got a nickle, and I'll give that." L.—"I haven't any money, and I don't know what I can do without, yet." But U. said: "Sister, how much will it take for you to go to —— and back?" "Sixty cents." "Well, stay at home, save that and give it." "Humph! that is this week, and not next?" Then I said we would all do our best, and if we could not give much money, we could pray, and give what we could in the right spirit. How many of you will report to the editor on a postal card the amount of your self-denial? That is, if he approves.

Yours lovingly,

AUNT FANNIE.

MR. EDITOR: As I see so many girls and boys writing to your valuable paper, I have concluded to write a letter myself. I have been going to school ever since February, to my cousin, Miss Alma Fulton. Our school will close in two weeks. Papa is going to hear Bro. R. A. Davis preach. He is our pastor this year. He preaches once a month; most always has a large congregation and is a splendid preacher. Our camp meeting will be in September. I will answer Josie Wyche's question: There are 773,592 words in the Bible. I will also answer Mary S. Hodge's question: Jesus changing water into wine at the marriage feast at Cana of Galilee is the first miracle. Papa takes your valuable paper. We all enjoy reading it very much. He said this morning he could not see how he could do without it. I remain, Your little friend,

LUCY C. HAMMETT.

CAMPTE, Louisiana.

MR. EDITOR: I am a little girl nine years of age. I am not going to school now, but my sister teaches me at home. I study reading, spelling, geography, arithmetic and writing. I go to Sunday-school every Sunday. Bro. Dyer is our superintendent, and Bro. Anders our minister. My grandma takes your paper, and I like to read the little letters. I will close by asking a question: Where and what is the longest verse in the Bible?

Your little friend,

BIRDIE HARELSON.

BATON ROUGE, Louisiana.

MR. EDITOR: On account of old acquaintanceship I have been inclined to write a letter for the young people's column for some time; but since I am elected corresponding secretary for the Juvenile Missionary Society, at this place, it becomes my pleasing duty to write letters to the officials and organs of the missionary work, and on this I presume to write this brief sketch. I know you will be delighted to learn that those noble ladies, Mrs. Fullilove, Mrs. Foster, Miss Logan, Miss Paxton, and others of the lady officials of the Conference Missionary Society, held their annual meeting here, July 1, 1887, and by their zeal and entreaties enkindled in the hearts of the Ruston people a greater spirit of missionary work than has ever been known or felt among our people. During their sojourn Mrs. Fullilove and Miss Logan delivered lectures to the children on the subject of missions, and organized a juvenile auxiliary numbering thirty-six members. Our Christian lady managers—Mrs. J. A. Parker and Mrs. L. M. Kidd—meet with us regularly on Sunday evening, overlooking and aiding in our work. Our membership has increased to sixty, and we hope to reach one hundred in a short time. We have reading, recitations, music, and prayer at our weekly meetings, and frequent encouraging talks from our senior visitors. Our much-loved pastor, the Rev. J. A. Parker, has pledged himself to aid us in every manner possible by his presence, prayers, and money if need be. We hope to grow stronger and better as we grow older. Pray for us.

Your little friend,

BLANCHE A. M'CORMICK.

RUSTON, Louisiana.

MR. EDITOR: We are two little sisters aged eleven and nine. We live in Rodney, a small town on the grand old Mississippi river. We live with our grandma. She has taken the CHRISTIAN ADVOCATE for seven long years, and since we have learned to read, we love to read it, especially the little folks' letters. We both belong to the missionary society. We have about forty members enrolled. We gave an entertainment on the twenty-eighth of June, and had recitations, tableaux and songs. One of the best pieces was the Ten Virgins—five foolish and five wise. Oh! it was a solemn thing to hear the foolish pleading with the wise for entrance into the pearly gates, where they had been shut out by their slothfulness. Oh! when that great day comes, we hope none of us will be among the foolish. We realized twenty-five dollars after all expenses were paid. Oh! if there was more societies in the land. We think it so nice to be able to help the perishing nations in the far-off corners of the earth. Can any of the little folks tell us where in the Bible the words "twelve thousand" are contained in one verse three times? We hope to see our letter published soon. We are two little Methodist girls,

ELLA AND DAISY HATHAWAY.

RODNEY, Mississippi.

The Little Boot Black.

A hundred years ago there lived a little boy in Oxford, England, whose business it was to clean the boots of the students of the famous university there. He was poor, but bright and smart.

Well, this lad, whose name was George, grew rapidly in favor with the students. His prompt and hearty way of doing things, his industrious habits and faithful deeds, won their admiration. They saw in him the promise of a noble man; and they proposed to teach him a little every day. Eager to learn, George accepted their proposition; and he soon surprised his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a brier," said another, "and pluck enough to make a hero."

But we can not stop to tell of his patience and perseverance. He went on, step by step, just as the song goes—"One step and then another," until he became a man—a learned and eloquent man, who preached the gospel to admiring thousands. The little boot black became the renowned pulpit orator, George Whitfield.—Christian Neighbor.

SALINE impurities, and poisonous elements remain in the blood when the kidneys are inactive, "blood poisoning" causing dropsical and other dangerous maladies. If you have any reason to suspect any congestion in the action of your kidneys and bladder, take at once Dr. J. H. McLean's Liver and Kidney Balm.

Household.

A Bit of Advice.

I caught myself wondering today if all girls have their bags and baskets of darning-cotton and yarn near at hand, neatly arranged, well filled, and ready for action; and if, when the stockings are brought from the wash, the heels and toes are duly examined, and holes, which will be small if the weekly inquiry is rightly followed, are nicely darned with the fine weaving good darning is? If this is so, it is a comfortable comfort, one the family will quickly notice and miss if suspended.

The very mention of darning stockings will cause some girls to strike an attitude of dismay; but there can be nothing alarming in the act or the fact, if viewed in the light of reason and a little sense. To begin, all know who have ever worn stockings, "holey," that hole spelt with a "w," is decidedly preferable; also that well-cared-for hose will last much longer than that neglected. One daughter of the family will find, if she makes it her weekly practice to faithfully look over each pair belonging to the members, it will become much less of a task than she may suppose, when she sees the big holes of the hastily and seldom mended. To keep the darning basket well supplied and well appointed, will grow to become good practice. It will train her in a practical way, that will not come amiss in the work of life. Then the discipline of nicely and patiently doing the plain, homely work will be a gain, beside the skill of needle acquired. Added to this comes the pleasure and economy of study foot-wear, and last but not least, it lifts a decided burden from the shoulders of mother. If a daughter should start up of herself and take the family stockings as a share of her work, the mother's face would brighten more than I can tell. She would think of it often and remember it long, and when the daughter has left the home-nest and settled for herself in a broader sphere, it will still be repeated and told of her.

Let some of the useless fancy-work slide. What does it amount to in a short time? Fashion gone by, dust well settled, and presently banished. Such is the price often paid for hours and hours of precious time and tedious labor. Darn the stockings and help your mother. You will be rewarded oftener than you imagine, and a prick upon the finger now and then from a darning-needle is no worse than from a worsted needle, and the strain on the eyesight is much less than in most of the worsted patterns. But comfort, industry, and skill, all together, are not equal to the pleasure and happiness such a course will give your mother, nor to the smiles she will give you. Try it.

"Hundreds of dewdrops to greet the dawn,
Hundreds of bees to sip the clover,
Hundreds of butterflies on the lawn,
But only one mother, the whole world over."

—Christian at Work.

THE FIRESIDE SAINT.—Doubtless the memory of each one of us will furnish the picture of some member of a family, whose very presence seemed to shed happiness; a daughter, perhaps, whose light step even in the distance irradiated every one's countenance. What was the secret of such a one's power? What had she done? Absolutely nothing but radiant smiles, beaming good humor, the tact of doing what every one wanted, told that she had gotten out of self and learned to think of others; so that at one time it showed itself in deprecating the quarrel which lowering brows and raised tones already showed to be impending, by sweet words; at another, by smoothing an invalid's pillow; at another by humoring and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things, none but a loving heart *could* see. That was the secret of her heavenly power.—Rev. F. Frederick Robertson.

And the cane-seated chairs, not a spot need be left on them if on a bright sunny day each chair is thoroughly washed and the wood saturated with hot water and dried in the open air and sun. Not only will the chairs look better, but they will last much longer, as in drying the wood will swell and tightens where it joins, and the chair be as firm as when new.

MISCELLANEOUS.

Martyrs to Headache

Seek relief in vain, until they begin to use Ayer's Sarsaparilla. Then they regret the years of suffering they might have escaped had they tried this remedy earlier. The trouble was constitutional not local; and, until Ayer's Sarsaparilla did its effective work, as an Alterative and Blood Purifier, they were compelled to suffer.

The wife of Samuel Page, 21 Austin st., Lowell, Mass., was, for a long time, subject to severe headaches, the result of stomach and liver disorders. A perfect cure has been effected by Ayer's Sarsaparilla.

Frank Roberts, 727 Washington st., Boston, says that he formerly had terrible headaches, and until he took Ayer's Sarsaparilla, never found any medicine that would give

Permanent Relief.

"Every Spring, for years," writes Lizzie W. DeVean, 262 Fifteenth st., Brooklyn, N. Y., "I have had intolerable headaches. I commenced the use of Ayer's Sarsaparilla last March, and have not had a headache since that time."

"I suffered from headache, indigestion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of A st., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

Jonas Garman, Esq., of Lykins, Pa., writes: "For years I have suffered dreadfully, every Spring, from headache, caused by impurity of the blood and biliousness. It seemed for days and weeks that my head would split open. Nothing relieved me till I took Ayer's Sarsaparilla. This medicine has cured me completely."

When Mrs. Genevra Belanger, of 24 Bridge st., Springfield, Mass., began to use Ayer's Sarsaparilla, she had suffered for some years from a serious affection of the kidneys. Every Spring, also, she was afflicted with headache, loss of appetite, and indigestion. A friend persuaded her to use Ayer's Sarsaparilla, which benefited her wonderfully. Her health is now perfect. Martyrs to headache should try

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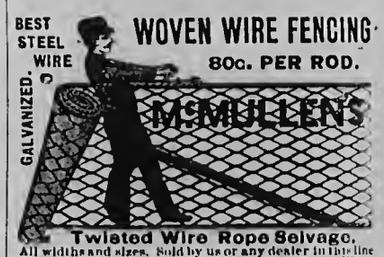

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Christian Advocate.

Marriages.

HENSON—TWINER.—At the residence of the bride's mother, Mrs. Emily Twiner, August 3, 1887, by Rev. S. J. Colton, Mr. John C. Henson to Miss Susie A. Twiner, all of Yazoo county, Miss.

HANSEL—TWINER.—At the residence of the bride's mother, Mrs. H. A. Twiner, July 27, 1887, by Rev. S. J. Colton, Mr. S. A. Hansel to Miss Alva A. Twiner, all of Yazoo county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

DEGROFFENRIED—Departed this life, July 4, 1887, near Brooksville, Noxubee county, Miss., MRS. REBECCA A. DEGROFFENRIED. Sister Degroffenried was born in Kemper county, Miss., January 10, 1835; was married to T. B. S. Degraffenried, February 10, 1858; professed religion and joined the Baptist Church, in 1856, near Chuqualak, Noxubee county, Miss.; moved to Sumpter county, Ala., 1860, and joined the Methodist Church the same year. In 1872 the family, having moved to Noxubee county, Sister Degroffenried connected herself with the church at Sonle Chapel, of which she lived a faithful and devoted member till called above. She dearly loved her church and was always ready to do anything in advance its interests. She had been deprived of church privileges for a year, or more, owing to bad health.

In her the pastor always found a true friend. She loved the church. She dearly loved children. Though she was not blessed with any of her own, yet she never seemed happier than when listening to their prattle or attending to their wants. She was a good neighbor, a true and devoted friend. When there was sickness in her neighborhood she was always ready to lend all in her power to alleviate the suffering, going and ministering with her own hands to their wants. She was a model wife, a good friend, a Christian with all its Christian graces—faith, hope, and charity—with patience and humility. She preferred a good name rather than riches, and endeavored to let her light shine continuously before others. Her faith was strong and steady, but it was more in deed than in word—more in principle than in profession.

E. H. CAGY.

CASEY—MRS. ELIZABETH J. CASEY died in New Orleans, June 12, 1887. She was born December 2, 1813; joined the Methodist Episcopal Church, South, 1857; was happily married, October 16, 1873. Sister Casey was a great sufferer the last six months of her life, but bore it with Christian patience and submission. A Christ-like spirit marked distinctly the general tenor of her suffering days. A devoted husband and attentive sister did all in their power to give relief to their suffering loved one. Her husband was with her in New Orleans, seeking the best medical aid when the final dissolution came, and brought her back to her home in Le Flore county, Miss., where that suffering body was laid away, surrounded with many loved ones, to rest until the resurrection morn.

We have reasons for saying Sister Casey was a true and tried wife, and a loving and devoted mother. She was the magnet around which the father and six children cluistered, for in her they always found a sympathizing friend. If sorrows were to be borne, the husband felt she was more than willing to bear her part. She seemed to love her children with a peculiar devotion, never seeming willing to give up the soft, gentle attentions to the older ones. So she "rests from her labors and suffering." She can not come to us, but we can go to her. Will we?

W. S. SHIPMAN, P. C.

OTT—MRS. MARGARET ANN TATE, widow of Charles Ott, Esq., and daughter of Thomas and Ingabu Tate, was born June 20, 1813, in Clarksburg, Va., and died June 7, 1887, in Washington parish, La. She was taken sick Friday morning, June 3, and her affectionate children, two physicians and myself did all that could be done to "lengthen out the brittle thread;" but on Tuesday following, at half-past four o'clock, the angels came and bore her spotless soul to fairer worlds on high. Her remains were buried near the old home, in a lovely grove of oaks, where she will peacefully await the resurrection morn. The funeral services were conducted by the Rev. Mr. Buley, surrounded by a concourse of bereaved relatives and friends.

She was a consistent member of the Baptist Church, a pure-spirited Christian, with a great influence for good. She was not narrow and selfish in her religion, but loved all Christians. One of the last acts of her life was to contribute of her substance to the Methodist Church. The last sermon she ever heard was preached by our presiding elder, Rev. J. M. Weems, at our second quarterly meeting, and she expressed herself as having enjoyed it very much. She lived well, and therefore, died well.

MISS. MADIE TATE.

SULLIVAN—MILTON GALLOWAY, son of Rev. William M. and Malicia G. Sullivan, was born April 20, 1887, and died July 15, 1887, aged two months and twenty-two days. His stay on earth was short, but pleasant to loved ones. His departure was grievous to those who loved him most. Jesus said, "Suffer the little children to come unto me, for of such is the kingdom of Heaven."

E. A. F.

HENSLEY—WILLIAM S. HENSLEY, adopted son of E. A. and L. A. Dennis, died suddenly, on July 3, 1887, at their home in Newton county, Miss. Little Willie only lived six months to gladden his earthly home, and then went to dwell with him who said, "Suffer the little children to come unto me."

H. R. CALDWELL.

NELSON—LESTER MARVIN, youngest son of John M. and Virginia O. Nelson, died, near Rocky Springs, Miss., July 1, 1887, aged two years and eight months. May the transfer of little Marvin cause all the remaining members of the family to strive the harder to work out their own salvation!

H. D. HOWELL.

BRIDGER—ROBERT JOHNNY, son of Mr. and Mrs. J. D. Bridger, died in Brandywine, Miss., July 5. The Lord said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

A FRIEND.

ATHLETICS AS A DISCIPLINE OF THE WILL.—All physical exercises, however pleasant at first, tend to become irksome and distasteful when pursued systematically day after day; but the very energy that one is obliged to put forth in overcoming this distaste, is a wholesome discipline. Having recognized the fact that physical exercise is necessary, and that the exercise is best which meets one's physical needs, a man should pursue it with all the energy and vigor that he is capable of throwing into any other duty or line of conduct. By so doing, the training of the will is added to the training of the body, and the lesson learned in abnegation and self-mastery contributes the most important elements to the formation of character. Add to these attainments a correct method of working and a healthy habit of living, and a young man will have the best kind of preparatory training for the business of life.

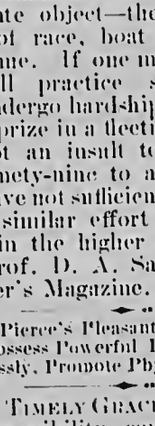
The undergoing of present hardships for the sake of future gain is one of the most encouraging features connected with athletic sports and games. That the participants may be in the best physical condition at the day of the contests, they are obliged to undergo a long and arduous course of training, denying themselves luxuries, foregoing pleasures, and holding themselves down to a rigid system of mechanical exercises for an ultimate object—the winning of a foot race, boat race or a ball game. If one man in a hundred will practice self-denial and undergo hardship in order to win a prize in a fleeting pastime, is it not an insult to the remaining ninety-nine to assume that they have not sufficient *morale* to make a similar effort in preparing to win the higher prize of life.—Prof. D. A. Sargent, in Scribner's Magazine.

Pierce's Pleasant Purgative Pellets Possess Powerful Potency, Pass Painlessly, Promote Physical Prosperity.

TIMELY GRACE.—With new responsibility comes new grace. When God had met Moses in Pisgah, and kissed him to sleep, and buried him in the valley over Beth-peor, then, and not till then, was it said, "Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him."

Elisha was a great and good man when he followed his plow in the valley of the Jordan, and when, as the servant of Elijah, he ministered to that mighty prophet for eight eventful years, but he never received the grace which made him distinguished till "his master was taken from his head." When Elijah seated himself in the fiery chariot, and was about to be carried to heaven on the wings of the whirlwind, he dropped his mantle at the feet of Elisha, to indicate that he was now to become the master prophet in Israel; but when Elisha inherited the mantle and office of Elijah, God at the same time endued him with a double portion of Elijah's spirit.—Rev. T. C. Read.

ADVERTISEMENTS.



How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of diseases-sustaining elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensible in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers. Sold everywhere. Price, CUTICURA 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

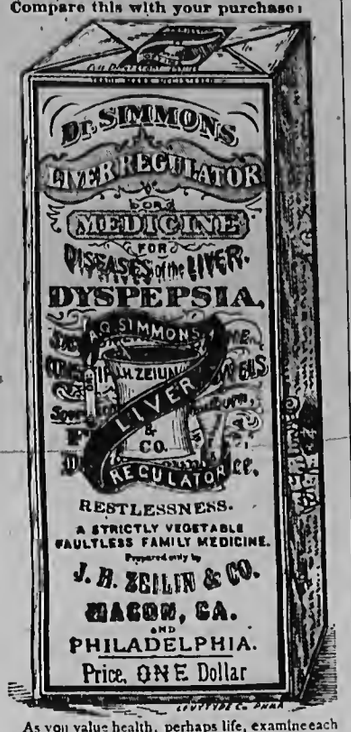
Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

LOOK OUT!

Compare this with your purchase:



As you value health, perhaps life, examine each package and be sure you get the **Genuine.** See the **red Z Trade-Mark** and the full title **on front of Wrapper,** and **on the side the seal and signature of J. H. Zeilin & Co.,** as in the above fac-simile. Remember there is no other genuine Simmons Liver Regulator.

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The Great Music House of the South.

Some of the Great Bargains Offered:

SCHOLTER'S UPRIGHT PIANO, (Great Bargain) $150.

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PLEYEL UPRIGHT PIANO, $175.

FAIVRE UPRIGHT PIANO, $125.

Lovely MATHUSHEK PIANO, $250.

Beautiful CHICKERING " $250.

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BAY STATE ORGAN, $45.

NEEDHAM & SON ORGAN, $50.

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BOWLBEY ORGAN, $65.

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Write for catalogues and terms.

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THE NEW IMPROVED SINGER SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

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CONTINUOUS

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MERIDIAN, MISS.

Write for particulars, prices, cuts, etc., to

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ARTIFICIAL EYES

Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.

It enables the eyelids to move as freely as ever.

It restores the functions of the tear passages.

It prevents the eyelashes from turning within, causing inflammation.

It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.

Mr. W. DOANE, our Optician, has made a specialty of selecting and inserting them.

A. H. GRISWOLD & CO., JEWELERS AND OPTICIANS, New Orleans.

Brother Steadypull.

When the Bishop read off the name of Bro. Steadypull for ——— charge, his heart suddenly sank within him. He felt the charge was plenty good enough for him; in fact, a little above his grade. But Bro. Rocket was preacher in charge last year, and though report said he had rather petered out near the close of the year, yet he was accounted a brilliant man; and Steadypull was not brilliant, and he knew it. The people were of like opinion after he had finished his first sermon. He gave them a plain gospel message, with no flourish of trumpets, and no promises of great things. The "outsiders" nudged each other, as much as to say, "Well, there's not much style about him, anyway." The church members did not say much, only that the brother seemed to have no time for nonsense nor rhetorical flourishes, and was terribly in earnest. Rocket had left him the inheritance of many empty seats, and for a time they remained empty. Three months pass—empty seats still look lonesome. Six months—beginning to fill up, and signs of a revival. Nine months—sanctuary full, fifty received into the church as partial result of steady pastoral pulling; social and financial affairs of the church growing finely. Ten months—people getting uneasy lest Bro. Steadypull shall be wanted to follow the brilliant Rocket, and call another church together. No cause for fear though, for the "elder" knows the blessed man pulls better the second year, and best the third. Do you imagine we have written of a fictitious character? Not so. Such a man lives, moves and has his being not a thousand miles from this sanctum, and we have given you a bit of actual church history.—Michigan Advocate.

How Some Lives Have Been Extended.

In a physician's office in Philadelphia are filed numerous letters with expressions like these:

"My mother and self have been greatly benefited by the use of your Compound Oxygen. It has undoubtedly preserved and prolonged her life these two years past." "I have improved in health using your Compound Oxygen. I can ride without much fatigue. As I am in my eightieth year, I suppose I can not expect to be entirely relieved." "It has almost made a new man of me at nearly three score and ten." "I will be eighty-two years old the fifth day of next November. The dropsy has left me, and my legs are all right. Every one that sees me says, 'How well you look!' I tell them Compound Oxygen saved my life and cured me." For a full explanation of how such marvels are possible, write for brochure, which they send free, to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

THE CRY OF THE PERISHING.—A beautiful incident is told of a little child upon a lately wrecked steamer. The boats were taking the passengers away as fast as they could, every one crowding forward intent on his own salvation. One after another was passed down, while the neglected child stood waiting for her turn. The vessel rocked to and fro, on the eve of going to the bottom. Seeing no chance of escape, the little one stretched out her hands, and cried, "Save me next." It is a cry that ought to go up from millions of hearts. The bark of life will go down some day, and if we are not saved in Christ, we must be eternally lost. It is a cry that those of us who are saved might hear on every hand.

How to Select a Wife.

Good health, good morals, good sense and good temper, are the four essentials for a good wife. These are the indispensables. After them come the minor advantages of good looks, accomplishments, family position, etc. With the first four, married life will be comfortable and happy. Lacking either, it will be in more or less degree a failure. Upon good health depends largely good temper and good looks, and to some extent good sense also, as the best mind must be effected more or less by the weaknesses and whims attendant on frail health. Young man, if your wife is falling into a state of invalidism, first of all things try to restore her health. If she is troubled with debilitating female weaknesses, buy Dr. Pierce's Favorite Prescription. It will cure her.

There is everything in a spirit of fair play. It disarms ill-temper. Some people who are very ugly so long as you are slightly so, are "too sweet for anything" as soon as you show sweetness and light. Most of us don't want things half so much as we thought we did the moment we can have them for the choosing. Your way isn't half so sweet the moment you can have it. Abram was a close student of human nature. He got all he wanted by not selfishly wanting anything. To him that gives, a lot more is added. There is almost no quarrel but one man can mend if he sets about it with Abram's spirit.—Chr. Union.

The Grant Memoirs.

The following statistics in regard to the printing of General Grant's Memoirs were recently read by Mr. S. L. Clemens (Mark Twain) before the annual reunion of the Army and Navy Club of Connecticut:

"In binding the cloth books there were 44,259 square yards of cloth used, or, if put in one piece, it would make a strip one yard wide and 25 1-5 miles long. The gold used in stamping lettering, etc., on all styles of binding, if coined, would make $15,446 47. The price paid the gold-beaters for this gold was $21,639 50. There were 276 barrels of binder paste used, weighing about 69,000 pounds. There were 27,892 sheepskins used, 7,221 goatskins, and 138 calfskins. As none of these skins were split, it represents, of course, the killing of an equal number of animals. There were about 302,310 reams of paper used in the printing, which weighed about 1,813,880 pounds, or 806½ tons. This, put into one piece, would make a strip two feet wide and 1,682⅛ miles long. If the books were piled up in a row, the narrowest way—that is, the same as they would stand in a bookcase—it would take a shelf 19½ miles long to hold them. If the pages of the books were joined together, it would make a strip of paper 6 inches wide and 6,729½ miles long. Forty-one steam presses were working day and night; over 1,000 operatives were employed, and over 9,000 agents engaged in distributing the book. To these latter—who were mainly old soldiers and the widows of soldiers—was paid in commissions for selling the book considerably more than $1,000,000 in cash."

MISCELLANEOUS.

FELLOWSHIP, FLORIDA, April 7, 1887.

DR. A. T. SCHALLENBERGER, Rochester, Pa.

Dear Sir: I was agent for the sale of your Antidote for Malaria at Elisabethtown, Ky., when chills were almost universal every season. The medicine cured when all else failed. It was my habit to say that I could live in a frog pond without danger to myself, but that conceit has been taken out of me, for last fall I had a violent attack of chills. I remembered the Antidote, procured a bottle, and was cured immediately. I now say to every one suffering from Malaria, don't fool with quinine; it may be good, but Schallenberger's is better, and don't make you deaf, either.

Your friend, E. H. HAYCRAFT.

YALE & BOWLING,

WHOLESALE

DRY GOODS

—AND—

NOTIONS,

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W. G. WHEELER,

Clothing and Furnishing Goods,

Successor in Wholesale

—TO—

WHEELER & PIERSON,

No. 86 CANAL STREET,

New Orleans.

SOMETHING FOR THE BOYS and GIRLS to SELL.

The Lord's Prayer Medal.

This unique little curiosity is a trifle smaller than a silver ten cent piece, on which is stamped so clear and distinct as to be easily read with the naked eye, the entire Lord's Prayer. Everybody would be used as rewards of merit in Sunday-schools. Sample by mail, postpaid, 10 cents, three for 25 cents; one dozen for 50 cents. Liberal discount to agents. Address

SAMUEL DUDLEY,

KINGS FERRY, CAYUGA CO., N. Y.

KELLER'S LABOR-SAVING SOAPINA!

Will wash in any kind of water.

USE KELLER'S CARBOLIC SOAP

For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils

IT HAS NO EQUAL.

Every housekeeper should keep it as a disinfectant.

For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS,

110 GRAVIER St., NEW ORLEANS, LA.

MISCELLANEOUS.

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FACSIMILE OF BOTTLE WITH BUFF WRAPPER

THIS IS THE GENUINE!

SOLD ONLY IN BOTTLES WITH BUFF WRAPPERS. SEE THAT STRIP OVER CORK IS UNBROKEN. *Our trade-mark around every bottle. In sickness Every Drop Is Worth Its Weight In Gold!*

INVALUABLE FOR

BURNS, SUNBURNS, DIARRHŒA, CHAFINGS, STINGS OF INSECTS, PILES, SORE EYES, SORE FEET.

THE WONDER OF HEALING!

For Piles, Bleeding or Itching, it is the greatest known remedy.

For Burns, Scalds, Wounds, Bruises and Sprains, it is unequalled—stopping pain and healing in a marvellous manner.

For Inflamed and Sore Eyes.—Its effect upon these delicate organs is simply marvellous.

It is the Ladies' Friend.—All female complaints yield to its wondrous power.

For Ulcers, Old Sores, or Open Wounds, Toothache, Earache, Bites of Insects, Sore Feet, its action upon these is most remarkable.

RECOMMENDED BY PHYSICIANS! USED IN HOSPITALS!

Caution.—POND'S EXTRACT has been imitated. The genuine has the words "POND'S EXTRACT" blown in the glass, and our picture trade mark on surrounding buff wrapper. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation. It is never sold in bulk or by measure.

IT IS UNSAFE TO USE ANY PREPARATION EXCEPT THE *Genuine* WITH OUR DIRECTIONS. *Used Externally and Internally.* Prices, 50c., $1, $1.75. Sold everywhere.

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Baskets, Base Ball Goods, Croquet,

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HAMMOCKS, FREEZERS, WATER-COOLERS.

Bath Tubs,	Oil Stoves and Tanks,
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Cheese Safes,	Soaps and Perfumery,
Clocks and Mirrors,	Stationery,
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Faucets, metal and wood,	Paper and Bags,
Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets,
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I WANT ACTIVE ENERGETIC MEN and Women all over the country to sell the Missouri Steam Washer. Why does it pay to act as my Agent? *Because* the arguments in its favor are so numerous and overwhelming that sales are made with little difficulty. I will ship a Washer on two weeks' trial on liberal terms, to be returned at my expense if not satisfactory. Agents can thus test it for themselves. Don't fail to write for terms and illustrated circular with outline of arguments to be used in making sales. J. WORTH, 15th & Franklin Ave., St. Louis, Mo. (Best prepaid on 2 weeks' trial to persons for their own use where I have no Agent. Ask particulars about Free Trial.)

ON 30 DAYS' TRIAL. THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the hernia is held securely day and night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

POZZONI'S MEDICATED COMPLEXION POWDER.

Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

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Hope Insurance Company,

188 GRAVIER STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000

ASSETS, JAN. 1, 1887.....$901,982 17

Insures Fire, River and Marine Risks.

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Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

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Has paid over TEN AND ONE-HALF MILLIONS in losses since 1849.

Annual and Term Policies issued on Desirable Fire Risks only.

W. H. LYMAN, President.

A. H. OGLESBY, Vice-Pres.

CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending August 16, 1887.)

COTTON.

Low ordinary	6 15-16 @	— —
Ordinary	7 3-16	— —
Good ordinary	8 3-16	— —
Low middling	8 13-16	— —
Middling	9 3-16	— —
Good middling	9 7-16	— —
Middling fair	9 13-16	— —
Fair	10 7-16	— —
Galveston middling	9⅛	— —
Mobile middling	9⅛	— —
St. Louis middling	9⅛	— —

SUGAR.

Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5 15-16	— —
Fully fair	5¾	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4⅝	5⅛
Pr. yellow	6 3-16	— —
Gray White	— —	— —
Off whites	6⅛	6 3-16
Stan. Gran	6¾	— —

MOLASSES.

Good Prime	22	25
Fair	— —	— —
Good common	18	21
Choice	— —	— —

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	— —
Good	— —	4⅝
Fair	4½	4⅝
Ordinary	4⅜	4⅜
Common	4	4⅛
No. 2	3¾	— —
Rough	— —	— —

FLOUR.

Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 15
Extra fancy	4 15	4 25
Winter wheat patents	4 75	5 00
Choice	3 50	3 75
Fancy	3 75	3 80
Extra Fancy	3 90	4 00

CORN PRODUCTS.

Cream meal	2 90	— —
Corn meal	2 50	— —
Grits	3 00	3 10
Hominy	3 25	— —

GRAIN, ETC.

CORN:		
White	55	— —
Yellow	— —	— —
Mixed No. 2	53	— —
OATS:		
Western	34½	35
Texas rust-proof	36	— —
BRAN:		
₱ cwt	72½	80
HAY:		
Choice	18 50	19 00
Prime	17 50	18 00

PROVISIONS.

PORK:		
Mess (Standard)	16 25	— —
Prime Mess	14 00	14 50
Rumps	13 00	13 25
BACON:		
Fancy breakfast	11½	12
Shoulders	— —	6¾
Sides, long clear	9¼	— —
Sides, short rib	9⅜	— —
HAMS:		
Sugar-cured	— —	13
DRY SALT MEAT:		
Shoulders	5 85	5 90
Sides, long clear	8¾	— —
Sides, short rib	8⅜	— —

GROCERIES.

COFFEE:		
Prime	— —	21
Fair	— —	20
Common	— —	18½
BUTTER:		
Western Creamery	28	29
Western Dairy	20	21
Country packed	— —	— —
LARD:		
Refined	6¾	— —
TEAS:		
Choice	50	— —
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	9¾	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per crate	4 25	4 50
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 60	2 75
KROUT:		
Louisiana, ₱ bbl	8 00	9 00
ONIONS:		
Louisiana	2 75	3 00
Western	— —	— —

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7¼	7½
2 lb	7¾	8¼
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 10	1 15

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	2 00	3 25
Chickens, South'n	3 50	4 00
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	15	16
Southern	16	17
WOOL:		
Lake, per lb	— —	25
Louisiana	23	— —
Burry	12	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	6½
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Mr. Blaine and family are in Ireland.

The "Glenn Educational Bill," introduced into the Georgia Legislature, and passed by the Lower House, has created intense excitement North.

Great disaster has been caused by the forest fires in the West. Owing to the long-continued drouth, water can not be obtained. Everything is suffering for it, and great loss has been sustained throughout Wisconsin, Michigan and Illinois.

The President will visit Memphis, Tenn., during his Southern and Western tour.

The American Photographers' Association is now in session in Chicago.

On account of the drouth, a milk famine is predicted for Illinois.

John Clay, the only remaining son of Henry Clay, died at his home, near Lexington, Ky. He possessed but few of the characteristics of his illustrious father.

A grand reunion of Confederate soldiers was held, this week, in Grenada, Miss.

A fearful disaster occurred on the Peoria, Toledo and Western railroad, August 11. A heavily laden excursion train, bound for Niagara Falls, fell through a burning bridge and was ground to splinters. More than 100 persons killed, and 500 wounded.

The rice crop in Lower Carolina has been almost destroyed by the freshets of a week ago.

Mr. Carlisle, of New Orleans, is a candidate for the Bolivian Mission.

The yellow fever epidemic is dying out in Key West.

Amite county, Miss., has been carried by the prohibitionists.

The President has declined to visit Little Rock, and, unless the route is changed, there is a very slim prospect of his coming to New Orleans.

It is reported that Hammond, of Georgia, will succeed Secretary Lamar.

An American schooner was sunk in the Gulf of St. Lawrence by a shot from the guns of a Canadian cruiser. This story is, however, discredited by the Dominion Fishery Department.

FOREIGN.

Signor Bove, the explorer, has committed suicide.

Great Britain has demanded of France the evacuation of the New Hebrides. This France refused, until she should be informed of the nature of England's policy in regard to Egypt, and as to the neutralization of the Suez Canal.

Prince Ferdinand has been permitted to retire from the Austrian Army.

The cholera is prevalent in Naples, Messina, Syracuse and Malta.

A number of Tory peers threaten to reject the amendments to the Land Bill introduced into the House of Commons, especially the clause providing for a revision of judicial rents. The attitude of these lords has paralyzed the Cabinet's action in further amending the Land Bill to satisfy the Parnellites.

The new Captain General of Cuba, Salamanca, has become involved in a quarrel. Premier Sagasta is trying to effect a reconciliation between Salamanca and Balogner, the Minister of the Colonies.

Bismarck has dispatched his thanks to Gottlugen, for placing his bust in the university.

Prince Ferdinand has arranged to land and receive addresses as the new ruler of Bulgaria at all but Garvan ports between Orsora and Rustchuk.

Prince Krapotkine protests against France's enthusiasm for M. Katkoff.

The speech made by Salisbury at the Lord Mayor's banquet is held to foreshadow the proclamation of the Irish National League.

The firm of Kudrin and Company, of St. Petersburg, has equipped and started for Central Asia an expedition which will establish cotton plantations and make an analysis of the soil of Turkestan and the Transcaspian territories.

The French press is urging the government to ally itself more closely with Russia, so as to be enabled to despise the Central European alliance.

Prince Ferdinand believes that the opposition of the powers to his acceptance of the Bulgarian throne is directed solely to the manner of his election.

The French agents in Bulgaria have been instructed to avoid all intercourse with Prince Ferdinand and his government.

An arrangement has been effected for the protection of the neutrality of the Suez Canal.

While in Ireland the Lord Mayor tendered Mr. Blaine a banquet. Having arranged to leave for the Continent, Mr. Blaine regretfully declines the honor.

Prince Ferdinand has been installed as the ruler of Bulgaria. The people received him enthusiastically. It is reported that Turkey's attitude is becoming more friendly. The legality of his election has been affirmed by an identical vote of England, Austria and Italy.

Mr. Parnell has had a relapse. When the Land Bill dispute has been settled, he will then go to Ireland to spend the recess.

King Humbert has made friendly overtures to the Pope. He wishes to give him a Jubilee present.

Prince Krom Luang Devanongse Varaprakain, half-brother of the King of Siam, and suite of thirty persons, have arrived in New York from England.

King Leopold unveiled statues of Breydel and De Coninck at Bruges, August 15.

The Cheshire election resulted in another victory for the Gladstonites.

Harvest Excursions.

The Burlington Route, C. B. & Q. R. R., will sell, on August 30, September 20, and October 11, Harvest Excursion Tickets at one fare for the round trip to principal points in Nebraska, Kansas, Minnesota and Dakota. Limit thirty days. Tickets and further information may be obtained of any C. B. & Q. Ticket Agent, or by addressing Paul Morton, Gen'l Pass. and Ticket Agent, Chicago, Ill.

Books and Periodicals.

BOOKS.

CHRIST IN THE CAMP; OR, RELIGION IN LEE'S ARMY. By Rev. J. William Jones, D. D.

This book is introduced to the reader by Bishop Granbery. It is a history of the efforts of the churches to afford religious instruction and gospel preaching to the soldiers of the Army of Northern Virginia during the war. It is a most interesting record, and shows that the religion of Jesus is adapted to meet the wants and assuage the miseries and buoy up the hopes of men in military life. Dr. Jones has given us a good history, and B. F. Johnson & Co., Richmond, Va., have put it in good shape.

ONLY ME. By Thomas L. Baily, D. D. Lothrop Company, Boston. Price, $1 25. For sale by Eyrich, Canal street.

It is a book for boys, and deals with some phases of boy-life unknown at the present day, but common half a century ago, when many a lad of poor and struggling parents was "bound out" to serve "until twenty-one." It shows that energy, honesty and civility bring, in the end, success. It is especially intended for the Sunday-school library.

REAL FAIRY FOLKS; EXPLORATIONS IN THE WORLD OF ATOMS. By Lucy A. Rider. D. Lothrop Company, Boston. Price, $1 50. For sale by Eyrich, Canal street.

This book is true to chemical facts and principle. It treats, in a very attractive way to the young, of the wonders of chemistry. It is an honest effort to make children love that beautiful science.

PERIODICALS.

—Wide Awake will be a perfect delight this month both to young and old. It is a superb midsummer number.

—Homiletic Magazine has its "sections" filled to the brim and running over with all sorts of good things for all sorts of people.

—The Musical Herald is giving a good deal of attention to church and Sunday-school music, as well as other kinds, and is a reliable periodical all the time.

—Littell's Living Age is packed and crammed with the best reading that can be obtained, and is worth all it costs, and more.

—The Forum. The August number has some good reading. We note specially: Books That Have Helped Me, by Edward Eggleston; An Outside View of Revivals, by Prof. E. C. Everett; Alcohol in High Latitudes, by Gen. Greely; and Progress of Co-Education, by Dr. C. F. Deems. This periodical is one of the best, and we commend it heartily. Forum Publishing Company, 97 Fifth avenue, New York. Price, $5.

Children Starving to Death

On account of their inability to digest food, will find almost marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

Just as we go to press we received the following note from Bro. Lewis:

MR. EDITOR: Rev. J. L. Forsythe, of the Mississippi Conference, is very low. It is hardly expected that he will live through the night. But his faith is unwavering, and the gospel he has preached for more than fifty years is quite sufficient to sustain him in this trying hour. Let the church he has served so long and so well remember his stricken family in their great sorrow. W. B. LEWIS.

MADISON, MISS., Aug. 15, 1887.

Camp Meeting.

The Mississippi Valley Route will place on sale, August 26, and continue until September 5, tickets to the Sam Jones Camp Meeting, near Gloster, Miss., for $3 60, round trip, good to return until September 6. Reduced rates will also be given from all points between New Orleans and Gloster, on Sunday, August 28, and special train will run from New Orleans and intermediate points to the camp grounds. The parties in charge of the grounds have made extensive preparations to accommodate the crowds that are expected. The grounds are located in the hill country, and the shady groves are abundantly supplied with springs of clear, cool freestone water.

"Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher, 112 Camp street.

Biliousness and Sick Headache are cured by the delightful preparation known as Tarrant's Seltzer Aperient. There is not a drug store from the Atlantic to the Pacific, nor from the Lakes to the Gulf that does not keep a large stock of this old and valuable medicine. A journey should never be undertaken without a bottle being carried in one's valise. In fact, it ought to be in the houses of those who don't travel, for time and experience have proved it to be one of the most valuable family remedies extant. The head office is in N. Y. City.—N. O. Picayune.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR., Publisher.

Lectures will begin at the Memphis Hospital Medical College, on the first Monday in October. Send for catalogue.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR., Publisher.

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In advance of the sickly season render yourself impregnable. A malarial atmosphere or sudden change of temperature is fraught with danger. Use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

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Quarterly Conferences.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Cundiff, at Pleasant Grove	Aug.	20, 21
Lauderdale, at Bethel		27, 28
Stonewall, at Stonewall	(Fri.) Sept.	2
Clark, at A. Chapel		3, 4
Meridian station	(Wed.)	7
Marion	(Thurs.)	8
Vossburg, at Central		10, 11
West End, at Collinsville		17, 18
Rimusville		24, 25
Adamsville	Oct.	1, 2
DeKalb		8, 9
Enterprise	(Wed.)	12

B. D. NORSWORTHY, P. E.

JACKSON DIST.—THIRD ROUND.

Canton	Aug.	20, 21
Madison, at Pearl River		27, 28
Sharon, at Forest Grove	Sept.	3, 4
Camden, at Sulphur Springs		10, 11
West Jackson, at Flag's Ch.		17, 18
Jackson		18, 19

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Franklinton, at Magee's Chapel	Aug.	20, 21
Providence, at Union Chapel		27, 28
Holmesville, at China Grove	Sept.	3, 4

J. M. WEEMS, P. E.

BRANDON DIST.—THIRD ROUND

Hillsboro	Aug.	20, 21
Lake, at Camp Ground		27, 28
Trenton, at Camp Ground	Sept.	3, 4
Walnut Grove, at Camp Ground		10, 11
Nesholm		17, 18
Carthage		24, 25

D. A. LITTLE, P. E.

VICKSBURG DIST.—THIRD ROUND.

Skipwith's	Aug.	20, 21
Rovina		27, 28

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—THIRD ROUND.

Columbia, at Byrd's Chapel	Aug.	20, 21
Bethel, at Ocohay		27, 28
Mt. Carmel, at Williamsburg	Sept.	3, 4

T. B. WEST, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Tocropola circuit	Aug.	20, 21
Banner circuit		24
Abbeville circuit		27, 28
Lodi circuit	Sept.	2
Grenada circuit		3, 4
Charleston circuit		5

C. N. TERRY, P. E.

WINONA DISTRICT—THIRD ROUND.

Newport, at Shrock's	Aug.	20, 21
McCool, at Chapel Hill		24
Ethel, at Tabernacle		27, 28
Ebenezer circuit, at Ebenezer	Sept.	3, 4
Belzona		8
Zilpha circuit, at North Mt.		10, 11

B. P. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Hickory Flat	Aug.	20, 21
Shelby Creek	(Tuesday)	23
Emory		27, 28

ANDR. BARCROFT, P. E.

CORINTH DIST.—THIRD ROUND.

Kossuth circuit	Aug.	20, 21
Blackland circuit		24
Marietta circuit		26
Jonesboro' circuit		27, 28
Ripley and New Albany station	Sept.	3, 4
Ripley circuit		10, 11
New Albany circuit		17, 18

J. B. STONE, P. E.

SARDIS DISTRICT—THIRD ROUND.

Mt. Vernon	Aug.	20, 21
Eureka		23
Panola circuit		27, 28

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Caledonia	Aug.	19
Aliens		20, 21
Tremont		27, 28
Fulton and Smithville		29

AMOS RENDALL, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit	Aug.	20, 21
Tampico circuit		27, 28
Sturges circuit	Sept.	3, 4

H. G. POTTER, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Montgomery, at St. Maurice	Aug.	20, 21
Alexandria, at Lecompte		27, 28
District Conference, at Lecompte		25-28
Evergreen, at Big Cane	Sept.	3, 4
Melville, at West Melville		10, 11
Spring Creek (Hineston C. M.)		17, 18
Sugar Town, at Pine Grove		24, 25
Ada, at Hickory Grove	Oct.	1, 2
Spring Creek Camp Meeting		8, 9

B. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

St. Charles Avenue	Aug.	21
Soraparu St. and Bentonville, at Bastile		28
Grosse Tete and Fuller, at Cottonwood	Sept.	3, 4
Dryades Street		11
St. Tammany German mis., at Talisheik		17, 18
Algiers and Gretna, at Algiers		25
Baton Rouge	Oct.	1, 2
Carrollton and Parker Ch., at Carrollton		8
Morgan Street		10
Plaquemine and Donaldsonville, at P.		22, 23
Louisiana Avenue		30

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Natchitoches, at Natchitoches	Aug.	20, 21
Pleasant Hill, at Bethel		27, 28
Coushatta, at Davis' Springs	Sept.	3, 4
East Point, at East Point		9, —
Red River, at Campo Bella		10, 11
Caddo, at Keachi		17, 18
Mooringsport, at Hickory Grove		24, 25
North Bossier	Oct.	1, 2
South Bossier		8, 9
Shreveport		15, 16

J. B. CASSITY, P. E.

DELHI DIST.—THIRD ROUND.

Richland, at Little Creek	Aug.	20, 21
Oak Ridge, at Prairie Mer Rouge		27, 28
Lake Providence, at Lake Providence	Sept.	3, 4
Waterproof, at Wesley Chapel		10, 11
Floyd, at Floyd		17, 18
Linn Grove, at New Hope		24, 25
Hasirop, at Island DeSeard	Oct.	1, 2

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Downsville	Aug.	20, 21
Sparta and Saline		27, 28

ROBERT HANDLE, P. E.

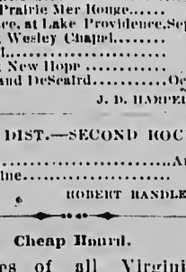
Cheap Board.

Catalogues of all Virginia and Tennessee Springs, giving low excursion rates and low rates of board, can be had free upon application in person or by mail to B. W. Wrenn, General Passenger Agent, E. T., V. & G. R'y., Knoxville, Tenn.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Downsville	Aug. 19
Lake	Aug. 26
Sam Jones	Aug. 26
Topisaw	Aug. 26
Andrew Chapel	Sept. 2
China Grove	Sept. 2
Trenton	Sept. 2
Coushatta	Sept. 2
Beech Spring	Sept. 9
Water Valley	Sept. 9
Hixon	Sept. 15
Donkberly	Sept. 16
St. Tammany	Sept. 22

ROYAL



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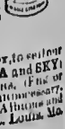

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Christian Advocate.

VOL. 34.—NO. 34. NEW ORLEANS, THURSDAY, AUGUST 25, 1887. WHOLE NO. 1621.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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THE BLESSED BROOD.

Gather them close to your loving heart;
Cradle them close to your breast;
They will soon enough leave your brooding care,
Soon enough ascend youth's topmost stair—
Little ones to the nest.

Fret not that the children's hearts are gay,
That their restless feet will run;
There may come a time to the by-and-by
When you'll sit in your lonely room and sigh
For a sound of childish fun;

When you'll long for a repetition sweet,
That sounded through each room,
Of "Mother! mother!" the dear love-calls
That will echo long through the silent halls,
And add to their stately gloom.

There may come a time when you'll long to hear
The eager, boyish tread,
The tuneless whistle, the clear, shrill shout,
The busy bustle in and out,
And pattering overhead.

When the boys and girls are all grown up
And scattered far and wide,
Or gone to the undiscovered shore
Where youth and age come nevermore,
You will miss them from your side.

Then gather them to your loving heart;
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough ascend youth's topmost stair—
Little ones in the nest.

—Good Housekeeping.

Some Early Methodist History.

BY REV. D. W. MITCHELL.

While recently visiting the Seashore Camp Meeting, I met with one of those rare, stalwart pioneer Methodists. One who had known him long, said to me: "Bro. Evans is a solid, practical servant of Christ, who has been doing valiant service for his Master on this coast since boyhood."

Finding he had been acquainted with the birth and growth of Methodism, I thought its history too valuable to be unrecorded, and so I penciled down his statements concerning same as follows:

He stated that his father, Thomas Evans, moved from Marion District, South Carolina, in about 1808, settling near old St. Stephen's, on the Tombigby river. From there he removed to Chickasawhay, Green county, Mississippi Territory, where his son Westley was born, September 16, 1818.

"My father now settled in Lawrence county, on the eastern side of Pearl river, opposite Monticello.

"I recollect, among my earliest reminiscences, my father's removal to Harrison county, Miss., (then Hancock) near Red Creek, there being then no preaching-point nearer than fifty miles, and but two other Methodist families in the vicinity, who resided ten or twelve miles below on Red Creek. Their names were Ramsey and Holder.

"The settlements on Red Creek were ten or twelve miles apart, and consisted of from two to five families. Occasionally itinerant ministers of the Methodist Episcopal Church, whose acquaintance my father had made while residing in Lawrence county, would stray down to this region and preach. Among these were the pioneer preachers, Miles Harper and his brother, Edward Harper.

"After a few years, as a result of these visits, a large circuit was formed from Columbia, on Pearl river, extending southward to Pearlington, and eastward nearly to the State line, while its northern limit was up Leaf river, following the old military trace.

"I think," continued Mr. Evans, "that the first preacher in charge of this circuit was James Applewhite. This district continued to be served by preachers for several years, after which the circuit was divided, throwing out a large portion of the southern line of the circuit.

"My father removed, about this time (1831), to his place on Biloxi river, where he built a water sawmill, which is said to be the first of its kind in this region, there having been but one within the limits of Harrison county, which was constructed, on the west side of Wolfe river, by a French settler. This mill supplied the lumber for the first frame buildings—such as houses, stores and hotels—in Biloxi. The edifices erected previously by the French were constructed of dirt and stick.

"In my boyhood days I often came to Biloxi, and I remember that there were numerous settlers on the Gulf coast, among whom were Maunsell White, Burns, Peter de Buys, and others.

"The lumber was mainly rafted from the mill to Biloxi. Occasionally a schooner-load was shipped to Bay St. Louis, there being then few schooners on that coast. For several years there was no preaching along the coast, save occasionally at my father's mill on Biloxi river.

"This continued until the separation of Hancock from Harrison county, about which time I was licensed to exhort by Rev. Mr. Ramsey, who came to my father's to hold a two days' meeting and organize a church, which was the first Methodist Church established near or on the coast. After two or three years the work gradually extended into Mississippi City and Biloxi. At the former place the citizens worshiped in the frame building used as a court-house, and built for the office of the Brandon railroad. The place of worship in Biloxi was a small vacant private house.

"The settlement of Mississippi resulted in the influx of an intelligent, but irreligious people, interested in the railroad movement, while that of Biloxi continued to partake of the nature of the first settlers brought from France by Iberville and Bienville, many of whose descendants still reside there.

"This Methodist movement had continued gradually progressing until incomers had made various changes along the Gulf coast, resulting in the permanent circuits on the sea coast of Harrison county, while north of this the former circuit has become a prosperous circuit, with five regular appointments, besides several wayside preaching stations, and a large permanent camp ground, known as Farmer Camp Ground, which is located on Farmer Creek, about two miles north of Big Biloxi. Here annually are large assemblies, and during the four meetings of its existence there have been scores of conversions and numerous accessions to the church, while the entire religious sentiment of the community has been signally elevated.

"The Rev. Charles Gillespie was preacher in charge of the circuit at the time of its organization. He was succeeded by Rev. T. Price, and the latter by Bro. Rockers, and he by Rev. Relius Cox, the present incumbent."

Rev. Mr. Evans, while not in the itinerancy, has served in this work at its various exigencies for five or six years, and is now preaching as an itinerant local preacher, filling up each Sabbath with an appointment. He was licensed when about twenty years of age, and has been constantly engaged for forty-eight years, having, during this time, enjoyed the blessing of God as to health and spirituality, and promises to have many years to his God in this broad field.

Many years ago, when Rev. W. G. Evans, then quite a youth, began his ministry, a noted infidel, born of Methodist parents, who resided on this coast, and following the Gulf as captain of a vessel, said that "the devil had laid an egg on this Gulf coast as big as a mountain, and that little Westley Evans would never be able to turn it over." "But," said Rev. Mr. Evans, "when I saw Bishop Keener, Dr. John Matthews, Rev. Dr. Andrews and several other Methodist preachers camping here in the summer of 1871, in canvas tents, under this forest, and preaching the gospel, I thanked the Lord that the powers of God would turn over this egg infidelity had assembled."

Here is something on a line of thought which has several times been placed before our readers. We really believe that this subject is of vital importance to our church schools. We are glad to give our readers this graduating address, copied from Zion's Herald.

The Study of the Bible as an English Classic.

BY H. E. PEABODY.

It is my purpose here to advocate as a college study a classic which is more universally read, quoted and alluded to than any other book in the language. I mean the English Bible. Its worth as a religious guide, or as the basis of theological learning, I shall not consider, but as a classic of our literature I believe its study to be a proper part of a liberal education. The vast majority of students, whose vocation does not lead them to a study of the Bible, should have an opportunity of learning to know their Bible at least as well as they know their Shakespeare. And yet is it not true that men have abundant opportunity after graduation to become familiar with this hand-book of English-speaking peoples? It is assuredly true; but that these opportunities are not improved, is equally true. The Bible is subjected to more desultory skimming, and is favored with less vigorous study, than any other classic in the language.

What, then, are the causes why the Bible has come into this anomalous position? The first is, that reverence tends to prevent an object of worship from being an object of investigation and criticism. This is a natural state of mind, though not a desirable, and certainly not a necessary, one; for that a thing is beyond the understanding by no means implies that it is contrary to the understanding. Another cause is that since the Bible is a book that *lives* in men's minds and hearts, its study often leads to sectarianism and dispute.

The first of these causes careful thought should cancel. The second will be obviated by having in the instructor a man who will lead the study to a scholarly consideration of that literary worth which all men of any religion or no religion are forced to recognize. Again, repetition has dulled our ears to appreciation of the beauties of the Bible before our minds were old enough to comprehend them, so that we often pass them by unheeded; but to a critical, appreciative reader, the Bible's literary strength and excellence are at once apparent.

Our English Bible was translated in much the same spirit in which it was written, by men full of religious enthusiasm and profound conviction of the importance of their work. Our authorized version was made with but few changes from the translations of Tyndal and Coverdale, who wrote, it may be said, with the pen in one hand and the sword in the other, with their lives often in danger for the service they were doing for their countrymen; so that our Bible retains its original vigor and has "the ring of a set of martyrs translating a set of prophets." The possession of this spirit, together with the accuracy of the translation from its great original, give it its place as one of the foremost of English classics, and perhaps the purest example of the English language in existence.

A famous Catholic divine of England declared that the uncommon beauty and marvelous English of the Protestant Bible had been one of the strongholds of heresy among his countrymen. "It lives on the ear," said he, "like a music which can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words." English-speaking peoples have felt the spell of its power and beauty, and its influence over our language has been, and is, most profound. For over two hundred years the English language has conformed to the biblical mode of expression, and certain forms of speech have at times become almost obsolete, only to be called back into use by their presence on its living pages.

The Hebrew Scriptures occupy a place in literature as distinct as the place of the Hebrew nation in history. They mirror, by their strong simplicity and their deep and passionate earnestness, the character of this strange people. The poetry of the Hebrews contains "the most ancient coherent record of the human mind and heart." It sprang from simple minds, but these minds were animated by the sublimest emotions that can stir the human soul. Its lines are full of strong, majestic beauty, and need not the elaboration of art to make them inspiring. The poetry of Job sings of the God of nature with a simple grandeur which no language can excel. He sings of the day when the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy; when God made the cloud the garment of the new-born sea, and thick darkness a swaddling-band for it. And listen to the triumphant song of Moses: "Sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil. Thou didst blow with thy wind, the sea covered them, they sank as lead in the mighty waters. Who is like unto thee, O Lord, glorious in holiness, fearful in praises, doing wonders?" And what shall I say more, for time would fail me to tell of the sublimity of the songs of Miriam, and of Deborah, and of Barak, of the grandeur and pathos of the Psalms, of the rich and fervent eloquence of the prophets.

The beauty of the New Testament is of another kind. The ragged picturesqueness is gone, but there is greater clearness and directness. The beautiful simplicity of the gospel narratives and the force of the teachings of Jesus are only slighted because of the overshadowing importance of the truths which they convey. The powerful arguments and glowing oratory of Paul present the thoughts of a great mind; of a man inspired with a noble purpose and gifted with a wealth of language almost unequaled.

And while the Bible's force and elegance of expression claim for it high honor, the majesty and beauty of its conceptions as well commend it to the study of a college student. A comprehensive knowledge of the volume upon which rests the moral and religious life of our country would obviously seem to be a part of a liberal education. What other men can you name that have moulded our civilization and thought as have Moses and Paul? Contact with them must be broadening and ennobling. The Bible is for us the centre of a great part of our life. "It is," as Frederick Faber says, "a part of the national mind and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representative of man's best moments; and all that there has been about him of gentle and pure and penitent and good speak to him forever out of his English Bible."

These, then, are the reasons why I would see the Bible studied as an English classic—the marvelous strength of its diction, the vigor and purity of its style, the grandeur of its conceptions and the ennobling influence of its pages. I can not here speak of the old philosophy of the Hebrews; but we are told by a venerable professor of our university that if we reject it, there is nothing left us but the philosophy of despair. I can not speak of the value of its ancient histories; yet in view of its literary merits alone, I claim the right of the majestic simplicity of the Bible to a place in college class-rooms beside the quaint conceits of Chaucer, the varied gems of Shakespeare, and the glowing imagery of Milton.

From Home.

MR. EDITOR: The second of August I left my good wife and two babies in the care of God, and started for Moundsville Camp Meeting, situated about eight miles from Wheeling, West Virginia. I reached the place, after about 1,100 miles travel, on the evening of the fifth, and found the good whole-souled Methodist friend who paid my expenses waiting at the depot for me. I passed through a very interesting part of the country, and saw much to delight the eye of one who has been caged up in New Orleans in brick and mortar. The passage was through about twenty-five tunnels between Chattanooga and Cincinnati. It was truly a sublime thing to see the train dashing along a bee line as if to dash us into eternity, down a precipice, and all at once dart around a curve with a speed that seemed dangerous. The Cumberland and high bridges of Kentucky were very interesting indeed, showing us the wonderful power of the human mind to put into material shape some of the laws that holds the world in its place. We truly enjoyed the scenery. But more than anything else are we enjoying the demonstration of the Holy Spirit as we see it bringing strong men and women into the marvelous light and freedom of the grace of God during the progress of this meeting.

We have the pleasure of private association with Bro. Small, who has the meeting in charge. He was born a man into the kingdom of God, and his development is rapidly tending to make him a giant of power to spread scriptural holiness throughout this country. He is one preacher that can preach Christian perfection and not feel too holy to hurl from the pulpit the most bitter and yet effective truths against the whisky traffic. He is one who always knows his latitude and longitude, and just how to reach any people. He has effectually turned Jeff Davis' own letter against anti-prohibition.

The writer was never more warmly received by any people than those of this place. We have been preaching, exhorting and praying until, thank God, we feel tied to this place not only by friendly, but spiritual cords of love. We preached on Sunday last to the convicts in the penitentiary of West Virginia, and it seemed to have a strong effect for good. We were very much moved when the convict choir sang, as we bade them adieu, "God be with you till we meet again," and then handed us a copy of the song, written by one of their number, who was a graduate of Yale College.

We have enjoyed the company of Bro. Bright, from the Southeast Indiana Conference, who is our room-mate, and the assistant of Bro. Small in the meeting. He is a powerful preacher, fearless in the denunciation of vice, and often rises to considerable heights of eloquence.

Oh, Mr. Editor, if those white cravat, overly precise and unduly timid ministers who are afraid to preach against liquor lest they be called political demagogues, could only associate with such men as Small and Bright, I think some courage would be infused into them, and the fight against the soul-enslaving whisky devil would be made more powerful.

We have been blessed by this trip, and hope to make capital from it for future use. We will go from here to Bentleysville, Penn., to assist in a camp meeting, and will doubtless be at home before this appears in the ADVOCATE. God bless you, Doctor, in the continuation of your soul-stirring management of our grand old paper. It is a power for good to all who read it.

H. D. KIMBALL.

Current Coins.

(Dr. Chalmers.)

To make this out, that there is no God, he would need to travel abroad over the surrounding universe till he had exhausted it, and to search backward through all the hidden recesses of eternity; to traverse in every direction the plains of infinitude, and sweep the outskirts of that space which is itself interminable, and then bring back to this little world of ours the report of a universal blank, wherein he had not met with one movement of a presiding God. For man not to know of a God, he has only to sink beneath the level of our common nature; but to deny him, he must be a god himself; he must arrogate the ubiquity and omniscience of the Godhead.

(Dr. Hitchcock.)

Education, we may well insist upon it, is a great word and a great thing; far greater than mere encyclopedists have any idea of. It takes account of the whole constitution of man—body, soul, and spirit. It aims at rugged health, alert intelligence, well-rounded, staunch, and forceful character; not a sound mind only, but a sound heart also, in a sound body. It undertakes to teach men not only what to think, but how to think, and how to take care of themselves for time and for eternity. It can rest content with nothing short of sound, wise, pure manhood and womanhood; robust, self-supporting, self-respecting, self-defending. Sobered by experience and history, it still hopes and still expects some day to make an end of all quackeries, all demagogisms, and all fanaticisms, of every grade and of every sort—domestic, social, and religious.

(Dr. Phillips Brooks.)

Our human life which we are living to-day is a very great thing, if we are able to comprehend it. It is possible for us to make it very great, or make it very little. Do you not see how it is possible for me to live either in that power of continuous existence, or in the special incidents or accidents which form themselves upon it? Most men live almost altogether in the special incidents or accidents; the business which they do, the intercourse which they have with one another, the sickness through which they pass, and finally death. But these are only incidents upon the surface of our lives. Our life all the time is deep below, imperishable and unchangeable. It is possible for a man to live underneath these incidents, to make the real thought of his life, that which is continually inspiring and shaping all the real issues of his existence, the thought that he belongs to God. Men forget that and live merely in the power of their accidents and under the impulses of their perishable nature.

(Dr. Carlisle.)

To make the most of an individual life, with all its peculiar limitations and possibilities; to redeem scattered, desultory particles of time; to look intelligently at the wonderful object lessons which the humblest life presents as tests of our reason or faith—this is a great work. To be a healthy influence in the home, and minister to its life, growth, and purity—this is a great work. Let us adopt the simple, yet sacred words of the Great Teacher, "It giveth light to all that are in the house." Such is the office of a household lamp when put in its place. And such is the mission of every member of the household. To be a healing influence in the church and social circle, to be a peace-maker, a healer of strife, a promoter of every good work within our reach. To invest a life wisely and profitably, to touch other lives kindly and healthily—this is a great work; and blessed is that bond, or organization, which helps a man or woman to do it well. Faber says: "It is an immense mercy of God to allow anyone to do the least thing which brings souls nearer to him."

Christian Advocate.

THURSDAY, AUGUST 25, 1887.

PATIENT WITH THE LIVING.

Sweet friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,—
And done with all the sighing,
What tender ruth shall we have gained,
Alas! by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see,
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, forbearance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Selected.

The Sunday-School Lesson for September 4, 1887.

BY C. G. ANDREWS, D. D.

TRUST IN OUR HEAVENLY FATHER.

Matthew vi, 24-34.

GOLDEN TEXT: "*Casting all your care upon him; for he careth for you.*"—I Peter v, 7.

CONNECTIVE.

Our National Sunday-school Committee in assigning lessons have seen fit to pass over between the last lesson and the present one several very important subjects discussed in our Lord's Sermon on the Mount. One subject left out is fasting. Minute directions are given for its observance. It is very desirable that the Sunday-school world should have been directed to the study of this subject, for the reason that this means of grace seems to be much neglected. A distinguished minister, whose life and teaching did much towards encouraging a careless Christianity, said in a sermon: "The New Testament does not mention fasting except to put a gloss upon it." The Methodist peoples of the olden time used frequently to practice it. It is still in their Discipline, but it is the exception, not the rule, for the pastor to "see that a fast be held in every congregation on the Friday preceding every quarterly meeting;" and those pastors who try to have "all the ordinances and regulations of the church duly observed," find but little encouragement from their members. Fasting as the hypocrites do is worse than no fasting; but when the Savior was cautioning against that kind, he did not mean to discountenance it altogether, any more than he discountenanced prayer a few verses before by guarding against the prayer of the hypocrite. Still another subject passed over is one of very great importance—"laying up earthly treasures." No one thing interferes more with the spread of Christianity than the selfish withholding of treasure from the claim of God and humanity. To enlighten them upon this Christian grace men need "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

MAN'S CARES.

Verse 24. "No man can serve two masters." The service of God and the service of the world are utterly irreconcilable. Men very often try to carry both along, but they only deceive themselves. The pure Spirit of God will not occupy a heart polluted by the indwelling of mammon. Mammon or money-worship is idolatry, placed in the same category with bowing down to stocks and stones, and God pronounces his direst anathemas against all such.

25. "Therefore I say unto you, Take no thought for your life." The Master is very far from inculcating an improvident, thriftless spirit in his followers. This would be utterly at variance with the general tenor of Scripture teaching. Men are taught therein to provide for one's own, to be diligent in business, and to gather up fragments. The teaching intended is to guard against a spirit of carking care, which not only dishonors God, but which also prevents true success. The want of an assured faith, that one's efforts to provide meat and drink will be crowned with success, will have a paralyzing effect upon energy. "Is not the life more than meat, and the body than raiment?" Our Father shows the folly of unbelief, as much as if he had said: If I have given the life, will I be careless of the food to sustain that life? If I have given the body, is it reasonable to think that I would fail to give food for its comfort?

26. "Behold the fowls of the air." A species of argument is here employed, called by logicians the *a fortiori*—from the less to the stronger reason. The birds are of so little value, some of them, as two of them to be sold for a farthing, and of so little skill or foresight as to be unable to reap or to gather into barns; yet God feedeth them. Then is not the unbelief most stupid which for one moment would doubt God's care over his favorite creature, man?

27. "Which of you by taking thought can add one cubit unto his stature?" The word here rendered "stature" is in other places in the Bible translated "age." This latter would be the better here. The Savior is here speaking about least things, and a cubit, or twenty-one inches, is considerable when added to a man's stature, whereas cubit, or span, or hand-breadth, when compared to the length of life, is inconsiderable. The illustration forcibly shows the folly of one being over-anxious about a life which, by the utmost diligence, he can not prolong a single span.

28, 29, 30. "Why take ye thought for raiment? Consider the lilies. * * * Solomon in all his glory was not arrayed like one of these." Gorgeous water lilies and brilliant wild flowers of the daffodil and tulip species abounded in Palestine. No human dyes could approximate their magnificent beauty, even though the wealth and ingenuity of Solomon should be taxed to their utmost. If God should be at such infinite pains to paint "the grass which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

GOD'S CARE.

Verse 31. "Therefore take no thought." This form of expression occurs five times in this lesson. Jamieson, Faussett and Brown, in their commentary, say: "The English word 'thought,' when our version was made, expressed the idea of 'solicitude,' 'anxious concern'—as may be seen in any old English classic; and in the same sense it is used in I Samuel ix, 5." The uninformed English render sometimes stumbles at this passage. "Anxious solicitude," not prudent concern, is forbidden. "Eating," "drinking," "being clothed," or, in other words, the provision for the outer man, constitute the all-absorbing inquiries of those who live without God in the world.

32. "For after these things do the Gentiles seek." A very strong reason for a devout Jew, or a Christian, not to live thus. The Jews regarded themselves as the chosen people, and Christians can sing, "I am the child of a King." Now, for either one to follow the example of the heathen who had no God, whose highest philosophy said, "Let us eat and drink, for to-morrow we die," would certainly be a most shameless prostitution of their high calling. "For your heavenly Father knoweth that ye have need of all these things." The attributes of God are harmonious. He knows the need of his creatures, and if he knows their need his love will not fail to yearn towards the objects suggested by his knowledge, and if his love goes forth to them, his power will be assuredly equal to every demand made by his love.

33. "But seek ye first the kingdom of God, and all these things shall be added unto you." Seek the most important thing; others will come in naturally. A quaint old preacher said in illustration of this: "They shall be cast in as an overplus, or as small advantages to the main bargain; as paper and pack thread are given when we buy spice and fruit."

34. "For the morrow shall take thought for the things of itself." To-morrow belongs to God. He only knows what it may bring forth; therefore, anyone who is anxiously solicitous about to-morrow is guilty of presumption as well as of unbelief. He proposes to interfere with God's prerogative, and to appoint the future according to his poor, ignorant conception. "Sufficient unto the day is the evil thereof." Provide for the trials of each day as they come up in their turn, and hope for better things for to-morrow, or for grace to bear what the good Lord sends. He who neglects the present for the future is reversing God's plan, and, at the same time, is acting contrary to the best teachings of man's philosophy.

From the Work.

FOREST, MISS.

MR. EDITOR: The above address is dictated by the formulated rules of etiquette, while the heart, overflowing with sweet memories of the delightful gospel feasts enjoyed by me, under two years of your ministry, at the old Felicity Street Church, would address you as "Dear Doctor."

The pastor here has not sent you a line about his work, whether restrained by modesty or the principle of not letting his right hand know what his left is doing. However, be the reasons what they may, I presume to send you an account, though it should find its way into the waste-paper basket.

December last Bishop Duncan hurled us from a Summit to the most delightful little Forest, on the Vicksburg and Meridian road, where it has been our good fortune to pitch our tent among dear old friends, who threw open heart and hand to make us welcome. The first few weeks at our new home we passed under the vine and fig tree of childhood friends until the parsonage was made ready.

All things pertaining to the church has been moving up steadily, but surely; and we have just closed a glorious meeting of nineteen days, "waiting patiently" in the courts of the Lord's house. Great blessings have been dispensed to us and the church from the bounteous hand of the Father.

The meeting began by Bro. Paul Jones, of Morton, a local preacher of splendid intellect, and of great promise to the church, and who will yet make his mark. Then Bro. B. F. Lewis, of Summit, came, and preached earnestly and zealously for two weeks. Not only did he preach with great acceptance, but visited from home to home, thereby deepening the impressions for good upon the hearts of the people. As this was his starting-point in the ministry, his wonderful development was truly a sweet surprise.

At the end of two weeks the church was greatly revived, and a number led up to a full consecration to the divine Master. "Let the meeting go on," was the cry: and so Bro. Lewis was joined by Bro. Peebles, Selby and N. B. Harmon, from Natchez, to whom we are indebted for effective service. Bro. Little, our sweet-spirited and consecrated presiding elder, was with us from time to time, Rev. A. D. McVoy, president of the East Meridian Female College, unexpectedly dropped into the meeting, and gave us two splendid revival sermons that left a fine impression upon all.

The meeting was not gauged by the number who joined, being only eight, but with the upbuilding of God's people, and the spiritual results that will be sure to follow such a meeting.

Thirty-nine have been received into the church during the year, a number of adults baptized, family altars erected, and prospects bright for a full report at the end of the year. "Praise God from whom all blessings flow."

CLARA BELLE.

ADAMS CIRCUIT.

MR. EDITOR: We have held meetings at Ebenezer, Adams and Bethel. At Ebenezer we had ten conversions and five accessions. At Adams, sixty conversions and forty accessions. At Bethel, thirty-two accessions, and about the same number of conversions.

The spiritual state of the circuit is greatly revived. Many have taken up the cross of family prayer. I trust much lasting good has been done. We have received up to date, by certificate and profession, ninety-eight members, and baptized forty-two infants. The Lord has blessed us abundantly, and I pray that blessings may be continued. Pray for us.

M. L. BURTON.

AUGUST 9, 1887.

WAYNESBORO, MISS.

MR. EDITOR: I have just closed a splendid meeting with sixteen accessions, and all professed conversion. Twenty-eight have been received up to date. The work is advancing all along the lines. The foreign mission collection has been sent to Dr. Kelley, and other collections are being taken. The young ladies do most of my collecting. Bro. Norsworthy is doing fine work on the district; none are more watchful as to the financial and spiritual interest of the church than he. I heard a brother say he was made for a presiding officer. I hope to see the Lambuth fund reach its thousands.

J. M. MORSE.

AUGUST 15, 1887.

WEST MELVILLE.

MR. EDITOR: On last Monday, at 8:40 P. M., I boarded the west-bound passenger train for West Melville, *en route* to assist Bro. Landrum in a meeting at that place. After about three hours' run I was safely landed in West Melville. I spent several days preaching for Bro. Landrum, and we had a good time. Several joined the church, and some souls were saved.

West Melville is a new railroad town, located on the west bank of the Atchafalaya. It has about one hundred and fifty inhabitants, composed of mill-men, trappers, rafts-men and railroad men. It is a thriving little town—good deal of money in circulation. West Melville is the place for some enterprising sawmill man to locate. Cypress timber, the very best, and in abundance, is accessible. The lumber can be shipped by boat and railroad. The wonder is that some mill-man has not seen that money could be made, and located there some time ago.

Bro. Landrum has the credit of preaching the first sermon in this town. He went there last November, and found it what some would denominate as a "God-forsaken place." Whisky-drinking, gambling and dancing were carried on at a fearful rate. There was no church, no membership—in fact, nothing but people who were working for money, and ignorant of the gospel of peace. He saw at once that these people should have the gospel, and, therefore, he began preaching and exhorting them to "flee the wrath to come, and be saved from their sins." God blessed his preaching, and sinners were convicted and converted; so now he has thirty-five members of the Methodist Church in that town, and they are converted, substantial working members.

Of course, I will not fail to mention Sister Landrum in connection with the work. "She hath done what she could," and that was a great deal. As a rule, I do not believe the itinerant's wife gets the credit that is due her; but I think the most of them will wear bright crowns in the good world.

Bro. and Sister Landrum have both worked hard in their place, and, indeed, they have met with great opposition—have suffered for the cause of Christ; but, thank God! the victory is won.

A beautiful lot in the center of the town, and lumber on the ground, has been purchased and paid for; so it will not be long before there will be a Methodist Church with its steeple pointing to heaven, and a sweet-toned bell chiming and ringing for the people to come up to the house of the Lord.

W. WIMBERLY.

HAYNESVILLE, LA.

MR. EDITOR: I commenced a protracted meeting at Colquitt Church, on the sixth instant, which lasted until the tenth instant, resulting in the most glorious revival that they have had at that church for many years. The Holy Spirit came down on the congregation at the first service, and continued to perform his office on the minds and consciences of the people who composed the large congregation until the close of the meeting. Several young men (head of families) made their first start to praying in public and talking in the experience and praise meetings, and said they would erect their family altars and keep the sacrifice thereon until death. The communion service, which was held on the last day of the meeting, was very solemn—all the members, I believe, partaking thereof. Rev. J. M. Davies was with me from Saturday night until Monday, at noon, and preached three very acceptable sermons. I had to close the meeting before it ought to have been closed, in order to go to another church to begin another protracted meeting on to-morrow. Your brother in Christ,

C. R. GODFREY.

STARKVILLE CIRCUIT.

MR. EDITOR: We just closed a most gracious meeting, on Starkville circuit, at Pearson's Chapel, formerly called Bell's School-house, which resulted in about thirty conversions. It was a union meeting. Preachers of different denominations assisted in the meeting. We have not opened the doors of the church yet. The different pastors will attend to that duty at their next appointment. To God be all the glory!

We are now in the midst of another gracious meeting at Steel's Chapel. Pray for us.

B. P. FULLILOVE, P. C.

MOORINGSPORT, LA.

MR. EDITOR: God has been so gracious to us till we feel like speaking. The fire was kindled at our District Conference. Oh, such a love-feast as we did have! I know those good people think that the Methodists are a noisy set. But they like it, for some of them wanted the next District Conference.

We have just closed a camp meeting. It lasted four days. Oh, such a precious time! More than twenty were converted; and many of them would get up and say so. This meeting was held in the extreme northwest corner of the State. It was a new appointment added to my work this year. Many shouted for joy, and some of them were Baptists, and they did well for the first time. Bro. F. J. Jones, a local brother from Atlanta, Texas, did us faithful service. The gospel proved to be the power of God unto salvation. The larger part of those converted were young men—the most prominent in the country. We pressed the great importance of taking up the cross, and then called for all the young men who would meet once a week and pray together. Thirteen came. We then called for older ones who would meet with them and help, and the altar was full. When seated, we called for all who would pray in their families. About fifteen rose up. We asked, "Do you want another camp meeting next year?" They were soon organized, and had enough help promised to build a good shed, and set the time to embrace the second Sunday in August, 1888.

We presented our claims for missions and widows and orphans, and we received, in cash and subscription, $24 25. This is the most liberal response I have had in this country. I have received up to date sixteen members. I expect to go far over that, and hope I shall be able to bring up my collections very well by Conference. We are expecting a good time during the summer. Will send $5 in answer to Dr. Lambuth's call. $2 50 was given by three of my members. We give God the glory, and take courage.

J. S. SANDERS.

AUGUST 12, 1887.

LAUDERDALE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: The good Lord is smiling on and blessing us here on Lauderdale circuit. Last year I labored and toiled, preached and prayed, urged and pled—all seemingly with small results. Only a few conversions and accessions. So far this year our labors have been crowned with more or less success. We have had to date twenty-five or thirty additions to the church, and many bright conversions. Several family altars have been erected. I have sold a large number of Bibles and hymn books, and some Disciplines.

We are now in the midst of a protracted meeting in Lauderdale, which bids fair to result in much good. We have here, in Lauderdale, some of the purest and best, most thoroughly consecrated women I ever saw—Bible-reading, prayer-meeting-going and class-meeting-loving women. The godly women are great help and strength to their pastor. Pray for us, Bro. Carter, that we may have a sweeping revival all over this country, for it is greatly needed. We have many among us who are greatly interested in the idea of heart-purity. God help us to ever *do the clean* thing!

H. P. LEWIS.

AUGUST 12, 1887.

BOGUE CHITTO, MISS.

MR. EDITOR: The work in the Brookhaven district is moving on nicely. The brethren are hard at work, and are succeeding. We held the third Quarterly Conference for Summit charge at this place yesterday, and to-day, at eleven o'clock, Bishop Galloway preached one of his best sermons; and at the close of the service the self-denial offering amounted to $26 15. I think this good, as our membership here is only about eighteen. I think the offering to this fund in this district will be creditable.

J. M. WEEMS.

AUGUST 14, 1887.

CARROLLTON, MISS.

MR. EDITOR: Yesterday Carrollton gave, as the result of the week of prayer and self-denial, $140 40. Membership is 126. One brother gave $50. Praise the Lord! We had service every day during the week. A sister gave her gold bracelets.

T. W. LEWIS.

AUGUST 15, 1887.

YAZOO CITY, MISS.

MR. EDITOR: I held two services daily through the week of prayer and self-denial. I preached, lectured, talked and prayed on the subject of mission until I think our people are thoroughly aroused and furnished with information. Visible results: $40 25 paid on self-denial fund; a Woman's Missionary Society, a Juvenile Society and Young Men's Christian Association organized with good prospects, and an enthusiasm unusual to our city. I hope and pray that larger results yet will follow. Fraternally,

R. S. WOODWARD.

AUGUST 16, 1887.

EAST BATON ROUGE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Another glorious revival for this work. Have never seen a more powerful manifestation of divine power. Fourteen accessions, fifteen or twenty conversions. Many backsliders reclaimed, and the church in a flame of religious zeal. Our worthy presiding elder, J. A. B. Jones, was with me, and preached seven sermons, which were blessed of God. Bro. Jones is very highly appreciated by the people throughout the circuit. To God be all the praise for past blessings! Pray for us.

GEO. D. ANDERS.

BUENA VISTA, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I write to record another good meeting. We closed on Thursday night a glorious meeting at Concord, of five days' continuance, resulting in a revival in the church, eighteen professions and seven accessions, with a number to follow. The collections ordered by the Annual Conference promised in full. We were assisted by Rev. W. D. Bass, who preached with great acceptability. To God be all the glory. Yours in the gospel.

HESLEP R. TUCKER.

AUGUST 15, 1887.

BROOKHAVEN, MISS.

MR. EDITOR: We have just finished our week of special prayer and self-denial. The last service was more fruitful and delightful than the first. As the results of the week's work, I would report the church aroused on the subject of missions, spiritual life quickened, and $90 raised toward the payment of the missionary debt. I am glad the church had a missionary debt, or at least glad the call has been made upon us. Yours,

A. F. WATKINS.

AUGUST 14, 1887.

CRYSTAL SPRINGS, MISS.

MR. EDITOR: "Praise God from whom all blessings flow!" The week of prayer and self-denial was observed. The collection taken yesterday. Amount, fifty dollars, which we send to Dr. I. G. John this morning. Collected twenty cents per member. General collections all coming up. Added ten or twelve members this year.

Fraternally,

T. B. HOLLOMAN.

AUGUST 15, 1887.

PLEASANT RIDGE, MISS.

MR. EDITOR: We have had a glorious meeting at old Siloam Church, on the Pleasant Ridge circuit, North Mississippi Conference. I did not keep an account of the number of conversions. I took thirty-five into the church at one time. I think it was the best meeting I ever saw. Praise be to God, and to him be all the glory!

M. E. TUMLIN, P. C.

GREENSBURG CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just closed several good meetings with reasonable success—fifteen accessions, and churches edified, encouraged and built up in the faith once delivered to the saints. Most everybody in this circuit in the church.

J. W. ELLISON.

CLINTON, LA.

MR. EDITOR: The Lord has been with us of East Feliciana circuit. I have received seventeen new members into our church in protracted meetings lately. The church greatly blessed and revived. Glory to God!

Fraternally,

P. A. JOHNSTON.

NORTH WILKINSON CIRCUIT.

MR. EDITOR: I have just closed two meetings with twenty-eight additions, and about twenty conversions; and still the good work goes on, with more to follow. Pray for us.

N. J. ROBERTS, P. C.

Our Contributors.

Through Different Eyes.

BY W. H. ANDERSON, D. D.

Everyone has a pair of individual eyes; but their benefit manifestly depends on their proper use. All forms, colors, sizes remain fixed in themselves; but they are variously estimated by the eyes examining them. The eyes are but the inlets, the messengers to the minds where the decisions are made. Thus, what is beautiful or disfigured, harmonious or discordant, beneficial or injurious, is determined equally by the correctness of the standard and its proper use. We form views, we accept opinions more or less carefully; these, in their turn, become our rules for estimating the values of things, whether material or immaterial, ourselves or in others. These opinions are often mere prejudices, hereditary or self-acquired; but the longer they are cherished, the dearer do they become, though experience and reason, and even Scripture, may oppose and condemn.

In examining our own conduct often, though there is the sense of disapprobation and conscious regret, we let self-love look through our eyes and find palliation and excuse of admitted wrong. How different they look through the same eyes at the same objects at different times! The attraction may address our apparent self-interest, and may offer large advantages. If there is the apparent infringement of the rights of either man or God, while the judgment is unbiased and the conscience unfettered, we hesitate, we shrink away. The eyes telegraph danger, and the mind is alarmed. If, however, passions begin to glow, desire is inflamed and the attraction increases its power, the evil conceals itself and clamoring desire influences purpose and decides action. For the time everything of duty, responsibility, danger may be lost in the one all-influencing idea of personal immediate gratification. How different the look when sense of self-degradation covers the soul with sackcloth and ashes!

Two great classes of objects address our eyes: the temporal and the spiritual, the earthly and the heavenly. They are, under divine arrangement, harmonious in claim and action. Sin, the great disturbing element in God's universe, has made these two objects antagonistic in themselves and their influences. God has left his lovely image on our earth, though for centuries wicked feet have rudely endeavored to deface the lingering loveliness of our Father's impress. Cæsar and God should never appear opposed or contradictory in their mutual claims. Society, in its united or individual capacity, is refined, safe, happy, only as it obeys divine law and is under divine protection. The same is true of human property, character, government. "Thieves break through and steal" except where our valuables are protected in the safety-vaults of true piety.

Since sin is in the world its footprints are seen in sad human hearts, as well as in daily new-made graves. If our eyes look out for distress, to soothe and relieve it in Christ's name, "for Jesus' sake," human sorrow has an elevating influence; it makes Christ's character and religion seem dearer, and we prize redeemed humanity more because, like its Christ, we can "go about doing good." Human passions put on their true value and dress as means not of selfish gratification, but of alleviation of human distress. On the other hand, if our eyes look on distress but to sneer at it, or to attribute it to wrong causes, or to magnify our personal prudence, economy and thrift, while the hungry are unfed, the sufferer unaided, we but increase the amount of offerings at the altar of the golden calf: we cut ourselves off still wider from the holiest offices and sweetest pleasures of life—the imitation of Christ, in spirit and, in effort, for others' good.

How different the same eyes at different times! During a genuine revival of religion, when denominational shibboleths lose their force, and partisan peculiarities are lost in the grander, nobler idea of true brotherhood in Christ, how near hearts approach each other, and all draw nearer the blessed bleeding cross of Christ! We wonder that what were mountains of separation are only mole-hills, and large rivers are really so shallow that the weakest child of God can wade unscared—yea, but ankle-deep. We are astonished that the manner of a rite or the use of a term in Christian technology had divided the followers of Jesus, co-heirs with him of God.

When true charity is the light of pious eyes, how little censoriousness, how unfrequent unchristian criticism! True humility, arising from sense of personal liability, dependence and the unmerited grace of God, will make all possible allowance for human weakness, until sin is present in spirit or act. Even then, with a sad heart at a brother's fault, it "goes and tells Jesus," and tries to keep the sad secret in its own breast till Jesus shall exercise his saving power over the erring one.

Eyes that wander, "like fool's eyes, over the earth"; in search of something to suspect, materials of uncharitable mention and decision, are not in the true Christian's head, or else they have for the time been perverted by sin. True, loving eyes are ever busy to find out difficulties, anticipated or incipient, with motherly love to prevent or heal. The church is one family, and the links of the chain should be all of sincere, divine love.

Through different eyes. How manifest this is when the vital cause of missions is presented! The liberal heart feels it is a blended pleasure and duty to give all possible donations for the salvation of souls now wrapped in the heathen night. Others deny practically personal obligation, and their gifts are not noble, grateful indices of appreciation of the blessings and privileges of Christianity, but, rather, unwilling charity bestowed on Christ himself.

See the different eyes directed to the minister! Some minds look on him as a hired servant, for a year, at the smallest possible sum. Whatever his talent, learning or experience, he is the proper subject of criticism as to manner and matter by all who choose to attempt it, regardless of the character or amount of knowledge of the critic. Purse-proud importance must patronize God's servant, and Dives, in purple, may throw Lazarus, at the gate, an occasional scrap dinner; or to shed a sunbeam over him, invite him to dine. At the eleven o'clock service God may be complimented by ornamenting His house with presence in "our pew," provided the day and the Sunday dress be suitable. With such, Christ's gospel is held as a greatly minor matter of importance to the laws of trade and the code of fashionable society.

How different the intelligent, correct appreciation of true ministerial sacrifice and labor, cares and anxieties—all "for Jesus' sake!" His love of souls, his toils for the purity and success of the church of Christ, his consecration to his office, are not measured by meagre salaries unwillingly and often imperfectly paid. The cultivated genuine Christian properly esteems the ministers of Christ in their relations to the church and to society. The minister has the feelings of a man: his love for his family, his care for their present welfare and their future condition. He and his appreciate the courtesies of life and fully prize those delicate Christian marks of social kindness received from his people. He carries a double care: that of his own personal piety and the care of souls; his own people, and the conversion of sinners. He has a double claim on the sympathy, love, prayers and co-operation of his people. Perhaps nothing binds hearts together more tenderly in Christ than those of the Methodist preachers and their charges.

Through different eyes. We shall appreciate this difference of view when sorrow pays us a long personal visit, we bury our dead, we pass through the fiery furnace, look into the tomb or on Jesus on his judgment throne. Our probation ends here. Human character and conduct while on earth decide our eternal future. How different our eyes when we gaze on heaven! May writer and reader have that blessed experience through divine mercy!

CARLISLE, Kentucky.

Ministerial Education—Another Side.

MR. EDITOR: Bro. Weems' note and your remarks recall a recent conversation with a young minister—one who is already useful, and who is all the time improving. When he felt called to preach he was almost without education. His father, being an itinerant, could help him but little. The district proposed assistance; but a young friend who had been thus aided said, "Don't accept it; you will be often humiliated." By his own efforts he succeeded in getting a good foundation, and while he preaches and saves souls he goes on building. I would not keep back one dollar that the church might raise for this purpose; but those young men, and others who are called, should help themselves. It will give them a spirit of manly independence that will win respect. It is a notable fact that characters deteriorate under too much help. The son of a minister, or one preparing for the ministry, can have free tuition at any of our institutions of learning. A little labor with one's own hands can secure money for plain board. When enough advanced they are helped at Vanderbilt, and their independence preserved by giving their note for the money when able to refund.

If these young men were called to be lawyers or doctors, they would not call on the State to help them. They would make their way. Prominent men in public life in Mississippi could be named who attained education by their own efforts. Let not those the Master has called to preach his Word wait supinely to be helped.

I know a young man trying, under difficulties, to get a medical education. When lectures were over he got a mule and made a cotton crop, giving late hours to the study of his profession. A call to preach should inspire a man with as much energy. It may be a longer and harder way: but there will be satisfaction in feeling, "It was chargeable to none of you." The finest men our church has been blessed with have not received any help from her pecuniarily, and I confess when I see in the papers calls for aid for young men while at college it pains me for them. If the church undertakes their education, it should be managed more delicately. Their self-respect should not be blunted. A minister of God should be a perfectly developed man. W.

Moss Point's Offering.

MR. EDITOR: Gratitude to God and a good people dictates my writing this, that others may rejoice with us for the exceeding grace of God manifest in our little congregation, Sunday, August 14. We had not neglected the assembling ourselves together nightly for prayer and exhortation. Facts and figures were fully given; needs and methods suggested; a free interchange of thought between pastor and people. Various forms of self-denial were practiced, and the result in money laid on God's altar. The people, whose hearts God had stirred, offered *willingly* and generously, according to their number and means. Out of a membership of barely one hundred and fifteen, we have received, and to-day forwarded to Dr. Kelley, $114 05. Small sums are still coming in. This is wholly a free-will offering, all our missionary assessments for the year having been fully met previously. Instead of the required ten cents per member, we will exceed one dollar per member for this grand occasion.

One generous offering, which represents self-denial of a peculiar and tender nature, I feel like mentioning, that others may join me in asking our Father's special blessing upon the giver and her dear ones left behind: Several hills found in the purse of a dear son, after his death, had been kept as a sacred relic by the fond mother. These are now offered for a holy cause. Bedewed with the tears and fragrant with the incense of prayers from a stricken mother's heart, may we not look on it as a sacred obligation, and one more likely to be owned and blessed than any ordinary gift to his treasury?

Praising God from whom *all* blessings flow, we go forward encouraged to "work and pray and labor every day" in the vineyard of the Lord.

Thanking you for your stirring battle-cry, which helped us much, I am, Yours cordially,

J. P. DRAKE.

AUGUST 15, 1887.

Another Sample Letter.

MR. EDITOR: What is to be done about our missionary to Japan? Eagerly do I watch the ADVOCATE from week to week to ascertain the amount raised, and, with a depressing feeling upon my heart, turn away with the heavy load to await—what?

I have long ago contributed my mite; but the mites are not sufficient, so now send a larger donation, and if that is not sufficient, must try to do better still.

Surely we Methodists can not afford to sleep at such a time as this; and yet if their earnest cries for help have not aroused us from lethargy, surely there is no hope for us. I am afraid we shall hardly be able to hear when the trumpet blows on that great and awful day. What we need is to wake up to the fact that we are not our own, and that what we have is not ours. We are but stewards. What a responsibility! And yet how easily this would be met if we would only give a tenth of our Lord's possessions to his cause. We need to be converted to the spirit of giving. As our beloved and sainted Bishop Parker has said: "We must give until it hurts."

Now, if you can suggest any plan, I will gladly co-operate, giving my time and strength for six months, if need be, for the money must be raised. As I can not go, I would speed those who can. My heart is too full for me to keep silence. May God have mercy upon us!

Yours in earnest,

A METHODIST.

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Ask anyone who has used Dr. Pierce's Pleasant Purgative Pellets as to their merits. They will tell you that pimples, blotches and eruptions disappear; that constipation—that breeder of disorders—is relieved; that the appetite is restored; that the whole system is renovated and regulated beyond any conception by those little wonder-workers. Being purely vegetable, they are perfectly harmless; being composed of concentrated, active ingredients, they are powerful. Purge and purify the system and disease will be unknown. Of all druggists.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them.—Charles Kingsley.

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I have been benefited by praying for others: for, making an errand to God for them, I have got something for myself.—Rutherford.

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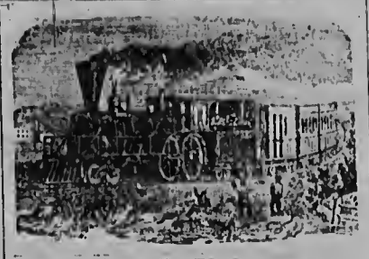

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No. 1 Fast Line 5:20 p.m.	No. 6 Coast....3:35 p.m.
No. 5 Coast....9:05 a.m.	No. 21 Mo. Ex...8:10 p.m.

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 a.m.	No. 2 Pas'n'r. 3:15 a.m.
No. 3 Chic. and N. O. Lim....8:20 a.m.	No. 4 St. Louis and Chic. Ex. 6:00 p.m.

TEXAS AND PACIFIC.

No. 52 California Express. 11:30 a.m.	No. 51 California Express. 3:00 p.m.

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Galliot. 8:10 p.m.	No. 18 Local....7:20 p.m.
No. 17 Local....8:05 a.m.	No. 20 Galliot...7:15 a.m.

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 5.....6:15 a.m.	No. 2.....5:00 p.m.
No. 1.....8:30 a.m.	No. 6.....8:45 p.m.

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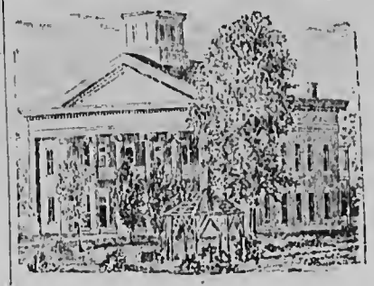

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. B. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. BENNETT, D. D.

THURSDAY, AUGUST 25, 1887.

Briefs.

Here is a case of self-denial that will provoke thought, if nothing more. And is it not a thing to provoke emulation as well? It may be that our "week of self-denial" will result in many Methodists imitating thus Baptist sister:

It is reported from Richmond, Va., that a pious Baptist of that city has rented her fine home and moved into cheaper quarters, that she thus might be able to give $1,000 a year more to charity than she otherwise could have done.

At a public meeting in Nashville, Tenn., July 8, Dr. Fitzgerald made a capital speech, showing why the preachers are for prohibition. By the unanimous request of the audience the address has been published, and the tractate of seven pages lies before us. It is a good campaign document, and may be used efficiently wherever the question of prohibition is agitated. Published at Nashville. Price, five cents a copy; $2 per hundred.

The Chicago Advance has this note on the result of the Texas election:

With an unlimited corruption fund to draw upon, the ignorant prejudices of the colored people to appeal to, every saloon a recruiting station on the devil's side, and, in the higher circles of political policy, the spirit of Pontius Pilate always ready, at the last moment, to consummate the treachery of a Judas, the malicious envy of the political sanhedrim, and the frenzy of the mob beguiled by demagogues and maddened by whisky, the good cause has, for the hour, seemed to go down in defeat. Nevertheless, the end is not yet. The tremendous popular awakening and the universal discussion can not fail of fruitful results.

Our President is not as well paid as some other rulers; but it occurs to us that with a little economy he may be able to worry through his term, if the following is true:

The salary of the President, as everybody knows, is $50,000. His official and household staff, including private secretaries, clerks, messengers, doorkeepers, steward, firemen, etc., cost for salaries, $33,864; for the "contingent expenses" of the executive office, on official account, the sum of $8,000 is provided; for "care, repair and refurnishing the Executive Mansion" $16,000 per year is granted by Congress, to be expended as the President may direct; fuel for the Executive Mansion greenhouses and stables cost $3,000 per annum; for care and necessary repair of greenhouses there is a regular annual appropriation of $4,000.

The Louisiana State Prohibition Convention was the largest of the three so far held. The first one, three years ago, in Shreveport, had about forty delegates; the one last year, at Minden, about eighty delegates, and the one, on August 17, at Alexandria, had about 120 in attendance. The prohibitionists, like unto Georgia and elsewhere in the South, adhere very properly to local option and non-political and non-sectarian lines of action. The State Committee is as follows: W. H. Goodale, chairman; A. M. Green, S. H. Werlein, M. C. B. Mason, Capt. J. W. Pharr, E. W. Wells, G. W. Boton, Dr. A. E. P. Albert, A. C. Calhoun, J. W. Rankin, Dr. D. W. Foster, A. M. Newman; and for the State at large: John T. Sawyer, J. W. Nicholson, W. A. Sanders, J. Y. Gilmore, Dr. W. S. Penick, W. J. Douglas, M. J. Hamilton, J. A. Parker, T. K. Fa... Leiloy, S. C. Wickliffe and I. W. Phyc...son.

After Self-Denial, What?

Our readers will remember that we have spoken several times about the week of self-denial being a testing time in our church, and that we have expressed the fear that many of our people did not understand the scope of this thing at all. The week has come and gone. Many of our people, perhaps the majority of them, entered upon its services in "godly sincerity," and truly denied *themselves* for the single purpose of advancing the kingdom of Christ by paying off our missionary debt. Taking the contributions that were brought in by the Methodists of this city as an indication of what has been done in other places, we think the amount contributed must have been more than enough to pay the indebtedness of the Board. Now, that is very good, and we are ready to rejoice over the fact that the wheels of our mission car can now roll on with comparative ease. It is a good thing to pay a debt, especially a church debt; and the payment of such is a genuine cause for genuine rejoicing, and we hereby join with our readers in giving praise to God that once more the clear light shines upon an open way.

But we have several times, in these columns, called attention to the fact that the raising of this money was not the only purpose for the appointment of the week of self-denial. It may have been the only purpose in the minds of the Board of Missions when they passed the resolution appointing the week. It may have been the only purpose in the minds of the Bishops when they recommended it. But God has something to do in church affairs, and we have said several times that we believed he was going to use that week to test our church. He has done it; and, while we may well rejoice that the incubus of debt has been lifted from us, we "rejoice with trembling," because God has taken this time to show us *what we can do when we try*. He has tested us, and proved us before the eyes of the world. And now the awfulness of the result stares us square in the face. It is this: The unvarying teaching of the Bible is that we are *bound to do* what *we can do* in spreading the gospel. This obligation is never intermitted, and never loses its force. Duty has no periodicity. It is a daily, hourly thing. A brother remarked in his prayer meeting the other night: "If this week of self-denial is simply to be a spurt, and we are to fall back upon our old jog-trot next week, then it has been a harmful thing." In a tone which surprised everybody, a brother said, in the preachers' meeting, a few days ago: "I am really afraid that our church will now go to the devil." It is an awful thing for God to show a man *what* he can do, for that man can never have God's approbation if he falls below that line of duty. The brother had that in mind when he expressed the fear that we "will now go to the devil." If the money that has gone into the missionary treasury from this special effort represents truly the measure of our self-denial for one week, it as truly represents it for all weeks to come. God has shown us what we can do, and the plain law of his Word is, the measure of ability is the measure of work. If the offerings of self-denial week represents, as far as such things can, our love to him, shall we give less evidence of that love now than we did then? Shall we permit the selfishness, from whose miserly grip we wrenched such a glorious victory during that week, take possession of our souls again, and run us off the field like a pack of craven cowards? We have shown what we can do, and thereby brought ourselves under obligations to keep on doing that thing. Did we not say rightly that this whole business was a very serious thing—the very turning-point in our destiny as a church? May the Lord have mercy on us!

Civil and Ecclesiastical Courts.

BY BISHOP C. B. GALLOWAY.

The question as to how far civil tribunals may inquire into ecclesiastical proceedings occasionally requires investigation. Its importance grows out of the relation between Church and State, and involves the integrity of religious liberty. The subject has quite a history in English jurisprudence; but decisions have rested upon widely different principles from those that obtain in the United States. We have no Established Church as in England. The Lord Chancellor, in some sense the representative and head of the Church, may and does decide "cases of heresy and ecclesiastical contumacy." But the civil courts of our country are prohibited from such judicial determinations by certain fundamental and jealous constitutional principles. The Supreme Court of the United States aptly and tersely says: "The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect."

The only matters of ecclesiastical controversy that can come under review by civil courts are cases that involve rights of property. This doctrine is distinctly stated by the Supreme Court of the United States, in Bouldin *vs.* Alexander (15 Wallace Reports): "It may be conceded that we have no power to revise or question ordinary acts of church discipline, or of excision from membership. *We have only to do with rights of property.*"

And in cases involving rights of property, the jurisdiction of civil courts is limited. If the right of property is dependent on the question of doctrine, discipline, ecclesiastical law, rule, or custom, or church government, and that has been decided by the highest tribunal within the organization to which it has been carried, the civil court will accept that decision as conclusive, and be governed by it in its application to the case before it. This position is thus clearly set forth by the Supreme Court of the United States, in Watson *vs.* Jones (13 Wallace): "We think the rule of action which govern the civil courts, founded in a broad and sound view of the relations of Church and State under our system of laws, and supported by a preponderating weight of judicial authority, is that whenever the question of discipline or of faith, or ecclesiastical rule, custom or law have been decided by the highest of these church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final, and as binding on them in their application to the case before them." In other words, if the church deposes a minister for heresy, or relegates him to some subordinate rank, according to the provisions of ecclesiastical discipline, the civil court will not review such action. The Court of Appeals of South Carolina, in Harmon *vs.* Dreher, quoted approvingly by the Supreme Court of the United States, says: "It belongs not to the civil power to enter into or *review the proceedings of a spiritual court*. The structure of our government has, for the preservation of civil liberty, reserved the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of civil authority. The judgments, therefore, of religious associations, bearing on their own members, are not examinable here. * * * When a civil right depends upon an ecclesiastical matter, it is the civil court, and not the ecclesiastical, which is to decide. But the civil tribunal tries the civil right, and no more, *taking the ecclesiastical decisions out of which the civil right arises as it finds them*."

This much, then, is settled by the highest judicatory of the country:

(1) Civil courts can only interfere in ecclesiastical affairs when rights of property are involved.

(2) If the right of property is dependent upon doctrine, discipline, or ecclesiastical rule or custom, the decision of the highest church court is accepted as final.

It follows, therefore:

(1) That civil courts can not determine the membership of ecclesiastical bodies. In the case of Shannon *vs.* Frost the Chief Justice, delivering the opinion of the Supreme Court of the United States, said: "This court, having no ecclesiastical jurisdiction, can not revise or question ordinary acts of church discipline. Our only judicial power in the case arises from the conflicting claims of the parties to the church property and the use of it. *We can not decide who ought to be members of the church, nor whether the excommunicated have been justly or unjustly, regularly or irregularly cut off from the body of the church.*"

(2) Civil courts can not take cognizance of alleged wrongs in ecclesiastical discipline. It is not competent for such a tribunal to restore an excised member to his former official status. The Supreme Court of Illinois, in the case of Ferraria *vs.* Vasconcelles, adopts the language of the Supreme Court of the United States, in Shannon *vs.* Frost, that "the judicial eye can not penetrate the veil of the church for the forbidden purpose of vindicating alleged wrongs of excised members: when they became members, they did so upon the condition of continuing or not, as they and their churches might determine, and they thereby submit to the ecclesiastical power, and *can not now invoke the supervisory power of the civil tribunals*." The Supreme Court of Pennsylvania, in the case of the German Reformed Church *vs.* Seibert, is equally emphatic: "The decisions of ecclesiastical courts, like every other judicial tribunal, are final, as they are the best judges of what constitutes an offense against the Word of God and the discipline of the church. Any other than those courts must be incompetent judges of matters of faith, discipline and doctrine; and civil courts, if they should be so unwise as to attempt to supervise their judgments on matters which come within their jurisdiction, would only involve themselves in a sea of uncertainty and doubt, *which would do anything but improve either religion or good morals*." The following from the Supreme Court of the United States, in the case of Watson *vs.* Jones, states the case lucidly, and supports it with the strongest argument: "The right to organize voluntary religious associations to assist in the expression and dissemination of any religious doctrine, and to create tribunals for the decision of controverted questions of faith within the association, and for the ecclesiastical government of all the individual members, congregations and officers within the general association, is unquestioned. All who unite themselves to such a body do so with an implied consent to this government, *and are bound to submit to it*. But it would be a vain consent, and would lead to the total subversion of such religious bodies, *if anyone aggrieved by one of their decisions could appeal to the secular courts and have them reversed*. It is of the essence of these religious unions, and of their right to establish tribunals for the decision of questions arising among themselves, that those decisions should be binding in all cases of ecclesiastical cognizance, subject only to such appeals as the organism itself provides for. Nor do we see that justice would be likely to be promoted by submitting those decisions to review in the ordinary judicial tribunals. Each of these large and influential bodies (to mention no others, let reference be had to the Protestant Episcopal, Methodist Episcopal, and the Presbyterian Churches), has a body of constitutional and ecclesiastical law of its own, to be found in their written organic laws, their books of discipline, in their collections of precedents, in their usage and customs, which, as to each, constitute a system of ecclesiastical law and religious faith that tasks the ablest minds to become familiar with. It is not to be supposed that judges of the civil court can be as competent in the ecclesiastical law and religious faith of these bodies as the ablest men in each are in reference to their own. It would, therefore, be an appeal from the more learned tribunal in the law, which decides the case, to one which is less so."

The Supreme Court of Louisiana has also affirmed the doctrine that a mandamus will not lie to compel a religious society to restore to membership one who had been expelled by a decree of the legally constituted church judicatory. Chief Justice Manning, delivering the opinion of the court, says: "The judicatory provided by those laws has acted upon the matter, and we can not go behind its action to inquire whether it acted rightly or wrongfully, justly or unjustly. It is the tribunal to which he submitted himself when he accepted membership of the congregation, and *its action is not examinable in a civil court*."

(3) Civil courts have no jurisdiction over the salary or perquisities of ministers or ecclesiastical officers. They are not competent to compel church courts or ecclesiastical bodies to reimburse members or officers for alleged financial losses. The Supreme Court of Illinois, in Chase *vs.* Cheney, affirmed this doctrine. Judge Lawrence, who dissented on some points, stated the opinion of the court as follows: "We understand the opinion as implying that, in the administration of ecclesiastical discipline, and where there is no other right of property involved *than the loss of the clerical office or salary*, as an incident to such discipline, a spiritual court is the exclusive judge of its own jurisdiction, under the laws or canons of the religious association to which it belongs, and its decision of that question is binding upon the secular courts." And that opinion the Supreme Court of the United States quotes approvingly in the case, above referred to, of Watson *vs.* Jones.

Not So.

On Sunday last an article appeared in the New Orleans States headed thus: "To the Rev. C. B. Galloway, Bishop of Mississippi." There being no Established Church in this country, neither Bishop Galloway nor any other man is "Bishop of Mississippi."

The following statement in the article is not correct:

And, finally, you will find in Jeremiah xxxv, 2, that the Lord God, on one occasion, *commanded* the order of Rechabites to drink wine.

We turn to that chapter, and find that God said to Jeremiah: "Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink." Jeremiah did as the Lord commanded *him*, and "pots full of wine, and cups" were set before the Rechabites, and they were *invited* to drink the wine. Wi... what result? "But they sai... We will drink no wine; f... Jonadab the son of Rechab o... father commanded us, sayin... Ye shall drink no wine," et... The fact of the case is *not* th... "God commanded the order ... Rechabites to drink wine," b... that God tried them in the ma... ter of their conscientious obed... ence to the precepts of the... forefathers. Having found the... true, God, by the conduct of t... Rechabites, convicted "the m... of Judah and the inhabitants ... Jerusalem" of ingratitude a... rebellion.

The chapter quoted by th... writer in the States recounts tha... while the Jews were condemne... for disobedience, God *honore*... the Rechabites. We find it thus... "And Jeremiah said unto th... house of the Rechabites, Th... saith the Lord of hosts, the G... of Israel, because ye have obeye... the commandment of Jonada... your father, and kept all his pre... cepts, and done according to al... that he hath commanded you... therefore, thus saith the Lor... of hosts, the God of Israel... Jonadab the son of Rechab shall... not want a man to stand before... me forever."

So far from the writer in the States being correct, it does look from the above language as if God had actually *indorsed those ancient prohibitionists*.

Notes.

Amite county, Miss., has gone dry, but whisky won in three wards of Webster parish, La. The prohibitionists in the latter did much better than two years ago. They will likely win next time.

Those who write for the press, like those who listen to the gospel, need "line upon line, precept upon precept." Here is a "line and precept" from a high authority:

"It's a good rule," says Mr. Cyrus Field, "to put all you have to say on one sheet of paper." When he framed the first letter to be sent to the British government on the subject of the Atlantic Cable, he covered a dozen sheets. But, thinking it over, he said, "It's too long, no one will read it;" so he kept cutting it down till he got it all on one sheet of paper. Those who write for the newspaper—please remember.

From the Richmond Christian Advocate we take this, and commend it to our pastors who know where the "grub" is:

The clumsy, unreading, heavy unit on the church register is not exactly a cipher. He does indeed increase the statistics by one, but that is about all. Bring him under the influence of his church journal. It wakes him up. He begins to count for something. His conversation takes on a different tone. He has found out about missions, the college and Conferences. He has been forced. He was a grub, crawling lubberly, helpless. He is winged, alert and quickened.

A writer in the Nashville thus claims Old Hickory as a prohibitionist:

Every intelligent man knows, or may know, that Jackson built a church, embraced the Christian religion, and died in the faith of the gospel of our Lord Jesus Christ, June 8, 1845. The proof is abundant that he was a strong prohibitionist, and were he among us to-day his religion and his democracy would strongly support the proposed amendment to the Constitution of the State of Tennessee, which, if adopted, will remove the saloon, the greatest curse to the family, church, society and State that now afflicts the country.

May the prohibition spirit of Gen. Jackson be abroad among the Democrats of Tennessee, and, in September, may the Jacksonian type of democracy prevail to the rolling up of a handsome majority against the saloon!

When we remember that one-third of the inhabitants of this country are church members, the following from George Frederic Parsons is a most terrible arraignment:

"The principle of business is selfishness in its most open and undisguised form; selfishness ministering to its own rapacity by a hundred base and shameful tricks and chicaneries; selfishness assisting itself with deceit and fraud, with overreaching and misrepresentation; selfishness pluming itself upon superior intelligence when it effects a roguery by playing upon the trustfulness of another; selfishness hardily sneering at integrity and scoffing at honor as an outworn imbecility. There is really nothing too base to be perpetrated in the name of business. It knows no conscience; witness the dispatch of shiploads of rum to poison uncivilized races. It knows no patriotism; witness the eagerness with which in all war traders have supplied their country's enemies with arms and munitions; and witness, in our own time, the manner in which rebellious Indian tribes have been repeatedly furnished by American citizens with arms wherewith to fight American soldiers.

Personals.

Wilmot H. Goodale, Esq., of Baton Rouge, has been chosen chairman of the State Prohibition Executive Committee. Rev. John T. Sawyer has held the position heretofore. Mr. Goodale will prove a worthy successor.

Bishop Galloway passed through the city, Friday, on his way to dedicate Bro. Isbell's new church at Robeline, on the T. and P. R. R. He is looking well, and speaks encouragingly of the results of self-denial in Mississippi. We feel sure that the reports when in from our three patronizing Conferences will show that Mississippi and Louisiana have heard the call to self-denial.

Rev. S. M. Thames, presiding elder of the Sardis district, North Mississippi Conference, has removed his family from Grenada to Sardis, and they are occupying a district parsonage which has been purchased this year.

Dr. Philip Schaff is to be appointed to the chair of church history in the Union Theological Seminary, made vacant by the death of Dr. Hitchcock.

Dr. Marvin R. Vincent is to take Dr. Schaff's former place, the chair of New Testament Greek, in the same seminary.

The Brazilian Parliament has under consideration a bill for the emancipation of the slaves in that empire.

Henry George, Dr. McGlynn, *et al.*, have run John Swinton's paper to the wall. Four years ago, John Swinton left a $7,000 salary on the Sun, to start his paper, and after sinking over $50,000, concludes he had better give it up.

It is said that Mr. Moody is contemplating an extended evangelistic tour through India.

We have received a copy of the minutes of the Mexican Border Conference, but we can't read a word of it; but Bro. McDonald has our thanks anyhow.

Rev. Joel T. Daves, in connection with his son, Prof. Walter W. Daves, will open in Lake Charles, La., the first Monday in September, "The Lake Charles Collegiate Institute and Classical Training-school."

A movement has been inaugurated at Mansfield, La., to build a monument to the memory of the Confederate soldiers killed in the battle of Mansfield, fought April 8, 1861, and in furtherance of the movement the ladies of DeSoto parish will soon organize a memorial association.

Sam Jones Camp Meeting, near Gloster, Miss., begins August 26. Large preparations have been made in improvements. There are mineral springs for the health of the body, and the gospel river of life will be easily accessible to all sin-sick and penitent souls. It will do you good to go.

Our city is trying to get on a boom in artesian wells. Several have been sunk with success, and several more are in contemplation by the City Council. The people by hundreds visit those already running, and believe them to be possessed of healing virtues. We would be glad to see them sunk all over the city, and then a thirsty individual would not be compelled to visit a saloon in order to get a drink of water.

Hon. J. Floyd King, ex-Congressman of the Fifth Louisiana District, is now vice-president and treasurer of the Tortilla Gold and Silver Mining Company; office 57 Broadway, New York.

The celebration of the anniversary of prohibition in Lincoln county, Miss., last week, at Brookhaven, was a success which shows that the prohibitionists there are keeping their camp fires burning and wide-awake sentinels on guard.

Armstrong's Brigade, of the late Confederate Army, had a reunion recently, at Grenada, Miss. Fully 4,000 visitors were present, and Senator Walthall, the orator of the day, delivered a grand oration.

Dr. T. B. White, our pastor at Homer, La., spent last week in preaching gospel temperance sermons roundabout in Claiborne parish.

In regard to Jefferson Davis' letter in favor of anti-prohibition, the Alabama Christian Advocate uses these strong words: "We can never forgive him until he confesses his great crime and sets himself right before an outraged and disappointed public."

The Wesleyan Christian Advocate has opened a subscription list to raise money to build a monument to Bishop Pierce. Georgia Methodists ought to respond heartily to that call.

In regard to one of our preachers, the Southwestern Methodist says this:

Rev. J. Pipes, a superannuated preacher of the Louisiana Conference, did good service at the Marvin Camp Meeting, and seemed greatly to enjoy the occasion.

In regard to the success of prohibition, the Brookhaven Leader has this argument:

Prohibition does prohibit. Last Monday was the first day we ever saw a meeting of circuit court and not a drunken man in town. Heretofore, on such days, there have been a number.

The Richmond Advocate has the following about a man well known to the people in this section:

Col. George W. Carter, of Washington, D. C., has entered the temperance field. He made an address in his native county of Loudon last week.

One who heard him describes his speech as "thrilling." From the highest point of pulpit success he fell into the depths of political and personal degradation. He has had much experience and can talk knowingly of the monster curse of strong drink. Having joined the cold water army, and taken the pledge of total abstinence for life, none are more capable than he of doing noble work in the grand cause. May this reformation lead to his complete religious restoration!

Rev. C. B. Faris, a member of the Tennessee Conference, died August 4.

Rev. H. C. Kimball has returned, and talks in eloquent strains of the kindly treatment he received from the Northern brethren while at their camp meetings.

Temperance.

POPULARIZING PROHIBITION.—The enemies of any good cause often overreach their aims in the methods employed in opposing it. Their domineering, tyrannical spirit becomes so apparent in these methods, that even those who have been with them on voting day become so disgusted and aroused, that they lose all true friendliness to their view of the question in debate, and array themselves staunchly as their opponents. The whisky assassinations of Haddock and Northrop, both brutal in the extreme, have done more to turn the tide in favor of absolute prohibition than anything that has transpired in all the campaigns in which war has been waged against the liquor traffic. These assassinations have aroused the people from their drowsy attitude and have demonstrated that a tyrant is arrayed against them whom they have nourished, dandled, petted and courted until his spirit has become brutalized and demonized, and ready for the perpetration of any enormities in wickedness for the spread of his iniquitous traffic and the fortressing of his liquid reservoirs of destruction. God speed the day when Christian vocalists of every political type shall join hand in hand for the total abolition of all alcoholic beverages. But if more martyrs are required, we shall still be encouraged by the words of the burning Latimer to his fellow-sufferer in the flames: "Be of good comfort, Master Ridley; play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."—Pulpit Treasury.

The "insane prohibitionists" have the temerity to publish the following as an argument against the saloon:

One argument of the whisky interest, viz., that saloons promote the prosperity and growth of communities, has been unswered in Kansas by the convincing logic of facts. In 1880 the population of this State, as shown by the census, was 996,096; in March, 1886, as shown by the State census, it was 1,406,738, and it is now fully 1,550,000. In 1880 Kansas had only 3,104 miles of railway within her borders. On the first of March last the State Board of Railroad Assessors reported 6,208 miles for taxation, and from 600 to 800 miles will be added to this aggregate before the close of the year. In 1880 the assessed value of all the real and personal property of the State aggregated only $160,891,689. On the first of March, 1886, the total was $277,575,363, and for the present fiscal year the returns thus far received indicate a total of $300,000,000. In 1880, there were 5,153 school-houses, 2,514 churches and 317 newspapers in Kansas. There are now fully 8,500 school-houses, 3,500 churches and 700 newspapers. In 1880, only 55 towns and cities had populations in excess of 1,000 each. In 1887, more than 200 towns have each over 1,000 inhabitants, fully 25 have each over 5,000, and four have each over 20,000. In 1880, only 8,868,000 acres were planted in crops. This year the area planted is 16,000,000 acres. In 1880, the value of the farm products of Kansas was only $81,521,000; for 1886 their value was over $264,000,000. For the fiscal year of 1880 the percentage of State taxation was 5½ mills; for the present fiscal year the total percentage levied for all State purposes is only 4½ mills.—Gov. Martin, in Interior.

Gov. Martin expresses the opinion that of the 300,000 male voters in Kansas only about 75,000 would vote for the reinstatement of the saloons. They see that prohibition pays.

Self-Denial in New Orleans District.

The amounts raised in the New Orleans district for missions during self-denial week are as follows:

Churches.	
Carondelet Street	$225 00
Felicity Street	175 00
St. Charles Avenue	115 25
Louisiana Avenue	45 00
Morean Street	30 55
Algiers and Gretna	50 00
Carrollton and Parker Chapel	86 00
Craps Street	16 00
Dryades Street	30 00
Soraparu Street	4 55
St. Tammany German Mission	1 50
Baton Rouge	35 00
Plaquemine and Donaldsville	.. ..
Grosse Tete and False River	.. ..

There is more to come, and likely the amount will yet reach $900, and even over. The New Orleans district has raised about fifty cents *per capita*. If all have done as well in the balance of the church, a half million will be realized by the Methodist Episcopal Church, South.

Dr. Lambuth's Call.

Reported last week		8661	70
Dr. E. J. Persinger	Cash	2	00
Mrs. W. W. Carre	"	1	00
W. W. Carre	"	1	00
D. Beach Carre	"	1	00
H. B. Carre	"	1	00
Dr. E. Beach	"	2	00
Master T. Thornton	"		50
J. A. Moody	"	1	00
G. R. Moody	"	1	00
J. E. Moody	"	1	00
W. D. Moody	"	1	00
Miss H. H. Moody	"		50
Miss M. Moody	"		50
J. M. Morse	"		50
H. W. Foote	"	1	00
Mrs. M. Mahorner	"	1	00
Mrs. S. D. Long	"	1	00
Mrs. M. H. Elliott	"	1	00
S. E. McGee	"	2	00
Miss Mary Smith	"	1	00
Mrs. Dolly Fontain	"	1	00
Miss Lila Mangle	"	1	00
Mrs. E. G. Pepper	"	1	00
John W. Taggart	"	1	00
Rev. M. C. Manly	"	5	00
Mrs. Mary Hopkins	"	5	00
Mrs. Maggie Scales	"	1	00
John Morse	"		50
Sallie Morse	"		50
William M. James	"	1	00
J. W. Hughes	"	1	00
Mrs. J. W. Hughes	"		50
Capt. Loper and wife	"	2	50
W. F. Clark	"	1	00
Susie Bradley	"	1	00
Mrs. C. A. Jones	"	1	00
T. S. West	Prom.	2	00
Rev. N. M. Clark	Cash	1	00
Mrs. M. R. Clark	"	1	00
Mrs. Lucy Alford	"	1	00
Thomas J. Carver	"	1	00
Mrs. G. W. Tolson	"	2	75
Miss Ellen Halliday	"		50
A. T. Kendall	"	1	00
Natchez Rosebuds	"	5	00
Dr. G. L. Terrell	"	1	00
Rev. J. A. Leech	"	1	00
Rev. B. T. Fullilove	"	1	00
Miss Nettie C. Boyce	"	1	00
S. W. Lipscomb and family	"	3	00
Mrs. C. H. Jones and family	"	6	50
Mrs. T. P. Fullilove	"	1	00
Mrs. R. J. Harp and children	"	2	00
Shreveport (blank)	"	1	00
Total to date		$8712	45

AUGUST 23, 1887.

The Blue Envelope has not been returned. Please see to it at once.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

A French author says: "When I lost my wife, every family in town offered me another; but when I lost my horse, no one offered to make him good."

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

A shady transaction—The purchase of an awning.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract. Although supreme over pain, it has a high and more useful field of action, for it strikes at the root of many disorders. Try it!

EDUCATIONAL.

University of Virginia,

(Founded by THOS. JEFFERSON.)

The 61th Session Begins Oct. 1st, 1887, and continues nine months.

Thorough instruction in *Literary, Scientific* and *Professional Departments*, including *Law, Medicine, Pharmacy, Engineering* and *Agriculture*.

For Catalogue apply (P.O. University of Va., Va.) to CHAS. S. VENABLE, Chairman of Faculty.

SUNNYSIDE HIGH SCHOOL.

This school is located two miles south of LIBERTY, Bedford Co., Va., on Norfolk & Western R. R. It is conducted on elevated mental and moral principles. Good teachers. Discipline firm and mild. Teaching thorough. Location healthy. Terms moderate. Accommodations good. For catalogue, apply to

REV. A. EUBANK, A. M., Liberty, Va., Prin.

Nashville FOR YOUNG LADIES. College,

Correlated with **Vanderbilt University.** Richest advantages in every Department. Splendid new buildings. Ample Faculty. Music, Art, Calisthenics. Healthy. Accessibility. For Catalogue, address Rev. GEO. W. F. PRICE, D. D., Pres., Nashville, Tenn.

Martha Washington College, Abingdon, Va.

NEXT TERM will begin September 9, 1887. This Institution, justly celebrated for its palatial buildings, its ample and highly ornamented grounds, its superior climate, social and religious environments, and its high grade of collegiate advantages, invites a continuation of the liberal patronage which for a quarter of a century it has enjoyed from the Southern States. Graduates from other colleges are invited to consider the advantages afforded in our Musical Institute. Terms have been reduced. Patronage increasing rapidly. Pupils from Southern States acquire health and physical vigor while being educated here. *Alumnæ* are requested to favor us with their addresses.

For Catalogue address REV. D. S. HEARON, A. M., President, Abingdon, Va.

Mansfield Female College. 1887-8.

THE FALL TERM will open Wednesday, September 14, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

Collegiate Institute

— OF —

BATON ROUGE.

Home School for Boys.

Prepares students for any grade in the best colleges, or for professional or business pursuits.

SESSION BEGINS OCT. 5th, 1887.

TERMS REDUCED.

For circulars, with all needed information, apply to W. H. N. MAGRUDER, LL.D., or J. B. MAGRUDER, A. M.

Washington and Lee UNIVERSITY, LEXINGTON, VA.

Instruction in the usual Academic Studies and in the professional schools of Law and Engineering. Tuition and fees, $75 for session of nine months, beginning Sept. 15th. Catalogue free. Address

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LAW SCHOOL OF WASHINGTON AND LEE UNIVERSITY,

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Instruction by text-books and printed lectures, with courses of lectures on special subjects by eminent jurists. Tuition and Fees, $75 for session of nine months, beginning Sept. 15th. For catalogue and full information, address CHAS. A. GRAVES, Prof. of Law, Lexington, Va.

WESLEYAN

Female College,

MACON, GEORGIA.

THE FIFTIETH ANNUAL SESSION begins October 5th, 1887.

Location beautiful. Life home-like. Education thorough. Health, Manners and Morals carefully guarded.

The best instruction in Literature, Music, Science and Art. Twenty experienced officers and teachers. Low rates. Apply for Catalogue to

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or C. W. SMITH, *Secretary*.

EAST MISS. FEMALE COLLEGE,

A LITERARY AND INDUSTRIAL COLLEGE.

MERIDIAN, MISS.

One of the best schools for Southern girls. The finest advantages in all Departments. Literary, Music, Fine Arts and Industrial Arts. Expert and experienced teachers. Music taught as in the Conservatories, affording the best facilities. Health record unexcelled. Charges very reasonable. Ten months' session opens September 12, 1887. Send for illustrated catalogue, and address

A. D. McVOY, PRESIDENT.

M. C. Female Institute,

Jackson, Tenn.

Forty-third Collegiate Year begins September 5th, 1887. Location most favorable. Building of brick, on a 5-acre lot. Beautiful surroundings. Ample supply of apparatus and eighteen pianos, and other facilities. Five hundred and fifty graduates. Charges moderate. For Catalogues address Prof. J. C. JONES, M. A., Sec'y of Faculty.

A. W. JONES, D. D., PRESIDENT.

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VIRGINIA.

Opens Sept. 21st, 1887. *One of the first Schools for Young Ladies in the Union.* Thorough in all departments. Building and surroundings beautiful. Steam heat. Climate and home comforts unsurpassed. Boarding pupils from eighteen States. Teaching sound learning, graceful accomplishments, refined manners, and all that gives grace and beauty to Christian character. Conservatory advantages in Music. Its graduates sought far and wide as teachers. Refers to over one thousand pupils and patrons. All important advantages in one greatly reduced charge. Board, Washing, Lights, English, Latin, French, German, Music, etc., for entire Scholastic year, from Sept. to June $260. For Catalogue write to

Rev. Wm. A. HARRIS, D. D., President, Staunton, Virginia.

SIXTY-THIRD SESSION

OPENS MONDAY, SEPT. 5, 1887.

Faculty, 7. Property, $100,000. Alumni, 259. Location unsurpassed in point of healthfulness and morality. Accessible by rail from all points. Board, $10 per month.

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An English and Classical School for Girls, Shelbyville, Ky. Founded March 25, 1825, by Mrs. Julia A. Tevis. The oldest school for women in the South. Teachers are graduates of the best Colleges. Fits for Wellesley. Accommodations first-class in every particular. Terms reasonable, and include all school expenses.

W. T. POYNTER, D. D.

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FOUNDED 1849. Located in the Country, seven miles from Sweetwater, East Tenn. R. R. Healthy, quiet, moral place. Fall term opens August 16, in new edifice. Board $10 per month. Tuition from $20 down to $10 per session. The postoffice is "HIWASSEE COLLEGE," Tenn. Send for Catalogue. Address J. H. BRUNNER, Pres. of G. W. HUDDLESTON, Sec'y.

GRENADA COLLEGIATE INSTITUTE.

Property of M. E. Church, South.

This school embraces SIX Departments, each having its own teachers and apartments. Its history and present condition warrant us in assuring parents and guardians that Grenada Collegiate Institute affords the best advantages for literary and religious culture. Care is not only taken of the physical and intellectual, but also of the moral and spiritual interests of the pupils.

The discipline is firm; the rule is, Do right.

The boarding department is home-like and comfortable.

The health is fine, there having been no case of severe illness in the school during its existence.

Expenses are moderate. Cost per term of five months for board and literary tuition, including Latin, German and French, $80. For Music or Painting $25 must be added.

For Catalogue and particulars address the President, REV. THOS. J. NEWELL, A. M., Grenada, Miss. G. H. HODGE, AGENT.

Baton Rouge Seminary

— FOR —

YOUNG LADIES

Will Open September 12, 1887.

This is a chartered school, non-sectarian, supplied with the best teachers. Ample accommodations for boarding pupils. Music Department especially thorough. For Catalogues address either EDWIN H. FAY, PRESIDENT, or WM. GARIG, Esq., President Board of Trustees.

UNIVERSITY SCHOOL, Petersburg, Va.

The 23d Annual Session of this School for Boys begins the first Monday in October. Thorough preparations for University of Virginia, leading Engineering School and United States Military and Naval Academies; highly recommended by Faculty of University of Virginia; full staff of instructors; situation healthful. Early application advised, as number of boarders is strictly limited. For catalogue address

W. GORDON McCABE, Head Master.

PEEKSKILL, N. Y. Military Academy, Col. Chas. J. Wright, U. S. A., Supt. John N. Tilden, Prin'ls.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " —6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

WALL PAPER

AND WINDOW SHADES.

Cheapest House in New Orleans.

BROWNE & JENKINS,

131 CAMP STREET.

Write for prices. Samples sent to country free.

$100 to $300 A MONTH can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. H. P. JOHNSON & CO., 1013 Main St., Richmond, Va.

MISCELLANEOUS.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism *Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.*

Scrofula is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

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FOR SALE BY ALL DRUGGISTS.

$1 PER BOTTLE OR SIX BOTTLES FOR $5.

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GAS FIXTURES,

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HOME COMFORT RANGE,

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KELLER'S LABOR-SAVING

SOAPINA!

Will wash in any kind of water.

USE KELLER'S CARBOLIC SOAP

For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils

IT HAS NO EQUAL.

Every housekeeper should keep it as a disinfectant. For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS,

110 GRAVIER ST., NEW ORLEANS, LA.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital.....$300,000 00

Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Coreelain Dinner Sets, 136 pces..$12 00
Decorated Dinner Sets.....from $12 to $25	Stone China Chamber Sets, square shape... 2 50
Colored Gand Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

WM. H. PIERSON,

20 and 22 Camp St., New Orleans.

NEW SPRING GOODS JUST RECEIVED.

Business Suits, $10 up. Dress Suits, $16 to $25. Boys' and Youths' Suits. Dress and Business Shirts, $1, $1 25, $1 50. Undershirts, Drawers, Half Hose, Scarfs. Job Suits, all-wool, $10. Black Gros-grain Sack and Frocks.

BEST GOODS AND LOWEST PRICES.

FURNITURE!

FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm infections, made more than the surprise of preventing the disease, have been manufactured all over the country, but their short lease of life is generally exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than worms, and expose the most frequently the cause of these hidden sappers and miners. When they are unable and feverish, sometimes crying loud and eating ravenously, again refusing whatsoever in fact seeming restlessly to seem, moaning and grinding the teeth, these are the most common symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—*especially mothers* who are more constantly with their children, cannot be too observant of the *first symptoms of worms*, for so surely as they exist, they can be *safely and speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its unfailing success. In fact, it *never fails*. It has frequently been given to children with a safe purgative and suggesting the cause of the illness, and large quantities of worms were discharged, and immediate relief afforded. Great caution need to exist by every purchaser to be his own judge in the selection, and to see that every bottle he buys of it. The absolute genius of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A. FAHNESTOCK**, and be satisfied with nothing else.

NEW FRANKLIN, Howard Co., Mo.

Messrs. J. E. Schwartz & Co., Pittsburg, Pa.

Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. V. HUBBARD, M. D.

CAMBRIDGE, Md.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

J. E. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

The Great Church LIGHT.

PRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. P. PRINK, 561 Pearl street, N. Y.

Our Young People.

THE HOUSEHOLD BABY.

What a joy to human eyes
When it laughs or when it cries!
What a treasure, what a prize,
Is the household baby!

Be its temper rising, falling,
Is it ruling, crowing, squalling,
Still the same dear precious darling
Is the household baby.

If the scene without be dreary,
If the hearts within grow weary,
Baby wakes and all is cheery—
What a rush for baby!

Mamma's eyes grow bright with joy;
Grandpa laughs, and "grandpa's boy"
Gladly leaves his last new toy
To play "bo-peep" with baby.

Sisters from their music run;
Maud has caught the "sweetest one;"
Grave heads down in girlish fun
To make a horse for baby.

Up the everything we know,
Hands and feet "upon the go,"
What a funny creature, though,
Is the household baby!

Bring the puppy and the cat,
Let her pull and pinch and pat;
Puss and pup were made for that—
Made to please the baby.

Bring the china vase, mamma;
Get "the mirror and the hammer;"
Anything to make a clatter
And delight the baby.

Let it clang and clash away
Let it laugh and shout and play,
And be happy while it may,
Dear, mischievous baby!
What a joy to human eyes!
What an angel in disguise!
What a treasure, what a prize,
Is the household baby!

—Little Pilgrims.

MR. EDITOR: Mother has been taking your valuable paper for seven years. I read letters in the ADVOCATE every week from the children; so I concluded to write one also. I seldom see a letter from Woodville, I have three sisters and no brother. We have been going to school since last September. Our teachers were Rev. J. W. Turner, the Episcopal minister, and Miss A. M. Elder. We are having vacation now. These are my studies: grammar, reading, mathematics, composition, geography, scholar's companion, history. We go to Sunday-school every Sunday. My teacher is Mrs. G. Y. McGehee. Capt. G. Y. McGehee is superintendent. Rev. B. F. Jones is our pastor. We love him very much. Our presiding elder is Rev. J. A. B. Jones. I will close my letter by asking and answering questions. I will answer Sadie E. Neblett's question: "Jubilee" is mentioned fifteen times in twenty-fifth chapter and six times in thirty-second chapter of Leviticus. I will answer Mary R. Anderson's question: The longest chapter in the Bible is Psalms cxix. I will answer Lillie Frisby's question: "Myrrh" is mentioned six times in the Bible—Psalms xix, 8; Solomon's Songs v, 1; v, 13; Genesis xxxxii, 25; Exodus xxx, 23; Matthew ii, 11; Mark xix, 23. I will answer Stella Harkness' question: "Footstool" is found in Hebrews i, 13. I will answer Ida Lee Turner's question: Elisha's father was named Shaphat. It is found in II Kings iii, 11. I will answer Harvey J. Murff's question: A "time to sew" is found in Ecclesiastes iii, 7. Where in the Bible is ice, Philadelphia, snow, golden mice, island, apothecary, gold ring, summer and winter found? Who was Rebekah's nurse? How many times is cypress, pine, and bay tree mentioned in the Bible? With good wishes to the ADVOCATE, I remain,

Your little friend,

JAMES L. MORRIS.

WOODVILLE, Louisiana.

MR. EDITOR: As I have never seen a letter from here, I will write one. My great-grandmother took your paper before she died, and it still comes in her name. We have one of your papers that was printed in 1832. Our protracted meeting has begun. Bro. Lagrone is our pastor, and Bro. Mitchell is our presiding elder. I will answer your question: "A quick brown fox jumps over the lazy dog," is a sentence that has every letter of the alphabet in it. I will answer Cora Bennett's question: Belshazzar was the wicked king that saw a hand writing on the wall; and Zedekiah was the king of Israel that had his eyes put out, and he was carried to Babylon. I will ask the little folks a question: Who was beaten to death because he would not eat swine flesh?

Your little friend,

JOE APPLEWHITE.

VAIDEN, Mississippi.

(The editor doubts if any of the cousins can make a shorter sentence containing all the letters of the alphabet than the one Cousin Joe writes above.—ED.)

MR. EDITOR: As you were so kind to publish my last letter, I thought I would write. We are having gloomy weather. It has been raining nearly every day for three weeks. The crops are very pretty. Bro. Johnson is going to commence a protracted meeting near us. I wish you could come and help him. We would like to hear you preach. I hope I have found the answer to your puzzle: "Gold, silver, iron, tin, lead, copper, zink, diamonds, rubies, sapphires, amethysts, coal, quicksilver, jasper and emeralds are minerals which are extracted from the earth. It is all the alphabet. It is the shortest sentence I could think of. I hope it is right." Mr. Judson Harel, our Baptist Sunday-school superintendent, died Sunday morning. He was a good man, and everybody loved him. I will close by asking a question: What king spoken of in the Bible was, head and shoulder, taller than the people?

BERTIE C. FELPS.

GRANGEVILLE, Louisiana.

MR. EDITOR: I thought I would write to the ADVOCATE as so many girls and boys are writing. I am a little boy ten years old. I go to Sunday-school. Mrs. Stinson is my teacher. I like her very much. Bro. Patterson is our preacher. We all like him very much. I will answer Mary Hodge's question: Christ's first miracle was turning water into wine. It is found in St. John ii, 43. Stella Harkness', "footstool" is found in St. Luke xix, 43. Where in the Bible is the prophecy concerning dry bones? What was the result? Wishing your ADVOCATE much success.

Your little friend,

PERCY HOLT.

GIBSLAND, Louisiana.

MR. EDITOR: As you are so kind to give the little folks a column in your paper, I will help to fill it. The elder came out here Saturday morning and preached at eleven o'clock, and held Conference in the evening. He preached a splendid sermon Sunday morning and Sunday night. The elder's name was Bro. Kernan. We had a love-feast Sunday evening. It was the first one I ever attended. I will answer Mary Anderson's question: The longest chapter in the Bible is Psalms cxix. I will also ask a question: How many books in the New Testament? Many good wishes to the ADVOCATE.

Yours very truly,

OSCAR E. DAVID.

SUMMERFIELD, Alabama.

A Great Battle in a Sugar Hogshead.

Now I am going to tell you the most astonishing story about cats that I have ever heard. I could hardly believe it, but the gentleman who told me was one of the best and most truthful men I ever knew and he said he knew it was so. It might be true, and I think it is true, but it is wonderful. This gentleman was in the grocery business, and there was a big hogshead of damaged sugar down in the cellar in a dark corner. The sugar was not fit to sell, and the hogshead was left there. A family of rats got into it, and lived there and grew and increased until there were eleven rats of different sizes in the hogshead. They ate up the sugar. They could not climb up the smooth sides of the hogshead, but they made a great noise, and the owner went down and found them. Then he got the store cat and put it on the top rim of the hogshead.

It looked down on the eleven rats for about five minutes. Then it went away and was gone about a quarter of an hour and came back with another cat, and they sat on the edge of the hogshead and looked down for about ten minutes, but they didn't jump in. They went away and were gone a long time and then came back with a third rat, and the three looked down the hogshead for about five minutes, and then jumped in and made an attack on the rats.

But they had miscalculated. The rats fought desperately for their lives; they killed the two strange cats and almost killed the store cat. Its master took it out after it had lost one eye and was terribly bitten. Was it not strange that those cats could calculate in this way and think about it? Nobody can tell how much animals know or how much they can do. To hurt them unnecessarily is cruel, wrong, and has a bad effect on the temper and disposition of the boy or girl who does it.—Presbyterian.

WHEN nature falters and requires help, recruit her enfeebled energies with Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

Household.

House-Work.

The drudgery of house-work is often mentioned regretfully. Unremitting toil of any kind may be called drudgery, particularly if the toiler has no heart in the work. And society in many cases has placed a false estimate—an underestimate in the present instance—on certain kinds of labor; a lingering relic of past ages, when all labor was considered degrading, and only the man who did no work, living off the labor of others, was considered a "gentleman." So an erroneous view of the dignity and utility of house-work may have something to do with the idea of drudgery as applied to it. But the happiness and well-being of the family depend on a well-ordered household; and ability in this department is no mean ability. Keeping a house in order, sweeping, dusting, washing, ironing, cooking, baking—to do all these well, and without fretting or complaining, is one of the best gifts and choicest acquirements. And the man or woman who rightly appreciates this ability shows that he himself has passed to a higher plane of intelligence.

Here, as elsewhere, love lightens labor. True, the labor may be, and doubtless many times is, excessive. This should be avoided; yet even then the task will not always be an easy one. But while duties often have their difficulties, they always have their rewards. The human weakness and shortsightedness, which more or less belongs to all, may have now and then overtaken the mothers of Washington, Otterbein and the Wesleys in the quiet of their secluded homes; and at times they may have sighed for a "congenial sphere." But they toiled faithfully, hopefully on; and the great reward came at last—a blessing to them and their offspring, and to all coming ages. To place the subject on the true foundation, the work must be done heartily; there must be a more reasonable and better treatment of those engaged in household labors—more consideration toward them; and there must be a just and proper understanding of the great value of such work in advancing human happiness and well-being.—Religious Telescope.

She Disliked His Invitation.

Bob Burdette insists that he overheard a woman lecturing her husband as follows on board a train: "Now, I'll tell you why I wouldn't go into the restaurant and have a cup of coffee with you while we were waiting for the train: I didn't like the way you asked me. Keep quiet. I have the floor. Not half an hour before you said to Mr. Puffer, 'Come, let's get a cigar,' and away you went, holding his arm, and not giving him a chance to decline. When we met John O'Howdy on our way to luncheon you said: 'Just in time, John; come take lunch with us.' And then, to-night, when we found the train an hour late, you looked at your watch, turned to me, and said, in a questioning way: 'Would you like a cup of coffee?' And I did want it. I was tired and a little hungry, but I would have fainted before I would have accepted such an invitation. And you went away a little bit vexed with me, and had your coffee and bread and butter by yourself, and didn't enjoy it very much. In effect you said to me: 'If you want a cup of coffee, if you really want it, I will buy it for you.' You are the best husband in the world, but do as nearly all the best husbands do. Why do you men seem to dole things out to your wives when you fairly throw them to the men you know? Why don't you invite me heartily, as you invite men? Why didn't you say: 'Come, let's get a little coffee and something,' and take me right along with you? You wouldn't say to a man, 'Would you like me to go and buy you a cigar?' Then why do you always issue your little invitations to treats in that way to me? Indeed, indeed, my dear husband, if men would only act toward their wives as heartily, cordially, frankly as they do to men whom they meet, they would find cheerier companions at home than they could at the club."—Exchange.

Old residents in localities where Malaria prevails seldom have regular chills, and, therefore, don't suspect Malaria as the cause of their discomfort. A dose or two of Shallenberger's Antidote for Malaria, taken at bed-time, would restore all the functions to perfect health. Absolutely safe in any dose. Sold by Druggists.

MISCELLANEOUS.

Luxuriant Hair

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Frederick Hanly, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, restored my white hair (without staining the scalp) to *the same shade of brown* it had when I was 25 years of age."

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Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. *I look ten years younger.*"

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bellue, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver. In which case, a course of **Ayer's Sarsaparilla** or of **Ayer's Pills**, in connection with the **Vigor**, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

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Christian Advocate.

Marriages.

MCCALLUM—JONES.—At the residence of the bride's father, near Bolton, Miss., on August 14, 1887, by Rev. W. E. Ballard, Mr. J. D. McCallum, of Jackson, Miss., to Miss Ida E. Jones, of Bolton, Miss.

THAYER—WADE.—At the residence of Mr. T. G. James, Sharkey, Tallahatchie county, Miss., by Rev. J. L. Entrell, Mr. Rowan Thayer, of Swan Lake, to Miss Nonie R. Wade, daughter of the late G. W. Wade, of North Mississippi Conference.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MOORE.—MRS. JANE E. MOORE was born in Bertie county, N. C., December 14, 1822, and was converted and joined the Methodist Church at about the age of sixteen, and from that time to the end of her life, which occurred in Trenton, La., August 2, 1887, she was ever the faithful, consistent, pious Christian who won the esteem and confidence of all in every circle in which she lived. In 1842 she was married to Mr. Washington Moore, with whom she lived in peace until in 1870, when it pleased the Lord to take him, and leave her, with nine children, to fight the battle of life; two sons having preceded the husband and father to the spirit world. These afflictions fell upon her quite heavily; but, with Christian faith and patience, she bore them, trusting that "all things work for good." But the cup of affliction had not yet been emptied: One son after another was buried until she had seen five laid away to await the "last trump." And add to this, that for the last ten years of her life she was an invalid, scarcely hoping to live to see her children grown. But it was in this furnace that she showed the virtues of a consecrated life. She was the sweet, loving, true, devoted mother and Christian—stainless, charitable, patient, hopeful to the end. She said: "I do not want to be impatient; but I am ready. I do not fear death. Pray that I may abide the Lord's time." This prayer was most signally answered, as this bright light faded gently and calmly away, and left this hitherto happy home saddened by a darkness that knows no breaking until the hearts of these sorrowing children and the heart of this sainted mother are reunited in the sinless home of the sainted dead. May you meet again!

T. H. M'CLENDON.

FERRY.—MATILDA PERRY was born January 7, 1813; died in Wilkinson county, Miss., November 5, 1886; was married to George Perry, October 24, 1833. In the year 1843 she was happily converted to God, and joined the Methodist Episcopal Church, South, of which she remained a consistent member until the day of her death. She was a good woman, a good wife, a good mother and a devoted Christian. She loved her God, his ministers and his church. Sister Perry often rejoiced in Christ, her Savior, and praised God for having adopted her into his family. Sister Perry lived well; therefore, she died well.

Her mind was clear to the end. Just before she breathed her last she called her family around her bed; then she bade them farewell and said to them, "Meet me in heaven." She leaves a husband and four children and a large circle of friends to mourn her loss. The community is bereaved, and her once happy home is desolate. The influence of her godly life will long be felt in the church and community where she lived. She has gone to her reward, and the luster of her many Christian virtues lures us onward and upward to join her and the many dear ones who have preceded her to the better land. Yes, after all her trials and sufferings, she is now at rest, and is standing, with God's angels, around the great white throne.

N. J. ROBERTS, P. C.

PURCELL.—Born May 28, 1880; died June 18, 1887, MABEL NAOMIE, daughter of G. W. and M. M. Purcell, Black Hawk, Miss. Weep not, fond parents, that your little darling has preceded you to a beautiful world above. While her little body is quietly sleeping in the churchyard, her spirit is basking in the sunshine of a Savior's love. You have one broken link in the chain that binds you to earth, one golden chord to draw you to the Savior, who says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." H. H.

MOORE.—Departed this life, on July 29, 1887, LENA MAY, little daughter of A. J. and S. A. Moore, aged seven years, one month and twenty-one days. Though great was her suffering, she bore it like an angel. Little May was a member of the Brandywine Sunday-school, and always loved to be present with a good lesson. May the God of all grace comfort the bereaved ones!

L. O.

MERRITT.—JEROME MERRITT departed this life, October 19, 1886, aged thirty years. He was a member of Pipkin's Chapel, and loved and esteemed by all. Those who knew him best loved him most. The witness of his victory over death have the comforting assurance of a happy reunion in heaven.

ONE WHO LOVED HIM.

MCLEAN.—Died, in East Feliciana parish, La., June 30, 1887, MERTIE AUSTIN, infant daughter of R. W. and Sarah McLean, aged ten months and twelve days. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." C. A. M'LEAN.

HILLIARD.—D'ed, near Belmont Station, Bolivar county, DANIEL HUNT, son of Mr. John I. and Mrs. Mary E. Hilliard. Little Dan was born May 8, 1878, and was dedicated by this writer a disciple to Christ by holy baptism in his very infancy. He came to his death from a wound received from the accidental discharge of a gun in the hands of his older brother. All that could be done was done to save his precious life. He bore up under the treatment from knife and needle with a heroism unsurpassed by old or young. Under great suffering at different times, he was heard to say, "O Lord, have mercy on me!" but bore up under it without flinching. When laid upon the table for the fearful operation, he kissed his brother, and said to him: "Ed, I am not mad with you. I know you did not go to do it." Then he looked up at the surgeons, as much as to say, "I am ready now." When dressed and laid in his bed he said, "I shall not be well enough to go to school to-morrow." Within seven hours after receiving the shot his young spirit was released from his frail body. He died July 26, 1887, aged nine years, two months and eighteen days. J. D. NEWSOM.

COLTON.—MRS. MALINDA M. COLTON was born in Amite county, Miss., May 19, 1817, and departed this life in New Orleans, La., July 22, 1887. She was married to Bro. Ethan Colton, September 14, 1839, and joined the Methodist Episcopal Church about the same time. Sister Colton was one of that class, who, without any particular demonstrative emotions in religion, exhibited all those private and unobtrusive graces of Christianity which constitute the great basis of true piety, and help to wield a silent, yet constant influence for good; which make up the great strength of religious influence in our world. As a wife, mother and guardian of a family, she was faithful in all their requirements, and long will her virtues tell upon her children. When asked in her last hours, if all was right with her soul, she answered, "Yes, I have not served my God so long for nothing." May all her children meet her in the skies!

A FRIEND.

A Remarkable Recovery that has Added an Idiom to the English Tongue.

In Wheeling, W. Va., there is a colloquialism that is universally understood and almost hourly used. It is heard on the streets when friends meet, and at the railroad stations and steamboat landings when citizens return home: "*Can this be Mrs. Kelley?*" The episode which these words recall is a touching one. Mrs. Kelley is the daughter of Colonel and Mrs. James Hornbrook, and during the Civil War she was a Florence Nightingale in the strongest, noblest sense. Her arduous labors broke down her health and she became totally paralyzed from the hips to the feet. The trunk of her body was the seat of violent neuralgic pains. After many years of suffering she was brought to Philadelphia on a bed, enduring indescribable agonies in the cars. There she was placed under the Compound Oxygen Treatment of Drs. Starkey and Palen, then on Girard street, and now at 1529 Arch street, in that city. Her home physician regarded her case as hopeless, and it appeared so to her Philadelphia doctors. But at the end of a few months she was restored to the use of her limbs, and at the end of a year was completely restored. She then returned home, married, and has enjoyed life ever since. And when her friends meet her they ask: "Can this be Mrs. Kelley?" A pamphlet giving full details of this and many other cures sent free on application.

Few mercies call for greater thankfulness than a friend safe in heaven. It is not everyone that overcometh.—Dr. James Hamilton.

SICKNESS comes unlooked, and strong men and women are forced to employ means to restore their health and strength. The most successful of all known remedies for weakness, the origin of all disease, is Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

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It enables the eyelids to move as freely as ever.

It restores the functions of the tear passages.

It prevents the eyelashes from turning within, causing inflammation.

It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.

Mr. W. BOURNE, our Optician, has made a specialty of selecting and inserting them.

A. B. GRISWOLD & CO.,
JEWELERS AND OPTICIANS, *New Orleans.*

Getting Hold of People.

There is a question among good people regarding the propriety of many forms of amusement used in connection with Christian work, and it is often noted that such amusements absorb time and thought and energy that should be devoted to definite spiritual work. There is, however, one principle which is worthy of attention, and that is this: amusements, if used by spiritual Christians for religious purposes, may be made of great advantage; but, if they are left in the hands of the worldly and irreligious, they are very likely to be worse than useless.

In some way we are to get hold of people. A certain professional gambler used to make it his business to get hold of the men whom he met, gamble with them, and fleece them. He tried all sorts of ways and methods. Sometimes he would go as a commercial traveler, and offer to sell them goods. He had no goods, and sold none; but he would talk with them until he became acquainted with them, and would get them in his power. If earnest Christians would use amusements to save men, they might make them profitable.

Instances have been cited where Christian men have, by the use of simple methods of amusements, enticed men within the reach of gospel influences; but probably more instances could be found where worldlings have by the same means led unwary souls astray. Christians have no time to be lost in frivolity, and they are to beware how they come down to the level of the world. Still there are ways to find entrance to hearts which at first seem to repel all advances. We must study to find them, and to become in reality fishers of men.

A woman begged her minister to talk with her husband, a stolid, worldly farmer. "What is he interested in?" asked the minister. "Nothing but his cattle and his fiddle." The minister called at his house and talked with him about his cattle. By and by the conversation turned on the fiddle, and it was found the minister could draw a bow, and after trying the instrument he told the farmer he thought he had a better one at his house, and invited him to come and see it. He came and tried the fiddle, and the upshot of it was the minister fiddled him into the church and led him to the Lord.

Be ye wise as serpents and harmless as doves. Use every right means and method to accomplish the salvation of men. Amusements thus used may glorify God and be an instrument of saving the perishing; but if used by worldlings for worldly ends, they have no part nor lot in the work of the church of the living God.—The Christian.

A Good Investment

is that which yields large returns from a small outlay. Reader, the way is clear! No speculation, no chance, big returns! If you are like most of mankind you have somewhere a weakness—don't feel at all times just as you'd like to—headache to-day, backache to-morrow, down sick next week—all because your blood is out of order. A small outlay and what large returns! You invest in Dr. Pierce's Golden Medical Discovery, and soon pure, fresh blood courses through your veins, and you are another being!

CONDITIONS WHICH SHORTEN LIFE.—The most important of the general conditions which shorten life in our day is excessive expenditures of vital force. This may occur in various ways. In the young, if food is improper, or clothing insufficient, renewal does not take place at an age when the expenditure for growth is greatest, and exhaustion rapidly follows. At maturity the passions ripen into activity and their full play, and, if not suitably controlled, cause large and exhaustive expenditure of vital power. Among the poor life force is often exhausted in the struggle for food, and among the rich in the struggle for luxuries, wealth, position and power. Here, owing to wear and tear from anxiety, loss of sleep, and the concomitants, defective digestion and assimilation, waste exceeds supply and exhaustion exceeds renewal.

A Great Legacy

to bequeath to your children, is a strong, clean, pure constitution—better than wealth, because it will never prove a curse. You can not give what you do not possess, but mothers will find in Dr. Pierce's Favorite Prescription a wonderful help—correcting all weaknesses, bringing their systems into perfect condition, so that their children, untainted, shall rise up to call them blessed!

There is not a druggist in all the land But always keeps a stock on hand.

WHERE WE FOUND GOD.—The spot is hallowed in memory where the heart was first poured out in real prayer, the closet or the congregation; the shadow beneath the fig tree or the solitary Bethel-stone where quickening came; the Bible, through the transfigured lines of which the soul first saw the opening arms of a heavenly Father, and the unfolding gate of the city of the skies. And if these views of God have come through living men, the tie of friendship begins which makes men friends for evermore. It surely had its part in that appeal of Ruth to Naomi: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;" in that parting cry of Elisha after the great prophet when he went up in a whirlwind to heaven, and he saw him no more: "My father, my father! the chariot of Israel and the horsemen thereof;" and certainly in that strong affection of the Galatian Christians, when the apostle bears them record that "if it had been possible, they could have plucked out their own eyes and given them to him."—Dr. John Ker.

ADVERTISEMENTS.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

WINCHESTER'S

HYPOPHOSPHITE OF LIME AND SODA is a matchless Remedy for Consumption in every stage of the disease. For Coughs, Weak Lungs, Throat Diseases, Loss of Flesh and Appetite, and every form of General Debility it is an unequaled Specific Remedy. BE SURE AND GET WINCHESTER'S PREPARATION. $1 and $2 per bottle. Sold by Druggists.

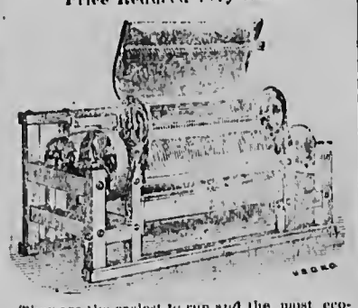
WINCHESTER & CO., CHEMISTS,
162 William St., New York.

DANIEL PRATT,

IMPROVED REVOLVING HEAD

COTTON GINS!

Price Reduced Very Low.



They are the easiest to run and the most economical and profitable. The latest improvements produce such profitable results that each Gin very soon pays for itself.

THE SELF-FEEDERS AND CONDENSERS are the newest and best inventions, and greatly increase the market value of the cotton. Send for circulars and price lists.

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CHINA MATTING,

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LACE CURTAINS,

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ADJUSTABLE IRON KINGPOST

POWER FOR GINNING.

Most economical and durable. Cheapest in the market, quality considered. The CELEBRATED FARQUHAR SAW MILLS and ENGINES and STANDARD IMPLEMENTS GENERALLY.

Send for catalogue.

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SOMETHING FOR THE

BOYS and GIRLS to SELL.

The Lord's Prayer Medal.

This unique little curiosity is a trifle smaller than a silver ten cent piece, on which is stamped so clear and distinct as to be easily read with the naked eye, the entire Lord's Prayer. Everybody will buy one for a watch charm, or pocket-piece; would be used as rewards of merit in Sunday-schools. Sample by mail, postpaid, 10 cents, three for 25 cents; one dozen for 50 cents. Liberal discount to agents. Address

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Cheese Safes,	Soaps and Perfumery,
Clocks and Mirrors,	Stationery,
Coffee and Grain Mills,	Stone Jugs and Jars,
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Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets,
Woodenware, Scales, etc.	

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Nos. 40, 42 and 44 TCHOUPITOULAS STREET.

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For Sale by all Stationers.
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Works: Camden, N. J. 26 John St., New York.

POZZONI'S MEDICATED COMPLEXION POWDER.

Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

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(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00
ASSETS, JAN. 1, 1887.....$401,982 17

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SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

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Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies Issued on Desirable Fire Business.

W. B. LAMAN, President.
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CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending August 23, 1887.)

COTTON.

Low ordinary	7	@ — —
Ordinary	7 1/4	— —
Good ordinary	8 3/8	— —
Low middling	9	— —
Middling	9 1/8	— —
Good middling	9 5/8	— —
Middling fair	10	— —
Fair	10 1/2	— —
Galveston middling	9 3/8	— —
Mobile middling	9 1/8	— —
St. Louis middling	9 1/8	— —

SUGAR.

Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5 3/8	— —
Fully fair	5 5/8	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/8	5 3/8
Pr. yellow	6 3-16	— —
Gray White	— —	— —
Off whites	6 1/8	6 3-16
Stan. Gran	5 7/8	— —

MOLASSES.

Good Prime	22	25
Fair	— —	— —
Good common	18	21
Choice	28	33

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	4 7/8	5
Good	4 3/8	4 1/2
Fair	4 3/8	4 1/2
Ordinary	4 1/8	4 1/4
Common	4	—
No. 2	2 1/4	2 3/8
Rough	2 75	3 15

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	— —	1 25
Winter wheat patents	1 75	— —
Choice	3 25	3 35
Fancy	3 65	3 75
Extra Fancy	3 85	3 90

CORN PRODUCTS.

Cream meal	3 00	— —
Corn meal	2 50	— —
Grits	3 00	3 10
Hominy	3 25	— —

GRAIN, ETC.

CORN:		
White	54	55
Yellow	54	— —
Mixed No. 2	54	— —
OATS:		
Western	35	35 1/2
Texas rust-proof	36	— —
BRAN:		
₱ cwt	72 1/2	80
HAY:		
Choice	21 00	21 50
Prime	19 00	20 00

PROVISIONS.

PORK:		
Mess (Standard)	16 1/8	— —
Prime Mess	14 00	14 50
Rumps	12 50	13 00
BACON:		
Fancy breakfast	12	12 1/2
Shoulders	— —	6 3/4
Sides, long clear	9	9 1/8
Sides, short rib	9 1/8	— —
HAMS:		
Sugar-cured	— —	13
DRY SALT MEAT:		
Shoulders	5 75	5 90
Sides, long clear	8 1/4	8 3/8
Sides, short rib	8 1/4	8 3/8

GROCERIES.

COFFEE:		
Prime	— —	21 1/4
Fair	— —	20 3/4
Common	— —	19
BUTTER:		
Western Creamery	30	— —
Western Dairy	20	— —
Country packed	— —	— —
LARD:		
Refined	6 3/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	9 3/4	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	14	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 50	3 00
KRAUT:		
Louisiana, ₱ bbl	8 00	— —
ONIONS:		
Louisiana	2 00	— —
Western	2 00	— —

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 1/4	7 1/2
2 lb	7 3/4	8 1/4
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 17 1/2	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	1 50
Young Chickens	1 50	3 00
Chickens, South'n	3 00	3 25
Young	2 00	2 50
Turkeys, Southern	8 00	9 00
EGGS:		
Western	10	10 1/2
Southern	11	11 1/2
WOOL:		
Lake, per lb	— —	25
Louisiana	23	— —
Burry	9	17
COUNTRY HIDES:		
Green salted, ₱ lb	— —	6 1/2
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₱ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The case of the New Orleans Canal and Banking Company vs. the State of Louisiana, is now pending.

The Indians are on the war path. On August 9, 150 Utes fought at Bear Creek. One hundred armed men marched to meet them, and the whole country was on fire. Great excitement and fear prevails. U. S. Marshal Till has telegraphed General Crook that the services of the United States troops were seriously needed.

The Pennsylvania Republicans have indorsed Blaine for the Presidency.

The United Labor State Convention of New York is now in session at Syracuse.

The Nebraska State Prohibitionists have named a ticket.

The third annual State Prohibition Convention of Louisiana was in session three days at Alexandria.

Another serious railroad accident occurred on the seventeenth, in the suburbs of Washington.

The blame of the Chatsworth horror has been laid on the section boss, and the company will have to pay the damages.

The Western Waterway Convention will be held in Memphis, Tenn., in October.

The ex-Confederates had a reunion in Dallas, Texas, this week.

Judge Myers has granted a continuance in the Hamilton case.

The Piedmont Exposition will open in Atlanta, October 10.

Ives & Co., of New York, have failed.

The Louisiana State Educational Association met Tuesday at Shreveport.

The Canal Bank case is to be decided as soon as Secretary Lamar returns.

At a recent meeting of socialists, in New York, George and his men were denounced.

The San Francisco Call Board has opened for the first time since the collapse of the great wheat corner, three weeks ago.

FOREIGN.

Zahehr Pasha, who was held at Gibraltar for two years as a prisoner of state, on behalf of the Egyptian government, but who was recently released, has gone to Alexandria.

Mr. Browner, the new Gladstonian member for the Norwich division of Cheshire, took his seat in the House of Commons on August 16. He received quite an ovation from the Gladstonians. The league exults in the victory as the presage of glorious success.

The Princess of Wales, with her daughters, Victoria and Maud, have arrived in Denmark.

A disastrous storm visited Bordeaux, and destroyed an enormous amount of property.

Fresh reports have been received, saying that Stanley has been massacred by natives. This is discredited, however, in well-informed circles.

Russia has handed to the Porte a protest against Prince Ferdinand's course.

The proclamation of the Irish National League has been decided upon.

After an animated debate on the Land Bill the Cadogan amendment was adopted.

Venezuela resents the British invasion of her territory, and has raised a few thousand soldiers to drive the English usurpers from her territory.

The Russian press says that Turkey should be held responsible for the violation of the Berlin Treaty, and threatened with the occupation of Trebizonde and Srezeroum unless order be restored in Bulgaria.

The Reforma insists that the recognition of Prince Ferdinand by several of the powers is sufficient to make his election valid in accordance with the Berlin Treaty.

The strike on the Mexican Central road seriously interferes with transportation.

Meir Goldsmith, the Danish poet, novelist and journalist, is dead.

British political circles are greatly excited over the proclamation of the Irish National League. Mr. Chamberlain and Mr. T. Russell have withdrawn from the Unionists in consequence of the proclamation of the League.

Emperor William of Germany is seriously ill.

The solar eclipse, which occurred on the nineteenth, was observed by thousands of people at Berlin.

The Bank of London has suspended payment.

The Inman Line steamer City of Montreal was destroyed by fire at sea on the eleventh. Most of the passengers and crew were saved by a passing vessel.

A mass meeting of citizens was held in Dublin, on Tuesday, to protest against the proclamation of the league.

Prince Ferdinand declines to receive the consuls unofficially.

The United States government has requested the release of Missionary Doan, who was arrested on the Island of Panape contrary to Spain's agreement to respect Protestant missionaries in the Caroline Islands.

General Salamanca's appointment to the Captain Generalship of Cuba has been canceled by a decree published in the Official Gazette.

The Peruvian Cabinet have resigned.

Mr. Frank A. Cullier, of Chicago, has succeeded in obtaining an appointment for an audience with the Queen, at Osborne House, next week, when he will present the Jubilee address of the Chicago people of British birth and parentage.

The reports concerning the condition of the Crown Prince are quite favorable.

The American peace memorial has been signed by 200 members of the House of Commons.

Parliament will be prorogued on September 13.

The German government has expelled two Russian families who resided in the environs of Berlin.

Books and Periodicals.

BOOKS.

SOME LOWLY LIVES, AND THE HEIGHTS THEY REACHED. By Cousin Annie. Issued from the Sunday-school department of the Southern Methodist Publishing House, Nashville, Tenn. Price, fifty cents.

The author has selected ten examples of persons under adverse circumstances rising to distinction among their fellow-men. We learn in these sketches how to overcome difficulties by patience and perseverance. The book furnishes to our young people examples worthy of imitation.

PERIODICALS.

—Littell's Living Age. The numbers of The Living Age for August 6 and 13, contain Louis XIV. and His Court, and Bishop Fraser, London Quarterly; Character and Ability in Politics, and Alsace-Lorraine and the European Situation, National; The Revised Study of Berkely, and Montrose, Macmillan; The Royal Duke-Doctor, Good Words; Old Hook and Crook, and the Private Journal of a French Mariner in 1749, English Illustrated; The Charm of Pomp, The Pleasures of Travel, and Persian Plays and Players, Spectator; La Comedie du Jour, Saturday Review; At Church in the Woods, Pall Mall; Cocoanut Pearl, Nature; with installments of Major Lawrence, Richard Cable, A Secret Inheritance, and Monsieur Silvain's Secret, and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

—The Cosmopolitan has such interesting articles as Millionaires of the Pacific Coast, by George H. Fitch; Pilgrims and Shrines in Canada, by J. M. Oxley; The Domestic Money Question, by Gail Hamilton; Recollections of Charles Sumner, by Arnold B. Johnson. The Young Folks' Department is good. This is a cheap monthly, being only $2. Schlicht & Field Co., 29 Park Row, New York.

—The Quiver, for September, is on our table, with a varied and delicious bill of fare for autumn appetites. This magazine has a great deal of profitable Sunday reading, and we commend it to all. Cassell & Co., 739, 741 Broadway, New York. Price, $1 50.

—The Magazine of Art, for September, has Mecklenburgh Square, Nature in the Louvre, Current Art, Reproduction of the Bayeux Tapestry, in facsimile, An Old English Town, and other pieces. The wonder is how the publishers can send forth such an illustrated monthly for so small a price. Cassell & Co., 739, 741 Broadway, New York. Price, $3 50.

—Christian Thought begins Vol. V. this month. It contains The Conservation of Spiritual Force, by J. W. Lee, D. D.; A Literal Genesis I. in the Light of Present Knowledge, by Charles B. Waring, Ph.D. Views and Reviews, in which section are papers by Joseph Parker, D. D.; President G. F. Magoner, D. D.; William B. Noble and Francis W. Upham. This is one of the best periodicals of the day. W. B. Ketcham, publisher, 71 Bible House, New York. Price, $2; clergymen, $1 50.

—Outing comes to us through Wharton & Bro., 5 Carondelet street, and is replete with all manner of reading descriptive of all manner of out-door exercises, illustrated in all manner of ways, and suggestive of all manner of recreations. 140 Nassau street, New York. Price, twenty-five cents per number.

Children Starving to Death

On account of their inability to digest food, will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

The Blue Envelope has not been returned. Please see to it at once.

Camp Meeting.

The Mississippi Valley Route will place on sale, August 26, and continue until September 5, tickets to the Sam Jones Camp Meeting, near Gloster, Miss., for $3 60, round trip, good to return until September 6. Reduced rates will also be given from all points between New Orleans and Gloster, on Sunday, August 28, and special train will run from New Orleans and intermediate points to the camp grounds. The parties in charge of the grounds have made extensive preparations to accommodate the crowds that are expected. The grounds are located in the hill country, and the shady groves are abundantly supplied with springs of clear, cool freestone water.

"Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher, 112 Camp street.

Cheap Board.

Catalogues of all Virginia and Tennessee Springs, giving low excursion rates and low rates of board, can be had free upon application in person or by mail to B. W. Wrenn, General Passenger Agent, E. T., V. & G. R'y, Knoxville, Tenn.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR., Publisher.

Lectures will begin at the Memphis Hospital Medical College, on the first Monday in October. Send for catalogue.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR., Publisher.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent, 146 Carondelet street, New Orleans.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR., Publisher.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FOURTH ROUND.

Verona and Tupelo, at Tupelo	Sept.	3, 4
Richmond, at Palesthe		10, 11
Saltillo, at Centre Star		17, 18
Pontotoc, at Palesthe		24, 25
Houston and Wesley, at Wes'y (Wed.)		28
Sparta, at Sparta	Oct.	1, 2
Buena Vista, at Lake Providence		8, 9
Ebenezer, at Soule Chapel		15, 16
Shannon, at Shannon		19
Okalona station		21
Okalona circuit		22, 23
Prairie		29, 30
Aberdeen	Nov.	5, 6
Tremont (Thursday)		10
Fulton and Smithville		12, 13
Caledonia (Friday)		18
Athens		19, 20

AMOS KENDALL, P. E.

HOLLY SPR'GS DIST.—FOURTH ROUND.

Holly Springs	Sept.	3, 4
Byhalia and Victoria		10, 11
Holly Springs circuit		17, 18
Early Grove		24, 25
Olive Branch	Oct.	1
Marshall		2, 3
Cornersville		8, 9
Ashland		15, 16
Snow Creek		22, 23
Shelby Creek		29, 30
Pine Mountain	Nov.	5, 6
Hickory Flat		12, 13
Emory		19, 20

JNO. BAMFORT, P. E.

GRENADA DIST.—THIRD ROUND.

Abbeville circuit	Aug.	27, 28
Lodi circuit	Sept.	2
Grenada circuit		3, 4
Charleston circuit		5

C. N. TERRY, P. E.

WINONA DISTRICT—THIRD ROUND.

Ethel, at Tabernacle	Aug.	27, 28
Ebenezer circuit, at Ebenezer	Sept.	3, 4
Belzoni		8
Zilpha circuit, at North M		10, 11

R. C. MITCHELL, P. E.

CORINTH DIST.—THIRD ROUND.

Marietta circuit	Aug.	26
Jonesboro' circuit		27, 28
Ripley and New Albany station	Sept.	3, 4
Ripley circuit		10, 11
New Albany circuit		17, 18

J. B. STONE, P. E.

SARDIS DISTRICT—THIRD ROUND.

Panola circuit	Aug.	27, 28

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Tampico circuit	Aug.	27, 28
Sturges circuit	Sept.	3, 4

R. G. PORTER, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—THIRD ROUND.

Douglass, at Antioch	Sept.	3, 4
Arcadia, at Mt. Moriah		7, 8
Vernon, at Siloam		10, 11
Ruston, at Ruston		14, 15
Brushwood, at Brushwood		17, 18
Tulip, at Athens		21, 22
Haydenville, at Mt. Zion		24, 25
Farmerville, at Tennessee		28, 29
Summerfield, at Summerfield	Oct.	1, 2
Homer, at Lisbon		5, 6
Minden, at Pine Grove		8, 9
Ringgold		12, 13
Sparta and Saline		15, 16
Indian Village		19, 20
Downsville		22, 23

ROBERT HANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria, at Lecompte	Aug.	27, 28
District Conference, at Lecompte		25-28
Evergreen, at Big Cane	Sept.	3, 4
Melville, at West Melville		10, 11
Spring Creek (Hinestou C. M.)		17, 18
Sugar Town, at Pine Grove		24, 25
Ado, at Hickory Grove	Oct.	1, 2
Spring Creek Camp Meeting		8, 9

D. E. ALEXANDER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Soniat St. and Bertonville, at B'ville	Aug.	28
Grosse Tete and False R. at Cottonwood	Sept.	3, 4
Dryades Street		11
St. Tammany German mis., at Talisheik		17, 18
Algiers and Gretna, at Algiers		25
Baton Rouge	Oct.	1, 2
Carrollton and Parker Ch., at Carroll'n		9
Morgan Street		16
Plaquemine and Donaldsonville, at P.		22, 23
Louisiana Avenue		30

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Pleasant Hill, at Bethel	Aug.	27, 28
Coushatta, at Davis' Springs	Sept.	3, 4
East Point, at East Point		9, —
Red River, at Campo Bella		10, 11
Caddo, at Keachi		17, 18
Mooring-port, at Hickory Grove		24, 25
North Bossier	Oct.	1, 2
South Bossier		8, 9
Shreveport		15, 16

J. B. CASSITY, P. E.

DELHI DIST.—THIRD ROUND.

Oak Ridge, at Prairie Mgr Rouge	Aug.	27, 28
Lake Providence, at Lake Providence	Sept.	3, 4
Waterproof, at Wesley Chapel		10, 11
Floyd, at Floyd		17, 18
Lina Grove, at New Hope		24, 25
Bastrop, at Island Beseaird	Oct.	1, 2

A. D. HARPER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Lauderdale, at Bethel	Aug.	27, 28
Stonewall, at Stonewall	(Fri.) Sept.	2
Clark, at A. Chapel		3, 4
Meridian station	(Wed.)	7
Marion	(Thurs.)	8
Vossburg, at Central		10, 11
West End, at Collinsville		17, 18
Hunnsville		24, 25
Adamsville	Oct.	1, 2
DeKalb		8, 9
Enterprise	(Wed.)	12

R. D. SORSWORTHY, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Pearl River	Aug.	27, 28
Sharon, at Forest Grove	Sept.	28, 1
Camden, at Sulphur Springs		10, 11
West Jackson, at Flag's Ch		17, 18
Jackson		18, 19

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Providence, at Union Chapel	Aug.	27, 28
Holmesville, at China Grove	Sept.	3, 4

J. M. WEEMS, P. E.

BRANDON DIST.—THIRD ROUND.

Lake, at Camp Ground	Aug.	27, 28
Trenton, at Camp Ground	Sept.	3, 4
Walnut Grove, at Camp Ground		10, 11
Neshoba		17, 18
Carthage		24, 25

D. A. LITTLE, P. E.

SEASHORE DIST.—THIRD ROUND.

Bethel, at Occilay	Aug.	27, 28
Mt. Carmel, at Williamsburg	Sept.	3, 4

T. S. WEST, P. E.

NATURE usually makes a gallant fight against disease, and when helped by Dr. J. H. McLean's Strengthening Cordial and Blood Purifier will eradicate it from the system.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Lake	Aug. 26
Sam Jones	Aug. 26
Tupisaw	Aug. 26
Andrew Chapel	Sept. 2
China Grove	Sept. 2
Trenton	Sept. 2
Coushatta	Sept. 2
Beech Spring	Sept. 9
Water Valley	Sept. 9
Hinson	Sept. 15
Doubberly	Sept. 16
St. Tammany	Sept. 22
Beulah	Sept. 29
Salem	Oct. 6
Shiloh	Oct. 7

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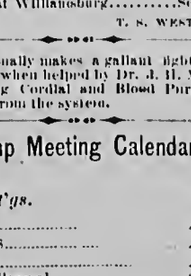
CAMP MEETING.

The Beulah Camp Meeting, on the Plevna Hill charge, will commence on Wednesday night before the first Sabbath in October. Ministers and the public are invited.

J. M. JOHNSTON.

ROYAL



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Christian Advocate.

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WOMAN'S POWER.

BY JANET JONES.

A man can build a mansion
And furnish it throughout;
A man can build a palace,
With lofty walls, and stout;
A man can build a temple,
With high and spacious dome;
But no man in the world can build
That precious thing called home.

So, 'tis a happy faculty
Of women, far and wide,
To turn a cot or palace
Into something else beside,
Where brothers, sons and husbands tired,
With willing foot-steps come,
A place of rest, where love abounds,
A perfect kingdom—home.

Letter from California.

MR. EDITOR: If the divine art of the old masters had lurked in my finger tips, I should have painted a picture, August 10, and bought immortality.

I saw "the maddest, merriest" crowd of tourists board the San Diego train at Los Angeles, and steam out of the city under the happiest auspices; the bluest of skies above them, the balmiest of breezes playing about them, and the gay talk and laughter sounding above the rattle of the train; but suddenly a crash, a bang, a jar, as if the earth had opened beneath us and the mountains had toppled in, the passengers were hurled into the middle of the car, the air was filled with flying splinters, bolts and bars of steel, and sheets of iron. We had collided with another train, and chaos reigned. It was ascertained that no one was hurt, excepting an engineer with a sprained ankle, a 190-pound Shreveporter with a stitch in his back. A golden-haired Creole (?) from the same locality was convinced that she had not a muscle strained nor a bone broken; so we all went up to view the wreck. There were the mighty engines piled one on the top of the other, like angry giants that had fought each other to the death. The tenders and baggage cars were completely demolished. Nothing was left standing on the track but the passenger coaches; so my faith in special providences was greatly strengthened, for I think nothing but the hand of a loving Father could have saved us in the midst of such destruction. I shall never forget how those faces changed from expressions of joy and happiness to consternation and despair. So my picture would have been one of those turning pictures the old writers tell us of, which were painted "one ways a Psyche, and t'other ways a Gorgon." A rescuing engine came out from Los Angeles and carried us back, whence we took a fresh start on the morrow.

Some parts of this route are very picturesque. Temeculah Canon has long been favored for its austere grandeur of scenery; but, of late years, it has taken on a fresh interest as being the scene of that pretty Californian romance, "Ramona." The Arrowhead Springs is always pointed out to strangers. A huge stone arrowhead, supposed to have been hewn out and set in its place on the mountain-top by the aborigines, points, like a guide-post, to the springs near by. To these healing waters the dusky savages brought all the sick ones of their tribes, and thither still resort hundreds of invalids for the mud baths, which are supposed to be greatly beneficial to debilitated persons. Baldwin's Ranch is almost Eden-like in its peaceful beauty. It stretches away, away, in orchards of oranges, olives, apricots, and acres of grapes: beautiful green meadows of Alfalfa, alternating with the grain fields. Five hundred blooded horses are stabled here, and groups of fat, sleek cattle browse or rest under the live-oak shade. This tasteful and enterprising proprietor has taken one especially commendable step. All the roads in and about his ranch are covered with straw to keep the dust down. If everybody else would do likewise, it would greatly alleviate the greatest bane of this country, which is the dust. We sped over green valleys, long stretches of sandy plains, tunneled mountains, or skirted their rocky sides to such dizzy heights, that it seemed like tempting fate, until we finally reached San Diego, by the sea. The climate here is simply perfect, being remarkably equable, varying but little during the year, and is far milder than any place further north. The city seems half unbuilt. Hundreds of houses are going up, the streets are thronged, the hotels so crowded that one gets a meal under difficulties. A steam-ferry conveys you across San Diego Bay, in four minutes, to Coronado Island. I think Coronado bids fair to be the finest watering-place in the world. The site for the new hotel has been most happily chosen. From the front it overlooks the broad Pacific, and from the rear the calmer bay. The hotel has five hundred rooms, and every one taken for the winter. There is a glass parlor for invalids, fronting the sea, where they can sit and enjoy the grandest of ocean views without encountering its sometimes too stiff breezes; but I'll attempt no further description of the hotel, for one must, indeed, have a clue to thread its labyrinthian passages and corridors. They have also erected bath-houses and boat-houses. We climbed the narrow winding stairs that led up to the Coronado observatory, and the lovely view spread out before us amply repaid us for the wearisome ascent. The "Queen of the Pacific" was steaming into the peaceful, inviting harbor, while the sea beat against the bar just outside in the most menacing manner. The city was teeming with life and animation, and the little island by at our feet embowered in flowers which exhale perennial perfumes. I thought if Ponce de Leon had touched here, he had not coasted further in search of that fabled fountain of youth. I sat me down to enjoy it all, and—

> "I heard, or seemed to hear, the chiding sea
> Say: Pilgrim, why so late and slow to come?
> Am I not always here, thy summer home?
> Is not my voice thy rain, thy wind and sea?
> My breath thy healthful climate in the trees,
> My touch thy medicine, my day thy bath?"

We took seats in the motor-cars one day, and rode far into the interior, through National City to the terminus of the railroad. This was not so entrancing. The whole country was a sandy desert, the only production a thick growth of cactus; and the dust was simply appalling. London smokes and tissue veils offered no obstacle to its penetration.

They say this soil is rich, and will produce anything if they could get water here; but to one accustomed to the moist lands and luxuriant fields of Louisiana this seemed barren indeed. They are preparing to bring water here. They have enterprise enough for anything. These vast plains show a net-work of ditches, and the water-pipes are stacked about in heaps, ready to be laid. Water is a great item in this country. I was told that it cost the city of San Diego $1,300 to sprinkle the streets nine days when the G. A. R. held their reunion there. With the great Pacific washing these shores, this cry for water reminds one of that piteous moan in "The Ancient Mariner:"

> "Water, water, everywhere,
> And not a drop to drink."

From this point we took a bird-like flight to San Francisco. This railroad is said to be the finest piece of engineering skill in the world. They showed us "The Loop," where the train passed over (above) its own track four times in the ascent of a mountain, two engines pulling all the way. "The Castle Gate" was a succession of tunnels.

Here, as elsewhere in the Golden State, there were long stretches of sandy deserts, but the general aspect of the country was more fertile. The valleys looked like emerald isles in sandy seas. Some of the mountains were cultivated to their very summits. Many of the rivers were *dry rivers* (?), but a few held their floods through the summer, and looked like silver threads winding over the plains. We were completely frozen when we reached San Francisco. That little trip across from Oakland was like an Arctic expedition to us. When we reached the Palace Hotel, beautiful clean wood-fires were burning in the parlor grates, and it was really amusing to see all the poor shivering Southern birds hunt the chimney-corners. Our first move here was to procure warmer clothing. Then we were in a condition to enjoy San Francisco, and I think it the loveliest city I ever visited; and all the land is a goodly land, and much to be desired of men. Nature has certainly been lavish of her endowments here—the majestic ocean, the quiet harbor, the dizzy heights and level valleys. Fruit reaches absolute perfection here, and the parks look as if they were freshly adorned each day with flowers plucked from the upper gardens. No wonder that those early explorers shouted "*Eureka! Eureka!*" when they first beheld these lovely shores. But my letter assumes a formidable length, and I must desist, although the "half has not been told." Chinatown deserves a chapter to itself alone, so this is only an earnest of what I shall say in another letter: so adieu for the present. Yours,

SHREVEPORT.

SAN FRANCISCO, CAL., Aug. 20, 1887.

Seven Doors.

MY DEAR BISHOP WILSON: Standing in the midst of this wonderful work, it is impossible for us to realize and adequately grasp the situation. A mighty religious revolution is upon us, or, better, a mighty awakening and impulse toward Christianity. It is God-given, divinely inspired, and, beginning in the middle classes, is both reaching up and ramifying below. We are insufficient for these things. New plans, new methods, new organizations, fresh combinations, self-denial, apostolic zeal, an advance all along the lines is, and must be, the order of the day. The lines of this mission must be laid upon a different plan from any other in which we have labored. The demands upon us, the crisis upon this country, the genius of this people, the spirit and faith of the workers require it. We need the prayers of the church daily. I can not give you an adequate idea of the changes which have taken place since you were here better than by a frail enumeration of the calls made upon us during only the past *six weeks*.

First opening. My father was written for twice by teachers in a private school of seventy pupils at Shonbara, forty-five miles from Hiroshima. He found a town of three thousand on mountain-tops; *twenty* earnest seekers after Christ reading the Bible there on Wednesdays and Sundays. Result of visit: Seventeen probationers, Bible introduced by trustees into school, and a pressing invitation to send a native missionary—place never visited before by any Christian worker that we know of.

Second opening. I was written for, and then two weeks afterward was telegraphed for, by a lawyer, two hundred and fifty miles west on the Inland Sea. Wanted a preacher of the gospel. My father went. Result: Was met at the landing by fifty bright young men and several local officials, besides teachers and the lawyer. He held several Bible classes in the school, where twenty-six voluntarily gave their names as desiring to search the Scriptures to see if these wonderful things were so. He was importuned to address the public in the only large hall in the town—a theater—and had an audience of over *one thousand* of the most intelligent men and women of the city. After hearing him respectfully for one hour and a half, all sitting in the meantime upon the hard pine floor with nothing under them but coarse meal sacks, they thanked him warmly on behalf of the whole city, and earnestly requested he would come again. As an earnest of their sincerity, he was put up at the best hotel, and not permitted to pay one cent of his expenses, even jinriksha hire about the city. I will send you a copy of the letter written by the principal of this school. They ask us to visit them at least once every two months. Not one foreign missionary in all that region.

My dear Bishop, these calls are of God! Will not the Baltimore Conference send a missionary, and without delay? Let individuals send individual missionaries, or clubs of three, or five, or even ten, agree to send and support a single man or woman.

OSAKA, Monday, 7:15 A. M.

I am writing this morning in the school where I am teaching, hoping some one will come by every mail to my relief. At this very moment a pupil, a young man of eighteen, comes to my side for the third time in a week: "Teacher, when will your father go again to my native town of Uajima? My people write me many letters." Do you wonder at our enthusiasm? Our very surroundings inspire us! Christianity is on the aggressive. We are face to face with the enemy—yea, verily, in his very camp. A Buddhist priest sits writing upon this same table which holds my paper, and within short arm's-reach. Idols grin and scowl at me on all sides in this great temple where I am teaching daily; but they are doomed. The Buddhists all over the empire are making preparations to resist us, but it is only a death-struggle. *All* Buddhism is on its death bed, but there are signs upon the horizon of a gathering storm which might strike this country from center to circumference. There is a modern phase of this religion—a new Buddhism, one of whose institutions you saw in Kyoto, which is aggressive, intelligent, on the alert, and powerful. It has wonderful adaptability and is most strikingly politic, in that it is fathering all the institutions peculiar to Christianity, and reproducing them for the benefit of the ignorant masses, as though the natural and legitimate offspring and outcome of its own paternity. Such a movement upon the part of the Buddhists is both remarkable and dangerous. The increasing intelligence of the people will soon clear away the mists and clouds in the midst of which old Buddhism has flourished; but the thorough reorganization of the new sect, and the rapid spread of efficient Buddhist schools for children upon the best American and European system, means a desperate fight yet to come.

Third opening in the past six weeks. My father, while in Hiroshima during his last visit, was requested by the wealthy founder and president of two private schools to take over bodily his girls' school of twenty-five pupils, incorporating it into one institution with our own, McDonald Institute, of thirty women. This gives us a mission-school for women and girls of over fifty pupils, and entirely self-supporting, and even more; the rent of the chapel is paid by the school as well. A number of these pupils are wives and daughters of physicians, lawyers, and officials in Hiroshima. At least ten are probationers. We want a lady from home immediately for this school.

Fourth opening. The same gentleman, Mr. Kihara, at the same time made this remarkable statement: "I have established these schools in my native city in order that my countrymen might become intelligent citizens. We need to help the government in educating the people of Japan. I am convinced that the people will be most benefited by studying the Bible. I want to do the very best thing for the citizens of this city. I am resolved, therefore, to have the Bible taught daily in my school. Will you (Dr. J. W. Lambuth) come and teach us the holy book an hour a day? I know there will be some opposition at first upon the part of teachers and parents, and I will lose some pupils, but others will come. I want to do the best thing. Will you help me?" These are very nearly his words to Bro. Sunamoto and my father. This, dear Bishop, is very wonderful! These are no human impulses. There is the throb of divine momentum here. Result: My father began teaching the Bible an hour daily. A few pupils left immediately, but the teachers, even to Mr. Kihara's surprise and delight, unanimously agreed to the plan, and some joined the class. There are now, after four weeks' teaching, a number of earnest inquirers among both pupils and teachers, and Mr. Kihara himself has handed in his name as a candidate for baptism. His wife spent two months with us all in Kobe, studying Christianity, expecting to go back and teach the women of Hiroshima. More, Dr. Dukes went down and took father's place, and now he says the desire is to have the school a distinctively Christian institution under the auspices of our church and with a missionary at the head. All this without one cent outlay upon our part. Why should we not have a theological class there under daily instruction? What should prevent our seeing, with an eye of faith, great possibilities foreshadowed in such openings? Let us follow them up! I call for more men immediately! Send us five single licensed preachers—ordained, if possible. If individuals or churches will pay their passage, say $350 each, with $150 more each for outfit here and contingent expenses, I will undertake to see them supported; provided, always, they will be content to put up with what they can get, never less than fifty yen a month. The Board, by approving the men first, could take them up as soon as it was able. Japanese could be studied daily while thus teaching and supporting themselves, so that in two years' time they would be ready for work without expenditure upon the part of the Board, and at the same time accomplish no small amount of Christian work.

Fifth opening. While Dr. Dukes was engaged in teaching Mr. Kihara's school, he was invited by over forty local officials to teach them English an hour a day. This he did, and now they *voluntarily request that they be taught the Bible!* We need two men and two women in Hiroshima to-day! Who will come and help us?

Sixth opening. I have been requested to furnish a teacher for *three* schools in Osaka, twenty miles from Kobe, to teach elementary English two hours each day. Salary, ninety yen a month. A Japanese residence provided, and also a house for a chapel. I am teaching here now, holding the place, and anxiously awaiting help from home, that I may be free to assist elsewhere. I am carrying this in addition to two hours' work every night in Kobe. Am only teaching four hours a day in Osaka, however, as two hours are lost in going and coming. Result: Already there are three probationers from these Osaka schools; and how do you suppose I instruct these? Ten minutes each day upon the street walking from the one school to the other. Each member of my peripatetic Bible class has a Testament, and I explain one verse each day. Am not allowed to teach Christianity in the school-hours, of course, except as it comes naturally out of the lesson; hence my street Bible class. You see, sir, we mean to teach an evangelic, aggressive Christianity. The trustees of this school (the commercial school) are said to be some of the most enterprising men in Japan. Chinese (the Mandarin dialect) is taught daily, in view of prospective commercial relations with China.

Seventh opening. Last week an official and wealthy citizen of Kobe (whose son, by the way, graduates this year from De Pauw University, Indiana) called upon me. He intends opening a large private school for over one hundred women here in Kobe, and asks if I will help him secure three lady teachers. He says, moreover, that he would be under great obligations if we would give our personal supervision and counsel.

Can any mission field in the world show such an opportunity for intelligent, evangelical, aggressive Christian enterprise as does Japan at this juncture? Remember the above *seven* wonderful doors have been thrown wide open in *less than seven* weeks. My facts might well be questioned if I could not add a hundred more wonderful in the experience of other missions. You can not doubt me when you remember that when you were here only *nine months* ago we had not one single member or even a probationer. To-day we have thirty-one native members and eighty-five probationers. Besides these, we have five hundred young men and young women under our daily instruction. Three hundred of these are taught the Bible daily. One self-supporting school of fifty women and girls, and one school of one hundred and thirty young men under the immediate auspices of the church. If the Southern Methodist Church can read these facts and refuse the aid which we ask in this, the hour of Japan's great need—the most critical moment in all her history—then our church will be directly responsible for the fate of thousands, if not millions, who are fast drifting into infidelity and agnosticism. This is a country without a religion, so far as the great middle class is concerned. Let us look at France and tremble for Japan! Let us look at Japan, still plastic and warm, stretching out her hands across the Pacific for help, yet at this very hour beginning to crystallize into a permanent shape, and let us, as one man, prompted by inspiration divine, leap to her aid. God help us!

WALTER R. LAMBUTH.

KOBE, JAPAN, June 10, 1887.

MY DEAR BISHOP: You will certainly excuse me one more page after having read so many. Within the thirteen days which have elapsed since the beginning of this letter, two more calls have come to us. *First.* Eleven of the most prominent physicians of Kobe have asked me to teach them. They are coming two nights in the week. While my instruction is in English and upon medicine, it is an excellent opportunity to present the claims of the gospel, and I shall not be slow to urge these claims. *Second.* We are asked to furnish another missionary teacher for an important town. We can only pray for help. *Third item.* A note just in hand from my father: "Baptized ten adults and two children at Shonbara. The people all along the road asked me to come back and preach to *them* next time." I leave for Hiroshima in two hours to attend Quarterly Conference.

W. R. L.

KOBE, JAPAN, June 23, 1887.

Christian Advocate.

THURSDAY, SEPTEMBER 1, 1887.

TRUST IN GOD AND DO THE RIGHT.

BY NORMAN MACLEOD.

Courage, brother! do not stumble
Though thy path be dark as night.
There's a star to guide the humble.
"Trust in God and do the right."

Let the road be long and dreary,
And its ending out of sight,
Foot it bravely, strong or weary,
"Trust in God and do the right."

Perish "policy" and cunning,
Perish all that fears the light,
Whether losing whether winning,
"Trust in God and do the right."

Trust no party, church, or faction,
Trust no "leaders" in the fight;
But in every word and action
"Trust in God and do the right."

Trust no lovely forms of passion;
Friends can look like angels bright;
Trust no custom, school, or fashion;
Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight:
Cease from man and look above thee;
"Trust in God and do the right."

Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding,
"Trust in God and do the right."

The Sunday-School Lesson for September 11, 1887.

BY C. G. ANDREWS, D. D.

GOLDEN PRECEPTS.

Matthew vii, 1-12.

GOLDEN TEXT: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."—Matthew vii, 12.

CONNECTIVE.

No verses are omitted between this lesson and the last. There is no connection between them in similarity of subjects discussed. The moral topics treated of are wholly independent of each other. The last lesson taught the impossibility of serving two masters, in the first verse: and all the other verses were directed toward a beautiful and impressive enforcement of the lesson of God's providential care over all his creatures. The present lesson begins with cautions against censorious judgment; then guards against a prostitution of holy things; then most touchingly and encouragingly exhorts to the prayer of faith. In the closing verse, the Golden Rule is set forth.

CENSORIOUS JUDGMENT.

Verse 1. "Judge not, that ye be not judged." The thing forbidden here is not the simple judging of another's character or conduct, whether unfavorable or not, but the rather that disposition to put the worst phase upon a matter, or to think evil, when there is any chance to think good. Uncharitable judging is the thing forbidden. Evidently to be without a different estimate of good or bad conduct would be at variance with the entire teaching of the Bible. For example, the twentieth verse of this same chapter teaches, "by their fruits ye shall know them." One is to judge humanely and kindly, lest a different kind of judgment be shown to him.

2. "For with what judgment ye judge, ye shall be judged." Even in intercourse with his fellows, a man who is actuated by a purpose to deal harshly, and to put the worst construction on conduct, will most surely bring down upon himself unfavorable criticism. If he escapes his just desert in this world, the Bible teaches in Mark iv, 24; Matthew xviii, 24-35; Luke vi, 38, and in many other places, that the great Judge will mete out to man the very measure which man has meted to others.

3. "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" There is a readiness to see in another's eye a "mote," or "splinter" (which is a better rendering, and contrasts more appropriately with "beam"), than there is to consider or observe well a "beam" in one's own eye.

5. "Thou hypocrite." The hypocrisy consists in the purpose of exposing another's fault under the guise of friendship. The sympathy is feigned, but the gloating over the exposure of the fault is the real motive. "Cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." The most thorough promoter of charitable feelings towards others is to be conscious of our own weakness. "A fellow feeling makes us wondrous kind." Alexander Pope, in his Universal Prayer, expresses what ought to be felt and practiced by everyone, viz.:

"Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."

PROSTITUTION OF HOLY THINGS.

Verse 6. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." A dog was considered by Jew and Gentile as the most repulsive of all animals. They went in herds in the East, fed upon carrion and garbage, and were coarser and fiercer than others of their species. So also swine were ceremonially unclean, and were considered gluttonous and stupid beyond all beasts. Christianity is brought into contempt when it is forced upon those who ridicule and contemn it. But while there is danger of doing harm in this direction, caution should be exercised lest, in the fear of making religion despicable, we should neglect to urge it upon all, even the lowest of the low, those whose sins are as scarlet. Doubtless, many an opportunity to benefit sinners, neglected through carelessness, has been justified through a perversion of the Scripture, "neither cast ye your pearls before swine."

ENCOURAGEMENT TO THE PRAYER OF FAITH.

Verses 7, 8. Although special instructions in the matter of prayer had been given in this Sermon on the Mount, including a perfect form of prayer, still here the subject is again adverted to, and most impressive illustrations are given to cause men to engage in prayer, and to expect decisive answers. "Ask," "seek," "knock," seem to express increasing intensity of feeling. If one's desire is sufficiently strong to prompt him to ask sincerely, he will go a step farther and diligently seek; and, not content with this, he will try to effect an entrance into an enjoyment of what he seeks and asks. That it might not seem to be sacrilegious for one to entertain this importunate intention to obtain the blessings God has to give, our Father himself encourages them by repeating: "For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Here is an emphatic and unqualified assurance from the all-truthful, the omnipotent One. It is dishonoring to him not to believe it. Of course, the terms must be taken in their real meaning. No man can claim to "ask," whose heart is not in his words; no man can really be a seeker, who does not prove his sincerity by his actions; no man will be thought by God, or even man, to be really knocking unless he should use his utmost endeavors to arrest the attention of the keeper of the sacred domain into which he would enter.

9, 10. "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" Wondrous condescension of our heavenly Father to encourage faith in his people, and a most striking illustration is used. No man, whose heart has ever throbbed with the experience of parenthood, would not repel, as a cruel injustice to him, the least intimation that he would neglect to provide for his children when hungry. The New Version has "loaf" instead of "bread." The change seems suggestive, as there is resemblance between a loaf and a stone. So also some fish resemble serpents.

11. "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Unbelief is not only dishonoring to God, but it is a serious reflection upon the good sense of man. He who thinks that the Father of all would turn a deaf ear to the cry of his creatures, ascribes to him an absence of sympathy and affection which are possessed by even depraved mortals. He who looks around him and reflects how God has created man in his own image, and how he has placed all earthly things under his dominion, and, above all, that he has given his only begotten Son to die for him, and then permits harassing doubts as to God's kindly providence, is guilty of an unbelief which is not only unreasonable, but absolutely stupid. The expression, "good things," is, of course, to be construed according to the divine standard. As children might ask for edged tools because of their glitter, so children of an older growth might ask for those things which are seemingly desirable, but which would in the end prove ruinous. Hence there ought to be understood to every prayer, "Not my will, but thine, O Lord, be done." Luke, writing on the same passage, has a different rendering. Instead of the expression, "good things," he has, "the Holy Spirit"—"How much shall your heavenly Father give *the Holy Spirit* to them that ask him." There is no danger of asking amiss according to Luke, and the gift of the Holy Spirit comprehends all good things. He who has the help, the guidance, the ministration of the Holy Spirit, has the blessed assurance that "no good thing will be withheld from him."

THE GOLDEN RULE.

Verse 12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Here is the conclusion of the whole matter after all that has been said about the mystery of the Bible, Old Testament and New. It is all contained in this royal law, "Thou shalt love thy neighbor as thyself." How this commends the Christian religion as immensely superior to any system of ethics that this world has ever given! How grandly simple; how admirably adapted to man under all circumstances; how confessedly and beautifully true is this epitome of all the law and all the prophets! An unanswerable argument as to the authenticity of the Christian is that practical one, that it is exactly adapted to man in this life, and that if every individual would be governed by its precepts, peace and good-will would reign universally, and sorrow and sighing would flee away.

"A Complete History of Methodism in Connection with the Mississippi Conference."

MR. EDITOR: We are highly gratified with your editorial notice of our "Methodism in Mississippi," in the ADVOCATE, of August 4. As I am mainly depended on to engineer the sale of the first volume as fast as possible, to obtain means to publish a second volume with but little delay, I ask leave to inform the preachers and others of the terms on which the book may be purchased at our Publishing House. The retail price is $1 50 per copy. The scale of discount is as follows: Less than 12 copies in one order, one-fourth off; 12 to 25 copies in one order, one-third off; 25 or more, 40 per cent. discount. These are the terms adopted by the Publishing House, and I accord with them as equitable.

Here is an opportunity for preachers, and others who may sell the book, to make a handsome profit for themselves. The volume has only been out of press three or four weeks, and I know one preacher whose percentage already amounts to between twenty and thirty dollars. I would be glad to see all my brethren in the itinerancy add to their small salaries in a similar way. I would have the members of all the Conferences which have been set off from the Mississippi Conference to bear in mind that, as all our journals were lost by fire soon after I had completed their use in writing our history, they are dependent on it almost entirely for the history of their own Conference up to the time it was set off. I took as much care in writing the history of all those Conferences as I did our own.

The Nashville, Alabama and Texas Advocates will confer a favor by publishing the above.

J. G. JONES.

HAZLEHURST, MISS., Aug. 8, 1887.

Week of Prayer and Self-Denial.

MR. EDITOR: In accordance with the printed program, we observed the week of prayer and self-denial at Crystal Springs. Every night, except Saturday night, we held services in the church, and on Friday morning services for the children. Every service was well attended, and the people manifested great interest in the cause represented. The people were requested to bring anything they might find in their papers, or suggest anything from the Bible on the subject of missions which might prove edifying or encouraging to the work. Many responded, and at every service communications, letters and paragraphs on the subject of missions were read. You would have been delighted in hearing the seven or eight little children, Friday morning, read their selections. It was a week of feasting to many of us, unsurpassed, if equaled, by any in all my experience. These days of prayer and thought and study were crowned by a day of much rejoicing, on last Sunday, the fourteenth.

The collections in all amounted to $50, of which the Sunday-school contributed ten cents per member, and the general aggregate for the church was twenty cents per member. This amount has been sent forward to Dr. John as a free-will offering, and is fully understood and appreciated by the church, and is in no way to interfere with our regular collections, which we now expect to bring up in full.

During the year we have had twelve necessions to the church. The church is in general good condition, and our people rejoice in their abundant and remunerative crops.

Fraternally,

T. H. HOLLOMAN.

CRYSTAL SPRINGS, MISS., Aug. 19, 1887.

Dr. Talmage Mistaken.

MR. EDITOR: Dr. Talmage, in his sermon on last Sunday, made the following reference to the Methodist Church:

"The name of the church was given in derision and as a sarcasm. The critics of the church said: 'They have *no order*; they have *no method* in their worship;' and the critics, therefore, in irony, called them 'Methodists.'"

(The italics are ours.)

Now, as to the "no order" and "no method," the Doctor is greatly mistaken. Just to the reverse of this, it was "perfect order" and "perfect method" which gave them their name. I could give you numerous quotations to prove this, but do not consider it necessary.

Respectfully,

B. S. RAYNER.

ENTERPRISE, MISS., Aug. 18, 1887.

From the Work.

WAYNESBORO, MISS.

MR. EDITOR: The week of prayer and self-denial has been faithfully observed on this charge. Prayer meetings were held, and appropriate talks and exhortations given each night during the week at both Waynesboro and State Line. The occasion was highly enjoyed, and proved to be, what we earnestly strove to make it, a season of great faithfulness and spiritual power to the church.

The financial result for the cause of missions was as follows: Waynesboro, $22; State Line, $13. Total, $35. This amount will be forwarded at once to Dr. Kelley.

The third Quarterly Conference for this charge was held at this place, August 13 and 14. Reports were full, and gratifying. Finances all up to date.

Our much-esteemed presiding elder, Rev. R. D. Norsworthy, is an officer of very fine executive ability, and a preacher of no ordinary type; and I dare say that no charge will die a financial death where he goes. His sermon on Sunday was one of extraordinary power. Old gray-headed men wept as little children, and earnestly sued for mercy. That sermon will not fail of its glorious results, nor will it ever fade from the minds and hearts of those who heard it.

Sunday evening, at five o'clock, Bro. Norsworthy gave us a stirring talk on missionary enterprise, emphasizing woman's work, which resulted in the organization of a Woman's Missionary Society of ten active and nine honorary members. Officers: Mrs. E. W. Hand, president; Mrs. J. V. Pitts, vice-president; Mrs. E. J. Davis, secretary; Mrs. A. Lou Edgar, corresponding secretary; Mrs. Ada Bradly, treasurer.

Verily, we are progressive.

Yours truly,

E. F. EDGAR.

BLACK HAWK, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: The congregation at Black Hawk met every night during the week of self-denial. Many were greatly blessed; much light was thrown on the missionary work of the church, and we raised forty-eight dollars on the debt, and six dollars on Dr. Lambuth's call. We have not heard, as yet, from the circuit. Yours truly,

J. F. EVANS, P. C.

AUGUST 18, 1887.

VAIDEN, MISS.

MR. EDITOR: At the District Conference I promised to go and see what could be done for a Methodist Church in a community where it was long thought to be needed. We began preaching on August 13, and closed August 19. Organized a society with twenty-seven members. Will proceed to build a church. The Lord was truly with us in demonstration and power.

W. S. LAGRONE.

ALEXANDRIA, LA.

MR. EDITOR: I am happy to report some progress in every line of our work. There is, however, a sad need of laborers in this part of our Conference. If the balance of the Conference approximates this part in this respect, then we need at least fifty young men more than we have in the Louisiana Annual Conference. My charge will give to four missionar, industrious, intelligent, earnest, consecrated men as much work as they possibly can do; and if they do as much as they ought, it will handsomely support them. Alexandria, with its adjacent territory, demands a man's whole time and energies; so of Boyce and Lemoth's; so of Lecompte and its territory; so of Pineville and the country around—say, for eight miles. I am working, or rather attempting to work, four times as much as it is possible for me to work, consequently I am nearly or quite worn down all the time, and the work poorly done. I wish our Bishop would call for fifty volunteers this fall—say ten from Tennessee, ten from Georgia, a few from the Memphis, some from Holston, Alabama, Kentucky and Mississippi, each to come to this inviting field for young men. Of course, we need just such men as they need at home—intelligent, refined, consecrated, working men—such as Mr. Lambuth wants in Japan—men that will work as long as they can stand on their feet, and then as long as they can sit or lie down. A pastor for Alexandria, for instance, would preach in Alexandria every Sabbath morning and night; hold the Sabbath-school; lead one or two class meetings, and hold one prayer meeting each week. He would preach at four places, within six miles of Alexandria, each, once a month, on Sabbath afternoon, taking the gospel to the aged, infirm, the poor and the children. I remember very well that I filled twenty-eight pulpits every four weeks; held class at each place, and preached at probably twenty different private houses during the round, and did not think myself overworked when I was a young man. Young men can do it now, and ought to do it, many of them. Mr. Editor, just suppose we could get the men and do the work in this manner, how rapidly would our prayers be answered in the coming of the kingdom! How grandly would we move forward in all the various lines of work assigned us!

I believe this Conference will compare favorably with any other for health. It is doubtless the most needy of any of the older Conferences. We especially need men trained in the customs, usages and doctrines of our church from their childhood. Can we get them?

Yours in Christ,

B. F. WHITE.

AUGUST 16, 1887.

LAUDERDALE, MISS.

MR. EDITOR: Our meeting here, in Lauderdale, closed last night, August 17, with fine results. Fifteen were added to the church, and quite a number converted. The church was greatly blessed and encouraged. Bro. Cunningham, of North Mississippi Conference, helped us two days; Bro. Selby, of West End, Meridian, helped three days. Both did faithful work. The godly men and women of Lauderdale and vicinity did good service. Your humble correspondent is wonderfully helped up. All praise and glory be unto our Father in heaven!

H. P. LEWIS.

STARKVILLE CIRCUIT, MISS.

MR. EDITOR: I have just closed two most gracious meetings—one at Steel's Chapel, and one at Providence. Bro. N. G. Augustus, of Starkville, assisted me at Steel's Chapel. At that point we received nineteen members. At Providence I had no ministerial help. Results: ten accessions to the church, and more to follow at each place. To God be all the glory! Pray for us.

H. P. FILLILOVE, P. C.

AUGUST 22, 1887.

CENTREVILLE, MISS.

MR. EDITOR: Bro. Cecil and I closed a good meeting at Gayden, La., a few days since, resulting in several conversions, three accessions, and a general building up of the church.

Bro. Cecil did all the preaching up to the closing sermon, which was delivered by Dr. Adams, so I need not add that we had the best of preaching all the time.

Thanks to these brethren, but all the glory to God!

P. HEWASEE.

BEE LAKE, MISS.

MR. EDITOR: By the help of the Lord we have builded him an altar in this benighted, semi-heathen swamp country, and already we can perceive the operations of the approaching kingdom. We believe in a millennium, and that it is not far off, and we want to come to the help of the Lord, so that we may have part in the Master's plaudit, "Well done, good and faithful servant." We believe Christ has not died in vain, and that he can accomplish all his purposes without us; but we also believe his purposes in our creation was that we be co-workers with him, and we, therefore, do what we can.

We have a little Sunday-school—a very *little* one; but we feel the Master is ever saying of it, "Harm it not, for there is good in it." We have only one child in our Sunday-school; and this child, until recently, never heard of Sunday-schools, and hardly knew that a Christ had died in expiation of man's offenses, or that there was a people who knew less of God than where he was. Last Sunday I heard this child recite the whole of the First Catechism, Apostle's Creed and Commandments without break; and, after school, he gave my wife, his teacher, fifty cents, which he said he had made himself by not eating his chickens, and which he wanted sent to Japan to help other little children learn their catechisms and get Sunday-school papers.

We feel, Doctor, that we are in line of duty here, searching in the corners and byways for the little wandering sheep. We have not much ambition to crowd others in their work, but feel we can find plenty of the Lord's work where there is no competition. In our lonely walks we meet with the Lord every day, and get new orders and fresh encouragement and strength; and we have learned from the depths of our heart to pray for *all men everywhere*.

I will have the fifty cents handed you in a few days. Have the name of our little Sunday-school boy, Tewdy Thornton, grandson of a Methodist preacher, put down for fifty cents on your Lambuth call.

Yours truly,

PETER JAMES.

HENNINGTON CAMP MEETING.

MR. EDITOR: The annual convocation was held at the Hennington Camp Ground from July 28 to August 3—one week.

Many predicted a small attendance; but the various committees on improvements and accommodations had faith for greater things. The preachers' tent was renewed and refitted. The tabernacle was re-covered and made more comfortable, and all the other comforts and improvements necessary to pleasure and success were provided. Twenty-eight or thirty preachers in all were in attendance during the week, among whom was Dr. C. K. Marshall, now past his three-score and ten, who preached with his usual spirit and energy, greatly to the delight and edification of the people. Dr. C. G. Andrews was also with us some days, preaching the opening sermon Thursday night. Dr. C. F. Evans, of New Orleans, and Bro. J. S. Oakley, from the North Mississippi Conference, did us good service. These were the only brethren present from other Conferences.

The preaching was good to edifying. The preachers were in the spirit, and earnest in their appeals to the people. The number of conversions were reported at thirty-five or forty, though the number of accessions to the church was comparatively small. The congregations were large at every service. On Sunday the audience was larger than for many years, the great tabernacle, which seats nearly 4,000, being unable to accommodate the crowd.

On Monday evening the Woman's Missionary Society held a mass meeting. No camp ground association was formed, but many members were added to various societies in the surrounding county and towns. The propriety of establishing a high school on the camp grounds is now under consideration by the association.

T. H. HOLLOMAN.

FANNIN, MISS.

MR. EDITOR: My meeting at Andrew Chapel, embracing the fifth Sabbath in July, resulted in quite a number of conversions, and eight accessions. The church was revived, and there was the most wonderful awakening I ever witnessed.

N. M. CLARK.

AUGUST 18, 1887.

Our Contributors.

Where Shall the Line Be Drawn?

The most thoughtful Christians all admit that a great conflict between the principles of pure religion and its emasculated type, known as continentalism, is being rapidly projected upon us in this favored land. The point of attack and defense most salient seems to be the great temperance reform, including prohibition as the head-centre. I have seen no one more anxious to forward this cause than myself: but alongside of the "matchless evil," and measurably sustaining it, is the weakening and breaking down of Sabbath observance. In its flagrant form this is generally recognized as propagated by the same agencies and individuals as is the liquor traffic. But just as Dr. Howard Crosby ands and encourages the whole business by his lax notions about wine drinking and high license: just as the moderate drinker is a constant decoy for making others drunkards, and often becomes one himself: just as high license is utterly delusive, and serves only to involve the State more deeply in complicity and crime, even so do the utterances and practices of many Christians, as sincere as Dr. Crosby (perhaps, more so) encourage and lead on to the lowest forms of Sabbath desecration. The more exalted the functionary, and the more influential the organization that practices or winks at any form of this sin, the greater the evil done.

I know that it is difficult amid our railroad "environments" and connections to know where to draw the line. But in the peculiar and imminent danger that now threatens to overwhelm our land churches and Christians had better be too strict than too lax in their own conduct. Specially ought our preachers, Conferences, camp meeting associations, etc., representing most eminently the posture of the church, to avoid every occasion of offense. These ought to draw the line close up to the path that Jesus trod.

By the way, Christ's justification of his disciples for plucking and eating the wheat that overhung their path on the Sabbath has been often twisted wholly out of its true meaning. It is made to exonerate the laborious preparation of sumptuous meals on the Sabbath. It were more reasonable to make it teach us to live more simply, and with least labor possible, on this holy day. Much less toil in rubbing wheat in the hands, and so eating it, than in preparing and cooking the simplest hoe-cake. Another Scripture in same connection, and equally misused by church members, is, "The Sabbath was made for man, and not man for the Sabbath." Query: What makes the chief part of man? His bodily appetites and whimsies? Or is it not rather his spiritual being? This demands the improvement which a Sabbath of rest and worship alone can give.

There can never be any true, general observance of the Sabbath as a day of quietness and rest so long as railroads run their trains on this holy day. We, as preachers, have done much to sanction and encourage this ungodly practice by using the said trains. True, it is generally in the line of our holy calling. But every Christian's calling is, or ought to be, holy to him if he be where God would have him. Now, when a Christian merchant sees his minister board the train, Sunday morning, to reach an appointment, he has strong warrant for being equally economical of week-day hours; and so he sets out for New York to add to his gains, so that he may give more to his preacher, help build that church or pay for that costly organ. Is God well pleased with such sacrifice from preacher or merchant? I trow not! Even our Bishops fail to realize that by appointing our Conference opening on Wednesday, instead of Thursday, they bring nearly one-third of the members into the dilemma of neglecting committee duty or traveling on the Sabbath to be on hand one day before the opening of Conference.

Our camp meetings along thoroughfares generally keep open gates on Sabbath, thus encouraging Sunday excursions, buying and selling tickets—leading directly to forgetfulness on the part of restaurant keepers that Sabbath has arrived. So the sale of cigars and many luxuries proceeds, breaking down the "Sunday law" these very Christians have, with great difficulty, procured to be enacted. Presently a prominent preacher, led off by the whirl of business arrangement, steps up and purchases a cigar from a lay brother. The world looks on and laughs, the scoffer sneers, and the train rolls on. Where this overflowing tide will sweep us to God alone can foresee. Where shall we draw the line? My own conviction is that nothing less than a strict adherence to the divine command, "*Remember* the Sabbath day to keep it holy," will avail. Halfway and compromise measures will not answer God's just demands. I am credibly informed that many camp meetings keep rigidly shut during the twenty-four hours recognized as Sunday, and are abundantly blessed. Let us follow God's command. He can and will overcome minor difficulties. The Sunday attendance might be less, and yet the real result far better in all that the church is ordained to advance. This is written with the utmost charity and good-will to those who differ with me.

J. P. DRAKE.

Prohibition in Mississippi.

The friends of temperance in Panola county, on July 18, last, achieved a signal victory in favor of prohibition. The whisky element insisted upon an election to decide for or against license. They secured the requisite number of petitioners, and the election came off at the time above mentioned. The result was a majority of 1,275 in favor of prohibition. The whisky traffic in Panola county has thus been buried more than a thousand fathoms deep, counting a fathom to the vote. Several lessons are to be learned from this victory which may be useful to the friends of prohibition who have yet to win the battle.

1. The canvass was a short one. Only two weeks intervened between the time the election was ordered and the time it came off. This was arranged by the Board of Supervisors at the suggestion of the prohibitionists, who thought it would be a wise plan. The result proved the wisdom of the plan—a short canvass.

2. It was an earnest, spirited canvass, entered into with a purpose to win, and yet it was conducted in the spirit of kindness, without bitter crimination and violent or demmeciatory language toward those who favored the whisky traffic. "*Fortiter in re, suaviter in modo*," is a good motto, and suggests a winning policy in this great temperance revolution.

3. The preachers of the county took an active part in the canvass. At a preacher's meeting, held on the day of the county prohibition convention, it was resolved to utilize the pulpit and the pastors' influence in favor of prohibition. A number of colored preachers took part, and entered heartily into the spirit and plan of this meeting. It was further suggested that all the preachers of the county be invited to co-operate in the work prescribed by the meeting. Accordingly, on the very next Sabbath, a number of pulpits opened fire, as from masked batteries, upon the ranks of the astonished enemy, and in favor of prohibition. "I do not understand this Sunday work," said one of the friends of whisky. Let the preachers all be put to work—not one or two great preachers only in the towns and cities, but the home force throughout the county with their own congregations.

4. The colored people are getting tired of the reproach, that "a bottle of whisky can lead the negro," and are coming over to the side of prohibition. Let their preachers, teachers and other leading characters be judiciously managed, and they can and will do much toward controlling the masses of their race. Panola county has a majority of colored voters: yet a number of their leading characters did effective service for the cause of prohibition, and by their earnest efforts contributed largely to victory in the late election.

5. Prohibition argues cogently its own cause. Local prohibition had been in force for some time, there being but one beer saloon in the county. The good effects of this state of things were plainly seen and felt, and public sentiment was steadily growing in opposition to the liquor traffic. It is estimated that only sixty-five white men in the county voted for whisky.

6. The vote by counties is the best plan; especially in those States which are doubtful, and all are doubtful at the outset. The grand old commonwealth of Mississippi is falling into line by counties, and joining the triumphant march for "God and home and native land." We hope our Legislature will postpone submitting a constitutional amendment until a large majority of the counties have given their voice for prohibition. Then we can enter hopefully into the contest on a larger scale, and by constitutional amendment give the *coup-de-grace*, the finishing blow, that shall destroy the deadly traffic throughout the entire State.

T. C. WIER.

From Kentucky.

MR. EDITOR: As my many friends among your readers feel an interest in my welfare, please allow a small space for this letter. By the direction of my physician, after convalescing from my long spell of sickness, I left home on July 6 to recuperate my health in the pure air of my native State. Under the blessing of God, the trip has proven wonderfully benefitial, and my health and strength have rapidly returned. I now weigh 170 pounds, and hope to return about the first of September, in my usual good health, and enter the Master's work with renewed energy and thankfulness in my humble sphere.

Having extensive relations here, I have traveled around considerably in this, the central portion of the State, and am glad to find Methodism alive here. Have had the pleasure of worshiping with Bro. Caudiff, of the Springfield circuit; Bro. Caywood, of the Mackville circuit, and Bro. Speer, of Perryville station. In the person of Dr. Speer I found an old Mississippi pioneer preacher who had piloted Bishop Soule through the swamps of Mississippi and Louisiana, and preached for a number of years, commencing back as early as 1839 and '40, in the Conferences of Mississippi and Louisiana. I felt like I had met an old friend when he told me he had labored with Winans, Drake, J. G. Jones, and other pioneer preachers of the Mississippi Conference; and when he began to inquire about Drs. Hunnicutt, Lintield, Watkins, Bro. Ben Jones, Bro. Thomas Reid, and others, both laymen and preachers, some living and some dead, and told me to remember him kindly to all that were living, I felt like I had met a brother from home. The old Doctor is hale and hearty, is doing a good work at Perryville, and I found him to be a man of learning as well as deep piety—a man full of faith and abounding in good works. In 1863 he transferred to the Louisville Conference, but is now a member of the Kentucky Conference (called here, the upper Conference).

I am glad to find that in this old whisky State prohibition is getting a foothold and is engaging the minds of the people. I am sorry to see such a large majority in Texas against the prohibitionists, but am not discouraged. I am still of the opinion that local option is all we can expect just now, and that we had better work on that line for the present without asking constitutional amendments by States, prohibiting the manufacture and sale of whisky. I fear our convention at Jackson made a mistake in asking the Legislature of Mississippi for the submitting of such an amendment to the people.

Health is very good in this portion of the State, and all the watering-places are largely attended. Praying the blessing of God upon the ADVOCATE and upon the labors of all the brethren of the Mississippi Conference, as well as elsewhere, I will close.

IRVIN MILLER.

ALTON SPRINGS, Kentucky.

A Generous People.

MR. EDITOR: As many of our preachers are telling, through the dear old ADVOCATE, of their poundings and successes, etc., I thought it right also for this scribe to say something for his people. We came to the parsonage the last of December, 1886, and found it ready for us, with a good supply of the things necessary for the physical man. The parsonage was comfortable, and the people, especially the ladies, received us with warm-hearted and generous expressions of kindness and appreciation. Ever since that time there has been a gentle breeze. Besides this, we have had two storms; one about three months ago, and one about two weeks since. The pounds and packages are too numerous to mention, but were all that was necessary for the larder, besides a good supply of cash for our pocket. One feature of the storms was that there was not the slightest intimation given to the pastor or any of his family, that any such thing was thought of until it was upon us in all its force. This preacher feels that it is a delightful service to give the people the best things from his treasury, new and old. Graceful appreciation by a congregation is rewarded by a loving and grateful ministry of spiritual things, or ought so to be. Well, we have had some drops from the shower of spiritual good which we are expecting constantly.

At one of my appointments (in the country) I held a protracted meeting for five days, and, as a result, we have received seven from the world and four by letter, with more to follow. We have three more meetings to hold at our prominent churches. If the Lord favors us with a revival, I will give you some notes of it.

We are all in sympathy with our neighbor, Bro. I. W. Cooper, who has so recently been bereaved of his dear little daughter, Florence: but the Lord knows how to comfort his servants. Since the Savior has said, "I will send the Comforter," we know only to pray that the Lord will verify his promise.

W. E. BALLARD.

DOUGLAS, Miss., Aug. 8, 1887.

Ministerial Education.

Since my note in the ADVOCATE a brother writes me he will support one of our young preachers at Centenary for one year; another that he will board two of them at Kavanaugh College for $100; another has sent for a note for himself and one for a friend; and still another, from Louisiana, says, if his Conference has no educational association, he will give ours his note for $50.

We are going to educate these young men. If the brethren will only deny themselves a little, or realize more perfectly their obligation, the burden will be light; but it must be borne. What church will undertake the education of one of them? Write to me, naming the young man and the college to which you will send him.

J. M. WEEMS.

BROOKHAVEN, Mississippi.

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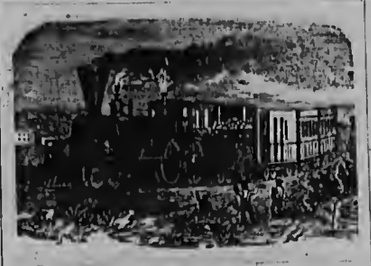

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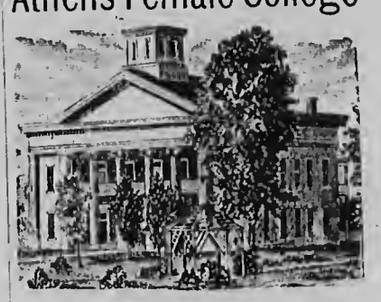

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THURSDAY, SEPTEMBER 1, 1887.

Briefs.

The papers give an account of a wealthy church member who paid ten dollars a day while away from home to have his favorite dog cared for. When he returned home, he went to church, participated in the Lord's Supper, and gave five dollars to the collection for missions. Ten dollars a day for his dog, and five dollars a year for the salvation of the heathen!

Here is the great argument, the irresistible argument, in a nutshell:

"Something now is, something always was, or some time nothing was. If some time nothing was, then something began to be. Then something created itself; but to create is to act, and a thing must exist before it can act. Therefore, if something created itself, it existed and did not exist at the same time, which is absurd." Hence something has always existed, and that something is God. Since supreme intelligence has superintended the organization of the universe, the evidence of this august power is stamped upon every part and portion of the celestial organism.

The prohibitionists of Maryland have brought out a State ticket, of which the Baltimorean has this to say:

The ticket, then, is one well worthy of support, viewed in any aspect. Its moral status is absolutely indisputable; its ability none can question, and its claims upon all who wish the cause it represents success are as strong as the most ardent advocate of prohibition could desire. If with such a ticket temperance can not win, it will at least receive such a support as will cause its opponents to tremble for the probable consequences in 1891. It appears to have been everywhere received with approbation, accompanied by an expression from its adherents to do all that within them lies to secure its triumph. Such unanimity is an augury, the meaning of which can not be misinterpreted.

Canon Wilberforce said many wise and strong things during his sojourn among our people. He worked well for the prohibition cause, and his utterances always commanded attention. Among other things which he said, we call attention to this:

At an address delivered by Canon Wilberforce, at Chickering Hall, New York, the Sunday before his departure for England, he said: "If I were to add anything to the supplications in the prayer-book, I would add this: 'From all the paralyzing cant of an unfelt devotion; from all the God-defying hypocrisy of an uplifted voice and a down-hanging arm: from all the miserable mummery of a grand external ritual and a selfish, unChrist-like daily life, good Lord, deliver us!' The only thing that Christianity wants just now is Christians."

The following from the Wesleyan Christian Advocate is one of the many kind things written of the editor by his brethren of the Methodist press:

We are sorry to see that another gifted editor has surrendered to the heat and overwork of the tripod. Sooner or later the editorship of a great church paper, where there is but one editor, the man of all-work, will kill out the incumbent. The last NEW ORLEANS CHRISTIAN ADVOCATE says:

> The editor, acting under the advice of his physician, left yesterday morning for the Hot Springs, in North Carolina, where he hopes to regain the health that has been gradually going down for several months.

We have more faith in the cool breezes of North Carolina, and the absence from the editorial room, to heal and restore Dr. Carter, than we have in the Hot Springs. But by whatever means we wish him a speedy recovery.

Off and Away.

When I concluded to visit the Springs, I also determined to take the most direct route. This was over the Northeastern to Meridian; thence over the East Tennessee, Virginia and Georgia railroad to Hot Springs, N. C.

From New Orleans to Meridian, in daylight, one sees the progress that has been made in that pine-woods region in the last five years. Two great industries are being rapidly built up—the lumber business, and the pitch and turpentine trade. The resources in these directions seem to be inexhaustible, and the people seem to be developing them with commendable zeal. Quite a number of thriving little towns have sprung up along the way, there being about twenty-five from New Orleans to Meridian. The church of Christ seems to be keeping pace with the progress made in the material development of the country, for in almost every town I could see the church-spires pointing upward, reminding the people that there is a God over all, who is to be served here below. How wonderful is that zeal which prompts the preacher of the gospel to put himself in the front of civilization, and move along ahead of its advancing tides, that the people may have the benefit of the news from Heaven! This missionary character of our religion is one of the clearest evidences of its supernatural origin. Our wide-awake presiding elders and pastors have planted the banner of our Zion on many hill-tops along the route, and built up quite a number of congregations, who worship God after the fashion of "the people called Methodists."

I did not stop long enough in Meridian to see anything of the town, or of the brethren who lived thereabouts.

From Meridian to Rome, Ga., I was snugly tucked in a sleeper, enjoying a refreshing rest, and preparing for the sights and scenes of the coming day. In the little corner of Georgia, across which we ran into Tennessee, I saw nothing specially worthy of mention. That part of Tennessee through which I passed from Cleveland to Morristown is a very different country from what I expected to see. Instead of a rugged and broken and mountainous region, I found a country of gently rolling hills and most beautiful valleys—a country in which a landscape painter would be perplexed at the profusion of material for his pictures. The Hiwassee, the Sweetwater, the New Market Valleys photograph themselves upon my mind; and there they remain as gems of beauty. I was continually reminded of the words of the Psalmist while looking out upon the scenery of East Tennessee. His words appear to be a perfect description of much that I saw: "The little hills rejoice on every side: the pastures are clothed with flocks; the valleys also are covered over with corn." From what I saw of Knoxville, from the train, I judged it to be a progressive city. Very many houses I counted in process of erection, and the signs of thrift apparent in all directions.

Sometimes a traveler can tell where he is by the talk he hears as he passes along. I was not long in finding out that we had passed out of Georgia into Tennessee by the drift of the conversation on the cars. The prohibition movement became the general topic of talk. The people are evidently stirred on this question. I heard one clerical-looking individual declare that the preachers, by entering into this contest, had done more harm than whisky drinking had done in five years. I did not believe any such absurd statement, though I knew nothing of his point of observation. I was quite sorry to come to the conclusion that he was a Methodist preacher: but the evidence was conclusive—*he carried a pair of saddlebags.*

At Morristown I left the main line, and we were soon winding along the banks of the Pigeon river, a broad stream of sluggish-looking water running through a rich valley, which was covered over with a very fine prospect of an abundant harvest of corn. Then we came to the French Broad, a river that dashes its waters over the obstructing rocks in a way that attracts attention immediately. Here the mountains began to appear, lifting themselves for hundreds of feet up towards the sky. To a Louisiana mud-sucker a mountain is such a strange thing that it has to be studied before anything can be said in regard to it.

At 7:15 o'clock P. M., the day after leaving home, I landed at these famous Hot Springs, of Western North Carolina, where I hope, with the blessing of the Lord, the needed recuperation for both mind and body will be found. C. W. C.

Is It Demoralization?

Twice during the past month I have been at services in the church where the pastors have expressed the hope that, the commencements all being, over the church would recover from its demoralization and attend regularly to religious duties again. One of the pastors was a D. D., and the other expects to be. The one got his *dub* at a college commencement, and the other expects to. The former knows by experience how much better he has preached since, and the other is almost bursting with expectation gathering expansive force through his zeal to be there when it is done. I do not know why they should call it demoralizing—they both love to sit on the rostrum. The chairs are there to be filled by the most dignified people in the audience—they are of that sort. All who sit around them are the same sort. I see no reason under these circumstances why demoralization should go on so rapidly.

Perhaps the brethren, when they read this, will say that I have taken the term *demoralized* too literally—they do not mean it in the most rigid sense. Accepted. But they ought to remember that words unqualified in any way must be construed literally. Names given characterize the thing named, and a demoralized church is a backslidden church. I raise the question, Are they backslidden—demoralized? We ask, moreover, Are college commencements, *per se*, demoralizing? To ask is to answer: No workingman is demoralized by showing off his work. If his work is unworthy, demoralization transpired long ago—not just as he shows his shoddy work. To exhibit good works is Christian—eminently. A young man who has learned to speak or declaim well, or a young lady who has learned to play or sing or read well, is no sinner in showing *how* well. I listen with as much real Christian thankfulness to the speech of the boy as I do to the sermon of the D. D. It is as fresh and as free from monotonous platitude. There is more *spring* in the way he says it. One sometimes feels democulized by the langnor of an old stager saying his prayer for the nine hundred and ninety-ninth time exactly as he heard the same man say it when he was debating whether to chew gum and be a girl, or chew tobacco and be a man.

There is growing among us a procrustean style of measuring Christianity by the number of prayers we say, or the number of public services we attend. I have even gotten out of bed after my first nap upon calling to mind that I was so sleepy when I lay down that I forgot to say my prayers. I was deeply grieved to think I had thought so little of him who had cared for me through the day. There was an old "crazy," whom the boys used to ask, "Aleck, have you had your dinner?" He would say, "Dunno; but I'll see;" and with that would thrust his finger down his throat. According to results, he would answer yes or no. Some of us do very much like Aleck. The fact was Aleck's stomach was such a fine one that it needed some experimenting to satisfy its owner that he had any at all—he was the farthest remove from dyspeptic. But he was wrong elsewhere. So in religion I learned by and by that there was a sweetness in gratitude that sang me asleep when prayers rendered me wakeful. Sleep was God's gift brought by the angel which closed my eyes with his wing, while he whispered to me a dream of some beautiful land or life; and the spirit stole away, leaving the weary body safely resting till its return. Since I learned the better grace of God, I have "sung of his mercy," and my soul has delighted itself in praising his goodness. I have quit saying, "You demoralized soul, get on your knees, and repent of that sweet dream you had when you ought to have been agonizing in prayer." I have often thought that angels never agonize—that is, only beating their wings against their sides; but they stretch them and fly away singing. Which is the demoralized angel—the singer or the flapper?

There is another feature connected with commencements, viz: The people have been entertaining friends. Not to make a paradox, *entertaining* is not very entertaining. Much of it resembles work wonderfully. A housewife who entertains thirty visitors during the day feels as if the fun had become stale before night. If that woman goes to sleep without saying her prayers and dies before morning, I want to know the name of the angel who would bar the gates of heaven against her. The D. D., above referred to, was holding his Wednesday night prayer meeting. Several of the entertainers were present, despite the fact that their company was just gone. Yet they were there listening to a long talk most patiently, and told that they were demoralized! I had been the guest of one of those good women. She had looked to me like Martha while at dinner—here she was a Mary. I wondered if Jesus would not have said: "Ah! Martha, I see at last thy sweet works and thy sweet faith have made thee and Mary alike." T. A. S. A.

Memories.

MR. EDITOR: In my recent imaginary wanderings about Andrew Chapel and Gomley's Pond, other incidents which occurred have come vividly to my mind, which will serve to show what developments forty years have made in the church, and what changes in society.

In those days I had an occasion to celebrate the rights of marriage for a minister. As usual, the occasion was one of glee and happiness. The company was select, and, though at a substantial Methodist house, wine was freely served; social conversation became glib, and it was suggested that wine might have something to do with it. A Rev. D. D., to show that his head was level, walked a seam across the spacious room. Now, Mr. Editor, up to that time it had not *even* occurred to *me* that anything wrong was going on. What of to-day?

Not long after I was called upon to marry another minister. The evening before the nuptials the bride's brutal brother knocked her down, and dragged her on to the street by the hair of her head, swearing vengeance against any justice or minister who would dare to marry them. While performing the ceremony I kept one eye on the door, looking for a row; but all was quiet. However, the monster, after a few days, determined to execute his threat. He placed himself on the corner of the street, on Sunday morning, where he knew I would pass going to church, with a cowhide under his coat. Providentially, or otherwise, just before I got to the place I fell in company with two other gentlemen, and he did not see fit to attack us three. Some days after, providentially or otherwise, he was taken suddenly sick; thought he would die, and sent for me to make his confession. This ended the matter. I have always thought my courage on that occasion was more commendable than my prudence.

As this is the set time to abridge expenses to pay the missionary debt, Bro. Keen, a prominent factor in building Andrew Chapel, set an example worthy to be imitated. When his lovely little daughter died, and it was asked if he would put a monument over her grave, he said: "No. It would do her no good; but the money would do Andrew Chapel a great deal of good." Here, as teacher in the Sunday-school, I first saw Lians Parker, and was impressed with his lecture to the children.

It was thought that the time had come to inaugurate a new *regime* in the city for the success of Methodism. Good and true men had gone before; but a change in tactics was necessary, and the concentration of forces was called for. In 1848 Rev. J. C. Keener was called from another part of the field, and took charge of Poydras Church. In 1849 Rev. H. N. McTyeire followed, and took charge of Lafayette, Steel and Andrew Chapels; and in 1850 the Rev. J. B. Walker followed, and took charge of Poydras Church, J. C. Keener taking the district. These men had greater faith because of their ignorance of the great difficulties to be encountered. No three men ever endured more, labored and suffered more to develop Methodism in New Orleans than this trio.

In the spring of 1849 I visited the city; heard H. N. McTyeire preach in Lafayette Church. After the sermon, he read a bill of charges and specifications against some one. The paper was emphatic, and was read with greater emphasis, which showed that there was trouble in the camp. This trouble culminated at the Conference, in Shreveport, La., in 1849, which gave to this Conference more notoriety than any other I ever attended, save one. Another source of trouble was the poverty of the church and the meagre support of the ministry. A year before the Rev. B. F. Brown had fallen at Steel Chapel, with yellow fever. It was stated he had suffered great apprehension upon the question of bread. I heard H. N. McTyeire say, in all seriousness—I hope he will pardon me for remembering it so long—"I expect to perish to death." I was more fortunate. My father, though a devout Christian, was cursed with a desponding temperament. He had great fears of drouth, famine and starvation. I was alarmed when a child, and never expected to live to be grown—thought to perish was inevitable. I got over my scare early in life, and since have had no fears. While the lilies bloom and the young ravens are fed, I will be confident. In those days Father Wm. Stevenson, who had been an itinerant preacher all his life, for five years as a superannuate, got the respective sums of $2, $2 40, $8, $9 and $40. If in this particular the progress of the church for the next forty years is in proportion to the past, the young men of the Conference may well rejoice that they were born when they were.

At the close of 1847 we attended the Conference, which met in Shreveport, La., December 26. Getting there was a experience. We decamped at Compte, on Red river, seventy five miles from Minden. Instead of a Pullman Palace, we were met by a drove of twenty-five or thirty horses, mules and ponies and a wagon full of saddles and bridles. Now, for a man who had never straddled a donkey before in all his life, as was the case of these preachers, to be put on a mule, with a pack-saddle, for two long days' travel, was a great trial of affliction. Our journey was vitalized by the good cheer of Bishop Paine with his experience of horseback itinerancy. J. P.

Items of Interest.

A model building is in course of erection for the Woman's Christian Temperance Union, of Cleveland, O., to be used as a Friendly Inn.

The Georgia Legislature has made a clean sweep of the liquor traffic in prohibition counties by imposing a tax of $10,000 on the so-called wine rooms.

One of the great breweries of Cincinnati issued and enforced an order during the recent very hot weather that its employees should drink no beer. Is not this significant?

No one attempts to deny that the Dow taxing law has effected a considerable decrease in the amount of liquor drank in Ohio. Over 3,000 saloons have been closed in the State since the law took effect.

Mrs. Henry Ward Beecher has contracted to write a number of "syndicate" newspaper articles, dealing with dress, society, education, marriage, etc. Mrs. Beecher is not compelled to this course by financial reasons.

Somebody has figured it out that it takes just $1,150 to raise a boy to be twenty years old. Now, who will tell us how much it takes to raise a girl?

The first Protestant chapel was opened in Spain eighteen years ago, and now there are 11,000 openly professed Protestants.

The Palestine Society of German Catholics has bought a tract of 150 acres on the northern shore of the Lake of Gennesareth. They are also building a church at Cana of Galilee in honor of St. Bartholomew, a native of Cana.

Russia will celebrate the nine hundredth anniversary of the introduction of Christianity by the baptism of the Grand-Duke Vladimir on July 15, 1888.

Max Weil, who is worth $8,000,000, heads the list of New York's forty Hebrew millionaires.

Mrs. Ellis, an American lady, is physician to the Queen of Corea, at a salary of $18,000 a year.

Out of the twenty thousand railroad men in Alabama, it is estimated that three thousand will be forced to give up their positions under the new law regarding color blindness.

A student has discovered that out of fifty-six changes in the Revised New Testament, twenty-two returned to the early renderings of Wycliffe. This is the more remarkable as Wycliffe was not a Hebrew or Greek scholar, but made his translation from the Vulgate or Latin version of Jerome.

The number of persons using the public bath-houses in Boston during July was 361,713, of which 289,741 were males and 74,969 females.

Robert Bonner, who is now worth $2,000,000, was earning $18 a week, forty years ago, as foreman of the New York Evening Mirror.

Atlanta, Ga., declares itself the greatest melon mart in America, and expects to handle over 1,000,000 watermelons this season.

Two thousand colporteurs distributed one hundred thousand sermons among the non-church goers of Berlin, Germany, every week.

The General Assembly of the Northern Presbyterian Church has resolved during this year to raise $1,000,000 for foreign missions; $1,000,000 for the fund for veterans honorably discharged, and $800,000 for home missions.

The Century Magazine, it is said, receives every month from seven to eight hundred manuscripts. You need not trouble to write for the Century.

The French Assembly Commission has approved a resolution in favor of disestablishment. The evangelicals have foreseen this and have prepared themselves to live upon a voluntary basis.

The Unitarians have determined to send a missionary to Japan, and have selected Rev. Arthur May Knapp for that service. If that body become missionary in spirit, what ought the believers in Christ's divinity to become?

Personals.

Rev. Daniel Curry, D. D. LL. D., one of the leaders in Northern Methodism, died in New York, August 17, 1887.

The jury who found the Royal street saloonist guilty of violating the Sunday law are to be approved for their conduct. The penalty pronounced by the court was ten days in prison and $200 fine. There are others under indictment, and it is to be hoped that as good juries as this one will have the disposal of them.

Bishop Duncan has transferred Rev. Fitzgerald S. Parker to the Los Angeles Conference. He goes in the proper way, his health needing the change, and *not* fixed for any particular charge. In the Bishop's hand, he will serve at any point, and, as his record shows, will do his duty. He will leave about October 1. We will lose one of our best men, and the Pacific coast will gain a choice young man and able divine.

By letter from Dr. D. W. Foster, we learn that Rev. Jeptha Landrum, our pastor at Melville, La., is dangerously ill. Let prayers ascend in his behalf.

Prof. Spencer F. Baird, for thirty-seven years at the head of the Smithsonian Institute in Washington, died August 19. He was an associate member of nearly all the scientific societies of the world.

Rev. J. W. McLaurin, agent of the American Bible Society, made the ADVOCATE a call Friday. He has been on a tour through Southwestern Louisiana. He is ready to employ suitable men as colporteurs, and we trust he may get them, and the Word of Life be distributed in all needy sections.

Miss Emma Torney died at Seashore Camp Ground, August 21, 1887. She will be remembered as having for years led the prayer meeting singing at Carondelet. Her pastor will, no doubt, furnish a suitable obituary.

Peter James has returned to Bay St. Louis, his health having again failed him.

In the article, headed "Moss Point Offering," in the last issue of the ADVOCATE, "obligation" is put for "oblation," which the Rev. J. P. Drake informs us is the word he wrote.

Rev. H. H. Ahrens, a Vanderbilter, has been doing noble work in New Orleans during the summer. He has been preaching for absent brethren, and once or twice a week at the out-door meetings. He has also raised a debt on Soraporu Street Church, and been generally useful. If he is a fair sample of young Vanderbilt preachers, our Nashville University is doing a good part for the church.

Rev. D. S. Watkins, a superannuated preacher of Western Texas Conference, died suddenly at Nacogdoches.

The Mobile District Conference have elected the following as Trustees of the Seashore Camp Ground: William Otis, W. J. Hearin, C. H. Lindsey, A. C. Danner, of Mobile, and J. H. Lakin, of Montgomery. All of them are good men.

Writing of Dr. Oliver Wendell Holmes: "It is little wonder," remarks a Boston Herald contributor, "that he begins to feel worn and weary with overwork, and to fear a breaking down of that strength with which he is as yet blessed. He makes few visits and endeavors to accept few invitations, except from closest and oldest friends. He is usually at home to personal friends a part of each afternoon in the week, with possibly one or two exceptions. There in his study, among the books that he loves best—books that, after all, are one's best and truest friends—Dr. Holmes passes the great part of his time nowadays."

President Fitzhugh, of Whitworth College, was in the office last week. He was returning to Brookhaven greatly encouraged by the outlook for his college the coming session. May his brightest hopes be fully realized!

The following announcement is made: Rev. W. W. Hoskins, formerly of the North Mississippi Conference, has voluntarily withdrawn from the ministry of the Methodist Episcopal Church, South.

That genial brother, Rev. T. J. Upton, of Lake Providence, gladdened us by his presence on Wednesday, *en route* for home. He was last from New Iberia. He is looking well, and from others we learn that he is doing well.

The great pulpit orator, Rev. Dr. Joseph Parker, has arrived in New York, and will preach the funeral of the late Henry Ward Beecher.

Rev. W. S. Shipman reports forty-eight additions as the result of his recent meetings.

The "crushing defeat" of prohibition in Texas has not disheartened Bro. Briggs, the talented editor of the Texas Advocate. Read this:

"The Texas Advocate, the leader of the religious press in the Texas prohibition gauntlet, does not give up the fight."—Central Advocate, St. Louis.

Certainly not. We shall fight the ship as long as the timbers hold together. We hope to live to write the obituary of the liquor traffic in Texas.—Texas Advocate.

One of our brethren writes: "Some officers of this church can not be prevailed upon to take our church organ or any other religious paper." There are other officials, in city as in country, who do not or will not take their church paper. By some hocus pocus these stewards and others in office have been considered by preachers and Quarterly Conferences men of "solid piety," else how came they to be elected, for only men of solid piety are eligible? Brethren, never nominate a man for steward who is so deep in the dark as to refuse to take the ADVOCATE into his home.

We are glad to learn of the organization, by Rev. A. B. Earle, of a Woman's Foreign Missionary Society, in Algiers. From what we know of those sisters across the river we are satisfied that this organization will prove itself a live one.

Bishop Galloway reports that the church at Robelline, dedicated by him on Sunday, August 21, is a beautiful one, and built on a church-extension plan. He raised a collection of $301 05—more than enough to clear it of debt. He gives also the cheering news of a gracious revival in progress in the new church. We wish we could be with Bro. Isbell, the pastor, and hear him sing and shout as at the Seashore Camp Ground.

Seashore Camp Meeting.

Rev. W. M. Leftwich, D. D., writes in the following happy style of the late camp meeting on the seashore, near Biloxi, Miss.:

The recent Seashore Camp Meeting, near Biloxi, Miss., was one of the best the writer ever attended anywhere, and one of the very best in spiritual results ever held on these famous grounds, according to the testimony of the presiding elders who had it in charge.

Many beautiful and convenient cottages have been built, and the grounds greatly improved in many respects, since the writer was there four years ago; but the most noticeable improvement is in the great tabernacle itself. Raised higher, extended on three sides to increase its seating capacity, ceiled over the preacher's head, and the platform changed and lowered, the paling fence removed, and the interior whitened to increase the light—all make it the finest tabernacle on any camp ground in the land.

More people attended this meeting than any previous one, except when Sam Jones was there a year ago. Then the excess came and went with the great evangelist. According to the books there were more permanent dwellers on the grounds this year, and more were registered. More sinners were converted to God and more spiritual profit to the church than ever before.

The meeting is under the wise management of the presiding elders of New Orleans, Seashore, and Mobile districts. Instead of depending upon any preachers that might be present to do the preaching and conduct the service as heretofore, these presiding elders selected a few men who are specially successful in camp-meeting work. This fact did not keep other preachers away, as some feared. For the register showed that just one hundred preachers were in attendance. Nor did it keep them from the work. The faith, zeal, prayers, and devotion of the preachers, wrought mightily in the work for the salvation of souls and the glory of God. This camp meeting has become a great school of Christian knowledge, Christian experience, and Christian work. It could not be otherwise when the very best representatives of Christian thought and life from four or five States assemble annually, with a hundred preachers, to spend ten days or two weeks in work and worship together with such social and religious intercourse as the occasion makes possible. The Camp Meeting Association resolved itself into, or organized out of itself, a "Seashore Assembly," for the purpose of adding to and following the annual camp meeting with literary, scientific, educational, and other exercises, in the form of lectures, conferences, etc., after the pattern of Chautauqua and Monteagle. They will follow up the next camp meeting with a Seashore Monteagle.

My heart will not suffer me to close this notice without expressing my appreciation of the many kind ministries of many friends in my affliction, especially to Mrs. Dr. Austin and her daughter, Miss Willie, of Ocean Springs, who took me to their summer home and ministered so wisely to my necessities. God bless them all!

Dr. Lambuth's Call.

Reported last week		$712 45
Dr. T. J. Henderson	Cash	1 00
Mrs. E. W. Lewis	"	1 00
Mrs. B. F. James	"	1 00
Greensburg Miss. S. S.	"	1 00
Miss Annie Ball	"	5 00
Mrs. E. L. Evans	"	1 00
Mrs. R. B. Mathis	"	1 00
Miss Belle Simpson	"	1 00
E. M. S.	"	1 00
Mrs. M. B. Green	"	1 00
George Bleakley	"	2 00
W. W. William	"	1 00
C. F. Carter and wife	"	2 00
L. Z. Gowers and wife	"	2 00
Miss V. A. Smith	"	1 00
Miss S. E. Bowman	"	1 00
Mrs. Ella Dunn	"	1 00
Mrs. Mahala Augustus	"	1 00
Miss Sepha Wilson	"	1 00
M. L. Burton	"	3 00
Mrs. Sue Adams	"	1 00
Mrs. L. Handlin	"	1 00
Mrs. E. C. Pastell	"	1 00
T. Coleman	"	1 00
Mrs. E. C. Settles	"	1 00
Mrs. Sarah Bisby	"	50
Total to date		$776 95

August 30, 1887.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

The owner of false weights is like the Arab—he silently steals a weigh.

See the announcement of W. H. Pierson in this issue of the ADVOCATE. The goods advertised are as represented, and customers will not be disappointed. To those of our patrons who have as yet not traded at this old establishment, we suggest a trial, after which we feel assured you will always go to Pierson's, corner Camp and Common.

A swell dinner—Dried apples and water.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for Pain, Hemorrhage, etc. Its proprietors have been content to wait until its use has spread through the reports of *experience*.

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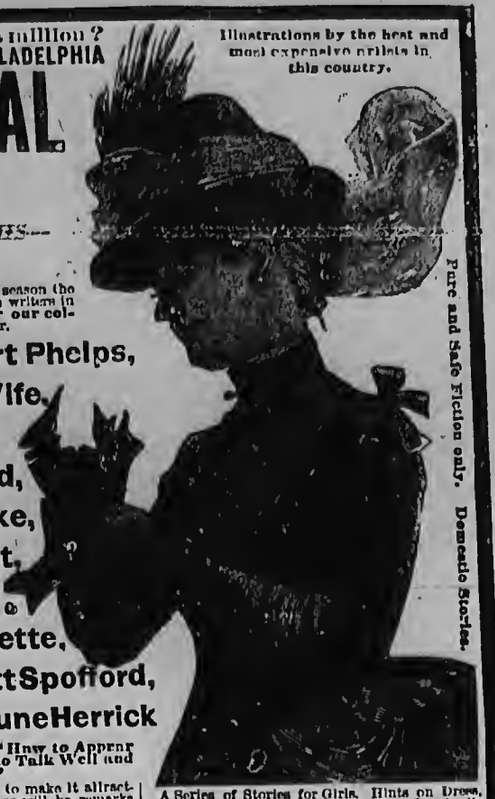

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Will Carleton,
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HUGH JAMIESON, JR.,
Publisher.

MANY whose occupations are of a sedentary character, often have the feeling of being liberally worn out, and are reminded very forcibly of declining years, when if they knew what ailed them, they would find all their troubles arose from the function of their kidneys or liver. If they would at such times take Dr. J. H. McLean's Liver and Kidney Balm, would again feel the vigor and strength of maturity.

EDUCATIONAL.

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1887-8.

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The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. H. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this Conference receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

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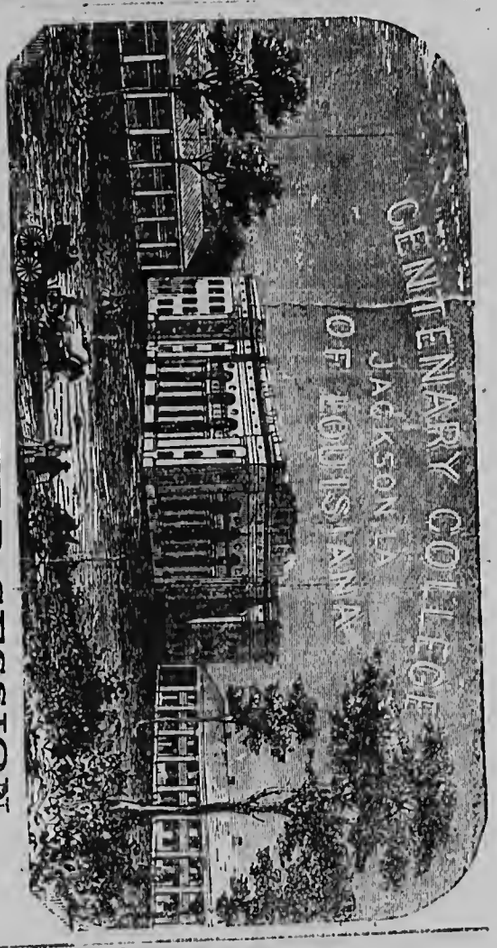

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Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for as surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never* fails. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged, and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of B. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

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SEDGWICK BROS., Richmond, Ind.

Our Young People.

THE SULKY OLEANDER.

Little Oleander slip,
Cut from mother-tree,
Was just as disagreeable
As little slip could be.
Didn't like her pot of earth;
Said she couldn't grow:
This was very naughty
And foolish, too, you Know.

Little Oleander slip
A drink of water had;
Didn't do her any good,
Continued to be bad;
Sulky Oleander
Hung her little head,
And drooping over sideways,
Pretended she was dead.

But it wasn't any good
Playing such a trick:
Tied up Oleander
To a little stick;
Shut her in a closet,
Very dark, you know,
Till she's made her mind up
To be good and grow.

Darkness had a good effect
On Oleander's head;
"What's the use of acting so?"
To herself she said;
Straightened up her willing stalk,
Really tried to smile;
Guess we'll have to let her out
In a little while.

Morning bright and sunny,
Air so fresh and pure,
Oleander's had enough
Oh closet, I am sure.
"Be good, Oleander,"
"Yes," I heard her say,
And she's kept her promise
From that very day.

Other little flowers
Sometimes act just so,
And in darkened closets
Often have to go;
There, in calm reflection,
It will not be strange
If a short confinement
Works a wondrous change.

—The Nursery.

MR. EDITOR: I am a little boy ten years old. I would like to join the little folks' column very much. My father takes the dear old ADVOCATE, and has for twelve years. I like to read the little folks' column very much. I am not going to school now, but I will start in September. My teacher is named Prof. Hawkins. I like him very much. I study Latin, grammar, fifth reader, history, arithmetic, geography, spelling and writing. I will answer Birdie Harelson's question: The longest verse in the Bible is found in Esther viii. 9: "Then were the king's scribes called at that time in the third month, that is the month Sivan, on the three and twentieth day thereof; and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language." As this is my first attempt to write, I must close.

Your little friend,

WILLIE THRASH.

MERIDIAN, Mississippi.

MR. EDITOR: I thought that I would never write another letter to be published, as I have no papa to be glad to see it in print. My papa came home on April 12, from Arkansas, and died on the twenty-sixth. He was only sick a few days. I found a word having all the vowels in it, and I wanted to tell you. It was "abatemious." "Zacharias and Elizabeth were the parents of John the Baptist, and were both very excellent people, walking in all the commandments and ordinances of the Lord, quite blameless." Have I succeeded in getting all the letters in the above sentence? If so, thanks to Aunt Loreda. I think your figure puzzle quite as hard as the hog puzzle, as I can get 99, but never 100. It worried me no little, and I wish I knew how to write one that would bother you to find it out. Respectfully.

MARY L. CURRIE.

CARROLL PARISH, Louisiana.

MR. EDITOR: Enclosed you will find $5 from the Natchez Rosebuds, in response to Dr. Lambuth's call. This society is a juvenile missionary society with twenty-five members. We have been organized only a few months, and our treasury is weak—containing only $12—but what we send we hope will be of some use to the cause.

Yours truly,

HAMPTON B. SINGLETON, Secretary.

NATCHEZ, Mississippi.

(Glad to learn by your note, Bro. Secretary, that you Natchez Rosebuds are filled with missionary spirit, and that you are raising so much money. God bless you!—SUB.)

Dr. Sage's Catarrh Remedy cures when every other so-called remedy fails.

Mother and Son.

An incident occurred recently in one of the police courts of Chicago, in which a little street boy's devotion to his drunken mother was touchingly shown.

A woman had been picked up in a state of intoxication and carried to a police station, where she spent the night. The next morning she was arraigned before the magistrate. Clinging to her tattered gown were two children, a boy and girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the judge sternly. "Seven dollars and sixty cents in all."

Instantly the little fellow started up, and, taking his sister's arm, he cried out: "Come on: we's got to git that money, or mam'll hev to go to jail. Jest wait, Mr. Jedge, and we'll git it!"

The children hurried out of the court room, and, going from store to store, solicited contributions to "keep mam from going to jail," the boy bravely promising every giver to return the money as soon as he could earn it. Soon he came running back into the court-room, and laying a handful of small change on the magistrate's desk, exclaimed:

"There's two dollars, Mr. Jedge, and I can't git no more now. I aint as big as mam, and I can't do as much work: but if you'll jist let me go to jail, stead o' her, I'll stay longer to make up for it."

The bystanders wiped their eyes, and a policeman exclaimed: "Your mother shan't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine," said the judge, and the woman, clasping her boy in her arms, sank upon her knees and solemnly vowed that she would lead a better life and try to be worthy of such a son as that.—Winslow's Monthly.

SENDING LOVE.—The Sunday-School Advocate tells us that the little Indian girls in some of the northern tribes of America have a pretty custom.

When a little friend dies the children set snares and catch birds.

A little girl, holding the pretty bird tenderly in her hand, will talk to it in this way: "Oh, little bird, our dear Laughing Eyes has gone away at the call of the Great Spirit. She can no longer see our faces or hear our voices. We are sad and lonely without her, and we want you to fly away and tell her that we love her and our hearts are sad because she has gone. Go, dear little bird, and bear our message to Laughing Eyes." And then they set the bird free, and it flies away.

It is very sweet to send love, but it is even sweeter to give it. While our dear friends are still with us, while they can look into our eyes and hear our words of love, let us speak them freely. Some day mother, sister, brother—all will be gone beyond our reach. Let us speak the tender, thoughtful, loving word while we may.—Christian Observer.

From London, England.

A patron of "Compound Oxygen," writing to Drs. Starkey & Palen, from London, England, says:

"I lose no opportunity of making known the blessings of Compound Oxygen, but people are hard to be convinced. That people should be slow to accept the wonderful statements of what has been accomplished by this remarkable curative agent is not surprising, but a full examination into the evidence, which is very abundant, satisfies even the most incredulous." Any person who wishes a statement of what Compound Oxygen is—"Its Mode of Action and Results"—may have it free, postpaid, on sending address to Drs. Starkey & Palen, No. 1529 Arch street, Philadelphia, Pa.

CLEAR THROUGH.—A little boy, only seven years old, who was trying hard to be a Christian, was watching the servant Maggie as she pared the potatoes for dinner. Soon she pared an extra large one which was very white and nice on the outside, but when cut into pieces it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie.

"Don't you see it has a bad heart!" was Willie's reply.

It seems that this little boy had learned enough of the religion of Jesus to know that, however fair the outside may be, it will never do to have the heart black. We must be sound and right clear through.—Christian Observer.

Household.

Give the Best of Yourself.

A lady gave us a rule, not long since, by which she had succeeded in interesting her fun-loving boys, so they preferred to stay at home evenings instead of seeking amusements elsewhere. She said:

"I remember that children are children, and must have amusements. I fear that the abhorrence with which some good parents regard any play for children is the reason why children go away for pleasure. Husband and I used to read history, and at the end of each chapter ask some questions, requiring the answer to be looked up if not correctly given. We follow a similar plan with the children; sometimes we play one game and sometimes another, always planning with books, stories, plays or treats of some kind, to make the evenings at home more attractive than they can be made abroad. I should dislike to think that any one could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining.

"When there is a good concert, lecture or entertainment, we all go together and enjoy it; and whatever is worth the price of admission to us older people, is equally valuable to the children, and we let them see that we spare no expense where it is to their advantage to be out of an evening.

"But the greater number of our evenings are spent quietly at home. Sometimes it requires an effort to sit quietly talking and playing with them when my work-basket is filled with unfinished work, and books and papers lie unread on the table; but as the years go by, and I see my boys and girls growing into home-loving, modest young men and maidens, I am glad that I made it my rule to always give the best of myself to my family."—Standard.

Elizabeth Cummings, in an exchange, says: "I am convinced that at least one-quarter of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw a lady work. She was all bent up, and was putting her eyes out counting stitches. "I don't get any time for reading," she plaintively said, as she picked up some beads on a needle. And yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth than would have sufficed to read twenty books. It did not have the poor merit of being economical, for the price of the material would have bought enough handsome damask for two covers. A good deal would be gained if women thought more about living, and less about its accidents. The transcendant fact is what we are, not what we accumulate or possess. Even knowledge may be so used that it is merely an ornament, which keeps up a twinkling about the mind, like bright jewels in pretty ears, and is only a possession, and not a part of ourselves.

HOME COMFORT.—An old-fashioned recipe for a little home comfort: Take of thought for self one part, two parts of thought for family, equal parts of common sense and broad intelligence, a large modicum of the sense of fitness of things, a heaping measure of living above what your neighbors think of you, twice the quantity of keeping within your income, a sprinkling of what tends to refinement and aesthetic beauty, stirred thick with Christian principle of the true brand, and set it to rise.

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This repeated daily, with one or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure.

Eczema, tetter, ringworm, psoriasis, itches, pruritus, scall head, dandruff, and every species of humoring, disfiguring, itching, scaly and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fail.

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Send for "How to Cure Skin Diseases."

PIMPLES, blackheads, chapped and oily skin prevented by CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

Hon. C. Edwards Lester,

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:—

New York, August 1, 1886. 122 E. 27th St.

DR. J. C. AYER & Co., Lowell, Mass.

Gentlemen:—A sense of gratitude and the desire to render a service to the public impel me to make the following statements:

My college career, at New Haven, was interrupted by a severe cold which so enfeebled me that, for ten years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result of almost every fresh exposure. For years I was under treatment of the ablest practitioners without avail. At last I learned of

Ayer's Cherry Pectoral,

which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago. With all sorts of exposure, in all sorts of climates, I have never, to this day, had any cold or any affection of the throat or lungs which did not yield to AYER'S CHERRY PECTORAL within 24 hours.

Of course I have never allowed myself to be without this remedy in all my voyages and travels. Under my own observation, it has given relief to vast numbers of persons; while in numerous cases of pulmonary inflammation, sore throat, croup and diphtheria in children, it has been preserved through its use. I recommend its use in light but frequent doses. Properly administered, in accordance with your directions, it is

A Priceless Blessing

in any house. I speak earnestly because I feel earnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among clergymen and other public speakers, perfectly cured by this medicine. Faithfully yours,

C. EDWARDS LESTER.

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the popular favorite for dressing the hair, restoring color when gray, and preventing baldness. It cleanses the scalp, stops the hair falling, and is sure to please. 50c. and $1.00 at Druggists.

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Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SESSIONS—Departed this life, July 11, 1887, MRS. MATTIE CECILIA SESSIONS (*nee* Ashford) at Rose Hill, Adams county, Miss. How hard to chronicle this event without sinful repining! She was born near Kingston, Miss., October 24, 1864—the second daughter of Daniel F. and Martha Ashford. I first knew her as a girl of twelve; pure and gentle-hearted, strong in her convictions, unswerving in the path of duty. Always in her place at Sunday-school, she showed there the faithful preparation of her lessons and a wonderfully fine comprehension of their spiritual meaning. The joy and pride of a loving household, she had a sweet, unmfferted simplicity that won every observer. In her the meekness and gentleness of Christ found rare combination with firmness and devotion to the right which reminded one of the Master himself. I saw but little of her after she passed her fourteenth year. She joined our church in the spring of 1879, under the pastorate of Rev. J. W. McLaurin. I am told she developed as a Christian, and especially the last few years of her brief and beautiful life. On June 24, 1885, she was happily wedded to Mr. James Sessions, of Wilkinson county. Thither she moved, carrying her church membership and religion with her. No wonder her fond husband soon came into the fold! She was an earnest worker in the little country church near by.

For months her health was bad. She often spoke to her companion of her readiness to die, if it were God's will; but she preferred to live for her loved ones. She delighted to sing the hymn, "Asleep in Jesus—blessed sleep;" and to read I Corinthians xiii. The law of love was graven on her heart. Her sorely stricken parents had the privilege, in the providence of God, of ministering to her during her last sickness, under the old roof-tree, so dear to her heart. Her deeply bereaved husband had the double sorrow of being kept, by his own sickness, from her bedside at this supreme hour. Without a murmur she endured as seeing Him who is invisible. Sweetly sad memory recalls the fair girl of thirteen singing, with the zest of a ripe Christian, "We're going home to-morrow." J. P. DRAKE.

WEBB—We, the members of the Minden Sunday-school, wish to give expression to our grief in the removal by death from our midst of our loved friend and sister, FANNIE BELL WEBB. It has pleased our heavenly Father to take to himself one of the sweetest and loveliest of our Sunday-school. She died on Saturday evening, August 13, 1887, after a week's illness. She had been a member of our Sunday-school from early childhood, practicing in every-day life the lessons taught her there, and by her beauty of character, amiability and gentleness, winning all hearts and exerting a most gracious influence.

Resolved, That in the death of Fannie Bell Webb, this Sunday-school and church have lost a loved and faithful member, and that we will endeavor to so live that when the summons comes for us we will be prepared to go to meet her in heaven.

Resolved, That we extend our deepest sympathy to the bereaved parents, sister and brother of our loved friend and sister.

Resolved, That a copy of these resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE and Webster Tribune for publication.

A. A. STEWART, for Com.

NEYLAND—Little ADA, infant daughter of John and V. H. Neyland, was born, near Nutebltoches, La., October 31, 1882, and on December 13, 1884, the good Master took her to live with him. Her life was not long on earth. It was not her home; she has gone to her home in heaven. The little twins were so dear to their parents. How they loved to watch them play and hear their baby prattle: but, alas! the Master saw proper to separate them. He plucked the twig in tender age ere it might be lost. How it saddens the hearts of mamma and papa to hear the lonely little one as she calls, "Oh! Ada;" and asks, "Mamma, where is Ada?" It seems as if she will never forget her little twin sister. May God comfort her little heart and help her to live so that, when the silver thread of life is broken, she may meet her again in the New Jerusalem. Little Ada was a good child; her little heart knew nothing of sin. She was truly devoted to her sisters and brother. She is now sweetly sleeping in Jesus. On snowy wings of peace she will sing around his throne. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." AUNT SALLIE.

ODUM—LUCY ANN ATWOOD, wife of John W. Odum, was born in Covington county, Miss., November 14, 1832, and departed this life in Winn parish, La., July 28, 1887, in the fifty-fifth year of her age. Sister Odum united with the Methodist Episcopal Church, South, in Mississippi, in 1858. Being deprived of the privileges of her own church during the late war, she joined the Baptist Church, but was again received into the Methodist Episcopal Church, South, in the summer of 1872. She was a faithful and consistent Christian, and endured triumphantly to the end. During her sickness she expressed her willingness to go if it was the Lord's will, and said the Lord was with her. She was unconscious toward the last; but from her orderly and godly walks we are satisfied of her eternal safety. We had an impressive funeral service, at which her children, husband and many friends promised to meet her in the better land. J. F. WYNN.

STOOPS—MRS. SERENA STOOPS, daughter of John and Lucy Heffner, was born in Buncombe county, N. C., June 21, 1821; joined the Methodist Church at the age of twelve years, and continued an acceptable member till her death. In 1836 her parents moved to Holmes county, Miss., and on July 1, 1840, she married Luke B. Powers. After his death she was married again, to Leroy Brewer, December 6, 1846. After Mr. Brewer's death she married I. R. Stoops, August 13, 1852. In a few years Bro. Stoops died and again left her in widowhood in charge of a large family of children to struggle through life with. I believe she leaves them all useful members of the militant church, while she goes to join the church triumphant. Sister Stoops died at Emory, Holmes county, Miss., May 27, 1887. Her remains sleep the long dreamless sleep of death in the Emory Cemetery, awaiting the trump of the resurrection morn to arouse her sleeping dust.

I was not present with Sister Stoops in her last sickness. Her affectionate son, L. A. Powers, of whom she was justly proud of as a pious, working member of the church, and who was anxiously ministering and watching by the bedside of his dying mother in her last hours, gave us the following particulars: "In her last days she expressed a perfect willingness to submit to the will of the Master, and just before the messenger came she called her children to the bedside, and requested them all to meet her in heaven, and seemed anxious to be released from suffering and enter into the promised rest. Her only regret was leaving her children."

G. W. BROWN.

LEWIS—LEMUEL LEWIS was born in Lenore county, N. C., September 8, 1804, and died near China Grove, Pike county, Miss., July 16, 1887. His parents moved to Robertson county while he was an infant. At the age of sixteen he came to Mississippi with three older brothers—Martin, Quiuea and James. While here his father died, and his mother wrote him to come home. He went immediately, and lived with and took care of her as long as she lived. After her death, he was married to Polly Williams, in 1826. In 1831 he moved to Mississippi. The following year he connected himself with the Methodist Church at Water Holes. He was converted about that time, and ever afterwards lived a consistent Christian life. When death came, he was ready; it had no terror for him. Bro. Lewis was quite feeble and almost entirely helpless for some two years or more before his death. Confined to his room, and most of the time to his bed, yet he was cheerful and patient all the while. A short time before death he expressed himself as anxious to depart and meet the loved ones on the other shore. He loved to sing the songs of Zion. Often would he be engaged in doing so, and he tried to do so a few hours before breathing his last. He died without a struggle. A good man gone home. He will be missed on earth.

R. S. GALE.

Popular Education.

We sympathize with the feeling which often leads citizens to boast that no child born in this country need grow up in ignorance, and yet it is a fact that many people who have learned to read and write have never taught themselves to *think*. A man who suffered from catarrh, consumption, bronchitis, scrofula, or "lives complaint," might read, till his eyes dropped out, how these and many other diseases have been cured by Dr. Pierce's Golden Medical Discovery, but if he did not take the lesson to himself and test the virtues of this great medicine, his time would be thrown away.

Whatever becomes of my body or my estate, I will ever labor to find somewhat added to the stature of my soul.—Bishop Hall.

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Words.

In Springfield, Mass., there is a large chest which contains the "copy" given to the printers for the last edition of Webster's Dictionary. The learned and patient author took twenty years to build up his information and then write out his dictionary. One is reminded of Gibbon after he concluded his "History of the Decline and Fall," as he reads Mr. Webster's feelings as he finished his work: "I was sitting at my table in Cambridge, England, January, 1825. When I arrived at the last word I was seized with a tremor that made it difficult to proceed. I, however, summoned up strength to finish the work, and then walking about the room I soon recovered." In the dictionary, as finished by him, there were about seventy or eighty thousand words; in the last edition there are one hundred and fourteen thousand, though no one uses them all—no, not one-tenth of them; ordinary speakers use not more than three or four thousand.

How we got all these one hundred and fourteen thousand words is a mystery; yet not so mysterious as to how we got the first hundred words. Speech is the gift of God, in spite of the bow-wow, the pooh-pooh and the ding-dong theories. Max Muller says that all investigations into the science of language brings us to the statement of the Bible that there was a time when "the whole earth was of one language and one speech;" and all these words in Webster, and all other words, came from this original speech, whatever that was.

Large as Webster's Dictionary is—not to be held in one hand like his spelling book—yet it is little in comparison with the dictionary now coming out—"A New English Dictionary," edited by Dr. Murray. Three large portions of it have appeared, yet they only bring the work down to Boz. When this is completed there will be an English dictionary in many volumes, which one may turn to and find not only every word used from the twelfth century to the present time, but the history of every word. Words contain a history; some of more interest and importance than the history of—we were going to say Rome; but let the reader fill the hiatus himself, and remember by our words we shall be justified or condemned.—Southern Churchman.

"Ah me!" sighed Potts, "I'm tired of living,
The world is hollow, ambition's vain."
"Come now!" said his chum, "I know the symptoms;
It's all your liver—that's very plain.

"You need not suffer, for help is easy;
Pierce's Pellets go right to the place.
'A friend to the bilious,' I well might call them—
There's nothing better; they'll suit your case."

Potts ceased his sighing and bought the "Pellets."
No more he mourneth his hapless lot!
His face is cheerful, his heart is lightsome,
His melancholy is quite forgot!

Now, why any young minister called and equipped by the great God should fall into more than momentary discouragement is difficult to see. There are some encouragements peculiarly his own. He is sure to be in sympathy with childhood. He will have the respect and love of the children, and if the older people are too hardened to heed his message, he "can lead the little children to the Savior's waiting arms." Our estimates of success are all wrong. We glory greatly over the conversion of a hardened sinner who only has a few years left to work, and who is very likely to backslide in three months, but count it a little thing to save a child who has perhaps sixty years of usefulness before him.—E. A. Bell.

Sore Throat.

is particularly favorable to the contraction of Diptheria. Heed the warning, and use Darbys Prophylactic Fluid. It at once allays the inflammation of the throat, subdues the pain and gives permanent relief. It promptly and effectually destroys all contagion and diphtheritic germs. It is a safeguard against Diptheria, and should be used on the first symptoms of sore throat as a gargle.

Some men talk like angels and pray with fervor, and meditate with deep recesses, and speak to God with loving affection and words of union, and adhere to him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflections; they are cruel with their bargains, unmerciful to their tenants, and proud as a barbarian prince. They are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts, and submit to none. All their spiritual fancy is an illusion. They are still under the power of their passions, and their sins rule them imperiously, and carry them away infallibly. —Jeremy Taylor.

Perfection in a Nutshell.

Much confusion and misunderstanding would be avoided on the subject of Perfection as taught by Mr. Wesley, if we would simplify our ideas of it to his definitions. He says: "It is perfect love. (John iv, 18.) This is the essence of it."

We would avoid much abuse of the doctrine if we would make a hobby of *possessing* it, and not a hobby of *professing* it. Mr. Wesley, who understood the doctrine well and who seems never to have professed it, at least, after the modern fashion, often puts the matter in the most explicit form. Perhaps the following is among his tersest and clearest deliverances on the subject, and contains the essence of all he had said and wrote on the subject:

1. There is such a thing as Christian perfection, for it is again and again mentioned in Scripture.

2. It is not so early as justification, for justified persons are to "go on to perfection." (Hebrew vi. 1.)

3. It is not so late as death, for St. Paul speaks of living men that were perfect. (Phil. iii. 15.)

4. It is not absolute. Absolute perfection belongs not to men nor to angels, but to God alone.

5. It does not make a man infallible; none is infallible while he remains in the body.

6. It is perfect love; (1 John iv. 18) this is the essence of it.

7. It is improvable, capable of increase; one perfected in love may grow in grace far swifter than before.

8. It is amissable, capable of being lost; of which we have had instances.

9. It is constantly preceded and followed by a gradual work.

10. It is instantaneous, clearly so in some cases, and necessarily so in others, even though they did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies, yet there is an instant when life ceases; and if ever sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

Therefore all our preachers should make a point of preaching Christian perfection to believers constantly, strongly and explicitly. And all believers should mind this one thing and continually agonize for it. —St. Louis Christian Advocate.

ADVERTISEMENTS.

From the *Jewish Free Press*, St. Louis, Mo., April 29th, 1887:

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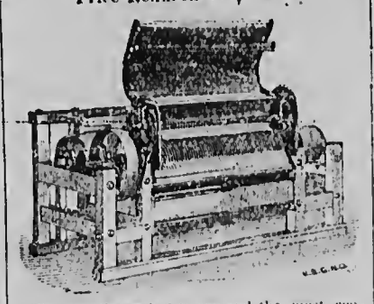

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Coffee and Grain Mills,	Stone Jugs and Jars,
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Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets,
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Weekly Market Review.

(For Week Ending August 30, 1887.)

COTTON.

Low ordinary	7 1-16	@ — —
Ordinary	7 5-16	— —
Good ordinary	8 7 16	— —
Low middling	9 1 16	— —
Middling	9 7-16	— —
Good middling	9 11 16	— —
Middling fair	10 1-16	— —
Fair	10 9 16	— —
Galveston middling	9 9/16	— —
Mobile middling	9 9/16	— —
St. Louis middling	9 9/16	— —

SUGAR.

Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5 3/16	— —
Fully fair	5 5/16	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 15/16	5 7/16
Pr. yellow	6 3 16	— —
Gray White	— —	— —
Off whites	6 1/16	6 3-16
Slan. Grau	6 1-16	6 1/16

MOLASSES.

Good Prime	22	25
Fair	— —	— —
Good common	18	21
Choice	28	33

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	4 3/4	4 7/8
Good	4 1/2	4 5/8
Fair	4 1/8	4 3/8
Ordinary	4	4 1/8
Common	4	4 1/8
No. 2	2 1/4	2 3/8
Rough	3 00	3 50

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 10	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62½	4 75
Choice	3 25	3 35
Fancy	3 65	3 75
Extra Fancy	3 85	3 90

CORN PRODUCTS.

Cream meal	3 00	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	51	55
Yellow	51	55
Mixed No. 2	54	— —
OATS:		
Western	35	35½
Texas rust-proof	36	— —
BRAN:		
₩ cwt	72½	80
HAY:		
Choice	22 00	22 50
Prime	20 00	21 50

PROVISIONS.

PORK:		
Mess (Standard)	16	— —
Prime Mess	11 00	14 50
Rumps	12 50	13 00
BACON:		
Fancy breakfast	12	12½
Shoulders	— —	6¾
Sides, long clear	9	9⅛
Sides, short rib	9⅛	9¼
HAMS:		
Sugar-cured	13	13½
DRY SALT MEAT:		
Shoulders	5 70	— —
Sides, long clear	— —	8⅜
Sides, short rib	— —	8⅞

GROCERIES.

COFFEE:		
Prime	— —	21¼
Fair	— —	20¼
Common	— —	19
BUTTER:		
Western Creamery	28	29
Western Dairy	20	21
Country packed	— —	— —
LARD:		
Refined	6¼	— —
TEAS:		
Choice	40	80
Fair	21	35
OILS:		
Coal, cases	12¼	— —
Coal, bbls	9¾	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	10	12
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 50	3 25
KNOUT:		
Western, ₩ bbl	8 00	— —
ONIONS:		
Louisiana	— —	— —
Western	2 00	2 25

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7¼	7½
2 lb	7¾	8¼
BALING TWINE:		
₩ lb	10	— —
TIES:		
₩ bundle	1 20	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	1 50	4 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	12	13
Southern	14	— —
WOOL:		
Lake, per lb	— —	25
Louisiana	23	— —
Burry	9	17
COUNTRY HIDES:		
Green salted, ₩ lb	— —	6½
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₩ ton	9 00	— —
Meal	17 50	18 00
Pure ground bone	35 00	— —
Muriatic acid, ₩ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Deslord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The Supreme Council of the American Legion of Honor is in session at Washington.

The President will visit Philadelphia in September.

The State Educational Association of Louisiana held its annual session in Shreveport.

Mrs. Sarah Jackson, wife of Andrew Jackson, Jr., and the mistress of the White House during President Jackson's second term, died at the Hermitage, aged eighty-one.

The meeting of the National Committee of the Prohibition Party, which was called for November 16, in Chicago, has been postponed to November 30.

A bridge is to built across the Tennessee at Chattanooga.

The prohibitionists of Pennsylvania, in session at Harrisburg, this week, made an emphatic declaration in favor of female suffrage.

It is rumored that Hon. George N. Lothrop, Minister to Russia, will tender his resignation.

The Indians are again on the warpath. There has been another fight at Meeker.

The Interstate Commerce Law is to be amended for the protection of passengers.

Alexander McCoy, of New York, has been appointed Commissioner of Fish and Fisheries, to succeed Prof. Baird.

Henry C. Borstell, of Maine, has been appointed United States Consul to Pernambuco.

Earthquake shocks have been felt in Columbia and Summerville, S. C., and in Augusta, Ga.

Robert A. Cowley, of Mississippi, has been appointed Marshall of the U. S. Consular Court at Ningpo, China.

The war with the Utes is virtually over.

The Democrats are going to wage an aggressive campaign against Mahone.

Gov. Ross issued the extradition papers for the late county treasurer, Burk, of Galveston, who is under arrest in San Francisco.

FOREIGN.

The Queen's Jubilee presents are to be exhibited in London.

Richard Stewart, an American citizen living in Chihuahua, Mexico, has been imprisoned for the last four months by the Mexicans, and now appeals to the United States government for action in his behalf.

Hikelmyer, the giant who is said to be the largest man in the world, has died in Austria.

A Toronto special gives an official denial to the report that the sending of British regulars to Manitoba is contemplated.

The Pope announces that many villages in Macedonia have expressed a wish to re-enter the church, and have asked that priests be sent to instruct them.

It is reported that a powerful syndicate of American capitalists, headed by one of the Vanderbilts, is negotiating with Russia for permission to work the Ural Gold Mines. It is said, the syndicate will pay the government a yearly rental and greatly increase the production of the mines.

The government of New South Wales has offered 300,000 acres of land to any missionary society that will undertake to civilize the natives. The Pope has directed that immediate attention be paid to the offer in order to forestall Protestant societies.

Zobehr Pasha, who has been a State prisoner at Gibralter for the past three years, and who was recently released, has had an interview with the Khedive.

It is claimed that an agreement has been reached on the New Hebrides question, and only awaits the signature of the proper officials.

Prince Ferdinand finds himself powerless, the Bulgarian leaders refuse to assist in forming a ministry, and Russia is determined to drive Ferdinand from the throne. Italy regards the election of the prince legal, but considers his assumption of power contrary to the Berlin Treaty.

The proclamation of the League has been denounced in Dublin. The government's course is regarded as a declaration of war upon the Irish. Mr. Gladstone has moved his address against the proclamation.

M. Kankoff left a fortune of 2,000,000 roubles.

The Russian Prince, Pierre Wittgenstien has died at Kenleon of grief for his wife.

The Emperor William continues to make progress in regaining strength, and now attends daily to the business of the State.

It is reported in Berlin that a fresh attempt to kill the Czar was made on the twentieth instant.

The Victorian government has requested its agent in London to urge the home government to maintain Australian interests.

The address of Mr. Gladstone against the government's course has been defeated, and the proclamation of the League ratified by a majority of seventy-eight.

Count Herbert Bismarck is in England, the guest of the Earl of Roseberry.

The Bavarian Minister of Worship will open a school for the teaching of the Volapak at the Leopold Gymnasium, at Munich.

The English fish-markets are filled to overflowing, owing to the trouble among the fishermen at Ostend.

General Lawton, new U. S. Minister to Austro-Hungary, has presented his credentials to the Emperor.

Through.

Vicksburg, Memphis and St. Louis, to Chicago, and return, for twelve dollars. In the announcement of the Mississippi Valley Route, train to leave Saturday, September 3. Tickets good for fifteen days. For full information, for lay-overs, sleeping car rates, etc., apply to Col. R. F. Reynolds, at general office, corner Union and St. Charles.

Books and Periodicals.

BOOKS.

PSYCHOLOGY—THE MOTIVE POWERS. By James McCosh, D. D., LL.D. Published by Charles Scribner's Sons. Price $1 50.

This book is the second volume of a treatise on Psychology. The first treats of the Cognitive Powers of Mind. The volume under review is a discussion of the Motive Powers.

Dr. McCosh occupies a high place among metaphysical writers. He succeeds in investing the most obstruse subjects with a charm that few writers can give. His style, as a writer, is clear and forcible, and always bears the impress of strong individuality. These characteristics are strikingly exemplified in the work before us. The author draws a very lucid distinction between the cognitive and motive powers, and, with a discrimination wanting in many writers on this subject, he clearly shows the elements involved in emotions.

Considerable space is devoted to the discussion of Conscience. Here Dr. McCosh displays fine powers of analysis, and gives us a most valuable contribution on this important subject. A section of the work is devoted to a discussion of the Will, or Optative Power. This, to many, will prove the most interesting part of the book. Here the author exhibits great vigor of thought and perspicuity of statement.

From some of the views expressed in this work we dissent, but, for the most part, endorse it heartily. As a text-book it is an invaluable contribution for advanced college classes.

W. H. M.

PERIODICALS.

—Cassell's Family Magazine (London and New York) first takes us to the now almost-forgotten watering-place in Cheshire—Parkgate—where Handel wrote his "Messiah," and then gives us a glimpse of home-life in an English county, so true to nature that we can almost feel the breeze blown over the hay-fields, and hear the shouts of the reapers that the last sheaf has been put into the garner.

—Good Housekeeping (Springfield, Mass.) is as bright and readable as usual, and there is quite an increase in the number of dainty dishes for people of small means. There is no department of the world's work that calls for as clear heads and as willing hands as the management of the home; and all of the writers are practical housekeepers as well as loving home-builders.

—The American Magazine (Brooklyn) has its usual supply of choice reading-matter. It deserves a place in every home.

—St. Nicholas (Scribner & Co.) is always full of the very best, and in the September number the goodness has reached the superlative degree. There is no safer or purer book to put in the hands of the young.

—Littell's Living Age (Boston) has quite a lengthy article, on "Life and Thought in China," by a Pekin resident, who seems to be entirely at home with his subject. Altogether, the present number is very readable and well worth the price.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
146 Carondelet street, New Orleans.

A New Magazine.

We find the following in the last number of The Monteaglean, and gladly give it space in our columns:

MONTEAGLE MAGAZINE.

There are plenty of good people interested in Monteagle to enable us to have a fine monthly magazine published here every month in the year, if they will assist in this enterprise. The weekly Monteaglean has necessarily been too small to publish in its columns one-fifth of the good matter which could have been secured; but the success we have had has been encouraging; and if the good people who read this article will send us one dollar, and agree to contribute reading matter from time to time, we will have a magazine we may all well be proud of. The success of Monteagle is assured, and we must have a good organ through which to exchange the thought of our Monteagleans. Dr. Carlisle, and many other such leading men of the South, have agreed to write for our magazine, and assist in paying the expense of publication by subscribing for one or more copies. Now, what will you do? Please communicate with the editor right away, and let him know exactly what he can depend on so far as you are individually concerned. The pages of the magazine will be illustrated with many fine pictures, the cuts for which we have now, and would have put in the weekly edition but for lack of space.

The name of the magazine will be The Monteaglean, edited by Rev. Rufus J. Clark, whose address after September 15 will be Vanderbilt University, Nashville, Tenn.; until then, Monteagle, Tenn. Price $1, for ten months.

"Life and Labors of William H. Watkins, D. D.," will be sent to any address as a premium for two new subscribers accompanied by the cash, or for four renewals with cash.

HUGH JAMIESON, JR.,
Publisher.

On Saturday evening, next, the Illinois Central railroad will send out their regular annual excursion to Chicago; Col. William Murray in charge. The presence of this genial personage is a sure guarantee that the excursionists will be well taken care of. The train will be *through, without change of cars.* The fare is $12 for the round trip, and tickets good for fifteen days. Do not fail to remember that this line is the shortest and only direct route to the Lake City. Tickets at general office, Canal and Carondelet.

Centenary College.

MR. EDITOR: I have this day formed a contract with Rev. D. P. Bradford to keep the Steward's Hall of Centenary College. Bro. Bradford assures me that, after a short interval of time, he will be able to reduce the price of board, rooms, fuel, lights and washing—all to within twelve and a half or thirteen dollars a month. He will be delayed in taking charge; but Mrs. Wadsworth will hold till he comes. Bro. Bradford's capacities in the boarding department are too well known to need commendation.

I have been enabled, through the liberality (mainly) of one of my former pupils, W. D. Lawson, nephew to that liberal son of Centenary, Peter James, to prepare the rooms of the east wing for occupancy. Many new students expected.

T. A. S. ADAMS.

JACKSON, LA., Aug. 26, 1887.

Children Starving to Death

On account of their inability to digest food, will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

"Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher.
112 Camp street.

THE quality of the blood depends much upon good or bad digestion and assimilation. To make the blood rich in life and strength-giving constituents, use Dr J. H. McLean's Strengthening Cordial and Blood Purifier. It will nourish the properties of the blood from which the elements of vitality are drawn.

Cheap Board.

Catalogues of all Virginia and Tennessee Springs, giving low excursion rates and low rates of board, can be had free upon application in person or by mail to B. W. Wrenn, General Passenger Agent, E. T., V. & G. R'y, Knoxville, Tenn.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Starkville circuit	Sept. 10, 11
Crawford circuit	17, 18
Tibbee circuit	21, 22
Starkville station	Oct. 1, 2
West Point	8, 9
Hebron circuit	14
Brooksville circuit	15, 16
Macon station	16, 17
Sinquinak circuit	22, 23
Columbus circuit	28, 29
Columbus station	29, 30
Louisville circuit	Nov. 4,
Philadelphia circuit	5, 7
Chester circuit	12, 13
Stirges circuit	13, 14
LaGrange circuit	18
Walthall circuit	19, 20

G. G. CORTER, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Batesville	Sept. 3, 4
Sardis	10, 11
Hernando and Coldwater	17, 18
Como and Fredonia	24, 25
Chulahoma	Oct. 1, 2
Cockrum	8, 9
Lordsburg	15, 16
Horn Lake	22, 23
Senatobia circuit	29, 30
Senatobia station	31
Mt. Vernon	Nov. 5,
Eureka	9
Panola	12, 13
Mastodon	18
Pleasant Grove	19, 2[illegible]

S. M. THAMES, P. E.

WINONA DISTRICT—FOURTH ROUND.

Richland, at Richland	Sept. 14
West, at Emory	17, 18
Durant and Lexington, at Lexington	18, 19
Black Hawk, at Black Hawk	24, 25
Kosciusko station	28
Winona circuit, at Blair Springs	Oct. 1, 2
Winona station	2, 3
Nevlonville circuit, at Rural Hill	8, 9
Smith circuit, at Bethel	14
Newport, at Salem	15, 16
Vaiden, at Vaiden	19
McCool, at Liberty Hill	22, 23
Sidon, at Sidon	27
Carrollton and Greenwood, at Greenwood	29
Ebenezer circuit	29, 30
Belzoni circuit	Nov. 4, 6
Zilpha circuit	11 13
Ethel	19, 20

R. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Verona and Tupelo, at Tupelo	Sept. 3, 4
Richmond, at Palestine	10, 11
Saltillo, at Centre Star	17, 18
Pontotoc, at Palestine	21, 25
Houston and Wesley, at Wes'y (Wed.)	28
Sparta, at Sparta	Oct. 1, 2
Buena Vista, at Lake Providence	8, 9
Ebenezer, at Scuth Chapel	15, 16
Shannon, at Shannon	16
Okalona station	21
Okalona circuit	22 23
Prairie	29, 30
Aberdeen	Nov. 5, 6
Tremont (Thursday)	10
Fulton and Smithville	12, 13
Caledonia (Friday)	18
Athens	19, 20

AMOS KENDALL, P. E.

HOLLY SPR'GS DIST.—FOURTH ROUND.

Holly Springs	Sept. 3, 4
Byhalia and Victoria	10, 11
Holly Springs circuit	17, 18
Early Grove	24, 25
Olive Branch	Oct. 1
Marshall	2, 3
Cornersville	8, 9
Ashland	15, 16
Snow Creek	22, 23
Shelby Creek	29, 30
Pine Mountain	Nov. 5, 6
Hickory Flat	12, 13
Emory	19, 20

JNO. BANCROFT, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Pearlington, at Pearlington	Sept. 10, 11
Seashore, at Bay St. Louis	17, 18
Covington, at St. Tammany C. Ground	24, 25
Whitlington, at Palmer Camp Ground	Oct. 1, 2
Americus, at Salem Camp Ground	8, 9
Vancleave, at New Prospect	15, 16
Flint Creek, at Augusta	19, 20
Hattiesburg, at Hattiesburg	22, 23
Poplarville, at Poplarville	29, 30
Ocean Springs, at Ocean Springs	Nov. 1, 6
Scranton, at Scranton	12, 13
Moss Point, at Moss Point	19, 20
Columbia	26, 2
Williamsburg	Dec. 3, 4
Bethel	6, 7

T. S. WEST, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Crystal Springs	Sept. 10, 11
Terry, at Mt. Pleasant	17, 18
Hazlehurst	24, 25
Wesson and Beauregard, at Wesson	Oct. 1, 2
Brookhaven	8, 9
Bowerton, at Pleasant Ridge	15, 16
Scotland, at Bethel	22, 23
Providence	29, 30
Franklinton, at Fisher's Church	Nov. 5, 6
McComb City, at McComb City	12, 13
Summit, at Summit	19, 20
Monticello, at Lemb's Church	26, 27
Holmesville	Dec. 3, 4
Adams, at Adams	10, 11

J. M. WEEMS, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FOURTH ROUND.

Georgiana, at Garland	Sept. 3, 4
Evergreen, at Evergreen	17, 18
Lowndsboro, at Williams' Camp Ground	24, 25
Monterey, at Forest Home	Oct. 1, 2
Brewton and Pollard, at Brewton	8, 9
Montgomeryville, at Montgomeryville	15, 16
Repton, at Repton	22, 23
Bay Minette, at Clear Springs	29, 30
Hooghlesville	Nov. 1
Stockton, at Red Hill	5, 6
Milton	12, 13
Pensacola circuit, at Warrington	16
Pensacola station	19, 20
Semmes	26, 27
Gravella, at Alabama	30

W. M. MOLLEY, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—THIRD ROUND.

Douglass, at Antioch	Sept. 3, 4
Arcadia, at Mt. Moriah	7, 8
Vernon, at Salem	10, 11
Ruston, at Ruston	14, 15
Brushwood, at Brushwood	15, 18
Tulip, at Allens	21, 22
Haynesville, at Mt. Zion	24, 25
Farmerville, at Tennessee	28, 29
Summerfield, at Harrison	Oct. 1, 2
Homer, at Lisbon	6, 7
Minden, at Pine Grove	8, 9
Ringgold	12, 13
Sparta and Saline	15, 16
Dubach Village	19, 20
Downsville	22, 23

ROBERT HANDLEY, P. E.

FOR rheumatic and neuralgic pains, rub in Dr. J. H. McLean's Volcanic Oil Liniment. You will not suffer long, but will be gratified with a speedy and effective cure.

Philadelphia Excursion.

The Kennesaw and Shenandoah Valley Routes have arranged to give an excursion to Philadelphia, Pa. The tickets will be on sale September 8 to 17, inclusive, and good to return until September 29. The occasion is the Centennial Anniversary of the Adoption of the Federal Constitution. This will be a grand affair, and will be attended by thousands. The rate from New Orleans, to go and return, will be $36 40. For particulars, address or call on J. C. Andrews, General Southern Agent, 22 Carondelet street.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Andrew Chapel	Sept. 2
China Grove	Sept. 2
Trenton	Sept. 2
Coushatta	Sept. 2
Beech Spring	Sept. 9
Water Valley	Sept. 9
Hinson	Sept. 15
Doubberly	Sept. 16
St. Tammany	Sept. 22
Mt. Zion	Sept. 22
Beulah	Sept. 29
Salem	Oct. 6
Shiloh	Oct. 7

DARK colored discharge from the bladder indicates a dangerous condition of the Kidneys, and if neglected may cause serious trouble. Take Dr. J. H. McLean's Liver and Kidney Balm.

CAMP MEETINGS.

The Salem Camp Meeting will begin on Thursday night before the second Sunday in October. Ministers invited. Conveyance at Sermon. Thursday morning, to convey ministers to the camp ground.

M. J. MARBLE, P. C.

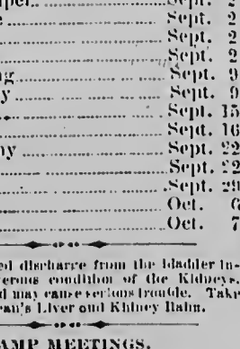
The Mount Zion Camp Meeting, on the Haynesville charge, will commence on Thursday before the fourth Sabbath in September. All the preachers cordially invited to attend.

P. B. GODFREY.

The Camp Meeting on the Shiloh Camp Ground, six miles southwest of Pelahatchie station, V. & M. R. R., will commence on Friday night before the second Sunday in October. Ministers, traveling and local, are invited to come and help us. We will have conveyance at Pelahatchie station, Saturday morning, October 8. Brethren, please help us!

A. P. MILLER, P. C.

ROYAL



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INVALUABLE for LADIES and CHILDREN.

You'll find it good to regulate
The organs of both small and great;
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That sad *Dyspepsia* ever know,
In TARRANT'S SELTZER people find
A remedy and friend combined.

FOR SALE.

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One second-hand seven horse-power "Trade" Upright Engine and boiler, complete, thorough order and fully guaranteed.

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Terms cash, or satisfactory paper with 8 per cent. interest.

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BIRTHDAY CARDS.
SUITABLE FOR GIFTS.

Four new designs, in set, for	$ 15
Other pretty ones, each, 15c., 10c., or	05
Beautiful fringed ones, with a protector, in envelope, for 10c., 50., 75c., or	1 00

SABBATH-SCHOOL REWARD CARDS.

Red or Blue Tickets, perforated, 125 for	$ 10
Red or Blue Tickets, not perforated, 250 for	15
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Floral Scripture Texts, 72 in packet	50
Floral Scripture Texts, 48 in packet	25
Flower Chains, 48 Floral Cards	25
King's Service, 48 Responsive Texts	25
Flowers, Birds, Hymns or Bible Stories, 52 in package	25

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500 Scrap Pictures, Games, etc., and book of Sample Cards only 2 cents. Star Card Co., Station F, Ohio.

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Russia Cement Co., Gloucester, Mass.
Sample 3c stamps

Christian Advocate.

VOL. 34.—NO. 36. NEW ORLEANS, THURSDAY, SEPTEMBER 8, 1887. WHOLE NO. 1623.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

L. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.
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REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON.
REV. T. C. WIER, M. D.

THE WILL OF GOD.

I worship thee, sweet will of God,
And all thy ways adore;
And every day I live, I seem
To love thee more and more.

I love to kiss each print where thou
Hast set thine unseen feet;
I can not fear thee, blessed will,
Thine empire is so sweet.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

I have no cares, O blessed will,
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumphs mine.

And when it seems no chance nor change
From grief can set me free,
Hope finds its strength in helplessness
And patient waits on thee.

Ride on, ride on triumphantly,
Thou glorious will, ride on;
Faith's pilgrim sons behind thee take
The road that thou hast gone.

—Faber.

Some Other Days.

BY JOSEPH B. COTTRELL, D. D.

Seven of the days of July, added to over half of those of the month of June, completed my trip around through Tennessee, Arkansas, Texas, Louisiana and Mississippi, back to Kentucky. After lecturing at Jackson, Miss., on Monday night, July 4, I came up to Holly Springs, Miss., reaching there at 8 A. M., Tuesday. In a buggy out to the home of my boyhood, five miles north, I hasten, and a day spends me by a powerful draught upon all the affectional and emotional springs of my being. About fifty years ago we made the trip over the Alleghany Mountains to the Western country—my half-brother, Ben Cottrell, moving out from Salisbury, N. C., coming through Abbeville, S. C., where my mother had charge of the female academy, at the court-house, prevailed on her to let him have "Joseph" to raise. So the little fellow had his seat with the other children in the carry-all, with Bro. Ben and Aunt Polly. He married my mother's sister. A four-horse wagon, with the heavier plunder, and a one-horse wagon, with the negro woman and children, made up the procession, with the carry-all. In the large wagon was a coffin, containing the form of my Bro. Ben's daughter, seven years old, which he had taken up from the grave to bring along out to where he was to settle for life. At Lagrange, Tenn., we lived for a year, until the final selection of a home was made. Then was the little one again taken up, and buried in a few hundred yards of the spot chosen for the residence. Sylvestria Female Academy was known in a little while throughout the Western country, and girls were brought from every quarter and boarded with us. Among the preachers who came with their children were McMahon, John Holland, Malcom McPherson and Jarrett. The examinations at Sylvestria were notable occasions. How vividly now does imagination picture Ben Cottrell hanging about the necks of his graduates the gold medals! A wall was built around the grave, enclosing space sufficient for all the white family. I carried the brick to the workmen as they reared the wall. Now, everyone who composed the family at that time sleeps there, except myself. The grandson of Ben Cottrell owns and lives at the place—Rev. Bennie Grey. His wife is a fruitful vine, and his children are as olive plants about his table. My day with them was franght with sacred influences. My eye was greedy of every object; and trees and vines, and lawns of grass, and the weeds, now in flower, as of yore, together with the dogs and fowls and hogs, seemed to gather up to me in solicitations of acquaintance. Every portal of my soul seemed open, and I gathered afresh my boyhood's home into my conscious being. I got off to myself, saving that Cash, a large white dog that the children love as I did old Watch in my boyhood, followed me out to the hill-side beyond the spring, as I sought the spot where I kneeled and first felt the love of God in my boyhood. Cash scratched into the sand by the hill-side just as Watch used to scratch, and when a lizard slid out and shot past him, he jumped, after the same manner I had so often witnessed in Watch. Several of the old servants—Aunt Anarchy (for whom I used to keep off the calves at milking), Aunt Brittania, Sylvy and Loudon—are buried just above the spring. These and each of the others, now scattered far and wide, came up around me under the magic wand of memory, and I could not distinguish the love I felt for them from that which heaved my heart for my kindred who sleep in the orchard.

I walked over to old Sylvestria Church—among the graves over there—and memory called up the burials. Malcom McPherson was among the first for whom the earth opened. He was a man on the order of Bishop Soule—grave, masterful and inspiring. Two of his children—John and Mary—are yet in the homestead he established, and the giant oaks in the ample inclosure around the house seem monumental of the father. I ran in, as I passed, in leaving, and had a word with John and Mary on the gallery. How changed since it was little John and little Mary McPherson, with satchel and bucket passing back and forth to school! Mary has the face-marks of the father. She remarked: "I remember so well the visit of your mother in 1844—how she came into the school-room. She was the first woman I ever heard pray."

My brother educated hundreds of girls, and the path is yet hard and smooth over which they marched from the academy to the church. I walked slowly along that way, and thought of the feet now stiff and cold in death, that I had known to press along that pathway. The children and grandchildren of some of them will read these lines. And the boy comrades! My brother, Zadoc, had charge of the male school—the academy near the church. The Ferrels, Jarretts, Hollands, Walls, McKeys, Gibbons, Taylors, Ellises, Pegues and Hunters, were the neighbors. Only two or three may now be found anywhere in the old range. After a lesson from the Scriptures—a Psalm and a chapter—the voices of the children mingled with those of "Uncle Joe" and the mother and father, and I came away through the big gate—the moan of a dove coming down from a tall tree-top as if in pathetic benediction upon my head. It was near the hour of sunset, and I felt as if I drew the old home along with me, so powerfully had we grasped each other, or so sweetly had we realized a blending.

Bro. Moon, at Holly Springs, had given notice during the day that I would preach that night, and the spacious church was full. The heartiness of Bro. Moon's greeting, and his assurance of devotion of many of my old North Mississippi Conference comrades, was grateful.

CAMPBELL, Kentucky.

Letter from Montana.

MR. EDITOR: My first Conference year in Montana has closed. I have been to the Annual Conference session, and home again for another year in Butte City. Believing that I have many friends in the bounds of the Louisiana Conference, from which I was transferred, who would be glad to hear how I have gotten along in this field, I write again to give an account of the work in my charge, and then of the work of our church in Montana as a whole.

The Annual Conference year has been a short one, from the fact we reached Montana some while after Conference was over, and the session was held earlier this year than usual.

We have received seven members into the church, organized two new Sunday-schools—one at the church in the city, and the other in the suburbs, just one mile, by the blocks, from our church. These two schools are composed of eight officers and teachers, and seventy scholars. From their own contributions they have bountifully supplied themselves with our literature from Nashville, and one of the schools has bought song books. The other has nearly raised funds sufficient for that purpose, in the meantime being supplied with song books from here and there, of the same kind, to meet their present necessities. We have raised every dollar assessed us on the general church collections. The presiding elder has been paid in full, and the preacher in charge seventy-five dollars more than he was promised. We have also raised about $300 on our church debt. The ladies, in the meantime, have paid a considerable sum in furnishing the church, and particularly the parsonage.

During the year we have raised for all purposes from ten to twelve hundred dollars. Remember, Mr. Editor, this is quite an infant charge. With what the Mission Board has allowed us, we have gotten along finely, for which we thank God.

Bishop Hendrix reached Butte City on Saturday before the Conference met in Helena the following Thursday. The Sabbath was a gala day for our church. The Bishop gave us two grand sermons. The affliction of our presiding elder, Rev. L. B. Stateler, made it necessary for the Bishop to go by his home on the way to Helena. This carried him through the country by private conveyance.

Bro. E. G. Brooke, an old Montana pioneer, carried us through by two light days' drive. Our ride over the Rocky Mountains, through the valley and across the streams, was highly enjoyed by all. Bro. Brooke knew all the possible ways to cross the mountain—an important matter in traveling in Montana. He knew something about every stream, and the best and nearest road through every valley. His stories of early days in Montana, and of his pioneer life on the Pacific slope generally, proved quite the thing to contrast with matters of more civilized life as narrated by Bishop Hendrix. Many things were said along the way concerning Bishop Marvin. This was no wonder when we recollect that Bishop Marvin had such great interest in the church in Montana.

We reached Bro. Stateler's about 5:30 P. M. the second day, greatly to our surprise, he had arranged to go on with us to Conference. Our noble guide, Bro. Brooke, returned home from necessity, while Bishop Hendrix, Bro. Stateler, Sister Stateler, myself, and a good driver, made fine time behind a good span to the railroad station, eighteen miles away.

We reached Helena near 8 P. M., and heard the congregation singing, several of the preachers being present with visiting brethren, and among them Rev. B. F. Haynes, of the Tennessee Conference, who preached that night.

At 9 A. M. Thursday, August 11, the session opened, and the work proceeded with great harmony and deep spirituality to the close.

Bishop Hendrix won our hearts both in the chair and in his pulpit administrations.

The Montana Conference ranks with the first in that she met every assessment in full, and over in some of the interests.

The very few laborers in the field have not been able to occupy the ground; but where they have cultivated the returns were gratifying.

Relying on the advanced apportionment made the laborers by the Missionary Board, and also seeing the great need of more men to thrust in the sickle, Bishop Hendrix transferred us four new men, with the promise that he would send others when he returned to Missouri. Can the church in the States, with her strong folds and overflowing Conferences, fail to give us men and means?

Bishop Hendrix encouraged us with this thought, that we might expect reinforcements sufficient to meet the demands in Montana: that we might expect with this reinforcement of men the means wherewith to sustain them till Southern Methodism in Montana should be thoroughly tested. Should it prove a failure after a strong effort and hearty co-operation by the Missionary Board, backed by a liberal support by the church generally, why, then, it would be time to vacate the field and leave it to those who could succeed in planting the gospel here.

We, as members of the Montana Conference, feel determined, by the grace of God, to see this matter settled one way or the other. If the church at home means to rally to Montana, she must do so now; if not, the sentiment of the Montana brethren is to let it go. Let us have no trifling. My brother, you who read of Montana, don't say, "Be ye fed and clothed;" don't say the people of Montana are out of our latitude; that they have the richest mines in the world; that they have the finest grazing ranges in North America; that they have some of the finest grain valleys in the West; and that, therefore, they are able to take care of themselves—for this argument might be confuted when reference is had to other fields of great resources.

The ordinary capitalists of Montana do not develop these gigantic mines, for many of these ranches and mines are owned by combinations and foreign capital. There are many humble, industrious men of small means employed here, and many who prospect and take up claims, and sell them with fair profit, and do well, yet are not able to run the mines themselves, etc. Again, there are many of these people who are from the South, and whose sympathies we have, and we alone.

It is also an important matter to remember that there are many English Wesleyans here who are more in sympathy with our church than any other.

The Methodists of Canada have been pouring in here for some years, and now that a new railroad from Manitoba is coming right down through the centre of our territory, this kind of population will come more rapidly.

We have already sustained a great loss in the half-heartedness with which the church has taken hold of this work. We are candid to say that it is our opinion, that if we confined our efforts to fold the Southern people exclusively, that our stay in Montana would soon be a failure. We are not doing this, nor will it ever be our policy as a church. We would deserve the name of caste and rebels, as is sometimes said of us by ignorance of a very ugly type.

I write but tamely when I say this is a grand country, and in it there are many noble people.

I must furthermore say, Mr. Editor, that we need ministers in this field of the purest and highest type.

I think I state the truth, when I say I know of no more than four or five charges in the Louisiana Conference where greater pulpit ability and pastoral fidelity is needed or demanded by the people, than is required in nearly every charge in this field. With great humility I feel my insufficiency for the important station assigned me again this year. By the grace of God, Loula and I will do what we can.

A. C. COVEY.

From Monteagle.

MR. EDITOR: You must permit me to say a word as to our enjoyment of this place. The air is so pure and invigorating; the water so health-giving; the intellectual, spiritual and esthetical enjoyments so excellent—all conspire to make it a very delightful resting-place.

The Sunday-school Conference, held one hour each morning, last week, was well worth a trip here. Then we have George W. Cable, and, as far as I have heard, all were delighted with him. His "Cobwebs in the Church" was certainly suggestive, and well worth pondering; as also his lecture on the Sunday-school teacher. How we did wish all our Sunday-school workers could have heard this! Surely, their careless methods would have been shaken.

It is not often in a lifetime one has such a treat as Dr. Lafferty gave us on Monday night. It was brimful of hitherto unknown information, valuable suggestions, and spicy humor.

The praises of Miss Von Finklestein, of Jerusalem, are on every tongue. She opened to us, as no commentary or cyclopedia has ever done, much of the home-life of Palestine, which is the only satisfactory explanation of many scriptural incidents, parable and illustration.

Take, for instance, the parable of the "woman who loses ten pieces of silver." She stated these ten pieces was the pledge of her marriage, given by the husband, and if even one was lost from the chain (for they were fastened on a chain which was worn constantly as a necklace), it was counted as an indication of infidelity, and she was looked upon with scorn and contempt by all who knew her. Thus we see the importance of a diligent search when that which was dearer than life itself was missing.

The children and all have been entertained every morning by the blackboard "chalk talks" of Frank Beard.

But my missive will soon reach waste-basket length if I undertake to tell of all the good things here. The investments here have doubled since last year, and many lots are being taken for next year. I don't think a school or church could make a wiser investment than to send their teacher or pastor here. I feel sure the two weeks I have already spent will enable me to do better work for even years to come, and I think the benefit will accrue in increased ratio.

J. L. FITRELL.

"As an Arrow to the Mark."

Among the late publications to hand is a sermon by the Rev. B. Carradine, entitled "Fifteen Objections to Church Entertainments," which is pre-eminently worthy of the serious attention of all followers of Christ; especially of those who find that their higher nature demands stronger spiritual food, and can not be satisfied with the small amount filtered into their souls through being simply zealous churchmen. The first reading of the sermon was with the view of discovering what there could be of evil enough in our long-time popular church entertainments that could possibly make the sum of fifteen sensible objections. Our sensible objections, our expedients, our doing evil that financial good may come of it, was so soon stripped and scathed, and satisfactorily proven a false light, and that by scriptural precedent and argument so familiar, that it seemed a wonder of wonders that it was so needed to have been written. The sermon undoubtedly arouses aspirations to higher, purer things, and only needs circulation to effect untold good.

M.

Notice.

To the Auxiliaries of the North Mississippi Conference Woman's Missionary Society—

DEAR SISTERS: At our annual meeting in Grenada we decided to have our minutes published, and assessed each society $1 for this purpose. The minutes have been ready for publication for some time; but many auxiliaries having failed to respond, a sufficient amount of money has not been forwarded. Will not the delinquent societies respond at once by sending the money to Mrs. E. G. Payne, Grenada, Miss., so that the minutes may be published without further delay?

Yours faithfully,

MRS. J. B. STONE,
Cor. Sec. N. Miss. Conf. W. M. S.

SEPTEMBER 2, 1887.

Current Coins.

(John Burroughs.)

We can not all find the same things in nature. She is all things to all men. She is like the manna that came down from heaven. "He made manna to descend for them, in which were all manner of tastes; and every Israelite found in it what his palate was chiefly pleased with. If he desired fat in it, he had it. In it the young men tasted bread; the old men, honey; and the children, oil." But all found in it substance and strength. So with nature. In her are "all manner of tastes," science, art, poetry, utility, and good in all. The botanist has one pleasure in her; the ornithologist, another; the explorer, another; the walker, and sportsman, another. What all may have is the refreshment and the exhilaration which comes from a loving and intelligent scrutiny of her manifold works.

(G. H. Hall, D. D.)

But the positive obligation to preach the gospel to every creature is on the people of God. This obligation is imposed in the law of the commission: "Go, ye, into all the world and preach the gospel to every creature." This command is imperative, high and sacred. In view of its divine authority, exalted aim, and vast responsibility, it is peculiarly great. Notice the binding power of the commission. This is both the authority and goodness of the Law Giver. He is God, and he is Jesus. It is the voice of supreme authority and the voice of dying love. Are we not afraid to disobey God? Are we not ashamed to disobey him who died for us? To disobey is both daring and heartless. It is worse than breaking the bond of law—it is breaking the two-fold bond of law and love.

(Prof. Phelps.)

Take Christ out of the Old Testament, and the student of astronomy may well scorn and scout the whole story. Put back Christ into its pages, and they glow with a magnificence which the heaven of heavens can not contain. Petty, is it? That very homeliness of its details is the measure of God's condescension. Thus he has come down for the slow and patient training of a rude people in a rude age. Is the prattle of the nursery degrading to the young mother who fondly studies its meaning? What else marks the love of a mother like it? But for just such pettiness, what would the world have ever known of Homer and Plato? The Old Testament is simply the story of the moral nursery of the race. In the one fact lies the whole volume of reply to the carpings of infidelity.

(Rev. F. W. Robertson.)

Child of God, if you would have your thought of God something beyond a cold feeling of his presence, let faith *appropriate* Christ. You are as much the object of God's solicitude as if none lived but yourself. He has numbered the hairs of your head. In Old Testament language, "He has put your tears into his bottle." He has numbered your sighs and your smiles. He has interpreted the desires for which you have not found a name nor an utterance yourself. If you have not learned to say, "*My* Redeemer," then just so far as there is anything tender or affectionate in your disposition, you will tread the path of your pilgrimage with a darkened and a lonely heart; and when the day of trouble comes there will be none of that triumphant elasticity which enabled Job to look down, as from a rock, upon the surges which were curling their crests of fury at his feet, but could only reach his bosom with their spent spray.

Christian Advocate.

THURSDAY, SEPTEMBER 8, 1887.

THE FORSAKEN FARM HOUSE.

Against the wooded hills it stands,
Ghost of a dead home, staring through
Its broken lights on wasted lands
Where old-time harvests grew.

Unplowed, unsown, by scythe unshorn,
The poor, forsaken farm-fields lie—
Once rich and rife with golden corn
And pale green breadths of rye.

Of healthful herb and flower bereft,
The garden plant no housewife keeps;
Through weeds and tangles only left,
The snake, its tenant, creeps.

A lilac spray, once blossom-clad,
Sways bare before the empty rooms;
Beside the roofless porch a sad,
Pathetic red rose blooms.

His track, in mould and dust of drought,
On floor and hearth the squirrel leaves,
And in the fireless chimney's mouth
His web the spider weaves.

The leaning barn about to fall
Resounds no more on husking eves;
No cattle low in yard or stall,
No thresher beats its sheaves.

So sad, so drear! It seems almost
Some haunting presence makes its sign
That down yon shadowy lane some ghost
Might drive his spectral kine!

The Sunday-School Lesson for September 18, 1887.

BY C. G. ANDREWS, D. D.

SOLEMN WARNINGS.

Matthew vii. 13-29.

GOLDEN TEXT: "*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.*"—Matthew vii. 19.

INTRODUCTORY.

It is quite fitting that the enunciation of the Golden Rule should be followed by solemn injunctions to lead a strictly careful life; because it is, indeed, a rare attainment for fallen humanity to love another as oneself, and always to do to another just as we would have him do to us. The vast majority of the human race are actuated by motives just the reverse of this, and it is only those who, by earnest effort, keep themselves in the narrow way, that can effectually counteract the damaging leanings to self.

"But, och, mankind are unco weak,
And little to be trusted;
If self the wavering balance shake,
It's rarely right adjusted."

THE STRAIT GATE.

Verse 13. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." The spelling is proper; not "straight," but "strait," meaning "narrow." The New Version has it "narrow." Difficult of entrance, effectually shutting out everyone who does not "lay aside every weight." The wide gate, the broad way, require no effort at entrance or traveling—just go along and follow nature, the result will be accomplished; hence "many," the great herd of mankind, "go in thereat." Not only the atheists, not only the infidels, not only the scoffers, not only outbreaking sinners, but the fearful, the unbelieving, the indifferent, the thoughtless, tread this road. There are different methods of classifying men, according to nationalities, according to races, according to degrees in civilization; but the closest and severest of all classifications is that made in this lesson. Here all the teeming millions of mankind are divided into just two classes: first, those who enter in at the strait gate; second, those who go through the wide gate. God sees men only in these two classes.

14. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." That which constitutes the straitness of the gate and narrowness of the way are the rare qualifications of those only who can enter and travel. Only those who have washed their robes and made them white in the blood of the Lamb have any right to the tree of life. Our Lord here asserts that at that time few were finding the way of life. Whether the number is always to remain few is not stated. One-half of the human family are said to die in infancy; all these will be saved. The Savior rebuked the disciples on one occasion for asking if few would be saved by answering, "Strive to enter at the strait gate"—as much as if he said: It does not matter much to you whether many are saved or not. See to it that you secure your own salvation.

GOOD AND BAD TREES.

Verse 15. "Beware of false prophets"—teachers who come professing to teach the way of life, but who are really leading men astray. The nearer these false teachers come to the truth, the more effectual is their deadly work. They deceive, if possible, the very elect. They heal the hurt of the daughter of God's people slightly. They daub with untempered mortar. They cry, Peace! peace! when there is no peace. They wear the garb of a shepherd; but their influence is that of a ravening wolf, deceptive and destructive.

16. "Ye shall know them by their fruits." This is an infallible test. Close observation will disclose their hypocrisy. Thorns can not produce grapes, nor thistles grow figs; so it is impossible for a man, base and impure, to practice for any length of time the principles of honesty and virtue.

17, 18. "Even so." By a parity of reasoning. Just as conclusively. "Every good tree bringeth forth good fruit." A man whose heart has been cleansed by the Holy Spirit, and who is walking not after the flesh, will not engage in a wicked, corrupt life. Indeed, he can not engage in evil; it is contrary to his nature. Before it is possible for a good man to fall into sin, he must lose the image of his Maker from his soul, and forget that he was purged from his old sins. On the contrary, a bad man can not do a good thing. Solomon says: "The planning of the wicked is sin;" "the thoughts of the wicked are an abomination." Paul says: "Whatsoever is not of faith is sin." Even though the act might have a good effect upon the recipient, still the motive would vitiate the influence upon the doer.

19. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." This sentence is found exactly in Matthew iii, 10, and reiterates the principle which prevails throughout nature as well as in revelation. That wickedness must be punished by the broad seal of divine disapprobation. As there is no opportunity for the change of the nature of the tree after it has been hewn down and cast into the fire, so would the natural conclusion be, that a man who dies in sins can never expect a change in his state.

NOT SAYING, BUT DOING.

Verse 21. "Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Very few there are who live in Christendom that have not some way of saying, "Lord, Lord"—that is, who have not some theory of religion through which he expects to be saved. But this text emphatically declares that there is but one character who effectually calls upon the name of the Lord, and that is "he that doeth the will of my Father which is in heaven." That is, only he who practices the gracious precepts and attains to the rare character spoken of in this Sermon on the Mount.

22. "Many will say to me in that day"—the day of judgment—"Lord, Lord, have we not prophesied in thy name?"—preached the gospel—"and in thy name have cast out devils?"—been instrumental in the conversion of sinners—"and in thy name done many wonderful works?"—even performed miracles in thy name. Is it possible for a bad man to have success in the ministry? Paul said in Philippians, first chapter, that even though some preached Christ of strife and contention, yet he rejoiced that Christ was preached, no matter what the motive. In this connection bad men claimed to have cast out devils, and Christ did not charge them with falsehood.

23. "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Dreadful sentence to be pronounced upon those who claimed even to be co-workers with Christ. Even though they had been instrumental in saving souls, yet they themselves were all the while unsaved. "Profess" is very emphatic, and means, "I will fully and plainly tell them." Departing from that Christ whom they had preached will be a separation from all that is capable of redeeming from endless woe.

SAND OR ROCK.

Verse 24. "Therefore, whosoever heareth these sayings of mine, and doeth them." The principles uttered in this sermon, the instruction upon prayer and all Christian duty, the Golden Rule. "I will liken him unto a wise man, which built his house upon a rock." Christ is called the Rock. "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

25. "The rain descended, the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." No matter how afflictions and trials and persecutions assail the Christian's faith, it rests upon imperishable truth, and will survive the fiercest onsets.

26, 27. "The foolish man who built his house upon the sand; * * * and it fell: and great was the fall of it." The torrents formed by the mountain rains in the eastern countries would sweep every sandy foundation away before them. So will the storms of life and death finally demolish all hopes built upon any earthly foundations.

28. "And it came to pass when Jesus had ended these sayings"—had finished his sermon. "The people were astonished at his doctrine." No wonder; they had never heard such teachings before.

29. "He taught them as one who had authority, and not as the scribes." The scribes dwelt upon the traditions of their wise men. They quibbled about minor matters; but the divine Teacher went right to the foundations of truth, and gave them such arguments, such illustrations and such exhortations, that they said, "Never man spake like this man."

Delhi District Conference.

MR. EDITOR: The Delhi District Conference was convened at Monroe, La., July 29, the presiding elder, Rev. J. D. Harper, in the chair, and adjourned after a four days' session.

In place of Rev. John M. Brown, the writer was chosen secretary, and turned the minute book over to Rev. Van Valkenburg, assistant secretary, who agrees to be responsible for any defection that may be found therein by the keen-eyed Committee on District Conference Records, at the next session of the Louisiana Conference. The assistant secretary should, therefore, be prepared to receive his just desert when the day of reckoning comes.

Quite a number of the members were absent; in fact, the representation was small, comparatively. Several of the preachers were absent, and the greater part of the lay representatives. This ought not so to be, and the Conference so expressed itself.

The elder did his work efficiently and thoroughly. Nothing of material importance was left untouched. Every interest of the church was sifted to the bottom, and the ins and outs carefully inquired into. The Conference was satisfied with the work of the chair.

Outside of the disciplinary notation of business, special committees were appointed to report on the other matters of general interest—such as the cause of temperance, church extension, etc.

A resolution by Rev. William Hart was passed, expressing our satisfaction at the missionary tone and spirit of the NEW ORLEANS CHRISTIAN ADVOCATE. We need education on this subject; and no educator is more powerful than the press. Wake us up, Doctor, and keep us awake.

The work of the district, on the whole, is thought to be rather on the increase. The preachers are consecrated, hopeful and courageous in the midst of their arduous work for the Master. But we need a great awakening—a great and pungent revival of religion in our borders. For this we are laboring, praying, preaching. May the Lord of hosts send us power from on high, and help from his secret place of thunder!

The people of Monroe did their hospitality as of old. Everything is to be said in their favor along this line, and not a word adverse. May God bless them in all essential good, is the prayer of the Conference.

JAMES J. BILLINGSLEY,
Secretary.

From Carrollton, Miss.

MR. EDITOR: I took the collection at Greenwood, last Sunday. As the result of the week of prayer and self-denial, we raised, at Carrollton and Greenwood station, $170 and a pair of gold bracelets—about seventy cents per member.

Yours,

T. W. LEWIS.

(You did well.—ED.)

From the Work.

SOUTH BOSSIER, LA.

MR. EDITOR: The Lord is greatly blessing us in our protracted meetings. At Doyline [illegible] about twenty-five conversions, and nineteen accessions to the church. Just closed a meeting at Pleasant Valley with ten accessions and twelve conversions. We have five other meetings to hold on this circuit.

We are exchanging work with Bro. Foust, of North Bossier circuit, who has several meetings yet to hold. On his work at Collinsburg we had a very fine revival in July, resulting in thirty-eight accessions, and about fifty conversions. He tells me that at his last appointment, at Collinsburg, he found nearly all his new converts, and old ones, too, in Sabbath-school. This is as it should be.

Our Pleasant Valley Church is in better condition than at any time since I have had charge (three years). The same as to this work generally.

Bro. Johns, my junior, is helping Bro. Foust this week at Dry Cypress. I am a little broken down, and must rest this week. I have had no rest-days since the first of May.

Last week I was on a visit to see my sick brother, Rev. M. E. Blocker, in Tyler, Texas, and found the pastors taking a vacation. I then said, "When the devil takes vacation in his work, I will vacate in mine." But I have more charity for those brethren since I have broken down a little, and must rest a few days. But I once heard a lady assign, as an apology for a ready consent to her pastor's taking vacation, that the church needed it also.

Bros. Johns and Foust are holding up well.

Shreveport district will hold its next Conference at Houghton, in South Bossier circuit.

Crops are fine in this portion of the State, especially corn. Health, fair.

Next Saturday we open fire on the poor sinners at Cotton Valley. This church is in fine condition, financially. They pay every dollar assessed them in the various collections; but L. A. Monzingo is a very fine steward, and has trained his people well. He tells me that every member of his church pays. It is not so in all our country churches.

God bless you, Mr. Editor!

Yours in Christ,

R. M. BLOCKER.

BELLEVUE, LA., Aug. 23, 1887.

LAKE PROVIDENCE, LA.

MR. EDITOR: On June 19, last, our new church in this place was consecrated to the worship of God; and at a meeting of two-weeks' duration, closing August 14, the Holy Spirit has approved of and accepted the offering. The net result of our meeting was twenty-four applications for membership, and a general revival of the church, and awakening of the community.

Bro. Billingsley, of Bastrop, was present, and did most of the preaching. He uses a trenchant blade—exposing sin, and pointing to the remedy.

I think, Mr. Editor, that if our Conference were to appoint an evangelist, Bro. Billingsley would be a very suitable man.

Your brother,

THOS. J. UPTON.

CARROLLTON CIRCUIT, MISS.

MR. EDITOR: I closed my last protracted meeting on last night, August 26, on the Carrollton circuit, North Mississippi Conference.

The four meetings resulted in ninety-four conversions, and seventy additions to our church, and more to follow. New family altars erected, thirty-six; infants baptized, eight. Collections ordered by Conference nearly all in sight. Organized one Woman's Missionary Society. Paid for one church organ. Got $10 the week of prayer and self-denial. We expect to be able to make a good report at our Conference.

R. A. BURROUGHS, P. C.

ROCKY SPRING CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I think I can truly say we are making some advancement on this work. I recently held a three-days' meeting at Hickory Ridge, and received five into the church. Have just closed a five-days' meeting at Center Grove. Twenty-one professed saving faith in Christ, and I received thirteen into the church. Up to this time, twenty-five conversions, and twenty-six added to the church. We expect more.

H. D. ROWELL.

AUGUST 25, 1887.

HATTIESBURG, MISS.

MR. EDITOR: Personal affliction and pressure of other duties have prevented an earlier report of our doings here for the week of prayer and self-denial in behalf of the missionary cause. True, it was but partially observed, yet not without good results. I could not hold services at all the churches in that part of the circuit temporarily under my charge. We had special services at Hattiesburg, on Sunday, the close of the week of prayer, and a special prayer meeting on Wednesday night before. Owing to circumstances I need not mention, the congregation on Sunday was smaller than usual; but the few present made an offering of $10 45—in cash and subscriptions. A part of this has been forwarded to Dr. Kelley, at Nashville; the balance will follow soon. It is not all yet paid. Our people here are not rich, but they are generous in proportion to their ability.

Now, with your permission, a few words about some other matters. We have regular weekly prayer and class meetings at Hattiesburg; a prosperous Sunday-school, and expect to have a camp meeting near here early in October. Active preparations are being made for this.

The Seashore District High School is located here, and has had two successful years. The people of Hattiesburg, a few honored names among them at least, have borne the expenses so far of providing the necessary buildings. The promised co-operation of the district has not been realized. The institution is likely to suffer on this account. We want now some suitable man for principal, and the trustees are anxious to perfect arrangements to open the school by the middle of September. If you can refer us to some suitable man, please do so, and mention, if you will, that a teacher is wanted for this school: and for information address, R. J. Collins, secretary Board of Trustees.

This place is growing steadily, and there is a fine opening for a permanent and prosperous school. Your brother,

H. J. HARRIS.

AUGUST 23, 1887.

VANCLEAVE, MISS.

MR. EDITOR: We have no storms on the work, but we have had something better—a continual flow of good things from all parts of the work.

The work of the Lord is moving on. We have just commenced our protracted meetings, and held only three up to this time. The first was at McClendon's. Bro. A. P. Cox helped me there, and we had a good revival in church, and nine conversions. The people there belong to the church except a few. The next was at Pine Grove. Bros. Cox, King, Havens and Broome did good work in this meeting. Fifteen conversions and eleven accessions. Our last was at Mt. Pleasant, at which we had Bros. Price, Sam Goff, Irvin, Lyman, Roberts and Jeff Havens. It was a meeting of great power. Twenty, or more, were converted, and twenty-nine joined the church. Up to this time sixty-two have been added to the church, and the membership greatly blessed. The church is also well up with the assessments. We have a good corps of workers, and they seem to know where to take hold.

J. J. LOVETT.

AUGUST 18, 1887.

CANTON, MISS.

MR. EDITOR: I have just returned from Madison station, and am glad to report Rev. J. L. Forsythe somewhat better. Hopes are now entertained that he may get up again. He is still very sick, but there is a decided improvement in his condition. The people of Madison have shown their high appreciation of their afflicted pastor by their unwearied attention and kindness, for which his family feel very grateful. May the Lord spare his life!

W. B. LEWIS.

AUGUST 20, 1887.

EDEN, LA.

MR. EDITOR: Since I wrote to you last we have had ten or twelve conversions, and about fifteen accessions to the church.

I am determined, by the help of God, to raise all the money that the Annual Conference will expect me to raise this year. We are working for our valuable paper, and expect to make greater efforts in the future. Please send me some specimen copies. Troyville is my permanent postoffice.

WILSON MOORE.

AUGUST 23, 1887.

REVIVAL AT ARIZONA CHURCH

MR. EDITOR: We are in the midst of a fine work of grace at this church. Have had live ladies' prayer meetings, and a vigorous Woman's Missionary Society. Bros. Hamil and Nicholson have given reliable and appreciated services. Many penitents at the altar. Quite a number of happy conversions. Six joined the church up to this time. We give God all the glory and praise! The church is quickened; harmony, peace and love reigns among this hospitable, kind people. Very few non-professors in the community—most everyone in the church.

Our week of self-denial and prayer has been productive of great good. As an educator and to discipline our people, I consider it is of great value, to say nothing of the money that came showering in in the envelopes that were sent out. The aggregate amount will approximate $80.

Our ward (Homer) election to prohibit whisky, is passed, and we are defeated by forty-nine votes. The negroes and saloon men did this. Some of our friends were apathetic and supine, and did not believe in agitation—turning on the light—and hence the yoke is on us. Have thought that some people can be so neutral and indifferent and crouching to the rum power as to do more against temperance than an open enemy. Can there be any neutral ground in the presence of such a monstrosity? The blessed Master uses most unequivocal language: "He that is not for me, is against me." I do think the temperance sentiment is obtaining in this country. It is the live issue of the times—the revolution that is as the "stone cut out of the mountain without hands, that will fill the earth." The friends of the cause are "cast down, but not destroyed:" and I trust that many of us are "always bearing about in our body the dying of the Lord Jesus."

In Christ, affectionately,

T. H. WHITE.

HOMER, LA., Aug. 26, 1887.

HOLLY SPRINGS, MISS.

MR. EDITOR: I have closed a series of special services on the Holly Springs circuit—thirteen additions; church members revived. This work is in a panned-out condition, and there seems to be no remedy for it than the grace of God. Members leaving for other parts, and but few coming in, as the above numbers show. If our people would take our church papers, we could hope for better things. Some officers of this charge can not be prevailed on to take our church organ, or any other religious paper. This kind of darkness can be felt by any minister in the pastorate, and especially by this one.

Seeing there was so little hope of success in the usual way of conducting meetings, we resolved to have three churches to come to a centre, and unite forces. Two churches of Holly Springs and one of Pine Mountain circuits came together with baskets of provisions, and the people were blessed more than for many years in that section.

In this meeting we happily succeeded in gaining the presence of the evangelists, Rev. J. H. Collins and wife, to conduct the devotional services. They know how to reach the people, and work them in very happily. They work for souls, not hire; and the Lord's seals are not a few. This evangelist has an excellent tent. Will accommodate one thousand persons. This tent we had stretched for six days near Waterford, with the best results possible in so short a time. Twenty-seven conversions, and sixteen joined our church. Any pastor who needs an extra helper or aids will do well in securing the services of this man of God, with his efficient wife. In this meeting we are largely indebted to Bro. Collins and wife for their faithful services. To God be all the glory.

J. W. POSTON, Pastor.

AUGUST 25, 1887.

MONTROSE, MISS.

MR. EDITOR: I have held three protracted meetings on this work, and have had a good revival, reclaiming of the backsliders, and a gracious stirring up of the church, and a number of conversions: and out of the three meetings I have taken into the church forty-one members, and baptized seventeen children. I have four more protracted meetings to hold. For all this we give God the glory. Times are hard, collections short; and preacher has a hard run to live; but I think times will be better here in two months. Pray for us.

Yours in Christ,

J. H. EVANS, P. C.

Our Contributors.

"Old Maids."

BY MRS. L. CRARY SADLER.

In a former issue of the ADVOCATE, "J. W. M." discourses very eruditely on the "old maid" question. We are told that "after God made Adam in all of his original beauty and great intellectual and physical powers," he contemplated his work with "exquisite satisfaction." Yet "the Infinite saw there was" a felt want. Adam had great "social, intellectual" and moral qualities, and his "well-being demanded it." The felt want was a wife. Adam was intellectually great, and his "social" qualities would rust "even in a paradisiacal garden" without a wife. His wife must needs be as intellectual as he, for he could never stoop to the level of an ignoramus. But "J. W. M." seems only to see one side of the question, viz: The woman was made for the man. The logic of his argument is that God made man; he made the woman for the man: hence every woman must have a man—just for the honor of the thing.

For my part, I have some doubts about Adam being such a "great social and intellectual" giant, and, verily, I do not think there was an old maid "from Dan to Beersheba" that would have married Adam. As to his "beauty," although I have never seen his photograph, I can scarcely believe he was any more handsome than some of our Bishops or preachers. But to the "old maid" question. Yes, "that's the question," though it need not "make cowards of us all."

Says "J. W. M.": "A poor husband is a thousand times better than none." He does not agree with the hero of Bedford jail, good old John Bunyan, for he tells us that while Christiana and the boys with Miss Mercy had arrived at a certain place, "Miss Mercy had a visitor that pretended some good-will unto her. His name was Mr. Brisk, a man of some breeding, pretended to religion, but stuck close to the world. He came often and offered love unto her."

"Now, Miss Mercy was of a fair countenance, very alluring. Her mind, as well as her body, was always busied in doing good. And Mr. Brisk, finding her always employed, thought she would be an admirable helpmeet." So he made known his ardent desires.

"Miss Mercy then revealed the business to the maidens of the house, and they told her Mr. Brisk" was a very busy young man, one that pretended to religion, but they feared it was all put on.

"Nay, then," said (the would-be old maid) Miss Mercy, "I will look no more on him, for I purpose never to have a clog to my soul."

So the next time Mr. Brisk came, he finds her at her old work making things for the poor. "What," says he, "always at it?" "Yes, either for myself or others." "What canst thou earn a day?" "I do these things," said she, "that I may be rich in good works, laying a foundation against the time to come, that I may lay hold on eternal life." "Why, prithee, what dost thou do with them?" said he. "Clothe the naked," said she. "With that his countenance fell, so he forebore to come at her again." And when he was asked the reason why, he said that "Miss Mercy was a pretty lass, but troubled with ill conditions."

"Did I not tell thee," said Prudence, "that Mr. Brisk would forsake thee? Yea, he will raise up an ill report about thee, notwithstanding his pretence to religion."

"I might have had husbands before now," said Miss Mercy, "though I spoke not of it to any: but they were such that did not like my conditions, though never did any of them find fault with my person; and if nobody will have me, I will die a maid, or my conditions shall be to me a husband, for I can not change my nature, and to have one that lies cross to me in, that I purpose never to admit of as long as I live. My sister Bountiful was married to one of these churls, and he and she could never agree, and because my sister resolved to do as she began, her husband first cried her down at the cross, and then turned her out of his doors."

"And yet he was a professor, I warrant you," said Prudence. "Yes," said Miss Mercy, "such a one as he was, and of such as he the world is now full; but I am for none of them all."

Well said, little Miss Mercy. Girls, take her for your model, notwithstanding "J. W. M." says, "A poor husband is a thousand times better than none."

That "boy bursting into the sweetfulness of manhood" would be the poorest sort of compensation for a life cut off and shut out from all the broad doors that are inviting you to enter and find work for heart and brain in the Master's vineyard, that you may be a wife for "a poor husband."

The one-sided view on the "old maid" question is silly, to say the least about it. Why not begin on the old bachelors if there is any blame to be attached to anyone? They have not the same excuse that women have, and yet they, for various causes, shirk their duty. When the women get "their rights" I, for one, will never vote for an old bachelor to be President.

Right here I venture to affirm that there is not one old maid in one hundred that is so from choice. Like "Mercy," they had "conditions," or they had "Hobson's choice," and they would not have "Hobson:" hence they are a jeer or a byword. Not so the old bachelors; they are petted and privileged everywhere.

As for Alice and Phœbe Cary, I happen to know that Alice was not an "old maid" from choice. The man she wasted the wealth of her pure love on was unworthy of the priceless treasure confided to his keeping. When the proof of the same was brought home to her great soul, such was the shock that her heart, bruised and bleeding, recoiled from the barest idea of ever saying to another man, "I love you." Yet she lived a grand and noble life, and the world is better to-day for it. One of her last acts was to make a cap for a poor woman. Her tired fingers dropped the needle or left it in the cap, and the old woman bedewed her bier with her tears. When death was nigh she requested to be bolstered up in bed, when she wrote a short poem, the last verse of which is as follows:

"As the poor panting hart to the water brook runs,
As the water brook runs to the sea;
So earth's fainting daughters and famishing sons,
O Fountain of Love, run to thee."

I have no doubt but that Phœbe Cary might, like Mercy, "have had husbands;" but she had "conditions" as well. She was fair to look upon, and in my childish eyes she was more beautiful and wise than any other girl. She had a perfect contempt for the man we called our teacher. He made love to the older girls and abused the smaller ones, and because she treated him with the contempt he deserved, he tried the more to annoy her. At recess she would take me with her and go to the orchard, and there she would read and talk to me. She said she would not go to school to such a man, but it was her only chance at that time to get an education. She could not find language strong enough to express her hatred of the man and his ways, and in after years I have often thought he must have made love to her. If so, and if any of her subsequent lovers were like him, no wonder at her choice of a single life. I have cause to remember that man, Moore, as long as I live by the scars he made on my back for imitating one of his own acts. Thank the Lord, his like is gone out of the land.

If Alice and Phœbe Cary's works are to be forgotten with other "literary trash," it may surely be said of them, though they were old maids—"They did what they could." But is their fame "ephemeral," as "J. W. M." says? Their books have an honored place in our own country, and have been translated in many other languages. Phœbe Cary's hymn, "One sweetly solemn thought," will live as long as any hymn lives. It has been the direct means of saving two gamblers' souls on the other side of the globe. This fact was a great comfort to Phœbe when told of it. One verse of one of her last poems, entitled "Reconciled," shall close this paper:

"O eyes, with weeping faded out,
What matters it how dim ye be;
My inner vision sweeps, untired,
The reaches of eternity."

Thief Arrested.

The news was received with the utmost satisfaction by the community that he had terrorized; but the arrest of a disease that is stealing away a loved and valued life, is an achievement that should inspire heartfelt gratitude. Chilliness, cold extremities, depressed spirits, and extremely miserable sensations, with pale wan features, are the results of disordered kidneys and liver. Arrest the cause at once by taking Dr. Pierce's Golden Medical Discovery. It is a purely vegetable detective, that will ferret out and capture the most subtle lung or blood disorder. Druggists.

Woman's Department of Church Extension.

FOURTH QUARTERLY REPORT.

SOCIETIES ORGANIZED.

The following Parsonage Societies were organized during the last quarter:

Arkansas Conference—Members: Elm Springs, 7.

Baltimore Conference organized this department at its last session—names of officers not yet reported. Mrs. Spessard, district secretary, reports a society at Frankford, W. Va.

Holston Conference—Members: Philadelphia, 10; Fork Creek Church, 7; Concord, 8; Wytheville, 13; Abingdon, —.

Indian Mission Conference—Members: Tahlequah, 14; Pierce Chapel, 13.

Kentucky Conference—Members: Chaplin, 12; Stanford, 12; Hutchinson, 2; Carrollton, 35; Richmond, 13.

Little Rock Conference—Members: Lonoke, 14; Benton, 10; Camden, 15.

Louisiana Conference—Members: Oak Ridge, 32.

Missouri Conference—Members: Savannah, —; Headly Chapel, St. Joseph, —; Kirksville, 10. (Fulton was counted in last report, but name accidentally left out.)

Mississippi Conference—Members: Carlisle, 13; Holmesville, —; Meridian, 75; Brandon, 12.

North Mississippi Conference—Members: Carrollton, —.

North Alabama Conference—Members: Tuscaloosa, —; Renfroe, 15; Hartsell, 11; Blount Springs, —.

North Texas Conference—Members: Cemetery Hill, 36, Home Workers, 16; Little Elm, 27; Grapevine, 25.

South Georgia reports Conference organization—Mrs. J. O. A. Clark, Macon, Ga., Conference secretary.

St. Louis Conference—Members: Hematite, 11; Kirkwood, 12.

Virginia Conference—Members: Grant Street, Norfolk, 26: Ashland, —.

West Texas Conference—Members: Seguin, 20; Concrete circuit, 6; Utopia, —.

Many societies report increased membership. Number of societies organized during the quarter, 40; whole number of societies, 132; whole number of members, 2,186.

LIFE MEMBERS.

Louisville Conference—Russelville, 6; Chesnut Street, 5; Broadway, 2. Southwest Missouri Conference—Marshall, 1. Whole number, 14.

Bearing in mind that it has been but six months since the majority of our secretaries were put in office, is it not plain that the hand of God is with us? Press forward, sisters, for the blessing of God goes with you.

Scholars Added to Sabbath-schools. Eufaula, Ala., 6; Newbern, N. C., 4; Vinita, I. T., 33; Webber's Falls, I. T., 3; Muskogee, I. T., 4; Visalia, Ky., 6; Elizabethtown, Ky., 6; Ashland, Ky., 6; San Luis Obispo, 2. Whole number, 67.

Our Visiting Committees are beginning to understand the full meaning of their important part of this work, and we hope next quarter to hear of much more done on this line, as well as many members added to our societies.

The true meaning of church extension is the extension of our Lord's kingdom—the bringing of souls to Christ. Let our societies remember this. Let our Visiting Committees be large and zealous. Where persons can not be induced to attend the regular Sabbath-school, urge them to attend the mission school, if the church has one. Mission classes for the young, or Bible readings for older people, may be conducted in private houses on Sunday afternoons. Many who will not send their children to Sabbath-school will almost without fail open their houses for the children of the neighborhood to be gathered in. Older ones will accompany them and listen with interest to the teaching of the children. I have seen this done with great profit to the listeners and sweet comfort to the teacher. Remember, dear sisters, God looks to us for the salvation of the souls around us. We must work *personally* as well as give our money.

SPECIAL DONATIONS REPORTED BY SOCIETIES.

For Indian Territory—Clarksville, Tenn., $17; Cochran Chapel, North Texas, $7 75.

For local district and station parsonages (full dues sent in)—Eufaula, Ala., $145; Elizabethtown, Louisville Conference, $40.

For objects not specified—Los Angeles, Pacific Conference, $158; Hartsell, North Alabama Conference, $9; Ashland, Western Virginia Conference, $21; Memorial Church, Lynchburg, Virginia Conference, $21.

The secretary of Opelousas district, Louisiana Conference, unable to organize, and unwilling to have no report, secured a special donation of $5. This is an example worthy of imitation.

Note. The money in the mite boxes must go into the regular fund and be forwarded to the Conference treasurer with the dues of the adult society. Will the treasurer of these societies please be prompt in forwarding these funds to the Conference treasurer? *Much depends upon their promptness.*

Special donations secured for local purposes can be retained and the *fact* reported by the corresponding secretary. Special donations for purposes not local, but *within* the Conference, must be sent by the treasurer to the Conference treasurer, and the purposes for which it is intended specified. The fact must be reported by the corresponding secretary.

Special donations for purposes *outside* the Conference must be sent direct to Rev. David Morton, D. D., 520 West Chesnut St., Louisville, Ky. The fact that this has been done must be reported by the corresponding secretary, who makes all her reports to the Conference secretary.

LUCINDA B. HELM,
Gen. Sec. Woman's Dep't Ch. Ex.

Call for a World's Day of Prayer for the Temperance Cause.

NOVEMBER 12 AND 13, 1887.

From the first, the woman's temperance work has been a work of prayer and faith. The little praying bands in the United States and Canada have many times appointed special days of prayer. And now, when this heaven-born movement has expanded into the World's Woman's Christian Temperance Union, the same spirit leads to the same methods, and from many hearts comes the cry for a world-embracing prayer-day, wide as the circuit of the sun. It will unify the thoughts of the white-ribbon women all around the globe; strengthen their purpose, and make their handclasp firmer, as together they bear onward the white flag, inscribed, "For God and Home and Every Land." It will claim the blessed promise made to Christ's disciples when they are agreed as touching anything, and from Heaven bring such a blessing upon our sacred cause as is not otherwise to be secured.

Therefore, it has been agreed, after consultation with Mrs. Magaret Bright Lucas, president of the World's Woman's Christian Temperance Union, to set apart November 12 and 13, 1887, as days of prayer for the growth and universal diffusion of all forms of temperance work, especially those that have their origin in the conviction that the use of, and traffic in, brain poisons of every kind must be abolished by an appeal to the intellect through argument; to the heart through sympathy, and to the conscience through the quickening power of Christ's almighty gospel.

It is suggested that Saturday morning be devoted to a woman's temperance prayer meeting, asking for light upon the question: *What is my personal duty in this matter?* and Saturday afternoon or evening to a meeting of the children and young people, at which the reasons for total abstinence should be clearly set forth. On Sunday, pastors are respectfully and earnestly asked to pray especially for the temperance cause, to preach about it, and to take a collection for the World's Woman's Christian Temperance Union. Sunday-school superintendents are asked to pray on that day for the same cause, and to bring it before their scholars; and on Sunday evening it is hoped that temperance meetings may be held, at which the World's Woman's Christian Temperance Union will be the theme—its origin, organization, aims, and the missionary work accomplished for it by Mrs. Leavitt, Miss Gray, Mrs. Mary B. Willard and others explained, and, if practicable, a collection taken to promote its objects.

If these plans are carried out, it is believed that a great awakening will come upon the people relative to this great work, and that means will be furnished to extend and strengthen the society. All money raised should be reported to Miss Esther Pugh, 161 La Salle street, Chicago, Ill., U. S. A., American treasurer of the World's Woman's Christian Temperance Union.

At all meetings have the World's Petition presented and signatures asked. Copies will be sent free on application to Frances E. Willard, 161 La Salle street, Chicago: also the World's W. C. T. U. Leaflet, giving further information about the movement, will be sent if desired.

The white ribbon, emblem of peace and purity, is our badge, and should be worn by all our leaders, men and women.

The same days herein set apart are to be observed by the National Woman's Christian Temperance Union (United States) as their day of prayer, not only for the World's Woman's Christian Temperance Union, but for the blessing of God upon the approaching annual convention, to be held November 16-21, 1887; and all our auxiliaries are asked to take a collection for the World's Woman's Christian Temperance Union, if practicable.

And, now, beloved sisters, well do we know that prayer is the simple expression of our needs to the Source of Help: let us join our hearts and voices with tender earnestness in this expression, and we have our Master's promise that the help shall surely come. *Let us all pray.*

On behalf of United States Woman's Christian Temperance Union.

FRANCES E. WILLARD,
Vice-Pres. for the U. S. of the World's W. C. T. U.
HANNAH WHITALL SMITH,
Secretary.
ESTHER PUGH,
Treasurer.

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No. 5	7:30 p. m.	No. 6	8:15 a. m.
Special	8:40 p. m.	Special	8:00 a. m.

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Trains Nos. 1, 2, 3 and 4 run daily between New Orleans and Memphis: One and Two carry through Pullman Buffet Cars between New Orleans and Louisville; Three and Four have through Pullman Sleepers between New Orleans and St. Louis via Little Rock. Special runs Sundays only.

Good connections made at Harriston for Natchez and N. J. and C. points; at Vicksburg with V., S. and P., and V. and M. R. R.; at Memphis with Gulf Route, Newport News and Mississippi Valley Railroad, L. and N., M. and C. and other lines; also at St. Louis for Chicago, Minnesota and Wisconsin summer resorts.

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Arrive.		Leave.	
No. 1	9:15 am	No. 2	4:15 pm
No. 3	6:00 am	No. 4	10:00 pm
No. 5	7:30 pm	No. 6	8:15 am

LOUISVILLE AND NASHVILLE.

No. 3 Chi. Ex.	7:10 am	No. 4 Fast Line	8:05 am
No. 1 Fast Line	7:20 pm	No. 6 Coast	1:35 pm
No. 5 Coast	9:05 am	No. 2 Chi. Ex.	8:10 pm

ILLINOIS CENTRAL.

No. 1 Passen'r.	11:00 pm	No. 2 Passen'r.	9:15 am
No. 3 Chic. and N. O. Lim.	8:20 am	No. 1 St. Louis and Chic. Ex.	6:00 pm

TEXAS AND PACIFIC.

No. 52 California Express.	11:30 am	No. 51 California Express.	3:00 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Caltor.	8:10 pm	No. 18 Local	7:20 pm
No. 17 Local	8:05 am	No. 20 Caltor.	7:35 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 5	6:15 am	No. 2	2:00 am
No. 1	5:30 pm	No. 6	8:35 pm

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Daily Except Sundays.

Arrive	8:57 am	Leave	4:00 pm

Sunday Schedule.

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Condensed Time Table in Effect Thursday, Aug. 25, 1887.

TRAINS SOUTH BOUND. Read Down.					TRAINS NORTH BOUND. Read Up.			
No. 7.	No. 3.	No. 9.	No. 1.		No. 2.	No. 10.	No. 4.	No. 6.
9 00pm	4 05pm	.....	7 55am	Lv. Cincinnati Ar	6 42pm	10 25am	6 10am	
11 50pm	7 30pm	.....	11 20am	Ar. Lexington	3 15pm	.....	6 15am	3 03am
1 17am	9 10pm	.....	12 45pm	Junction City	1 45pm	.....	5 20am	2 23am
5 55am	.....	6 15am	6 15pm	Oakdale	7 50am	7 55pm	.....	9 50pm
8 25am	.....	9 15am	9 05pm	Boyce	5 00am	5 30pm	.....	7 30pm
8 45am	.....	9 30am	9 30pm	Chattanooga Lv	4 30am	.....	4 40pm	7 10pm
9 [illegible]am	.....	.....	10 00pm	Lv. Chattanooga Ar	4 00am	.....	.....	5 30pm
1 05pm	.....	.....	1 45am	Ar. Attalla	12 08am	.....	.....	1 10pm
3 50pm	.....	.....	4 10am	Birmingham	10 30pm	.....	.....	10 00am
6 30pm	.....	.....	6 12am	Tuscaloosa	8 30pm	.....	.....	8 12am
7 40pm	.....	.....	7 00am	Akron	7 00pm	.....	.....	6 40am
9 15pm	.....	.....	8 55am	York	5 35pm	.....	.....	4 45am
11 00pm	.....	.....	10 40am	Meridian Lv	4 30pm	.....	.....	3 30am
11 25pm	.....	.....	10 40am	Lv. Meridian Ar	4 00pm	.....	.....	3 20am
8 15am	.....	.....	5 30pm	Ar. New Orleans Lv	1 00am	.....	.....	8 15am
11 25pm	.....	.....	10 40am	Lv. Meridian Ar	1 00am	.....	.....	2 45am
3 50am	.....	.....	4 20pm	Ar. Jackson Lv	10 35am	.....	.....	9 55pm
8 25am	.....	.....	7 41pm	Vicksburg	7 25am	.....	.....	7 05pm
12 15pm	.....	.....	12 55am	Monroe	2 25am	.....	.....	1 55pm
4 30pm	.....	.....	5 10am	Shreveport Lv	10 30pm	.....	.....	10 00am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. RUNNICTT, D. D.

THURSDAY, SEPTEMBER 8, 1887.

Briefs.

The minutes, just out, of the fifth Annual Convention of the Louisiana Woman's Christian Temperance Union discloses the cheering fact that there are in our State over fifty unions at work for "God and home and native land." These temperance sisters deserve the full sympathy and thorough co-operation of the brethren, and we feel sure that our ministers and laymen stand ready to render them practical help whenever they can.

God has said emphatically that all the silver and gold is his. We too seldom think of the full meaning of this. If it means anything, it means that at the final reckoning we shall be called upon to give a correct account of every dollar that passes through our hands. Every dollar is a part of a sacred trust-fund, and we have no more right to use God's money without his consent than that of our friends! If it is dishonest in the one case, why is it not in the other? "Beware of covetousness."

Solomon says, "A good wife is from the Lord." Then, young man, if you want a good wife, you must go to the Lord to get her. Take care that you don't get the girl's consent before you get the Lord's consent. That is a mistake many a poor fellow has made. He has fallen "heels over head in love" before he has let the Lord know anything about it. It is then a foregone conclusion that his prayers in the matter will be answered just as he wants them to be answered, and he will commence matrimonial life deluded with the idea that he has obtained a wife from the Lord. But he will be a happy man, even in that case—if the delusion will only last.

The picture of rest, as presented in the Word of God, is one of manifold beauty. Among the thousand pictures that adorn the Bible gallery, this one is seen oftener than any other. It is here, and there, and yonder. Here the light falls from the side, and the picture glows with the quiet serenity of twilight; there, the light flushes the full front of the picture with the glory of eastern skies. But of all the pictures of rest the most delicate touch, the most exquisite coloring, belongs to the picture in Psalm xxiii—"He maketh me to *lie down* in green pastures: he leadeth me beside the still waters." That *is* rest, and quiet satisfaction with it. That is beauty not to be described.

We have seen a very judicious review of Dr. Broadus' Commentary on Matthew's gospel, in which occurs this fine paragraph:

A German professor, who never was engaged in a "revival," never saw a protracted meeting, never traveled about the country preaching the gospel wherever there was an opening, never heard an "evangelist," never heard any man preach out of doors, never attended a "district association" in the country, never even entered a country church—such a man, however learned he may be, labors under some very serious disadvantages in his attempts to interpret the discourses of a street and field preacher like Jesus, or of a traveling evangelist like Paul.

The Word of inspiration says, "Greater is he that *prophesieth* than he that speaketh with tongues, except he interpret;" and our experience is that frequently when we need the "interpretation," just then and there it fails.

Editorial Correspondence.

AT THE SPRINGS.

These Springs have been known and used for a great many years. There is here an incorporated town of about 300 inhabitants. There are three churches—Episcopal, Catholic and Baptist; only one of which (the Baptist) is finished. There is quite an imposing hotel of four stories, at which I do *not* stop; the rates being much above what an editor of a church paper can afford. There are now here, I suppose, about one hundred visitors, though I have not seen so many. Four passenger trains pass daily—two in the morning, and two in the evening, which brings the place in easy reach of all the rest of the world. The only thing I see here in the way of industry is a baryta mill, which grinds up about fourteen tons of baryta a week. The rocks containing the baryta are first broken to pieces by hammers, and these pieces are washed and bleached by chemicals, and then they are run through the mill, and ground as fine as flour. This substance is much used in paints. It is whispered that it is also used to adulterate flour, candies, etc. It is very heavy, and, of course, would soon bring a barrel of flour up to the standard 196 pounds.

The bath-rooms belong to the Hotel Company, and are well arranged, and lined and bottomed with marble; and the water is as clear as any water I ever saw. The temperature of the water ranges from 96 to 104 degrees; and a bath of fifteen minutes' duration, and then a sweat under four blankets for ten minutes more, produces a most delightful sensation on the physical man. As soon as you get accustomed to the warmth, the water is very pleasant to drink, and you can drink as much as you please without any apparent discomfort. Whether there is any medicinal properties in the water seems to be an unsettled question. If there is none, why should a man come away off here for a warm bath when he could, without spending a nickel, have a kettle of hot water at home and easily bring the winter blankets out of the chest and take a sweat for nothing? There are some questions I never pretend to be wise enough to answer, and this is one of them.

The place itself is quite picturesque. It is about forty miles northwest from Ashville. This little valley is about a mile long, and 300 yards wide at its widest point. It lies on the west side of the French Broad river, and is hemmed in on all sides by mountains 500 or 600 feet high. The springs are very near the river; indeed, I have heard that there are springs in the river. Nature seems to have made the valley for the springs, or the springs for the valley, I don't know which. At any rate, this little plain, surrounded by these tall rocky mountains, is a very interesting sight to the eyes of a Louisianian, and I do not tire looking at the landscape. I sit by my window, and watch the morning clouds trail their skirts along the sides and over the tops of the mountain, and wonder if they do not become "draggled," as the women say. Then I contemplate the shadows of the higher clouds as they spot the mountain-sides, and skim over trees and shrubs in their efforts to scale the rocky steeps. But the most beautiful sight is to watch the western mountain as the sun rises. A few stray rays seem to become entangled in a net-work of silvery gauze on his summit, and then they go to weaving a garment for his covering; and, as the process goes on, the garment enlarges and gradually unrolls and falls along down his sides and gathers itself in ample folds about his feet; and the rocky monarch looks over the little valley clothed in beauty from the newly risen sun. When I look upon such sights, and contemplate such scenes, they speak to me in unmistakable tones of a God of grandeur and beauty behind them all: and my soul bows in adoration to him who can make such things, and make me capable of appreciating and enjoying them.

C. W. C.

ROUND ABOUT THE SPRINGS.

It is said, in the Psalms, that the "mountains are round about Jerusalem;" and the same may be said of the beautiful plateau where this little town is located. Looking out of my east window, and at about forty-five degrees from a straight line, there rises a perpendicular, bald rock to the distance of six hundred feet, upon the summit of which some of the adventurous boy visitors have planted a flag, which flaps itself to pieces in the mountain breeze. This huge brown rock is called "Lovers' Leap," and there is connected with it the same old tradition of two young people, fleeing from parental anger, and, when closely pressed by paternal ire, jumping with locked arms into the "racing waters" below. Every "Lovers' Leap" has the same story, and I expect the same lovers took the fatal leap in each case. The fact is suspected that these lovers have been the most accommodating couple to writers on natural scenery that have ever been invented, and I also am indebted to them for this paragraph.

A poetess has been here before me, and has described some of these scenes in graceful verse. Take this stanza as descriptive of a general view of the valley:

"Here are lowering, rugged mountains,
Granite rocks all scarred and gray,
Nature's altars, whence her incense
Floats in wreaths of mist away."

On the east side of this valley, and washing the base of the mountains, is French Broad river, which takes its rise somewhere about Ashville, on the summit of the Blue Ridge. Why it should be called "French *Broad*," I do not know. It is certainly not *broad* at any point I have seen. I have seen many streams in Louisiana much wider, and we never think of calling them *broad*; but, then, we are used to looking upon the mighty Mississippi. The French Broad would be completely swallowed up if even the Ouachita should come along this way. The Indian name for this stream was *Agiqua*, which, we are told, means "racing waters." Now, I can see very great appropriateness in that name, for the water, as it seuds along the shallows and tumbles over the rocks, seems really to be running a race, and doing its best to overtake that which has gone before. Our poetess has caught this beautiful sight of the racing of these waters, and sings:

"Down the canyons' rocky gorges,
Now they wildly, madly sweep,
As with laughing shout triumphant,
O'er the rocks they joyous leap."

About half-way from the French Broad to the Western Mountain is a bold mountain creek, which divides the town into two parts, and serves as a natural drain. The water is clear and beautiful, and, fed by mountain springs, it is perennial. What seems strange to me is the fact that all these wildly dashing waters, which here seem to be endowed with life, will after-while lose all their bouyant spirits, and lazily move along by New Orleans out into the Gulf of Mexico. Another strange thing is that these warm springs should be in such close proximity to the cold waters of this mountain river. What fires heat these waters and keep them warm? Where is the huge caldron which nature uses to heat up these springs? Our poetess has noticed this proximity of the cold and warm waters, and she says:

"Pulsing from the heart of nature,
Here thy warm springs genial gush;
There, like stream from Alpine glacier,
Down the mountain coldly rush."

About six miles down the river from this place is the celebrated "Paint Rock," of which I had a good view when I came up. It is a huge brown-gray rock, which rises sheer from the water's edge, and has the appearance of having been painted in broad streaks from side to side. It appears from the cars to be gradually crumbling away. It is not as grand a sight as the "Lovers' Leap" rock, of which I have spoken.

I see some queer specimens of humanity coming out from among these mountains. The men are tall, lank, and leaning forward as they walk, having a stride of at least a yard. If there is anything in the old saying, "A lean dog for a long chase," then you may set these mountaineers down as a *winning* race of folks in the long run. I have seen but few of the women. Those I have seen are small, and look as if they were about worried to life's end with cares and labors; but mine host says it is snuff-dipping.

And, now, as the reader is no doubt tired of this, I say, "Good-night," and "God be with you till we meet again!"

C. W. C.

Letter from Georgia.

MR. EDITOR: The world travels now as never before. Railroads and steamships have almost annihilated space, and the millions of mankind are becoming acquainted and unified to an extent which could not have been conceived possible a hundred years ago. How wonderfully wise was he who said, three thousand years ago, that "many should run to and fro, and knowledge shall be increased." The printing press has flooded the world with literature; the telegraph and the telephone have written and spoken afar by the lightning's flash, yet nothing equals the living man as a forceful importer of knowledge. The eye and tongue of the living teacher give instruction its quickening power. New ideas strike the traveler at every turn. Everything, from a steam engine to a pin, is being improved; and the perpetual multiplication and improvements of all kinds of mechanical inventions and appliances are but illustrations of what should be taking place in society, in commerce, in government and in the church. In buying a steam engine, a man recently saved five hundred dollars by expending five in traveling and seeking information in person. Many shall run to and fro. Men must go, if men would know.

The Georgians, in spite of the Commission, are building railroads so fast that it will soon be difficult to find space and time to run them in. The latest idea in the saving of both is for no road to cross another in its own plain, but to run above or below it. Of course, the roads are profitable, or they would not be built.

The corn crop of Georgia is this year pronounced good, and the cotton crop promises well. Peaches generally failed from cold in the blooming season, and apples are not so abundant as usual. Wheat and oats were both short crops this year. The recent floods were almost unprecedentedly high and destructive in many places. Parts of Augusta and other cities were inundated, and hundreds of acres of corn and cotton were not only submerged, but swept utterly away. Still the rains improved myriads of acres on the high lands.

The city of Atlanta has done many things well, but her greatest and best achievement was to demonstrate to the world, as she has done in the last two years, that a great commercial city can not only make prohibition prohibit within her limits, but prosper under the process. The facts and figures show that Atlanta, while enforcing prohibition with admirable moral results, has continued to advance rapidly in every desirable element of growth. One such fact is worth a thousand theories and arguments on the subject. The argument is now closed. Atlanta and Meridian and Jackson, Miss., and many other places, have proven by experiment that prohibition does not hurt, but greatly helps the prosperity of a city. We thank God, and go forward on the same line. Four-fifths of the counties of Georgia have banished the saloon. Let us notice that we are now reasoning on the devil's own ground, counting *silver against souls*, and *dollars against deaths*; and still we have the argument. If it cost us the loss of half our fortunes, the saloons ought to be abolished. How much more when its suppression promotes every interest of man.

Several counties of this State are yet struggling in the coils of the anaconda. Mr. Davis' recent letter is being used as a campaign document by the advocates of the saloon in Merriwether county. Millions of his countrymen felt the ardor of their love and admiration for Mr. Davis chilled by that letter. He gives no argument, but speaks of men being "governed too much." Can we be governing ourselves or others too much when we refuse to set before our neighbor temptations to debauchery and death? Can Mr. Davis, or any other man, say that the saloon is a good thing? If not, why should he or any other wish to authorize and protect it by law? The publication of the letter is to be regretted more for the sake of its author than for the sake of the great cause whose progress it may slightly retard, but can not seriously obstruct, much less reverse. Alas! that "great men are not always wise." Though he or an angel from heaven should defend the whisky traffic, it is doomed in the hearts of the American people. "Knowest thou not yet that Egypt is destroyed?" No legal or other technicalities, or quibbles about personal liberty, or aught else, can divest the men of this day of the clearly defined conviction that it is their duty to put down the saloon by the same means by which they set it up—that is, by law. We make it, and we can cease to make it. It is wholly a factitious evil, and not a natural one. For the evils of the whisky traffic man is exclusively responsible.

Texas has registered her vote, showing one hundred and forty thousand for the right, and two hundred thousand for the wrong. She will reverse that verdict next time. Moral reformations must move slowly. Tennessee will no doubt show higher moral convictions on the greatest question of our day. When we consider the amazing amount of ignorance and vice involved in an American election, it is simply wonderful that we ever reach a great moral end by a popular vote. Ignorance and vice should not rule nor vote, yet they often do both. Our laws touching this fact might be improved, and will be as we grow wiser.

W. L. C. H.

Rev. John W. Boswell, in the Southwestern Methodist, puts it just right:

But what assurance have we that the new book will be used in all our churches? That class of preachers who are more wedded to Prayer and Praise, to Gospel Hymns and other books than they are to the law of the church will still disobey instructions. The revision was ordered in compliance with the wishes of those who complained that the old book did not meet the popular demand. When the new book is issued, they ought to be required to use it. There is a way to effect such a result: In the annual examination of character let inquiry be made on this point. To refuse to use our hymn book is not only a violation of law, but the preacher violates a solemn promise. He vowed at the outset of his ministry to be obedient. The law says: "In all our congregations let the people learn to sing, and use our own hymn and tune book."

Another Grand Victory for Pro bition.

If we had a good cut of cannon, and if a cannon was a carnal weapon, we would c tainly put it just here in to of the signal defeat of whisky Bienville parish. Three che for Arcadia! She has beat the whiskyites *three to o* Shouting over the victory is carnal and is thoroughly Metho istic. The praying Christi women—God bless them!—h much to do with it. Read B Miller's letter:

MR. EDITOR: Our local opti election came off last Wedn day, August 31. It embrac five wards in Bienville paris the Sixth having voted dry l than twelve months ago. could not vote in this electio Three out of the five voting this election went dry. Ma thought Arcadia ward to doubtful, but the sequel pro gloriously triumphant. At o'clock A. M. the ladies of A cadia, of all denominations, m in the Methodist Church, and he a prayer meeting. They sa and prayed, and some shouted till after nine o'clock. Th met again in the afternoon f prayer. At ten o'clock A. the whisky men gave up t fight. The merchants of t town did not open their stor till after twelve o'clock. Th all came to the polls, and worke manfully for "God and hom and native land," while the wives were at church praying f them. The result was that our ward we gave for prohib tion a majority of 177, being ov three to one of the whole vo cast.

We have had some good meet ings since we last wrote to yo The church is looking up. W expect to commence a protracte service here next Sunday. Ma the Lord of the harvest grant u a gracious ingathering! Pra for us. Your brother,

JNO. A. MILLER.

ARCADIA, LA., Sept. 2, 1887.

Notes.

From the Nashville Christian Advocate:

The bargain: If you will give th church a dollar, the church in retur will give you a dollar's worth of fu Such bargains are made on earth, b they are not ratified in heaven.

The following from The Churchma should be read:

The convention of the diocese o California, this year, unanimousl passed the following resolution in re gard to "church entertainments."

Resolved, That this convention reit erates and emphasizes the condemna tory resolution of the convention o 1881 against "all schemes for raisin money for church or religious purpose which savor *directly or indirectly* o gambling, the lottery, rambling an other games of chance, or of the publi ball."

We clip from an exchange the fol lowing:

The town of Augusta, Me., with population of only 8,000 souls, is th headquarters of nineteen monthly magazines, which have a combine circulation of 1,100,000 copies. Thre of these have a circulation of 450,00 four, of 300,000; and twelve, of 350,00 Six of them are devoted to agriculture and the remainder are literary. Th subscription price, in almost every case is very low.

We don't know about all of thos magazines; but we have seen some coming from Augusta, Me., that is th veriest trash that was ever impose upon the public; and trash is alway cheap, and yet the dearest thing, in moral and literary view, that a ma ever brought within the family circle Beware of literature that is cheap!

Dr. Deems has an article in the Au gust number of the Forum, on "Th Progress of Co-Education." He show by testimony that the cause of co-edu cation of the sexes is growing in favo with those colleges where the experi ment has been fairly tried. He cite Columbia College, Cornell University Harvard, University of Michigan University of Wisconsin, and Boston University among the institution which have tried co-education; an the heads of these are all pleased with the results obtained. In regard to th course of study, Dr. Deems uses thi language:

If I had autocratic power, I would restrict college studies to the branches which are especially, and I might almost say exclusively, intended for intellectual development. Latin, Greek and mathematics should be the trinity here. In post-graduate or university departments I would have those studies which are intended for practical life, and they should be pursued only by those who had gone through the pre liminary intellectual training in the college classes. Up to the close of the college course both sexes should have the same curriculum, there being no elective studies until the student is old enough and sufficiently trained to take the B. A. degree. In colleges both sexes should be admitted without any discrimination. The examinations should be absolutely impartial.

Personals.

President Cleveland has appointed the Hon. Samuel S. Carlisle, of this city, to the vacancy caused by the resignation of George W. A. Seay, late minister to Peru. We hesitate not to say that the President has made an excellent choice. Mr. Carlisle, by high natural ability, liberal education and wide experience, both in legal and business life, is thoroughly fitted for a practical and brilliant career as the nation's representative at Bolivia. He is withal a Christian gentleman, and will carry with him a nobility of character, polish of manners and genuine manliness that can not fail to bring honor to himself and country.

The death of Rev. Dr. Hardie Brown has left a void hard to fill. A popular, eloquent and useful minister, his decease must prove an affliction indeed, and especially to the *young men* of Birmingham. They thronged upon his ministry; and, recognizing in him a true friend, he was to them potent for good. After a life of faithful labor for the Master he has gone to his reward.

We learn through Rev. R. M. Blocker, of Bellevue, La., of the death, on August 29, at Tyler, Texas, of his brother, Rev. M. E. Blocker, of the East Texas Conference. He leaves a wife and mother. He died in great peace. The bereaved family and our Bro. Blocker will have the sympathies and prayers of all in their great affliction.

Interviewing a member of Felicity Building Committee, we were highly pleased to learn that in the near future work will begin on the church, materially changing and greatly modernizing the old structure. In the place of the former Felicity there will stand forth some time in 1888, as a thing of beauty and a marvel of completeness, a new Felicity, inheriting the glory of the first and fully prepared, with not a nickel of debt upon it, for a long and honorable career of usefulness in the all-important matters of soul-saving and the building of Christian character. What multitudes of souls were born unto God around the old altars, and what happy times God's saints used to have within the old walls! May *prayer* be mixed into the cement of the coming church and, under God, as he dwells in her, may the glory of the second Felicity far surpass the glory of the first!

We take pleasure in stating that Rev. Lewis A. Reed, of Grosse Tete and False River circuit, raised $25 for missions during self-denial week. Bro. A. B. Earle has sent more than the $50 reported before. Thus the New Orleans district increases her amount. We have yet to hear from Rev. W. Wimberly. Bro. Reed is doing a good year's work in a very hard field.

East Mississippi Female College, at Meridian, Miss., opens the twelfth instant. Already a very large increase of patronage is promised. The president expects to open with a full school, for which extensive preparation is made.

Items of Interest.

The population of Knoxville, Tenn., has increased 400 per cent. since 1880. It now numbers 37,000.

There are now cables on almost every sea and ocean bed, the total length of the wire being about 113,000 miles. There are nine cables connecting Europe with America.

The number of school children in Ireland is said to be 1,000,000 out of a population of 5,000,000. The government appropriates annually over $1,000,000 to public schools.

The high license law of Minnesota has reduced the number of saloons in Minneapolis from 350 to 150.

In eighty-four years the United States has acquired by purchase 2,752,723 square miles of territory, costing in cash $52,000,000, not counting the cost of war.

It is said that one-half the book-writers of the present are women, and that there are 2,400 unmarried women in the missionary field.

The statement is made that during the half year past, we have invested $100,000,000 in new railroads, $100,000,000 in buildings, and $100,000,000 in Southern mines and manufactories.

In 1880 there were 500 miles of railroad in Mexico; now there are 3,500 miles, with $120,000,000 invested. Americans are said to own 2,700 miles.

Canon Wilberforce declares that the Irish question is a whisky question, the latter bill exceeding Ireland's yearly rent-bill by $11,250,000.

Joaquin Miller is engaged on a Life of Christ, in verse. It will be a long poem divided into five parts.

It is said that there are 300 young colored men and women with good education who are ready to go as missionaries to Africa.

A Methodist Church in Denver is to have a $30,000 organ; said to be the finest in America.

KIDNEY and bladder troubles produce a feeling of utter despondency. A genial stimulant and tonic, and an unfailing remedy for all such troubles, may be found in Dr. J. H. McLean's Liver and Kidney Balm.

Temperance and Other Things.

There still seems to be two classes of individuals who do not believe in prohibition as demonstrated by Senator Colquitt, of Georgia. He says:

"It is clear to all, save the *feeble-minded* and the *evil-minded*, that prohibition is a positive blessing wherever it is tried."—American Journal of Education.

Every little duty counts. No matter how small, it may bring you out, as that delightful little boy came out, who, having but one cent to put in the plate, was desperately afraid it was too small to be counted. Imagine his joy when the minister read out: "Our collection to-day amounts to fifty dollars—and one cent."

The distillers of the West are combining to form a great whisky pool with a view of controlling the wholesale liquor trade of the United States. The capital represented by the members of the pool is estimated at $25,000,000. It is proposed to monopolize the production of liquor in this country and regulate prices. Incidentally the combination will take part in resisting the growth of "temperance fanaticism," and will oppose the passage of laws "calculated to injure the trade." The temperance cause will find a new and powerful enemy in this whisky monopoly. Twenty-five million dollars is a large sum to fight against.—Christian Guardian.

When General Robert E. Lee, commander of the Confederate Armies, came home from the war, his wife found unopened a bottle of brandy she had placed in his trunk to be used in case of sickness. He never touched tobacco. He refused promotion to an officer who drank, saying, "I can not place in control of others one who can not control himself."—Treasure Trove.

Lord Erskine had the following unique form of replying to begging letters: "Sir: I feel honored by your application, and I beg to subscribe"—here the recipient had to turn over the leaf—"myself, your very obedient servant."

You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth. And then some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil; and if you will not do it, how your oil is spilt! How flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulgent life.—Phillips Brooks.

Two little brothers were looking at the moon. The youngest, two years old, had never seen it before. The next morning, hopping about in his night-dress, he suddenly ran to the window, exclaiming, "Where moon?" "O, don't you know," said wise four-year-old, "it's blowed out in the morning?"

Mr. Moody, in his Christian Convention at Northfield, the other day, said, "We want more Christians like the Irishman, who was asked if he didn't tremble during a certain storm when he was standing out upon a rocky eminence. 'Yes,' said the man, 'my legs trembled, but the rock did'nt, and because my feet were on the rock I felt safe.'"

NATIONAL REFORM MEETING.

A meeting extending over part of two days has just been held under the auspices of the National Reform Association, at Saratoga Springs, New York, and was attended by large audiences. The Rev. Herrick Johnson, D. D., of Chicago, presided. The Rev. Joseph Smith, D. D., Moderator this year of the Presbyterian General Assembly, presented the following resolutions:

Resolved, That the fundamental principles of the National Reform Association, viz., that Almighty God is the source of authority and power in civil government: that the Lord Jesus Christ is the ruler of nations, and that his revealed will is of supreme authority in civil affairs, are true and scriptural principles, and that these principles must control our national life, or we shall perish.

Resolved, That the Sabbath is "a sign" between God and men, and its reverent observance a mark of the nation whose God is Jehovah: that if we should consent to the overthrow of the American Sabbath, we would renounce all relation to the God of our fathers; and that the assaults which are constantly and too often successfully made upon the Sabbath and its safeguards are hostile to the life and welfare of the nation.

Resolved, That the divorce of our public education from all religious influences and ideas which many are seeking and in some places have accomplished, is contrary to the true nature of education and to the public good.

Resolved, That the family lies at the foundation of the State, and its preservation is our highest interest and duty; that the law of Christ for the family is the true standard of all legislation affecting it; that our lax divorce laws and other laws which foster impurity, involve the whole nation in danger and guilt, and that there is urgent need for uniform legislation on this subject in conformity with the law of Christ.

The discussions turned chiefly on the question of education as presented in the third resolution, and were participated in by the Rev. Dr. Price, president of the Methodist College for Young Ladies, Nashville, Tenn., the Rev. Dr. Cowles, president of Elmira Female College; the Rev. Dr. S. V. Leech, of Saratoga, for seven years chaplain of the New York Senate; the Rev. Dr. Smith and the Rev. Samuel McLanahan, of Baltimore; the Rev. Mr. Winn, of Petersburg, Va.; the Rev. Messrs. Tufts, Sawyer and Lanphear, of Massachusetts; the Rev. H. E. Niles, D. D., of Pennsylvania. These representative men from so wide a range of territory were unanimous in their agreement on the principles and measures set forth in the resolutions.

Dr. Lambuth's Call.

Reported last week		$776 95
Rev. L. P. Meador	Cash	1 00
Mrs. S. E. Meador	"	1 00
W. P. Meador	"	1 00
George W. Lee	"	1 00
G. W. Edwards	"	1 00
R. E. Hammett	"	1 00
Coushatta S. S. Class	"	1 00
Mrs. E. A. Morris	"	5 00
Mrs. E. R. Skinner	"	1 00
"Two Friends"	"	2 00
H. O. Moore	"	1 00
Mrs. M. L. Craig	"	1 00
Mrs. W. P. Alford	"	1 00
Mrs. Dollie Hadley	"	2 00
Mrs. J. Donaldson	"	1 00
C. Knudsen	"	1 00
W. B. Thomson and wife	"	5 00
J. W. Daniel	"	2 00
J. F. Patterson	"	2 00
Mrs. C. M. Dollerhide	"	1 50
J. A. Monroe	"	1 00
Hazlehurst District	"	6 00
Mrs. E. P. Ellis	"	1 00
W. S. Shipman and wife	"	5 00
Total to date		$822 45

SEPTEMBER 6, 1887.

From Waterproof, La.

The following letter speaks for itself, and we can not refrain from commending the fidelity of the lay brother who has sent the amount. Bro. Carradine has forwarded it to Dr. John.

Rev. B. Carradine—

DEAR BROTHER: Our preacher being absent, I have undertaken to collect a few dollars in the week of prayer, etc., towards paying the missionary debt. I do not know who is the proper person to remit it to; but, observing that you are a member of the Louisiana Conference Missionary Board, I venture to remit the same to you, and request that you make the proper disposition of it—postal money order for seven dollars and twenty cents. Yours,

JOSEPH GORTON.

AUGUST 29, 1887.

The city Methodists must not forget that the bi-monthly meeting of the City Mission is to be held in Carondelet Street Church, on the night of Tuesday, September 13, at half-past seven o'clock. Let there be a full house. Good work has been done by the Mission, and most interesting reports may be expected.

Rev. R. S. Woodward, under date of September 5, sends this sad news:

Mrs. Fountain Barksdale died, of pneumonia, this morning. The loss to the church, the community and her family is irreparable. A more extended notice will be furnished soon.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

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In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

"Too much absorbed in his business," was the comment of a newspaper on the death of a brewer who was found drowned in a tank of his own beer.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

PISO'S EXTRACT. "Merit wins" is the motto of the Extract. Those who have used it for Pains and Injuries have made its merits known.

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MISCELLANEOUS.

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1887-8.

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The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

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Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

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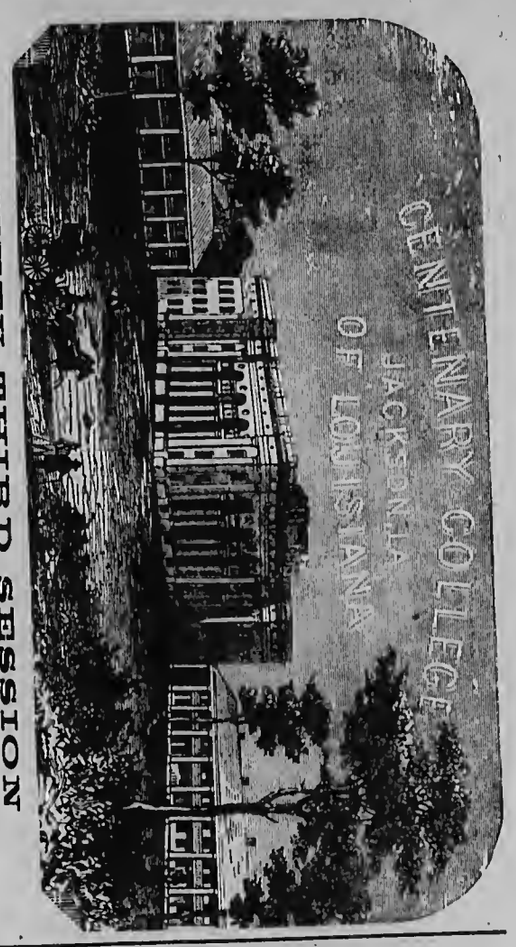
OPENS MONDAY, SEPT. 5, 1887.



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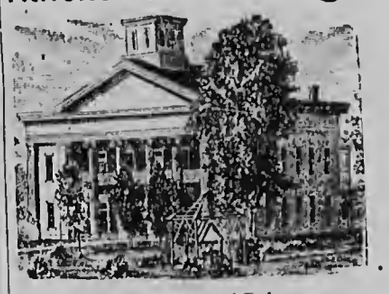

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Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The dimple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A.** FAHNESTOCK, and be satisfied with nothing else.

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Yours, &c., J. W. HUBBARD, M. D.

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Our Young People.

A LOVER'S TRIUMPH.

I was writing in my study,
But I could not think aright;
For my boy had said, "Dear mamma,
I just want you in my sight.

"I will not disturb you, truly,
But be still as any mouse.
Only let me have my blocks here;
I will make a splendid house."

I said, "Yes," for who could help it,
When he said, with lover's grace,
"It will make me, oh, so happy
Just to see my mamma's face!"

But the choice of building worried—
Should it now be that or this?
And the builder sorely needed
Every now and then—a kiss.

Till at last I turned in earnest:
"Longer now it can not be,
Building thoughts and blocks together
Isn't helpful, dear, to me."

Then my lover came to flatter,
Shook his curls, and said—the elf—
"Mamma dear, if *papa* hadn't
I should marry you *myself*!"

All my precious thoughts were scattered:
What cared I, with such a boy?
Thoughts and editors are plenty;
I will have a mother's joy.

So he won, my little lover,
And to be his sweetheart true
I would rather chent the public;
Would you blame me if I do?

MR. EDITOR: As I have never seen a letter from this part of the country, I thought I would write a few lines. We have had a protracted meeting at Oak Grove. There was fifty-two accessions to the church. Rev. J. I. Hoffpauir is our pastor. We all love him, and we hope he will be sent back here next year. We take the dear old ADVOCATE. I like to read it very much, and I think it ought to be in every family. I will answer Faulk and Sue Noble's question: "And through a window in a basket was I let down by the wall and escaped his hand." This refers to Paul. I will close by asking a question: What verse in the Bible contains all the letters in the alphabet except the letters "j," "q," "y?"

JOHNNIE PAUL.
POINT MAIGRE, Louisiana.

MR. EDITOR: As you were so kind as to publish my first letter, I thought I would write another letter. I am a little girl fourteen years old. I am going to school. Miss M. A. Hicks is my teacher. I like her very much. My studies are arithmetic, grammar, geography, history, anatomy and spelling. I am a member of the Methodist Church, and go to two Sunday-schools the same day. My Sunday-school teachers are Mr. D. R. McClendon and Mr. A. V. Williamson. I like to go to Sunday-school very much. Bro. Morse is our pastor for this year. We like him very much, and think it a nice treat to have his family with us. I will close for this time, with many wishes to the ADVOCATE. SUSIE BUSH.
THREADVILLE, Mississippi.

Children
Often need some safe cathartic and tonic to avert approaching sickness, or to relieve colic, headache, sick stomach, indigestion, dysentery and the complaints incident to childhood. Let the children take Simmons Liver Regulator and keep well. It is purely vegetable, not unpleasant to the taste, and safe to take alone or in connection with other medicine.

MR. EDITOR: As I have never written to your most valuable paper, I thought I would write. I will answer Oscar E. David's question: There are twenty-seven books in the New Testament. Also I will answer Bertie C. Felps' question: Saul was the king who was a head and shoulder taller than the people. Now, I will ask the little cousins a few questions: How many letters, words, verses, chapters and books in the Bible? Also how many times the word "and" occurs? And in what place the word "reverend" occurs? How many times the word "Lord" occurs? Wishing the ADVOCATE much success, I remain,

Your little friend,
JAS. L. ANDREWS.
JACKSON, Mississippi.

MR. EDITOR: We have been taking your valuable paper ever since I can remember. I like to read it so much, especially the children's page. I am a little girl ten years old. We have a very flourishing Sunday-school. We still have our long-beloved superintendent, Mr. John L. Seales. He has been our superintendent for twenty-five years. I will answer Percy Holt's question: The prophecy of the dry bones is found in Ezekiel xxxvii. This is my first attempt at letter writing to a paper.

Your little friend,
JOHNNIE HOSS.
MANSFIELD, Louisiana.

"Be a Somebody."

"Boys, when I look at your young faces, I could fancy myself a boy again, and go back to the days when I, too, tried for prizes, sometimes succeeding, sometimes failing. I was once as fond of play as any of you, and in the summer weather I fear my head might have been more full of cricket than of Terence or even Homer. But still I can always remember that, whether at work or at play, I had always a deep, though quiet determination that sooner or later I would be a somebody, or do a something. That determination continues with me to this hour."

These words are taken from an address given before a school of boys, by Lord Lytton. Does he not in them give us a key to the secret of his success? His object was "to do a something." Not to live on from day to day with no fixed end in view, but to accomplish something, to make each success only a stepping-stone to something yet higher and better. This was the way in which he worked, and this is the way in which we all must work, if we intend to do anything worth doing at all.

Work toward an end, boys. From your early school days work towards an end. Perhaps you may never reach that end, you say; but is that any reason that you should not strive to reach it? He who climbs the mountain may not reach the top, it is true; but half way toward the summit he will be above the valley mists, and have a position well worth all his striving. Never falter till you have climbed above the mists of ignorance, and gained a fair view of life.

Climb, though it be ever so slowly; but whatever you do, climb!—Exchange.

TRUTH.—Truth is beautiful as well as safe and mighty. In the incident related below a boy twelve years old, with only truth as a weapon, conquered a smart and shrewd lawyer who was fighting for a bad cause.

"Truth is the highest thing that man may keep," and the noblest child or man is he who keeps the truth ever between his lips.

Walter was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely, said:

"Your father has been talking to you and telling you how to testify, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy, modestly, "father told me that the lawyers would try and tangle me in my testimony; but, if I would just be careful and tell the truth, I could tell the same thing every time."

The lawyer didn't try to tangle up that boy any more.

HOW TO BE NOBODY.—It is easy to be nobody, and we will tell you how to do it. Go to the drinking-saloon to spend your leisure time. You need not drink much now; just a little beer or some other drink. In the meantime play dominoes, checkers, or something else to kill time, so that you will be sure not to read any useful books. If you read anything, let it be the dime novel of the day; thus go on keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you will be nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons just ready to graduate and be nobodies.—Watchman.

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Send for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved and beautified by CUTICURA MEDICATED SOAP.

Household.

Summer Visiting.

Country residents are proverbially hospitable, and for that reason we should be doubly careful not to impose upon them, for, as a general rule, they are so overrun with company that the end of the summer finds them worn out. Every member of a household is an added care to the head of it, especially if, as is often the case, there are few servants, or none at all; and even if the mistress is fortunate enough to possess a corps of well trained domestics, too much company is apt to disarrange the household affairs in the lower regions.

If you are fortunate enough to have a friend to whom you know a visit will afford real pleasure, by a little forethought you can yet make it still more enjoyable. In the first place, fix a definite time for your departure before you arrive. If she is not wise enough to do so, be sure when you write to announce your coming, to say on what day you will leave, and then be still more sure that you do leave, no matter how hospitably you may be urged to prolong your stay. It is better to have your departure sincerely regretted than to have the faintest feeling of relief that you are gone.

There are many ways in which a summer visitor may be a real help. If circumstances warrant it, you can offer your aid in household matters, and spend an hour hulling strawberries, or whipping the cream which you are afterwards to enjoy, and if you see that assistance of that kind will not be acceptable, there will be still something that you can do: you can arrange the flowers, that perhaps, the busy house-mother never finds time for, and yet enjoys so much: you can coax the children out of the kitchen, when you know she is specially busy, and entertain them in your own room, and there are countless other little things that a kindly heart and a quick eye will discover, in which you can make your presence a constant comfort.—Good Housekeeping.

A SIMPLE CURE FOR RHEUMATISM.—A correspondent of the English Mechanic says: Let all of "ours" know the following: My wife has suffered occasionally with acute rheumatism in her feet, with painful swelling, completely taking her off her feet for many days at a time. The following remedy was recommended recently and tried, and took away the agonizing pain in less than fifteen minutes, and she can now walk very fairly, and in a couple of days she will be able to button her boots, and walk without a stick or crutch. One quart of milk, quite hot, into which stir one ounce of alum; this makes curds and whey. Bathe the part affected with the whey until too cold. In the meantime keep the curds hot, and after bathing, put them on as a poultice, wrap in flannel, and go to sleep. You can. Three applications should be a perfect cure, even in aggravated cases.

POTATO CROQUETTE.—For the potato croquettes, put in a mixing bowl one large cup of mashed potatoes, a little nutmeg and cayenne pepper and the beaten yolk of one egg. Beat this with a fork until very light and smooth, roll into little pear-shaped cones, dip in egg and then in bread crumbs and fry in boiling fat. When anything is to be fried by immersion, always test the fat by throwing in a bit of bread: if it takes on a boiling brown color quickly, the fat is hot enough, and your croquettes will be crisp outside and light and dry inside.

Is This What Ails You?

Do you have dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; eyes weak, watery and inflamed; ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; voice changed and nasal twang; breath offensive; smell and taste impaired; is there a sensation of dizziness, with mental depression, a hacking cough and general debility? If you have all, or any considerable number of these symptoms, you are suffering from Nasal Catarrh. The more complicated your disease has become, the greater the number and diversity of symptoms. Thousands of cases annually, without manifesting half the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood, or more unsuccessfully treated by physicians. The manufacturers of Dr. Sage's Catarrh Remedy offer, in good faith, a reward of $500 for a case of this disease which they can not cure. The Remedy is sold by druggists, at only 50 cents.

MISCELLANEOUS.

You Carry

A whole medicine chest in your pocket, with one box of Ayer's Pills. As they operate directly on the stomach and bowels, they indirectly affect every other organ of the body. When the stomach is out of order, the head is affected, digestion fails, the blood becomes impoverished, and you fall an easy victim to any prevalent disease. Miss M. E. Boyle, of Wilkesbarre, Pa., puts the whole truth in a nutshell, when she says: **"I use no other medicine than Ayer's Pills.** They are all that any one needs, and just splendid to save money in doctors' bills."

Here is an instance of

A Physician

who lost his medicine chest, but, having at hand a bottle of Ayer's Pills, found himself fully equipped.—J. Arrison, M. D., of San José, Cal., writes:

"Some three years ago, by the merest accident, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of engineers in the Sierra Nevada mountains, my medicine chest having been lost in crossing a mountain torrent. I was surprised and delighted at the action of the Pills, so much so, indeed, that I was led to a further trial of them, as well as of your Cherry Pectoral and Sarsaparilla. I have nothing but praise to offer in their favor."

John W. Brown, M. D., of Oceana, W. Va., writes: "I prescribe Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

T. E. Hastings, M. D., of Baltimore, Md., writes: "That Ayer's Pills do control and cure the complaints for which they are designed, is as conclusively proven to me as anything possibly can be. They are the best cathartic and aperient within the reach of the profession."

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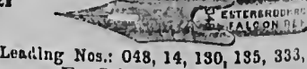

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Christian Advocate.

Marriages.

DOUGLAS—LOFTEN.—At the residence of the bride's father, near Benton, Miss., on August 25, by Rev. I. S. Parker, Mr. T. H. Douglas, of Holmes county, Miss., to Miss Mary [illegible] Yazoo county, Miss.

PRINE—SMITH.—Near Beauregard, Miss., June 26, by Rev. T. L. Mellen, Miss Jennie Smith and Mr. Wesley E. Prine.

McGUIRE—ALFORD.—Near Beauregard, Miss., August 9, by Rev. T. L. Mellen, Miss Isabelle Alford to Mr. Patrick H. McGuire.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BEMISS—Died at China Grove, Tensas parish, La., August 19, 1887, Mrs. LIZZIE J. BEMISS, wife of James B. Bemiss, Esq., of Rodney, Miss., aged thirty-two years. Mrs. Bemiss was the daughter of the late John F. Harper, Esq., of Tensas parish. About five years ago she united with the Methodist Church, and continued to be a consistent member till called from earth. About six months ago she was stricken with a painful disease, and since this time her life was one of great suffering. Physicians who were tenderly careful in their ministrations, loving relatives, anxious husband, brothers, sisters and friends—all of whom loved her—were untiring in their efforts to restore her to health. Prayers were offered in her behalf, petitions that she might be again restored to comfort and cheer those most devoted to her, if it were the will of God; but the Father who loved her, and whom she loved, had in store better things, a brighter home than earth could afford. She continued to grow worse, until on Thursday, August 18, it became evident that the end—the end of all her suffering and sorrow—was approaching. On Thursday she called her dear ones to her bedside, and bade them a tender farewell. It was as if she was preparing to take a short journey, and expected to meet them again soon. But her words gave proof of the fact that she fully knew it would be no journey at all: merely a closing of the eyes—merely a falling asleep—and then the awakening in the presence of God, of her Savior—in the full enjoyment of infinite peace and love. She said, "It is sweet to die in Jesus." They stood there at the bedside, and watched her as she breathed her life away. Soon all was motionless, and her soul was with the Christ who died to save it. Her life was as beautiful as was her devotion deep. She was perfectly resigned to the will of God—willing to go wherever he directed. She has awakened to the reality of heaven. She is happy "in the full enjoyment of God to all eternity." Our sympathies go out especially to the husband whom God has bereft of so loving a companion, and to the bright little one, hardly old enough to realize a mother's love. We commend them to the loving care of that God whom their dear one so faithfully served. Other relations will miss her. God is a Being of infinite love and sympathy, and he does not forget the sufferings of those who are his. To him may we all look in the hour of affliction, and from him will come that peace "which the world can neither give nor take away." "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

W.

Times-Democrat and Shreveport papers please copy.

GRANT—Little HETTIE ALABAMA GRANT, daughter of Mr. A. G. and Mrs. Alabama Grant, is another sweet flower transplanted to heaven. Her beautiful life began October 23, 1882. She died at her home in Red River parish, August 14, 1887. After a few days' illness she gained the victory, and went to him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." She leaves a father and mother, five sisters and one brother to mourn her loss. Our loss is her gain, and we bow with humble submission to the will of our heavenly Father, and pray that his grace may comfort the afflicted ones in their sad bereavement. May God comfort the heart-broken parents and sustain them by his grace and help them to meet little Hettie in heaven!

HER COUSIN, BAMA.

JONES—Death has invaded the home of our brother, Rev. L. J. Jones, pastor of Sandersville charge. The infant son of our brother, Sam P. Jones, passed away to live with the angels, August 9, 1887, aged one year and sixteen days. The writer baptized the little babe, when a few months of age, and now performs the sad duty of recording his death. The precious little babe suffered long and greatly, but now rests forever from all pain. We console the dear father and mother, who loved little Sammy so much, with the comforting thought that their babe is "waiting and watching" for them. Remember, dear brother and sister, that Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

R. D. NORSWITHY.

OSBORNE—DOUGLASS WATKIN OSBORNE was born November 6, 1883 and died August 17, 1887. Although only bound to us for not quite four years, he endeared himself to all who knew him. He called himself a little preacher; was obedient, ready, and willing to do. He was sick a week. His mother, sister and brother will meet him "by and by."

F. D. VAN VALKENBURGH.

BROOKS—Miss SALLIE SYKES BROOKS, daughter of Rev. Joseph H. and Callie Brooks, of the North Mississippi Conference, was born in Aberdeen, Miss., September 11, 1855; was baptized in infancy by Rev. Simon B. Sykes; was a member of the Methodist Episcopal Church, South, at Brock's Chapel, and died of typhoid-[illegible] after suffering ting of twenty-one days.

How thick and dark the shadows that lie on the lonely home circle of our dear Bro. and Sister Brooks! Within five years three of their children—of full age—have been cut down in the flower of their prime; and three times in so short a time have they gone to the grave to weep for their dead. Five years ago, Lula Lee, bright and joyous, was called; two years agone nearly, Thomas Tate, a strong staff for parental help, passed away, and now the third, Sallie Sykes, gentle, loving and self-sacrificing, has gone out from the earth-home and will come back no more. Oh! the loneliness of that home! He who measures grace for the hour of trial, can furnish solace for the heart's woe, and he alone. "My grace is sufficient for thee." Faithful is he to his promise. The friend of God may rest on this, and see beyond the cloud, which threw its darksome shadow over his home, the glory-gilded heights, all radiant with the resplendent light of the throne. This, the home of our loved ones, who sleep in Jesus. Into this beautiful home, our departed friend has entered, and is "singing with the angels."

When the hour had come for her to die, she felt no fear. Calmly, thoughtfully, she had committed her all into the hands of her great Redeemer, and now, with perfect composure, she meets the issue for which a renewed consecration of her life to Christ, made at the beginning of the new year, had well prepared her. A few words to her father about her burial: "Get me a neat coffin, and lay me by the side of brother Tate, without any demonstration." She wished no more said over her than the beautiful service of her church, to be conducted by her pastor. After disposing of her personal effects, she quietly bade the dearly loved members of her home circle a final farewell as to earth; and, while they watched through their tears for the last accents of love and affection, the pure and gentle spirit fled from its tenement of clay to join the ministry of the heavens and receive the coronation of the beautiful, the true, and the good.

T. W. DYE.

BLOCKER—On Thursday night, June 30, 1887, aged two years and eleven months, little MATTIE MAY, daughter of Rev. R. M. and Mrs. L. O. Blocker, passed into death's long, but dreamless sleep. Mattie May was a bright and beautiful child; but alas! with all her earthly charms the angel of death entered the happy home and took from it the little darling. This flower has been made to wither, only to reopen in the garden of paradise, and there to be associated with the gentle and blessed Savior, who said, "Suffer little children to come unto me." May God, who has taken the child, comfort the bereaved ones in their sad affliction!

J. M. FRANKLIN.

Oh! that Headache.

"How I am tormented with this continual headache. It is ache! ache! ache! morning, noon and night. It is the last feeling and thought before restless slumber, and the first sensation at return of consciousness. It is the terror and torment of my life, and there seems no promise of an end to it while the lamp of life continues to burn. I feel at times as if I must go mad. I move about in my anguish or must lie prostrate and helpless in my agony, with the sole pity, 'Oh, no! not sick; only has a headache.' But neither insanity nor death comes to my relief. On, on, must I pursue this path of persistent pain. No help, no comfort, no relief. The toothache may be ended by extracting the tooth, but where is the good surgeon that can extract the brain to stop the pain."

The safe and best way is to reach the fountain of life, put it in as healthy condition as possible, strengthen and revitalize it so that it may correct the disordered member and give nature the chance to reassert itself. This plan has been tried very successfully in hundreds of cases and found to be of permanent relief. One of the good virtues of the Compound Oxygen Treatment is that it does not go into the stomach for the pretended purpose of attacking a specific disease, but increases the vital powers so that nature may repel the invader.

For full information write to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., for one of their little books called "Compound Oxygen; Its Mode of Action and Results," which they will send free upon application, also their monograph on headache.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.—F. W. Robertson.

MISCELLANEOUS.

Your system is full of malaria, and you are miserable. You take quinine because it is the fashion or because your doctor tells you to do it. You feel a little better, but not well, because the Malaria is still there. One or two doses of Shallenberger's Antidote would lift you into perfect health at once. Sold by Druggists.

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The Artificial Eye is not only a beautifier, but subserves other excellent purposes.
It enables the eyelids to move as freely as ever.
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MISCELLANEOUS.

LOOK OUT!

Compare this with your purchase:

As you value health, perhaps life, examine each package and be sure you get the **Genuine.** See the **Red Z Trade-Mark** and the full title **on front of Wrapper,** and **on the side the seal and signature of J. H. Zeilin & Co.,** as in the above fac-simile. Remember there is no other genuine Simmons Liver Regulator.

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LESSENS THE PAIN ATTENDING IT
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WALL PAPER

AND WINDOW SHADES.
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174 CAMP STREET.
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THE HUMAN ELEMENT INSPIRED.—Men object to the plenary inspiration of the Scriptures, on the ground that inspiration of this kind is inconsistent with the personal peculiarities of thought and style which the sacred writers preserve throughout. We reply, that this very preservation of personal peculiarities is a fruit, and, therefore, a proof of plenary inspiration. It requires but few words to show this. As every one who recognizes any kind of inspiration must admit, the sacred writers were called to speak, not for themselves simply, but for God—to speak as well with his authority as with their own—to speak for God with this authority to all the nations through all the ages. The consciousness of a mission so singular, so high, so momentous, so difficult, might well have embarassed and overwhelmed them; and nothing but a constantly controlling divine influence could, under these circumstances, have kept them *natural* in thought and style! They needed to be inspired in this work, *in order to be themselves!* Without prayer for preservation from every form of error, and without the pledge that no word of theirs should be in any way misleading, surely, as they were human, the pen must have fallen from their unnerved, trembling fingers, and the Scriptures remained unwritten forever.

Compare not the Scriptures at large, but distinctively what you call the human element in them, with other writings of their own age or of the next—writings in which confessedly there is no element but the human. In the light of such a comparison, it will be difficult, if not impossible, to resist the conviction that inspiration held this element in one case in its hand no less of guidance and correction than of support, as it did not in the other.—Christian Index.

How different is peace from happiness! Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as spiritual beings and the Father of our spirits. The one is as changeable as the objects or circumstances on which it relies; the other is as unchangeable as the God on whom it eternally rests. We may thus possess real happiness and real peace; yet either may exist without the other. Nay, more; happiness may be destroyed by God in order that the blessing of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal, but peace along with happiness, that indeed is eternal.—Norman McLeod.

When fragile woman sighs, deploring
The charms that quickly fade away,
What power, the bloom of health restoring,
Can check the progress of decay?
The only aid that's worth attention,
For pains and ills of each description,
Thousands of women gladly mention—
'Tis "Pierce's Favorite Prescription."

The price of this royal remedy, Dr. Pierce's Favorite Prescription, is but one dollar. Specific for all those chronic ailments and weaknesses peculiar to women. The only medicine for such maladies, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction or money refunded. See guarantee on bottle wrapper. Large bottles, $1. Six for $5.

There are Christian merchants to whom the gathering of riches means the enlarged opportunities to secure the success of the kingdom of Jesus Christ. There are Christian politicians to whom the accomplishing of their plans means the establishment of wise and just laws for the welfare of the whole people, and the conduct of the government for the advance of Christian civilization. There are Christian lawyers to whom the courts of justice mean the refuge of the State for the deliverance of the innocent and the punishment of the guilty. And so in every avocation of human life the highest standard of success means the attainment of wise and just and pure and noble ends in the present life, and the welding of these in a firm and lasting union with the possibilities of the eternal life.—Central Christian Advocate.

GET TO THE BOTTOM OF THINGS.—As a boy begins, so will the man end. The lad who speaks with affectation, and minces foreign tongues that he does not understand at school, will be a weak chromo in character all his life; the boy who cheats his teacher into thinking him devout at chapel will be the man who will make religion a trade, and bring Christianity into contempt; the boy who wins the highest average by stealing his examination papers will figure some day as a tricky politician. The lad who, whether rich or poor, dull or clever, looks you straight in the eyes and keeps his answer inside of truth, already counts friends who will last his life, and holds a capital which will bring him in a surer interest than money.

Then get to the bottom of things. You see how it is already as to that. It was the student who was grounded in the grammar who took the Latin prize; it was that slow, steady drudge who practiced firing every day last winter who bagged the most game in the mountain; it is the clerk who studies the specialty of the house in off-hours who is promoted. Your brilliant, happy-go-lucky, hit-or-miss fellow usually turns out the dead weight of the family by forty-five. Don't take anything for granted; get to the bottom of things. Neither be a sham yourself nor be fooled by shams. —Christian at Work.

MISCELLANEOUS.

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SEE THAT STRIP OVER CORK IS UNBROKEN.
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Every Drop Is Worth Its Weight In Gold!

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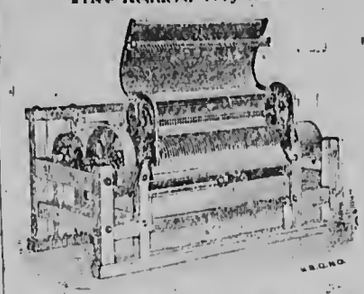

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Lamps and Lanterns,	Tumblers and Goblets,
Woodenware,	Scales, etc.

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Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1869.

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CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending September 6, 1887.)

COTTON.

Low ordinary	7 11-16 @	— —
Ordinary	7 15-16	— —
Good ordinary	8 1-16	— —
Low middling	8 11-16	— —
Middling	9 1-16	— —
Good middling	9 5-16	— —
Middling fair	9 11-16	— —
Fair	10 3-16	— —
Galveston middling	9 1/8	— —
Mobile middling	9	— —
St. Louis middling	9 1/4	— —

SUGAR.

Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5 5/8	— —
Fully fair	5 3/4	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/8	5 7/8
Pr. yellow	6 3-16	— —
Gray White	— —	— —
Off whites	6	6 1-16
Stan. Gran	6 1/4	— —

MOLASSES.

Good Prime	22	25
Fair	— —	— —
Good common	18	21
Choice	28	33

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	5	5 1/4
Good	4 7/8	5
Fair	4 5/8	4 7/8
Ordinary	4 3/8	4 1/2
Common	4 1/8	4 1/4
No. 2	2 3/8	2 1/2
Rough	3 10	4 50

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62 1/2	4 75
Choice	3 20	3 30
Fancy	3 65	3 75
Extra Fancy	3 85	3 95

CORN PRODUCTS.

Cream meal	3 00	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	58	— —
Yellow	54	55
Mixed No. 2	54	— —
OATS:		
Western	35 1/2	36
Texas rust-proof	36	— —
BRAN:		
₱ cwt	75	80
HAY:		
Choice	21 00	22 00
Prime	19 00	20 50

PROVISIONS.

PORK:		
Mess (Standard)	16	16 1/8
Prime Mess	13 50	14 00
Rumps	12 50	13 00
BACON:		
Fancy breakfast	12 1/4	12 1/2
Shoulders	— —	6 7/8
Sides, long clear	9 5/8	— —
Sides, short rib	9 3/4	— —
HAMS:		
Sugar-cured	12 3/4	13
DRY SALT MEAT:		
Shoulders	5 7/8	— —
Sides, long clear	— —	8 5/8
Sides, short rib	— —	8 3/4

GROCERIES.

COFFEE:		
Prime	— —	21 3/4
Fair	— —	20 3/4
Common	— —	19 1/2
BUTTER:		
Western Creamery	26	28
Western Dairy	17	18
Country packed	— —	— —
LARD:		
Refined	6 5/8	6 3/4
TEAS:		
Choice	40	80
Fair	21	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	9 3/4	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	10	15
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 60	3 15
KROUT:		
Western, ₱ bbl	11 50	— —
ONIONS:		
Louisiana	— —	— —
Western	2 50	— —

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 1/4	7 3/4
2 lb	7 3/4	8 1/4
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 20	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	4 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	12	— —
Southern	14	— —
WOOL:		
Lake, per lb	— —	25
Louisiana	23	— —
Burry	9	15
COUNTRY HIDES:		
Green salted, ₱ lb	— —	6 1/2
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	17 25	17 50
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The President has appointed Prof. J. Brown Goode, assistant secretary of the National Museum, to be Commissioner of Fisheries, vice Prof Baird, deceased.

General Simon Bolivar Buckner, governor-elect of Kentucky, was inaugurated August 30.

Hon. Samuel S. Carlisle, of New Orleans, has been appointed Minister Resident and Consul General to Bolivia.

The International Medical Congress is now in session at Washington.

U. S. Consul at Paso del Norte, Mexico, J. Harvey Brigham, has been assaulted by a Mexican magistrate.

Forest fires are raging about Cheybogan, Mich., destroying immense quantities of cord-wood and pine. No rain has fallen for nearly two months. Late vegetables and fruit trees are drying up.

Prof. John A. Avory, of Bowdoin College, died suddenly at Northbridgeton, Me., September 1.

The Baltimore and Ohio Express Company has passed into the hands of the United States Express Company on a lease of thirty years, receiving a certain percentage of the joint earnings. For the present there will be no change in the force of employees.

Hon. Jefferson Davis has accepted the invitation to attend the State fair in Macon, Ga., October 26. On that day there will be a reunion of all surviving ex-Confederate soldiers who can get there.

President Cleveland has accepted the courtesy of the Commercial Exchange of Philadelphia, and will attend the reception tendered him by the Exchange on the morning of Friday, September 16.

Hon. R. Reynolds, State Senator from Mississippi, died September 4, at his home in Aberdeen.

Bishop Harris, of the Methodist Episcopal Church, died in New York, September 2.

The German Roman Catholic Central Union is holding its annual session in Chicago.

The President and Mrs. Cleveland will spend several days in Madison, Wis.; the guests of Postmaster-General Vilas.

FOREIGN.

King Humbert has offered the Crown Prince of Germany the use of the royal chateau at Casseria, for the winter.

The London Times protests against the treatment to which British sealers in Behring's Sea are subjected by the American authorities in Alaska, and suggests that the government send a cruiser to Alaskan waters to secure strictly legal treatment for British vessels.

The Russian government has taken occasion to apprise the staffs of teachers throughout the empire, on the reopening of the schools after vacation, of the adaption of the new and stringent regulations designed to check the spread of republican principles in Russia.

Numerous farmers in County Limerick have instructed their solicitors to apply for a revision of the rents under the Land Act.

Prince Ferdinand of Bulgaria has secured a Cabinet, with M. Stambuloff as Premier and Minister of the Interior.

Pranzini, the French murderer, was guillotined in Paris on August 31.

The Irish Land Court has reduced the rent in many cases more than fifty per cent. on the Lurgen property.

Advices from Havana show that the excitement, which has reigned there for the past week, has subsided, and peace is again restored. The turbulent element becoming convinced that the captain-general proposed to remain master of the situation, soon desisted, and everybody now applauds the firmness and determination of Marin.

The Pope has received home contributions amounting to $50,000, and foreign amounting to $90,000, to be devoted to paying the expenses of his jubilee mass.

The Parnellites are irritated over the refusal of the British government to extend the Allotment Act to Ireland.

The Chinese government has appointed a commission to visit this country and make a thorough investigation of the postal, coinage and banking systems.

Kamaherero, the principal chief of Damaraland, denies the report of the establishment of a German protectorate over that country. German official dispatches do not mention any such protectorate.

The anniversary of the battle of Sedan was celebrated throughout Germany, September 2, with great enthusiasm.

The periods of insanity which afflict King Otho of Bavaria are becoming less frequent; but their resemblance to the malady of the late King Ludwig becomes stronger daily.

Dr. Juan Barbo Blanco has been appointed Minister of the Argentine Republic to Spain.

The new Hawaiian government has decided to pay the loan, but minus the excessive commissions demanded for negotiating the loan.

The earthquake has been very disastrous in South America.

The town council of San Sebastian, Spain, has decided to buy from the Duchess of Balcam, the palace of Diget, where the Queen Regent is now staying, and present it to her majesty. The value of the palace is $100,000.

Cable advices say that skirmishes have occurred between the Russians and the people of Herat at Killal, Kalambatal, near Zulfiear.

The Porte has learned that the Austrian goverment is strenuously trying to arrange for Prince Ferdinand's withdrawal from Bulgaria.

The Theatre Royal, at Exeter, was burned September 5, and hundreds of lives lost.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

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The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra; or $3 for the three publications; postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

Philadelphia Excursion.

The Kennesaw and Shenandoah Valley Routes have arranged to give an excursion to Philadelphia, Pa. The tickets will be on sale September 8 to 17, inclusive, and good to return until September 22. The occasion is the Centennial Anniversary of the Adoption of the Federal Constitution. This will be a grand affair, and will be attended by thousands. The rate from New Orleans, to go and return, will be $36 40. For particulars, address or call on J. C. Andrews, General Southern Agent, 22 Carondelet street.

"Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

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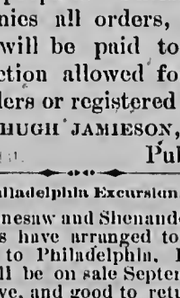

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Books and Periodicals.

BOOKS.

"SAMANTHA AT SARATOGA." By Josiah Allen's wife. Published by Hubbard Brothers, Philadelphia.

Preparing for this work, Miss Holley went to Saratoga and spent an entire season, with eyes and ears open, and with brain and pencil vigorously at work. She went in her famous assumed role of Josiah Allen's wife, her imaginary Josiah at her side, with his characteristic blunders, *faux pas*, and quick, boy-like enthusiasm. As Samantha Allen, Miss Holley is observant, unsophisticated, outspoken, and sound to the core on every question of propriety. Such a couple in the whirl of Saratoga would certainly develop many remarkable situations and utter many funny comments. It is here the humor of the book arises. Plain, back-country, village life, and gay, artificial Saratoga life are so wide apart, that each side becomes ludicrous to the other. These ludicrous, laugh-provoking contrasts are the dominant features of Miss Holley's book.

To these mirth-making presentations of the author the artist's pencil has added a rich entertainment. Over a hundred drawings have been made especially to illustrate the text by Frederick Opper, the leading artist of Puck. Burt Wilder, too, has done a share in embellishing this attractive book. These artists make their pictures talk, and between the text and the talk of the pictures the reader looks and laughs, and laughs and looks again. Altogether, the book is a rare product, and its purchasers will not be disappointed.

PERIODICALS.

—Scribner's Magazine is up to the standard, and has a varied table of contents suited to all classes of readers. The first article, The Modern Nile, is by a writer both learned and entertaining. Hunting and Camping in the Shoshon is a delightful mixture of mountain scenery, botany and grizzly bears. The Development of the American University, and the usual number of short stories and poems, make up the leaves of this number.

—The Eclectic has among its contents Letters from Central Africa, Flags and Banners, The Twins, a story from the Chinese, quite a lengthy article on Crabbe; and one more than interesting, for it is timely, and advocates the establishment of a school, to be called "A Kitchen College."

—The contents of the Homiletic Magazine, for August, are The One Purely Moral Religion That the World Has Seen, The Moral Strength of Christ's Character, Free Grace and Sin, The Man with His Foot on the Threshold, Saints Glorified on Earth, The Christian Year, and Unconscious Prophecies.

—The Century has two papers about Monticello, the home of Thomas Jefferson. The first tells us of the planing and building of the famous house, and the latter shows us the house and surrounding country as it is now. Quite an interesting article on Amateur Photography, The Digestibility of Food, and the usual number of war papers.

—The Forum, for September, contains quite a lengthy article from the pen of Senator Ingalls, on The Sixteenth Amendment; American Geographical Names, The Gist of the Labor Question, and the following very interesting articles: Books That Have Helped Me, by Rev. A. Jessopp, gives an account of many of the famous lights of English literature, and how they were brought under his notice. Concerning Men is as much about women, as it goes to show that she is as "perfect music set to noble words."

EXPOSURE to rough weather, getting wet, living in damp localities, are favorable to the contraction of diseases of the kidneys and bladder. As a preventive, and for the cure of all kidney and liver trouble, use that valuable remedy—Dr. J. H. McLean's Liver and Kidney Balm.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

Center Grove	Sept.	17, 18
Port Gibson		24, 25
Natchez—Jefferson Street	Oct.	1, 2
Natchez—Wesley Chapel		8, 9
Washington		10, 11
Carlisle		15, 16
Cane Ridge		22, 23
Mendville		29, 30
Roxie		31, Nov. 1
Utica		5, 7
Ebenezer		12, 13
Mayersville		19, 20
Rolling Fork		26, 27
Oak Ridge	Dec.	3, 4
Vicksburg		10, 11
South Vicksburg		11, 12

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Raymond, at Bolton	Sept.	24, 25
Edwards, at Queen's Hill	Oct.	1, 2
Spring Ridge, at Forest Hill		8, 9
Benton, at Benton		15, 16
Flora, at Tinnin's		22, 23
Mt. Olivet, at Mt. Olivet		29, 30
Silver Creek, at Lodi	Nov.	5, 6
Yazoo City		12, 13
Sharon, at Sharon		19, 20
Canton		20, 21
Camden, at Camden		26, 27
Madison, at Wesley	Dec.	3, 4
Jackson		10, 11
West Jackson		10, 11

JOHN A. ELLIS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Pearlington, at Pearlington	Sept.	16, 11
Seashore, at Bay St. Louis		17, 18
Covington, at St. Tammany C. Ground		21, 25
Whitlington, at Palmer Camp Ground	Oct.	1, 2
Americus, at Salem Camp Ground		8, 9
Vancleave, at New Prospect		15, 16
Flint Creek, at Augusta		19, 20
Hattiesburg, at Hattiesburg		22, 23
Poplarville, at Poplarville		29, 30
Ocean Springs, at Ocean Springs	Nov.	5, 6
Scranton, at Scranton		12, 13
Moss Point, at Moss Point		19, 20
Columbia		26, 2
Williamsburg	Dec.	3, 4
Bethel		6, 7

T. S. WEST, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Crystal Springs	Sept.	10, 11
Terry, at Mt. Pleasant		17, 18
Hazlehurst		24, 25
Wesson and Beauregard, at Wesson	Oct.	1, 2
Brookhaven		8, 9
Bowerton, at Pleasant Ridge		15, 16
Scotland, at Bethel		22, 23
Providence		29, 30
Franklinton, at Fisher's Church	Nov.	5, 6
McComb City, at McComb City		12, 13
Summit, at Summit		19, 20
Monticello, at Lenoir's Church		26, 27
Holmesville	Dec.	3, 4
Adams, at Adams		10, 11

J. M. WEEMS, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Baldwyn circuit	Sept.	24, 25
Marietta circuit	Oct.	1, 2
Pleasant Ridge circuit		8, 9
Corinth station		15, 16
Corinth circuit		17
Iuka circuit		21
Iuka station		22, 23
Kossuth circuit		29
Booneville and Rienzi station		30, 31
Blackland circuit	Nov.	5, 6
New Albany circuit		12, 13
Jonesboro circuit		15
Ripley circuit		17
Ripley and New Albany station		19, 20

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville circuit	Sept.	10, 11
Crawford circuit		17, 18
Tibbee circuit		21, 22
Starkville station	Oct.	1, 2
West Point		8, 9
Hebron circuit		14
Brooksville circuit		15, 16
Macon station		16, 17
Sunqualak circuit		22, 23
Columbus circuit		28, 29
Columbus station		29, 30
Louisville circuit	Nov.	5, 6
Plattsburg circuit		6, 7
Chester circuit		12, 13
Sturges circuit		13, 14
LaGrange circuit		18
Walthall circuit		19, 20

R. G. PORTER, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Sardis	Sept.	10, 11
Hernando and Coldwater		17, 18
Pope and Fredonia		24, 52
Chulahoma	Oct.	1, 2
Cockrum		8, 9
Louisburg		15, 16
Horn Lake		22, 23
Senatobia circuit		29, 30
Senatobia station		31
Mt. Vernon	Nov.	5, 6
Eureka		9
Panola		12, 13
Mastodon		18
Pleasant Grove		19, 20

S. M. THAMES, P. E.

WINONA DISTRICT—FOURTH ROUND.

Richland, at Richland	Sept.	14
West, at Emory		17, 18
Durant and Lexington, at Lexington		18, 19
Black Hawk, at Black Hawk		24, 25
Kosciusko station		28
Winona circuit, at Bluff Springs	Oct.	1, 2
Winona station		2, 3
Newjonville circuit, at Rural Hill		8, 9
Sallis circuit, at Bethel		12
Newport, at Salem		15, 16
Vaiden, at Vaiden		19
McCool, at Liberty Hill		22, 23
Sidon, at Sidon		25
Carrollton and Greenwood, at G'wood		26
Ebenezer circuit		29, 30
Belzoni circuit	Nov.	5, 6
Zilpha circuit		12, 13
Ethel		19, 20

W. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Richmond, at Palestine	Sept.	10, 11
Saltillo, at Centre Star		17, 18
Pontotoc, at Palestine		24, 25
Houston and Wesley, at Wes'y (Wed.)		28
Sparta, at Sparta	Oct.	1, 2
Buena Vista, at Lake Providence		8, 9
Ebenezer, at Sonle Chapel		15, 16
Shannon, at Shannon		19
Okalona station		21
Okalona circuit		22, 23
Prairie		29, 30
Aberdeen	Nov.	5, 6
Tremont	(Thursday)	10
Fulton and Smithville		12, 13
Caledonia	(Friday)	18
Athens		19, 20

AMOS KENDALL, P. E.

HOLLY SPR'GS DIST.—FOURTH ROUND.

Hyhalla and Victoria	Sept.	16, 11
Holly Springs circuit		17, 18
Early Grove		24, 25
Olive Branch	Oct.	1
Marshall		2, 3
Cornersville		8, 9
Ashland		15, 16
Snow Creek		22, 23
Shelby Creek		29, 30
Pine Mountain	Nov.	5, 6
Hickory Flat		12, 13
Emory		19, 20

JNO. BARCROFT, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FOURTH ROUND.

Wetumpka	Sept.	17, 18
Clanton and Verbena, at Verbena		24, 25
Randolph circuit, at Sandy Chapel	Oct.	1, 2
Autangaville circuit, at Ivy Creek		8, 9
Deatsville circuit, at Deatsville		15, 16
Lowndesboro and Union, at Union		22, 23
Jemison mission, at Isabella		29, 30
Black's Bend circuit, at Black's Bend	Nov.	5, 6
Bell's Landing, at Bell's L'g. (Wed.)		9
Camden and Oak Lawn, at Oak Lawn		12, 13
Pleasant Hill circuit, at Benton (Thu.)		17
Prattville		19, 20
Plantersville circuit		26, 27
Pineapple circuit, at Shiloh	Dec.	3, 4

H. CROUHART, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Evergreen, at Evergreen	Sept.	17, 18
Powelton, at Williams' Camp Ground		21, 25
Monterey, at Forest House	Oct.	1, 2
Brewton and Pollard, at Brewton		8, 9
Mourneville, at Mourneville		15, 16
Repton, at Repton		22, 23
Bay Minette, at Clear Springs		29, 30
Douglassville	Nov.	1
Stockton, at Red Hill		5, 6
Milton		12, 13
Pensacola circuit, at Warrington		16
Pensacola station		19, 20
Sepulga		26, 27
Gravella, at Alabama		30

W. M. MOTLEY, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—THIRD ROUND.

Arcadia, at Mt. Moriah	Sept.	7, 8
Vernon, at Siloam		10, 11
Ruston, at Ruston		14, 15
Brushwood, at Brushwood		17, 18
Tulip, at Athens		21, 22
Haynesville, at Mt. Zion		24, 25
Farmerville, at Tennessee		28, 29
Summerfield, at Harmony	Oct.	1, 2
Homer, at Lisbon		5, 6
Minden, at Pine Grove		8, 9
Ringgold		12, 13
Sparta and Saline		15, 16
Indian Village		19, 20
Downsville		22, 23

ROBERT RANDLE, P. E.

To increase the standard of an enfeebled system the nourishing properties of the blood must be increased. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier enriches and purifies the blood and fills it with strength giving constituents.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Beech Spring	Sept. 9
Water Valley	Sept. 9
Hinson	Sept. 15
Houbberly	Sept. 15
St. Tammany	Sept. 22
Mt. Zion	Sept. 22
Beulah	Sept. 29
Salem	Oct. 6
Shiloh	Oct. 7
Spring Creek	Oct. 7

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CAMP MEETING.

The Spring Creek Camp Meeting, Rapides parish, La., will begin October 7. Parties coming are requested to bring supplies, as there will be no boarding-tents. All are invited, and preachers will be cared for to the best of our ability.

SILAS H. COOPER, P. C.

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"GATES OF THE CITY."

A pilgrim once (so runs an ancient tale),
Old, worn, and spent, crept down a shadowed vale:
On either hand rose mountains, bleak and high;
Chill was the gusty air, and dark the sky;
The path was rugged, and his feet were bare;
His faded cheek was seamed by pain and care;
His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if to mock
The pilgrim who had crept that toilsome way;
But while his dim and weary eyes essay
To find an outlet in the mountain side
A ponderous sculptured brazen door he spied,
And tottering toward it with fast-failing breath,
Above the portal read, "The Gate of Death."

He could not stay his feet that led thereto;
It yielded to his touch, and, passing through,
He came into a world all bright and fair;
Blue were the heavens, and balmy was the air;
And lo! the blood of youth was in his veins,
And he was clad in robes that held no stains
Of his long pilgrimage. Amazed, he turned;
Behold! a golden door behind him burned
In that fair sunlight, and his wondering eyes,
Now lustrous and clear as those new skies,
Free from the mists of age, of care and strife,
Above the portal read, "The Gate of Life."

Regeneration.

In a previous letter I stated that nature is not changed in this life, but only restrained; and that the word "regenerate" naturally means to reproduce man as he was at first creation, bearing the original purity, and "the image and likeness of God," without any taint of or bias to sin. This must apply to man's entire nature or being—body, soul and spirit.

Mr. Webster defines the word thus: "Reproduced. (Theol.) Born anew; renovated *in heart*; changed from a natural to a spiritual state." A moment's reflection will show that this is a limited or restricted meaning, as applied by many. Could man's spiritual nature be changed, it would not be a change of nature, nor would it be a restoration to man's original purity and "likeness and image of God," as he was at first, as should be the case in regeneration. I also stated that regeneration was the work of the Spirit of God, reserved to the morning of the resurrection, the evidence whereof is the gift of that Spirit to us now, by whose power nature is now restrained, in answer to faith and prayer, which spiritual power or spirit is "the earnest" of our regeneration in the morning of the resurrection, or as the apostle has it, "The earnest of our inheritance *until the redemption* of the purchased possession." This restrained condition is to answer the purpose of God as our comfort for the present, until "the work of faith is done," or we realize what we now see by faith.

In the morning of the resurrection God, by his Spirit, will take the dust to which sin has reduced us, as gaining only a temporary victory, and regenerate us, giving us back our original nature, only our materially excepted, leaving out the element of sin which is constitutionally wrought in us by the fall, and which is destined to produce a temporary death in all infected by it. Then death or sin will be destroyed in us, and our last enemy will succumb to the power of Christ; "for he must reign until he hath put all his enemies under his feet."

I also referred to the unchanged condition of humanity in the exact reproduction of a fallen or sinful nature in every successive generation of children, which evidence no man can doubt, and which state necessitates the system of grace, the chief feature of which is "an High Priest touched with the feelings of our infirmities, that he may be a faithful Advocate for us."

Now, I wish to add a little more evidence as to the truth of the position thus taken. This position accords with universal experience. Where is the man that can truthfully deny his fallen or sinful condition? Who can not truthfully say with St. Paul, "I am carnal; sold under sin"? Who does not recognize in his daily experience sin, as a warring element in him, opposing the Spirit of God, our helper, and making us prone to leave or wander from God? And but for God's help, we would invariably do what we ought not to do, and to leave undone what we ought to do. Contemplating the fact of our certain death as the effect of sin in us, who does not feel, very painfully, sin as a fearful incubus firmly fixed and fastened to us while in this life, and as holding us for a time in its cold embrace in the gloomy confines of the grave—nay, apparently annihilating us? And, in view of this fact, who would not, like St. Paul, who but voiced the sentiment of humanity, cry out for a deliverer: "O wretched man that I am, who shall deliver me from the body of this death?"

Every experience of life teaches us that we are not regenerated. The very nature of faith proves it. Faith always sees something to be realized in the future, and is only "the *substance* of the thing hoped for." How can I consistently claim as a reality now that which God only proposes as a future experience and a heavenly state? Nicodemus asked the right question—How can nature be changed? I can not say that he applied the question to this life, nor do I think our Lord so answered him to that end, for he knew better; but the question is, How can nature ever be changed? Our Lord, of course, understood it, and did make a demonstration of it in his power over demoniacal spirits; and in his power over sin, in breaking its power in death, in that he rose from its firm grasp and ascended up into heaven as the first fruits of his work in regeneration.

Sin is a part of our being, and is the element of death and decay. The contrast is seen between us and pure humanity in our Lord's case; for, while it was possible for him to die, he did it voluntarily; yet, as sin was not in him, he did not decay. He saw not corruption, nor did he remain in hades. Surely we are sinful beings, and must remain under the power of sin until our deliverer comes, or until the morning of the resurrection.

Paul's experience in another instance is proof of our unchanged condition here. "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Sin in his nature is spoken of as a thorn and as a messenger of Satan to buffet him; and he, like some of us, thought to have it removed or be regenerated here—"sought three times that it might depart from him;" but God's answer to him was, and to us all is, "My grace is sufficient." The plan of salvation contemplates all our want and necessity. We must cling to the cross as the remedy for our sin. "Draw near to God through our High Priest, with the full assurance of faith" of being pardoned and finally regenerated.

In view of the glorious resurrection and the fadeless blessings of heaven and eternity, David could say, while walking in this "valley of the shadow of death," under the watch-care of his great Shepherd: "He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." These are faith prospects. "I shall be satisfied when I awake with thy likeness."

The poet brings Moses to the same point of view as a thing not attained here; for he was not permitted to enter Canaan, but saw its glory upon the mount, the summit of faith—

"There is a land of pure delight,
Where saints *immortal* reign;
Eternal day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea, divides
This *heavenly land from ours.*

"Sweet fields beyond the swelling flood
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between.
Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore."

Glory, hallelujah!

Of the ancient worthies it is said: "These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The poor publican was justified by his confession, while the Pharisee, who denied his state as being equal to that of other men or of the publican, was rejected. Perfectionists and holiness people would do well to consider their use of words and confessions.

J. W. ELLISON.

Ventilation or Lost Labor and Lost Sermons.

MR. EDITOR: Never before were so many new church edifices constructed in Christendom within a single year. Nearly or fully three a day the year round, or over 1,000 annually, and these by American Methodists alone. The grand church extension scheme has produced these results. Church architecture has been vastly improved. The styles of building are up with the taste and culture of the age, but not up to the necessities of the people, or the measure of comfort.

In all the designs sent out, North and South, with plain drawings, full estimates, and tasteful ornamentation, not the least attention is paid to a proper and sensible method of *ventilation*. We freeze in the winter, when we ought to have our great and fruitful meetings; and melt and mope in June, July, August, and September, in our crowded churches, where the atmosphere is oven-hot, and the congregation kept from the care of the coroner by the steam-power tug at the fan.

Hot, hot, hot, is the currency of feeling, thought and expression. How can any living preacher—how could St. Paul, Ambrose, Chrysostom, or Bascom, hope to make any lasting and saving impressions on an assembly thus needlessly parboiled? It would be like sending the Great Eastern to sea to sow wheat in the restless waves of the deep. Thousands of precious (seed) sermons are annually lost because the hearers are so uncomfortable that they only hear with the ear, and not with the heart, and, going home, eulogize the sower, but never expect a harvest from the seeds. If, however, out of the heat and fatigue and prostration, alike of pastor and assistant workers, after days and nights of toil, some fruit of extraordinary exertion is counted up, yet might it not have been doubled or trebled had the environments been better?

Now, look for a moment at the construction of many of our houses of worship. From the top of the windows to the ceiling above is often a space of seven, eight, or more feet. All that space is pressed full of hot air. Very often the windows are small. They were made for shops and cheap cottages, and not fit for a church. The sash never slides down from the top, so that a little of the melting atmosphere might escape; and, when raised from the bottom, give but little relief. From the point up to which the lower sash rises, it is often ten, eleven, or twelve feet to the ceiling overhead. Now, all that space is packed with hot air, malarial air, sickening air, deoxygenated air, malodorous air, a stupefying mixture of second-hand breathings of hundreds of lungs—a real poison; and yet it is kept there. It is held as a sacred treasure. No crevice, no air hole, no open space, no vent is made for it to escape.

Hot air ascends, and if your architect or builder would make suitable vents in the ceiling overhead, it would pass out rapidly, and as the cool air would rush in through the doors and windows, it would put the entire atmosphere in the house into motion, and make so much fanning needless, and save a thousand discomforts—yes, and make sermons worth hearing.

But don't go and make a double blunder. Don't make your vents in the ceiling, and try to get rid of the bad air and the heat, until you have first vented the roof. The atmosphere in the attic above the ceiling is hotter than it is in the auditorium. The sun has baked the pent-up air in the garret, so to say, till it is many times more intolerable than the corrupt mass just above your head that you want to clean out. Then you must put ventilators in your roof. Ventilators are made for six and ten dollars, and one or two will do the work. But they ought to be fifteen inches or more in diameter, and made by a workman who knows his business.

Now, for your ceiling vents. These should be neat and rather ornamental. Scroll work, a radiating and gilded star three feet in diameter, or a circular blind with slats well open, or any device fitting the place and ample for the work.

But here is another thing not to be neglected. The perfect ventilator must be so constructed that you can let down over the openings in the ceiling a cover, so as not, in cold weather, to make it difficult to warm the house. A piece of twine string put where it is convenient will regulate that.

One word more. And yet I well know how dangerous it is to suggest progress, culture, improvement, greater usefulness in the ADVOCATE. But, when brethren mean to build a house of worship, why not send a trustee to Natchez, or Vicksburg, or some place where sash, doors, flooring, altar rails, and kneeling boards, blinds, ventilators, etc., can be all gotten out by a written contract, and an honorable builder engaged to go and put the house up, and do it, not as a botch, but as a master builder. I would much sooner employ an atheist, who was a master builder and took a pride in his job, than a namby-pamby Methodist who is not competent to construct a respectable cow shed, and yet aspires to church building. The first I might convert, but it might take a century to teach a botch to build a decent, workman-like house fit for divine worship.

Let me also warn you against painting in hot weather. No man should paint for me from the first of May until the first of October, outside, especially, if he would do it for nothing, and find the materials. Hot weather ruins fresh paint.

I wish I had the space to tell you of a gem church built by the unwearied toil and good taste of Rev. T. J. Upton, at Lake Providence, La. It is without a peer inside and out. At another time I may give your readers some idea of the building. What I have said of the ventilation of churches is applicable to our private residences.

Yours,

C. K. MARSHALL.

VICKSBURG, Mississippi.

Home Missions.

MR. EDITOR: The week of prayer and self-denial has given our preachers one of the finest opportunities of thoroughly ventilating the subject of foreign missions, and of working up a holy enthusiasm on the part of the church to more earnest prayer and more liberal giving for the conversion of the world. I pity the pastor who has allowed this gracious opportunity to pass unimproved. The sermons, exhortations, prayers, with the periodical literature, tracts and leaflets circulated, have, we believe, been used by the Holy Ghost in firing the zeal of the church to an extent that will lead to achievements in the great work hitherto unknown to our Southern Methodism. Never, perhaps, in all our history was there so much information imparted, in so short a time, on this subject so vitally dear to the church. The turning on of so much light can not fail to animate the zeal of every truly converted soul, and stimulate the generous impulses of every lover of humanity.

Now, Mr. Editor, after a grand sermon, on a grand theme, by a grand preacher, it is sometimes found that the gun is of long range and of large calibre, and does immense execution in the distance, leaving a vast amount of valuable game for guns of shorter range. This leaves a fine opportunity for the Methodist exhorter. Surely, the church ought to be thoroughly furnished with information, and fully awake to the necessities of the work in "the regions beyond." While I want no abatement of the zeal of the ministry in pressing the claims of foreign missions, I want to exhort them to look on the vast fields, white unto the harvest, all around us. The work is much the same. The field is the world. The home work is nearer to us—yes, the heathen are at our own doors; just as veritable heathens as those of Japan, China or India. Not to speak, now, of the Indians, Chinese, Jews, foreigners of all nationalities, and negroes, there are, of our own American-raised population, thousands of immortal souls who never hear a gospel sermon any more than if they lived in the wild jungles of Africa. Do you inquire, Where are they? They are in the sparsely settled districts of the country, along our railways and rivers, and in our towns and cities. They are almost everywhere. Among many of them ignorance, drunkenness, profanity, and the most obscene and bestial vices prevail.

Take a survey of our country, with all of our boasted civilization, and churches, schools, and seventy thousand preachers of the gospel! It has been estimated that the church accommodations of the United States are not sufficient to seat one-half the population. Take the facts that many of the churches are open only once or twice a month, and that few of our churches are ever filled, the supposition is, that the average Sabbath attendance is not more than one-half the seating capacity of the churches, which leaves only about one-fourth of our population as regular attendants on the worship of God. This estimate, I believe, more than covers the actual regular attendance. Of this one-fourth how many have an intelligent, saving knowledge of the gospel? How small do we become under the focal light of true arithmetic! Let us cease our boastings and hush our self-laudations, so long as the masses of our own people are engrossed in spiritual ignorance and superstition, "without God and without hope in the world."

We have not yet reached half the measure of our duty on foreign missions, but we are on the ascending plane, and the machinery for operation in this department is improved and multiplied. But how about the home work? I fear it is being overlooked. Can't we give more attention to the field at home without relaxing our efforts for that abroad? I have noticed for some years, in our (Mississippi) Conference, that though the apportionments to our home missionaries are very small, the treasurer has found difficulty in paying them in full. Almost invariably we have had to supplement by drawing on the purses of the preachers at Conference.

Along the lines of the many new railroads in our bounds, villages and towns, innumerable, are springing up, and Methodist preaching is wanted at every one of them. But they can not be self-sustaining without organization as houses of worship. To accomplish this, men must be sustained, for one or more years, by the Missionary Board. These men ought to be paid quarterly in advance; but it can not be done out of an empty treasury. Our home fund ought to be doubled to meet the demands now on us. I feel it to be my duty to beg the brethren of the Mississippi Conference to press this matter and bring up such collections as will enable the Board to provide more liberally for the destitute portions of our own territory.

R. S. WOODWARD.

P. S.—There are some in nearly all of our congregations who, after all of our preaching on foreign missions, persist in saying, "Charity begins at home," "The heathen are at our doors," etc., and refuse to give for the heathen abroad until we convert the heathen at home. Here is their chance. Let them now prove their liberality and love for the heathen at home.

R. S. W.

The Week of Prayer and Self-Denial.

The collections from the week of prayer have reached over $14,301 60. This amount has been reported by six hundred and seventy-two pastors. As we have over four thousand preachers in the regular work, it is evident that only a small proportion, say about one-fifth, observed the week of prayer. Had each one earnestly and prayerfully presented the appeal before his people, and led them in this service, our indebtedness would have been removed, and men who are waiting to go in answer to their Master's call could be sent out into the mission field.

After consultation with Bishops and members of the Board, we announce the call to observe a week of prayer and self-denial in behalf of missions remains open. Absence of members, and other causes, hindered the efforts of many of the pastors. The opportunity is still offered each one to aid in removing this burden from the Board in order that we may enter and occupy the fields opened to us by the great Head of the church. Will each Conference take the matter in hand? or in their absence, or in advance of Conference action, will the pastors appoint the time and provide for its observance? We will republish the programme and send it to all who will furnish their address.

The week of prayer and self-denial has been a means of grace in the congregations where it has been observed. Let all share the blessings! Let all unite in this effort to lift the burden from our missions!

Will our brethren of the church press indoors and enforce this appeal?

I. G. JOHN,
D. C. KELLEY.

MISSION ROOMS, Sept. 9, 1887.

Centenary College.

MR. EDITOR: Please announce that, President Adams having resigned the presidency of Centenary College, Prof. H. H. Wiley will act as president *pro tem.* until the meeting of the Board of Trustees. The college will be duly conducted by the four professors. The session will open at the usual time.

J. C. KEENER,
Pres. Board of Trustees.

OCEAN SPRINGS, MISS., Sept. 9, 1887.

Christian Advocate.

THURSDAY, SEPTEMBER 15, 1887.

BUSINESS AND GAMBLING.

You go from the board of trade,
Where noble merchants meet,
And take some little options
On January wheat;
You watch the little ticker,
Till the hands swing round the six,
Then you find your little hoards
Has gone a-glimmering—
That's business.

You go into a faro bank
And buy a stack of chips,
And watch the cards come from the box
Which the dealer deftly flips,
When your head is dull and aching,
At the breaking of the day,
You see that tickle fortune
Has gone the other way—
That's gambling.

—Power and Transmission.

The Sunday-School Lesson for September 25, 1887.

BY C. G. ANDREWS, D. D.

TEMPERANCE LESSON.

Romans xiii, 8-14.

GOLDEN TEXT: "*Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness.*"—Luke xxi. 34.

INTRODUCTORY.

The lesson for to-day passes over from the gospels into the epistles to get a paragraph suitable for enforcing the precepts of temperance. But no matter which part of the blessed book we are called upon to study, we find perfect harmony with all other parts. The same precepts are enforced, the same evils are forbidden, the same virtues are enjoined. In some places there are seeming discrepancies; but a careful study of them and a proper understanding will not only reconcile all discrepancies, but will also make each passage to strengthen the other, thus constituting the sacred canon with completeness and authority. The subject of this lesson is one of the fundamental doctrines of the Bible. Temperance is taught in the Old Testament and the New. True, the very word itself may not be found in the Old Testament, because it came into use in a later age; but the idea of moderation, of self-restraint, is taught in many places, even beginning with the Decalogue itself, which is the epitome of all the Scriptures.

THE LAW OF LOVE.

Verse 8. "Owe no man anything, but to love one another." This does not forbid the contracting of debt in the course of honest business, though this, as well as the whole tenor of Scripture, forbids the making of debts without the probability of paying them. Dr. Hodge gives the meaning of this passage very happily in one line, viz: "Acquit yourselves of all obligations except love, which is a debt that must remain ever due." He who acknowledges this obligation, and seeks ever to pay it, will be forever free from any claim of the law.

9, 10. "Thou shalt not commit adultery," etc. Here the apostle uses all the precepts in the second part of the Decalogue, because he is making reference to those commandments only which pertain to our neighbor. A violation of any of these commandments would work ill to one's neighbor, and to work ill to a neighbor would certainly be inconsistent with love to him; hence it is a simple truism to say that one who loves his neighbor would work no ill to him, and he that worketh no ill to his neighbor would fulfill all the precepts of the second table.

THE LAW OF LIFE.

Verse 11. "And that, knowing the time." The New Version has "season" instead of time. The advancing season contains a continuous reminder to all. "It is high time to awake out of sleep." This is appropriate to people of all ages and under all circumstances. It is always seasonable, always a matter of duty to arouse from a state of carnal security and awake to a proper appreciation of eternal things. "For now is our salvation nearer than when we believed." After conversion the time really passes on as rapidly as before, but apparently it passes more rapidly. Peter has it: "Hasting unto the coming of the day of God." As the believer advances in Christian experience, the anticipation of home becomes more vivid. "By faith they bring it nigh."

12. "The night is far spent, the day is at hand." The night-time of afflictions, of strugglings, of failures, of doubts and fears, of our natural life, is well nigh over. The dawn of our hope is near; soon will be realized the consummation of all our expectations. "Therefore cast off the works of darkness, and let us put on the armor of light." There could be given no stronger motive to a pure life than a constant realization that there is but a thin veil which shuts us out from the abode of the blood-washed. How glaringly would these works of darkness be exposed by the brightness of that day! All impurity and bestiality and selfishness will be made to stand out in their hideous deformity and repulsiveness. Paul describes the "armor of light" in his Epistle to the Ephesians to be truth, righteousness, peace, faith, salvation, and the Word of God.

13. "Let us walk honestly, as in the day." Decently—in a becoming manner, as one would desire to do who realized that the light of day was beaming upon him. "Not in rioting and drunkenness." Various forms of intemperance denominated revelings in the Scripture—the inflaming one's self with excessive and highly seasoned food and drink. "Not in chambering and wantonness." Jamieson, Faussett and Brown, in their Commentary, aptly say on this: "Various forms of impurity, the one pointing to definite acts, the other more general." "Not in strife and envying." Persons who are guilty of the above will very naturally find themselves involved in angry contentions and the victims of most turbulent and malignant passions. Drunkenness is the parent of all vice. He who is guilty of it is the ready tool of the devil for the performance of all deeds—impure, malignant, diabolical.

14. "But put ye on the Lord Jesus." The most efficient method of getting rid of an old abominable habit of life, is to take on a new affection. Every characteristic of Christ's life and history, every precept taught by him in word or deed, stand diametrically opposed to a carnal life. No man who fixes his eyes upon the immaculate character of the dying Savior, and who has his holy image enstamped upon his heart, could, by possibility, "make provision for the flesh, to fulfill the lusts thereof."

PRACTICAL TEACHINGS.

1. The Bible furnishes the oldest, the completest and the most stringent of all temperance organizations. He who obeys its precepts will not fear to enter into any subordinate order, but will hail it as an auxiliary.

2. Drunkenness leads to all other vices, uncleanness, cruelty, death.

3. The most effectual deliverance from the viper, with all its deadly brood, is in the "expulsive power of a new and more powerful affection"—"Christ in us, the hope of glory."

Alexandria District Conference.

MR. EDITOR: By request of our presiding elder, Rev. B. F. Alexander, I give you some items of our District Conference, which convened at Lecompte, La., on Thursday, August 25, and closed August 27, 1887. The attendance was fair, the business done well and in order; the preaching, excellent; congregations, large and attentive.

On Sabbath, after a telling sermon by our presiding elder, a collection, amounting to over three hundred dollars, was raised to pay off a small debt on the church, and to finish it. The church at Lecompte was dedicated to God, according to disciplinary form, by Bro. Alexander. We had several conversions and twelve accessions to our church. On Sabbath afternoon the president of the Alexandria Woman's Christian Temperance Union and a large number of ladies and gentlemen associated themselves together, under the lead of this devoted association, for the purpose of battling for "God and home and native land." The ladies went into a thorough organization, and begun their work.

The following reports and resolutions are thought proper to be published in our ADVOCATE:

Resolved, That we heartily approve the measure of establishing a district high school at Alexandria, and will commend it to our people for patronage.

QUARTERLY CONFERENCE RECORDS.

We, your Committee on Quarterly Conference Records, beg leave to report as follows:

We find in the Alexandria Quarterly Conference records two errors: First, answering Ques. 24 at the first Quarterly Conference, which should have been answered at the fourth; second, the signature of the recording secretary is not attached to the minutes of the first Quarterly Conference.

Trinity record we find wanting in care of penmanship, orthography, and blotted on the first page. Ques. 24 is asked at the first instead of the fourth Quarterly Conference, as it should be. The book is defaced in changing the form of Ques. 24.

Spring Creek record, commendable in every way.

Ada record, perfect.

Evergreen record, good and commendable.

The records for Montgomery charge, Columbia charge, and Centerville charge, were not before us.

Deeming the presence of these records as important to the work of our church and District Conference; therefore, be it

Resolved, That we insist that recording secretaries be prompt in sending them to our next District Conference.

S. H. WHATLEY,
J. A. HOFFPAUIR,
S. H. COOPER, Com.

ON BIBLE CAUSE.

Whereas, The Bible is demonstrated to be the Word of God, in its superiority to human productions of every class and kind, by its superior civilizing power, and its being the only revelation of a plan of salvation, adapted to all the wants and emergencies of fallen humanity; *And, whereas*, The American Bible Society has undertaken the work of supplying our great State with this Word of Life, after many long years of waiting on the ineffectual efforts of the S. W. B. S. to do the work; *And, whereas*, We have now in the field our brother and fellow-laborer in Christ, Rev. J. W. McLaurin, of the Mississippi Conference, with promise of placing a full corps of colporteurs in the field this fall, to immediately and effectually supply the great destitution now existing: therefore, be it

Resolved, That we welcome him to our pulpits, and will heartily co-operate with him in raising moneys for this much-needed and most important work.

B. F. WHITE,
G. W. BRUCE,
GEO. JACKSON, Com.

REPORT OF COMMITTEE ON TEMPERANCE.

Whereas, Temperance consists in the wise use of things beneficial, and the use of alcoholic liquors as a beverage is demonstrated to be injurious; *And, whereas*, There is now being put forth by various organizations efforts to suppress the manufacture and sale of alcoholic liquors for beverage, as the most effective and just means of preventing their use as a beverage; therefore, be it

Resolved, That we heartily endorse and support all non-partisan measures that may be used for the accomplishment of this much-desired end, and that we especially support and pray for the success of the Woman's Christian Temperance Union, as second to no organization known (except the church of God) for the proper dissemination of truth and light upon this subject, and the speedy overthrow of the rum power in the land.

Resolved, That we will endeavor to instill into the minds and hearts of our membership the great principle of temperance, as taught in God's Word, and the general rules of our church, and encourage the enforcement of said rules in the fear of God.

B. F. WHITE,
D. BREWER,
W. N. JONES, Com.

Next District Conference to be held at Evergreen, La.

B. F. WHITE.

A Voice from the Woods.

MR. EDITOR: I cheerfully respond to Bro. Lambuth's call by sending you $1, with the earnest prayer that God will bless the missionary cause. I think that it is not only our *duty* to return to God a part of what he has intrusted to our care, but it is also a glorious privilege to be allowed to assist in carrying on his work. Some of us did not forget the week of prayer and self-denial, but did all that we could to make and save something for the relief of the Missionary Board. Oh, that God will open the hearts and purses of the people sufficiently to pay off this debt!

Mr. Editor, I feel like *I* owe a part of this debt, and I wish that every church member could realize the fact as I do, for then the debt would soon be paid. But some people, even church members, will say: "I don't believe in missionaries. If the Lord wants the heathen converted, let him raise up men among them to preach the gospel, like he has among us." Such nonsense! God pity such men! The idea that men should be called to preach the gospel when they haven't it to preach! Such people must expect God to make a new revelation to the heathen, or else let them forever remain in darkness. God gave his Son to redeem the whole human race—the heathen as well as us. Then how can we deny them the gospel when they are calling for it? God will surely hold us responsible for what we do in this cause. Even the poorest of us can work and stint and save to get money to buy some desired article, or to take a trip, but how seldom we think of denying ourselves for the cause of the Lord.

MISS E. L. E.

STONEWALL, Mississippi.

A Very, Very Good Example.

When an example is a literal fulfillment of a given precept, it may be styled a good one in that line; but when it is, in any way, an improvement upon the precept, may it not be said to be very, *very* good?

The North Mississippi Conference thanksgiving missionary quilt, for Cornersville circuit, has been completed, sold by the proposed method (different persons paying for a share in the quilt), and presented to the pastor. It was sold on Saturday, during the session of the Holly Springs District Conference, which lately convened at Cornersville, Miss., bringing $26 for the missionary cause.

Miss Overton, who superintended the work, writes that they had more than enough pieces for the quilt, of which she thought of making something to be sold Thanksgiving Day. Herein is an idea for others, should they have surplus pieces. Such might be formed into neat table covers, tidies, rugs, etc., which are useful.

Readiness for an anticipated event is always commendable when preparation is possible. 'Tis a general rule: As some have done, likewise others may do. So, ere long, may every quilt in this enterprise be a model of Christian industry and good-will! When Thanksgiving Day comes on, there will then be no need to sing, "Nothing but leaves! nothing but leaves!" over an unfinished quilt.

Be the struggle as it may, remember whatever is achieved for the glory of God and the good of others, is a stepping-stone toward that celestial height of Christian attainment upon which

"The happy morn at last shall break,
When duty done for others' sake
In heaven's revealing light shall shine,
Wrought into character divine."

Of such works, reason and Christianity together admonish, *Do not procrastinate.*

COUSIN CATE.

From the Work.

COVINGTON, LA.

MR. EDITOR: I commenced a meeting at this place on August 20, and continued it to August 28. Held two services a day; ably assisted by Rev. J. N. Tucker, of Poplarville circuit, Mississippi Conference. In fact, he did all the preaching, save one sermon which fell to my lot to deliver. Bro. Tucker is an earnest worker in his Master's vineyard, and, by his zeal, humility and sound gospel preaching, he has endeared himself to and left an impress upon the hearts of the people of Covington that will not soon be forgotten.

The congregations and interest increased from the first service, and at the eleven o'clock service, Sunday, the Spirit came with power, and many of those who have been for months and, I may say, for years freezing to death, spiritually, were wonderfully warmed, and are now enabled to breathe a pure spiritual atmosphere.

At our last service about thirty-five persons came forward and gave Bro. Tucker their hand, as a token of their determination to enter, by God's grace, upon the Christian course. During the meeting five professed conversion, and five were added to the church militant in Covington, and, I trust, as many to the church ~~triumphant~~. Praise the Lord for what he has done for us!

My work is moving along as well as could be expected under the circumstances with which we are surrounded. With the exception of one or two of my appointments, there is a marked spiritual improvement.

Our St. Tammany Camp Meeting is drawing near, and we hope to see our editor there, with as many more of his *kind* as he may bring. Pray for us.

G. R. ELLIS, P. C.

HAYNESVILLE, LA.

MR. EDITOR: I closed a protracted meeting at White Hall Church, Haynesville charge, on August 19, which resulted in a most gracious revival. The power of the Holy Spirit came down upon the audience at the first service, and continued with us until the close of the meeting. Some misunderstandings among some of the members of the church were corrected. Many backsliders reclaimed, and all of the members—some more and some less—blessed. So I call it a big revival. Congregations very large. May they keep "steadfast now, and always abound in the work of the Lord!"

C. R. GODFREY.

THE FRANKLINTON WORK.

MR. EDITOR: A protracted meeting closed on yesterday, August 30, at Mt. Hermon Church, which abounded in benefits and blessings for the Master's cause.

The Rev. J. G. Sibley, the preacher in charge, seems to be an all-abounding worker. Combining much of the old Wesleyan fire with the new helps that Methodism has received, and these aided by talented pulpit preparation, he has at this one point done very signal work for his church. Not only does Mr. Sibley understand the minutiæ of pulpit work, but he knows just how to utilize all the means that are around him to energize that work, and give it life and adaptation.

He brought to this work, on Sunday last, several lady workers. There were three of these grateful young female helps, two of whom were from Kavanaugh College, in Pike county, Miss., and a third one from the same county, and of good Methodist antecedents. The leader of these is a young lady of twenty-one or twenty-two years, a student at Kavanaugh, and full of that grand old Wesleyan fire that has warmed and illumined so much of this poor, dark, frozen world.

The people where the meeting was held live in a region where woman's voice is seldom heard in prayer; and the effect upon the people was electrical. No one could listen to the deep, pathetic appeals made by that girl to the Father but who would feel instinctively that there was a strong cord of love that bound her heart to God. Doubtless the prayer was heard, for thirty persons, all in the prime of life, was added to the church.

That little, strangely built-up church at Mt. Hermon, that numbered sixty-six on Saturday morning, found its membership increased to ninety-six on Tuesday—a gain of over 47 per cent. at one meeting.

If the Conference will permit Mr. Sibley to remain another year on that work, there is no telling what may be the good things that may be done there.

The writer will, in another article, give a short account of the history and origin of this once little, but now influential church.

The writer is not a Methodist.

T.

AUGUST 31, 1887.

SOUTH UNION CAMP MEETING.

MR. EDITOR: The sixteenth annual camp meeting at South Union, Chester circuit, North Mississippi Conference, was held August 19–24.

The twenty-five tents were all, except one, occupied, and the proprietors all in place before the first service, and remained till the last. Such promptness and unanimity assured a good meeting; and such it was from the beginning to the end.

The following preachers were present from time to time—most of them only a day or two—viz: W. T. Barnett, P. C.; L. D. Worsham, H. C. Parrott, D. M. Cogdell, W. R. Ramey, J. E. Buck, C. R. A. Brantley, B. P. Fullilove, and the writer.

The preaching was in demonstration of the Spirit and in power, as many awakened sinners, converted penitents and happy Christians could testify.

There were fourteen accessions to the church, six infants baptized, about twenty-five conversions, and the church membership greatly enlivened. Several heads of families promised to erect altars for family prayers, and a goodly number of them procured that most excellent and helpful book, "Aid and Guide to Family Worship."

The Conference colporteur disposed of many Bibles, hymn books, and various other good books and tracts, and received a few subscriptions for the church papers.

I have written this by request of Bro. Barnett, preacher in charge. May the Lord continue to bless him abundantly, and the good people whom he serves, for Christ's sake!

G. W. BACHMAN.

KOSCIUSKO, MISS., Aug. 27, 1887.

INKA, MISS.

MR. EDITOR: Fifty-four dollars and seventy-five cents, for missions, raised the week of "prayer and self-denial" in Inka station, Corinth district, North Mississippi Conference. The church blessed, and the missionary spirit increased. Much good will come from the self-denial. May God bless you in your noble work! Affectionately,

D. L. COGDELL.

SEPTEMBER 2, 1887.

CASEYVILLE, MISS.

MR. EDITOR: We have he two protracted meetings up this time on Scotland circu They were good meetings, an including those which joined t church before these meeting twenty-five have been added the church this year. The have been conversions, but t number we do not know. The are three protracted meetings be held, and we are looking f large results of good. The Co ference collections are bei taken up, and we hope to ma full reports. We are havi some excellent live class mee ings and good prayer meeting Congregations good and serio ly attentive. We expect to ha a new church completed by t middle of October.

Our parochial school, und the supervision of Prof. W. C Forsythe, was a success. It wi reopen in September, and Br Forsythe will again be in charge and we expect another term o success.

There is a considerable amoun of sickness in this section. Th crops of cotton are being dam aged by the dry weather. Corn however, is good.

Yours truly,

WM. B. HINES.

EBENEZER CIRCUIT, NORTH MI SISSIPPI CONFERENCE.

MR. EDITOR: The Lord ha done great things for us o Ebenezer circuit, whereof we ar glad. Up to the present tim forty precious souls have em braced religion, thirty-two o whom have joined our church and more to follow. Of course we had to be neighborly and le the Baptist Church have a few as the principle of generosity ha been one of the leading charac teristics of Methodism durin her successful efforts to evangel ize the world.

Forty conversions may no sound big in your paper, but i does on this charge and i heaven, because nearly all o these people belong to th church—young and old. Among those that were converted were men of families, men of influence, and men capable of doing much good in the church of God.

We have one more meeting to hold—at Egypt. I think all as sessments will be paid in full.

Oh, how I love my people! May God bless them always!

Sunday-school is on a boom.

Pray for us.

W. D. BASS.

FLOYD, LA.

MR. EDITOR: On last Tuesday night we closed a meeting at Le Vaughn. The Lord was with us in power. The church wonderfully quickened; sinners convicted, and penitents were converted. Eleven joined the church on profession of faith. Five new family altars were erected; a prayer meeting organized, and, sir, a class meeting.

We were assisted by Bro. Few, of the Little Rock Conference, and Bro. Renaud.

We report now, up to date, since Conference, forty-six accessions to the church; for which we give God the glory! Pray for us.

C. T. MUNHOLLAND.

SEPTEMBER 2, 1887.

CANTON, MISS.

MR. EDITOR: Most gratifying is the result of the week of self-denial and prayer all over the district. Better than the money coming in as a free-will offering is the spirit of missions developed. On our circuit, you must know, *all* the offerings can not be gathered earlier than a month after self-denial week.

Bro. Forsythe, after growing better for two weeks, I am sorry to say, was worse when I saw him two days ago. He talks sweetly of the brethren, the church and the goodness of the Lord. Your brother,

JOHN A. ELLIS.

AUGUST 31, 1887.

MARVIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just closed a series of meetings on my work with fine results: the membership revived; forty-five accessions, and more to follow. Bro. L. Kendall did excellent preaching for us at two of the meetings. I do not know at this time the results of the week of prayer; but we will send up something.

Yours fraternally,

L. P. MEADOR.

STEEN'S CREEK, MISS., Sept. 1, 1887.

ENTERPRISE, MISS.

MR. EDITOR: Our self-denial collection amounted to $51 35. This after we had paid our foreign mission assessment in full, and had not been unmindful of the Lambuth call.

B. S. RAYNER.

Our Contributors.

A Day at a Parsonage.

Sick and weary and almost ready to die, by previous invitation, I arrived at the *parsonage* from the country where I had been sojourning a couple of months. Never had I met one of its inmates; but what do Christians need of formal introductions when the "blessed tie that binds our hearts as one" is known and read on their faces and felt in the warm hand-grasping?

Bro. W. W. Hurst, a friend in need and a brother indeed, met me at the gate, assisted me out of the buggy and into the house, and his dear little boy helped me off with my duster, pulled up the rocker, and gave me a fan as if I was an old acquaintance instead of an entire stranger. Then Sister Hurst came in, and her face seemed familiar; her manner was so tender and sisterly, how else could I feel but as if I was at home? The train from Memphis to New Orleans was due at four P.M., so that I would have a seven hours' rest at this delightful home. And rest it was for body and soul, for everyone seemed to try to make the stay a pleasant one. Bro. Hurst was full of the spirit of his work, which he said was well up to his expectations, and all the membership alive and at work in the various charges of his bounds.

And the nice dinner prepared for the visitor would have tempted an epicure, much more a convalescent. On the strength of that good dinner I journeyed until ten o'clock the next day, if a taste of a lunch might be excepted.

Bro. Hurst and this scribe discussed the Quarterly, the St. Louis, the Nashville and our own ADVOCATE, and other connectional subjects. He said the outlook and the prospects for all were good, and the world was being won for Jesus. He was genial, cordial and edifying in his manner and conversation, so that time passed quickly. After leaving a scrawl in the albums of Sister Hurst and daughters, and having a few words with Miss Maggie Anderson, who is at the head of the Woman's Christian Temperance Union of Anguilla, and who had called to see me, I started. Bro. Hurst was called to attend a funeral, and could not see me on the train, as he wished to do; and so his nephew took his place, and he, with Miss Anderson, accompanied me to the depot. As we said "good-by" to the household at the parsonage, we felt like parting with old instead of new friends. God bless them, one and all! May we meet again in a house not made with hands!

MRS. L. CRARY SADLER.

HALLS, LA., Aug. 29, 1887.

Church Papers and Advertisements.

It is pretty well known in the Mississippi Conference that I am opposed to the insertion of patent medicine advertisements, etc., in the columns of the ADVOCATE, or of any other religious paper. My record is clear and pretty well defined on that line. When the last Annual Conference elected me a member of the Committee on Publication of the NEW ORLEANS ADVOCATE, I began a war on that objectionable class of advertisements. I wrote some sharp, if not smart, things to Bro. Jamieson. Among other things I wrote to him was this: "I would just as soon take a 'nigger' and a banjo and go around town peddling patent medicines as to solicit subscriptions for a church paper which prints the advertisements."

When the advertisements of the vile nostrums did not vanish, I felt like resigning my place on the committee, lest my name should be thought an endorsement of such things. I told my thoughts to a discreet young brother, who said to me: "Don't do that. It looks too much like a little child's getting mad and taking her doll-rags home." So I concluded to stick and fight against those offensive advertisements.

Then I tried a flank movement on Bro. Jamieson. "Can't you get the Methodist merchants in New Orleans to take for their own business the space occupied by these quack medicine advertisements? Are there no Methodist lawyers in your city who will publish their cards." Back came the answer: "No. You would be surprised to hear the excuses given. The Israelites look more to the subscribers of the ADVOCATE for patronage than do our Methodist merchants." Brief, but pointed; fairly "bristling with points," as an old acquaintance used to say of every one of his law cases. And then read between the lines, after comparing the ADVOCATE with the secular papers published in New Orleans, where advertisements of Methodist merchants appear side by side with the notices of the monster fraud of the age—the great lottery which is drawing into its insatiable maw the hard-earned wages of the poor all over these United States, and making professional gamblers of the men and women of America.

Now, then, the mark to which we have been aiming, the point to which we have been driving:

1. Let the merchants and professional men of New Orleans and at other points give the old ADVOCATE a lift by publishing paying advertisements in its columns.

2. Let the preachers continue their efforts, redoubling their zeal.

T. L. MELLEN.

Touching Superannuates.

MR. EDITOR: I would like to suggest a plan for the future support and maintenance of our worn-out, superannuated preachers. It is simply this: Let the assessment for the preachers' salary always be paid in full every year. There would then be no need for trouble about any superannuated preachers' fund. Any man of ordinary financial ability would then be enabled to lay by from year to year during an average pastorate of, say, twenty-five years a sufficient sum to enable him to live above want the remainder of his days. If any did not, it would be either through dire misfortune or their own fault.

The average assessments made for preachers in charge now are sufficient for this. This is evidenced by the fact that the majority of these assessments, from year to year, are largely unpaid, and yet the preachers manage to live, and dress well. They pull through somehow. The total amount assessed for pastors and presiding elders in the Mississippi Conference, last year, was $59,142 70. Of this $55,358.50 was paid, thus leaving a balance of *$3,784 20* still due the preachers of the Mississippi Conference for one year's work. This amount laid up from year to year would amply provide for all the wants of the superannuated preachers. Or, put it another way: Would not any of our superannuated preachers, if paid up in full the arrears of their assessments during their pastoral lives, be willing to release the Conference from any further obligation in the matter of their support? Let them speak. And the average assessments are much higher now than they were in days gone by. For my own part, if my stewards will be as liberal in making assessment for my support in the future as they have been in the past, and will then pay up these assessments in full, and I should be enabled to continue in the pastorate, say, for twenty-five years from the time of entering, I will not tax the church any further for my support.

I am convinced that this is the best remedy for the support of worn-out preachers in the future. It might not have been so in the past, because the assessments then were small. Let thoughtful stewards consider this. Make liberal assessments, pay them up, and your worn-out preachers in the future will be provided for.

S. J. COTTON.

MERIDIAN, MISS., Aug. 31, 1887.

The "Preachers' Wives' Loan Fund" for Parsonage Building.

At its last annual meeting the Board of Church Extension authorized the Woman's Department to raise a loan fund for parsonage building; and Rev. Henry E. Partridge, of the Florida Conference Board, suggests the plan of the "Preachers' Wives' Loan Fund"—$5 making a preacher's wife a life patron.

I wish, before the Annual Conferences, to call to it the attention of every congregation throughout our connection, and urge each to send their pastor to Conference with the $5 from them to make the pastor's or presiding elder's wife a life patron. This is a small sum for any congregation to raise, and an easy way to show the interest felt in a cause that must commend itself to the wisdom and good feeling of every one who loves the Methodist Church, with its peculiar, but power-giving institutions. Any charge or individual that has desired to organize a parsonage society in connection with this department, and as yet been unable to do so, can in this way contribute to the permanent success of the parsonage movement, for a large fund once established will be a permanent, perpetual agency for building parsonages.

Sums of any size may be added to this amount. If Rev. David Morton is not in attendance upon the Conference, the money should be handed to the treasurer of the Conference Board of Church Extension, or, if present, to the secretary or treasurer of the Woman's Department, to be sent with the names of life patrons to Dr. Morton. The amount and names should also be published in the Conference organ. *Do not delay.*

ONE RESPONSE.

Montana, the only Conference to which our loan fund has been proposed, sends a cheering response. Mrs. Stanley, our Conference secretary there, writes: "Montana Conference reports ten subscribers of $5 each to the "Preachers' Wives' Loan Fund"—all paid." There are but five preachers' wives and about a dozen preachers altogether in the Conference. Let every Conference report such prompt and thorough work, and we will have a loan fund of, at least, $10,000 by the close of the year.

LUCINDA B. HELM,
Sec. Woman's Dep't Ch. Ex.

ELIZABETHTOWN, KY., Aug. 29, 1887.

The Old Shilling Church.

Long years ago—say in 1834, or 53 years ago—there stood in the upper part of Washington parish, La., an old country school-house. This house was superseded by a nice hewn-log church made out of durable heart-timber. It was log-ribbed for rafters, with gables carried up with logs after the old plan.

There was a family of Methodist people, named Shilling, who lived near, who, though poor, were industrious, frugal, honest and full of the unction of living piety. The circuit preachers had an appointment there, and once in three weeks the lone pioneer-man of the Bible, hymn book and saddlebags would come around and preach and pray with the people. An old pulpit, still there, was made of split boards drawn off smooth with a drawing knife, and the fashion then was a kind of a box made very high in which the living theology of the day entrenched itself at service time. All the bounds that covered the cracks were split and drawn; the floor was rude, though good, and the benches or seats were of the most primitive kind.

At quarterly meeting time there was always a large gathering there, and the behavior was excellent, though the worshipers often became quite noisy in their full-soul demonstrations. Mr. B. Pipkin and Mr. Clinton were occasionally there at protracted meetings, and, as the Methodists had no other appointment in all that country, there was always a great anxiety to attend their worship that was so full of fiery zeal as to make it appear very enthusiastic when compared with the quiet and Quaker-like worship of their friends, the Baptists.

The old family of Shilling had many children, for in that poor, but delightful summer-land of health, light-wood knots and good water, children grew and thrived like acorns in the forest. Among their sons was one named Jacob. He was a man who had grown up in the lap of piety. He was brimful of religion, with none of its bigotry or intolerance. As a class leader, a singer and exhorter he had no equal. His voice was full of genuine old religion. It was full-toned, manly and rich in compass. His conversations were full of life and pathos. It seems now that one of his old songs like, "How happy are they," or, "Come, thou Fount," or, "How firm a foundation,"—possessed more attraction, more magnetic force than any choir the writer ever heard. People went up there annually to obtain a new kindling of their zeal, like the Greeks did who went annually to Delphos to obtain fresh fire from the (to them) holy altar that was ever burning there.

Time always brings its changes. The elder Shilling died; his pious son, Jacob, removed to another locality; the Baptists overran the country; the circuit preachers ceased to locate appointments there, and the work was altogether abandoned in all that portion of country.

Religion, like its great twin-sister, Truth, never dies. The life of the fabled Phœnix lives in their very ashes, and the great Latin word, *Resurgam*, forms their living motto. The church has a life that is indestructible.

"The church of God shall it go down?
No! while manhood's blood shall flow
It will survive the wreck of time,
Outlive each tyrant foe."

Like a spring of water covered up by the deposit of earthquake, the tumult of an earthquake, that springs out again in its freshness in another place, so did this old perished church come forth again a little distance away; particulars of which will be given you in another number, so that the readers of the ADVOCATE may see from what weak things great results may flow.

T.

ALIEN LAND-OWNERS IN THE UNITED STATES.—The report of the House Committee at Washington, D. C., on alien land-ownership in the United States, gives a partial list of aliens owning large tracts of land, which is simply appalling. A Holland company owns 4,500,000 acres in New Mexico; an English syndicate, 3,000,000 acres in Texas; Sir E. Reid's syndicate, 2,000,000 in Florida; another English syndicate, 1,800,000 in Mississippi; the Marquis of Tweeddale, 1,750,000; Phillips, Marshall & Co., of London, 1,300,000; a German syndicate, 1,000,000; an Anglo-American syndicate, of London, 750,000; Mr. Evans, of the same city, 700,000; Mr. Ellerhansen, of Halifax, 600,000; a Scotch syndicate, 500,000 in Florida; the Duke of Sutherham, 450,000; a British land company, 320,000 in Kansas; Mr. Whalley, M. P., of Peterboro, 310,000; an Edinburgh company, 300,000 in Missouri; a Dundee company, 247,000; Mr. Tennent, of London, 230,000; and so on until the footing up is over twenty million (20,557,000) acres of United States lands in the hands of twenty-nine alien corporations or individuals; and the list not complete! Ireland contains about 19,000,000 acres, and the hue and cry has gone to the ends of the earth about five hundred English landlords owning two-thirds of the soil of Ireland; while here are but *twenty-nine* alien corporations or individuals holding in their possession a larger territory than all Ireland. We surely need to look at home, instead of at the affairs of other countries.—Exchange.

Many Christians seem to have the desire to live as near the world as they possibly can, to have as much of the world as they can, and have Christ at the same time. My experience has been that such Christians are the most wretched people on the earth. They neither enjoy the world nor Christ. They are what are called border Christians, running over the line, mingling with the world to-day and coming back among Christ's people to-morrow. The best way is to keep as far from the world as you can—to have as little to do with it as you can. Some one asked Billy Dawson how the world was getting on. He said he did not know; he had not been there for a number of years.

We are told that if we lift the standard too high, many people will leave the chapels and churches. There is no doubt about that; but you will get a good many more.—Moody.

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Arrive.	Leave.
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No. 3.....6:00 am	No. 4.....10:00 pm
No. 5.....7:30 pm	No. 6.....8:35 am

LOUISVILLE AND NASHVILLE.

No. 3 Chi. Ex..7:10 am	No. 4 Fast Line.8:05 am
No. 1 Fast Line.7:20 pm	No. 3 Coast....3:35 pm
No. 5 Coast....9:05 am	No. 2 Chi. Ex...8:10 pm

ILLINOIS CENTRAL.

No. 6 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 8 Chic. and N. O. Lim....8:20 am	No. 4 St. Louis and Chic. Ex. 6:00 pm

TEXAS AND PACIFIC.

No. 52 California Express. 11:30 am	No. 51 California Express. 3:00 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 8:10 pm	No. 18 Coast....7:20 pm
No. 17 Coast....8:05 am	No. 20 Califor..7:15 am

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(New Orleans and Northeastern Railroad.)

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Lve. Gladesburg	1:10 p. m.	12:25 a. m.
Arr. Meridian	4:20 p. m.	3:20 a. m.
Arr. Birmingham	10:30 p. m.	9:40 a. m.
Arr. Chattanooga	4:30 a. m.	5:30 p. m.
Arr. Lexington	8:15 p. m.	9:45 a. m.
Arr. Cincinnati	6:12 p. m.	6:10 a. m.

SOUTH BOUND.

	No. 6.	No. 5.
Lve. Cincinnati	7:55 a. m.	9:00 p. m.
Lve. Lexington	11:25 a. m.	11:59 p. m.
Lve. Chattanooga	10:00 p. m.	9:15 a. m.
Lve. Birmingham	4:30 a. m.	4:00 p. m.
Lve. Meridian	9:10 a. m.	11:15 p. m.
Lve. Hattiesburg	1:30 p. m.	2:15 a. m.
Arr. New Orleans	5:30 p. m.	6:15 a. m.

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No. 3.....6:00 a. m.	No. 4.....10:00 p. m.
No. 5.....7:30 p. m.	No. 6.....8:15 a. m.
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Christian Advocate.

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C. B. CARTER, D. D., Editor.

CORRESPONDING EDITORS
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. RUNNICLE, D. D.

THURSDAY, SEPTEMBER 15, 1887.

Briefs.

The following is from the Hartford Herald:

Henri Watterson makes this astounding assertion in the columns of his own paper, over his own initials: "Prohibition is a device of the devil to ensnare innocent souls. It is particularly so with respect to women. It was devised and meant by Satan to lure them to destruction."

Now, we have this to say: that we know of Methodists in Louisiana and Mississippi who take the Courier-Journal, whose editor allows himself to write so insultingly of multitudes of the pure, Christian women of America, and can not possibly raise the two dollars necessary to secure a high-toned Christian weekly. A paper that opposes prohibition after the above style can not be proper reading for the wife and children of a true Methodist. The best he can do for his family is to provide for them the NEW ORLEANS CHRISTIAN ADVOCATE as the antidote for the moral poison of such sheets as that of Watterson.

The kinds of preaching these days are as various as the kinds of preachers. But there is a flavor about true preaching which is unmistakable. The same is true of the relation of Christian experience. There is something that immediately proclaims it of an origin not of earth. The Pulpit Treasury, for August, has this note on the "Aroma of Christ:"

This is the fatal defect in some of the preaching of the day. It is not perfumed with the name of Christ. It has the smell of the midnight lamp and the flavor of Hymettus, but it lacks the fragrance of Olivet. If Christ is enshrined in the preacher's heart, He will so pervade his entire nature that the preacher will scatter the delicious scent of his Well-Beloved wherever he is and whatever he does, but especially when he stands forth to proclaim the gospel to dying men. Then it will be manifest that the Rose of Sharon has imparted its fragrance to his spirit, to his manner, and to his words; and the hearers will take knowledge of him, that he has been with Jesus. No learning, no logic, no eloquence can be a substitute for the aroma of Christ.

Senator A. H. Colquitt has a strong article in the September Princeton, entitled, "Some Plain Words on Prohibition." He pays this tribute to his fair countrywomen: "Let the women of these United States take a stand for a great cause, fortified by the lofty and potential motives and hopes that mark the temperance agitation, and we may as well make up our minds to see that cause triumph." He closes his paper with these glowing words:

It matters not though glossing sophistry, backed by millions of money, may contest the field, though phrenetic appetite may plead and demur, and though a morbid impatience of all restraints may declaim about human liberty, all will be of no avail, for prohibition has reason, religion, retinement, good order and peace for its advocates and champions.

And last, but oh! how far from least, the blessed charm and influence of women are for it. To all the sordid, cold-blooded suggestions of pecuniary loss, of closed grog-shops and curtailment of rents, of shrinkage in municipal revenue, stands opposed her appeals which reach to the profoundest depths of every soul. Her cries, which for weary years were heard hardly anywhere else than in heaven, after entering the ears of the "God of Sabaoth," are now heard on earth. Will we not all soon join that exultant band that, the other night, in Rome, with bounding joyousness, sang, "Nearer, my God, to Thee," and, "Praise God from whom all blessings flow"?

Editorial Correspondence.

LIFE AT THE SPRINGS.

Life here is leisurely and luxuriously lazy. Even sleep is affected in a curious way. Dr. Young's celebrated line has to be changed to suit the condition of this climate; and we say:

"Lazy nature's sweet elixir—dreamless sleep."

The cool balminess of this air induces a sleep from which you are awakened only by the clang of the breakfast bell. Then you dress as lazily as if you did not care whether you go to breakfast or wait for the breakfast to come to you. But if you do show zeal and energy enough to get to the table, you will find spread a comfortable morning meal, and you can and do take your time in mastering its details. I have found many people who seemed to have no comprehension of the details of business; but generous Nature appears to have bestowed upon every individual a singular capacity to grasp at once and master in about an half-hour all the details of the breakfast table, no matter how intricate they may be. What a good mother Dame Nature is! There is no hideous newsboy nor morning paper here to interrupt the leisure of this most important hour of the day. You are not forced to eat your steak and read about a man carving his wife to pieces in Boston. Nor do you swallow fifty morning lies with your cup of Mocha! Nor do you crunch your toast and grit your teeth over the news of a "big corner in wheat" in Chicago at the same time. For the last six months I have been wishing for a place of exemption from the tyranny of the morning paper, and my wish is now gratified; and the effect is I can eat my breakfast in perfect peace, no paper "daring to molest or make me afraid." This experience shows how utterly foolish is the practice of taking the morning paper to the breakfast table. Why don't a man make the reading of the daily paper a part of the day's *work*, and take it up only when the working hour comes?

After breakfast, you walk out upon the porch, and take another look at the mountains. There they stand, just as they have stood for numberless ages, "defying the strength of hoary centuries;" and the clouds cap their summits, and the mists trail along their huge sides, and the mounting sun pours his golden glories over all; and you feel a rising throb of adoration for the Being who settled these mountains upon their everlasting foundations. It has been said that "the undevout astronomer is mad;" but what can be said of an "undevout" geologist? What if these huge rocks, piled upon one another, as no human masonry can pile them, do show signs of an igneous origin? What if it is true that there was once streaming through space a vast fire-mist to which the origin of all terrestrial can be traced? The question still remains, Who kindled the fire? God is back of all. When I stand at the foot of one of these mountains and look up to its peak, piercing the blue above, my soul is overwhelmed with such an exhibition of power, and finds utterances in the worshipful words, God of grandeur! what a scene!

The first ripple upon the smooth surface of daily life is made at nine o'clock, when the passenger train pulls in from Ashville. It is a ripple that spreads to the extreme limits of our little city, and everybody turns towards the depot to look at a train of cars that comes regularly thirty times a month, and three hundred and sixty-five times a year. Man's great inventions are always a matter of interest to men, and a train of cars or a great steamer will "draw a crowd every time." We all go out "just to see" if anybody else has come to the Springs. A few get off and a few get on, and the iron horse pants his way down the French Broad towards Tennessee; and the ripple has expanded itself, and the surface of our life drinks again the sunny balm of this highland region.

But, now, it is time for the bath. Ah, if I could only tell of the exquisite luxury the physical nature has in this hour! These waters, warmed in subterranean recesses by nature's own mysterious fires, are just suited to the human body; and the bath-hour is the most enjoyable hour of the day. After this, dinner—substantial, plain, nourishing. The evenings are spent in lolling lazily about the house, or sauntering slowly around the town, looking at the mountains. One evening we had a diversion down near the edge of the river, in the shape of a genuine old-fashioned shooting-match. These mountaineers seem to be entirely oblivious of the existence of "repeating rifles," for every man of them had the old percussion gun. I heard one old gentleman allude approvingly to the old "flint and steel" of our grandfathers, averring stoutly that they were the best guns, "if the tech-hole is big enough." As I have read Dr. Longstreet's "Georgia Scenes," in which there is an inimitable description of a shooting-match, I refer the reader to that. I am really too lazy to attempt anything further. The fact of the case is that life here is laziness boiled down to a thick syrup, which is so exquisitely delicious that I am forced to stop my pen in order to enjoy it.

C. W. C.

Second Appeal.

We bespeak a prayerful reading for the appeal of Drs. John and Kelley, on the first page. Up to September 9, not $15,000 had reached the hands of the Missionary Treasurer. Over 4,000 preachers and 1,000,000 members should have raised the $100,000. Scanning our church papers, we learn that only here and there was much done. While some pastors and people seem to have felt an inspiration in the matter and raised fifty cents, and even one dollar and more, per member, many stations, we suppose, and a large number of circuits, if not entire districts, have not made even the poor showing of ten cents per head. The work yet remains to be done by very many Southern Methodists. The opportunity is still offered to all to aid in the paying of our debt. Hence, *it is in order* for every presiding elder who has not fired up his district on the subject to do so at once; *it is in order* for every pastor, be he in a station or on a circuit or mission, who has thus far been lukewarm, careless or criminally negligent as to this most important matter, touching as it does the honor of the church and our part in the saving of the world, to begin at once to instruct and exhort his people as to their duty, not failing to take a big collection therefor at every church in his charge; *it is in order* for *every* church member to *really* deny himself, and, without delay, hand his liberal contribution to his pastor, with orders to forward the same to Dr. Kelley with all possible dispatch. Oh, as we write, we confess to a feeling of shame that a second appeal had to be made to Southern Methodists! Rally, one and all; take *God's* money out of *your* pockets, and, winged with prayer, let it go on its glorious mission of saving the world!

In response to an appeal of the Woman's Christian Temperance Union, the managers of the New York State Fair have decided that no privileges for the sale of intoxicating liquors on their grounds shall be granted. The ladies would have hard work to induce a Louisiana State Fair to do likewise.

Memories of Travel in Bible Lands.

KEDRON—FAITH OF THE JEW—JERUSALEM.

BY CHARLES EDWARD LOCKE.

The traveler in Palestine, who has entered this interesting country at the southern seaport town of Joppa, and is making the tour on horseback, will find himself about noon of the second day on his way to Jerusalem, descending into the valley of the Kedron.

It was here that the memorable conflict took place between the daring shepherd boy and the jabbering Goliath. A very slight expense of imagination peoples one side of the valley with trembling Israelites; the other, with vaunting Philistines. As we walked down to the brook and picked up "five smooth stones," we remembered how easy it was for the Lord to bring to the front anyone, however obscure, who was ready to do great work for the Master. The same God who went out into the mountains of Midian for Moses, and into the distant fields among the flocks for David, and found Saul hiding modestly in the "stuff," is casting about to-day for emergency-men—men for pivotal crises.

Having crossed the Kedron, we ascend the long slope—all the more tedious, because from the summit of the hill we are assured that we shall have our first glimpse of Jerusalem. Soon we were peering into the distance, obtaining an introductory view, which consisted of domes and minarets standing out against the drooping sky—all of which only added to the intensity of our anticipation. We put spurs to our horses, but soon discover that we have yet a long, hot ride before we may be able to rest ourselves within the sacred walls.

But what is this before us? Jerusalem yet a mile away, and we seem to be in the midst of a city! Is it a phantom? How came such a substantial town here, and so unexpectedly? Our guide comes to our relief by telling us that this is "New" Jerusalem; that devout Jews, outraged and grieved by the corruption and sacrilege of the old city yonder, are building here a new city. By the aid of generous benefactions from their wealthy brethren of Europe, the Jews are proposing to erect here a well-fortified and beautiful city, so that when the long-looked-for Messiah shall have appeared, Ben-Hur-like, they will present to him an abiding-place, uncontaminated by taint or filth. We observed that the walls of the houses were very thick; the doors were of iron, and the windows were barricaded. The roofs were made of red tiling, in striking harmony with the rich flower gardens below.

This faith of the pious Jew is one of the most marvelous things with which the Christian traveler comes in contact in the Holy Land. We found another illustration of their phenomenal confidence at the Jew's Wailing-Place. A portion of the west wall of the Temple area is still standing. It is nine courses of stone in height, each course about three feet in thickness. From time immemorial the Jews have returned to this place to pray for the restoration of Jerusalem. With reverential feelings we stood at one end of the narrow avenue and watched the earnestness and grief of these sincere devotees. Men and women, boys and girls, come here daily to pray and to weep. We saw an old man, bowed with the infirmity of many years, leaning heavily upon his staff, approach the sacred place. He poured out his soul in an agony of petition that God would no longer delay; he importuned Heaven to save the city of the Great King from the desecrator and the infidel; he showered his tears upon the indifferent wall, and went tremblingly away, believing that the God of Abraham, Isaac and Jacob would one day relieve the sufferings of his forsaken people. There came also the little child, bounding with glee; it repeats its little prayer; presses its lips affectionately to the wall, and, if others are weeping, it has tears, too, hardly knowing why. The stones of the old wall have been worn into an exquisite polish by the devotion and affection of these worshipers. "Verily, they have their reward;" but may not we, who have felt the revivifying power of a risen Lord, not turn away our faces in shame when we remember our prodigality and our fickleness?

Our route brings us to Jerusalem from the west, and in a few moments the walls of the city stand before us in imposing massiveness. Much more thrilling is the first view of Jerusalem if the traveler approaches the city from the east, and looks down upon it for the first time from the slopes of Olivet. This incomparable sight was reserved for us until a few days later. With what emotions of delight do we come nearer to the walls, which rise thirty-eight feet and form an irregular quadrangle two and one-half miles in circumference. The city contains about 20,000 inhabitants. It is built on a limestone promontory, which rises abruptly between the valleys of Jehoshaphat and Hinnom. Rocks everywhere come to the surface, presenting a somewhat barren and dreary appearance; yet these, with here and there an olive and fig tree and beautiful fields of waving grain, produce a weird and most unusual landscape.

The location of Jerusalem is impressive and commanding. As you view it from a point which embraces the wonderful strength and safety of the city, you involuntarily burst forth in the poetry of the Psalms: "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King." You immediately make up your mind to regard the injunction of the same writer, when he says: "Walk about Zion, and go round about her; tell the towns thereof; mark ye well her bulwarks; consider her palaces, that ye may tell it to the generations following."

We enter the city by the Joppa Gate. The huge doors, always closed at night, are now swung wide open, and the entrance is guarded by a slovenly Turkish soldier. As you enter the gate, your attention is called to a small door in the midst of one of the larger doors, through which admission can be gained when the gates are closed. This is called the "needle's-eye." It is sometimes supposed that it was to this entrance-door that the Master referred, when he solemnly declared: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

When fairly within the city, the visitor is besieged on every side by beggars—big beggars, little beggars, men beggars, women beggars—beggars of every line and description. They throng the entrances to the city, and give the traveler a most cordial greeting, extending their hands, and shouting, "Backsheesh! backsheesh!"—a word of great significance, meaning money or gift. In the midst of tender associations, such as will ever cling to these "sacred acres," one is inclined to empty his purse in behalf of these deplorable folk, but is deterred from doing so by the cicerone, who assures us that these people are professional beggars; that one man has lacerated his face, another has put out an eye, another has irritated his arm until it is covered with a putrid ulcer, in order to reach the sympathies of benevolent people. I remember a pretty-faced little girl, with hardly rags enough about her to cover her little brown body, who besought us with tears for aid; but she had purposely been sent out in this scanty attire by her indolent parents. In the century gone by begging was a religious rite, resorted to by proud hearts that needed humiliation and mortifying. It was protected by the laws of the country. To-day, however, there is no possible apology for it—it is an intolerable pest which a well-governed city would no longer endure.

The streets of the city are not of gold, neither are the walls of jasper, but the streets are very narrow and poorly paved. Many are arched over or protected from the scorching rays of the sun by canopies of matting. The principal streets run at right angles, but are not given any names by the people. Wood is scarce and very expensive; the houses are, therefore, built of limestone. Every house is provided with an ample cistern, and all the rain water is carefully conducted into these reservoirs. This custom dates back into the centuries, and it is an astonishing fact that at no time, however protracted the siege, have the people within the walls suffered for water, even when the enemies without were being steadily decimated from that cause. The roofs are uniformly flat, affording comfortable sleeping-places. Many of the houses are in a most dilapidated condition, no repairs being made as long as shelter and safety are afforded. The windows upon the ground floor do not open on the streets, but into a court with which each house is surrounded. You enter this court by a gate, which is kept locked.

The principal thoroughfares are lined with bazaars. These are small booths side by side. The merchant sits "tailor-fashion" upon his counter, within easy reach of the well-loaded shelves about him. Around the spots of sacred interest are numerous venders of trinkets, rosaries, crucifixes, *et cetera*, made of olive wood; mother-of-pearl, glass and basaltic stones. These mementoes are eagerly purchased by the ignorant pilgrims, who regard them as possessing rare, miraculous power. When they have been sprinkled with holy water and consecrated by the priests, these relics are accepted to be sure transports through the horrors of purgatory to the realms of eternal felicity, and are buried with the fortunate possessor.

When the traveler from a Christian land enters Jerusalem so keen is his disappointment that he is saddened to tears. Nothing sacred meets his eyes—only profanation and desecration on every hand. The streets run with corruption, while foul odors pollute the atmosphere. He had hoped to rest himself in the quiet of the venerated spots, to which with fondest attachment he had looked so long; but with aching heart he turns away from Calvary, with its damp, gloomy cathedral and jabbering priests, only to find the hallowed precincts of the Temple area monopolized with Mohammedan mummeries. It is not until after he has spent some days clearing away the *debris* of filth and superstition, and has become hardened to the repulsiveness around him, that his interest is awakened to the highest pitch as he assiduously follows his painstaking guide through a labyrinth of streets and underground passages. His search is rewarded by holy sites, which can be easily substantiated. To these blessed shrines the devout traveler comes again and again to commune with his Savior, and to reconsecrate himself to the easy service of the blessed Lord, whose humanity and sufferings never seemed so real and personal as when prayerfully considered in the cooling shade of Gethsemane, or upon the rugged brow of Calvary.

Notice.

The committee to examine applicants for admission on trial into the North Mississippi Conference respectfully gives this notice:

Applicants will prepare themselves well on spelling, reading, composition, English grammar, arithmetic and geography. The committee requires a respectable knowledge of all these subjects as a condition of approval. This notice is given, because the Discipline leaves the committee to decide what shall be embraced in this examination under the head: "Ordinary Branches of an English Education." The other topics—Discipline and Wesley's Sermons—are given in the Discipline.

The examination will begin Monday, at three P. M., November 21, and we urge candidates to be prompt. On that afternoon the committee will give you a subject on which to write a short composition. From that composition your merit in spelling, writing and English grammar will be mainly judged. We aim to secure in our applicants the best literary qualifications we can for the great work upon which they are entering. We would urge anyone who can to remain at school until an adequate preparation is made.

Very truly, your brethren,

W. T. J. SULLIVAN,
H. R. TUCKER,
H. H. LONG.

SEPTEMBER 8, 1887.

Notice.

The next regular session of the Local Preachers' Conference of Mississippi will take place at Hazlehurst, Miss., September 23, 1887, at 10 o'clock. All local preachers are earnestly requested to meet with us, to confer together to increase our usefulness, and to aid our pastors in the work of the ministry. All pastors are also invited to meet with us, to help perfect our organization. Committees appointed at last Conference will be expected to make their report. Local preachers who can not be with us will send written reports of all work they have done.

Jackson Clarion, Brookhaven, Brandon, Hazlehurst and other papers friendly to this cause will please copy.

J. B. BOWEN, Pres.

Board at Centenary College.

MR. EDITOR: I am now in charge of Steward's Hall, at Centenary College. Young men studying for the ministry, with proper endorsement, can get board at Steward's Hall for $12.50 per month. Everything furnished except covering and their toilet. I will be one of ten to pay the expenses of ten young men to be educated here for the ministry, and boarding at the above hall—expenses to be paid monthly in advance. Who will assist in this noble work? Any young man can get board with me for $14 per month, by furnishing his covering and toilet. If the brethren will aid me in this matter, I will put board down to the lowest living rates. Yours truly,

H. P. BRADFORD.

JACKSON, LA., Sept. 8, 1887.

FELICITY STREET CHURCH.—The bids for building the new church were opened last Monday night, and Messrs. Kelley & Bros. were the successful bidders. We congratulate the Building Committee upon their having made a beginning. Now, then, let all the church members rally around their energetic pastor and his efficient committee. Having "a mind to build," let the matter be energetically pushed.

A Woman's Dress

is an important matter as regards their health. They are much more subjected to cold than men, and should be careful to protect themselves. But if they contract a cough or cold, they should take Taylor's Cherokee Remedy of Sweet Gum and Mullein.

Personals.

The *Methodista Catholico*, published and edited by Rev. J. L. Kennedy, at Rio De Janeiro, Brazil, is in hand. Though we can not read it, we are sure it contains good, solid matter, as the paper itself is neatly printed, and we find in it a sermon by John Wesley, from II Corinthians 1, 12. We found enclosed the lesson paper, entitled as follows: *A Nossa Gente Pequena Destinada A Infancia.*

It is a matter of universal regret that the great English statesman, Mr. Gladstone, felt compelled to decline the invitation to be present at the Centennial Celebration of the Adoption of the American Constitution, at Philadelphia. The people of the United States would go as far to do honor to Gladstone as to any man in the world, if they had the chance. The Irish question, however, engages his heart and head, and he does the right thing in staying at home and working for the success of home rule.

Bishop W. L. Harris, of the Methodist Episcopal Church, died September 2. He was born in 1817, and had been fifty years a minister. Elected Bishop in 1872, he was at the time of his death officially second in seniority.

The latest news from the editor is to the effect that he is improving and will stay his time out. He should remain at the Springs long enough to work a permanent cure.

Rev. F. N. Parker, of Morgan City, was in the office last week and reports his work as flourishing. He is looking well.

Notes.

Mrs. Leavitt, of the Woman's Christian Temperance Union, has been doing good work in China for the temperance and social purity cause. We are pleased to note that Miss. Laura Haygood, one of our missionaries, is doing all she can in the cause so dear to the women in all lands. One, writing from Shanghai, in the Union Signal, speaks as follows:

Before Mrs. Leavitt's coming no one would have believed that a *woman* could have gained access to the different platforms which she occupied. But with her presence among us the way seemed to open of itself, or, rather, ought it not to be said that it was the "Lord's doing and not our own"? It was a new thing for a woman to occupy a pulpit, and, naturally, there was more or less prejudice against it, even among Christians. Some were shocked, while others made themselves "conspicuous by their absence," but still the good work went forward. I think I may safely say that hundreds who had hitherto been indifferent to the claims of temperance and social purity reform, now for the first time in their lives began to realize what sad havoc the vices of intemperance and impurity are making among the nations of the earth.

Some were shocked and others disgusted at the horrible disclosures that only the Spirit of God could ever have given her strength to relate. In other ways than these there were discouragements, but nothing daunted, in her own sweet way, with all the gracefulness of a cultured, motherly woman, and the force and strength of a sound, logical man, Mrs. Leavitt said what she came to say, and accomplished what she came to do.

The editor of the Alabama Advocate uses strong language, and we can not help thinking him about right:

It is vain to say that the grand old hymns of penitence, of faith, of hope, of adoration, and of submission are no longer popular, and that the people prefer those which suit the age of childhood. That is the very thing we complain of—the fact that distresses and alarms us. The people are taught these songs by the preachers, and the preachers do this because they themselves prefer the little songs. And the reason they prefer them, we believe, is because they fit in with little sentimental sermons, and it is easier to tell a few pathetic or funny anecdotes than by prayer and hard study to work up good gospel sermons. There is no denying it. Much of the preaching of the day is as flimsy and shallow as are the popular songs. The two go together—jigitty-jigitty songs and jigitty-jigitty sermons. Whoever loves to sing the one is very apt to preach the other.

It is time to call a halt. Public worship is debased. Conscience is left untouched. The mind is not instructed. The heart is not stirred. The people are deceived as to their state before God. Sin is excused as a mere frailty. Repentance means only "quitting your meanness." Regeneration is a thing of self-culture. We say it is time to call a halt, and throw away all this miserable stuff called popular songs, and go back to hymns and tunes that sink the soul in penitence and then elevate it to true worship.

Dr. Lambuth's Call.

Reported last week		$824 15
Dr. C. R. Rencher	Cash	20 00
Washington Circuit, Mississippi Conference	" "	2 00
R. W. McCauley	" "	1 00
Mrs. M. E. Cook	" "	75
Mrs. Rebecca Farr	" "	4 00
Mrs. Delia Phelps	" "	1 00
William Purnell	" "	1 00
Cotton Valley (blank)	" "	1 00
Congregation (Townsville, La.)	" "	10 00
Mrs. Carline Ramsey	" "	1 00
Mrs. Nancy Martin	" "	1 00
L. J. Hester	" "	1 00
Miss Malinda Terry	" "	1 00
A Subscriber	" "	1 00
T. C. Barrow	" "	1 00
Total to date		$866 20

SEPTEMBER 13, 1887.

To Our Agents.

As an inducement to our agents for the securing of new subscribers from *this state*, we make the following offer:

For eight new subscribers, with cash in full, one set of Jamieson, Fausset and Brown's Commentary—four volumes—bound in half Morocco; or for six new subscribers the full set bound in extra fine English cloth, sprinkled edge.

Here is an opportunity to secure one of the best Commentaries ever published. Read the following testimonials:

Christian Advocate, Nashville, Tenn.

This Commentary has received the hearty commendation of a large number of the leading publishers, biblical scholars, preachers and Sunday-school workers of the country. It is thorough, modern, compact, condensed and cheap. Its immense popularity is deserved. It is specially adapted to the family. "It is the cream of the Commentaries collected by three eminent scholars." Nowhere have we seen more valuable matter packed in the same space—four large 12mo. volumes. Price, $8.00.

T. O. Summers, D. D., LL.D., late Dean of Theological Department of Vanderbilt University, Professor of Systematic Theology; and Book Editor of M. E. Church, South.

I have the Commentary and make good use of it. It is plain, evangelical, and is a cheap and good Commentary. The notes indicate sound learning and extensive research. We endorse their exegesis in general as scholarly, sound and edifying.

A. M. Shipp, D. D., late Professor of Exegetical Theology, Vanderbilt University.

I take pleasure in saying that the Commentary of Jamieson, Fausset and Brown is a valuable, critical practical, and explanatory exposition of the Old and New Testaments, and is regularly recommended by me to my classes in Exegetical Theology.

T. F. Dodd, D. D., Professor of Hebrew, Ecclesiastical History and English Literature, Vanderbilt University.

I consider the Commentary an excellent work. Of all the complete Commentaries on the Bible I prefer this for general use. It is the one to which I resort most frequently. Considering the brevity, the perspicuity, and sound judgment displayed in its elucidation of the Sacred Text, I would advise the reader to provide himself with this in preference to all others.

Bishop J. C. Granberry.

The comments are brief, clear, pointed, thinking, practical and judicious. Few and apt words are chosen to explain the Scriptures. While they are the fruits of scholarly research and criticism, they are so plain as to be easily understood by any reader of average intellect.

Andrew A. Lipscomb, D. D., LL.D., Emeritus Professor, Vanderbilt University.

I have examined this Commentary sufficiently to express my very decided conviction of its eminent merits. It displays just the kind and degree of biblical scholarship that we need in these times, and accordingly is admirably suited to the large and growing class of Scripture students. The clear statement of facts and rules, the vigorous conciseness, the comprehensive scope of the work, commend it to the confidence and appreciation of all who seek wisdom, strength and comfort in the Holy Bible.—It consults the wants of the intellect and heart; it meets these wants, and does this so thoughtfully, so compactly, and so spiritually, that I am glad of an opportunity to call public attention to its rare excellence. It is excellent, very excellent.

B. M. Palmer, D. D., Pastor of First Presbyterian Church, New Orleans, La.

It may be considered as having established its claim to be recognized as among the standard Commentaries upon the Bible.

The express charges are not included in the above offer, and it must be understood that cash accompanies all orders. The subscribers secured on this offer will not be entitled to any of the club offers advertised in the Advocate: but they can, by sending twenty-five cents more than advertised prices, less the two dollars paid to agents, secure the papers or magazines used in our club offers. It will be well for agents to so state to subscribers.

Now is the time to get in your best work. The offer, however, is good until December 1, next.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

The phrase in a recent Sunday-school lesson, "One soweth and another reapeth," occasioned some perplexity to the little girl who rendered it, "One seweth and another ripeth."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

"Mercy!" exclaimed Mrs. Homespun, when she read in the paper that Jay Gould made ten cents every time the clock ticked, "I should think he'd be worried to death for fear the clock would run down."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

The best way to please a man is to tell him what he thinks of himself. The best way to please a woman is to tell her what she thinks of herself.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

"You have no backbone about you," as the angler remarked to the fish worm.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pomi's Extract, for all Pain, etc. While other preparations have secured a *temporary* popularity the Extract has kept the even tenor of its way.

ADVERTISEMENTS.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,

Attorneys, Counselors and Solicitors,

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Corner of Camp Street.

P. O. Box 3080. NEW ORLEANS, LA.

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CHILDREN'S DIADEM.

NEW SUNDAY-SCHOOL SONG BOOK.

BY ABBEY AND MUNGER.

It's a happy thought, the above endearing name was given to a book containing the best compositions of Mr. A. J. Abbey, a good composer of refined taste, a child lover and successful teacher, who has recently passed away. This new collection of the sweetest of children's hymns and songs is likely to be received with great favor.

35 cts., $3.60 per dozen.

Jehovah's Praise. Entirely new and superior book for Choirs, Singing Classes and Conventions. A large and attractive collection of Sacred and Secular music for practice and Church Service, Anthems, and Hymn Tunes.

Price $1.00, $9.00 per dozen.

Voices of Praise. Rev. CHAS. L. HITCHINS, occupies a high place in the esteem of those who need a collection of music of convenient size, not difficult and of moderate price, to use in religious meetings and in the Sunday-school service. Everything is dignified and in good taste, yet there is spirit and brilliancy throughout. Please examine.

Price 40 cts., $4.20 per dozen.

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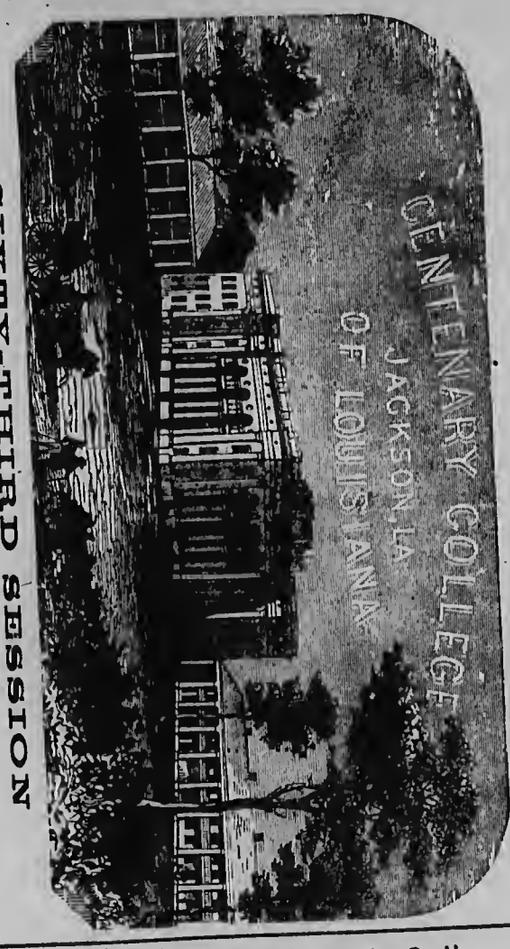

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1887-8.

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Every housekeeper should keep it as a disinfectant.

For sale at all groceries. Liberal discount to the trade.

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VERMIFUGE

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely unsuspected, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy to extreme old age—yea, daily mothers who are more constantly with their children, cannot be too observant of the *first symptoms* of worms, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it unlimited in their practice, and many of the most eminent of the profession "from all parts of the country, testify to its unbounded success. In fact, it *never fails*. It has consequently been given to children of all ages with safe gratification, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in the case, and to examine every bottle he buys of it. The genuine name of Fahnestock is all-sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW ORLEANS, LA., Nov. 30, 1885.

Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*

Gentlemen—I have used one of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your remedy can not safely be dispensed with in any family.

Yours, etc., J. W. HUBBARD, M. D.

CAMBRIDGE, MD., Nov. 30, 1885.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in pronouncing it as a remedy which is *safe, reliable* and *efficient* in all cases where a vermifuge is needed.

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A PURELY VEGETABLE compound and the most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with PERFECT SAFETY to children or adults of any age in all cases where there is a derangement of the system. It has been used with most wonderful effect in

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TELEGRAPH MEDICINE CO., LAKE CHARLES, LA.

Our Young People.

CALLING THE SANDMAN.

BY ANNIE M. LIGHT.

Now, niddy ned, and niddy dee dee,
O where can that loitering sandman be?
This baby's eyes are bright as phis, heigh—ho;
Now, where is that sandman lingering so.

O sandman, dear sandman, wherever you be,
Hasten, I pray, to this boy on my knee!

Perhaps he's at work far across the deep,
A-getting the little dip boys 'sleep;
Or tripping on through an Esquimaux town,
To fasten some winking eyelash down;

But sandman, dear sandman, what shall we do
To still this young infant's shout of "Goo, goo?"

The bee is asleep in the crimson rose.
And niddy nid ned the poppy's head goes;
The yellow chicks sleep 'neath the old hen's breast,
But here is my bird still out of his nest.

So sandman, dear sandman, o'er land and o'er sea,
Haste, sprinkle your grains in this young rogue's ee.

Soft the fringes drop o'er the bonny eyes,
Sparkling like the stars in the midnight skies;
Through the parted lips that two pearls disclose,
How the sweet breath comes, how the sweet breath goes.

Why so quick and so light the sandman stept,
We hardly knew when the baby slept!

—Good Housekeeping.

MR. EDITOR: As Aunt Sue subscribes to your paper, and as we all live together, will it not allow us the privilege of writing a short letter? We have a nice Sunday-school. Mr. L. M. Grigsby is our esteemed superintendent. Mr. R. D. Webb is our efficient teacher. I am sorry to say we have no preacher. We have a comfortable house called Flat Lick Church, and we feel that the Conference has treated us unkindly in not sending us a preacher. Our church was formerly in the Minden circuit. Then for one year part of Brushwood circuit; then left out because our preacher died. We will answer Oscar E. David's question: There are twenty-seven books in the New Testament. In answer to Bertie C. Felps: King Saul was head and shoulders taller than any of his people. Will close by asking two questions: Where in the Bible is found, "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it?" Next, Where is "galley" found in the Bible? Love for the ADVOCATE.

LUCILE AND SHELBY MARTIN.

FLAT LICK, Louisiana.

MR. EDITOR: Here I come again to speak a few words to the little cousins. I have been going to school this summer. I can write, but not well enough to write to you yet. The ladies have a missionary society here, and I am a member. I believe a "missionary girl like me is bound to make a missionary woman." How many of the little six-year-olds' can say this? I must say something about our church and preachers. Our presiding elder, Bro. Cassity, says that South Bossier circuit is the banner circuit of the district; and no wonder, for we have two of the banner preachers of the Louisiana Conference to wave over it—Bros. Blocker and Johns. My aunts, Tieia and Nanie, left us yesterday to visit relatives in Texas. My trunk was packed to go with them, but I backed out, because my dear mother was not going. Don't you think I did right? God bless the little cousins and dear old ADVOCATE.

LESLIE MAGEE.

DOYLINE, Louisiana.

MR. EDITOR: As I have never written to the ADVOCATE, I thought I would write now. I take a great deal of pleasure in reading the little folks' letters. We have Sunday-school every Sunday in the month, except the third, and preaching twice a month by Bro. M. L. Burton. We all are surely pleased with him. I will now answer Bettie Carruth's question: "Grasshopper," is found in Judges vi, 5. I will now ask a question: What was Esau's birthright he sold to Jacob? I hope to see my letter in print. I will close, wishing the ADVOCATE much success.

Your friend,

ANNIE TERRELL.

MR. EDITOR: I am a little girl nine years old. I am not going to school now. I go to Sunday-school every Sunday. Bro. Henry is our superintendent, and Bro. Harry is our minister. We have preaching twice a month. My papa takes your valuable paper. I love to read the little letters. I will close by asking a question: Where in the Bible is the word "darling" found?

Your little friend,

ETHEL LEE.

PHARIE GREGG, Louisiana.

HONOR OLD AGE.—The Germans have a story about a little girl, named Jeannette, who once went out to see a grand review. She found a capital place from which to see the soldiers pass, when she noticed a poor old woman in the crowd trying very hard to get where she could see.

Jeannette said to herself: "I should like to see the soldiers march, but it isn't kind in me to stay in this nice seat and let that old woman stay where she can't see anything; I ought to honor old age, and I will." So she called the old woman, and, placing her in the nice seat, fell back among the crowd. There she had to tiptoe and peep and dodge about to catch a glimpse of the splendid scene, which she might have seen fully and easily if she had kept her place.

Some of the people said she was a silly girl, and laughed at her. Jeannette was rewarded in her heart for her kindness to old age. A few minutes later a man covered with lace elbowed his way through the crowd, and said to her: "Little girl, will you come to her ladyship?" She could not imagine who her ladyship was, but she followed the man to a scaffold within the crowd. A lady met her at the top of the stairs, and said: "My dear child, I saw you yield your seat to the old woman. You acted nobly. Now, sit down here by me; you can see everything here." Thus Jeannette was rewarded a second time for honoring old age.—Sabbath-School Visitor.

DOUBLE SEEING.—If any one should say to a boy or girl having bright eyes, open to light and darkness, that they were blind, they would surely say, "Why, no! I see everything around me." But very many of you do not. I've seen bright-eyed girls step on their own sacques lying on the floor, and when they were told of it, say, "Oh, I did not see it." And I have seen them while hunting for things pull everything about on bureau and table and declare the book or the thimble or the handkerchief was not there, and some one else would look right after them and find it, and they would say, "I really did not see it." Boys will almost fall over the hoe in the path, and yet, when the father comes home and points to it, the boy did not see it before, though he may have walked past it and over it twenty times. What is the matter? Well, I think the mind did not see and remember. These children did not pay attention, and it is very unfortunate that they do not. Sometimes this habit of inattention and carelessness becomes so fixed that it causes trouble as long as they live; it wastes hours of time, and is an annoyance to everybody with whom they live.—Christian Union.

Is this an Age of Miracles?

The physician who has a large correspondence with his patients constantly hears the still, sad wail of humanity crying for help. Patients appeal to him for aid for whom he knows cure to be hopeless. Alas! why have they waited until man's best aid can be of little avail? The wisest physicians do not lay claim to work miracles. Great as are the virtues of Compound Oxygen, it must be called in before the undertaker. In cases of consumption, neuralgia, rheumatism, asthma and bronchitis, Compound Oxygen, as made by Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., has achieved wonderful cures. Send for pamphlet, describing the Home Treatment. The book will be sent free, by return mail.

A CHILD'S CHRISTIANITY.—Little Mabel's mother had long been dead, and while her papa was away from home she had no companions but her governess and the servants.

Her father had often told her not to admit to the house any person with whom she was not acquainted.

One cold wintry day a poor, ill-dressed woman stopped at the door and asked permission to warm herself by the kitchen fire.

"But," said Mabel, "my papa doesn't know you."

The woman was shivering with cold, and the rain and sleet dropped from her thin wraps.

A bright idea soon entered the child's head.

"Say," said she, "do you know Jesus?"

Tears started to the poor woman's eyes, and she began to tell how kind the Savior had been to her.

"Well," said the child, "if you know Jesus, you may come in, for papa knows him, and I'm sure he won't care."

Thus should the manifestation of a knowledge of the Redeemer's love for him be the countersign by which we are to know all true Christians.—Early Dew.

Household.

Hygiene for Housekeepers.

Good Housekeeping gives the following eloquent advice to housekeepers on the subject of taking care of their health:

1. Every woman needs to take regular exercise in the open air every day; and that exercise should not be in the nature of work, but of recreation.

2. As a rule, housekeepers need to eat more of simple food. If the food is simpler, less time will be needed in its preparation, and what it lacks in unwholsome richness and unnecessary variety, it will gain in nutriment and digestibility. The result will be an improvement in the health of all the family, and will injure no one but the doctor.

3. Less time ought to be given to the routine work of housekeeping and more to relaxation and recreation. All that "the best of wives" did not do, and for the lack of which she became an inmate of an insane asylum, the housekeeper ought to do. The woman who "always stays at home," who "never goes out of the house even Sundays," and who is "always doing something for her family," not only will "have no ideas outside of her home," but will soon come to have none even there.

The short of the matter is that women, if they desire good health, must not be confined so closely to the cares of the household. I know that many women will look upon this advice as absurd, and will say: "It is all very well for you to preach, but quite another thing for us to practice. A woman's duties involve a multitude of little things, the importance of which is never realized until they are omitted, and then he is the first to find fault. These things must be done. I can not stop, I can not find time to take out-of-door exercise and visit my neighbors. The work must be done, and I must do it."

Nevertheless the fact remains that when serious illness comes to the mistress of the house, the wheels of the treadmill cease to revolve, at least for her. Then the work either stops entirely, or goes on under other hands, and is cared for by other heads. The question is a pertinent one. Would it not be better to do less work while in health, and thus avoid the sickness? And even hired help is less expensive than medical attendance. The old maxims, "A stitch in time saves nine," and "An ounce of prevention is worth a pound of cure," are worthy of consideration in this connection.

THE ROMAN CURE FOR MALARIA.—Naaman's objection to the prophet's prescription has not lost its force, and the simplicity of the laws of health is often the most potent hindrance in the way of obedience to them. The medical virtues of lemons were slow in being developed, but once known they promise to be efficacious as they are simple. A physician in Rome, where malaria lies in wait for every tourist, thus describes their use: Cut a good-sized lemon into small pieces, rind and pulp. Add one pint of water. Boil down to half a pint. Strain and cool. Take a teaspoonful or more, as the stomach will bear it, an hour before meals. It is said to do all that has been attributed to quinine, without effecting the nerves or head as quinine does, and some physicians use it exclusively in place of that drug.

When we bring zeal without knowledge, misconceits of faith, carnal affections, the devices of our will-worship, superstitions deviations into God's service, we bring common fire to his altar; these flames were never of his kindling.—Hall.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of diseases-inducing elements, and thus removes the *cause*.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin; CUTICURA REMEDIES are the great skin beautifiers.

Sold everywhere. Price, CUTICURA 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

No Universal Remedy

has yet been discovered; but, as at least four-fifths of human diseases have their source in **Impure Blood**, a medicine which restores that fluid from a depraved to a healthy condition comes as near being a universal cure as any that can be produced. **Ayer's Sarsaparilla** affects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles,

which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial.

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple.

That insidious disease, **Scrofula**, is the fruitful cause of innumerable complaints, Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak and wasted muscles, a capricious appetite, and the like, are pretty sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil.

All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial,—avoiding all powders, ointments, and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

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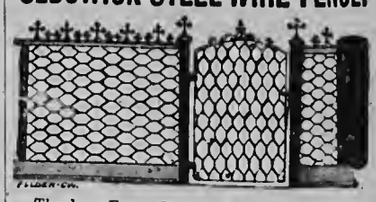

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Christian Advocate.

Marriages.

WALKER—HARRISON.—At the residence of the bride's father, Bro. Ben Harrison, August 26, 1887, by Rev. I. L. Peebles, Mr. W. M. Walker to Miss Mary V. Harrison.

McFARLAND—NORRIS.—At the residence of the bride's father, in Red River parish, La., August 4, 1887, by the Rev. V. B. Davis, Mr. W. B. McFarland to Miss Mary Norris.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MARTIN—MARY MOZELLE MARTIN, daughter of A. B. and Fannie Martin, born December 10, 1877, and died of congestion, August 4, 1887. Another sunbeam from the household is gone. She was all that the pride and ambition of father and mother could wish. giving, yet so young, the best evidences of that loveliness of disposition, sincerity of spirit and brightness of intellectual capacity that in a few years would have developed into a magnificent womanhood. God, in his providence, has taken her away, and we can only submit and be consoled with the exclamation that has fallen from lips divine: "Suffer little children to come unto me." After a few days of illness the black wing of death touched this fair form, and the flushed, fevered cheek grows pale, the last heart-throb is given, and mortality is swallowed up in immortality. Oh! this beautiful spirit, immortal, untarnished by the touch of time, pure and innocent, leaves this cold tenement of clay, and in transports of joy and gladness rises on rapturous wing, higher and higher, until it reaches the City of the New Jerusalem, and there, safe at home, rests under the widespread white wing of peace forever.

Father and mother, would you recall to this bleak world this lovely child who has crossed the river and has her home in heaven? I bid you cherish the sweet memories that will ever cluster around the name of your loved and lost Mozelle; but dash the wild wish away that would ask for her to come again. No, no! but rather make grander efforts to meet her in that eternal home of the blest. Her merry voice and joyous laughter will never be heard again on earth save when mother will sometimes hear the lingering echo, in memory's treasured halls, of a voice now stilled forever.

A. G. H.

DANSBY—Resolutions adopted by Methodist Sunday-school Newton, Miss., August 28, 1887.

The committee appointed to draft resolutions in memory of our pupil and classmate, MISS MARY DANSBY, submit the following:

Whereas, An all-wise Providence has seen fit to remove from our midst our beloved pupil and classmate, Miss Mary Dansby; therefore, be it

Resolved, That we feel the great loss we have sustained in this sad event, and that her death has caused a vacancy in our school and social circle that can not be filled by another! We will never hear her gentle voice again in our class, nor mingle our songs of praise together.

Resolved, That we will ever remember her as a sweet companion and friend; and let us, while we cherish her memory, strive to emulate her virtues, and at the same time humbly bow to the will of him that doeth all things well; and may her sweet influence, like the fragrance of a lovely flower, ever dwell in our hearts!

Resolved, That the Methodist school at this place has lost one of its most worthy members.

Resolved, That the whole school unite in a heartfelt sympathy with the family, and especially the mother of our deceased friend, and pray God to comfort and sustain her in this great trial.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and also request the Newton Dispatch and the NEW ORLEANS CHRISTIAN ADVOCATE to publish the same.

MRS. EMMA MOORE, for Com.

RICHEY—MRS. SARAH ANN RICHEY (*nee* Harbin) departed this life August 8, in the sixty-third year of her life. Having been a sufferer for more than forty years, she looked to death as a kind reliever from pain. For six months her suffering had increased, and she would summon all her strength and endeavor to discharge her duties; but, alas! when death calls we must go. Sister Richey was ready when the Master came, having embraced religion and joined the Methodist Church in early life. She kept oil in her lamp by drawing from God's bounty. She was not permitted to attend the Lord's house often; but her home was a home for the preacher. Many times have we seen her rejoicing around the family altar. Her favorite song was, "Savior, more than life to me." "Precious in the sight of the Lord is the death of his saints."

J. M. MORSE.

MAGEE—IDA BELL, infant daughter of our beloved friends, Dr. John and Mrs. Anna Magee, near Caseyville, Miss., died August 25, 1887, being nine months and five days of age. Death, it is said, loves a shining mark, and surely his aim was well taken in this instance. Dear little Ida Bell was one of the sweetest, most beautiful and lovely little cherubs that make the central charm of the family circle. But God has called her to himself, and she is now to her parental hearts treasure laid up in Heaven. The sweet little prelude to introduce to her coming loved ones the first notes of heaven's rapturous anthem. "Unto him that loved us," etc.

W. R. HINES.

LUCAS—ALBERT B. LUCAS, youngest son of Hon. John C. Lucas, was born in Kosciusko, Miss., October 23, 1861, and died in the same town, August 12, 1887. Albert was reared by pious parents, and had the advantages of a Christian home, with all its blessed and hallowed influences. All his life he was a member of the Kosciusko Methodist Sunday-school, of which his father has been the loved superintendent from its organization. In the year 1878, Albert, with quite a number of his Sunday-school classmates, professed faith in Christ and united with the church, and just a few days before his death he said that he knew he was converted at that time, and, though he felt that he had often been remiss in duty, still he had a good hope of eternal life. We feel assured that the young life thus so suddenly cut off has been renewed in a fairer, better clime. Albert was a young man of guileless spirit, kind and affectionate disposition, a favorite among his companions, and loved and respected by all who knew him; and, while he had his faults, he possessed many of those noble qualities of mind and heart which would have made him a useful and valuable member of society and of the church had he been permitted to live. But the great Head of the church saw fit to remove him, and we meekly bow in submission to the will of him who "doeth all things well."

R. P. MITCHELL.

TURNER—FRANCES REBECCA, daughter of Artemas Turner and Mary, his wife, was born in Livingston parish, La., September 16, 1885, and died in same place, June 5, 1887. Little Frances was the only child of her parents; and as a precious flower, removed from a good to a better place, so has she been transplanted into the fields of light.

H. L. SCARBOROUGH.

Remarkable Surgery.

The science of surgery has made such wonderful progress in modern times, that the most intricate and delicate operations are now undertaken and carried to a successful issue. There are now several well authenticated cases of what is known as pneumotomy, that is to say, the removal of diseased portions of the lungs in cases of consumption. While, however, this delicate operation has sometimes been successfully performed, the risks attending it are so great, and the chances of recovery so slight, that it is seldom resorted to. The safest plan in consumptive cases is to use Dr. Pierce's Golden Medical Discovery. This will always cure the disease in its earlier stages, thoroughly arresting the ravages of the terrible malady, by removing its cause and healing the lungs.

An artist in finishing the portrait of a baby could not recall the curve of its eyelid; so she traveled ninety miles to get the expression of a little eye, essential to the truth of the portrait. It was Christ who said: "The children of this world are wiser in their generation than the children of light." How many miles a man will travel, hoping to get office; how many miles for the betterment of himself and family; how many years he will work to earn competence; but the miles are few he will ride to worship, the hours are few in which he works out his salvation. And yet if he work not out his salvation, better for him if he had not been born.—Southern Churchman.

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is eagerly sought for, read with pleasure or disappointment, is then tossed aside and forgotten. But ladies who read of Dr. Pierce's Favorite Prescription, read it again, for they discover in it something to prize—a messenger of joy to those suffering from functional derangements or any of the painful disorders or weaknesses peculiar to their sex. Periodical pains, internal inflammation and ulceration, readily yield to its wonderful curative and healing powers. It is the only medicine for women, sold by druggists, *under a positive guarantee* from the manufacturers, that it will give satisfaction in every case, or money refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

A man that studieth revenge keepeth his own wounds green, which would otherwise heal and do well.

GRANDEVILLE, SOUTH CAROLINA, June 12th, 1887.

DR. A. T. SHALLENBERGER, Rochester, Pa.

Dear Sir: My little five-year-old girl suffered a whole year with Malarial Fever, and all the doctors did not seem to help her. I heard of your Pills and bought a bottle. The second dose broke the fever, and in ten days she was a new child, and is now fat and hearty. We use no other medicine in our family. Respectfully,

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It restores the functions of the tear passages.
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Mr. W. BODINE, our Optician, has made a specialty of selecting and inserting them.

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Will keep the atmosphere pure and wholesome; removing all bad odors from any source.

Will destroy all Disease Germs, infection from all Fevers, and all Contagious Diseases.

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Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and Inflammation of the Bowels. Being Alkaline in its nature it will often afford complete relief from Heartburn, Acidity of the Stomach and Dyspepsia.

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The Pastor's Manners and Manner.

Manners and manner have much to do with spiritual power. It is true that goodness is more important than anything external, and many ministers whose ways in public, and especially in the pulpit have always made people uncomfortable, have, after all, by the sterling qualities of their minds and hearts exerted wonderful power. Some of us knew a beloved minister of another denomination, recently gone to his reward, whose manners in ordinary intercourse were a perpetual affront to good taste, and who never appeared in the pulpit without severely trying his hearers' feelings, whose peculiarities, however, were so essentially part of himself that everyone bore with and almost condoned them for the immense intellectual and spiritual force he projected into every service. But such popular forbearance is not extended with a readiness that will justify indifference to manners and manner.

We must accept our own essential, God-given personalities not only, but we must just as surely make the most of them. We *can* observe good manners, we *can* improve upon an objectionable and repelling manner, we *can* cultivate grace of movement and gesture, we *can* even train voice. I recall another dear brother who is a strong, clear thinker, and an exceptionally neat writer, who really deeply feels every word he speaks, and whose voice within its natural compass, is as sweet as the tones of a lute, but who in public speaking has acquired a habit of playing between terrific explosions and inaudible whispers. Going along on his natural tones just long enough to make everyone feel how sweet they are, he will suddenly startle his hearers with a fearful detonation, and then, before they have had time to recover their composure, will drop into an undertone inaudible a very few away. This strange characteristic has unspeakably impaired his popularity and usefulness.

It would be wise, if our sensitive natures would bear it, for each of us to put himself under a capable and honest trainer, who would faithfully tell us just how we deport ourselves, and how we use our voices in the public service. Spiritual power is more affected by these matters than we are apt to think. Perhaps as good a rule as any to adopt in regard to *pulpit* manner is this—*to try to avoid everything that would divert our hearers' attention from our message by drawing it to ourselves.*—Rev. David Cole, D. D.

"Yes; I shall break the engagement," she said, folding her arms and looking defiant; "it is really too much trouble to converse with him: he's as deaf as a post, and talks like he had a mouthful of mush. Besides, the way he hawks and spits is disgusting." "Don't break the engagement for that; tell him to take Dr. Sage's Catarrh Remedy. It will cure him completely." "Well, I'll tell him. I do hate to break it off, for in all other respects he's quite too charming." Of course, it cured his catarrh.

I WILL TELL IT.—Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbors that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near the gates of death; and, maybe, a poor soul just in the same condition as yourself, will say, "This is a message from God to me." Above all publish the Lord's goodness for Jesus' sake. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by touching the hem of his garment, and then would have slipped away? If so, pray that the Master may say; "Somebody hath touched me." and may you be compelled to tell the truth, and say, "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise of the glory of thy grace I will tell it, though the devils should hear it; I will tell it, and make the world ring with it, according to my ability, to the praise and glory of thy saving grace."—Rev. C. H. Spurgeon.

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By the use of Darbys Prophylactic Fluid. It allays the inflammation and irritation and is peculiarly efficacious by reason of its power in cleansing and destroying all poisonous matter. Chafing, bruises, tumors, eruptions, boils and sores, and those more serious and tenacious maladies, Scald Head, Salt Rheum and Erysipelas, are speedily cured by the Fluid.

The Object of a Church.

The chief object of the church should be to lead sinners to repentance. If a body of Christian people, in the community in which it resides, simply gathers the regular congregation of families Sabbath after Sabbath, good and desirable as that result is, does not fulfill the purpose for which God has called it into the kingdom of his Son. If that congregation should have no service for its own improvement and enjoyment next Sabbath morning, or for the Sabbaths of a month, but should be engaged instead in visiting the ungodly and non-church-going families around it to declare to them the truth as it is in Jesus, and to pray for and with them in their own homes, it would be performing the work for which God has instituted it better than many churches are at present. This is an extreme statement, and is made only for the sake of presenting the case strongly. To edify Christians and their families is useful and needful, but that is not the chief purpose for which the church exists. No church should be content, however large may be its regular congregation, however abundant may be its resources, unless it is leading sinners to repentance. John the Baptist, the forerunner of the King, preached repentance. When our Lord began he preached, Repent, for the kingdom of Heaven is at hand. The Apostles, as they were sent forth, preached repentance toward God and faith in our Lord Jesus Christ. There is joy in heaven over one sinner who repenteth more than over ninety and nine just persons who need no repentance. The church should be earnestly, heartily, incessantly engaged in endeavoring to lead the prodigal to repentance, and its joy should be, not that it has a large, strong, intelligent, cultivated and wealthy congregation, wielding a wide social influence, but in that it is constantly, by the blessing of God, leading sinners to repentance. No pastor should allow himself to be satisfied unless he is bringing into the church, through repentance, one after another of those who are not members of the Christian families which have long been connected with the congregation to which he ministers, or with other congregations. To lead sinners to repentance is the divinely appointed work of the church.—Christian Intelligencer.

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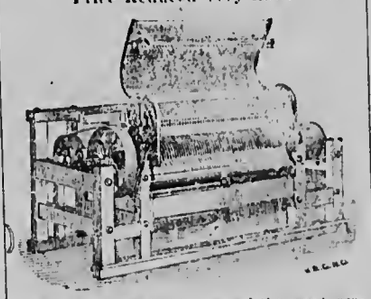

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Weekly Market Review.

(For Week Ending September 13, 1887.)

COTTON.		
Low ordinary	6 5/16	@ — —
Ordinary	6 7/8	— —
Good ordinary	8	— —
Low middling	8 5/8	— —
Middling	9 1-16	— —
Good middling	9 1/4	— —
Middling fair	9 5/8	— —
Fair	10 1/8	— —
Galveston middling	9 1/8	— —
Mobile middling	9	— —
St. Louis middling	9 1/8	— —
SUGAR.		
Inferior	— —	— —
Common	— —	— —
Good common	— —	— —
Fair	— —	— —
Good fair	5 5/16	— —
Fully fair	5 3/4	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/8	5 7/8
Pr. yellow	6 3 16	— —
Gray White	— —	— —
Off whites	6 1/4	6 3/8
Stan. Gran	6 1/4	— —
MOLASSES.		
Good Prime	22	25
Fair	— —	— —
Good common	18	21
Choice	28	33
RICE.		
Fancy	— —	— —
Choice	— —	— —
Prime	5 1/4	5 3/8
Good	5	5 1/8
Fair	4 3/4	4 7/8
Ordinary	4 1/2	4 5/8
Common	4 1/4	4 3/8
No. 2	2 3/8	2 1/2
Rough	3 65	3 90
FLOUR.		
Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62 1/2	4 75
Choice	3 20	3 30
Fancy	3 65	3 75
Extra Fancy	3 90	3 95
CORN PRODUCTS.		
Cream meal	3 40	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White	60	— —
Yellow	54	55
Mixed No. 2	57	— —
OATS:		
Western	34 1/2	35
Texas rust-proof	41	42
BRAN:		
₱ cwt	75	80
HAY:		
Choice	20 00	21 00
Prime	18 00	19 00
PROVISIONS.		
PORK:		
Mess (Standard)	16 3/4	16 7/8
Prime Mess	14 00	14 50
Rumps	12 50	— —
BACON:		
Fancy breakfast	12 1/2	13
Shoulders	— —	6 3/4
Sides, long clear	10	— —
Sides, short rib	10 1/8	— —
HAMS:		
Sugar-cured	12 1/2	13 1/2
DRY SALT MEAT:		
Shoulders	6	6 1/8
Sides, long clear	— —	9 1/8
Sides, short rib	— —	9 1/8
GROCERIES.		
COFFEE:		
Prime	— —	21 3/4
Fair	— —	20 3/4
Common	— —	19 1/2
BUTTER:		
Western Creamery	25	27
Western Dairy	20	— —
Country packed	— —	— —
LARD:		
Refined	6 3/4	6 7/8
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	9 3/4	— —
Cotton seed	37	38
Lard	— —	55
VEGETABLES.		
CABBAGES:		
Western, per head	13	15
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 85	3 10
KROUT:		
Western, ₱ bbl	11 50	— —
ONIONS:		
Louisiana	— —	— —
Western	2 70	— —
BALING STUFFS.		
BAGGING:		
1 3/4 lb. per yd	7 1/4	7 1/2
2 lb	7 3/4	8 1/4
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 10	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	5 00
Young Chickens	2 00	4 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	13	— —
Southern	14	— —
WOOL:		
Lake, per lb	— —	25
Louisiana	23	— —
Burry	14	— —
COUNTRY HIDES:		
Green salted, ₱ lb	— —	6 1/2
Dry salted	8	8 1/2
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	17 25	17 50
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The announcement has been made that a steamship line, between Pensacola and Tampa, Fla., will be placed in operation on the twenty-seventh instant.

Secretary Fairchild is the guest of the President at Oakview.

Judge Thomas J. Simmons, of Georgia, has been elected Associate Justice of the Supreme Court, to fill the vacancy caused by the death of Hon. Samuel Hall.

Local option is gaining ground very fast in Missouri.

Delegates from about sixty labor and political organizations of socialistic tendencies met in New York and formed a new political party in opposition to Henry George. It is to be known as the Progressive Labor Party.

A vein of pure rock salt has been discovered in Ellsworth, Kan., and it is claimed to be the thickest vein in the world. In thickness it is 155 feet.

Elijah Hayes and wife, of Warsaw, Ind., have given $130,000, their entire possessions, to the Methodist Episcopal Church for missions. This is the largest private donation that has ever been made.

Hon. Albert G. Talbot, ex-Congressman from Kentucky, died September 6, 1887, in Philadelphia.

The trial of Fred Muncrath, for the murder of the prohibition candidate, Rev. George C. Haddock, has begun in Sioux City, Iowa.

The opening of the Kansas City Exposition has been postponed from September 15 to Monday, September 26, at the request of the exhibitors.

Prof. J. Russell Wehl, widely known as an educator, died at his home, Beaten Harbor, Mich., aged sixty-three.

The Soldiers' Monument, at Braddock, Penn., overlooking the site where Gen. Braddock was defeated, was unveiled September 10 with considerable pomp.

Washington Bartlett, governor of California, died in Oakland, September 12.

The President has written a letter, thanking the people of New Orleans for the invitation to visit them during his tour, but says he can not possibly avail himself of it.

FOREIGN.

An agitation has been started in Fiji for the annexation of those islands to New Zealand.

It is reported that Prince Ferdinand will shortly make a visit of several weeks' duration to his estate in Hungary.

Ayoub Kahn reached the frontier of Afghanistan some days ago. He entered the country, but was recognized and driven back into Persia.

The sixteenth anniversary of the birth of the Queen of Denmark was appropriately observed at Fredeuberg, September 6.

The rumors of an intended interview between the German Emperor and the Czar are declared to be without foundation.

The Political Correspondenz says it is semi-officially stated in St. Petersburg that Russia is determined, unless Prince Ferdinand departs from Bulgaria, to declare the Berlin Treaty void.

The statement that Turkey has consented to the principle of Russian intervention in Bulgaria is officially contradicted.

Grave fears are entertained of a general revolution in San Salvador, Honduras and Nicaragua.

The German Crown Prince is welcomed everywhere on his journey to Tyrol. The greatest enthusiasm was shown at Munich. The Prince looked well, but was hoarse and seemed fatigued.

The Spanish government has released Mr. Doan, the American missionary, who was imprisoned at Manilla.

An American lady has presented to Prince Bismarck a pipe of peace which has been in the possession of a certain Indian chief's family from time immemorial. The present was made as a token of the Prince's services in preserving the peace of Europe.

A fete in honor of the Centenary of the American Constitution will be held at the Crystal Palace, London, September 17.

Mr. Gladstone has declined the invitation to be present at the Centennial Celebration of the Adoption of the American Constitution, at Philadelphia.

The Queen has conferred the order of knighthood on Dr. Morrell McKenzie in recognition of his services to the Crown Prince of Germany.

The government of the South African Republic and the Orange Free State have refused to admit the Cape Colony to a representation in a conference on railways and reciprocity.

The Journal des Debats says that Prince Bismarck will not consent to act as a mediator on the Bulgarian question unless he is requested to do so by the Powers.

The treaty of commerce between France and Bolivia has been signed.

Judge Zubria, Consul Brigham's assailant, has been suspended. The exact cause has not been made public.

The cholera is spreading rapidly in Chili.

The number of nail-makers on strike in Staffordshire, England, alone is 15,000.

The Ameer of Afghanistan is seriously ill at his residence in the Paghman Hills. It is reported that Ayoub Kahn is at Killaysalar.

The Bavarian budget raises the salaries of all school-masters and clergymen and a number of minor officials.

Bismarck can not assent to Russian proposals and declines to mediate between Russia and Bulgaria, because he does not wish to assume the responsibility in the Eastern question.

The governor of the Province of Havana has just issued severe orders forbidding the sale of lottery tickets of Madrid and Louisiana.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

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Publisher.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

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140 Carondelet street, New Orleans.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

If the stomach performs its functions actively and regularly, the food of which it is the receptacle, is transformed into blood of a flourishing quality, which furnishes and vigor warmth to the whole body. The best remedy to give tone to the stomach is Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

"Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher.
112 Camp street.

THE blood must be pure if the body would be in perfect condition. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier makes pure blood, and imparts the rich bloom of health and vigor to the whole body.

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ROYAL BAKING POWDER CO., New York.

Books and Periodicals.

BOOKS.

TWENTY THOUSAND MILES OVER LAND AND WATER. By Rev. R. A. Young, D. D. Southern Methodist Publishing House, Nashville, Tenn. Price, $1 25. The usual discount is made to preachers.

There is no need of a recommendation at our hands of this delightful book—that Dr. Young wrote it is sufficient to make people want to read it. Written in his peculiarly happy style, the work abounds in accurate historical and geographical information, blended with graphic pen-sketches of persons, things and places. It will well repay a perusal, and the reader can not fail of being both instructed and entertained.

PERIODICALS.

—The Southern Methodist Review, for September, has the following table of contents: Second Paper on Elizabeth Henry; The Chronology of the Bible, by Chancellor Garland; Second Paper on the Novel, as Developed by W. D. Howells; Shall Americans Study Greek? by George Miles, Jr.; Bishop Hannington; Jesse Lee, by G. G. Smith; The Source of Power, by Rev. J. F. Goldman; and a rich feast in the Editor's Table, and Book Reviews.

Dr. Harrison is giving the church a Review of the highest order. We wish more preachers and people took it.

Consumption, Wasting Diseases, And General Debility. Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphites: the one supplying strength and flesh, the other giving nerve power, and acting as a tonic to the digestive and entire system. But in Scott's Emulsion of Cod Liver Oil with Hypophosphites the two are combined, and the effect is wonderful. Thousands who have derived no permanent benefit from other preparations have been cured by this. Scott's Emulsion is perfectly palatable and is easily digested by those who can not tolerate plain Cod Liver Oil.

It is said that sixty thousand millions of matches are consumed yearly in this country. Prices have fallen one-half and consumption increased one-third since the removal of the revenue tax.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Sunny Side and McNutt	Sept. 17, 18
Minter City	24, 25
Coffeeville circuit	Oct. 1, 2
Carrollton circuit	8, 9
Atlanta circuit	15, 16
Sarepta circuit (Wednesday)	19
Pittsboro circuit	22, 23
Tocopola circuit	29, 30
Abbeville circuit (Tuesday)	Nov. 1
Oxford (Wednesday)	2
Lodi circuit	5, 6
Grenada circuit (Tuesday)	8
Grenada station (Thursday)	10
Hanner circuit	12, 13
Water Valley (Monday)	14
Charleston circuit	19, 20

C. S. TERRY, P. E.

CORINTH DIST.—FOURTH ROUND.

Baldwyn circuit	Sept. 24, 25
Marietta circuit	Oct. 1, 2
Pleasant Ridge circuit	8, 9
Corinth station	15, 16
Corinth circuit	17
Harmony circuit	19
Iuka circuit	21
Iuka station	22, 23
Kossuth circuit	29
Booneville and Rienzi station	30, 31
Blackland circuit	Nov. 5, 6
New Albany circuit	12, 13
Jonesboro circuit	15
Ripley circuit	17
Ripley and New Albany station	19, 20

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Crawford circuit	Sept. 17, 18
Tibbee circuit	21, 22
Starkville station	Oct. 1, 2
West Point	8, 9
Hebron circuit	14
Brooksville circuit	15, 16
Macon station	16, 17
Shuqualak circuit	22, 23
Columbus circuit	28, 29
Columbus station	29, 30
Loudsville circuit	Nov. 5, 6
Plattsburg circuit	6, 7
Chester circuit	12, 13
Sturges circuit	13, 14
LaGrange circuit	18
Walthall circuit	19, 20

B. G. PORTER, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Hernando and Coldwater	Sept. 17, 18
Como and Fredonia	21, 22
Chulahoma	Oct. 1, 2
Cockrum	8, 9
Louisburg	15, 16
Horn Lake	22, 23
Senatobia circuit	29, 30
Senatobia station	31
Mt. Vernon	Nov. 5, 6
Eureka	9
Panola	12, 13
Mastodon	18
Pleasant Grove	19, 20

S. M. THAMES, P. E.

WINONA DISTRICT—FOURTH ROUND.

West, at Emory	Sept. 17, 18
Durant and Lexington, at Lexington	18, 19
Black Hawk, at Black Hawk	24, 25
Kosciusko station	28
Winona circuit, at Bluff Springs	Oct. 1, 2
Winona station	2, 3
Newhebron circuit, at Rural Hill	8, 9
Sallis circuit, at Bethel	9, 12
Newport, at Salem	15, 16
Vaiden, at Vaiden	19
McCool, at Liberty Hill	22, 23
Shiloh, at Shiloh	25
Carrollton and Greenwood, at Greenwood	26
Eberzeer circuit	28, 30
Belzoni circuit	Nov. 5, 6
Zilpha circuit	12, 13
Ethel	19, 20

H. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Sallillo, at Centre Star	Sept. 17, 18
Pontotoc, at Fairfield	24, 25
Houston and Wesley, at West (Wed.)	28
Sparta, at Shiloh	Oct. 1, 2
Buena Vista, at Lake Providence	8, 9
Ebenezer, at South Chapel	15, 16
Starkville, at Shannon	19
Oklona station	21
Oklona circuit	22, 23
Prairie	29, 30
Aberdeen	Nov. 5, 6
Tremont (Thursday)	10
Fulton and Smithville	12, 13
Caledonia (Friday)	18
Athens	19, 20

AMOS KENDALL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs circuit	Sept. 17, 18
Early Grove	21, 25
Olive Branch	Oct. 1,
Marshall	2, 3
Cornersville	8, 9
Ashland	15, 16
Snow Creek	22, 23
Shelby Creek	29, 30
Pine Mountain	Nov. 5, 6
Hickory Flat	12, 13
Emory	19, 20

JNO. BARCROFT, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

North Wilkinson, at Hopewell	Sept. 17, 18
Wilson and Centreville, at Pisgah	24, 25
Deer Ford	27, 28
Amite, at Liberty	Oct. 1, 2
East Fellelana, at Wanasech	8, 9
Amite City, at Amite City	15, 16
Springfield, at Wesley	17, 18
St. Helena, at Greensburg	22, 23
Clinton	28, 30
Jackson	Nov. 5, 6
Bayou Sara	12, 13
Livingston, at Concord	19, 20
East Baton Rouge, at Friendship	21
Pipkin Chapel, at Pipkin	26, 27
Percy's Creek	Dec. 3, 4
Woodville circuit	8, 9
Woodville	10, 11

J. A. B. JONES, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Center Grove	Sept. 17, 18
Port Gibson	24, 25
Natchez—Jefferson Street	Oct. 1, 2
Natchez—Wesley Chapel	8, 9
Washington	10, 11
Carlisle	15, 16
Cane Ridge	22, 23
Meadville	29, 30
Roxie	31, Nov. 1
Utica	5, 7
Ebenezer	12, 13
Mayersville	19, 20
Rolling Fork	26, 27
Oak Ridge	Dec. 3, 4
Vicksburg	10, 11
South Vicksburg	11, 12

W. L. C. BENNETT, P. E.

JACKSON DIST.—FOURTH ROUND.

Raymond, at Bolton	Sept. 24, 25
Edwards, at Queen's Hill	Oct. 1, 2
Spring Ridge, at Forest Hill	8, 9
Benton, at Benton	15, 16
Flora, at Tinnin's	22, 23
Mt. Olivet, at Mt. Olivet	29, 30
Silver Creek, at Ludl	Nov. 5, 6
Yazoo City	12, 13
Sharon, at Sharon	19, 20
Canton	26, 27
Camden, at Camden	26, 27
Madison, at Wesley	Dec. 3, 4
Jackson	10, 11
West Jackson	10, 11

JOHN A. ELLIS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Seashore, at Bay St. Louis	Sept. 17, 18
Coxington, at St. Tammany C. Ground	24, 25
Whitlington, at Palmer Camp Ground	Oct. 1, 2
Amerlens, at Salem Camp Ground	8, 9
Vancleave, at New Prospect	15, 16
Flint Creek, at Augusta	19, 20
Hattiesburg, at Hattiesburg	22, 23
Poplarville, at Poplarville	29, 30
Ocean Springs, at Ocean Springs	Nov. 5, 6
Scranton, at Scranton	12, 13
Moss Point, at Moss Point	19, 20
Columbia	26, 2
Williamsburg	Dec. 3, 4
Bethel	6, 7

T. S. WEST, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Terry, at Mt. Pleasant	Sept. 17, 18
Hazlehurst	24, 25
Wesson and Beauregard, at Wesson	Oct. 1, 2
Brookhaven	8, 9
Boyerton, at Pleasant Ridge	15, 16
Scotland, at Bethel	22, 23
Providence, at Providence	29, 30
Franklinton at Fisher's Church	Nov. 5, 6
Summit, at Summit	12, 13
McComb City, at McComb City	19, 20
Monticello, at Lemoir's Church	26, 27
Holmesville, at Topisaw	Dec. 3, 4
Adams, at Adams	10, 11

J. M. WEEMS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FOURTH ROUND.

Wetumpka	Sept. 17, 18
Clanton and Verbena, at Verbena	24, 25
Randolph circuit, at Sandy Chapel	Oct. 1, 2
Autaugaville circuit, at Ivy Creek	8, 9
Deatsville circuit, at Deatsville	15, 16
Lowndesboro and Fulton, at Fulton	22, 23
Jemison mission, at Isabella	29, 30
Black's Bend circuit, at Black's Bend	Nov. 5, 6
Bell's Landing, at B. B's L'g	(Wed.) 9
Camden and Oak Lawn, at Oak Lawn	12, 13
Pleasant Hill circuit, at Benton	(Thu.) 17
Prattville	19, 20
Plantersville circuit	26, 27
Pineapple circuit, at Shiloh	Dec. 3, 4

H. PRUDHART, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Evergreen, at Evergreen	Sept. 17, 18
Powelton, at Williams' Camp Ground	24, 25
Monterey, at Forest House	Oct. 1, 2
Brewton and Pollard, at Brewton	8, 9
Montgeville, at Montgeville	15, 16
Repton, at Repton	22, 23
Bay Minette, at Clear Springs	29, 30
Douglasville	Nov. 1
Stockton, at Red Hill	5, 6
Milton	12, 13
Pensacola circuit, at Warrington	15
Pensacola station	19, 20
Sepulga	26, 27
Gravella, at Alabama	30

W. M. MOTLEY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Franklin	Sept. 17, 18
Washington	24, 25
New Iberia	Oct. 1, 2
Morgan City	8, 9
Abbeville	15, 16
LaFayette	29, 30
Grand Chenier	Nov. 5, 6
Opelousas	19, 20
Lake Charles	Dec. 3, 4
L. C. German Mission	4, 5
Plaquemine Brulee	17, 18

S. S. KEENER, P. E.

HOMER DIST.—THIRD ROUND.

Ruston, at Ruston	Sept. 14, 15
Brushwood, at Brushwood	17, 18
Tulip, at Athens	21, 22
Haynesville, at Mt. Zion	24, 25
Farmerville, at Tennessee	28, 29
Summerfield, at Harmony	Oct. 1, 2
Homer, at Lisbon	5, 6
Minden, at Pine Grove	8, 9
Ringgold	12, 13
Sparta and Saline	15, 16
Indian Village	19, 20
Rowesville	22, 23

ROBERT HANDLE, C. E.

PAINS in the small of the back indicate a diseased condition of the Liver or Kidneys, which may be easily removed by the use of Dr. J. H. McLean's Liver and Kidney Balm.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Hinson	Sept. 15
Healdberly	Sept. 16
St. Tammany	Sept. 22
Mt. Zion	Sept. 23
Beulah	Sept. 29
Saleto	Oct. 6
Shiloh	Oct. 7
Spring Creek	Oct. 7
New Hope	Oct. 7
New Prospect	Oct. 21

RHEUMATIC pains are usually the effects of kidney troubles. Cure yourself by taking Dr. J. H. McLean's Liver and Kidney Balm.

CAMP MEETINGS.

The New Hope Camp Meeting eighteen miles west of Scooba, on the M. and O. R. R., will begin Friday night before the second Sunday in October. Ministers invited, and will be met with conveyances at Scooba, Friday morning.

W. B. BACUS, P. C.

New Prospect Camp Meeting will commence Friday, October 21. Meeting on the self-sustaining plan. Ministers and their families will be provided for. Those coming by rail will be met at Belle Fountaine, Friday.

J. J. LOVETT, P. C.

ADVERTISEMENTS.

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Modern Classics. Boards, $1.00. Cloth, $1.50. The choicest piano music, of moderate difficulty, by the most celebrated foreign writers.

EMPIRE OF SONG. 60 Cents. A new Singing Class and Convention Book by Geo. F. Root. Its latest and best work.

CASE'S CHORUS COLLECTION. 75 Cents. A magnificent collection of original and selected choruses prepared by C. C. Case.

BRAVE HADDOCK HAS FALLEN. 30 Cents. A beautiful solo and chorus by Dr. J. B. Herbert, written in memory of "The Tennessee Martyr," Rev. Geo. C. Haddock.

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Beware of *Indigestion's* pain
And *Constipation's* cruel reign.
For often in their wake proceed
The subtle pall and mourner's weed:
Then check these troubles ere an hour,
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SUITABLE FOR GIFTS.

Four new designs, in set, for ..... $ 15
Other pretty ones, each, 15c., 10c., or 05
Beautiful fringed cards, with a promise, in envelope, for 40c., 60c., 75c., or 1 00

SABBATH-SCHOOL REWARD CARDS.

Red or Blue Tickets, perforated, 125 for ..... $ 10
Red or Blue Tickets, not perforated, 250 for 15
Floral Scripture Texts, 96 in packet 25
Floral Scripture Texts, 72 in packet 25
Floral Scripture Texts, 48 in packet 25
Flower Chains, 48 Floral Cards 25
King's Service, 48 Responsive Texts 25
Flowers, Birds, Hymns or Bible Stories, 12 in package 25

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OUT OF THE FASHION.

A fashionable Jewess in a fashionable pew;
A fashionable bonnet of a fashionable hue;
A fashionable mantle and a fashionable gown;
A fashionable Yehudi in a fashionable town;
A fashionable prayer book and a fashionable choir;
A fashionable temple with a fashionable spire;
A fashionable preacher with fashionable speech,
And fashionable ideas within fashionable reach;
A fashionable Torah to suit fashionable tunes,
And fashionable airs to suit fashionable rhymes;
A fashionable praying and a fashionable nod;
A fashionable everything, but no *fashionable God.*
—Hebrew Standard.

The Texas Chautauqua.

MR. EDITOR: An invitation to lecture before the San Marcos Assembly, or Texas Chautauqua, as it is popularly called, gave me an opportunity recently to visit for the first time the Lone Star State. Shut up, as I had been, during most of the summer in the hot, dusty city, with rarely an opportunity to "breathe the inspiring breath of the fresh woodland air," the outward trip was a most enjoyable one.

Along much of the route the scenery is decidedly attractive. True, there are regions more picturesque. The scenery that greets the eye as you glide along the banks of the Juniata, or wind your sinuous way up the valley of the Potomac above Harper's Ferry, affords ampler material for the poet's pen and the painter's brush. Still, South Louisiana and Southeastern Texas abound in landscapes that are decidedly beautiful.

Just beyond the Crescent City you traverse miles on miles of rice farms, level as a table, dotted with cottages, checkered with aqueducts, and mantled with a marvelous luxuriance of golden-hued, sickle-inviting grain, waving perpetually in the breath of the sea. Occasionally, you penetrate a vast morass, from whose dirty lagoons a numerous horde of the degenerate offspring of the huge *Mesozoic Saurians* look lazily upon you. There are apparently interminable forests of the colossal, stately cypress, whose native foliage of dark verdure is almost concealed beneath an outer robe of Confederate-grey moss, which hangs from almost every twig and bough in graceful festoons, or in long, waving pendants of weeping-willow sombreness.

You enter the land of the cane, and as your steam-driven chariot whirls along for hours, scenes of exquisite beauty flit rapidly by. Long before you have passed the boundaries of "the Pelican State," you are in the region of treeless plains. As you look out from the car platform—eastward, westward, northward, southward—you see everywhere a carpet of grassy verdure, thickly dotted with flocks and herds, stretching away to the distant region, where the skies come down and kiss the sod. Scenes like these, as they swiftly unfold like a gorgeous panorama, one feels like describing in the language of the poet:

"All instinct with the radiant grace and bloom,
Caught from the glories of a lovelier world."

San Marcos is a town of about fifteen hundred inhabitants, on the railroad that connects Austin with San Antonio. It is thirty-one miles from Austin, and fifty from San Antonio. It lies at the foot of the San Marcos Mountains, within less than a mile of San Marcos Lake, which is the source of San Marcos river. The valley of the San Marcos is like unto the valley of the Nile for fertility. One thing only it lacks to entitle it to be called the garden-spot of America—rain. This region is subject to long-continued droughts. The disastrous effects of these, however, human ingenuity will doubtless soon overcome. I predict that not many years will elapse before this entire valley will be irrigated by the waters of the river. San Marcos will have other railroad connections in the near future. It is rather a picturesque town, many of its residences extending far up the slopes of the mountain, and having considerable interspaces covered with groves of nature's own producing. The climate is quite salubrious.

Although sea breezes blow almost constantly, yet the two hundred miles of prairie which they have traversed have extracted almost all their humidity. The extreme dryness of the atmosphere is noticeable in many ways. You can sleep in the open air and scarcely find a trace of a dew-drop upon your locks or your garments. This climatic condition makes the place a health resort for persons afflicted with pulmonary diseases.

The San Marcos Assembly is domiciled on a spur of the San Marcos Mountains, lying just in rear of the town. This peak has an elevation of about two hundred and fifty feet above the valley. The tabernacle is substantially built, and is said to have a seating capacity of about 2,200. Just in front of the rostrum, and virtually forming a part of it, is an artificial, semi-circular mound of rugged rocks, which, however, are partially concealed beneath a profusion of vines and flowers, whose presence you do not need to be told is due to woman's refined taste and deft fingers. This flower-decorated mound is surmounted by an octagonal glass tank of considerable dimensions, in the centre of which there is a fountain, whose perpetual splash and sparkle add a novel charm to the scene. Numerous other fountains are playing day and night about the grounds. These fountains, and also the entire water supply of the encampment, have their source in the river, which also furnishes the power needed for their elevation. On the top of the tabernacle there is an observatory, which commands a wide-spread landscape of such surpassing loveliness that it reminds you of the rapturous language of Paul H. Hayne:

"Can heavenly bounty lavish richer stores
Of color, fragrance, beauty, and delight,
On mortal or immortal sight,
On any sphere that rolls around the sun?"

The mountain is partially terraced on three sides, each terrace forming a highway for pedestrians or vehicles; and these terraces sometimes intersect each other in graceful curves.

There are some natural curiosities in the regions round about. One of these is a huge natural terrace encircling a mountain peak, or rather several peaks. The sides of the mountain, both above and below, are covered with a thick growth of trees, while the terrace itself, which has an average width of perhaps a hundred feet, is as treeless as a highway, and as level as a table. It is not less than five or six miles in length. A more magnificent drive can not be found. This terrace is popularly called the "Devil's Race Track." The early settlers of this region seem either to have had great admiration for his satanic majesty, or else to have supposed that his dwelling-place was not far distant, for numerous localities bear his name. "The Devil's Cave" and "The Devil's Backbone" are other specimens of geographical nomenclature. The refined taste of my classical friend, Dubose, proposes to christen this terrace anew under the name, "The Drive of the Titans."

But *the* attraction of the place, so far as its natural features are concerned, is the San Marcos Lake and river. The water of the lake is, if possible, more transparent than a dew-drop. Its depth varies from fifteen to forty feet, and yet, wherever there is no vegetation to obstruct the view, you can see the bottom with the utmost distinctness. The source of these waters is another wonder. Imagine a river a hundred feet wide, and five feet deep, bursting forth, like a gigantic spring, from the base of a mountain, and you have an idea of the source of the San Marcos. The temperature of the lake is almost uniform, the annual variation being only about one degree, the average being about seventy-two degrees. The summer sun beats upon it, but it keeps its winter coolness. The winds of winter howl about it, but it refuses to part with its summer caloric. In summer it is delightfully cool for bathing. In mid-winter cattle stand in it for hours to keep warm. Another curious fact connected with this stream is, that it always rises about a foot and a half in the very dryest season of the year—the early summer. This, with its uniform temperature, is regarded as a proof that it is fed through a vast subterranean aqueduct by the snows on some far-off mountain summit.

But the most marvelous part of the story remains to be told. This pertains to the vegetation that finds a habitat in these crystal waters. I had read of this before coming here; but the half of its weird and unique beauty was never told by tongue or pen. It is one of those things that must be seen to be appreciated. In the water you find growing, with a genuinely tropical exuberance, a vast variety of plants, grasses, vines, mosses, water lilies, cresses, ferns, ivies, etc. Over a large part of the lake the surface is completely covered with strange-looking specimens of vegetation, which I have never seen elsewhere, called in common parlance "bonnets." They are not rooted in the soil, but simply float upon the surface of the water, and draw their sustenance from it. They are so abundant that boats can not go through them. This, however, is but one, and about the least interesting one, of a vast multitude of aquatic plants that here challenge your attention. These are rooted in the rocks that form the bed of the lake. So luxuriantly do they grow that, although the lake is from fifteen to forty feet deep, they often reach the surface. In other places their tops are only a short distance below the surface. To see these you must get in a boat. You can tell very little about them from the shore. The best time for making observations is when the sun is almost overhead—say, from ten to two o'clock. As your boat glides over the glassy surface, you look down into the aqueous depths, and you behold a variety of vegetable forms and colors that is marvelous. Every change of position brings a change of scenery. And not only the forms of the plants, but their groupings, are various and beautiful. Certain localities have had names given them. One remarkable group is called "The Peri's Palace." The plants have here formed an arch of large proportions, which requires no great stretch of fancy to liken it to the entrance to some antique palace. What furniture adorns the chambers of this weird palace in the waters no mortal knows, for no one has had the temerity to cross its threshold. Another locality bears the less pleasing name, "The Devil's Cave."

And not vegetation alone, but also animal life is here. It is delightful to watch the graceful movements of the finny tribes that sport continuously in these crystal depths. You can spend hours gazing into these waters without growing weary.

So far as my reading goes, this stream is unique among earth's water courses. A tropical river gushing forth in a temperate, maintaining, in all seasons, a uniform temperature, and displaying such a marvelous wealth of tropical vegetation—if its like exists on this terraqueous globe, I have yet to hear of it. It is one of the curiosities of the New World. If she could once lay eyes upon it, New York City would give millions to be able to reproduce it in Central Park. This stream has connected with it an Indian legend, which has been embalmed in song by a gifted daughter of Texas—Mrs. Pennell.

The Vincent of this new Chautauqua is Rev. H. M. Dubose, of the Methodist Episcopal Church, South, now stationed at Tyler. Dubose was formerly a member of the Mississippi Conference. He is quite a remarkable man. Although only twenty-nine years of age, he has served as pastor several of the first churches in Texas. He is a man of large attainments and wonderful versatility. He has rare gifts as a speaker. All the rich and varied resources of the English tongue seem to be at his command. Moreover, he has that imaginative cast of mind which sends forth thought with the impress of poetry upon it. "He thinks in tropes." In beauty and elegance of diction, and in exuberance and range of imagination, he has few peers in the Southern pulpit. For the position which he here holds, as superintendent of instruction and commander-in-chief of the Chautauqua forces, he seems pre-eminently fitted. Invincibly firm, yet delightfully urbane, possessed of fine administrative capacities, inexhaustibly fertile in resources, and having a will-power that knows no such word as fail, he seems destined, as the leader of this movement, to become a benefactor to this great commonwealth. His efforts are ably seconded by his coadjutors, Rev. McIntyre, of the Methodist Episcopal Church, and Rev. W. H. Shaw, of the Cumberland Presbyterian Church, who have charge respectively of the S. S. Normal and of the C. L. S. C.

This assembly is in its infancy. Only a few buildings have been erected. Visitors, for the most part, sleep in tents. This, however, is far less likely to be a source of discomfort here than it would be in most localities, as a summer rain is a rare occurrence. Plans are on foot for extensive improvements in the near future. The grounds have been leased for a term of ninety-nine years by three liberal, energetic, enterprising men, who are thoroughly possessed of the Chautauqua idea. These are the men above named—Dubose, McIntyre and Shaw. They propose before the next meeting of the assembly to complete the work of terracing already begun; to erect a ten-thousand-dollar hotel and a number of neat cottages; to put a small steamer on the lake, and to make sundry other improvements. When these plans shall have been carried out, only one thing more will be needed to make this place one of the most popular resorts in all Southland, viz: to give widespread publicity to its numerous attractions.

San Marcos is already widely known as a health resort for consumptives, and as a desirable winter residence for invalids needing a mild climate. It is not so well known as a summer resort, and yet a delightful summer resort it is. I speak now particularly of the assembly grounds. The valley is sometimes quite warm. The mountain, however, is generally comparatively pleasant, and then the breezes are almost constant. During the eight days of my sojourn, I did not see the forest leaves motionless more than once. The nights are delightful.

What sacred memories are destined to cluster about this unique spot in the years to come! Here, on this goodly mountain crest, overlooking scenes of enchanting beauty; here, underneath the shadow of the cedar, the elm and the mountain oak; here, where Mexic breezes, balmy as the breath of spring, blow unceasingly; here, where the song of the forest bird regales the ear by day, and the distant murmur of falling waters, like a mother's lullaby, soothes to slumber at night; here, where Polar snows and equatorial flora meet and mingle in a colossal fountain of matchless beauty; here, on San Marcos Mountain, by San Marcos Lake, unborn generations shall gather to rest from life's carking cares, to enjoy the sweets of refined social intercourse, to improve intellect and heart, and to study the works and the Word of God.

W. C. BLACK.

The Louisiana State Lottery.

No controversy has been joined in the CHRISTIAN ADVOCATE on an article I contributed, which appeared in the number of August 4, 1887; but I have been met elsewhere with the following arguments: That it is in accordance, and not in violation of the laws of the land; that forty thousand dollars are annually collected from it for a charitable institution. As to the first of these, nothing can make a thing righteous which of itself is unrighteous. "A clean thing can not be brought out of an unclean." "A bramble can not bear figs." If the civil laws of a commonwealth can change a vice to virtue, then Mormonism can be made holy, and plurality of wives a pious practice. The sacrifice and putting to death of infants among the heathen; the burial alive out of the way of aged, helpless, and infirm parents, is harmless and right, because the laws of the land maintain the practice. The legal establishment of houses of ill-fame, by granting them licenses, and taxing them that they might be protected, does not make their inmates virtuous. If so, then the law is righteous, and these establishments are thrown open for the free and unrestricted visits of our noble sons and pure daughters, without blot or blur. In all civilized and enlightened countries, where the Word of God is made the standard of law, upon which all officers, executive, take their oath of office, and upon which jury men and witnesses swear to do their duty and to tell the truth, acknowledging the justice of its pains and penalties, is acknowledged by this practice and usage to be the true standard of right and wrong everywhere. In every instance where the laws of the land antagonize the teachings of the sacred Scriptures, in granting more than one cause for divorce of husband and wife; in licensing liquor-selling and drunkard-making establishments; in permitting Sabbath-breaking industries, and in fostering gambling establishments as institutions upon the State, and largely affecting the morals of other commonwealths, are unrighteous and devilish laws.

Some appear to think, and do reason, that because the Louisiana State Lottery Company pays forty thousand dollars to sustain the Charity Hospital, it is a charitable institution, and ought to be patronized. The concern contracted to pay that forty thousand dollars in order to secure a constitutional existence. It was a bribe to the convention framing the constitution—a feigned charity with which to hoodwink the people of the State, and manipulate money from thoughtless thousands. It is unquestionably a bonus paid to secure its vampire life. Millions of dollars paid into the treasury of that concern, with the flattering unction laid to conscience, that it is patronizing a charity, would never lodge in the vaults of that company but for the faint hope of possibly drawing a premium of many thousand per cent. on the investment. The ruling motive by the company, and by the patrons of the company, is gain, and not charity. Besides all that, the Lord in clearest terms forbids moneys from any filthy or unclean source coming into his treasury. Read what is written in Deuteronomy xxiii, 18. This principle contemplates doing evil that good may come, which imputation Paul repudiates as a *slander* when charged upon him and his associates. "And not rather (as we are slanderously reported, and as some affirm that we say), Let us do evil that good may come? whose damnation is just." (Romans iii, 8.) According to Scripture teaching, the end can never sanctify the means.

As the extreme hazard, and sometimes impossibility of success, have been treated of in a previous communication, I will add this on that point: From what I have heard, and from what I have read, my conviction is that when a preacher buys a ticket, if it comes to be known he is a reverend, he is certain to draw a prize. No better advertisement could be given of the concern. The example and success to his flock is a powerful inducement to them to play victims to a game more hopeless of success in some of its features than roulette or round-table. These seem more successful than any other class in proportion. One other circumstance connected with this State Lottery, revolting to true lovers of morality, is that its tickets are on sale in bars and drinking saloons, in towns and cities, and on steamboats. I have never known or heard of their being sold elsewhere. Saloon keepers and bartenders who furnish cards and dice, who furnish rooms, who furnish tables and other furniture for gambling on any scale, large or small, mild or desperate, are the accredited agents of this offspring of the devil, fostered and nursed at the breast of the great State of Louisiana. This association alone is sufficient to repulse a truly honest man from an institution where whisky men and gamblers are its drummers and agents, where he is very certain to be loser, and where the concern is winner beyond a doubt.

J. D. NEWSOM.

Current Coins.

(Christian at Work.)

It is surely singular when we can have the real power that we take its semblance instead. We only half believe, and thus we never inspire. What we want first is to surrender ourselves to the simple close-at-hand truths of the gospel, to begin in the primary department of spiritual schooling, to stay there until its truths have passed into us, and made us children before the requirements of that unchangeable law of self-surrender; then to follow naturally and obediently with lifted eyes, receiving direction and new light with every step. Half-surrender people are without deep conviction, and, therefore, without power.

(Presbyterian.)

Whatever outside Christian work we may do, therefore, let us not fail to look well to our own households. Jewish parents used to say that if they could have the exclusive control of their children until they were eight years of age, they feared no subsequent apostacy. If Christian parents will fill their homes with prayer and love and faithful teaching, and the sweet spirit of Christ, while their children's lives are tender and easily impressed, they need not fear that in years to come they will fail to be godly and noble men and women.

(Evangelist, N. Y.)

The power of persuasive preaching is always to be confronted by the hearer's testing and proving judgment. Even if an angel from heaven bring the message, the plumage of his wings and the music of his song are not the warrant of his teaching, but its harmony with the Word of God. All Christian hearers should be true triers of uttered doctrine, in order to see that the Word suffers neither addition nor abatement, remembering that God's Spirit witnesses only with the truth, and the Master commands the spiritual detection of false apostles. What a stimulus to true heralding to know that hearers searched the Scriptures to "see whether these things are so," not in a captious spirit, but in reverence for the inspired Scriptures!

One by one thy duties wait thee;
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what these can teach.
—Adelaide A. Procter.

Christian Advocate.

THURSDAY, SEPTEMBER 22, 1887.

AN UNPUBLISHED POEM.

BY HENRY W. LONGFELLOW.

Alone I walk the peopled city.
Where each seems happy with his own;
Oh! friends, I ask not for your pity—
I walk alone.

No more for me yon lake resolves,
Though moved by loving airs of June;
Oh! birds, your sweet and piping voices
Are out of tune.

In vain for me the elm-tree arches
Its plumes in many a feathery spray,
In vain the evening's starry marches
And sunlit day.

In vain your beauty, summer flowers;
Ye can not greet these cordial eyes;
They gaze on other fields than ours—
On other skies.

The gold is rifled from the coffer,
The blade is stolen from the sheath;
Life has but one more boon to offer,
And that is—death.

Yet well I know the voice of duty,
And, therefore, life and health must crave,
Though she who gave the world its beauty
Is in her grave.

I live, O lost one, for the living
Who drew their earliest life from thee,
And wait until, with glad thanksgiving,
I shall be free.

For life to me is as a station
Wherein apart a traveler stands—
One absent long from home and nation
In other lands;

And I, as he who stands and listens,
Amid the twilight's chill and gloom,
To hear approaching in the distance
The train for home.

For death shall bring another mating,
Beyond the shadows of the tomb,
On yonder shore a bride is waiting
Until I come.

In yonder fields are children playing,
And there—Oh! vision of delight!—
I see the child and mother straying
In robes of white.

Then, then, the longing heart that breakest,
Stealing the treasures one by one,
I'll call thee blessed when thou makest
The paired—one.

SEPTEMBER 18, 1863.

—Toronto Guardian.

The Sunday-School Lesson for October 2, 1887.

BY C. G. ANDREWS, D. D.

THE CENTURION'S FAITH.

Matthew viii, 5-13.

GOLDEN TEXT: "*I have not found so great faith, no, not in Israel.*"—Matthew viii, 10.

INTRODUCTORY.

From having studied the Temperance Lesson last week, we go back now to the immediate connection with the former lessons drawn from the Sermon on the Mount. First, after the coming down from the mount, the miracle of the cleansing of the leper is recorded. Then comes the subject of the present lesson—The Centurion's Faith. This centurion was a most remarkable man. He was not a Jew, but a Roman commander of one hundred men in the service of Herod Antipas. Jesus marveled at him—not in the sense of being taken by surprise, for the Savior knows all that is in man. The meaning is, that Jesus marveled, just as a man seeing a youth turning out exceedingly well from unpromising surroundings would say that the success was marvelous. He was a remarkable man, because Jesus preferred him to a place of honorable mention above his own people; and, more especially, because it was said that he would occupy a place in the eternal kingdom, when others more highly favored on earth would be cast out. The element in the character of this centurion which procured such distinction was faith. "Jesus said, Verily I say unto you, I have not found so great faith, no, not in Israel." Faith is a fundamental trait in Christian character. Many Christians say: "The trouble with me is, I can't exercise faith. Oh! that I had faith." Mr. Wesley thus impressively characterizes the importance of faith: "Faith is that Christian grace which, if an individual possessed, even though he might be supposed to be wanting in all others, he could enter into life. Again, it is that which, if an individual lacked, though he might be supposed to be possessed of all the others, he never could enter the kingdom." The substance, not the exact words, of Mr. Wesley's deliverance is given. It will be beneficial to study the centurion's character and find out the mainspring of his wonderful faith.

I.—HIS HUMANITY.

He had a sick servant. He wanted him healed, not because he was deprived of his services, not because he was in danger of losing his property, but because "he was dear unto him." The captain of a hundred men, who had accustomed himself to the experiences of war, might have thought it to be unbecoming to his manhood to be thus tenderly interested in a sick boy. But, when he saw him "grievously tormented"—very ill—he was not only moved with compassion, but began earnest efforts to have him relieved. "The bravest are the tenderest, the loving are the daring." The centurion, knowing that his own heart was touched with sympathy for the servant, and conscious that he would do all that he could to relieve him, naturally transferred these same humane feelings, but in a greater degree, to him who, he had heard, was touched with the feelings of our infirmity; and thus he had faith that the great Physician would heal his servant.

II.—HIS HUMILITY.

He did not feel worthy even to go into the presence of Jesus. Matthew says the centurion came unto Jesus; but Luke, who is more circumstantial, represents him as conferring with the Savior through messengers. The two accounts can be reconciled by the understanding of Matthew's version, that one can be said to do himself what he accomplishes through others. He sent the elders of the Jews to represent him. Again, he sent friends unto him. His humility is clearly shown by his saying: "I am not worthy that thou shouldest come under my roof." A want of self-appreciation is most apt to beget a corresponding appreciation in others. He who trusts in himself can be with difficulty brought to trust in others. On the contrary, when one has been brought to realize that there can be no relief from any other source which he has tried, he will cling all the more tenaciously to the last hope. When he becomes convinced that all earthly sources of relief have failed, then, with a despairing effort of faith, he grasps the Infinite.

III.—HIS LOVE FOR SACRED THINGS.

"He was worthy, for he loveth our nation, and he hath built us a synagogue." Though the centurion was not presumed to be a worshiper in the synagogue, nor to hold communion with the Jews, yet he had doubtless seen the commendable characteristics of the Jewish people, and their refining influences upon the community at large. He realized that the synagogue was the center whence radiated their transforming truths, the inspiration of their purity, pathos and power; hence he built them a synagogue. Now, it is the most natural thing that this interest he had shown, this money he had invested, should have caused him to have faith that the God of the synagogue would respond to his call. He had a property in the sacred cause, and on that account he believed that his claim would not be disregarded. Not in the sense that he had paid value received for any answer that God might give him, nor that he had merited the divine favor by his act, but the rather, that because he loved the people of God, and that because he had consecrated his substance to the upbuilding of the spiritual kingdom, therefore, God would be graciously pleased not to turn a deaf ear to his cry of distress.

IV.—HIS FAITHFUL FULFILLMENT OF THE OBLIGATIONS OF LIFE.

"For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." The obligation here spoken of looks two ways. He was under authority, and he gave due obedience to his superiors, and he had officers and soldiers under him, and from these he exacted and enforced implicit obedience. Such an undeviating conformity to all obligations, whether higher or lower; such a clean record towards all those upon whom he was dependent, as well as those dependent upon him, would naturally beget the expectation that others would be governed by the same line of conduct. Confidence in oneself naturally begets confidence in others; while, on the contrary, a man who knows his own want of integrity, his own impurity, his own venality, will naturally judge all others by his own experience. St. John very clearly sets forth both of these principles in his epistle: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then we have confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight." The centurion was fully conscious that he had faithfully striven to discharge all the obligations which rested upon him, whether obedience to superiors or the demanding of obedience from his inferiors. If, by commanding any of his servants, he might relieve distress or fulfill an errand of mercy, he knew that he himself would not fail, or even hesitate, hence he had faith that the great Captain-General of the universe would not be recreant to the claim which the least of his creatures had upon him, but that he would "speak the word only, and my servant shall be healed."

PRACTICAL TEACHINGS.

1. Faith is an essential element in Christian character. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

2. Faith is progressive. It can be cultivated. "Lord, increase our faith." "Faith cometh by hearing, and hearing by the Word of God." The exercise of the centurion's faith was not accidental, but was the legitimate fruitage of the careful sowing and the diligent cultivation of those precious seeds of humanity, humility, love of the church, and discharge of duty.

3. Faith is omnipotent. It excites the marvel of the Savior, and receives his highest encomium. It commands the right-hand place in the kingdom.

From the Work.

CHINA GROVE CAMP MEETING.

MR. EDITOR: This camp ground is in the eastern part of Pike county, nearly twenty-five miles due east of McComb City. It was projected in 1878 under the charge of Rev. P. Howard, but, owing to yellow fever epidemic, no meeting was held until 1879. Annually since, until 1886, meetings were held.

For several years back Satan has been quite prominent in instigating his servants to lawless deeds, trying to dishearten the sons of God and prevent future meetings. None was held last year. September 2 the camp-fires were again lighted, and the worship of God inaugurated for a series of days. Saturday morning quite a host of people were present. Many who had suffered previously feared as the shades of night gathered. Rev. J. M. Weems, P. E., and R. S. Gale, P. C., called the tent-holders to counsel. The sheriff, A. Boyd, was there to aid. All resolved that China Grove Camp Ground must be defended from violence. At twilight the enemy opened fire with the report of a tree cannon, followed by a fusilade of pistol shots upon all sides of the encampment, as an omen of what was intended for the night. The night service continued to its proper close. Then the Lord's defenders, sheriff and posse of preachers and tent-holders, went on guard, and during the night made many arrests, and secured evidence that will trouble others. By morning the enemy realized that the men on guard were in solid earnest, and that they must subside. Whisky is responsible for much of the evil doings, as tainted breath and empty bottles of the captured testified. From this time on, with exception of a few stray pistol shots, Sunday night, profound peace reigned.

The preaching was first-class every way; the singing, fair; the altar exercises, highly interesting. Most of the preachers and workers were young men, and several young ladies were not slow to render efficient service in prayer and song.

A notable sermon from Bro. Weems caused some forty heads of families to pledge to begin the duty of family prayer.

Twenty-five accessions and some forty conversions were the visible results.

The people feel happy that they were able, with God's blessing, to overcome the lawless element. New life has been infused, and good will follow. Oh, that every poor, misguided sinner that aided to violate the law could be converted before January 1.

R. B. DOWNER.

HATTIESBURG, MISS.

MR. EDITOR: Since my last, the amount realized for the missionary cause at this place, as the result of the week of prayer, has been augmented. It foots up now, in cash and subscription, $20 75. Twenty dollars already forwarded to Dr. Kelley, Treasurer, at Nashville. Please note this: One family did without butter for a month, and gave the value of it to the cause. I forbear giving names.

H. J. HARRIS.

SEPTEMBER 12, 1887.

SAM JONES CAMP MEETING.

MR. EDITOR: I am just home from the Sam Jones Camp Meeting, which commenced August 26 and closed September 4, and by request I write you a short account of it. We had a good supply of our home preachers, who did faithful work both in and out of the pulpit. We also had a good supply of altar workers among the laity, both male and female—all intent on promoting the true interests of the meeting. The result was a very good camp meeting. I did not ascertain the number of conversions; but we had them, bright and clear, at many of our altar prayer meetings. We had some very valuable accessions, but not many, from the fact that the great majority in that community are already members of the Protestant Churches. The congregations were generally large, especially on the two Sabbaths embraced in the meeting; and better behaved congregations I have seen nowhere. As soon as I saw the encampment, it looked like a new place compared to its appearance last year. The old railroad shanties, with the logs and other rubbish that deformed the encampment last year, were all burned up; and between twenty-five and thirty neat cottages, including the boarding and sleeping-houses, gave the camps a village-like appearance. The beautiful little creek, with its limpid stream fed by the Clayton Springs, that runs through the entire length of the grounds, has been straitened by ditching, and adds much to the beauty as well as convenience of the encampment. The tabernacle, which is one of the best I have seen, has been enlarged, and many other improvements are contemplated by the association. The encampment is in a valley, and, as the "mountains are round about Jerusalem," so the beautiful and romantic hills are round about the Sam Jones Camp Ground. As we have suffered both years from a cold wave that came upon us, the association seemed to conclude to have the meetings hereafter in the early part of August, which, I think, would be a change for the better. The ground intended for the encampment is ample for any number of cottages, and I was glad to find persons selecting lots to build on for next year. Except the Seashore, I know of no better place in Mississippi for a large encampment than at the Clayton Springs. The water, I think, is the best I ever drank. I detect no mineral qualities in it; but it has this peculiar quality: You may drink as much as you can hold without any inconvenience. I went there, from a most violent attack of pneumonia and inflammatory rheumatism, so weak that I had to be helped from the train to the J. A. B. Jones Cottage; but a free use of that pure water a few days made me feel like a new man. I was glad to see quite a number of visitors over last year from up and down the Valley railroad. All who live convenient to that road, and wish to enjoy a camp-meeting season, will soon learn the advantages it affords them.

J. G. JONES.

HAZLEHURST, MISS., Sept. 7, 1887.

PROVIDENCE CIRCUIT.

MR. EDITOR: There have been some thirty-odd conversions, twelve additions; and three protracted meetings held. Several families here moved from their river homes to Providence Camp Ground to escape malaria. So far all at the parsonage have escaped sickness. Self-denial not observed by all. Living on short rations, they inquired, Of what shall I deny myself? Twenty-six dollars were raised.

Some fields of cotton, near Rockport, have been destroyed by the army worm. Corn crop is quite good.

Prohibition prohibits in Copiah and Lawrence counties.

R. B. DOWNER, P. C.

TEXAS, MISS., Sept. 9, 1887.

SANDERSVILLE, MISS.

MR. EDITOR: Our meeting closed last night. We have had a spiritual feast. Eight accessions, several conversions, and all the churches wonderfully blessed. Our meeting lasted seven days. Congregations large and attentive. Large numbers came forward on the last night for prayer. We feel thankful to Bros. McVoy, Maxey and Zachery for services rendered. Bro. McVoy remarked that our meeting here was the warmest he had attended for some time. Some received such blessings that they could but weep and praise God aloud. I thank God for such meetings! Yours truly,

L. J. JONES.

SEPTEMBER 3, 1887.

MOORINGSPORT, LA.

MR. EDITOR: The good Lord has been so gracious to us that we feel like telling it to everybody. When people are full of the love of God, they want everybody else to feel as they do, and to know how they feel. We have just closed a meeting, in which God has wonderfully blessed his people—in the conversion of sinners and in the sanctification of believers. This blessing called sanctification has impressed itself on us, and we have searched God's Word and our standards with carefulness and prayer. Being impressed with Bro. J. G. Jones' letter, which appeared in the ADVOCATE, of June 23, we went to God in earnest prayer for the blessing. On the night of August 9 God answered our prayer. Glory be to his name!

At our meeting just closed we were assisted, on Sunday, by Bro. W. F. Henderson, of Caddo, and a young brother from Marshall, Texas. We had a large congregation, and considerable interest. Monday, Bro. R. J. Harp arrived, and preached in the Spirit of the Master, and we had a good time. Bros. Harp and Henderson had to leave us on Monday—Bro. Harp on account of illness in his family, and Bro. Henderson to help elsewhere. Bro. F. J. Browning, of the East Texas Conference, arrived also Monday, and remained till Thursday evening. This brother throws great stress upon the blessing of sanctification. He pressed every believer who felt sin in his heart to go to the altar, and ask God to take it out and give them a clean heart. Many went, and twelve or fifteen of our most prominent people obtained the blessing.

Mt. Zion Church is where we held our meeting. We do not know the number of converts. We received six into the church. New family altars have been erected, and a great work done in the church. For this we praise the Lord, and take new courage in his work.

J. S. SANDERS.

RINGGOLD CIRCUIT.

MR. EDITOR: We have just closed our last protracted meeting on this circuit, and desire to let you and the brethren know what the Lord has done for us this year. The revival fire broke out with us on Saturday before the fifth Sabbath in May, and, blessed be God, it has been burning ever since. God has been with us in convicting, converting and sanctifying power at every service.

Our meeting at Andrew Chapel was the most wonderful meeting I was ever in. There were twenty-five to seventy-five penitents at the altar every night. Eternity alone will reveal the good done. We received nineteen persons into the church, some of whom are very promising young men. Our meeting at Andrew Chapel continued ten days.

We then went to Rocky Mount. Bro. Martin had the church well worked up when Bro. Miller and I got there. Bro. Miller lectured on temperance, at eleven o'clock. We called for penitents, and quite a number came. We received seven persons into the church at that service. The meeting continued until Friday night. Thirteen members were received at Rocky Mount. Glory be to God!

We began a meeting the next day at the Grand Bayou appointment. Bro. G. A. Mandeville was with me, filled with the Spirit and faith. He preached with great power; and God owned his efforts. We received ten members at Grand Bayou, making fifty-five on the circuit since May 1.

Bros. Davis and Martin are holding a meeting now over in the last survey. The Lord willing, I go to their assistance tonight.

Glory and honor and praises are given to God!

Many thanks to Bros. Mandeville, Miller and our local brethren for their earnest labors.

HARRY W. MAY.

ROCKY SPRING CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Our meeting at Hermanville was a glorious success—eternity only will reveal the true results. More than twenty professed to be converted; thirteen joined the church. We had a gracious revival in the church—a time of refreshing from the presence of the Lord. We thank God, and take courage.

H. D. HOWELL.

SEPTEMBER 6, 1887.

MARTIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: On Friday, August 26, we closed a very interesting and profitable revival at Russum station, which resulted in fourteen accessions, and a general revival of church members. Bro. N. B. Harmon, of Wesley Chapel, assisted, and did noble work for the Master.

Friday, September 2, we closed a meeting at old Cane Ridge. Here we received six members. The Lord poured out his blessings upon us. Everyone says it is the best meeting they have had here in years. Bros. W. B. and W. H. Lewis, I. W. Cooper, P. P. Bradford and E. B. O'Quin were in attendance, and gave their aid.

The self-denial collection from the circuit amounted to $17 5

Have received into the church both by certificate and on profession, up to this date, thirty-three, with five applications pending.

We lack only twelve dollars of having all our Conference collections in cash; and those twelve dollars, and more, too, are secured by good subscription.

We give God all the glory, and press forward, rejoicing.

Yours in Christ,

W. L. LINFIELD.

LEE, Miss., Sept. 6, 1887.

WESSON, MISS.

MR. EDITOR: A former postal card from me must have lost its way, as its message has not appeared in the columns of the ADVOCATE.

The week of prayer and self-denial was observed by many of our members. Results: $57 30 from Wesson, and $24 9 from Beauregard. Total, $82 2 in cash, with more to follow.

A second series of meetings has been held at Wesson, resulting in twenty-three accessions and about tweny-five conversions. So far I have received into the church at Wesson seventy-six persons, and at Beauregard twenty-five, making one hundred and one in all, with several applications pending, and more to follow. During our last meeting we had three grand sermons from Bishop Galloway, one from Bro. Downer, and five from Bro. Watkins.

Sister Juliann Hayes, president Woman's Board of Missions, was with us the fourth Sunday in July, accompanied by the Spirit of the Master. New life was infused into the Woman's Missionary Society at Wesson; two life-members made; a number of active and honorary members gained, and a Juvenile Society formed.

T. L. MELLEN.

SEPTEMBER 8, 1887.

RALEIGH CIRCUIT.

MR. EDITOR: I have sent to Dr. Kelley $5 for self-denial—$2 from George Lightery and wife, and $1 from Sister Foster Abney, and $1 from James M. Pewett, and $1 from Mrs. Threcie Tanskingberger—all of Raleigh circuit.

We have been holding protracted meetings on the Raleigh circuit for some time; and we commence another on September 9. Our past labors have been crowned with success. We have received forty-two into the church up to date, and seventeen children have been baptized. The church has been revived, and backsliders reclaimed. There have been thirty or forty conversions, and the work goes on; and God be praised! We were assisted in these meetings by Revs. R. Burton, R. A. Sibley, F. J. Miller and E. Currie, the latter a Presbyterian. All did good work for the Lord. Pray for us.

J. B. EVANS.

KOSSUTH, MISS.

MR. EDITOR: On this, the Kossuth circuit, North Mississippi Conference, we have four churches. We have protracted services at each. Results: A gracious revival of the believers; sixty-two converted; forty-nine added to our church, with others to follow. We hereby return our thanks to our loved presiding elder, John H. Mitchell, of Corinth station; D. L. Cogdell, of Iuka station; M. W. Young, of Corinth circuit, and the local brethren, for ministering help; and give all the glory to God, from whom all blessings flow.

K. M. HARRISON, P. C.

EAST FELICIANA CIRCUIT.

MR. EDITOR: I have received thirty-eight new members up to date into our church on the East Feliciana circuit this year. The church has been greatly revived; souls are converted to God. Many of our new members will lead in prayer in public service. I expect to bring up a full report to Conference. Hallelujah! the Lord reigns!

P. A. JOHNSTON.

Our Contributors.

The Church Alive.

Mr. Editor: In my last I gave you a reminiscence of the old Shilling Church, and how it declined. I now will give you a history of how the little hidden spring burst forth again, and how it is to-day flowing, pattering along like Tennyson's "Brook"—

"With here and there a foamy flake
Upon it as it travels,
With many a silvery water-break
Above the golden gravels."

Thank God always for the precious golden gravel that underlies all the little water-breaks of life!

The old church had died, though the house still stood upon the hill; but its large old chimney was down, its fallen benches also, while the bats and goats now rioted where the Word of Life had so often gone forth. Lively churches, but of another denomination, had grown up all around. The old families had given in their adhesion to these, feeling and knowing that religion and Jesus did not alone live in walls or sectaries. Everybody thought that Methodism there was dead—gone like the vanished comet long since lost. For long years the tramp of the horse that bore the circuit rider was still, and the Wesleyan banner was erected no more. The old warm, heart-inspiring songs of Wesley had died away.

About this time there came a girl into the neighborhood from Amite City. She had relatives there—all of whom (who were in any church) were Baptists. This woman was a real live-soul, inspiring Methodist. She loved that grand old church with a deep, enthusiastic love. She soon made many friends in the neighborhood, and drew the people to her by her kind heart and Christian integrity. She soon attracted attention, and it was thought she would unite with the large Baptist Church at Mt. Hermon; but she refused to sacrifice her household gods, or to desert the old faith taught her by her mother and grandmother. Through her influence she induced the preacher at Franklinton to send an appointment there, and she so won upon several young people in the neighborhood that a regular appointment was made at Mt. Hermon Schoolhouse, where she was teaching. By degrees Methodism began to take root in the hearts of the people, and at length a church was established there in that great Baptist neighborhood, not two arrow-flights from the other church.

At length a neat church building was erected, sashed, seated and made comfortable, and the little church kept on living, working and growing until it has reached first-class country proportions, and the old foothold of Methodism is again set down to stay.

The Baptist Church had seen proper to expel several members for permitting dances in a small way at their houses. One had let some young persons dance; another, perhaps, had permitted a candy pulling, and stated they could have danced had they wished, etc. They were turned out and went to the other church; but the great majority of members were first-class people who preferred the Methodist service. The four or five Adullamites who fled there, as did the people to David when he dwelt at Adullam, are all good, sober, steady men. Some of the wives of these still kindly remain and reign in Hebron, while their husbands abide in Jerusalem. Many families are thus divided on the two hills; but all live together in peace and quiet. The writer knows one man who, with one son and daughter, are in the Methodist Church there, while his wife and another son are in the other; but though thus divided, they live in great peace. The great point of difference is in the baptismal waters. They all love and worship the same blessed Jesus, all read the same Scripture, and all are bound towards the same goal; but the Lord often makes even the wrath of man to praise him, and two churches thus situated are apt to display more abundant zeal than they would if all were pulling together evenly.

The church there now is in charge of Rev. J. G. Sibley, a very able young minister, who is much endeared to the flock there. If the elders will permit him to remain another year, he will accomplish good results. The writer knows of no other Methodist Church east of Bogue Chitto river, and, as there is no work on the railroad worth naming between Amite City and Magnolia, Mt. Hermon is thus made a very important point. The church there numbers ninety-six members, and is in a condition to do much work if cared for as it now is.

The above is written to show what one weak, though determined woman can do when she is resolved to work for the Master. Permit me to close with two stanzas written by the writer, and published some years ago in the Advocate:

"Oh, woman's prayers and woman's tears!
What wonders in this vale of tears
Have they not wrought? Whole hemispheres
Have brightened 'neath their purity.

"Oh, may she, with her life-work done,
Find starry crown and garland won,
And round the Savior's shining throne
Greet all her household treasury."

T.

Miss Gordon's Departure.

Mr. Editor: On Sunday evening, the fourth instant, there occurred here in our church, in Port Gibson, an incident of such an interesting character that it deserves mention in the Advocate. It was the occasion of the departure from our midst of Miss Addie Gordon for China, to engage there in missionary work under the auspices of the Woman's Missionary Society.

Port Gibson is Miss Gordon's home. Here she has grown up from childhood: here she was graduated from Port Gibson Female College; here she gave her heart to God, and became a member of the church, and here on our church register her name will still remain. Naturally, great interest was felt by all in the community when it became known that she had resolved to devote herself to mission work. A special service was appointed for the Sunday evening preceding her departure, at which, it was announced, she would make some remarks. Dr. Marshall also, by invitation, came down from Vicksburg and took part in the service.

Such an event could not fail to attract a large crowd, for all were eager to hear from Miss Gordon's own lips the reasons that had induced her to make the evangelization of the heathen her life-work, and all desired to do honor to this noble and devoted young lady. After appropriate services Miss Gordon talked for, perhaps, a half-hour in such a way as to charm all who heard her. The modesty and grace of the true woman were displayed in everything that she said. All was unstudied, and yet every word was in its place. It was the genuine expression of real conviction, and, therefore, was the truest eloquence. All that was said was easy, natural and earnest, free from self-consciousness or display. She repudiated the idea that she was making a great sacrifice in engaging in missionary work. Many of her friends had thought that: but now they felt that she was right, and had chosen wisely. She manifested zeal and enthusiasm in her chosen work; but these were united with the soundest judgment. As a fitting conclusion, she sang in a clear, sweet voice a touching hymn of farewell, and before the beautiful strains had ceased tears were flowing from many eyes. Dr. Marshall appreciated the thrilling interest of the occasion, and followed in just such words as ought to have been said. His remarks culminated in an eloquent and tender address to our brave and unselfish young missionary.

The whole service was impressive and delightful. No one could fail to be elevated by the sublime spectacle of the consecration of a noble young life to the service of the Master. The scene will not be forgotten. On going away one after another said, "I never was so near heaven in all my life before." The meeting was a benediction to all who were there. I am sure that the cause of missions will henceforth hold a higher place in the estimation of the great number who were present.

We sorrow to lose Miss Gordon from our midst; but we rejoice that this church has been so signally honored in having her as its representative in the mission field. E. H. MOUNGER.

Port Gibson, Miss., Sept. 9, 1887.

A Remedy in Kidney Affection.

"My kidneys were so affected I have been compelled to get up as much as ten times in one night. I had pains in my side, back and left shoulder, and when down could hardly rise. I was unable to bend my body without great pain. I tried Simmons Liver Regulator and my condition has improved so much that I hardly ever feel any of my old trouble."

W. Johnson, Express Agent,
Macon, Georgia.

Grenada Collegiate Institute.

Mr. Editor: The Grenada Collegiate Institute has opened well, having more boarders now than at any time last year. Others will be coming in all the while to the first of October. This is one of our best schools, centrally located, accessible to all parts of our Conference, and under the wise management of President Newell maintains a steady and healthy growth. Our curriculum is broad, and our teachers the best that can be procured. Our discipline is very firm, and our work thorough. The health is almost unparalleled, there having been no case of severe illness in the institute for five years. Its Christian influence is strong and controlling (and let me say that we appreciate that there is no danger of making our school too religious). Special attention is given to the preservation of health. Now, besides all this, we have the best single piece of school property in the Southwest—a property worth no less than fifty thousand dollars (and this almost a gift by the generous people of Grenada). This is not a district school, but a Conference college, and every Methodist in North Mississippi Conference is equally obligated to sustain it. Do you ask how this is? Then I answer: This is true for the reason that we have accepted the property under the conditions it was tendered us (and we do now hold an unconditional deed) and this is what I call assuming the obligations of the property. Now, we are using the property, and have not met the obligations we are under. But what are the conditions by which the church gets possession of this very valuable property? Simply that we pay the nominal sum of four thousand dollars and establish a school. The school is established and more than self-sustaining, and now the only question is, Will we pay the amount of money required? I believe we will. We can not afford to do less, and this much we ought to do at once.

Four thousand dollars for over thirty thousand Methodists—oh, how easy! But some ask, What becomes of the money the school makes? Well, the Board of Trustees have wisely ordered that it should go to the improvement of the property. The four thousand belong to us, and not to the school. When we shall have paid that, we may inquire after the school's excess. Now, let me ask you, in the name of Christian education, to think on these facts and obligations.

Now, I must not fail to say that many of the good and generous people of North Mississippi have already contributed liberally—some by cash and some by note—which provides for a part of the above-mentioned debt, and for which we are thankful, and do highly appreciate. I am making a strong effort to liquidate the debt by the ensuing Annual Conference, and, with the prospect before us, no doubt we will reach this very desirable end. I hope to have (and believe I will) the sympathy and hearty co-operation of all the good people of North Mississippi Conference. We have upon us the same obligation of other Conferences to make in our own bounds a first-class school, and I believe we have as much pride. Let us feel the obligations, and be second to none.

G. H. Hodge, Agent.

From Hallo, La.

Mr. Editor: It has been said that "lies travel fast:" but of late truth seems to fly on the wings of the wind, or flash athwart the horizon of the church's sky with electrical rapidity. And truth will win the race notwithstanding the cry of the doubters. Prohibition does prohibit, and it is rallying its forces all along the line; and the line is long enough to circle this earth. Already, to its enemies, it is "terrible as an army with banners:" but to the white-ribbon host it is "beautiful as Tirzah, and as comely as Jerusalem." More than half the work for the "kingdom come" will be accomplished when some son of Rechab shall lay the giant, Alcohol, low with a pebble from the brook, "Prohibition."

Revivals do revive, and the watchword of the "workers of the Lord" is, "On to victory!" And the rallying cry is, "Down with the strongholds of the arch-enemy of souls!" Our revivals revive yet. Dr. West, our presiding elder, was sick and could not be with us. Bro. Tucker had no help until the last day, when Bro. Ellis, of Covington circuit, arrived, and preached twice with much unction. There were but two accessions to the church, but the membership was waked up and set to work. Sister Tucker, our pastor's wife, arrived after the meeting closed, and the Sunday following she, with a few others, started a ladies' and children's prayer meeting. We hope to keep it alive. One little girl, only nine years old, prayed yesterday at the meeting.

Bro. Tucker went from this meeting to one begun at Covington, to assist Bro. Ellis. We heard that a gracious work of grace was going on there; and the meeting has not yet closed that we know of.

"Hark! ten thousand harps and voices
Sound the note of praise above."

Those blessed "harps and voices" are never mute. Every time an earnest prayer goes up to the throne of God, a new note may be heard; every time a soul is born, a grand chorus reverberates across the dome of the New Jerusalem, and the echo comes back to the Lord's agents, saying: "Work on, work on."

"Jesus shall reign where'er the sun
Does his successive journeys run."

And the cry of the pessimist is lost in the "joyful sound of gospel grace."

The day our meeting closed Mr. J. E. Smith, of Covington, who had been with his wife on a visit to Maryland, arrived, and called to see us, having a few moments to wait for the P. and F. train. Seeing our church was not yet painted, he gave me $5 for that purpose. God bless the dear old man!

Our week of self-denial sent up a mite to the Lord's treasury.

Mrs. L. Crary Sadler.

Why do men and women professing godliness sometimes seek amusement in the theatre, the dancing hall, on the race-course, or at the card table? Pascal says: "If man were happy, he would be so much the more so as he were less diverted, like the saints and God." If Pascal speaks the truth, then those who seek the above-named amusements are not happy, because they are not really saints. Their godliness is more a name than a reality.—Zion's Herald.

MISCELLANEOUS.

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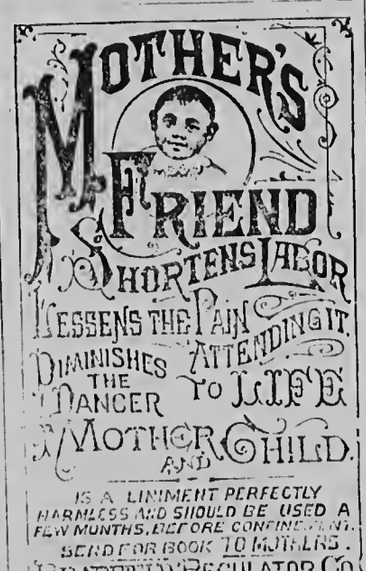
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No. 1.....9:15 am	No. 2.....4:45 pm
No. 3.....3:00 am	No. 4.....10:30 pm
No. 5.....7:30 pm	No. 6.....8:15 am

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No. 3 Cin. Ex..7:10 am	No. 4 F'st Line.8:05 am
No. 1 F'st Line.7:20 pm	No. 6 Coast....3:35 pm
No. 5 Coast....9:05 am	No. 2 Cin. Ex...8:40 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 2 Passen'r, 2:15 am
No. 3 Chic. and N. O. Lim....8:20 am	No. 4 St. Louis and Chic. Ex. 6:00 pm

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No. 1.....5:30 pm	No. 6.....8:35 pm

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Lve. Hattiesburg	1:10 p. m.	12:25 a. m.
Arr. Meridian	1:20 p. m.	3:20 a. m.
Arr. Birmingham	10:30 p. m.	10:40 a. m.
Arr. Chattanooga	4:30 a. m.	5:30 p. m.
Arr. Lexington	3:15 p. m.	3:15 a. m.
Arr. Cincinnati	6:12 p. m.	6:40 a. m.

SOUTH BOUND.

	No. 1.	No. 5.
Lve. Cincinnati	7:55 a. m.	9:00 p. m.
Lve. Lexington	11:25 a. m.	11:59 p. m.
Lve. Chattanooga	10:30 p. m.	9:15 a. m.
Lve. Birmingham	1:30 a. m.	4:30 p. m.
Lve. Meridian	10:10 a. m.	11:15 p. m.
Lve. Hattiesburg	1:30 p. m.	2:15 a. m.
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C. H. CARTER, D. D., Editor.

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REV. W. L. C. HINNICUTT, D. D.

THURSDAY, SEPTEMBER 22, 1887.

Briefs.

It is easy to see where the relief of the workingmen is to be sought. They should save their earnings and give up their grog. Read this:

It is said that the laboringmen of the United States pay $800,000,000 a year for liquor, and that the entire banking capital of the country is $717,000,000. It follows that if the laboringmen would stop drinking intoxicating liquors for one year, and save the money which they annually pay for them, they would accumulate enough in that one year to buy out all the banks in the country, with $83,000,000 over to start a fund to buy up all the gold and silver mines in the country the next year. It is easy to see how liquor monopolists become so wealthy: *and poor men make them so.*—Western Christian Advocate.

Prof. E. P. Thwing, M. D., of Brooklyn, N. Y., says, in an article in the September Homiletic:

Rev. Henry Ward Beecher said that the articulation of a single monosyllable by the president of Amherst College came to him in youth like a bullet. "It has remained in memory ever since. It gave an impulse to my whole life and affected my course and labor as a reformer. It was the effect of but a single word." Use, if you must, sesquipedalian words, "their voluminous coil intertangling like huge anacondas." The necessity of scientific discussion may require it, as when a surgeon treats *Dysmorphosteopalinklastes*. But such appalling occasions are rare.

An Englishman tabulates the percentage of Saxon and cognate words and those of Greek and Latin in the discourses of Beecher, Storrs and Talmage. Dr. Storrs uses 69 per cent. Saxon to 31 Greek and Latin; Mr. Beecher 91:9, Dr. Talmage 91:9. In the case of Canon Farrar the ratio is 84:12 and of Spurgeon, 87:13. These figures are worth thinking about in estimating popular success.

The speaker should recognize and obey the swift sympathy which connects sight and speech, vision and voice. In other words, his elocution will be unconsciously affected by a calm inspection of his audience as he stands before them before he speaks in prayer or sermon. In my early ministry, just as I was about to offer the invocation, one Lord's day morning, an aged saint, about ninety years old, came tottering up the aisle to her seat. Her loneliness, the lack of religious sympathy she suffered from at home, her warm love for the sanctuary and her pastor, and the thought of her nearness to the upper courts and the King in his beauty came over me like a sudden tidal wave. There were tears in my eyes and in my voice, too, when the silence of the sanctuary was broken by the opening prayer.

The power of the pause deserves attention. Merely as a vocal rest it is helpful. If it be only for two seconds, long enough to swallow the watery alkaline secretion that lubricates the parts, huskiness is avoided. This is better than to form the habit of sipping water. But the interspacing pause aids in the growth of self-possession. When an impressive word is spoken, a pause of one second is, occasionally, emphatic. Too oft repeated, it may give the character of hesitation, or theatric mannerism. Good sense will direct. The aid to the hearer is too obvious to need notice. We are only considering the comfort of the speaker. As George MacDonald has beautifully said: "A bird's song is made up of a warble and a silence; and the silence is a part of the song." It is a suggestive thought for hurried and worried speakers.

"Gale, Oberlin, Amherst and Auburn have added Inductive Bible studies to their course." This is what we have been trying to persuade *our church* schools to do. Are we trying to give *Christian* education with the Bible left out of the course?

A Rich Church.

The vulgar idea of a rich church has in it, as essential to it, the possession of a membership rich in property, high in social position, and potent in worldly influence. Its stewards, and other leading members, must reside in costly houses, manage large business enterprises, and, "clad in purple and fine linen," "fare sumptuously every day." Solidity somehow attaches to a congregation of railroad magnates, commercial princes, successful lawyers, eminent physicians, professors and other celebrities, with possibly a millionaire or two. The people say of such: "That is a rich church." An imposing and expensive temple of worship, with an outside look of wealth, and an inside air of elegance in pulpit and pew, and from echoless floor to lofty ceiling every appointment perfectly adapted to the refined tastes of the most select and fashionable; the sacred desk filled by an eminent divine of high salary and resonant periods; the choir calculated to please the most fastidious and exacting critic by its artistic rendering of operatic music—all these, and more of pretension and folly, go to make up, in the view of the many, a rich church. Well, when the Son of God, through John, said to one of the seven churches: "But thou art rich," surely He had no reference to a church whose people were "all for style." To get at his meaning we have only to consider his teachings and the spirit of his gospel.

What, then, in the view of the Lord Jesus, constitutes a rich church? "God is a spirit, and they that worship him must worship him in spirit and in truth." It is easy to see that the really rich church is the *spiritual* church, whose members are *personally pious.* The character of a church is no more and no less than that of the individuals composing it. That a church may be rich in spirituality, the piety of its membership must be actual and thorough. The church-veneering of form and ceremony can not make a man truly spiritual. He is a Jew that is one inwardly and circumcised in the heart. That is a rich church whose members are *more than book members*, in that they have not only been duly registered, but have been regenerated and made God's spiritual children, having put off the old man of sin and put on Christ. Having been born of the Spirit, they have the testimony—the *abiding* testimony—of their sonship and heirship of God. "Perfecting holiness in the fear of the Lord," they are daily growing in grace; and, going on to perfection, they live consecrated lives and are wholly God's in heart and practice. A church composed of persons who are soundly converted, and who live godly lives, is a spiritual church, and, hence, a rich church. That is a rich church which has *divine unction in its services.* The prayer and class meetings can not be dry and sparsely attended in a church rich after the divine sort. The true people of God will not neglect the assembling of themselves together for spiritual worship, nor will they be dumb children, but "swift witnesses" for him who has said: "Ye are my witnesses." The preaching of the Word in a genuinely rich church, filled, as it necessarily will be, with the warm atmosphere of believing prayer, can not be otherwise than in the power and demonstration of the Spirit. The pastor, himself a man of God, will surely be fired of the Holy Ghost, and prevail with God and man whenever he stands to prophesy before such a people. A rich church is one that has a *teaching ministry.* Oh, what a waste of God-given opportunities there is right along on this line of pulpit ministration! How much is there of vapid theorizing, wise utterance and soaring eloquence; and devoid is it all of the life of the Spirit. How much of attitudinizing and striking for effect, and how much forgetfulness of the deathless souls in the pews! Says Paul: "Whom we preach, warning every man, and *teaching* every man in all wisdom; that we may present every man perfect in Christ Jesus." This warning, teaching, Pauline style of preaching is a sore need of our day. There should be more of the "manifestation of the truth, commending ourselves to every man's conscience in the sight of God." A rich church is pervaded by a *spirit of love.* As a family of God, and having his love shed abroad in their every heart, there is constantly flowing, unhindered, throughout the membership the full stream of Christian love. A church made up of those who are bound together by the pure love of Jesus, and whose hearts are knit each to other by unfeigned mutual affection, is indeed a rich church. The members of it, instead of stirring to jealousies and strife, are found ever "provoking one another to love and good works."

The rich church is distinguished for its *universal activities.* Not only does it keep in operation the regular internal church work, but it has old and young actively engaged in various benevolent and Christian enterprises in the outside community. Having a heart, hand and purse for Christian work the world over, it is thoroughly missionary; and, while engaged in temperance and various charitable works among the distressed and degraded at home, it prays for "all men," and sends forth its money and its men and women to the "regions beyond," where teeming millions are still in utter darkness. In *many* ways, and *all the time*, the church rich after the divine idea is found "spending and being spent" for the glory of God in the saving of souls. May the Lord multiply the numbers of those churches who have the true riches in the personal piety of their members, the divine unction of their services, the teaching power of their ministers, the controlling spirit of love, and their active zeal for God and souls!

S.

From Georgia.

MR. EDITOR: The Georgians are regenerating their lands with fertilizers and improved implements and methods of cultivation. Years ago they saw that they must either enrich their lands or leave them. First, Guano — bird-droppings from the Lobos Islands—was brought over in ships and sold to the planters; then fertilizers were manufactured at great expense by wealthy companies; now almost every neighborhood, and sometimes individuals, compound the elements which the soil lacks, and feed the exhausted lands till they produce abundant crops. Once men plowed up and down hill; afterward they adopted hill-side ditches; now they run every row as nearly on a perfect level as possible, making terraces if the hills are very steep. Every middle, too, must be flat when the cultivation is complete, so that there are no deep furrows to collect water and start washes. How unwise and wasteful the old methods seem to a farmer of the present day! Millions of dollars' worth of fertilizers is used, and the crops are immensely increased.

Grape culture is getting to be a profitable industry in some parts of the State. The largest and handsomest vineyards are near Griffin. Most of them are owned by Germans, who are Good Templars, and neither make, buy, sell, drink nor give away any intoxicants. Think of a single vine, eight or ten feet high, bearing fifty or one hundred pounds of grapes, worth from five to twenty-five cents per pound! I heard of bunches of grapes raised near Greenville, Ala., that weighed five or six pounds each. Delaware grapes were selling in Atlanta at twenty-five cents per pound when I passed through the city in August. The grape crop rarely ever fails. No fruit is more wholesome. Canaan of old had no greater attraction for the people of God than the grapes it produced. I see no reason why, in the good time coming, all the world should not eat grapes at their meals three times a day. Only the best hotels furnish them at meals now. Mankind are beginning to learn the vast and varied capacities of the earth for producing all things needful for health and pleasure. From the earth God fills our hearts with food and gladness. The coming man will live less on hog meat and more on wholesome fruit.

All Georgians are taking more or less of lively interest in the State Fair to be held at Macon, and the Piedmont Exposition soon to be displayed at Atlanta. Considerable rivalry exists between the two cities. Ex-President Davis is expected to attend the Fair at Macon, and President Cleveland the Exposition at Atlanta. The cities and the country people are ever alive to their temporal interests.

Meantime, the church still stands and grows. Not many remarkable revivals are reported, yet Christianity lives and advances. A few weeks since, I attended a quarterly meeting at Standing Rock Church, in Coweta county. Cotton was growing less than a year ago on the spot where the church now stands. The community had been under Universalist influence for a half-century or more. Late in last year they determined to have a bush-arbor meeting under Methodist auspices. The result is a commodious church with one hundred members, a good Sunday-school, well attended, regular preaching, prayer meetings, and other means of grace.

On Saturday of quarterly meeting there were two hundred and fifty persons present; dinner was provided for all, and more than one hundred and fifty remained to the close of the Quarterly Conference.

Under the Sixteenth Question, as the presiding elder, Rev. H. H. Parks, continued to call on member after member of the Conference for his report, I began to wonder if all twenty-five of them were local preachers. I soon found, however, that he was holding a Quarterly Conference class meeting. If the brethren, who either did or did not (and most of them did) read their Bibles, pray in their families, enjoy religion, take the church paper, and strive to fulfill the duties of their offices, are not the better for the questioning so kindly administered, they ought to be.

This church is within four miles of two Methodist Churches in small towns. But the country people will not attend city churches. They desire churches of their own, and they must have them. So, too, people living in the suburbs of large towns must be provided with churches to suit their tastes and convenience.

W. L. C. H.

According to the following, giving one's tenth is not enough in the case of the rich. If the 1,000,000 Southern Methodists would give just one-tenth, every one of them, we would realize money enough to put into execution the grandest plans for the saving of the race. Read this, from Pittsburgh Advocate:

One who believes that every dollar belongs to God, and is to be used for him, will not imagine that he has discharged all obligations by giving a tenth to the Lord. There are multitudes in the land who, after giving one-tenth of their increase, might fare sumptuously every day, gratify every whim, and live with the most lavish expenditures. Would that fulfill the law of Christ, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me"?

City Mission.

The bi-monthly meeting of this live organization was held Tuesday night, at Carondelet Street Church. The attendance was good, and much interest manifested. The reports of the chairmen of committees showed that a large amount of work has been done by the Mission during the hot months. Multitudes of people have heard the gospel at the out-door services, and a number of mission schools have been organized, and are in successful operation. Hundreds of children, heretofore unreached, are now being taught the truths of Scripture. An act of incorporation, thoroughly prepared by Rev. F. S. Parker, was adopted, and also a resolution, looking to the immediate taking of the proper legal steps to that end. A city missionary, at a living salary, was provided for, and Bishop Key will be asked to appoint the best man he can find in the Louisiana Conference to fill the position. The outlook on the mission line is very encouraging for New Orleans Methodism. Our pastors should not rest until they have all their membership enrolled in the City Mission. One dollar per year is all it costs.

It was with deep regret that the Mission accepted the resignation of their secretary, Rev. F. S. Parker, who will shortly leave for California. On motion of Dr. J. B. Walker, seconded by Dr. C. F. Evans, it was carried:

That this society tender to Bro. Parker our cordial thanks for his diligence, promptness and efficiency in the secretary's office; secondly, That our beloved brother has our heartiest good wishes for his happiness and usefulness; and, thirdly, That we commend him to the esteem and love of the people of his new field of labor.

Church Entertainments.

The St. Louis Christian Advocate has the following hearty endorsement of a sermon preached by our Carondelet Street pastor:

Rev. B. Carradine, pastor Carondelet Street Methodist Church, New Orleans, preached a sermon in his church against church entertainments. The sermon lies before us, published by the NEW ORLEANS ADVOCATE Print. Fifteen objections are made to church entertainments. Among the objections are these: That there is no warrant or example for them in the Scripture; that the name and practice is a misconception of the mission of the church; that it neutralizes and defeats God's plans and labors in behalf of the spiritual life of his people; that it creates the impression on the world that the great aim and struggle of the church is for money; that it is an open humiliation of Jesus Christ by placing his cause as a mendicant at the feet of the world; that they produce the most unhappy differences and dissensions in the congregation; the educational tendencies are evil; it entails spiritual loss on the church by destroying the lines and distinction which God has drawn between the church and the world. Bro. Carradine discusses these and other propositions, and exposes this insidious and destructive evil. We do deplore the existence of this evil. We are surprised that so few of our brethren see its pernicious effects. We are pained that so many of them allow it to exist without protest. It is worldly, essentially so, and in spirit and letter in direct antagonism to the church of God, violates its constitution, subverts its principles. Bro. Carradine comes to this godly conclusion: "That from the beginning to the end, from top to bottom; that horizontally, perpendicularly and diagonally; that frontwise, sidewise, edgewise, or anywise; no matter how it comes; that whether taken in small portions or great doses; whether practiced on a limited or extensive scale; that still in principle, spirit and practice, it remains an evil, and as such I believe that it never has had the divine smile and blessing, and what is more, never will have." To all of which we say, Amen and amen.

It got into the papers that Gov. Hill, of New York, would give $25 to the parents of every pair of colored twins born in 1887, and in one day ninety-three pairs were reported from Maryland and Virginia alone.

Notes.

One of the grandest displays ever made in America was that of the Centennial of the Constitution, in Philadelphia, last week.

The annual amount spent in Great Britain for liquor if put into sovereigns, and set in line, would reach 2,000 miles.

The number of American visitors in England this season has been down at 90,000, and they have left among our English cousins the small little sum of $4,000,000.

We rejoice in the information we have of the auspicious opening of the popular Institution—the Huntsville Female College. The president, Rev. A. B. Jones, D. D., LL.D., writes: "School opened better than ever before in its history."

We note that Bros. M. B. Chapman and W. B. Palmore have returned from their Eastern journeying. Their interesting, breezy letters to St. Louis Advocate have been greatly enjoyed by the many readers of that excellent paper.

In another week all of our vacationing, seaside-resting pastors will be at home and at work. Invigorated in body, and the fish eaten by them gone to help the brain, their people may justly expect of them solid sermons and a vast amount of pastoral work.

From the report of the late meeting of the American Bible Society we learn that the receipts in August were $57,479 81, and the issues from the Bible House during that month were 61,683 volumes, they having issued since April 1, 437,432 volumes.

We visited Gouldsboro on Sunday and found that, under the pastorate of Bro. Earle and superintendency of Bro. A. Daniels, Esq., a flourishing Sunday-school is in progress at that point. Bro. Earle has large audiences to greet him there. Bro. Daniels has a house for the Sunday-school, and has a lot for a church. It is well situated in the square bounded by Madison, Perry, Franklin and Copernicus streets.

The New York Sun, of September 4, has this:

Assemblyman Charles Smith is about to open the most gorgeous drinking saloon in Essex street. The floor is inlaid with silver dollars which are cemented in the marble floor in holes bored in alternate slabs—heads and tails up alternately. The handles of the beer pumps are mounted with silver dollars. The place is named "The Silver Dollar," and the sign bears a huge counterfeit of obverse and reverse of that much-coined coin. The Assemblyman has chosen a location near the police court with a keen eye to the place where the biggest crowd is always to be seen in Essex street. There are to be seen in the saloon in all about 700 silver dollars.

To what pains do the devil's agents go to lure to ruin the souls of men! The laws of the land protect Charley Smith and all the saloon tribe in their traffic, and the men and women who would by law shut up such man-traps appeal in vain to existing parties, and are denounced by politicians as "disturbers and fanatics." Thank God, the skies are brighter, and the whole matter will yet be set right by the sovereign people!

Few Fragments.

Whether the saloon be open or closed does not individually affect me. But it is a question of life or death to many of my weak friends. For my friends' sake, close the saloon!

Intemperance is not a question of nationality. The Yankee drunk with Kentucky whisky, and the cowboy drunk with California wine, are no less beastly than the Irishman drunk with Holland gin, and the German drunk with lager beer.

"Commerce would be paralyzed if the manufacture and interchange of intoxicants would be discontinued," some one facetiously remarked. Yes, the dividends of rich stockholders of incorporated distilleries and breweries would cease; but the bitter tears of many wives and mothers would also cease flowing. Dividends or tears—which?

Political preachers, because they advocate temperance, and even prohibition; knowing the terror of the Lord, we persuade men to comply with the conditions of reconciliation; knowing that drunkards will be excluded from heaven, we persuade them not to drink, and at the same time persuade our legislators by proper enactment to remove the pitfalls besetting the pathway of the weak.

Certainly, there are many other vices besides intemperance which ministers of the gospel must combat, such as dishonesty, by conveniently failing, making our friends pay for our family's extravagance; Sabbath desecration, vulgarity, gambling; but who will say, that they are not persistently inveighed against? The vender of lottery tickets is as despicable a character as the vender of whisky and beer.

JEAN PAUL.

NEW ORLEANS, Louisiana.

Personals.

Rev. Joseph Parker, of London, will occupy the Beecher pulpit, October 1, which will be his first sermon in this country.

Gen. Ben Butler proposes to get rid of the surplus in the Treasury by pensioning the Confederate soldiers after the Federals have all been supplied.

Rev. John Allen, commonly known as "Camp-Meeting John Allen," died recently on the camp ground at East Livermore, aged ninety-two years. That was the 374th camp meeting he had attended.

Prof. John Avery, late professor of Greek in Bowdoin College, was master of fifteen languages.

The Queen of England has conferred the order of knighthood upon Dr. McKenzie in recognition of his services to the Crown Prince of Germany.

Prof. Pasteur has been honored by the Emperor of Austria with the decoration of the Order of the Iron Crown, with the title of Baron.

Rev. R. S. Woodward writes, under date of September 12, that Mrs. Mary Murdork died the day before. He says of her: "She was one of our most valued members."

Rev. H. D. Kimball informs us that Sam Small, instead of coming in November, will be with him October 23-30. He will likely hold noon-day meetings for business men somewhere up town.

"J. W. M," who opened the "Old Maid" subject in the ADVOCATE, is not Rev. J. W. Medlock. So the New Iberia brother writes us.

Rev. J. N. Williams, a superannuated member of the Mississippi Conference, died in great peace at his home, in Scott county, on September 6, 1887.

Rev. Henry H. Ahrens left for Vanderbilt, Monday afternoon. He has greatly won upon our people, and we regret having to give him up. The ladies of Soraparu Street Church gave him two valuable presents.

The Millersburg, Ky., Female College has had a very auspicious opening. We are informed that the boarding department is nearly full, and that in every way the outlook is encouraging. We make note of the fact that Rev. Sam Jones has both a daughter and a niece at Millersburg.

We learn by postal from Mansfield, La., dated September 15, that "Mrs. Kitty Green Grace, wife of the president of Mansfield Female College, died yesterday, after a lingering illness, in the assured hope of everlasting life." Dr. Grace will have the sympathy and prayers of his brethren throughout the connection.

Dr. Nathan Smith Davis, of Chicago, was unanimously elected president of the International Medical Congress, and Dr. John B. Hamilton, surgeon-general of the United States Hospital Service, was elected secretary.

We see it stated that Dr. David Morton, our Secretary of Church Extension, on his last Mexican tour was twenty-four hours without water and suffered greatly.

Rev. John Pipes, a superannuate of the Louisiana Conference, writes us from his home in St. Louis, Mo., that he expects to spend the winter in Louisiana and will be present at the Conference in Shreveport, next January. The Louisiana Conference could hardly hold a session without Bro. Pipes, and he will be cordially welcomed by his brethren.

The Independent has analyzed it and presented it in this way: Argument No. 1. Assassination, illustrated in the cases of Haddock, of Iowa; Gambrell, of Mississippi, and Northrop, of Ohio. No. 2. Murderous assault, illustrated in the case of Duncan, of Tennessee. No. 3. Suppression of speech, illustrated in San Antonio, Texas, where a meeting on a public square was interrupted by rotten eggs and other missiles from the hands of saloonists. No. 4. Mob violence, illustrated in Amesbury, Mass., where the saloonists organized a mob and took possession of the streets. No. 5. Intimidation, illustrated in Wichita, Kan., where the saloonists published a card, threatening death to the one who made the first complaint against the liquor dealers of the town.

Take them in the ascending order: Intimidation, mob violence, suppression of speech, murderous assault, assassination. The utter wickedness of this whole business is clearly seen in the arguments used to uphold it.

We clip this from the Western North Carolina Baptist:

Among the visitors present at our services in Hot Springs Church, last Sunday, were Justice Campbell, of the Supreme Court of Mississippi, and wife, cultivated Baptists, and Dr. U. W. Carter, editor of the CHRISTIAN ADVOCATE, of New Orleans. We had afterward pleasant social interviews with these distinguished strangers. Editor Carter and ourself, as fellow-craftsmen of the quill, we trust will see more of each other after this in the columns of our respective papers.

Items of Interest.

There are no saloons in forty-four out of the seventy-five counties in Arkansas.

The State of Kansas pays a bonus of two cents per pound on all sorghum sugar produced within her borders.

A new batch of Mormon converts passed through New York recently. There were 171 English, 179 Scandinavians, and a few Germans.

Besides having all the different kinds of cars other railroads have, the Canada Pacific has a prison car, with four separate cells and a guard-room—all stoutly ironed.

There were 31,328 deaths from cholera in India during the month of May.

A writer in the New York World says that Warwick Castle, England, yields its owner $15,000 yearly from shilling admission fees.

The same writer says that the daily average of admission fees to the Shakespeare House amounts to sixty dollars.

The Treasury surplus collected in August was double that of last year, despite the fact that nearly $9,000,000 more were disbursed for pensions than during August, last year.

A lot of 222 cattle from Bourbon county, Ky., averaging nearly 2,000 pounds, will be a part of the Fat Cattle Show in England, next December.

Mr. Moody has engaged to hold revival meetings in Louisville, Ky., some time during this fall.

Nine indictments have been returned by the Grand July against the abettors in the McGarigle escape.

The Eleventh Congress of the Protestant Episcopal Church will convene in Louisville, Ky., October 18, next.

A vein of gold-bearing quartz, four feet thick, in Union county, Georgia, recently struck, it is claimed will yield $2,000 per ton.

The fund to erect a monument to the memory of the late Vice-President Hendricks has reached the sum of $13,500.

Chautauqua graduated over 7,000 this season.

It is said that ninety-eight of every one hundred persons in Sweden can read and write.

The Louisville Courier-Journal says that many Ohio school teachers have gone to Kentucky on account of Ohio mixed schools.

There is said to be 700 religious newspapers in this country, and nearly all of them are ardent supporters of prohibition. Very natural.

Birmingham has a Law and Order Club to enforce Sunday observance.

Nearly 500 private mail-boxes, with locks and keys, have been put up in the City of Louisville, for the convenience of the persons purchasing them, as well as of the letter carriers.

Massachusetts has a law to prevent girls under fifteen years of age from street begging.

A boiling well at Harlem, Ga., emits a sound similar to that of a hive of bees swarming. There is no gas about it!

The National Prison Association, of which ex-President Hayes is the president, held a session recently in Toronto, Canada.

Rev. John Hannon, D. D.

In the best of spirits, Dr. Hannon gives important information to the Richmond Advocate. We do not wonder at his exhilaration. This building of a $3000 parsonage "for an old bachelor" is very suggestive. Read this:

The late "overflow" of the River of Life in our big revival leaves the soil of the "Memorial" rich, fertile. Good, full, ripe ears everywhere visible. "A leave of absence to the pastor as long as he deemed necessary." Then, during the four weeks' absence of the pastor, the week of prayer and self-denial just "kept itself." Without a suggestion from the pastor, the brethren determined upon meetings every night. Bro. Acree, Bro. Peterson and Bro. Cheatham gave them a night each. They managed the others themselves. The collection will reach $250. Amen! amen! Then not satisfied with this, they invest their superabundance of spiritual life that can't find escape through class meetings and weeks of prayer—in a $3,000 parsonage, and all of this for an old bachelor parson away from home! Amen! Thank God for the Memorial Church. "May her tribe increase!" Amen!

J. HANNON.

Addition Making Shorter.

What word is that to which if you add a syllable it will make it shorter? Short.—Taylor's Cherokee Remedy of Sweet Gum and Mullein will shorten your cold and cure your cough.

Dr. Lambuth's Call.

Reported last week		$866 20
Mrs. Lilly Buckler	Cash	1 00
Mrs. M. W. Divine	"	1 00
Mrs. M. R. Horn	"	1 00
Layman	"	50 00
Augusta Cong., Mississippi Conference	"	5 00
Mrs. E. J. Cameron	"	1 00
Mrs. S. E. Cameron	"	1 00
Miss Ilite Featherstun	"	65
Miss Ellen Bramly	"	35
W. A. Price	"	1 00
Miss Amelia Young	"	1 00
Mrs. E. T. Ogilvie	"	3 00
Arcadia Circuit (Louisiana Conference)	"	5 50
A. C. Gilliam	"	1 00
Mrs. L. A. Gilliam	"	1 00
Miss M. O. Leighton	"	1 00
W. L. Linfield	"	1 00
Total to date		$942 70

SEPTEMBER 19, 1887.

Books.

ROYAL GIRLS. By M. E. W. Sherwood. Illustrated. Boston: D. Lothrop Company. Price, $1 25.

One thing readers will learn from this volume by Mrs. Sherwood, and that is, that girls who happen to be born princesses are very much like those who are born in ordinary households, and that human nature is pretty much the same in a palace as it is in an American farm-house. But they will learn, too, that in most royal families the daughters are subjected to a course of discipline and training more severe and exacting than ever fell to the lot of an American girl. They are obliged to study early and late; they must have not only a thorough knowledge of the languages, of music and of court etiquette, but also of the politics of their own and other governments; they must know something of statecraft and of diplomacy, for no princess knows what station she may be some time called on to fill. No American girl need envy them, says Mrs. Sherwood. "They are in chains, all of them. They must be careful what they say, do, think even. With royal girls, what interrupted destinies, what cruel disappointments, what unhappy marriages, what a contrast between the desire and fulfillment do we constantly see." There are certain things in which Mrs. Sherwood thinks they might serve as models to American girls, with whom she frequently compares them. The volume contains sketches of the royal girls of Italy, of Spain, of Denmark, of Russia, of England and of Germany, and two chapters are devoted to "Carmen Sylva," the Queen of Roumania and the Empress of Austria. The author describes very entertainingly the home-life of some of these girls, and the rules of etiquette to which they are obliged to conform. The volume is well illustrated with portraits.

TRUE STORIES OF AMERICAN WARS. From records and famous traditions. Illustrated. Boston: D. Lothrop Company. Price, $1 25.

The twelve capital stories that make up this volume will furnish a rich feast for patriotic and venture-loving boys and girls. The statement upon the title-page that they were drawn from old records and family traditions is literally true; each story has its appropriate basis of fact, and some of them are very slightly embellished indeed. In every family of the older States there are legends of the old Indian wars which have never been written; and records of suffering and privation, of deeds of daring and heroism, which to-day seem almost incredible. And fresher and more vivid than these are the tales of the Revolution, the battles, skirmishes and marches in which our ancestors participated, comparatively few of which have been told outside the family circle or the localities where they occurred. There is not a town along the shores of Connecticut and Massachusetts but has its traditions, and something more than traditions, of deeds that took place during the later war of 1812, as stirring, perhaps, as any of those of older times. From this great mass of material the authors represented in the volume have drawn the narratives they have here set down. Among them is the story of the capture of the British General Prescott, in command at Newport, by a picked party of Americans under Colonel Barton, one of the most daring exploits of the Revolution. Another is the narrative of the raid of the Indians upon Royalton, Vt., in 1780, when the village was burned and several of the inhabitants murdered. Other sketches are entitled, "A Revolutionary Purucoat," "The First Blow for American Liberty," "Joel Jackson's Smack," etc. Most of the stories are illustrated.

"A ROMANCE OF PROVIDENCE." W. B. Ketcham, publisher, 71 Bible House, N. Y. Price, $1 25.

This is a very interesting work that has just appeared. It is a history of the Church of the Strangers, of New York, of which the Rev. C. F. Deems, D. D., LL.D., is pastor. It contains a finely executed portrait of Dr. Deems, and has other illustrations.

That Church of the Strangers was no doubt an outgrowth of the peculiar situation in which Southern people in New York found themselves immediately after the war.

The book shows how people from all sections, of all creeds and nationalities, were gathered about a thoroughly live and consecrated man of God, and a special providential work successfully carried on for years.

We have received from George F. Wharton & Bro., No. 5 Carondelet street, the following:

PRACTICAL CARVING. By Thomas J. Murrey. Price, fifty cents.

ROCK OF AGES. Beautifully illustrated. By Frederick W. Freer. Price, seventy-five cents.

UNDERWOOD. A book of poems. By Robert Louis Stevenson. Price, $1.

This is handsomely bound; and the reputation of the author is such as to guarantee to the reader a rare literary treat in the perusal of these poems.

OFTEN Neuralgic pains arise from Liver and Kidney Irritation. Strike at the cause by taking Dr. J. H. McLean's Liver and Kidney Balm.

To Our Agents.

As an inducement to our agents for the securing of new subscribers from *this date*, we make the following offer:

For eight new subscribers, with cash in full, one set of Jamieson, Fausset and Brown's Commentary—four volumes—bound in half Morocco; or for six new subscribers the full set bound in extra fine English cloth, sprinkled edge.

Here is an opportunity to secure one of the best Commentaries ever published. Read the following testimonials:

Christian Advocate, Nashville, Tenn.

This Commentary has received the hearty commendation of a large number of the leading publishers, biblical scholars, preachers and Sunday-school workers of the country. It is thorough, modern, compact, condensed and cheap. Its immense popularity is deserved. It is specially adapted to the family. "It is the cream of the Commentaries collected by three eminent scholars." Nowhere have we seen more valuable matter packed in the same space—four large 12mo. volumes. Price, $8.00.

T. O. Summers, D. D., LL.D., late Dean of Theological Department of Vanderbilt University, Professor of Systematic Theology; and Book Editor of M. E. Church, South.

I have the Commentary and make good use of it. It is plain, evangelical, and is a cheap and good Commentary. The notes indicate sound learning and extensive research. We endorse their exegesis in general as scholarly, sound and edifying.

J. M. Shipp, D. D., late Professor of Exegetical Theology, Vanderbilt University.

I take pleasure in saying that the Commentary of Jamieson, Fausset and Brown is a valuable, critical practical, and explanatory exposition of the Old and New Testaments, and is regularly recommended by me to my classes in Exegetical Theology.

T. F. Dodd, D. D., Professor of Hebrew, Ecclesiastical History and English Literature, Vanderbilt University.

I consider the Commentary an excellent work. Of all the complete Commentaries on the Bible I prefer this for general use. It is the one to which I resort most frequently. Considering the brevity, the perspicuity, and sound judgment displayed in its elucidation of the Sacred Text, I would advise the reader to provide himself with this in preference to all others.

Bishop J. C. Granbery.

The comments are brief, clear, pointed, thinking, practical and judicious. Few and apt words are chosen to explain the Scriptures. While they are the fruits of scholarly research and criticism, they are so plain as to be easily understood by any reader of average intellect.

Andrew A. Lipscomb, D. D., LL.D., Emeritus Professor, Vanderbilt University.

I have examined this Commentary sufficiently to express my very decided conviction of its eminent merits. It displays just the kind and degree of biblical scholarship that we need in these times, and accordingly is admirably suited to the large and growing class of Scripture students. The clear statement of facts and rules, the vigorous conciseness, the comprehensive scope of the work, commend it to the confidence and appreciation of all who seek wisdom, strength and comfort in the Holy Bible. It consults the wants of the intellect and heart: it meets these wants, and does this so thoughtfully, so compactly, and so spiritually, that I am glad of an opportunity to call public attention to its rare excellence. It is excellent, very excellent.

B. M. Palmer, D. D., Pastor of First Presbyterian Church, New Orleans, La.

It may be considered as having established its claim to be recognized as among the standard Commentaries upon the Bible.

The express charges are not included in the above offer, and it must be understood that cash accompanies all orders. The subscribers secured on this offer will not be entitled to any of the club offers advertised in the ADVOCATE; but they can, by sending twenty-five cents more than advertised prices, less the two dollars paid to agents, secure the papers or magazines used in our club offers. It will be well for agents to so state to subscribers.

Now is the time to get in your best work. The offer, however, is good until December 1, next.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

The small boy learning the alphabet is very much like the postage stamp—he often gets stuck on a letter.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A party question—What time do you think they will have supper?

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

A suit of male—Will you marry me?

Business Notices.

ADVICE TO MOTHERS.

MRS. WESSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, the marvelous vegetable Pain Destroyer, has a career of forty years as a standard medicine. It has made a great reputation: Try it!

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—TO—
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Two Dollars and Seventy-five Cents,

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Tell your neighbor the news.

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Remember both papers will be sent from **October 1, 1887,** to **January 1, 1889**—*fifteen months*—for two dollars and seventy-five cents, *net cash*.

HUGH JAMIESON, JR.,
Publisher.

Review of the Modern Fathers.

A Consideration of the Theories of Modern Methodist Writers, and of the Historic and Scriptural Doctrines of the Methodists.

BY REV. JNO. M. CROW, A. M.,
Louisville Conference.

Dr. Fitzgerald says: "This Review of the Modern Fathers is clearly the product of a mind that has wrestled manfully with the questions discussed. He has something to say, and says it in his own way. The glow of earnestness gilds and warms every page. He gives a reason for all his positions, and dogmalizes delightfully. He criticises his seniors modestly and respectfully. Transparent love of truth characterizes the book. He fights in the open field and uses the weapons of honorable warfare."

The author prints in cheap form for the more general circulation. 143 pages. Price, only 25 cts.

CENTRAL METHODIST, Catlettsburg, Ky.
SOUTHERN METHODIST PUBLISHING HOUSE, Nashville, Tenn.
333 WEST JEFFERSON ST., Louisville, Ky.

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—AT—
Steward's Hall—Centenary College.

Young men studying for the ministry, or the sons of preachers, per month, $12 50. All others, per month, $15. Boarders to furnish covering and toilet. *Washing, fuel, lights* furnished by the undersigned.

Day board, per month, $10.

For any other information address

D. P. BRADFORD, Jackson, La.

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NEW SUNDAY-SCHOOL SONG BOOK.

BY ABBEY AND MUNGER.

By a happy thought, the above endearing name was given to a book containing the last compositions of Mr. A. A. Abbey, a good composer of refined taste, a child lover and successful teacher, who has recently passed away. This new collection of the sweetest of children's hymns and songs is likely to be received with great favor.

35 pts., $3.60 per dozen.

Jehovah's Praise. L. O. EMERSON, is an entirely new and superior book for Choirs, Singing Classes and Conventions. A large and attractive collection of sacred and Secular music for practice and Church Service, Anthems, and Hymn Tunes.

Price $1.00, $9.00 per dozen.

Voices of Praise. Rev. CHAS. L. HUTCHINS, occupies a high place in the esteem of those who need a collection of music of convenient size, not difficult and of moderate price, to use in religious meetings and in the Sunday-school service. Everything is dignified and in good taste, yet there is spirit and brilliancy throughout. Please examine.

Price 40 pts., $4.20 per dozen.

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Oliver Ditson & Co., Boston.

C. H. DITSON & Co., 867 Broadway, New York.

EDUCATIONAL.

Mansfield Female College.
1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

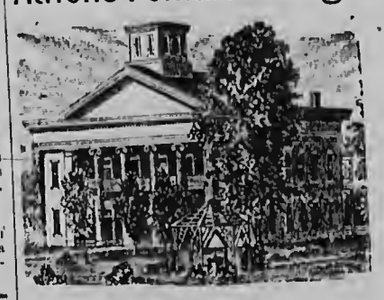
The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

Athens Female College



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A thorough, cheap school; healthy location. Full Course Art and Music. Attached is a Business School, Stenography, Type-Writing and Book-keeping. Send for Catalogue.

REV. M. G. WILLIAMS, Pres.

GRENADA COLLEGIATE INSTITUTE.

Property of M. E. Church, South.

This school embraces six Departments, each having its own teachers and apartments. Its history and present condition warrant us in assuring parents and guardians that Grenada Collegiate Institute affords the best advantages for literary and religious culture. Care is not only taken of the physical and intellectual, but also of the moral and spiritual interests of the pupils.

The discipline is firm; the rule is, No right.

The boarding department is home-like and comfortable.

The health is fine, there having been no case of severe illness in the school during its existence.

Expenses are moderate. Cost per term of five months for board and literary tuition, including Latin, German and French, $80. For Music or Painting $25 must be added.

For Catalogue and particulars address the President, Rev. THOS. J. NEWELL, A. M., Grenada, Miss. G. H. HODGE, AGENT.

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—OF—
BATON ROUGE.

Home School for Boys.

Prepares students for any grade in the best colleges, or for professional or business pursuits.

SESSION BEGINS OCT. 5th, 1887.

TERMS REDUCED.

For circulars, with all needed information, apply to W. H. N. MAGRUDER, LL.D., or J. B. MAGRUDER, A. M.

WESLEYAN
Female College,
MACON, GEORGIA.

THE FIFTIETH ANNUAL SESSION begins October 5th, 1887.

Location beautiful. Life home-like. Education thorough. Health, Manners and Morals carefully guarded.

The best instruction in Literature, Music, Science and Art. Twenty experienced officers and teachers. Low rates. Apply for Catalogue to W. C. BASS, *President*, or C. W. SMITH, *Secretary*.

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Will Open September 12, 1887.

This is a chartered school, non-sectarian, supplied with the best teachers. Ample accommodations for boarding pupils. Music Department especially thorough. For Catalogues address either EDWIN H. FAY, PRESIDENT, or WM. GARIG, Esq., President Board of Trustees.

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PEEKSVILLE (N. Y.) Military Academy. Col. Chas. J. Wright, B. S., Dr. John N. Tilden, Prin'ls

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$100 to $300 A MONTH can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. H. F. JOHNSON & CO., 1013 Main St., Richmond, Va.

MISCELLANEOUS.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1887.—

We offer the following club rates to take effect after November 1, 1886. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat.	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People.	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

Hugh Jamieson, Jr.

MISCELLANEOUS.

Lactated Food

The Mother's Favorite.

Send for our Circular entitled

"LETTERS from MOTHERS,"

which contains a large number of letters, many of which say the life of their baby was saved by the use of LACTATED FOOD.

Read these letters and, if you wish, write to the mothers and get their opinion—every one will gladly answer.

If your baby is not hearty and robust, try it.

LACTATED FOOD

Is also a Perfect Nutrient for INVALIDS, in either chronic or acute cases. Weak stomachs always retain and relish it. Thousands of Physicians recommend it as the best of all prepared foods. Unequalled in DYSPEPSIA.

150 MEALS for an INFANT for $1

Easily Prepared. At Druggists—25¢, 50¢, $1.

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1887—BABIES—1887.

To the mother of any baby born this year we will send on application a Cabinet Photo of the "sweetest, fattest, healthiest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using *Lactated Food* as a substitute for mother's milk. Much valuable information for the mother given. Give date of birth.

WELLS, RICHARDSON & Co., BURLINGTON, VT

KELLER'S

LABOR-SAVING

SOAPINA!

Will wash in any kind of water.

USE KELLER'S CARBOLIC SOAP

For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils

IT HAS NO EQUAL.

Every housekeeper should keep it as a disinfectant.

For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS,

110 GRAVIER ST., NEW ORLEANS, LA.

YALE & BOWLING,

WHOLESALE

DRY GOODS

—AND—

NOTIONS,

17, 19 and 21 Magazine and 88 Common Streets,

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The Southern Insurance Company

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Cash Capital.....$300,000 00

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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10
Decorated Dinner Sets.....from $12 to $35
Colored Band Chamber Sets, new shape.....$3
American Porcelain Dinner Sets, 136 p'ces..$12 00
Stone China Chamber Sets, square shape... 2 50
Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

TEN DOLLARS!

We have marked down *200 All Wool Spring* and *Fall Suits* to *$10* and *$12* to close them out. Just the thing for Fall wear. Sent C. O. D. by express. Also Dress Shirts; $1 and $1 50. Undershirts, 50 cents to $1. Best Jean Drawers, 50 cents. Boys' Suits, $3 to $12. Silk Umbrellas, $2, $2 50 and $3. Black Dress Suits for Clergymen, and a discount of 10 per cent. allowed to them. *Best Goods and Lowest Prices at*

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The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices.

Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *one certain remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden suppers and admirers. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

VERMIFUGE

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy; therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge. It is free from all poisonous drugs, and may be given with perfect safety to the most delicate infant. It has been proved beyond cavil that worms exist in the human system from earliest infancy; therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge

Christian Advocate.

Marriages.

WIMBERLY—LAWSON.—At the residence of the bride's father, on Sunday, September 4, by the Rev. J. Pocter McFarland, Mr. Hugh R. Wimberly to Miss Lula Lawson, all of Red River parish, La.

SIMMONS—TAFFIHT.—In the Methodist Church in Magnolia, Miss., September 13, 1887, by Rev. W. McLaurin, Mr. T. C. Simmons to Miss Mary H. Vaught.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

TORNEY—MISS MARY EMMA TORNEY was born in New Orleans, December 20, 1857, and died at the Seashore Camp Ground, August 24, 1887. She joined the Carondelet Street Church under the ministry of Dr. W. V. Tudor, and found God very much like Lydia, whose heart opened to receive the grace and salvation of the Son of God. Very much like her conversion was her religion—calm, but not the less deep and thorough. Some years ago she took an increased interest in church work, and for that period of time led the singing in class and prayer meeting. She was gifted with a most powerful voice, and she consecrated her gift to the Giver. She was not the only one benefited; but hundreds as well, who listened and were gladdened and strengthened. At this time she was the picture of health and strength. But suddenly almost without a warning disease settled upon her and the fine voice for months was laid low. What a sharp, grievous trial was here! From possessing the strongest voice in the congregation she was reduced to a whisper. But the grace of God was sufficient. She felt his presence and love through it all, and was upheld. All through her sickness, as her pastor, the writer discovered that the everlasting arms were about her. She knew in whom she believed. She was removed in the present summer to the Seashore Camp Ground. Here the last weeks of her life were spent in her beautiful, sacred retreat, surrounded by the people of God and daily hearing from her lips the prayers and songs of Zion. It was a fitting place in which to die, a proper time to go. And on the very day preceding her intended return to the city, God spoke the word of release, and carried her to his own city. From the songs of earth she went up to the songs of heaven; from worship below to the perfect worship above. May God in his own good time bring us all to that heavenly land! PASTOR.

BRIDGER—The ethereal sky has been darkened by the sombre cloud that so suddenly overshadowed the happy home of our friends, Mr. and Mrs. J. D. Bridger, of Brandywine Springs, Miss. The angel of death, descending, grasped within his cold embrace their sweet little JOHNNY, July 5, at 12:20 o'clock P. M., and bore him away to the One who gave and hath taken away. That precious little jewel was four years old, March 10, last. Bereft parents, we extend to you our heartfelt sympathy in this your saddest hour. The thought may, perhaps, at times, flit through your minds that you have been wronged. If such be, we ask you to banish it; for, dear parents, while we pen these lines both he and his departed brother are basking in the sunshine of eternal happiness on the green banks of sweet deliverance, commingling their angelic voices with the phalanx of heaven in singing anthems of praises around the great white throne. Can you not trust little Johnnie with the one who said, "Suffer little children to come unto me, and forbid them not"? His are the ways of wisdom and eternal fellcity. May he pour into your bleeding hearts the balm of peace and resignation to his divine will! Methinks I hear now the echo of his light footsteps and prattling voice in the Sunday-school at Brandywine Church. A FRIEND.

HARRISON—WILLIAM COOK HARRISON died at his home, near Pleasant Valley, Webster parish, La., after an illness of six days, with swamp fever, on August 29, 1887. Bro. Harrison was born in Columbia county, Ga., April 4, 1846; was married to Miss Georgia A. Webb, December 23, 1869; emigrated to Louisiana in 1881. His wife and four children are left behind. He joined the Methodist Church about one year ago. What a blessed thing it was for him that he did at last make up his mind to serve God! From the time of his conversion to the end of his life he kept up his religious duties. The very night of his conversion he established his family altar and always kept it up. Though forty years of age when he turned to worship the Lord, yet when he turned, he turned with all his heart. May God comfort the bereaved ones!

HENRY S. JOHNS.

Wesleyan Christian Advocate please copy.

LEE—MISS SARAH A. LEE was born June 28, 1839, and joined the Methodist Episcopal Church, South, in 1850, under the ministry of Rev. Allen Cassell. In the year 1879, under the ministry of Rev. J. S. Parker, she reached a state of peace with God, in which she lived until death removed her hence to that rest that remains for God's people. For many years Miss Sarah was a great sufferer from bodily afflictions. None but God, angels, and her sister know of other sufferings through which she passed in God's furnace. But we remember that "these light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory above," at God's right hand. May God's blessing rest upon the surviving sister and bring her to the one above!

J. W. ELLISON, Pastor.

MAGEE—Departed this life, in Washington parish, La., August 23, 1887, ROSA JANE MAGEE, daughter of Mrs. Celia Magee, aged twenty-one years, five months and twenty days. The writer has known her since she was a little child, and has always known Rose to be a sweet, lovely girl. In school and Sunday-school she was ever obedient and gentle, loving to read her Bible, and so often repeating the twenty-eighth Psalm, which was her favorite chapter. Her devotion to her mother, love for home, and kind, forgiving spirit to all, caused her to be admired and loved by every one. She was confined to her bed thirty-three days, with bilious typhoid fever, suffering greatly, and, though she longed to be well again, she bore her illness with such a sweet, gentle spirit, ever trying to cheer all around her. On being asked if she was praying and trusting in Jesus, her answer was, "Yes," in that same calm, sweet voice she always had. She was buried in the family burying-ground, near her sweet home. The funeral was conducted by Rev. Mr. Eady, amid a large concourse of sorrowing relatives and friends. Her favorite chapter was read, and her favorite song, "Sweet Bye-and-Bye," sung. May God sustain and comfort her heart-broken mother, sisters and brothers! is the earnest prayer of

ONE WHO LOVED HER.

TUCKER—MISS MELISSA JANE, daughter of Isaiah and Melissa Tucker, was born in East Baton Rouge parish, La., August 27, 1861, and died June 26, 1887, aged twenty-five years, nine months and thirty days. Melissa was the youngest of six children, and at the age of twelve years she joined the Methodist Episcopal Church, South. It was my happy privilege at the same time to give my heart and life to God and his church with her and our cousin, Allen Westbrook, both of whom have preceded the humble writer to their immortal home. She was living with our brother and brother William, of Zachary, La., when she was taken with chills and fever on Sunday before her death. She was impressed from the first of her sickness that she would not likely recover. Accordingly on June 26, at 1 o'clock A. M., she grew suddenly worse with congestion of the stomach. She, realizing the change, said that she must die, and then prayed this short, but fervent prayer, "Oh Lord God, come and save me for Jesus' sake." And then exclaimed, "He has saved me!" After which she closed her eyes in sleep to await the resurrection morn, while her spirit returns to God who gave it. Her brother,

J. N. TUCKER.

LAWRENCE—ASBURY COKE LAWRENCE, son of H. N. Lawrence, was born on September 8, 1811, and died in Crawford, Miss., on July 9, 1887, aged forty-six years, ten months and one day. He professed religion and joined the Methodist Episcopal Church, South, twelve months ago, and was married to Miss M. M. Mason, February 9, in Wilcox country, Ala. His wife and five children mourn their loss. He was afflicted for some time, and the writer often talked to him about his spiritual interest, and he said his afflictions, he thought, would all work out for his good. Just before he became speechless he said he had no fears of the future and was resigned to the will of God.

J. P. GAINES.

Might as Well Die on That as Anything Else.

When one has suffered an month after month, consulted all the best "Medicine Men" within reach, tried all the remedies suggested by sympathizing friends, still suffers on, becoming weaker and more wretched, it is little wonder that such an one becomes despondent, and cries out, "I might as well die of one thing as another, and therefore will try anything, even the Compound Oxygen."

Mr. Alonzo Clark, chief salesman in the large business house of Davis, Collamore & Co., of New York, was so greatly reduced by long continued lung trouble, proceeding from malaria, that the doctors gave him up. They said, "If you have any business affairs to arrange, you had better arrange them soon, for you can not live long." He had all the symptoms of advanced consumption. By this time he thought the doctors had done all they could do for him, which they verily had, at the rate of ten dollars a visit. Somebody dropped a hint in his ear about Compound Oxygen, and he thought he might as well die on that as anything else. But on taking it for a little while he found he was not going to die. To make a long story short, Mr. Clark is again at his post in the store on Broadway, and attending to business with his old-time regularity. He is, as might be expected from his experience, a very firm believer in Compound Oxygen.

This Compound Oxygen has a history embodied in a very interesting two hundred page treatise, which is sent by mail on application to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

Keep your temper, man; keep your temper! What is the use of getting vexed and angry at every little thing calculated to annoy you? The cows may have broken into the corn, and the hogs may be rooting in the meadow, and neither of them may be able to see the place where they got in, so as to get out; but what's the use of getting mad about it? That will not help the matter. They don't care how mad you get; it is all the same to them whether you are mad or pleased. But the madder you get, the worse you'll feel. Better save your strength for mending the fence, so they will not get in again. Keep cool. Don't get mad till you have time to think the matter over and see whether it pays or not.—Methodist Recorder.

In answer to casual question,
How easy and truthful to tell it's
A cure for the worst indigestion,
To take Pierce's Purgative Pellets.

MISCELLANEOUS.

SIMMONS LIVER REGULATOR

Unfailing Specific for Liver Disease.

SYMPTOMS: Bitter or bad taste in mouth; tongue coated white or covered with a brown tar; pain in the back, sides, or joints—often mistaken for Rheumatism; sour stomach; loss of appetite; sometimes nausea and water-brash, or indigestion; flatulency and acid eructations; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick yellow appearance of the skin and eyes; a dry cough; fever; restlessness. the urine is scanty and high colored, and, if allowed to stand, deposits a sediment.

SIMMONS LIVER REGULATOR
(Purely Vegetable)

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It acts with extraordinary efficacy on the

LIVER, KIDNEYS AND BOWELS.

An Effectual Specific for

Malaria, Bowel Complaints, Dyspepsia, Sick Headache, Constipation, Biliousness, Kidney Affections, Jaundice, Mental Depression, Colic.

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Singer New Family Needles, 15¢ per dozen two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

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Write for prices. Samples sent to country free.

$65 A MONTH for 3 RELIABLE, Live Young Men or Ladies, in each county. P. W. ZIEGLER & CO., 720 Chestnut Street, Philadelphia, Pa.

What Young Men May Do.

Wait not, young man, until you reach mature age before you give some sign of usefulness and renown. Stand not in the background as your elders pass up to win the golden prize for which you should strive to be an earnest competitor. Had the great Macedonian been thus inactive, where, at thirty-three, would have been all his fame and glory when his mighty sword was returned to its scabbard by the hand of Death?

At thirty-seven, Napoleon had fought his greatest battles, and the world was paralyzed under the shock of his victories. In 1776 Washington had just celebrated his forty-fourth natal anniversary, and the wild throbbings of a mighty nation's young heart was felt throughout Europe. At the age of thirty-three Jefferson won immortality in his Declaration of Independence; and at thirty Alexander Hamilton became illustrious as the chief framer of our glorious Constitution.

When only twenty-three the author of the *Loci Communes* had gained a popularity that never waned, as the fiftieth edition testified. Zwingli was famous before he had attained the age of forty; and Luther was not thirty-two when his power was felt at the Disputation of Leipsic, and the corruptions of papacy trembled at the threatened overthrow.

It was young men in the pride and vigor of their early manhood that Moses selected to spy out the land of Canaan; and Joshua's spies to Jericho were beardless youths full of unflinching courage and daring adventure.

David, Solomon and Saul achieved their greatest success in early life, and John the Baptist and the Apostles were young in years when their great life-work of perfect and holy consecration was measured in mighty deeds and heroic sacrifices.

Last of all, but the noblest and highest example, we give in the Divine Intercessor, whose sacred young blood at thirty-three left its crimson stain on Calvary's rugged brow in a full and voluntary atonement for human guilt and transgression.

And you, young men, are squandering your precious years in supineness and inactivity, waiting to grow older before you begin your God-assigned mission in life. Work now: tarry not, for soon will come the summons when your hands will be folded, and your busy feet stiffened for that long rest under the earth clods.—Baltimorean.

"I Don't Want Relief, But Cure,"

is the exclamation of thousands suffering from catarrh. To all such we say: Catarrh can be cured by Dr. Sage's Catarrh Remedy. It has been done in thousands of cases; why not in yours? Your danger is in delay. Enclose a stamp to World's Dispensary Medical Association, Buffalo, N. Y., for pamphlet on this disease.

REACTION OF A BUSINESS.—It is impossible that a man's business, whatever it may be, and whether deserving of the name or not, should do otherwise than react upon himself. And the reaction will be so much the more intense as he gives himself up body and soul to the trade or the occupation he has chosen. We can easily imagine a "respectable" saloon keeper in a city, as he passes by some disreputable "dive" whose very name is a moral stench, asking himself, "Am I a dog, that I should ever do a thing like that?" And still, how can he know? He is gaining wealth by selling poisoned drinks over a counter. His "trade" is of no possible advantage to any human creature save himself, and to himself only in the mean sense of making him rich. There is in his trade and his associations not one thing to suggest to him a manly motive or a generous thought. Upon the contrary, if he were to entertain any such, his business, so called, might become an impossibility to him. He knows perfectly well that to many, at least, of his customers he sells ruin and disgrace at ten cents a glass. Everything about his trade is as morally offensive as is to any but a demoralized nose the stench that lingers about his premises. Who is to tell what he may in time become? Who is to guarantee that *whatever* will put money in his own pocket will not grow to be for him legitimate "trade," even down to that which is meanest and vilest of all?—Standard.

DISEASE lies in ambush for the weak. A feeble constitution is ill adapted to encounter a malarious atmosphere and sudden changes of temperature, and the least robust are usually the easiest victims. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier will give tone and vitality and strength to your entire body.

A Great Man's Greatest Thought.

At a dinner at the Astor House, when Daniel Webster was Secretary of State, under President Filmore, after a period of silence which fell upon the company of some twenty gentlemen who were present, one of the guests said:

"Mr. Webster, will you tell me what was the most important thought that ever occupied your mind?"

Mr. Webster slowly passed his hand over his forehead, and in a low tone inquired of one near him:

"Is there anyone here who does not know me?"

"No; all are your friends."

"The most important thought that ever occupied my mind," said Mr. Webster, "was that of *my individual responsibility to God*." And after speaking on this subject in the most solemn strain for twenty minutes, he silently rose from the table and retired to his room.

This incident, related by Harvey in his Reminiscences, serves to illustrate the attitude of great minds towards eternal things. Great men are not scoffers. The men of flippant jeers and godless jests are men of small calibre and shallow intellect. It is *not* the wise man who has "said in his heart there is no God." It is not the great man who casts off fear and restrains prayer before him.

A great man comprehends something greater than himself, for he is but the image of a divine Creator, marred, defaced and distorted by sin, yet bearing testimony to the dignity and grandeur of the divine original, whose glory is so faintly shadowed in the man whom he has made, and endowed with intellect, and will, and conscience, and whom he has made to feel in the depths of his soul the importance of his "*individual responsibility to God*."—The Christian.

NEGLECT of ordinary Kidney diseases frequently brings on Bright's disease of the Kidneys. If you have reason to suspect any Kidney troubles, take in time Dr. J. H. McLean's Liver and Kidney Balm.

God needs men and reads men; he knows what you can do, and will call you to do it. Be ready to move, and the way will open before you. Readiness is not impatience.

MISCELLANEOUS.

A medicine prepared for the general public should contain nothing hurtful in any dose. Such a medicine is Shallenberger's Antidote for Malaria; it destroys Malaria as water puts out fire, and is just as harmless. Sold by druggists.

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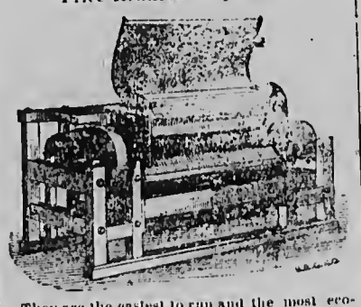

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Clocks and Mirrors,	Stationery,
Coffee and Grain Mills,	Stone Jugs and Jars,
Faucets, metal and wood,	Paper and Bags,
Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets,
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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending September 20, 1887.)

COTTON.

Low ordinary	6 5/8	@ — —
Ordinary	6 7/8	— —
Good ordinary	8	— —
Low middling	8 5/8	— —
Middling	9 1-16	— —
Good middling	9 1/4	— —
Middling fair	9 5/8	— —
Fair	10 1/8	— —
Galveston middling	9 1-16	— —
Mobile middling	9	— —
St. Louis middling	9	— —

SUGAR.

New Sugar	5	— —
Fair	— —	— —
Good fair	5 5/16	— —
Fully fair	5 3/4	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/8	5 7/8
Pr. yellow	6 3-16	— —
Gray White	— —	— —
Off whites	6 1/8	6 3-16
Stan. Gran	6 5-16	— —

MOLASSES.

Good Prime	22	25
Fair	— —	— —
Good common	18	21
Choice	28	33

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	4 7/8	5
Good	4 5/8	4 3/4
Fair	4 1/2	— —
Ordinary	4 1/4	4 3/8
Common	4	4 1/8
No. 2	2 1/4	2 5/8
Rough	3 00	3 80

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62 1/2	4 75
Choice	3 20	3 30
Fancy	3 65	3 75
Extra Fancy	3 90	3 95

CORN PRODUCTS.

Cream meal	3 40	— —
Coin meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	59	60
Yellow	59	60
Mixed No. 2	57	— —
OATS:		
Western	33 1/2	34
Texas rust-proof	— —	42
BRAN:		
₱ cwt	82 1/2	85
HAY:		
Choice	19 00	20 00
Prime	17 1/2	18 50

PROVISIONS.

PORK:		
Mess (Standard)	16 1/4	— —
Prime Mess	14 00	14 50
Rumps	12 50	— —
BACON:		
Fancy breakfast	12 1/2	13
Shoulders	— —	6 3/4
Sides, long clear	9 5/8	— —
Sides, short rib	9 3/4	— —
HAMS:		
Sugar-cured	12 1/2	13 1/2
DRY SALT MEAT:		
Shoulders	5 80	— —
Sides, long clear	8 3/4	8 7/8
Sides, short rib	8 3/4	8 7/8

GROCERIES.

COFFEE:		
Prime	— —	21 1/2
Fair	— —	20 1/2
Common	— —	19 1/4
BUTTER:		
Western Creamery	26	27
Western Dairy	18	20
Country packed	— —	— —
LARD:		
Refined	6 3/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/2	— —
Coal, bbls	9 3/4	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	11	— —
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 90	— —
KROUT:		
Western, ₱ bbl	8	9
ONIONS:		
Louisiana	— —	— —
Western	2 50	— —

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7 1/4	— —
2 lb	7 3/4	8
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 25	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	5 00
Young Chickens	2 00	4 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	12	13
Southern	14	— —
WOOL:		
Lake, per lb	— —	21
Louisiana	22	— —
Burry	13	— —
COUNTRY HIDES:		
Green salted, ₱ lb	— —	6 1/2
Dry salted	8	8 1/2
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	17 50	17 75
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Ex-Governor Luke P. Blackburn, of Kentucky, who has been lying at the point of death, at Frankfort, for weeks past, died there September 14.

The third annual meeting of the National Editorial Association commenced in Denver, Col., September 13.

At the convention of New York Republicans, Col. Fred Grant headed the ticket for Secretary of State.

The first convention of the newly organized American Party was held in Philadelphia for the purpose of nominating a national ticket.

The President and Mrs. Cleveland have returned to Washington highly delighted with their trip to the Quaker City.

The Secretary of the Interior has received telegraphic information that all is quiet on the Yankton reservation, and that thirty Sioux bucks, from whom trouble was feared, have ceased their hostile demonstrations and have decided to take their allotments of land with the rest of the tribe. The troops ordered from Fort Randall will remain on the reservation some time to insure peace.

Hon. Joseph Cilley, the eldest ex-United States Senator, and a veteran of the war of 1812, died in New Hampshire, September 16, aged ninety-six.

By the will of Col. Green B. Board, late president of the Board of Trustees of Roanoke College, the college will receive $10,000.

FOREIGN.

The Duke of Aosta has been appointed Inspector General of the Italian Army.

Advices from Mery state that Ayoub Kahn is reported to be near Herat, with a number of his followers.

A dispatch from Agram states that Dr. Starcevis, a Croatian member of the Hungarian Diet, has been sentenced to six years' penal servitude and deprived of his titles.

Wm. O'Brien has received £100 from America, which he intends to distribute among the relatives of the recent affray at Mitchelstown.

The Novoe Vremya says: "The attitude of reserve maintained by England respecting Bulgaria is attributed here to the idea that German intervention in Bulgaria will suffice to give matters a turn disagreeable to Russia without English assistance."

The cholera is still spreading in Italy.

House and land proprietors at Havana have petitioned the Cortes for a reduction in the high taxes they pay at present, which will soon absorb the capital if their petition is not granted.

The widow of Katkoff, the eminent Russian editor, is preparing for publication various articles written by her husband. The articles will make eight volumes comprising 5,000 pages. The first volume has already been published, and is composed of articles on Poland.

September 15 and 16 were very appropriately celebrated in the City of Mexico. The first day being the birthday of President Diaz, and the second the anniversary of the independence of Mexico.

The Porte has suppressed the Rustchuk newspaper, La Bulgarie, in order to fully satisfy Germany.

The Universe, a Paris newspaper, regards the count's manifesto as a renunciation of traditional monarchy, and the count as an emulator and imitator of Napoleon.

The Dublin corporation, on motion of the Lord Mayor, adopted the resolution protesting against the "tyrannical policy of the government," and approving of the "patriotic conduct of Wm. O'Brien."

J. T. Brunner, Liberal, has given $5,000 for the purpose of starting a fund to meet material need in Ireland and relieve distress prevalent in that country.

A rebellion, which proved of short duration, broke out in Maripore recently.

President Diaz opened the Mexican Congress yesterday, September 16.

The Prince of Wales and his son, Prince Albert Victor; the Emperor and Empress of Russia, the King of Greece, and the King and Queen of Denmark were present at the dedication of the English Church at Copenhagen. The Prince of Wales presented to the church a peal of bells.

Prince Philip (Duke of Orleans), eldest son of the Count of Paris, is about to start on a journey around the world. He will proceed by way of India, Japan, San Francisco, New York.

The Independence Belge says that Prince Napoleon will issue a manifesto in reply to that of the Count of Paris.

Twenty-five socialists have been arrested in Brest.

Queen Victoria has been asked to mediate between Abyssinia and Italy for an amicable settlement of the dispute between them respecting the territory on the coast of the Red Sea at Massowah.

M. Rouvier will reply to the Count of Paris' recent manifesto.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

HUGH JAMIESON, JR.,
Publisher.

ADOLPH BERENDSOHN, Apothecary and Druggist, Cor. Magnolia and Lafayette Sts., New Orleans, La., under date of Feb. 2, 1887, writes: "I have used Simmons Liver Regulator for years in my own family, and words can not praise it enough. I have been recommending it to all who inquire for a good article for cleansing the liver, and think it the best medicine on the market."

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
146 Carondelet street, New Orleans.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

"Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on the deck can not get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer. —Spurgeon.

"Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

A beautifully illustrated work, entitled, "The Camp on the Brule—An Idyl of the Northwest," has been received, with the compliments of E. P. Wilson, general passenger agent of the Chicago and Northwestern railroad. Ten days in the delightful region of the Brule is our chief desire for a part of a summer vacation, after reading this work.

A GOSPEL PREACHER DESCRIBED.—The man who takes upon himself to analyze, explain, enforce the gospel scheme in all its broad details; to show to fallen man its grand and paramount design; unfold the category of its weighty claims; place high in bold relief its present joys and future blessedness; expose the dark and dire deformity of sin, with all the changeful phases it assumes; trace out its nature, operations, and results; bring from the treasury of truth things new and old; give prominence to what may lend an upward impulse to the soul, and check its downward course—should have distinct and clear perceptions of his work; a head in which the law of order is obeyed; a heart full franght with love to souls; a spirit fed with hallowed, not with self-enkindled, fire; a sympathy, the counterpart of his who spent his life in doing good to man; a quenchless zeal, with charity combined; an aptitude of speech to give his theme effect, not substituting sound for sense; not noisy declamation, turgid rant, the fitful outbursts of impassioned zeal, untempered from above. His subjects drawn from wisdom's fount should be dealt out by wisdom's sacred laws; in manner calm and dignified; enunciation grave, and blent with solemn awe. I reverence the man who elevates the cross; who preaches not himself, but Christ; gives glory to his Master in his work, and labors on at his command. Such men deserve the benediction of their race.—Irish Christian Advocate.

Rev. James L. Forsythe.

MR. EDITOR: With sorrow I announce that this venerable and useful member of the Mississippi Annual Conference died at the parsonage, at Madison station, on Saturday, September 18, at about half-past one o'clock P. M. His remains were brought to this place, and were buried from the Methodist Church today; Rev. W. B. Lewis, Rev. T. B. Holloman and the writer conducting the burial service. A more extended notice of his life and death will be furnished.

C. G. ANDREWS.

CRYSTAL SPRINGS, MISS., Sept. 19, 1887.

Consumption, Wasting Diseases,

And General Debility. Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphites: the one supplying strength and flesh, the other giving nerve power, and acting as a tonic to the digestive and entire system. But in Scott's Emulsion of Cod Liver Oil with Hypophosphites the two are combined, and the effect is wonderful. Thousands who have derived no permanent benefit from other preparations have been cured by this. Scott's Emulsion is perfectly palatable and is easily digested by those who can not tolerate plain Cod Liver Oil.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Minter City	Sept. 24, 25
Coffeeville circuit	Oct. 1, 2
Carrollton circuit	8, 9
Atlanta circuit	15, 16
Sarepta circuit (Wednesday)	19
Pittsboro circuit	22, 23
Tocopola circuit	29, 30
Abbeville circuit (Tuesday)	Nov. 1
Oxford (Wednesday)	2
Lodi circuit	5, 6
Grenada circuit (Tuesday)	8
Grenada station (Thursday)	10
Banner circuit	12, 13
Water Valley (Monday)	14
Charleston circuit	19, 20

C. N. TERRY, P. E.

CORINTH DIST.—FOURTH ROUND.

Baldwyn circuit	Sept. 24, 25
Marietta circuit	Oct. 1, 2
Pleasant Ridge circuit	8, 9
Corinth station	15, 16
Corinth circuit	17
Harmony circuit	19
Iuka circuit	21
Iuka station	22, 23
Kossuth circuit	29
Booneville and Rienzi station	30, 31
Blackland circuit	Nov. 5, 6
New Albany circuit	12, 13
Jonesboro circuit	15
Ripley circuit	17
Ripley and New Albany station	19, 20

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee circuit	Sept. 21, 22
Starkville station	Oct. 1, 2
West Point	8, 9
Hebron circuit	14
Brooksville circuit	15, 16
Macon station	16, 17
Shuqualak circuit	22, 23
Columbus circuit	28, 29
Columbus station	29, 30
Louisville circuit	Nov. 5, 6
Plattsburg circuit	6, 7
Chester circuit	12, 13
Sturges circuit	13, 14
LaGrange circuit	18
Walthall circuit	19, 20

R. G. PORTER, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Como and Fredonia	Sept. 24, 25
Chulahoma	Oct. 1, 2
Cockrum	8, 9
Louisburg	15, 16
Horn Lake	22, 23
Senatobia circuit	29, 30
Senatobia station	31
Mt. Vernon	Nov. 5, 6
Eureka	9
Panola	12, 13
Mastodon	18
Pleasant Grove	19, 20

S. M. THAMES, P. E.

WINONA DISTRICT—FOURTH ROUND.

Black Hawk, at Black Hawk	Sept. 24, 25
Kosciusko station	28
Winona circuit, at Bluff Springs	Oct. 1, 2
Winona station	2, 3
Newtonville circuit, at Rural Hill	8, 9
Sallis circuit, at Bethel	12
Newport, at Salem	15, 16
Valden, at Valden	19
McCool, at Liberty Hill	22, 23
Sidon, at Sidon	25
Carrollton and Greenwood, at G'wood	26
Ebenezer circuit	29, 30
Kelzona circuit	Nov. 5, 6
Zilpha circuit	12, 13
Ethel	19, 20

R. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Pontotoc, at Palestine	Sept. 21, 25
Houston and Wesley, at Wes'y (Wed.)	28
Sparta, at Sparta	Oct. 1, 2
Buena Vista, at Lake Providence	8, 9
Ebenezer, at Soule Chapel	15, 16
Shannon, at Shannon	19
Okalona station	21
Okalona circuit	22, 23
Prairie	29, 30
Aberdeen	Nov. 5, 6
Tremont (Thursday)	10
Fulton and Smithville	12, 13
Cabelonia (Friday)	18
Athens	19, 20

AMOS KENDALL, P. E.

HOLLY SPR'GS DIST.—FOURTH ROUND.

Early Grove	Sept. 24, 25
Olive Branch	Oct. 1
Marshall	2, 3
Cornersville	8, 9
Ashland	15, 16
Snow Creek	22, 23
Shelby Creek	29, 30
Pine Mountain	Nov. 5, 6
Hickory Flat	12, 13
Emory	19, 20

ANO. BARCROFT, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Washington	Sept. 24, 25
New Iberia	Oct. 1, 2
Morgan City	8, 9
Abbeville	15, 16
LaFayette	29, 30
Grand Chenier	Nov. 5, 6
Opelousas	19, 20
Lake Charles	Dec. 3, 4
L. C. German Mission	4, 5
Plaquemine Brulee	17, 18

S. S. KEENER, P. E.

HOMER DIST.—THIRD ROUND.

Tulip, at Athens	Sept. 21, 22
Haynesville, at Mt. Zion	24, 25
Farmerville, at Tennessee	28, 29
Summerfield, at Harmony	Oct. 1, 2
Homer, at Lisbon	5, 6
Minden, at Pine Grove	8, 9
Ringgold	12, 13
Sparta and Sallue	15, 16
Indian Village	19, 20
Downsville	22, 23

ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Newton, at Newton	Oct. 1, 2
Shiloh, at Camp Ground	8, 9
Forest and Morton, at Wesley Chapel	15, 16
Brandon, at Brandon	22, 23
Marvin, at Weslevanna	29, 30
Westville, at Pleasant Hill	Nov. 5, 6
Raleigh, at Trinity (Tuesday)	8
Trenton (Wednesday)	9
Fannin, at Holly Bush	12, 13
Hillsboro	19, 20
Neshoba	26, 27
Walnut Grove	Dec. 3, 4
Carthage (Tuesday)	6
Lake	10, 11

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Covington, at St. Tammany C. Ground	Sept. 24, 25
Whitlington, at Palmer Camp Ground	Oct. 1, 2
Americus, at Salem Camp Ground	8, 9
Ocean Springs, at Ocean Springs	15, 16
Vancleave, at New Prospect C. Ground	22, 23
Hattiesburg, at Hattiesburg C. Ground	29, 30
Flint, at Augusta (Wed. and Thu.)	Nov. 2, 3
Poplarville, at Poplarville	5, 6
Scranton, at Scranton	12, 13
Moss Point, at Moss Point	19, 20
Columbia, at Hopewell	26, 27
Williamsburg, at Mt. Zion	Dec. 3, 4
Heidel	6, 7

T. S. WEST, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Wilson and Centreville, at Pisgah	Sept. 24, 25
Deer Ford	27, 28
Amite, at Liberty	Oct. 1, 2
East Feliciana, at Mansseh	8, 9
Amite City, at Amite City	15, 16
Springfield, at Wesley	17, 18
St. Helena, at Greensburg	22, 23
Clinton	29, 30
Jackson	Nov. 5, 6
Bayou Sara	12, 13
Livingston, at Concord	19, 20
East Baton Rouge, at Friendship	21
Pipkin Chapel, at Pipkin	26, 27
Percy's Creek	Dec. 3, 4
Woodville circuit	8, 9
Woodville	10, 11

J. A. B. JONES, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sept. 24, 25
Natchez—Jefferson Street	Oct. 1, 2
Natchez—Wesley Chapel	8, 9
Washington	10, 11
Carlisle	15, 16
Cane Ridge	22, 23
Meadville	29, 30
Roxie	31, Nov. 1
Utica	5, 7
Ebenezer	12, 13
Mayersville	19, 20
Rolling Fork	26, 27
Oak Ridge	Dec. 3, 4
Vicksburg	10, 11
South Vicksburg	11, 12

W. L. C. RUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Raymond, at Bolton	Sept. 24, 25
Edwards, at Queen's Hill	Oct. 1, 2
Spring Ridge, at Forest Hill	8, 9
Benton, at Benton	15, 16
Flora, at Tinnin's	22, 23
Mt. Olivet, at Mt. Olivet	29, 30
Silver Creek, at Lodi	Nov. 5, 6
Yazoo City	12, 13
Sharon, at Sharon	19, 20
Canton	20, 21
Camden, at Camden	26, 27
Madison, at Wesley	Dec. 3, 4
Jackson	10, 11
West Jackson	10, 11

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Hazlehurst	Sept. 24, 25
Wesson and Reamregard, at Wesson	Oct. 1, 2
Brookhaven	8, 9
Bowerton, at Pleasant Ridge	15, 16
Scotland, at Bethel	22, 23
Providence, at Providence	29, 30
Franklinton, at Fisher's Chapel	Nov. 5, 6
Summit, at Summit	12, 13
McComb City, at McComb City	19, 20
Monticello, at Lenoir's Church	26, 27
Holmesville, at Topisaw	Dec. 3, 4
Adams, at Adams	10, 11

J. M. WEEMS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FOURTH ROUND.

Clanton and Verbena, at Verbena	Sept. 24, 25
Randolph circuit, at Sandy Chapel	Oct. 1, 2
Autaugaville circuit, at Ivy Creek	8, 9
Heatseville circuit, at Heatseville	15, 16
Lowndesboro and Union, at Union	22, 23
Jemison mission, at Isabella	29, 30
Black's Bend circuit, at Black's Bend	Nov. 5, 6
Bell's Landing, at Bell's L'g. (Wed.)	9
Camden and Oak Lawn, at Oak Lawn	12, 13
Pleasant Hill circuit, at Benton (Thu.)	17
Prattville	19, 20
Plantersville circuit	26, 27
Pineapple circuit, at Shiloh	Dec. 3, 4

H. URQUHART, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Powelton, at Williams' Camp Ground	Sept. 24, 25
Monterey, at Forest Home	Oct. 1, 2
Brewton and Pollard, at Brewton	8, 9
Monroeville, at Monroeville	15, 16
Repton, at Repton	22, 23
Ray Minette, at Clear Springs	29, 30
Honoglassville	Nov. 1
Stockton, at Red Hill	5, 6
Milton	12, 13
Pensacola circuit, at Warrington	16
Pensacola station	19, 20
Sepulga	26, 27
Gravella, at Alabama	30

W. M. MOTLEY, P. E.

Camp Meeting Calendar.

Camp Meetings.	*Begins.*
St. Tammany	Sept. 22
Mt. Zion	Sept. 22
Beulah	Sept. 29
Salem	Oct. 5
Shiloh	Oct. 7
Spring Creek	Oct. 7
New Hope	Oct. 7
New Prospect	Oct. 21

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The sable pall and mourner's weed;
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Floral Scripture Texts, 72 in packet 25
Floral Scripture Texts, 48 in packet 25
Flower Chains, 48 Floral Cards 25
King's Service, 48 Responsive Texts 25
Flowers, Birds, Hymns or Bible Stories, 12 in package 25

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Christian Advocate.

VOL. 34.—NO. 39. NEW ORLEANS, THURSDAY, SEPTEMBER 29, 1887. WHOLE NO. 1626.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

C. W. CARTER, D. D., Editor.
HUGH JAMIESON, Jr., Publisher.

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THE ARROW AND THE SONG.

BY LONGFELLOW.

I shot an arrow in the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

Angry Si.

BY REV. T. B. HOLLOMAN.

MR. EDITOR: The late Dr. McFerrin used to tell the following suggestive story: In Giles county, Tenn., there lived a gentleman who owned a servant by the name of Si. Among the duties entrusted to Si was that of penning the sheep at night. On returning home one evening late the master found Si in an angry, sullen mood, whereupon the following conversation took place:

"Hello, Si! what's the matter this evening?"

"I'm mad."

"Who are you mad at, Si?"

"I'm mad at you, Massa."

"Why, what have I done?"

"I'se mad at you, Massa, 'case I aint penned dem sheep."

Now, how many persons do we find in the church who would excuse themselves for failure of duty by bringing a charge against some one else? Every pastor in all the land has had an experience in this line. Who has not heard the Board of Stewards censured and condemned by an indifferent, stingy membership? If the preacher is not paid, the stewards are charged with the failure, be they ever so faithful. *They* ought to have *seen* that the pastor was paid, though the church failed to respond to their call. The sheep aint penned, and they are mad.

Again, how often do we meet with this same Si-like spirit in the other collections. The Missionary Board is in debt because of the failure of the church to do its duty; the holy wrath and indignation of some are aroused, and they quiet their own consciences by charging upon the Board a *reckless spirit*. The preacher presents the causes of the church, and from their abundance the people respond with pittances, and then charge upon the church that there are *too many collections*. The interests of the church suffer, and the complaints of many abound. Cause: They "aint penned dem sheep."

This spirit finds its way into other than the finances of the church. I have known a Sunday-school to struggle and struggle, and finally close its doors. Of course, the parents are in no wise responsible for the failure. The superintendent and teachers ought not to have let it die. The presence of children and encouragement of parents are not at all essential to the life of a Sunday-school. So, again, the sheep are not penned, and somebody is mad.

Week after week the pastor announces prayer meeting "next Wednesday evening at half-past seven or eight o'clock." A few faithful, godly women constitute the congregation; and should the men of the church be present, out of a male membership of many intelligent gentlemen only one or two can be found who will lead in the prayer; and should the pastor be absent, the meeting goes by default altogether. Thus the church goes on from month to month, until finally the discovery is made that the spiritual state of the church is low, her growth is small, the meetings are not interesting, and Zion is languishing. Conclusion: The preacher has not done his duty, and a new pastor is in demand. Si is mad, and some one must bear the blame.

And so it also goes in the pastoral work. "Well, brother, come in. Is this our new preacher? I thought you never would get to our house." And yet that very same brother has never been to church, nor visited the pastor, nor in any way expressed any appreciation of his presence in the community.

I once said that he who attends most closely to his own duties has less time or disposition to complain of others. Was I right, Mr. Editor?

From "Gilderoy."

In some parts of the country there is an increasing demand for sound doctrinal preaching. It need not be of the polemic or controversial kind, particularly; it need not be of old-time personal or abusive style. Our young people, and many of our middle-aged people, need to hear the doctrines of God's Word strongly stated and ably supported by the Word itself. There is great need for this, and, I may say, there is a demand for it. In some parts of the country our people are slowly drifting into an indefinite—if not into an indefinable—state as to their religious views. This is unfortunate. People ought to know what they are, where they are, what they believe, and why they believe it. They need instruction. There can be no very high order of religious life and character without a sound substratum of religious doctrine underneath it. Doctrine has much to do with life and living—more, indeed, than most people are willing to allow. It will not do to ignore or to decry that which has been clearly revealed in the divine Word. There are some peculiar dogmas or tenets to which, perhaps, undue importance has been given. Our zeal for these is, generally, in exact proportion to the silence of the written Word about them. We grow exceedingly tenacious about some hobby, feebly supported by the hook, or, perhaps, supported only by some interence "keg-drawn-out." When we speak of doctrines we refer to the great fundamental principles, clearly taught in God's Word, on which the salvation and spiritual growth of the soul depends. These are matters of direct revelation, and we dare not be indifferent to them. Our people ought to know what these doctrines are, and how to prove them by the Word.

In some sections of our country there are preachers, mainly those in evangelistic work, who demean and ridicule doctrine and doctrinal beliefs, as if these things were a mortal sin, and yet they are teaching doctrine all the time, and some of the doctrines they teach are far more human than divine. Some people, easily misled, are falling into the notion that regular pastors preach doctrine instead of the gospel, and that evangelists preach the gospel as opposed to doctrine. This is a sad mistake. The gospel is, in itself, a system of good news in sound doctrines. There is in it the doctrine of divine love, of mediation, of the vicarious suffering of the Son of God, of repentance, faith, regeneration, justification, sanctification, adoption, worship, the direct and indirect witness and work of the Holy Ghost, and final salvation. It is impossible to preach the gospel without preaching the fundamental doctrines of God's holy Word. The dogmas of the churches and the doctrines of God's Word are different things. God has put precious little stress on some things greatly overstrained by some of the churches—perhaps, by all of them.

The great revival of scriptural holiness under John Wesley and his coadjutors began and continued under strong doctrinal preaching. The power and permanency of this work grew out of this fact. Namby-pamby preaching, anecdotal and pathetic, will result in a full crop of namby-pamby converts, worth little in the hard work the church has to do. Many of the revivals we have now make doctrinal preaching imperative on the pastors. This must be done for the establishment of those hurriedly picked up and compelled to come into our churches by the evangelist. The evangelist goes on his way and leaves the most important and hardest part of the work to be done by the faithful pastor. The indoctrination and training of young converts is an essential part of God's plan as set forth in the gospel of Christ. It is very unfortunate that so many people have come to regard the pastor and the evangelist as in a state of antagonism to each other; but so it is. Neither the evangelist nor the pastor are wholly free from blame for having helped to create this impression on the public mind. But for the faithful work done by the pastor the reaping of the evangelist would be impossible, and many, if not most, of his sheaves would go to naught but for the labor of the pastor after he has gone. The pastor and the evangelist are really the complements of each other—the one can not well do without the other. The evangelist need not gaff the pastor and minify him before the public, nor hold him and his work up for public ridicule, as some evangelists do; and the pastor need not show spleen whenever an evangelist proposes to come to his charge. In all this it is to be understood that I refer to regularly constituted pastors and authorized evangelists.

In the Methodist Church evangelists, as such, are not provided for by law; but the administration has been flexible enough to allow some men, who seem to have special gifts, to work in this department. Some of the most useful evangelists I know are among the strongest doctrinal preachers to be found among us. A revival that comes from preaching the doctrines of the Bible will not need reviving.

Seashore Camp Ground.

This property belongs to the Methodist Episcopal Church, South, and is managed by a Board of Trustees that are elected annually by the District Conferences of the three controlling districts—New Orleans, Seashore and Mobile. The trustees receive no compensation, though the tax on their time and energies is considerable. They can only attend an occasional service; they must look for their reward in the next world. Here they are censured, blamed, and severely criticised; sometimes justly, perhaps—for they don't claim infallibility—but often unwisely. Many times they are severely criticised by parties that only see one side of the situation. They render judgment when only half the testimony is in, and that all on one side of the case. I have heard the management of the restaurant severely criticised by some, and commended by others. Some have asked why no provision have been made for preachers' wives. Others have asked, Why do they provide for preachers at other people's expense? They say it is a very handsome thing for the trustees to do, if they have the means; but if they can only do it by increasing an interest-bearing debt, the matter becomes questionable. I once attended the Seashore Camp Meeting; was furnished tickets to take my meals at the restaurant. It seemed to me that at least forty other preachers took their meals there. I had a very delightful time; enjoyed the services at the tabernacle very much. I was there for rest, recreation, enjoyment. I made the best of it. At the close of the meeting I accidentally learned that the restaurant had failed to clear expenses by several dollars. Now, I felt a little ashamed that I had been a party to increasing the debt on these grounds. As I did not go there with any intention to preach, or take any part in the service, I went merely for my own enjoyment. I have been there more than a dozen times since, but always at my own expense. I heard several preachers at the last camp meeting, who understood the situation, say: "Why not allow us to pay half price, or why not charge the preachers at least fifty cents a day?" "No preacher would be displeased if a cot in the preachers' tent was furnished him, and he charged half price at the restaurant." Some families that go there feel that if they entertain preachers on the ground, it is their privilege to make their own selection among their friends, and to invite and entertain whom they please. The departure made by the presiding elders this year, in selecting a few men to do all the preaching, has been highly commended by some, and condemned by others. One old preacher said, "It's the best thing you ever did." Another said, "Say what you please, it worked well." An old presiding elder that has been in charge there, said, "It's the very thing." Before Dr. Parker was made a Bishop, he said to me, "It is what ought to be done if we could do it." I heartily approve of the plan, and hope it will be continued.

T. S. WEST.

Defense of Bishop Galloway.

In Mr. Davis' letter, published in the Jackson Clarion, he intimates that Bishop Galloway had neglected other duties for the temperance cause. Mr. Galloway can not defend himself without seeming to boast; but there are thousands who can tell Mr. Davis that Mr. Galloway stayed in the city of Vicksburg when it was stricken with yellow fever, and nursed the sick and relieved the poor as though he knew no such word as fear, and as if he possessed the widow's "cruise of oil and the little meal in the barrel" that would not "fail until the famine was removed from the land." He and his heroic wife went down to the very borders of the river of death, and came up with the love of all the people of Mississippi.

Mr. Galloway, though a young man, is Bishop in a great church, not because of his talents and executive ability, though he has much of both, but because of his "capacity for hard work" in any and every field of God.

Even if the reproach were true, would Mr. Davis tell an oculist, who had cured many blind, that "he ought to pay more attention to the liver"? Is Mr. Davis going to join the crowd who hold magnifying glasses over the white robes of God's servants, and gloat over the specks they find, and who excuse men who live beastly lives, saying, "They are good-hearted fellows at the bottom"?

Mr. Davis called Bishop Galloway's attention to the opium curse. In our county I have known of three women, *the daughters of confirmed drunkards*, who were and are opium eaters. In the same period I can count twenty-three drunkards, four of them boys who died from strong drink shortly after their twenty-first birthday. One sober, talented Christian gentleman, shot down by a drunkard; and one beautiful woman (the daughter of a drunkard), who fell to the level of a beast—victims to strong drink. Which is the "mote," and which the beam?

FRANK FARRER.

Giving, an Act of Worship.

Eighteen hundred years ago giving was as certainly considered an act of worship as praying.

Jesus found fault with hypocrisy, but not with giving or bringing in alms. With the whip of cord he assisted those merchants to leave the temple; but he did not drive out those who brought offerings. He did not drive out the poor widow who came with one little mite. He commended her gift more than the rich who had cast in great sums. So it was the spirit in which they gave, not the amount, that Jesus took note of. Giving was known before the Temple was thought of. As an act of worship, it was older than the law of Moses, older than Jacob, for Abraham gave tithes to Melchisedec.

Giving is a part of natural religion. It has been held as a duty by all people in all times. It is not peculiar to the Christian system or enjoined alone in the Bible. Heathen nations give offerings to their gods, and even the aborigines of our own country were not unschooled in the doctrine of giving. Wherever worshipers were found, part of their worship was to give gifts.

The giving of a part of our substance was a consecration of treasure as the Sabbath is a consecration of time. The ancients believed in it, and practiced it; but some modern Solons have discovered that the ancients were behind the times, and that to give or not to give is purely optional with everyone's own way of thinking, and they pride themselves on being "free thinkers." They say there is no duty, no worship, no glory, unless it is for some great thing that will be a credit to their names.

Others say: "Oh! we could tolerate these church folks if they were not always saying, 'Give, give, give.'" Do we not receive, receive, receive all the time? "Streams of mercy without ceasing" call for gifts as well as songs.

We pay tribute to the government without murmuring. Why not pay tribute to God without compunctions visitings of stinginess? We are only asked to give what we are able to spare. The poor man's turtle-dove was as acceptable to God as the rich man's bullocks.

They of the olden time gave the best and the first, not the leavings and the last. Sure for us it is "more blessed to give than to receive."

MRS. L. CRARY SADLER.

VICTORY.—"In the world ye shall have tribulation, but be of good cheer: I have overcome the world." These were the last words of our Lord's last discourse; and ever after we feel their power in the actions, the bearing, and the words of his servants. They wrestle against the world and principalities and powers, but as men who are on the conquering side, and who know that their Lord has already overcome these enemies, and triumphed over them in the cross. Therefore, they also are "more than conquerors through him that loved them," and they record their conviction, that "whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even (their) faith." In the Apocalypse this spirit is still more distinctly felt; for there the virtual victory becomes a visible victory, both for the Lord and for his people. Every promise in the seven epistles is addressed to "him that overcometh;" and the last epistle unites the victory of the servant with the victory of the Lord: "To him that overcometh will I grant to sit with me on my throne; even as I also overcame and am set down with my Father on his throne." When the prophetic visions are to commence, the opening of the book is represented as the result of victory. The first vision represents one who goes forth conquering and to conquer; and then, through all the changes of the conflict, we have the anticipations and presages of final victory.—Progress of Doctrine.

Current Coins.

(Zion's Herald.)

All can not be as eloquent as Apollos, or as powerful in reasoning as Paul, as overwhelming in exhortation as Peter, as persuasive as John: but every one may be as holy, as thoroughly consecrated to God, and as filled with the Holy Spirit, as were these mighty apostles. While the highly-endowed by nature must constantly feel that there is, after all, a painful impotence in the highest human effort; that the simple gathering of a crowd and securing the pleasing voice of applause, does not exhaust the preacher's function, or meet the demands of his own conscience, those to whom these somewhat perilous gifts are not entrusted, must feel all the more the need of that promised, always near at hand, surely available by persistent faith and prayer, supplemental and all-prevailing power of the Holy Spirit.

(Standard.)

Be careful of your pastor. If you want him to preach you good sermons, if you want him to do his best work, indulge him a little. Give him time for his study-room work. Don't press him too hard with other ministries toward the closing hours of the week. And as to teaching the Bible class just before preaching, it is possible he can do it, but assuredly it will be at an expense which you, yourself, as well as he, will presently feel when he comes to the sermon. Moreover, hold him in check a trifle, if need be, after the discourse. Naturally he feels in some cases somewhat more sociable than usual, and is ready to talk. But our best authorities tell us it is bad for the preacher. Let him be quiet, give him a few moments' rest. That is, if you wish him to preach well for you the next time.

(Western Christian Advocate.)

When Huxley recommends that the Bible be read in schools, and Herbert Spencer admits that there is no moral power in science, and it is known that Emerson manfully advocated the continuance of prayers at Harvard, it is worth while for the American statesman to pause and consider whether the safety and permanency of American institutions will not be promoted by giving prominence to Christian morality in our system of education. The removal of the Bible from the public schools is a crime against the State, and we are so sure that the people will see it so after awhile, that we confidently anticipate the restoration of the now largely discarded book, and that at no very distant day. Even men who have little faith in it divinely revealed religion, must admit the importance of an authoritative standard of ethics. Public virtue is as important to the State as general intelligence is, and will do quite as much to guarantee its permanency.

(Southern Churchman.)

St. Paul, in his Epistle to the Romans, tells them he had *prayed* to have a prosperous journey to come unto them; but he took care to say "by the will of God." He did get to Rome, but his journey was by no means prosperous; sent there as a prisoner; got shipwrecked; got bitten by a viper; had troubles enough. Had we made such a journey we would have thought it most disastrous. So God gives part of our requests at times, but not all. Sometimes he gives no part, knowing what is best for his children. Yet the apostle was not discouraged. He was as earnest in prayer after as before; knew its power. So not only prayed for others, but earnestly besought the prayers of others. How often does he beg, "Brethren, pray for us." One thing we may be sure of: if we do not get what we ask for, we shall get something better, if it only be submission. But this is a wonderful blessing for any man to get submission to the good and wise God. So plain we ought to be submissive, so hard always to submit to God with gracefulness.

(National Baptist.)

The popular impression is that it costs nothing to publish a newspaper. The world at large sees no reason why a newspaper should not be given away to every needy person, to every reading-room, and to every Christian Association, and, in fact, to everybody and everything that does not find it quite convenient to pay for it. And a large portion of the community see no reason why the newspaper should not employ Rev. A. B., or C. D., or Mrs E. F., the widow of the late esteemed G. H., to write for the paper, as an act of charity. Friends sometimes say to the editor, "X. Y. is a most excellent man, and very needy; it would be a great help to him if you would employ him to write on your paper." In one instance, in the experience of the writer, one only, a person has said, "Rev Z. A. is a very worthy man; he could write a good article for you on so-and so. If you will employ him to do so, I will pay for it; and here is the money." We were led into this train of remark by observing a statement that it has cost $100,000 to establish and sustain the Advance, of Chicago, the organ of the Congregationalists of the Northwest; and that it has cost $100,000 to establish the Interior (Presbyterian), Chicago.

Christian Advocate.

THURSDAY, SEPTEMBER 29, 1887.

DAN'S WIFE.

Up at early morning light,
Sweeping, dusting, setting right
Ogling all the household spoils—
Sewing buttons, tying strings,
Telling Bridget what to do,
Mending rips in Johnnie's shoe,
Running up and down the stairs,
Tying baby in her chairs,
Cutting meat and spreading bread,
Dishing out so much per head,
Eating as she can, by chance,
Giving husband kindly glance—
Toiling, busy life
Smart woman
Dan's wife.

Dan comes home at fall of night—
Home so cheerful, neat and bright;
Children meet him at the door,
Pull him down and look him o'er;
Wife asks how the day has gone:
"Busy time with us at home!"
Supper done, Dan reads with ease—
Happy Dan, but one to please!
Children must be put to bed;
All the little prayers are said;
Little shoes are placed in rows,
Bedclothes tucked o'er little toes:
Busy, wearing life—
Tired woman,
Dan's wife.

Dan reads on and falls asleep—
See the woman softly creep:
Baby rests at last; poor dear,
Not a word her heart to cheer.
Mending basket, full to top,
Stockings, shirt, and little frock;
Tired eyes and weary brain,
Side with darning, ugly pain;
"Never mind, 'twill pass away:"
She must work, but never play;
Closed piano, unused books,
Done the walks to pleasant nooks;
Brightness faded out of life—
Saddened woman,
Dan's wife.

Fire-stairs, tossing to and fro,
Fever holds the woman low:
Children wander free to play,
When and where they will to-day:
Bridget falters—dinner's cold,
Dan looks anxious, cross, and old;
Household screws all out of place,
Lacking one dear, patient face.
Steady hands so tired and true,
Hands that knew just what to do,
Never seeking rest or play,
Folded now and laid away,
Work of six in one short life—
Murdered woman,
Dan's wife.

—Exchange.

The Sunday-School Lesson for October 9, 1887.

BY C. G. ANDREWS, D. D.

THE TEMPEST STILLED.

Matthew viii, 18-27.

GOLDEN TEXT: "*Why are ye fearful, O ye of little faith?*"—Matthew viii, 26.

INTRODUCTORY.

After the healing of the centurion's servant, as narrated in the last lesson, our Savior went into Simon Peter's house at Capernaum. He was in the habit of stopping there, and, doubtless, Peter or Andrew had invited him on this occasion for refreshment, of which he must have stood in great need, after his wearisome labors of preaching and healing. The hospitable intention seemed about to be thwarted, because the housekeeper, Peter's wife's mother, was sick of a fever. But in this case, as well as in many others since, where Jesus was invited, the benefit he conferred was greater than that intended to be bestowed upon him. He touched her hand, or, as Luke says, he rebuked the fever, and it left her. Then she arose and ministered unto them. Both the touch and the rebuke, which cured the fever, indicate a miraculous power. It would seem that the fever, as one of his servants, had gone farther than was proper, and he rebuked him for his error. After this miracle, and as the day wore away, many possessed of devils were brought unto him, and he cast out the spirits with his word, and healed all that were sick. Thus a prophecy was fulfilled which had been spoken by Isaiah nearly a thousand years before: "Himself took our infirmities and bore our sicknesses."

FAITHLESS FOLLOWERS.

Verse 18. "Now when Jesus saw great multitudes following him." The working of miracles, and especially the healing of the sick and the casting out of the evil spirits, very naturally drew great crowds of people to him. "He gave commandment to depart unto the other side." The other side of the Lake of Gennessaret. Perhaps the reason for going was to escape the bustle of the crowd. Jesus ever delighted in retirement.

19. "A certain scribe came, and said, Master, I will follow thee wherever thou goest." A political officer who kept the records of civil magistrates. Not many of this class had anything to do with Christ; but this one, impressed by the miracles and blessed teachings, was moved by the impulse to offer his life. He was a volunteer, and meant well, but had not counted the cost.

20. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." This reply was to show the precarious life of Jesus, and to bring to the consciousness of the scribe what he had to expect in following the Master, who here calls himself "the Son of man"—words declaring his humiliation as well as his divinity.

21. "And another of his disciples said unto him, Lord, suffer me first to go and bury my father." Not one of the apostles is here meant, but one of those who followed the Lord and attended upon his ministry. He was willing to be a follower, but must first discharge certain domestic obligations. His father was not actually dead, but aged and infirm, and he wanted to minister unto him as long as he lived, and bury him; then he would be free to follow Jesus.

22. "Jesus said unto him, Follow me; and let the dead bury their dead." Those who are called to preach the gospel of Christ should not permit any secular or domestic entanglements to interfere with their service. These matters ought to be attended to by those engaged only in worldly duties.

FAITH TESTED.

Verse 23. "And when he was entered into a ship, his disciples followed him." Mark has it that Jesus said to his disciples, "Let us go over unto the other side." To the other side of the Sea of Galara, where he was to heal the desperate demoniac, and to give the Gadarenes an opportunity to hear the gospel.

24. "And behold, there arose a great tempest in the sea." The Sea of Galilee was very liable to these sudden squalls, from its deep basin skirted by lofty mountains, through whose gorges the wind sweeps with fury. But probably this tempest was excited by Satan. He is called the prince of the power of the air, and he raised the great wind which destroyed Job's sons. Here was a grand opportunity for the enemy of souls. The Author of salvation, and all the preachers of the gospel, were together in one little boat. The thought of submerging that boat with its precious freight must have filled Satan with diabolic eagerness. "But he was asleep." Mark is more minute, and says that "he was asleep upon a pillow in the hinder part of the ship." The narrative brings out most impressively the humanity and divinity of Jesus. His being asleep shows him to be a man under the necessity of repairing the wasted energies of the body. The faith of the disciples failed because of the raging storm and of the sleeping Savior. They must inevitably go down, and there was none to care, none to help.

25. "And his disciples came to him, and awoke him, saying, Lord, save us: we perish." Mark has it: "Carest thou not that we perish?" Luke repeats, "Master, Master." Their fright destroyed their faith and made them unmindful of the courtesy and reverence due their Savior.

26. "Why are ye fearful, O ye of little faith?" Unbelief is always full of fear. It was natural that there should have been an apprehension under danger; but faith should have suggested that relief was nigh. They had some faith, or they would not have applied to Christ; but it was little, as they feared exceedingly, even though Christ was in the ship. Faith dispels fear in proportion to its strength. "Then he arose, and rebuked the winds and the sea; and there was a great calm." He treated the sea just as he did the fever disabling Peter's wife's mother—rebuked it. The one was his servant just as was the other, and they both obeyed him. Here ought to have been an evidence to the disciples of the divinity of Christ, for, doubtless, they had read in Psalm lxxxix: "Thou stillest the raging of the sea: when the waves thereof arise, thou stillest them." Just as one word of Christ quieted the agitated face of the sea, so by his word and influence he can calm the most troubled soul if it will call upon him and believe in him.

27. "But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him?" Their marveling was another indication of their want of faith. Had they been thoroughly grounded in the Scriptures, and had they implicitly trusted Christ as the Son of God, they could have adopted the language of Job: "I know that you canst do everything, and that no thought can be withholden from thee." The thought that the very Being of whom such sentiments had been affirmed in the Scriptures was right there in the boat with them, was flesh and blood just like themselves, and had so recently been in such unconscious sleep as not to hear the howlings of the same winds which he had stilled, was more than they could understand. The form and the habits were those of a man, but the works were the works of a God. "Without controversy, great is the mystery of godliness: God was manifest in the flesh."

PRACTICAL LESSONS.

1. Where Christ summons, we must follow, regardless of hardships.

2. Christ must have the supreme place in our affections. "He that loveth father or mother more than me, is not worthy of me."

3. Life is fitly represented by a tempestuous sea. All who sail "over to the other side" must expect storms and tempests.

4. There is no danger, there need be no fear, to those who apprehend that Christ is in the vessel.

Fifty Dollars from Columbia, Miss.

MR. EDITOR: I notice with regret that the Lambuth fund has of late been growing very slowly. I suggest to the laymen of our church who read the ADVOCATE that it is time for us to come forward and fill up the subscription list. Enclosed please find fifty dollars which the writer feels impelled to give to the cause. Let us, the laymen of the church, to whom, as the trustees of the bounty, God has given the means, contribute freely and, in proportion to the blessings he has bestowed upon us, to send the gospel to Japan. A nation, great in everything but its idolatry, is stretching forth its hands to us for the Bible. Never, it seems to me, since the "cry from Macedonia" was there such an appeal to the church. Surely, we can not be deaf to the import of the tidings which Bro. Lambuth, in his later letters, sends us. The ruling classes, the intelligent among this wonderful people, throwing away their idols and groping for a purer faith, see the dawn of Christ's kingdom, and call to us for light.

Bigotry, superstition and intolerance, the intrenchments of the kingdom of Satan in other heathen lands, before which our missionaries have toiled and died, have, it seems, been leveled and smoothed away in Japan. May we not see the form of our blessed Master standing over in the East, having cast out the legion of devils that have afflicted that beautiful land, calling to us, one and all, to join in the amazing work of sending the message of salvation to our brethren sitting now clothed and in their right mind? Do we believe that at the last great day, when the advance guard of the throng of the redeemed begin to come up from the East, preceding a host whom no man can number, it will be a source of pleasure to us that we kept our money in our pockets, and that others will enjoy the thrill of eternal gratitude that will swell forever in the remembrance that they had a part in the redemption of this people?

Brethren of the church, let us who are laymen resolve that, instead of leaving the Lambuth fund at $1,000, we will not stop at ten times that amount, but make its limit as elastic as the emergency requires. The church ought to and will send to Japan, if we supply the means, men of the highest talent and culture, and of the purest devotion to the cause of Christ, to aid in carrying on the great work of evangelizing of an empire. Let us not turn away our eyes as we read the appeal, and say that we have done enough for the cause of missions this year already. Let the meaning of the words of Christ sink into our hearts as we ponder upon our duty: "Lovest thou me?" "Feed my sheep."

LAYMAN.

From Richland Circuit.

MR. EDITOR: I have sent Dr. Kelley $54 60, for week of self-denial, from Richland circuit, North Mississippi Conference. Being away from my work most of that week, the program, much to my regret, was not carried out. But this excellent people, who read the church papers, entered into the spirit of the occasion, denied themselves, and paid above amount. Of that amount all, as far as I could ascertain, was paid by individuals and families who take the church papers, excepting $1 25. Find enclosed $1 for Lambuth call from Mrs. E. J. Cameron.

T. CAMERON.

From the Work.

CHINA GROVE, MISS.

MR. EDITOR: I have held one protracted and two camp meetings on this work this year, and now send in my report.

My protracted meeting was held at Sartin's Church, assisted by Bros. Hoover, Regan, Steavens and Alford. God blessed us. Church revived; seven accessions; four infants baptized.

First camp meeting was held at Topisaw, beginning on Friday before the fourth Sabbath in August. Continued five days. This meeting was a success—good attendance and splendid order. God was present at every service, and his power displayed. Results: Forty accessions, and about fifty conversions. The following were present, and did good work for the Master: Bros. Weems, Young, Holloman, Burton, B. F. Lewis, Crymes, Featherstun, and several local brethren.

Our second camp meeting was held at China Grove, beginning on Friday night before the second Sabbath in September. Continued four days. Results: Twenty-five accessions, and about forty conversions. Satan was present, and his name was "legion," and for awhile we thought he would gain the victory; but, after we succeeded in capturing twenty-five of his bravest young men, and turning them over to court, peace was declared, and the work of the Lord went on; and we had one of the best meetings ever held on that camp ground. Our help was Bros. Weems, Watkins, Young, Downer, Burton, G. H. Galloway, and our local brethren—all of whom did good work as preachers and policemen.

Two more protracted meetings to hold, and then get ready and be off for Conference. Collections will be all up in full.

"O give thanks unto the Lord, for he is good; for his mercy endureth forever!"

R. S. HALE, P. C.

MANY, LA.

MR. EDITOR: As you have not heard from this part of the Lord's vineyard, I will send you a few items to let your many readers know what the good Lord is doing for us on the Many and Sabine circuit. The fire was first kindled at Bayou Scie, the first Sunday in July, when twelve persons came forward and applied for membership. We had a real Holy Ghost meeting, and many shouts were heard in the camps of Israel. Our protracted meeting began at Bayou Scie on Friday before the second Sunday in August, it being the time of our third quarterly meeting. Our presiding elder, the Rev. J. B. Cassity, was with us, and preached and presided to the satisfaction of all who were present. The results of the meeting were as follows: Twenty-eight accessions to the church, and some conversions, and the church greatly revived. We have had most excellent meetings at each appointment where we have held protracted meetings. We have received into the church up to date over one hundred persons, and have been permitted to witness many conversions. We have just closed a meeting at New Hope of about two weeks' duration, resulting in thirty-four accessions to the church, and about sixty conversions. The Rev. Robert Fuller, the Methodist evangelist from Texas, was with us, and preached some most excellent sermons, and labored faithfully and earnestly for the salvation of precious souls. Our work is far behind financially, but we expect by the help of the good Lord to present a better report to Conference than heretofore. Pray for us, that we may win many more souls to Christ before Conference. Yours in Christ,

H. A. HOLTZ, P. C.

HAYNESVILLE, LA.

MR. EDITOR: I closed a meeting at New Salem Church, Haynesville charge, on the fourth instant, which lasted nine days, with very fine results. The church had been praying specially for a revival for some weeks prior to the beginning of the meeting, so when I went to the church I found many of the members in good trim, ready and willing to work for the glory of God and the salvation of souls. The church graciously revived. Many conversions, and many added to the church. Four new subscribers to the ADVOCATE.

I commenced a protracted meeting in Haynesville Church on last night, September 11. Expect to continue it for ten or twelve days.

C. R. GODFREY.

TIBBEE CIRCUIT.

MR. EDITOR: I was appointed to the Tibbee circuit as a "supply" by Rev. R. G. Porter, presiding elder of Columbus district, about the middle of the month of March, last. We have been moving along pleasantly and harmoniously.

There are three appointments on the work, at all of which we have held protracted meetings with good results. We were assisted in the meeting at this place by Rev. J. T. Cunningham, of Daleville, Miss., the father of the writer, and a member of the North Mississippi Conference. I never witnessed a more deeply spiritual meeting. Nearly all the congregation were already members of the church, but we had six accessions.

Our church-house at Mayhew is the joint property of the Baptists, Cumberland Presbyterians and Methodists. We had there a union meeting. It is perfectly beautiful to witness the harmony and brotherly feeling that subsists between the various churches, and the hearty co-operation on the part of members with their pastors and with one another in "every good word and work."

We closed our last meeting, at Kilgore Chapel, on the night of the eighth instant. Rev. J. D. Cameron, of West Point, was with us, and served us faithfully and with great acceptability. Our people all love Bro. Cameron. Our young Bro. Craddock was also with us, and preached twice. We have had a gracious season of refreshing from the presence of the Lord all over the work, whose salutary influences are visibly manifest.

Our missionary assessment has nearly all been subscribed, and our collections generally are being promptly met. We have, in addition, just ordered a bell for the Tibbee Church, and received and forwarded $9 the week of prayer and self-denial.

We have many reasons for which to praise the name of the Lord. Pray for us.

H. T. CUNNINGHAM.

POPLARVILLE CIRCUIT.

MR. EDITOR: To-day I forward to Dr. I. G. John, of Nashville, the results of the week of self-denial, amounting to upwards of twenty dollars. I could not well report sooner, as it takes a month to make a round on my circuit. If all the charges in our church will do as well as ours, the debt will be paid.

We have held three protracted meetings during the summer; the first of which at Purvis, embracing the second Sunday in June. Six accessions, and the church to some extent revived. The second at Oak Grove, La., embracing the fifth Sunday in July, continuing five days. The membership were to some degree revived. The third was held at West Pearl, commencing August 13, and ending the night of the seventeenth. Results: Two accessions, eight conversions, and the church refreshed. Bro. G. R. Ellis, of Covington, preached two sermons for us, the last day of the meeting, with fine effect.

This is by all odds the most spiritual church on the work. This little society of about thirty members, all told, has a Sunday-school, a woman's prayer meeting, and a Ladies' Local Parsonage Society. These people love the Lord and their preacher, too.

We commenced a series of meetings at Poplarville last night, to be continued several days. Hope to be able to have good news from it for the ADVOCATE soon. Pray for us.

J. N. TUCKER, P. C.

SEPTEMBER 16, 1887.

HOUSTON, MISS.

MR. EDITOR: We have just closed a meeting at Wesley Chapel, which, in many respects, was attended with great power. The church at that place had suffered much from having had seeds of dissension sowed within her sacred precincts. To a very great measure these seeds were eradicated by the grace of God, and many of the brethren love each other better than ever before. There was not such an ingathering of souls into the church as we have had on former occasions, but all the Christians have promised to be more consecrated.

Yesterday, the last service of the meeting, we took up a collection to meet the financial demands of the Conference, and received, in cash and good subscription, over fifty dollars.

Bros. E. G. Kilgore and H. R. Tucker rendered us invaluable service, both in and out of the pulpit, during the meeting. Glory be to God!

EUGENE JOHNSON.

HORN LAKE CIRCUIT.

MR. EDITOR: I have just closed my round of protracted meetings on the Horn Lake circuit. While it is not what we desired, yet we have great reason to thank God for what he has done for us. We have had thirty-one accessions up to date—and we think others will join—and as many or more conversions.

Bro. J. W. Bell, of Hernando and Coldwater, helped us at one meeting, and Bro. T. J. Herron of the C. P. Church, helped us at another meeting. Both did good and faithful work, for which they will accept our thanks. I have held two meetings without any ministerial help; but God was there, the church worked, and we had a glorious time.

I am well up with my Conference collections. Have it all but a little, in money and good subscription. Have paid $50 to foreign missions.

The church is in a good condition, spiritually; nothing lacking, only the work is a little behind with the preacher's salary, but we think it will all be paid as we are serving a good people. To God be all the glory!

A. P. LEECH.

COCKRUM, MISS.

MR. EDITOR: I have wound up the ball of protracted meetings, and will pen you the results. I have had forty conversions, and fifty additions to the church. I do not know that I have ever had as good meetings as I have had this season. At two of my meetings I never saw the power of the Spirit so signally displayed. Beside the conviction and conversion of sinners, backsliders of long standing were reclaimed and made to rejoice in their first love.

And, Mr. Editor, what rejoiced me greatly was to have conversions ranging from eight to fifty years of age. I am always glad to see old men and women converted, but *gladder* to see the children. As I realize the very potent fact that the future success of the church is in the children, give me the children, and I will invade the empire of the enemy, and conquer it for Christ *much* sooner and *easier* than I can with the old who have had no training in the church. God bless the children and youths of our Zion!

H. L. VAUGHN.

SEPTEMBER 15, 1887.

HOMER, LA.

MR. EDITOR: Just returned from Lisbon, where we have had a gracious baptism. Many converted, and ten precious souls added to the church. The membership wonderfully revived and quickened. Our Arizona meeting was pentecostal—fifteen additions to the church, leaving only two or three in the neighborhood out of the ark of Christ's church. Almost the same state of things at Lisbon. With young men's prayer meetings and Woman's Missionary Societies, etc., at Homer, Arizona and Lisbon, we realize that we are a *live* and *working* church. "Blessed be the God and Father of our Lord Jesus Christ" for these successes all along the line! People, kind, hospitable, generous. The church has backbone. We sent Dr. Kelley $87 15 in week of prayer and self-denial.

In Christ, affectionately,

T. R. WHITE.

SOUTH BOSSIER, LA.

MR. EDITOR: We began a protracted meeting at Cotton Valley, on Saturday, August 27, and continued one week. Results: nine accessions to the church, and membership greatly revived. Bro. Foust, of the North Bossier circuit, was with us, and did good preaching till the close, for which we are very thankful.

Last Tuesday we buried one of our best members at Pleasant Valley, Bro. W. C. Harrison.

The work is improving generally. We bless God, and take courage. Yours in Christ,

HENRY S. JOHNS.

WAYNESBORO, MISS.

MR. EDITOR: I have just closed a very gracious meeting at this place (Waynesboro). There were quite a number of very bright and joyful conversions. The church and whole community revived and reconsecrated.

There were ten accessions to the church, and I think others will follow. The meeting is said to have been the best ever known here. To God be all the praise!

Your brother,

E. F. EDIAR.

SEPTEMBER 17, 1887.

Our Contributors.

Dedication Day at Robeline, La.

MR. EDITOR: Our Methodist people here, in Robeline, have great cause for thankfulness that our efforts to build a house to the Lord our God have been crowned with such signal success. About one year ago, under the most discouraging circumstances, this work was undertaken, and by perseverance, the united efforts of our people and the blessing of God we now send the glad tidings to all our friends, that the work is done, and that the first Methodist Episcopal Church, South, of Robeline, La., stands complete, neatly and tastefully furnished, a thing of beauty and the admiration of my people. Let our friends rejoice with us.

Sunday, August 21—the day of dedication—was lovely in the extreme, and, as our new church bell pealed forth that the hour of service was at hand, all nature seemed to smile, and our people could appreciate, perhaps, more sensibly than ever before the sentiments of the Psalmist, when he said, "The mountains skipped like rams, and the little hills like lambs." The people of the surrounding country had been notified through the papers, and otherwise, of the time of dedication, and at the hour of service our church was filled to its utmost capacity. God put it into the heart of Bishop C. B. Galloway not to disappoint us; so at the appointed time he chose this text—"O Lord, I beseech thee, send now prosperity"—and preached an hour and a half to a delighted congregation. After giving a clear and concise statement of the negative side of his subject, and making some judicious criticisms on the views of many in relation thereto, he proceeded to discuss forcefully "in what consisted the prosperity of the church." The Bishop was in his happiest mood. Every point was well taken, and every nail driven and clinched with a master's hand. Expressions of supreme satisfaction were given here and there over the congregation, with an audible "Amen." After the sermon, and before the dedicatory exercises, the Bishop lifted in a few minutes, in cash and subscription, more than enough to pay the indebtedness on the church. We were all delighted to hear the Bishop stress the Word, in the address to the officers of the church: "Set apart from all unhallowed or common uses." It is too often the case that our houses of worship, *dedicated* to the service of Almighty God, *are used* for unhallowed or common purposes. May God help every pastor, for it is the duty of the pastor to see to it that our Discipline, in letter and in spirit, is fully carried out on this subject.

At four P. M., on Sunday, to a large congregation, the Bishop delivered a lecture on "Prohibition." His reputation as a successful leader and lecturer in this cause had preceded him, and, of course, the multitude were eager to hear what he had to say. He lectured for one hour and forty minutes to an audience apparently enthused—all wishing him to continue. His argument was logical and conclusive. All were convinced that his position on the subject was a correct one. He clearly proved, among other positions taken, that no such thing as a sumptuary law really existed in this country, and that the word "sumptuary," as applied to the prohibition law, was simply an *ignis fatuus*, intended by designing men to mislead the unwary. The lecture has gone forth on its errand of love and mercy, and I am sure it will produce abundant fruit in all time to come.

When Bishop Galloway arrived on Saturday morning, I had a protracted meeting in progress, assisted by Rev. J. B. Cassity, our presiding elder, and Rev. J. M. Beard, of Mansfield, La. Bishop Galloway entered into the spirit of our meeting at once, and at eleven A. M. preached a soul-stirring sermon from the text—"For he that toucheth you toucheth the apple of his eye." Also on Monday following, at eleven A. M., he preached an excellent sermon from the text—"I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." The fruit of the Bishop's visit among our people is apparent; but none can estimate the result of his labors. He has won the golden opinions of our people. May his sheaves for the Master be a thousandfold!

The work of my protracted meeting, thus so auspiciously begun, continued to grow in interest and power under the fostering care and glowing zeal of Bros. Cassity and Beard. The Holy Spirit was in every sermon preached. God owned and blessed their labors abundantly, in reviving the membership of the church, reclaiming backsliders, and the conversion of souls. There were four accessions and four conversions. I had to close my meeting temporarily to meet engagements elsewhere. Will renew the attack soon. An unusual spiritual interest at all my appointments. Am looking and praying for a glorious harvest. More anon. R. S. ISBELL.

Two Camp Ground Scenes.

"I stood on the bridge at midnight." A chasm, spanned by mighty bars and tires and beams and pillars, a strong and gigantic thing, space defying; a bridge of man's workmanship—a railroad bridge, over which the booming locomotive took unhesitatingly its way, and trains of ladened cars flew over in safety. Beneath, in the deep valley, a sleeping multitude. The moon made earth bright and lovely with its rays, and lent to every grotesque shape a graceful curve and shadow, a line of beauty. Unutterable peace!

Hist! I thought—yes, it was a cry! Oh, mournful, chilling, horrifying scream of awful agony! Above the sudden hum of voices it rose, terrific: "Oh, my God, my child!" Then sudden stillness. Then again: "Oh, my God, my child—is—dead—*dead—dead!* Oh, save him! save him! See—he dies! Oh, my God, my child! my precious child! my darling boy! Oh, great Lord, my only, only one—my all is dead—*dead—dead!*" And, now, once more that pleading, heart-rending cry, ending in one piercing shriek, throbbing, rushing, filling all the air with its thrills and thrills of quivering misery. Silence. A voice at my side, murmuring: "Oh, would she call thus loudly on God to save his soul? Oh, would she?"

When next the voice rose on the midnight air it spoke forth joyous praise to God; no longer seeking to stab the blue vault of heaven and reach him on his throne, and command by its trumpet eloquence the mercy of an unheeding God; but in softer strains, speaking, as to one near and dear, words of heartfelt gratitude.

* * * * * *

Years have rushed past, one by one, led by the swift locomotive, Time. Twenty peaceful years, in which Divine Goodness had made souls happy, by his descending grace, in this "grand junction" of Christian freight trains—trains, loaded with the responsibility of men, to bring to Jesus!

Again, standing under the same stars, watching the same calm moon sail through the hillowy clouds, near the self-same bridge, I saw a lightning express round the curve and rapidly approach. Its light shone on the tires and spaces, gleamed on the polished rails and spike-heads, and threw its increasing radiance on the figure of a man—a man prone on the bridge, dead—dead asleep or (terrible thought!) dead drunk! Too late for any human power to save—too late! Over the insensible form came the cruel cars, and then swept on, leaving a crushed and torn and mangled, bleeding object—no longer a man.

The news flew from lip to lip, the crowds, of sleeping people were roused, and soon the horrible body was surrounded by crowds, removed from the bridge, and the few marks of identity found. Tottering from the awe-struck circle came a woman—a woman furrowed by care, withered by age and blanched by agony. Bending over the mutilated remains, she gently touched the piece of coat clinging yet. With slow, benumbed movement she took out a letter. It was *her son!* No tear fell, no cry arose now; but, turning to the waiting throng, with awful calm, she said: "In this letter I told my only son, I would that God had been merciful enough to take him from me that night when, twenty years ago, I thought him leaving me and called on God to save him. Oh! better, better that than a drunkard's lot. Oh! that he had died, a pure, unspotted soul, and gone to Him! Now my old age is filled with mourning, too painful for cries and tears. My son's spirit—where will it take its everlasting flight to-night?"

Ah! that she had prayed as loudly, as earnestly for the salvation of his immortal life as for his physical welfare!

QUITMAN.

Woman's Work.

MR. EDITOR: As you never seem to grow tired, but each week give prominence to mission work, we come with our part and ask for the encouragement of the old workers, as well as those who have recently enlisted, to favor us again, that we may show them how the Lord has blessed us. Steadily are we growing in numbers. Societies have been organized in places that have but lately awakened to a sense of their duty. Several dead auxiliaries have been revived, and the interest deepens and broadens. God is helping us.

Our first quarter we reported eleven new auxiliaries; the second, just forwarded Miss Helm, speaks for itself. Since June ten new auxiliaries, two revived, adding 187 new members; three juvenile societies, with 67 members. Total members, 1,310. While our president, Mrs. Juliana Hayes, was with us last July she revived the work greatly. Made six life members, adding $120 to our treasury, besides many new workers. The report from nearly every auxiliary is cheering. We, as a society, have cause to rejoice: This work is not all for the heathen. We received a rich reward, a refreshing of our own spirits. We feel the influence of the Holy Spirit, and can desire no better proof of its acceptance of God than what he has given us in our own Bettie Hughes, our young missionary, who is now on her way to China. A friend, writing of the day of her departure from Meridian, says: "All day there seemed something so sweet and peaceful about her. She seemed lifted above the affairs of this life. I never saw her look so sweet and lovely, or speak with more earnestness, or have brighter hopes. It was good to be with her. There was a sacredness about the place I can not describe."

She leaves father, mother, sisters and brothers; gave them into the hands of the Lord to keep, while she goes forth to battle. Could we desire any more? Oh, sisters, God *is* with us; let us be more faithful to our duty. Miss Bettie, in company with four of our Board and several others, sail from San Francisco, the twenty-first, on "City of Pekin." Let our prayers follow them. There has been no trouble in raising the required amount for the outfit. It came promptly, and loving friends prepared her wardrobe. All was done that could be for her welfare and comfort. We who could not assist in this last labor of love feel that we were deprived of a great privilege. Now, that *we* will soon have a representative in the great field of heathendom, let us come up with our prayers and renewed consecration to the cause of "woman's work for woman." Let us *work* as we never have before. God may honor us again by calling some dear young girl to follow. Then we must be ready. Sit not idle, but go forth sowing seed for the Master.

ANNIE LINFIELD.

WESSON, Mississippi.

Departure of Miss Hughes.

Last week Miss L. Elizabeth Hughes, who had been accepted by the Board of Missions, and assigned to work in China, took her departure from Meridian, Miss. A large gathering of friends came to bid her good-by on the night of the twelfth instant at Mrs. Smylie's. After spending an hour with her in pleasant conversation, prayer was offered for her safety on her journey and success in her labors, by Rev. A. D. McVoy, her devoted friend and teacher.

It will be recollected that, three years ago, a call was made to educate a young lady as a missionary at the E. M. F. College, at Meridian. This call was promptly responded to by contributions from different States, which continued to come while she remained in college for two years, defraying nearly the whole of her expenses at reduced rates. Miss Hughes passed a brilliant examination before the Board of Missions. She impressed everyone as an earnest, devoted, faithful Christian, eminently adapted to the work. In addition to what had hitherto been collected for her here, at Seashore Camp Meeting, and, in addition to the amount sent for her outfit and traveling expenses, about eighteen dollars were contributed by the congregation here on the Sabbath before her departure to furnish some additional necessities, and a little pocket money on the journey. Meridian has surely done nobly. She was fully equipped for her work. She was born at Daleville, Lauderdale county, Miss., and is about twenty-four years of age.

It was an affecting sight to witness the final scene. Not an eye was dry that looked upon her for the last time. There were her aged father, her sister and her brother, borne down with grief, yet bearing themselves up with calm resignation. The mother had been left at home, enduring the separation from her cherished daughter with wonderful Christian fortitude. She, herself, though feeling keenly this long separation, was greatly sustained by the feeling that she was now stepping in the path where the voice of duty called from above, and, with calm resignation, she bid us all an affectionate farewell.

She was joined at Artesia by Miss Addie Gordon and Miss Lula Lipscomb. These three young missionaries are Mississippi's contribution of Methodism to the China Mission—and a precious contribution it is, for they are well-educated young ladies.

Thirty years ago Bro. Lambuth and his wife left Mrs. Smylie's home for China, and now Miss Hughes leaves the same home for the same distant land.

A. D. M'VOY.

MERIDIAN, Miss., Sept. 17, 1887.

Stay till the lame messenger comes if you would know the truth of the thing.—George Herbert.

MISCELLANEOUS.

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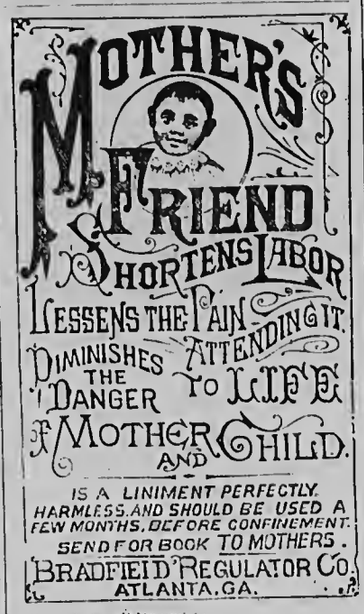

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Arr. Chattanooga	4:30 a. m.	5:30 p. m.
Arr. Lexington	3:15 p. m.	3:13 a. m.
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Lve. Birmingham	4:30 a. m.	4:00 p. m.
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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

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THURSDAY, SEPTEMBER 29, 1887.

The editor returned last Friday. His special trouble is somewhat mitigated, and his general health very much improved; and let the name of the Lord be praised therefor!

Briefs.

The proceedings of the seventeenth Annual Convention of the Catholic Total Abstinence Union has been sent us by our friend, D. H. Buckley, Esq. It was held at Walnut Street Theatre, in Philadelphia. The report of the secretary showed a membership of 50,924 and 757 societies in the United States. Master Workmen Powderly, of the Knights of Labor, was present as a delegate, and said, in the course of his remarks, that he "had not tasted intoxicating liquor for nineteen years; had been among all nationalities, and had always found that the one great curse of life was intemperance. Wherever he found misfortune and sorrow he could trace its source to liquor." This Roman Catholic movement is destined to become a power for good.

Prof. Drummond, author of "Natural Law in the Spiritual World," delighted the large audiences at Mr. Moody's Bible Meetings in Northfield, Mass., by his address and sermons. We give our readers a sample of his preaching on I Corinthians xiii:

We find by analysis that love is a compound thing like light. As a man takes a prism and lets the light show through it, and the light is broken and separated into elements, so we can analyze love and get the spectrum and elements of it. And by it we get common names representing ordinary virtues which can be practiced by all. The nine names, colors of the spectrum of love, are: Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity. These constitute the supreme gift—the stature of the perfect man. They relate to man to-day, not to-morrow or in eternity. Patience, "love suffereth long," represents love as passive. Waiting to begin. Kindness represents love as active. Christ's time was largely taken up in making people happy. There is but one greater thing than happiness, and that is holiness, which is not in our keeping; so the greatest thing we can do is kindness. After these things have been done we must go back into the shade. Generosity is a part of love. Love is not puffed up, which shows that we must have humility. Love does not behave itself unseemly. Politeness has been described as love in little things. Love "seeketh not her own," and, therefore, is unselfish. A man prides himself on standing up for his rights, but he should give up his own if necessary. There is no happiness in having or in getting, but in giving and in serving others. He that would be great, let him serve: and he that would be happy, let him give. Love is not easily provoked, and good temper is a requisite. It is commonly spoken of as if a bad temper is an infirmity or a misfortune, but it is not a thing to smile at. It is a blot on our otherwise perfect life. It is the blackest sin and is a symbol of a want of love at the bottom. It shows that he must go to the root and smother his whole nature. How can a man with this lack of love enter the kingdom. Guilelessness is love which thinketh no evil. Courtesy is love in society, good temper is love restraining, guilelessness is love believing, and sincerity, love learning. Guilelessness is the virtue for suspicious people. Love does not rejoice in this or that issue, but in the truth.

Waiting at the Pool.

My prejudices against the poets are giving way, and I have lately come to think that Mr. Longfellow was "really" a right clever fellow, using the work "clever" in the English sense. The reason of this change in my mind is that I have been testing the philosophy of one of Longfellow's lines, and have proved it to be eminently true. I came to this place to test the virtue of these waters. I had heard and read of that virtue, but had no experience in the matter. After all, what does a man know outside of his personal experience? So I came to test and try and have an experience. I came with a very large faith, founded upon the narratives of prudent and judicious friends; and faith is always and in anything a capital fluid. I came with the resolution to make the experiment as thorough as possible, and to give to it an abundance of time, but had no idea I would devote four solid and uninterrupted weeks to it. The fact is, I secretly thought that I could not be spared from the ADVOCATE office that length of time; but now I publicly say that I have come to believe that the NEW ORLEANS CHRISTIAN ADVOCATE would not collapse if I should never get back to the office again. How prone we mortals are to imagine that a great deal of progress depends upon our individual effort, and if we could not do our part, many things would gallop to the dogs! I have come to recognize a sly sarcasm from Paul's pen, in his Epistle to the Galatians, when he uses these words: "James, Cephas and John, who *seemed to be* pillars." If those "first three" were only seeming pillars, we little folks need not lay the "flattering unction to our souls" that we or our work is indispensable to the development of God's providence. When I came here, my faith was so large and my hope so high and my desire so eager and my dollars so few that I expected to leave within twenty-one days a cured man. But, as the days began to run into weeks, and faith to weaken and hope to lower, and dollars became fewer, it began also to dawn upon my mind that there was a sense to the poet's line,

"Learn to labor and *to wait*,"

which I had never appreciated; and, after studying it somewhat, I have reached the conclusion that "waiting" is as much an art and as much to be studied as "laboring."

The fact, as we see it in every-day life, is that nothing excites more impatience and calls forth more ugly language from men and women than having *to wait*. If a man has to wait for his dinner, he gets as snappish as a cur. If he must wait for the train, the whole railroad fraternity becomes the object of his vituperation. The sick man can't wait for his medicine to act upon his physical nature. And so it is everywhere and in everything: the hardest thing to do is "*to wait*." It is an art to be learned. It does not come naturally. It requires close study and persistent practice to bring the art to perfection. Well, this lesson I have been studying; and the more I study it, the more I am impressed with the profound philosophy of the poet, when he exhorts us:

"*Learn* to labor and *to wait*."

How often the same exhortation is found in the Scripture: "Wait on the Lord." David said: "I waited patiently for the Lord." We read of quite a company of sick folks at Bethesda's Pool "waiting for the moving of the waters." And here by these waters I have been waiting these four weeks for the healing that I so much need and so ardently desire.

The lessons to be derived from this waiting are many and valuable, and I trust will be of as much service to me and to the church as the health which this waiting is bringing me.

C. W. C.

Facts in Connection with the Cure of the Man Born Blind.

BY T. A. S. ADAMS, D. D.

1. His blindness was not direct evidence of sin in either him or his parents. We should be careful lest we call that a *judgment* which is only a providence. Instead of any punishment inflicted on this man, either directly or indirectly, his sufferings were all incidental to the revealment of the divine goodness to the very ones who were discussing the question of sin. That physical disease is remotely traceable to sin may or may not be proved. The present case shows only this: There is evil, both moral and physical, in the world; whether the former is due to the latter or not, it is true that a physical disease may be allowed or created, if from that the divine power can be shown in presenting the cure of the moral.

2. The use of clay and spittle seemed irrelevant to the cure of the disease. The Jewish physicians, like ours, had very fine theories of diseases and their cure. But still their patients grew worse or, at least, no better. Somehow those of Jesus always got well. That the clay and spittle were the physical remedy in this case I fully believe. That the same treatment would have cured the next blind man I do not believe, or Jesus would have used it. But Jesus knew all things. He knew the physical cause of the disease, and the physical remedy for that special case. That there was any miraculous virtue imparted to the clay and spittle I do not believe. The miracle was in the knowledge of Jesus. Nobody knew what to do for the poor man; Jesus knew exactly. He did not need to thumb over books or compare similar cases. He knew this by itself.

3. "I went and washed." Why he should have been told to go when he could not see—never had seen—the way to Siloam, is not easily explained. Jesus seems to command the impossible as well as to do it. But we may note the fact that, although born blind, the man was expecting somebody to cure him. Human nature is always expecting the impossible. Sinners are expecting to go to heaven, yet they know that the unclean shall not enter there. On the other hand, the order to go to Siloam is not so impossible of execution—the man had legs, and his sense of sight had been largely substituted in feeling. Jesus will not use any power in helping when we can help ourselves. The man could walk, and wash after he got to the pool. He was commanded to do what he could, even under the gravest difficulties. These are no excuse for not obeying in all cases. I think, to considerable extent, all our faculties are subject to our personal will-power. I believe thousands die annually because they *wont* live. The man exercised all his powers, and God showed that he was fit to be trusted with more. It is literally true that none are so blind as they that will not see. How forcibly did Jesus present this truth to those self-sufficient, skeptical Jews who came to open the discussion with him!

4. *Side issues.* The Jews assume Jesus to be a sinner. They, therefore, accept the fact of the cure, but say to the man, "Give God the praise." What sanctimonious impiety! Of course, the poor fellow thanked God; but, if he did, was that any reason why he should revile the man who had touched him? They next appeal to the man's parents. They reply that he is himself a competent witness. A return to him raises a new question, viz: Here is a man who has cured a blind man in your very midst, and you know nothing about him, while you pretend to know all about Moses who lived fifteen centuries ago! A truly wonderful thing. You are making a great noise about me and the way I was cured. I tell you exactly how it occurred, and you say you do not believe a word of it. Here you say you take Moses for your proof, and yet you can not state one fact as existing between you.

We deduce the following from these facts:

1. The unconverted is not in a condition to prescribe the means of his conversion. Think of this man yelling out, as Jesus begins to apply the clay: "What are you doing? Stop! That's not according to reason!"—and such like expressions. He was *born blind*—he knew nothing reasonable or unreasonable in the matter of eye-salve. Yet the unconverted—the man *born blind* to spiritual light—pretends that God's methods of converting are absurd.

2. The conversion of one man in a certain way does not make it necessary that another should be converted in the same way. They may seem to be affected exactly alike. Of this matter God is judge; and every convicted sinner must pay more attention to the divine convictions than to human directions. Many a man is kept for months and years in darkness because he listens rather to the directions of spiritual quacks. Since Jesus came into the world he is accessible to everyone that will come to him; and no unconverted man has any business stopping and trying the eye-water of those shopkeepers at the door. Go in, and let Jesus heal you.

3. No one is a competent witness of spiritual things except a converted man. Those who have witnessed the change in another can not say whether it is the divine power. The parents of the blind man rejoiced; but they were incompetent to testify that the man had his own eyes or how they were restored. As a magician, the Lord might have put the man under a spell, and sent him around at will. But a cross-examination of the witness shows that he is evidently master of his own movements and uses his own faculties. Christianity can never become a matter of tradition, hearsay or of philosophy. It is a system of facts. It can never fossilize. No writer of history will ever theorize as to its growth as geologists do in reference to the earth's strata. Gibbon and others have tried it, and shown their supreme stupidity. The testimony never dies. It lives in every converted man. He knows that he has a new sense and a new life. He knows that he was blind—he knows that he sees. Other facts may become foggy; these never can. However well others may be satisfied with their old objections, *he knows* that those objections are not worth the breath that utters them.

4. Christianity will never go to sleep upon the issues that involve humanity's interest. When the machine-makers and bosses have come in and monopolized the grace of God, and propose to leave the great masses of mankind in slavery, ignorance and poverty, Jesus will appear without among the reeking crowds, and, where pollution seems to have done its worst, and hell seems to have fixed guaranty titles instead of mere mortgages and trust-deeds, there will he do his works of divine power and infinite grace. But since his witnesses can never die—however corrupt the church may seem to have grown—God will see to it that a pure seed shall be left; and his grace *in the church* will triumph at the last.

Prisoners of the Lord.—A Sermon.

(Ephesians iv, 1.)

Paul declared himself a prisoner of the Lord. He had been apprehended, and was safely placed and kept in the confines of divine grace. All true children of God are prisoners after this manner. Let's see about it.

1. Is there a court-warrant for arrest? Certainly. "Compel them to come in." With stentorian voice resounds the command throughout the land: "Prepare to meet thy God!"

2. Sinners assiduously seek to evade arrest. Like criminals shadowed by detectives, fleeing from State to State, sinners hide behind all manner of subterfuges. God laments: "Ye will not come unto me, that you might have life."

3. Heaven's officers tire not in effecting arrests. They go into all the world, seeking luckless sinners who, like Cain, endeavor to hide themselves from the face of God. From the dominion of atheism, from the precincts of superstition, from the marshes and morasses of debauchery and devilish vices many prisoners are brought in. Many lost sheep found in the wilderness.

4. As prisoners of the Lord, we are safe in the arms of Jesus. Satan has great wrath; he would, if he could, wrest us from our safe confines and, spiritually, lynch us. Christian encountered lions, but *not on* the way to the Golden City.

5. Our prison life affords great benefit. We are dead to the world. Now we live subjectively; are free from the corroding cares of morbid ambition's wild chase. It was in a dungeon that John Bunyan devised his "Pilgrim's Progress." Our lives being hid with Christ in God, we, too, often stand on Pisgah's height and view the loved landscapes of Canaan. Yes, there are restraints; we must not conform to this world; but all this redounds to our good. Luther, at first, believed his confinement at Wartburg a great affliction; but it saved him from the persecution and possible execution at the hands of an enraged Pope. And, besides, during the two years of nominal prison life at Wartburg, he found the necessary quiet and leisure for the great work of translating the Bible in his mother-tongue.

6. May a Christian fall from grace? Certainly. Our experience answers loudly in the affirmative. We are assured of the possibility, for often there was but a narrow frith between us and recurring dark despair. We may fall from grace, as prisoners may break out of prison—a difficult task. Thick walls of mercy surround us; iron doors of a bright Christian experience shut us in. Above and beneath we discover divine goodness. Break out? It is possible; but, no, we will not. Said Peter: "Where shall we go?" The Count of Monte Cristo broke out of prison, and, with dagger in hand, exclaimed, "The world is mine!" But, alas! the fashion of this world passeth away.

7. The prisoners of the Lord are (Zechariah ix, 12) prisoners of hope. The things hoped for will soon be realized. On the sweet fields of Eden there is liberation. There we shall know even as also we are known. "Eye hath not seen, nor ear heard, what God has prepared for them that love him." Soon faith will give way to blissful sight; soon hope to rapturous fruition.

JEAN PAUL.

NEW ORLEANS.

The Southwestern Methodist records that, at a late meeting of the St. Louis preachers, Dr. John Mathews reported for his charge, Centenary, as follows:

During the year there have been 355 accessions; seventy adults and 50 children baptized; 104 removed with letter; 17 deaths; 41 left without letter, or otherwise lost sight of. Total gain, 355; total loss, 163; net gain, 192. Spiritual condition of the church, good. Greater interest manifested in class meetings.

Notes.

We take this clear-cut statement from an exchange:

High license in Jerusalem.—"If Judas had received $1,000 instead of thirty pieces of silver, would God have justified his conduct?"—Canon Wilberforce.

The distinguished English divine puts the high license idea in its proper place. Christians do not want the liquor traffic at any license.

This cheering news we clip from the Toronto Christian Guardian:

French Protestantism is making praiseworthy efforts to combat socialism and materialism on the one hand, and ultramontanism on the other. A circular has been addressed to the Protestant ministers and laymen of France, suggesting the formation of an "Association for the Practical Study of Social Questions." Evangelical religion in that country is in need of all the strength which union can give, and this combination of its forces for the purpose of counteracting the spread of skepticism and intolerant ecclesiasticism is a wise and opportune movement on the side of truth. The proposed association will employ the *Revue de Theologie Pratique* and other religious organs in the presentation of evangelical truth, and in opposing skeptical error. The best thought and feeling of Protestant France are behind the movement, and will strive earnestly for success.

This, from the same paper, is worthy of thought:

Mr. Gladstone once said that "the practice of systematic beneficence will prove the moral specific in our age." It may safely be asserted that if the practice of systematic giving according to ability was general in the church, it would bring into the treasury ample means to carry on effectively all the social and religious enterprises of the age. If it was important in the apostolic age, when the church embraced comparatively few, for every man to give according as God had prospered him in his gatherings, it is a still more important element of success now, when the church embraces millions, to bring all the tithes into God's storehouse. God has placed in the hands of those who belong to the church abundant means to carry on his work in the world. All that is needed is liberality to use it aright. The best use that can be made of wealth is to apply it to help forward those movements that bless and elevate our fellow-men and honor Christ.

Looking over our few acres of Christian effort, we may imagine that not much progress is being made in the evangelization of the world. Taking a view of the entire field, however, we find everything to encourage. The Son of God is moving grandly to the conquest of the nations. Says the Missionary Advocate:

We look back on the first ages of Christianity, and sigh for the gifts of tongues and for pentecostal blessing; and yet in the last century more has been done to give the Bible to the world than was done in the first ten centuries of our era. Twenty versions at the most were made in a thousand years; in the last one hundred years one hundred and twenty have been made in languages spoken by more than half the globe. There are more conversions in heathen countries in the present day, in proportion to the number of preachers employed, than there are at home. Even when Constantine proclaimed Christianity as the religion of the Roman Empire, the nominal Christians did not exceed one-hundredth part of the population of the entire globe. Nominal Christians now form one-fifth. Each new generation of the modern world consists of 30,000,000 of children, and they have to be Christianized one by one. Of these 30,000,000, 6,000,000 (one-fifth) become nominally Christian, and a considerable portion of them really Christian.

We can not believe that in our patronizing Conferences there are any men who can justly be styled self-seeking presiding elders. However, it will do no harm for all of our preachers to read the following:

Methodist preachers profess to find their providential work at the hands of the Bishop. If they seek their own work and try to secure it through the influence of their friends, they falsify their profession and do violence to the polity of the church to which they belong. If the doctrine or polity of a church does not suit a member, if he is honest he will withdraw at once. Remaining in a church is *prima facie* evidence that he believes her doctrines, is satisfied with her polity, and intends to obey her requirements. How, then, can any good Methodist pastor figure for his own appointment, or seek the office of presiding elder and try to get the influence of friends in securing the appointment? No good Methodist will do either, and a man who is not a good Methodist is certainly not the man for presiding elder. A presiding elder should be a man of middle age, with experience, ability, adaptation and piety, and one whose righteous soul abhors the modern and un-Methodistic fashion of scheming and wire-pulling. He ought to be a good judge of human nature, able to read a man at a glance, and one who has learned how to talk, and how not to talk, as the occasion may require. He ought to be a level-headed man, with practical common sense. "Uncommon sense" is no doubt all right in its place, but its place is not in the presiding eldership. "Star preachers" do not make good presiding elders. Their orbits are too eccentric to fit the grooves of a district. We object to any man for presiding elder who has sought the office, or done so much as turn his hand over to secure the appointment. While we remain in the itinerancy, we prefer to serve under Methodists who love God, and not under place-seekers and schemers. We want godly and manly men whom we can respect.

Personals.

Rev. Will P. Jones has been appointed by Rev. John A. Ellis, P. E., to the Madison station, made vacant by the death of Rev. J. L. Forsythe.

Fred. Bernard, the comet finder of Vanderbilt, goes to California.

The Hymn Book Rovision Committee will meet in Nashville, October 19.

The news now is that the condition of the Crown Prince of Germany is not as favorable as it was some time ago.

President Cleveland, while in Philadelphia at the Centennial, received a present of 10,000 cigars of ten different sizes.

Dr. George R. Crooks has been elected to succeed Dr. Curry in the editorial management of the Methodist Review.

Mrs. A. V. Wilson, a sister of Bishop Wilson, is one of the teachers in our school at Muscogee, I. T.

Rev. W. B. Burke, son of Rev. J. W. Burke, of the Wesleyan Christian Advocate, has gone as missionary to China.

Rev. G. L. Rogers, of Louisville Conference, is ninety-six years old; has been seventy-two years in the ministry, and is hale and hearty.

Dr. R. W. Smith, of Randolph-Macon, has this to say in regard to the church newspaper:

It is church, college, circulating library, and camp meeting, all in one; with a news-stand and nursery attached. It is a circuit-rider that never gets sick, and whose congregations rather enjoy bad weather. May it be welcomed, entertained and furthered on its way!

Bro. F. S. Parker left last Monday for Los Angeles Conference, and the New Orleans Preachers' Meeting passed the following:

Whereas, Our beloved brother, F. S. Parker, has been transferred from the Louisiana Conference to the Los Angeles Conference; therefore, be it

Resolved, That we, as pastors of the various charges of the Methodist Episcopal Church, South, in New Orleans, do sincerely regret to give up one so zealous and useful, and one who, by his fraternal and co-operative spirit, has won our affections and enlisted our deepest interest for his welfare.

Resolved, That he carries with him our heartfelt wishes for his success in the ministry, and our commendation to the love and support of those with whom he is to labor.

A private note from Bro. James L. Wright says that he has suffered much lately from carbuncles, but is now somewhat improved. Bro. Wright is one of the oldest members of the Louisiana Conference, and has the sympathy of all his brethren, and their prayers that his life may long be spared to bless the church.

Items of Interest.

Europe has an area of 6,293,600 square miles, and Russia covers more than half of it all.

Belgium has a population of 201 to the square kilometer, which is about five-eighths of a mile!

The Sunday-schools of the Presbyterian Church, on Children's Day, of this year, contributed $20,423 to mission work.

The average contribution of the Northern Presbyterian Church last year for home missions was $1 10 per member.

The Chautauquan, the official organ of the Chautauqua Literary and Scientific Circle, has a circulation of 65,000.

According to a London statistician, there are in the United States 5,338 libraries, containing about 20,622,076 volumes.

In Utah there are 400 Mormon Bishops, 2,423 priests, 2,917 teachers and 6,851 deacons.

Russia has a population of 93,000,000, and it is increasing at the rate of 1,250,000 a year.

Ellas Hayes and wife, of Warsaw, Ind., have donated property worth $130,000 to the Board of Missions of the Methodist Episcopal Church (North).

Dr. Oliver Wendell Holmes' new book on England has pleased very many of our English cousins.

North Mississippi Conference Notice.

I wish to call the attention of the brethren to the resolution adopted at the last session of the North Mississippi Conference in reference to the publication of the minutes, viz: "That preachers in charge of circuits, stations and missions be required to collect from their respective charges the sum of one dollar to defray the expense of publication." If we fail to carry out this resolution, it is probable there will be no minutes next year.

J. S. OAKLEY.

The Tide Is Rising.

We have reports from the Missouri, Western Virginia and St. Louis Conferences. The collections reported for *foreign missions* at the Missouri Conference show an advance upon the collections of last year of $1,007 30; while the collections reported at the Western Virginia Conference are nearly double those of last year. The St. Louis Conference reports an increase of $776 16. The tide is rising.

Several weeks will elapse before some of the Conferences will meet. Will each pastor make a prayerful effort to bring up his foreign missionary assessment in full? "The Master hath need of it." The fields are open and men are waiting to go. The success of our missions is largely in the hands of the preachers.

I. G. JOHN.

The College at Port Gibson.

Port Gibson Female College opens well. The buildings are undergoing beautifying repairs. The plasterer's trowel and the painter's brush are being used by skillful hands, and the house within will soon be as fresh and cheery as the shades without are inviting and airy. The girls are smiling at the new dress the old college is putting on, and the faculty are happy at the prospects of a successful session. So parents may send their girls along, assured that they will be made comfortable and be well taught at Port Gibson.

W. L. C. H.

"Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

Tallest People Lazy.

Why are the tallest people the laziest? They are longer in bed than others, and if they neglect their coughs or colds, they will be there still longer. Use Taylor's Cherokee Remedy of Sweet Gum and Mullein.

Periodicals.

—St. Nicholas, for October, opens with An Ivy Spray, by Louisa M. Alcott; and then poetry and prose, that will delight young and old, follow in proper order, and make up a periodical worthy of the place it claims in young people's literature. Frank Stockton's Low Countries and the Rhine is especially interesting. No boy or girl who has known "life on the old plantation" will pass by Ole Mammy Prissy without reading and enjoying it thoroughly. Century Company, Union Square, New York. Price, 35.

—The American Magazine, for October, has a fine picture of the philanthropist and banker, W. W. Corcoran, of Washington City, and 120 pages of excellent reading matter for the delight of all. This periodical is among the best, and is cheaper than many others. It is published by the American Magazine Company, 749 Broadway, New York. Price, 35 per year.

—The Chautauquan, for October, has a varied table of contents for its readers. The subjects discussed are all live topics, and the writers are among the foremost writers of the day. Such names as Justin A. Smith, George P. Fisher, F. A. P. Barnard, Olive Thorne Miller, Henry Drummond, Mark Guy Pearse, and others, are a guarantee of a first-class periodical. Dr. T. L. Flood, editor, Meadville, Pa. Price, $1 50.

Dr. Lambuth's Call.

Reported last week		$912 70
Americus Mission	Cash	2 00
W. D. Brock	"	1 00
Mrs. E. Jay	"	1 00
Maggie Bigham	"	50
Miss Sarah L. Crosby	"	1 00
Mrs. Maria Waggoner	"	1 00
Total to date		$919 20

SEPTEMBER 26, 1887.

Consumption, Wasting Diseases,

And General Debility. Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphites: the one supplying strength and flesh, the other giving nerve power, and acting as a tonic to the digestive and entire system. But in Scott's Emulsion of Cod Liver Oil with Hypophosphites the two are combined, and the effect is wonderful. Thousands who have derived no permanent benefit from other preparations have been cured by this. Scott's Emulsion is perfectly palatable and is easily digested by those who can not tolerate plain Cod Liver Oil.

To Our Agents.

As an inducement to our agents for the securing of new subscribers from *this date*, we make the following offer:

For eight new subscribers, with cash in full, one set of Jamieson, Fausset and Brown's Commentary—four volumes—bound in half Morocco; or for six new subscribers the full set bound in extra fine English cloth, sprinkled edge.

Here is an opportunity to secure one of the best Commentaries ever published. Read the following testimonials:

Christian Advocate, Nashville, Tenn.

This Commentary has received the hearty commendation of a large number of the leading publishers, biblical scholars, preachers and Sunday-school workers of the country. It is thorough, modern, compact, condensed and cheap. Its immense popularity is deserved. It is specially adapted to the family. "It is the cream of the Commentaries collected by three eminent scholars." Nowhere have we seen more valuable matter packed in the same space—four large 12mo. volumes. Price, $8.00.

T. O. Summers, D. D., LL.D., late Dean of Theological Department of Vanderbilt University, Professor of Systematic Theology; and Book Editor of M. E. Church, South.

I have the Commentary and make good use of it. It is plain, evangelical, and is a cheap and good Commentary. The notes indicate sound learning and extensive research. We endorse their exegesis in general as scholarly, sound and edifying.

A. M. Shipp, D. D., late Professor of Exegetical Theology, Vanderbilt University.

I take pleasure in saying that the Commentary of Jamieson, Fausset and Brown is a valuable, critical practical, and explanatory exposition of the Old and New Testaments, and is regularly recommended by me to my classes in Exegetical Theology.

T. F. Dodd, D. D., Professor of Hebrew, Ecclesiastical History and English Literature, Vanderbilt University.

I consider the Commentary an excellent work. Of all the complete Commentaries on the Bible I prefer this for general use. It is the one to which I resort most frequently. Considering the brevity, the perspicuity, and sound judgment displayed in its elucidation of the Sacred Text, I would advise the reader to provide himself with this in preference to all others.

Bishop J. C. Granbery.

The comments are brief, clear, pointed, thinking, practical and judicious. Few and apt words are chosen to explain the Scriptures. While they are the fruits of scholarly research and criticism, they are so plain as to be easily understood by any reader of average intellect.

Andrew A. Lipscomb, D. D., LL.D., Emeritus Professor, Vanderbilt University.

I have examined this Commentary sufficiently to express my very decided conviction of its eminent merits. It displays just the kind and degree of biblical scholarship that we need in these times, and accordingly is admirably suited to the large and growing class of Scripture students. The clear statement of facts and rules, the vigorous conciseness, the comprehensive scope of the work, commend it to the confidence and appreciation of all who seek wisdom, strength and comfort in the Holy Bible. It consults the wants of the intellect and heart; it meets these wants, and does this so thoughtfully, so compactly, and so spiritually, that I am glad of an opportunity to call public attention to its rare excellence. It is excellent, very excellent.

B. M. Palmer, D. D., Pastor of First Presbyterian Church, New Orleans, La.

It may be considered as having established its claim to be recognized as among the standard Commentaries upon the Bible.

The express charges are not included in the above offer, and it must be understood that cash accompanies all orders. The subscribers secured on this offer will not be entitled to any of the club offers advertised in the Advocate; but they can, by sending twenty-five cents more than advertised prices, less the two dollars paid to agents, secure the papers or magazines used in our club offers. It will be well for agents to so state to subscribers.

Now is the time to get in your best work. The offer, however, is good until December 1, next.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

HUGH JAMIESON, JR.,
Publisher.

"Habit" is hard to overcome. If you take off the first letter, it does not change "a bit." If you take off another, you have a "bit" left. If you take off another, the whole of "it" remains. If you take off another, it is not "t" totally used up. All of which goes to show that if you wish to be rid of a bad habit, you must throw it off altogether.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

The average woman is considered too delicate to shoulder a musket, but nobody questions her right to bear arms.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The Arab who invented alcohol died nine hundred years ago, but his spirit still lives.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

A morning paper talks about an "exploded myth." We may next hear of a "pulverized nothing."

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A cross old bachelor suggests that births should be announced under the head of new music.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

"What do they do when they install a minister?" asked a small boy; "do they put him in a stall and feed him?" "Not a bit," said his father; "they harness him to a church, and expect him to draw it alone."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract. Why suffer from the acute pains of Headache, Earache, Toothache and Neuralgia, when Pond's Extract will afford you immediate relief?

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This offer should enable our agents to overcome every obstacle in securing new subscribers.

Remember both papers will be sent from **October 1, 1887,** to **January 1, 1889**—*fifteen months*—for two dollars and seventy-five cents, *net cash*.

HUGH JAMIESON, JR.,
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Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

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The STANDARD ATLAS alone sells for $4 50; but an advertising agreement with the Publishers enables us to give it to our patrons for about one-third the regular price, clubbed with the CHRISTIAN ADVOCATE.

It is the most Complete, Comprehensive and Valuable Work of the kind ever published.

One hundred and ninety-two pages, Elegantly Illustrated, and bound in best English Cloth binding. Size: closed, 11x14; opened, 22x14.

This is the Handsomest Premium ever offered, and one suited to the entire household. At above price, *post-paid*

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CHILDREN'S DIADEM.

NEW SUNDAY-SCHOOL SONG BOOK.

BY ABBEY AND MUNGER.

By a happy thought, the above endearing name was given to a book containing the best compositions of [redacted], a gifted lover and successful teacher, who has recently passed away. This new collection of the sweetest of children's hymns and songs is likely to be received with great favor.

35 cts., $3.60 per dozen.

Jehovah's Praise. L. O. EMERSON, is an entirely new and superior book for Choirs, Singing Classes and Conventions. A large and attractive collection of Sacred and Secular music for practice and Church Service. Anthems, and Hymn Tunes.

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Voices of Praise. Rev. CHAS. L. HIGGINS, occupies a high place in the esteem of those who need a collection of music of convenient size, not difficult and of moderate price, to use in religious meetings and in the Sunday-school service. Everything is dignified and in good taste, yet there is spirit and brilliancy throughout. Please examine.

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Young men studying for the ministry, or the sons of preachers, per month, $12 50. All others, per month, $14. Boarders to furnish covering and toilet. *Washing, fuel, lights* furnished by the undersigned.

Day board, per month, $10.

For any other information address

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SOMETHING FOR THE

BOYS and GIRLS to SELL.

The Lord's Prayer Medal.

This unique little curiosity is a trifle smaller than a silver ten cent piece, on which is stamped so clear and distinct as to be easily read with the naked eye, the entire Lord's Prayer. Everybody will buy one for a watch charm, or pocket-piece; would be used as rewards of merit in Sunday-schools. Sample by mail, postpaid, 10 cents, three for 25 cents; one dozen for 50 cents. Liberal discount to agents. Address

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CHOLERA INFANTUM

This most fatal disease of infancy,

PREVENTED,

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Lactated Food

It has been successful in hundreds of cases where other prepared foods failed.

FOR INFANTS.

At any age, it may be used with confidence, as a safe and complete substitute for mother's milk.

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150 MEALS for an Infant for $1.

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Valuable circulars and pamphlets sent free.

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1887—BABIES—1887.

To the mother of any baby born this year we will send on application a Cabinet Photo of the "sweetest, fattest, healthiest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using *Lactated Food* as a substitute for mother's milk. Much valuable information for the mother given. Give date of birth.

WELLS, RICHARDSON & Co., BURLINGTON, VT.

KELLER'S

LABOR-SAVING

SOAPINA!

Will wash in any kind of water.

USE **KELLER'S CARBOLIC SOAP**

For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils

IT HAS NO EQUAL.

Every housekeeper should keep it as a disinfectant.

For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS,

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YALE & BOWLING,

WHOLESALE

DRY GOODS

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17, 19 and 21 Magazine and 88 Common Streets,

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The Southern Insurance Company

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Cash Capital	$300,000 00
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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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Stone China Dinner Sets, 125 pieces	$10	American Porcelain Dinner Sets, 136 p'ces	$12 00
Decorated Dinner Sets	from $12 to $35	Stone China Chamber Sets, square shape	2 50
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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Font Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

TEN DOLLARS!

We have marked down *200 All Wool Spring* and *Fall Suits* to *$10* and *$12* to close them out. Just the thing for Fall wear. Sent C. O. D. by express. Also Dress Shirts, $1 and $1 50. Undershirts, 50 cents to $1. Best Jean Drawers, 50 cents. Boys' Suits, $3 to $12. Silk Umbrellas, $2, $2 50 and $3. Black Dress Suits for Clergymen, and a discount of 10 per cent. allowed to them. *Best Goods and Lowest Prices at*

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20 and 22 Camp Street. *Under City Hotel.*

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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the sovereign remedy. Worm confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *epidemics* are most frequently the result of these hidden suppers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing what is offered, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

VERMIFUGE

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms* for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It can frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in the selection, and to examine every bottle he buys of it. The double name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A.** FAHNESTOCK, and be satisfied with nothing else.

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Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, etc., J. V. HUBBARD, M. D.

JAMARIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is safe, reliable and efficient in all cases where a vermifuge is needed. THOS. H. HANDY, M. D.

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A PURELY VEGETABLE compound and the most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with PERFECT SAFETY to children or adults of any age in all cases where there is a derangement of the system. It has been used with most wonderful effect in

Colds, Bilious Colic, Malaria Fevers, Bilious Fever, Cholera, Diarrhœa, Rheumatism, General Debility, Loss of Appetite, Headache, &c.

ASK YOUR DRUGGIST FOR IT.

For FREE TRIAL PACKAGE send 6 cts. in stamps For full package send 50 cts. to

TELEGRAPH MEDICINE CO., LAKE CHARLES, LA

Our Young People.

A WAY THEY HAVE.

The little brown hen, with her chickens ten,
Is out for a stroll in the sunshiny weather;
"Cluck! cluck!" is her cry; "little chicks, we will try
To scratch for our living, and keep all together."

The [redacted] sheep you would think her asleep—
Is proud of her lambkin that skips through the clover.
"Dear me!" hear her say, "it is morning an May,
And lambs will be lambs—don't you know?—the world over."

Good Brindle, the cow, with a satisfied mien,
Through dingle and dell takes the path to the meadow,
And her long-legged calf, not so pretty by half,
Trots close to her side, like a frolicsome shadow.

The dear little birds that can sing without words,
Guy trifles at the robins and martins and swallows,
Have builded their nests for the ones they love best,
Safe rocking in tree-tops or hidden in hollows.

Each mother avers, if the baby be hers,
"My child is the sweetest, let whose be the other."
We declare it of you, darling Brown Eyes or Blue:
In this happy old world 'tis the way of the mother.

—Harper's Young People.

MR. EDITOR: As you were so kind as to publish my last letter, I thought that I would write again. I want to tell you something about our Sunday-school here in Lauderdale. We have a very fine Sunday-school. Mrs. Pigford is my teacher, and I like her very much. Dr. Stevenson said, at the first of the year, that he would give a prize to the one that memorized the most verses in the Bible. I am the only one that is working for it now. Let me tell you that there were three besides me at the beginning of the year, but they have all stopped and I am the only one that is trying to get the prize now. Well, I will close by answering some of the little cousins' questions. I will now answer Oscar David's question: There are twenty-seven books in the New Testament. I will also answer Bertie C. Felps' question: It was King Saul that was a head and shoulder taller than any of the rest of the people. It is found in I Samuel ix, 2. I will also ask a question: How old was Adam when he died? I remain, Your little friend,

HENRY P. LEWIS.

LAUDERDALE, Mississippi.

MR. EDITOR: As there are so many letters from the girls and boys, I thought that I would write one. We are having a protracted meeting at this place now. Bro. McClendon is helping papa with it, and we are looking for Bro. Harper to-day, as our quarterly meeting will be held to-morrow. I will answer Lucille and Shelby Martin's questions: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." It is found in Isaiah xxviii, 20. "Galley" is found in Isaiah xxxiii, 21. I will also answer Ethel Lee's question: "Darling" is found in Psalms xxii, 20. It is also found in Psalms xxxv, 17. I will close by asking a question: Where in the Bible is "candlestick" found? I remain your little friend,

MARSHALL M. MCNHOLLAND.

FLOYD, Louisiana.

MR. EDITOR: As you were so kind as to print my other letters, I thought I would write again. I am going to school now, but it will close in four weeks for a short vacation. Papa is a steward of Union Church. I will not answer any questions this time, but will ask the little cousins several questions: How many times is "Rhoda" mentioned in the Bible, and where found? How many chapters, words and verses are in the Bible? How many times does the word "Lord" occur in the Bible? How many times does the word "reverend" occur in the Bible? What verse in the Bible contains all the letters of the alphabet except the letter "j"? What two chapters in the Bible are alike? I will close for this time for fear that my letter will be too long. With many wishes to the ADVOCATE.

RHODA C. BUSH.

THEADVILLE, Mississippi.

A Quaint Little Sermon.

Mr. Harvey was riding slowly along the dusty road, looking in all directions for a stream, or even a house, where he might refresh his tired, thirsty horse with a good draught of water. While he was thinking and wondering, he turned an abrupt bend in the road, and saw before him a comfortable farmhouse; and, at the same time, a boy ten or twelve years old came out into the road with a small pail, and stood directly before him.

"What do you wish, my boy?" said Mr. Harvey, stopping his horse.

"Would your horse like a drink, sir?" said the boy, respectfully.

"Indeed he would, and I was wondering where I could obtain it."

Mr. Harvey thought little of it, supposing, of course, the boy earned a few pennies in this manner; and, therefore, he offered him a bit of silver, and was astonished to see him refuse it.

"I would like you to take it," he said, looking earnestly at the child and observing for the first time that he limped slightly.

"Indeed, sir, I don't want it. It is little enough I can do for myself or anyone. I am lame, and my back is bad, sir; and mother says, no matter how small a favor may seem, if it is all we are capable of, God loves it as much as he does a very large favor. And this is the most I can do for others. You see, sir, the distance from Pamesville is eight miles to this spot, and I happen to know there is no stream crossing the road that distance; and so, sir, almost everyone passing here from that place is sure to have a thirsty horse."

Mr. Harvey looked down into the gray eyes that were kindling and growing with thought of doing good to others; and a moisture gathered in his own as, a moment later, he jogged off, pondering deeply upon the quaint little sermon that had been delivered so innocently and unexpectedly.—Youth's Companion.

WHERE HE LEARNED IT.—He was a pretty little fellow, but it was his manners, not his looks, that attracted everybody—clerks in the stores, people in the horse-cars, men, women, and children. A boy four years old who, if anybody said to him, "How do you do?" answered, "I am well, thanks;" and if he had a request to make, be it of friend or stranger, began it with "Please." And the beauty of it was that the "thanks" and "please" were so much a matter of course to the child that he never knew he was doing anything at all noticeable.

"How cunning it is," said a showy woman to his mother as they sat at dinner at the public table of a hotel one day, "to hear that child thank the waiters and say 'please' when he wants anything. I never saw anything so sweet. My children have to be constantly told if I want them to thank people. How well you must have taught him, that he never forgets."

"He has always been accustomed to it," said the mother. "We have always said 'please' to him when we wished him to do anything, and have thanked him. He knows no other way."

The showy woman looked as if she did not need any further explanation of the way in which habits are formed.

Probably you do not.—Wide Awake.

A little girl six years old was on a visit to her grandfather, who was a New England divine celebrated for his logical powers. "Only think, grandpa, what Uncle Robert says!" "What does he say, my dear?" "Why, he says the moon is made of green cheese. It isn't at all, is it?" "Well, child, suppose you find out yourself!" "How can I, grandpa?" "Get your Bible and see what it says." "Where shall I begin?" "Begin at the beginning." The child sat down to read the Bible. Before she got more than half through the second chapter of Genesis and had read about the creation of the stars and the animals, she came back to her grandfather, her eyes all bright with the excitement of discovery: "I've found it, grandpa! It isn't true, for God made the moon before he made any cows."

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SKIN TORTURES OF A LIFETIME INSTANTLY relieved by a warm bath with CUTICURA SOAP, a real Skin Beautifier, and a single application of CUTICURA, the great Skin Cure.

This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure.

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Sold everywhere. Price, CUTICURA, 50.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

PIMPLES, blackheads, chapped and oily skin prevented by CUTICURA MEDICATED SOAP.

Household.

Notes for Housekeepers.

To clean nickel on stoves use soda wet in ammonia. Apply with an old tooth-brush and rub with a woolen cloth.

One part of red raspberries to six or eight parts of currants, either for canning or preserving, greatly improves the flavor of the currants.

Young children should by all means wear the spring-heeled shoes—that is to say, shoes with no heels at all, but only a thickening of the sole under the wearers heel. We know of children wearing these shoes at the age of eight years. They regret to part with them.

Instead of applying fresh blacking every time a shoe needs shining, it might be well to work up the blacking already on the shoe, which can be done by means of a moist sponge. A wise shoemaker declares that great injury is done to shoes by the plentiful use of blacking which is seldom rubbed or scraped off.

THE USE OF BLUEING.—It is well to remember that too much blueing renders clothes yellow after a time. Inexperienced or careless servants think the more blueing in the water the better for the wash; and it is a difficult matter to convince them that the clothes will look far better if only a small quantity be used. As blueing varies so much in intensity experience only can teach the required quantity. Usually half a teaspoonful to a cup of water is sufficient. It should always be diluted before it is put in the tub; as, if not thoroughly mixed before the clothes are put in, unsightly streaks will be the result. If the clothes are soaked over night one tablespoonful of pure water ammonia in each tub of water will materially lessen the labor of washing.

HOW TO PROMOTE HEALTH.—After all that has been stated of the effects of the atmosphere in high altitudes or at the level of the sea, the influence of forests and ocean, of sea coasts and interior places, humidity and dryness, cold and heat, the winds, electricity, and ozone, and no matter what of other conditions, the paramount considerations for the promotion of health are an *abundance of pure air and sunshine and out-door exercise.* Without these, no climate is promotive of health or propitious for the cure of disease; and with them, it is safe to say, the human powers of accommodation are such that it is difficult to distinguish the peculiarities of any climate by their joint results on the health and longevity of its subjects.—Bell's "Climatology."

LEMON CREAM PIE.—One teacupful of powdered sugar, one teaspoonful of butter, one egg, juice and grated rind of one lemon, one teacupful of boiling water, one tablespoonful of cornstarch, dissolved in cold water; stir the cornstarch into the hot water; add the butter and sugar, well beaten together; when cold, add the lemon and beaten egg. Bake in open tart without top crust.

CHEAP CAKE.—I have a cheap cake recipe which I will give you: Take two eggs, two cups sugar, one-half a cup of sweet milk, three cups of flour, two teaspoonfuls of baking powder; any kind of flavoring you like. It is good. I have tried it many times.

TO WASH RED FLANNEL.—Mix two tablespoonfuls of flour in a quart of cold water and boil ten minutes; add warm suds and wash the flannel gently; rinse it in three warm waters. The brightest scarlet will never lose its color if treated thus.

Asthma.

A young man taken down with asthma was very much frightened, and went to the best physician in the place and stated his symptoms, and in great suspense awaited the response. After several questions, the answer was: "Long life and ill health. Your disease is asthma." The first clause of the physician's answer comforted the young man, who feared death was near. But the second clause, given after waiting a little while, depressed his spirits to nearly as low a point as he had reached when he entered the doctor's office. This consultation was held before the discovery of our Compound Oxygen. By its use multitudes of sufferers from asthma have been cured. A monograph giving reports of cases of asthma, and our brochure, "Compound Oxygen—Its Mode of Action and Results," of two hundred pages, can be had free on application either in person or at our office. Address Drs. Starkey & Palen, No. 1529 Arch street, Philadelphia, Pa.

MISCELLANEOUS.

Why You Feel

So weak and exhausted is because your blood is impure. As well expect the sanitary condition of a city to be perfect, with stagnant water and defective sewerage, as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating even to its minutest veins. Do you know that every drop of your two or three gallons of blood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain and nerve, and all other solids and fluids of the body? The blood is the great nourisher, or, as the Bible terms it,

"The Life of the Body."

Is it any wonder, then, that if the blood be not pure and perfect in its constituents, you suffer so many indescribable symptoms?

Ayer's Sarsaparilla stands "head and shoulders" above every other **Alterative and Blood Medicine.** As proof, read these reliable testimonies:

G. C. Brock, of Lowell, Mass., says: "For the past 25 years I have sold Ayer's Sarsaparilla. In my opinion, the best remedial agencies for the cure of all the diseases arising from impurities of the blood are contained in this medicine."

Eugene L. Hill, M. D., 381 Sixth Ave., New York, says: "As a blood-purifier and general builder-up of the system, I have never found anything to equal Ayer's Sarsaparilla. It gives perfect satisfaction."

Ayer's Sarsaparilla proves equally efficacious in all forms of Scrofula, Boils, Carbuncles, Eczema, Humors, Lumbago, Catarrh, &c.; and is, therefore, the very best

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to use. "It beats all," says Mr. Cutler, of Cutler Brothers & Co., Boston, "how

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Price $1; six bottles, $5. Worth $5 a bottle.

IF YOU ARE MUSICAL

You will find something of interest in the following list of books and music:

HARVEST. 5cts each or 50cts. a doz., by mail; $4 a 100 by express. A Thanksgiving Service for Sunday-schools, containing beautiful Music, Responses, Recitations, etc. Prepared by *J. R. Murray.*

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Modern Classics Boards, $1.00. Cloth, $1.50. The choicest piano music, of moderate difficulty, by the most celebrated foreign writers.

EMPIRE OF SONG. 60 Cents. A new Singing Class and Convention Book by *Geo. F. Root.* His latest and best work.

CASE'S CHORUS COLLECTION. 75 Cents. A magnificent collection of original and selected choruses prepared by *C. C. Case.*

BRAVE HADDOCK HAS FALLEN. 30 Cents. A beautiful solo and chorus by *Dr. J. B. Herbert,* written in memory of "The Temperance Martyr," Rev. Geo. C. Haddock.

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POZZONI'S MEDICATED COMPLEXION POWDER. Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

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Christian Advocate.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MERRITT—Rev. Harvey M. Merritt, of Durant, Holmes county, Miss., died July 31, 1887. It was my good fortune to form the acquaintance of this man of God, in 1857, as a member of the Quarterly Conference of Valden circuit, North Mississippi Conference. That year he was licensed to exhort, and, being a man full of zeal, he did faithful work for the cause of Christ. A few years later he was licensed to preach. As a local preacher he was earnest and faithful, ready at all times to do his duty as a servant of God.

Bro. Merritt was a Methodist in fact, as he believed the doctrines taught by this church to be the doctrines of the Bible. I think it was from him I first heard the expression, "If the Methodists are not right, we have got the wrong book." He was always "ready to give a reason for the hope formed within him." He never aspired to be a "big preacher," only so far as greatness was the outcome of humility and usefulness. In these he excelled many who were more fluent and attractive in the pulpit. He was a good singer, and loved the old songs of Zion, by which so many have been sung out of darkness into spiritual life. His prayers were fervent, and sometimes powerful, at the throne of grace. An earnest, fervent prayer was about the last act of this life with him. Being at a church service, he was called upon to lead the closing prayer. Then, with his family, on their way home, he, suddenly fell from the conveyance and instantly died—perhaps, with apoplexy, having passed immediately from the church to heaven.

Bro. Merritt was born in Williamson county, Tenn., April 12, 1812, and when about eighteen years old he attended a meeting held in Nashville, Tenn., where he sought and found the pearl of great price, and ever after this was steadfast and faithful unto the end. He was twice married, first, to Miss M. A. Townsend, a lady every way qualified to make home to him the dearest place on earth. It was at all times pleasant to be an inmate of that home, as many wayworn preachers can testify; for his home was a preacher's home, and done enjoyed the visit more than Bro. and Sister Merritt. But in 1873 death visited that lovely home, and took the angel of the house and left our brother sore and bleeding at heart. But in all this sorrow he leaned upon God for comfort, who sustained him, so that he was enabled to say, "Thy will of God be done." In 1876 he found another companion, and was married to Mrs. A. P. Landtair, who now survives him and mourns her loss. Bro. Merritt was not permitted to give the parting benediction to those he loved, but his life looms up before us in faithfulness to God that inspires our brightest hopes for him eternally saved.

K. A. JONES.

JACKSON—Resolutions on the death of Rev. J. D. Jackson, of Opelousas, La., by the third Quarterly Conference of Opelousas and Bellevue charge, Opelousas district, Louisiana Annual Conference, held at Bellevue, La., August 27, 1887.

Whereas, By an inscrutable decree of Providence, our beloved pastor, Rev. J. D. Jackson, has been taken from a life of usefulness and zeal in God's service; therefore, be it

Resolved, That, while we bow in submission to the will of him who has withdrawn our friend in the morning of his days from the field of his labor, and clearly recognize his gain in exchanging the toil and pain of life's battle for the blessed and well-earned peace of eternity, yet our sense of personal loss compels an expression of profound sorrow for the untimely death of this ardent laborer in the vineyards of the Lord.

Resolved, That the cares and responsibilities which devolved upon him in the church have been met with promptitude, conscientiousness and the spirit of self-sacrifice. In his daily walk in life, there was a gentleness, a sweetness, a quick sympathy in the trials and troubles of his people which made him beloved by all, and are now held in dear remembrance. His pure and good life was a constant interpreter of the gospel he taught.

Resolved, That the warmest sympathies of this congregation are extended to the bereaved widow and family of the deceased, and that the New Orleans Christian Advocate will be requested to publish these resolutions.

MRS. M. M. HAYES, for Com.

GOZA—J. G. Goza was born May 16, 1840, in Claiborne county, Miss., and was married to Mary E. Austin, August 23, 1866, and died May 15, 1887. Bro. Goza joined the Methodist Church while a boy, and remained faithful until death. He went into the war, where he lost his right arm, which caused him to labor under many disadvantages in life. The writer was intimately associated with him for two years, having been his pastor, but never heard him complain of his lot in life. He leaves a devoted wife and nine children to mourn his departure. His wife and all of his children, except the smallest ones, are members of the church of his choice. Bro. Goza was an obedient son, a brave soldier, a loving husband, a kind father and a faithful member of the church. His funeral was preached by the writer from 1 Thessalonians iv. 14, and his mortal remains were deposited in the cemetery at Sarepta, there to await the resurrection of the just. May God bring with him his wife and children in the first resurrection!

VIRGIL D. SKIPPER.

COOK—Judge Henry F. Cook, who died August 23, 1887, nearly seventy years of age, has been a citizen of Vicksburg from his youth. He was a son of Foster Cook, who lived and died in the Open Woods of Warren county. His name and place are mentioned by Rev. John G. Jones in his History of Methodism. An undergraduate of the University of Virginia, he studied law, and when ready to practice the Mexican War required soldiers; this young lawyer volunteered to be one of a company from Vicksburg in the well-known First Regiment of Mississippi Volunteers, under Col. Jefferson Davis. Being first lieutenant, he was in command of his company in several battles, and his name received flattering notice in the official reports to the War Department. After the war he was elected probate judge of his native country, and served acceptably for several terms, declining a re-election to engage in the practice of his profession, which was for several years quite lucrative.

He had been in failing health when the yellow fever of 1878 afflicted his large family, taking off promising children. In sorrow and sickness he passed his remaining days, but never complaining. He would not cause others to feel, whose sympathies could not relieve him. Being of a Methodist family, his associates were with preachers and members of that church, in which he became a Christian and died, giving assurance by words, and at last by signs, satisfactory to those interested that "all was well." He was happily married, in 1853, to Miss Eliza B. Irwin, daughter of Col. John L. Irwin. She survives with four daughters and one son—all grown.

GRIMES—Sister Sarah M. Grimes (born Ellis), in Pitts county, N. C., September 2, 1806; died on Red River, Avoyelles parish, July 21, 1887. After her marriage she was converted under the ministry of Bro. Parish; joined the Methodist Episcopal Church, during the ministry of Bro. Henry C. White, in which church she remained until called to her home on high. She loved her church and supported its institutions. She was the pastor's true friend, always giving her pastor to know that she was in sympathy with him. The hearts of many preachers have been cheered, comforted, and strengthened by being associated with this noble woman. She loved to attend upon all the ordinances of the church, and until the last year or two, through feebleness and sickness, her seat was scarcely ever vacant. Sister Grimes leaves an aged husband, three children and several grandchildren to mourn her loss. Just before she died, she said, "Meet me in heaven." She was a faithful wife and a devoted mother. "Her children rise up and called her blessed; her husband also, and he praiseth her."

GEORGE JACKSON.

What a Dance.

I suffered with fever, hot head and foul breath,
With stomach disordered—was sick unto death.
Chose it a week—surely I was a dunce—
Then I took a few "Pellets"—they cured me at once.

What a dance, indeed, to neglect such a remedy and suffer a week, when quick relief could have been found in Dr. Pierce's Pleasant Purgative Pellets.

We have received a circular indicating that a movement is on foot to have all the Annual Conferences instruct their delegates to the next General Conference "to ascertain beforehand that every person for whom they shall cast a ballot as Bishop is not (and for a satisfactory period has not been) addicted to the use of tobacco." And a memorial is to be presented to the General Conference, which we hope may be adopted without a dissenting vote, that it "will declare the tobacco habit to be an impediment to consecration to the office of a Bishop." We believe that the use of tobacco has been so placed under ban in our church that its days are numbered. And we doubt whether one known to be addicted to its use could be elected a Bishop. It may be a question whether anyone known to use any stimulant or narcotic of any kind should be elected to any General Conference office.—Central Christian Advocate.

May to Bell.

Dear Bell: I'll write you a short letter
To say I'm wonderfully better;
How much that means you ought to know,
Who saw me just one month ago—
Thin, nervous, fretful, white as chalk,
Almost too weak to breathe or talk;
Head throbbing, as if all for breaking,
A weary, ever-present aching.
But now life seems a different thing:
I feel as glad as bird on wing!
I say, and fear no contradiction,
That Pierce's Favorite Prescription
Is grand! Why, I'd have died without it!
Methinks there's no mistake about it.
It's driven all my ills away!
Just come and see! Yours ever, May.

Paris has a "dime club," as it were, that is a more sensible establishment than some far more expensive concerns. By paying half a franc—ten cents—one can wash his hands, have his boots blacked, his coat brushed, write letters, read all the leading continental and English newspapers, consult a reference library, and use a telephone. A dime club would be a good thing for any city.—Our Monthly.

W. O. Tuggle, LaGrange, Ga., writing about Harlys Prophylactic Fluid, says: "It is a priceless jewel as a disinfectant and deodorizer. My wife states for the benefit of young mothers that it is a valuable adjunct to the nursery." It is equally so to parents traveling with children. "Not only is the Fluid invaluable as a deodorizer, but a few drops added to the water in bathing will remove all eruptions from the skin, change, etc., and greatly refresh and soothe.

MISCELLANEOUS.

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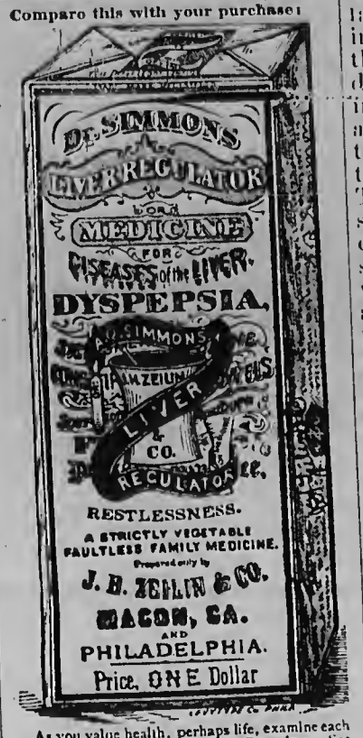
Compare this with your purchase!



As you value health, perhaps life, examine each package and be sure you get the **Genuine.** See the **red Z Trade-Mark** and the full title **on front of Wrapper,** and **on the side the seal and signature of J. H. Zeilin & Co.,** as in the above fac-simile. Remember there is **no other genuine** Simmons Liver Regulator.

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135 Canal Street.

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The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

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THE SELF-FEEDERS AND CONDENSERS are the newest and best inventions, and greatly increase the market value of the cotton. Send for circulars and price lists.

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AND WINDOW SHADES.

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BROWNE & JENKINS,

174 CAMP STREET.

Write for prices. Samples sent to country free.

"Toil, Thrift, Temperance."

These are well said to be three T's which should be engraved on tablets of brass and placed prominently before the members of the Anti-Poverty Society, if they desire to better their condition in this life. As wealth can be accumulated by labor, men who toil honestly and earnestly are in the only path to independence. Thrift means that they shall not squander their money on nonessentials, so that no matter how small may be their earnings, they will save a little, and thus gradually accumulate a handsome surplus. But to toil and thrift they must also add temperance. It is a recognized fact that the people of the United States spend annually $750,000,000 for drink, in the form of whisky, beer and wine. Of this vast sum it is estimated that the laboringmen expend $700,000,000, and to that must be added at least $50,000,000 for tobacco. So long as the laboringmen continue to spend such vast sums for the gratification of those appetites, they must expect to be short-handed. Most of them attribute their poverty to the monopolists and capitalists; whereas it is the ogre of intemperance which devours their weekly wages and frequently their little homes. It is a curious feature that the economic orators who are the most popular with the workingmen scarcely ever allude to the three T's as essential to make life more successful to the laborer. Even George, Metlynn, Schilling and Grottkau, never press upon their hearers the fact that the corroding cancer of intemperance is keeping their followers poor and abject. They seem to be afraid to touch this subject, because it contravenes the sensual tastes of man. No possible legislation or division of lands can drive poverty out of the world. But toil, thrift and temperance, in this land of freedom, will do more than all things else to banish poverty from the household. An influential Catholic priest in this city has frequently remarked that in his parish the only cause of destitution and suffering in the families of workingmen is intemperance. He could not find an impoverished family in which it was not discoverable that nearly all the earnings were devoted to whisky, beer and tobacco. The observations of this priest are confirmed by clergymen of every denomination throughout the United States, and by the criminal judges who have cognizance of breaches of the peace caused by drunkenness and disorderly conduct. When workingmen bind themselves together to carry out the three T's no anti-poverty society will be needed throughout our broad land. And we might add that the three T's are essential to an honorable success in any of life's professions or pursuits.—Milwaukee Wisconsin

If you have catarrh, use the surest remedy—Dr. Sage's.

Rev. Sam Jones said in his address at Chautauqua: "Nine high license preachers in America out of every ten are high license because nine-tenths of their members are high license members. No preacher can voluntarily, without constraint, be a high license preacher, until he can reconcile Jesus Christ, his risen Lord, and whisky. I say before any man can put a price on this liquid damnation and say, 'You may sell it for that,' he's got to reconcile Jesus Christ and this fearful traffic. Sometimes a man is not afraid of his members, but sometimes a fellow gets where he is afraid he will hurt his party. * * * I owe my allegiance to Jesus Christ. I will be true to him if the inquisition shall run again, and I am tied at the stake to burn. I would rather laugh in the flames like Cranmer and Ridley, and go home to God a true man, than to walk this earth lashed about by party interest and made to vote with an interest that debauches and damns this country, and breaks the heart of every true wife and mother."—Central Christian Advocate.

IMPERFECT digestion and assimilation produce disordered conditions of the system which grow and are confirmed by neglect. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier by its tonic properties cures indigestion and gives tone to the stomach.

What the Scripture forbids, avoid; what it affirms, believe; what it commands, do; what it reproves, amend. As many as walk by this rule, peace on them and on the Israel of God.—Thomas Adams.

If you find indications of Malaria in your system, take at once Dr. J. H. McLean's Chills and Fever Cure. It will agreeably and effectually eradicate the poison from your system. 50 cents per bottle, warranted.

Privileges—Responsibilities. The privileges of Christian discipleship we know in part; the responsibilities of discipleship not made so prominent as they might be. "Ye are the salt of the earth," said Christ to his disciples; but if the savor [illegible], it is worthless; if the virtues of discipleship leave the disciple, he becomes like worldly people and is worthless. If an apostle is not like Peter, he is like Judas. If Christian ministers are not like Timothy, they are like Demas. If Christian people are not the salt of the earth and the light of the world, they are not only useless, but positively injurious to the progress of Christianity. Business is appointed of God. "Six days thou shalt *labor*." But when business is pursued only for selfish aggrandizement, then covetousness takes possession of the heart, and worldliness. As our moderation is to be known in all things, so moderation in business, in work, in amusements, lest what is innocent in itself bring us into temptation which we can not resist. Fire is a good servant, but a terrible master. Work is a good servant, but a terrible master. Wealth is a good servant, but such a hard master. We must be masters of wealth, or health, or work; nay, we must be masters of the world, lest evil come upon us.—Southern Churchman.

A quiet life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till they end, leaving a void in many hearts.

MISCELLANEOUS.

Grayville, Ind., Feb. 2d, 1887.

Dr. A. T. Shallenberger, Rochester, Pa.

Dear Sir: I have used your Antidote for Malaria for over a quarter of a century and have found it to be in every respect all that you claim for it. It not only cures chills and fever of every kind, but it is the best medicine I ever knew to build up the system when broken down from any cause.

Respectfully yours,

F. M. BROWN.

TO CONSUMPTIVES.

USE WINCHESTER'S HYPOPHOSPHITE OF LIME AND SODA. For Consumption, Weak Lungs, Coughs, Asthma, Bronchitis and General Debility it is an acknowledged Specific Remedy. TRY IT.

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ARTIFICIAL EYES

Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.

It enables the eyelids to move as freely as ever.

It restores the functions of the tear passages.

It prevents the eyelashes from turning within, causing inflammation.

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Mr. W. Boehne, our Optician, has made a specialty of selecting and inserting them.

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INVALUABLE FOR

BURNS, SUNBURNS, DIARRHŒA, CHAFINGS, STINGS OF INSECTS, PILES, SORE EYES, SORE FEET.

THE WONDER OF HEALING!

For Piles, Bleeding or Itching, it is the greatest known remedy.

For Burns, Scalds, Wounds, Bruises and Sprains, it is unequalled—stopping pain and healing in a marvellous manner.

For Inflamed and Sore Eyes.—Its effect upon these delicate organs is simply marvellous.

It is the Ladies' Friend.—All female complaints yield to its wondrous power.

For Ulcers, Old Sores, or Open Wounds, Toothache, Faceache, Bites of Insects, Sore Feet, its action upon these is most remarkable.

RECOMMENDED BY PHYSICIANS! USED IN HOSPITALS!

Caution.—*POND'S EXTRACT has been imitated. The genuine has the words "POND'S EXTRACT" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation. It is never sold in bulk or by measure.*

IT IS UNSAFE TO USE ANY PREPARATION EXCEPT THE Genuine WITH OUR DIRECTIONS. *Used Externally and Internally.* Prices, 50c., $1, $1.75. Sold everywhere.

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FISHING TACKLE, SEINES, AMMUNITION

HAMMOCKS, FREEZERS, WATER-COOLERS.

Bath Tubs,	Oil Stoves and Tanks,
Cages and Traps,	Rope and Twines,
Cheese Safes,	Soaps and Perfumery,
Chicks and Mirrors,	Stationery,
Coffee and Grain Mills,	Stone Jugs and Jars,
Faucets, metal and wood,	Paper and Bags,
Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets,
Woodenware,	Scales, etc.

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Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

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CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Weekly Market Review.

(For Week Ending September 27, 1887.)

COTTON.

Low ordinary	6 9-16	@— —
Ordinary	6 13-16	— —
Good ordinary	7 15-16	— —
Low middling	8 9-16	— —
Middling	8 15-16	— —
Good middling	9 1-16	— —
Middling fair	9 7-16	— —
Fair	9 15-16	— —
Galveston middling	8 7/8	— —
Mobile middling	8 15-16	— —
St. Louis middling	8 7/8	— —

SUGAR.

New Sugar	— —	6
Fair	— —	— —
Good fair	— —	— —
Fully fair	— —	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4 1/8	5 7/8
Pr. yellow	6 3-16	— —
Gray White	— —	— —
Off whites	6 1/8	6 3-16
Stan. Gran	6	— —

MOLASSES.

Good Prime	22	25
Fair	— —	— —
Good common	18	21
Choice	28	33

RICE.

Fancy	— —	— —
Choice	— —	— —
Prime	4 7/8	5
Good	4 5/8	4 3/4
Fair	4 1/2	— —
Ordinary	4 1/4	4 3/8
Common	4	4 1/8
No. 2	2 1/4	2 3/8
Rough	3 40	4 00

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62 1/2	4 75
Choice	3 20	3 30
Fancy	3 65	3 75
Extra Fancy	3 90	3 95

CORN PRODUCTS.

Cream meal	3 40	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	57	— —
Yellow	— —	56
Mixed No. 2	— —	55
OATS:		
Western	33	33 1/2
Texas rust-proof	— —	42 1/2
BRAN:		
₱ cwt	— —	85
HAY:		
Choice	19 00	20 00
Prime	17	18 00

PROVISIONS.

PORK:		
Mess (Standard)	16	— —
Prime Mess	14 00	14 50
Rumps	12 50	— —
BACON:		
Fancy breakfast	12 1/2	13
Shoulders	— —	6 1/2
Sides, long clear	9 5/8	— —
Sides, short rib	9 5/8	— —
HAMS:		
Sugar-cured	12 1/2	13 1/2
DRY SALT MEAT:		
Shoulders	5 5/8	— —
Sides, long clear	8 3/4	— —
Sides, short rib	8 3/4	— —

GROCERIES.

COFFEE:		
Prime	— —	21 1/2
Fair	— —	20 1/2
Common	— —	19 1/4
BUTTER:		
Western Creamery	25	27
Western Dairy	— —	20
Common	12	13
LARD:		
Refined	6 5/8	6 3/4
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	9 3/4	— —
Cotton seed	37	38
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	10	12
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 75	— —
KROUT:		
Western, ₱ bbl	7	8
ONIONS:		
Louisiana	— —	— —
Western	2 65	— —

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7	— —
2 lb	7 3/4	8
BALING TWINE:		
₱ lb	10	— —
TIES:		
₱ bundle	1 25	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	5 00
Young Chickens	2 00	4 00
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	13	14
Southern	16	— —
WOOL:		
Lake, per lb	— —	24
Louisiana	22	— —
Burry	13	— —
COUNTRY HIDES:		
Green salted, ₱ lb	— —	6
Dry salted	8	8 1/2
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	17 50	— —
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price

NEWS OF THE WEEK.

DOMESTIC.

Premier Norquay of Manitoba, who has been trying to raise money to build the proposed Red River Valley railroad to a connection with the Northern Pacific, has left New York for Winnepeg, having failed in his financial errand.

The fiftieth anniversary of the introduction of homeopathy west of the Alleghany Mountains, by Gust. Reichheim, was appropriately celebrated in Pittsburgh, September 20.

The Texas and Pacific train was stopped and robbed near Fort Worth, Texas, September 20. The amount of booty is placed as high as $30,000.

Brownsville, Texas, has been visited by a fearful cyclone.

The Virginia State Prohibition Conference met in Staunton, September 23.

Archbishop Francois Xavier Leray, the head of the Catholic Church in New Orleans, died in France, September 23.

The steamship Alesia, which arrived in New York from Marseilles and Naples with 600 passengers, has Asiatic cholera aboard. The steamer and cargo have been thoroughly fumigated and her passengers detained.

The death sentence has been passed upon the Chicago anarchists.

A Lynchburg, Va., dispatch says: There was frost throughout this section of the State last night, and there are fears of a great loss in the tobacco crop. It is estimated that one-third of the crop is yet in the field.

Snow fell near Farmington, Me., covering the tops of the old Blue and other mountains.

There has been an uprising of the negroes in Matagorda county, Texas, and great excitement prevails.

Reports from the tobacco country contiguous to Danville, Va., all go to show that no damage has been done to the growing crop by the frost.

The expenses of the Postoffice Department have greatly decreased under the management of Vilas.

FOREIGN.

Another great trial of Nihilists is about to be commenced in St. Petersburg. The prisoners include fifteen officers of all ranks.

Fifty thousand inhabitants of Messina have fled from that city on account of the cholera.

The Porte has sent a fresh circular to the powers proposing that a general chosen by Turkey and Russia jointly be sent to Bulgaria, with power to restore order in accordance with the terms of the Treaty of Berlin. The assent of France and Russia is considered certain; that of England, Austria, and Italy is deemed uncertain.

The anniversary of the entry of the Italian troops into Rome was celebrated there, September 20, by processions and a banquet to the veterans. A statue of the last Roman tribune, Cola Rienzi, was unveiled during the day.

Ahmed Paris Effendi, the celebrated Arabian poet and writer, is dead.

It is reported that Ayoub Kahn has been captured near Kalng, on the Persian frontier.

The Viceroy of India has approved the bill providing for the founding of a university.

Russia is considering the advisability of enacting a law providing that children born in Russia of naturalized German parents, shall be regarded as Russian subjects from birth instead of from the time they attain majority as at present, thus making them liable to military service.

The magistrates of Exeter have issued a summons to the lessee of the recently burned Theatre Royal, calling him to answer for a breach of the building laws.

More that 1,000 members attended the recent congress of German cyclists at Frankfort-on-the-Main.

La Patrie states that all French mayors have been ordered to prosecute persons posting the recent manifesto of the Count of Paris.

It is reported that beyond Wady Halfa hundreds of lives have been lost in the floods caused by the rising of the Nile.

Advices received from the Congo Free State show that anarchy prevails at Stanley Falls.

A severe shock of earthquake was felt at Santiago de Cuba, the vibrations lasting half a minute. Persons were injured and some houses damaged.

September 23 was the twenty-fifth anniversary of the appointment of Bismarck as Prussian Prime Minister. The day was observed at Friedrichsruhe by a distinguished gathering.

Two thousand Austrians have made application to be naturalized as subjects of Russia.

Le Gaulois publishes a report, which it does not credit, to the effect that the remains of Napoleon I. have been stolen from the tomb in the *Hotel des Invalides* and cast to the winds.

The Bismarck-Kalnoky interview did not result in favor of the settlement of the Bulgarian question, Count Kalnoky concurring with the Prince's views as to the removal of Prince Ferdinand by pressure upon Bulgaria.

It is rumored that M. Grevy will shortly resign the presidency of France.

The government has expelled from Roumania the Bulgarian agitator, Veitchoff, for publishing a libelous attack upon Prince Ferdinand.

The Czar has again proposed the selection of Prince Waldemar of Denmark as Prince of Bulgaria. If Bismarck entertains the suggestion, the Czar will visit the Emperor William.

Riots have been caused on the Island of Ponapi, one of the Caroline group, in consequence of the expulsion of Protestant missionaries.

A most violent storm has been raging in Mexico for several days.

If you have catarrh, use the surest remedy—Dr. Sage's.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Gen. Juan N. Cortina, the noted Mexican revolutionist, who has been at the government prison for eleven years, has just been released by order of President Diaz.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

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Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

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"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

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Publisher.

No inward illumination, no inward quickening and transformation of the human heart, will result from the unassisted operations of the human intellect. But the real Word of God is the sword of the Spirit, and he will wield it with that mighty energy with which he is able to subdue all things unto himself. Only the catholic faith, only the doctrines of the Trinity, the incarnation, the apostasy, and the redemption, will be effectually applied by the Holy Ghost. All other truth—all that is merely poetry, or philosophy, or art, or science—is outside of the circle of his operation.—Dr. Shedd.

If a man does not preach eloquent sermons, he need not despair of usefulness. The greater part of the dissemination of Christianity has been done by men not eloquent. There would be fewer ministerial failures, clerical hypochondriacs and ecclesiastical tramps if all those whose missions it is to proclaim the truth were as anxious to hear what God says to them before preaching as some are to hear what men say of them afterwards. Spurgeon reveals to us the secret of his usefulness. He says: "As for myself, I am a very small vessel, but then I empty out my stores. All that I know I tell. I preach all that I have on hand upon my heart; therefore, the people get more from me than they do from far superior men. As the most of us are of average or inferior ability, let us always do our best. Preach all you know every time. Do not imagine that you ought to reserve a little for the next occasion. You may be dead before the next sermon is due."—Southern Churchman.

Episcopal Visitation, 1887-8.

Conference.	Place.	Date.	Bishop.
Western	Council Bluff. Kan.	Oct. 5	Galloway
Holston	Abingdon, Va.	Oct. 5	McTyeire
Illinois	Marion	Oct. 12	Granbery
Indian Mis.	Vinita, Ind. Ter	Oct. 12	Galloway
Tennessee	Gallatin	Oct. 12	Wilson
L. Angeles	Los Angeles	Oct. 26	Hargrove
Arkansas	Fayetteville	Nov. 2	Galloway
W. Texas	Luling	Nov. 2	Duncan
N.W.Texas	Fort Worth	Nov. 9	Wilson
M. B. Mis.	Monclova, Mex.	Nov. 10	Duncan
Memphis	Brownsville, Tenn.	Nov. 16	Granbery
Virginia	Danville	Nov. 16	Key
Little Rock	Little Rock	Nov. 16	Galloway
N. Ala.	Tuscaloosa	Nov. 16	Keener
German Mis.	Grassyville, Tex.	Nov. 17	Duncan
N. Texas	Honey Grove	Nov. 23	Wilson
N. Miss.	Winona	Nov. 23	Keener
White Riv.	Searcy	Nov. 30	Galloway
S. Carolina	Spartanburg	Nov. 30	McTyeire
Texas	Houston	Nov. 30	Duncan
N. Carolina	Fayetteville	Nov. 30	Key
N. Georgia	Marietta	Dec. 7	McTyeire
E. Texas	Marshall	Dec. 7	Duncan
Alabama	Greensboro	Dec. 7	Keener
S. Georgia	Sandersville	Dec. 14	McTyeire
Mississippi	Jackson	Dec. 14	Keener
Florida	Leesburg	Dec. 14	Key
Louisiana	Shreveport	Jan. 4	Key
Cen. Mex.	Pueblo	Feb. 22	Hargrove
Baltimore	Martinsburg, Va.	Mar. 7	Wilson

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Coffeeville circuit	Oct.	1, 2
Carrollton circuit		8, 9
Atlanta circuit		15, 16
Sarepta circuit	(Wednesday)	19
Pittsboro circuit		22, 23
Tocopola circuit		29, 30
Asheville circuit	(Tuesday) Nov.	1
Oxford	(Wednesday)	2
Lodi circuit		5, 6
Grenada circuit	(Tuesday)	8
Grenada station	(Thursday)	10
Banner circuit		12, 13
Water Valley	(Monday)	14
Charleston circuit		19, 20

C. N. TERRY, P. E.

CORINTH DIST.—FOURTH ROUND.

Marietta circuit	Oct.	1, 2
Pleasant Ridge circuit		8, 9
Corinth station		15, 16
Corinth circuit		17
Harmony circuit		19
Iuka circuit		21
Iuka station		22, 23
Kossuth circuit		29
Booneville and Rienzi station		30, 31
Blackland circuit	Nov.	5, 6
New Albany circuit		12, 13
Jonesboro circuit		15
Ripley circuit		17
Ripley and New Albany station		19, 20

J. H. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville station	Oct.	1, 2
West Point		8, 9
Hebron circuit		14
Brooksville circuit		15, 16
Macon station		16, 17
Shuqualak circuit		22, 23
Columbus circuit		28, 29
Columbus station		29, 30
Louisville circuit	Nov.	5, 6
Plattsburg circuit		6, 7
Chester circuit		12, 13
Sturges circuit		13, 14
LaGrange circuit		18
Walthall circuit		19, 20

R. G. POTTER, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Chulahoma	Oct.	1, 2
Cockrum		8, 9
Lonisburg		15, 16
Horn Lake		22, 23
Senatobia circuit		29, 30
Senatobia station		31
Mt. Vernon	Nov.	5, 6
Eureka		9
Panola		12, 13
Mastodon		18
Pleasant Grove		19, 20

S. M. THAMES, P. E.

WINONA DISTRICT—FOURTH ROUND.

Winona circuit, at Bluff Springs	Oct.	1, 2
Winona station		2, 3
Newtonville circuit, at Rural Hill		8, 9
Sallis circuit, at Bethel		12
Newport, at Salem		15, 16
Valden, at Valden		19
McCool, at Liberty Hill		22, 23
Sidon, at Sidon		25
Carrollton and Greenwood, at G'wood.		26
Ebenezer circuit		29, 30
Belzona circuit	Nov.	5, 6
Zilpha circuit		12, 13
Ethel		13, 20

R. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Sparta, at Sparta	Oct.	1, 2
Buena Vista, at Lake Providence		8, 9
Ebenezer, at Soule Chapel		15, 16
Shannon, at Shannon		19
Okalona station		21
Okalona circuit		22, 23
Prairie		29, 30
Aberdeen	Nov.	5, 6
Tremont	(Thursday)	10
Fulton and Smithville		12, 13
Caledonia	(Friday)	18
Athens		19, 20

AMOS KENDALL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Olive Branch	Oct.	1
Marshall		2, 3
Cornersville		8, 9
Ashland		15, 16
Snow Creek		22, 23
Shelby Creek		29, 30
Pine Mountain	Nov.	5, 6
Hickory Flat		12, 13
Emory		19, 20

JNO. BARCROFT, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

New Iberia	Oct.	1, 2
Morgan City		8, 9
Abbeville		15, 16
LaFayette		29, 30
Grand Chenier	Nov.	5, 6
Opelousas		19, 20
Lake Charles	Dec.	3, 4
L. C. German Mission		4, 5
Plaquemine Brulee		17, 18

S. S. BENNER, P. E.

HOMER DIST.—THIRD ROUND.

Summerfield, at Harmony	Oct.	1, 2
Homer, at Lisbon		5, 6
Minden, at Pine Grove		8, 9
Ringgold		12, 13
Sparta and Saline		15, 16
Indian Village		19, 20
Downsville		22, 23

ROBERT BANDLE, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FOURTH ROUND.

Randolph circuit, at Sandy Chapel	Oct.	1, 2
Antauga ville circuit, at Ivy Creek		8, 9
Deatsville circuit, at Deatsville		15, 16
Lowndesboro and Union, at Union		22, 23
Plantersville circuit	(Friday)	28
Jemison mission, at Isabella		29, 30
Black's Bend circuit, at Black's Bend.	Nov.	5, 6
Bell's Landing, at D. H's L'g.	(Wed.)	9
Camden and Oak Lawn, at Oak Lawn		12, 13
Pleasant Hill circuit, at Benton	(Thu.)	17
Pineapple circuit, at Shiloh		19, 20
Prattville		26, 27

B. PROPHART, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Monterey, at Forest Home	Oct.	1, 2
Brewton and Pollard, at Brewton		8, 9
Monroeville, at Monroeville		15, 16
Repton, at Repton		22, 23
Bay Minette, at Clear Springs		29, 30
Douglassville	Nov.	1
Stockton, at Red Hill		5, 6
Milton		12, 13
Pensacola circuit, at Warrington		16
Pensacola station		19, 20
Sepulga		26, 27
Gravella, at Alabama		30

W. M. MOTLEY, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

State Line	Oct.	15, 16
Buckatunna		16, 17
Sandersville		22, 23
Shubuta, at DeSoto		29, 30
Stonewall, at Spring Hill	(Wed.) Nov.	2
Paulding		5, 6
Clark	(Wednesday)	9
Vossburg		12, 13
Marion, at Lockhart		15, 16
Lauderdale, at Brogan's		26, 27
Adamsville	(Wednesday)	30
DeKalb	Dec.	3, 4
Rhinesville		4, 5
West End—Sageville		10
Enterprise		11
Meridian		12

B. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Newton, at Newton	Oct.	1, 2
Shiloh, at Camp Ground		8, 9
Forest and Morton, at Wesley Chapel		15, 16
Brandon, at Brandon		22, 23
Marvin, at Wesleyana		29, 30
Westville, at Pleasant Hill	Nov.	5, 6
Raleigh, at Trinity	(Tuesday)	8
Trenton	(Wednesday)	9
Fannin, at Holly Bush		12, 13
Hillsboro		19, 20
Neshoba		26, 27
Walnut Grove	Dec.	3, 4
Carthage	(Tuesday)	6
Lake		10, 11

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Whittington, at Palmer Camp Ground	Oct.	1, 2
Amerlens, at Salem Camp Ground		8, 9
Ocean Springs, at Ocean Springs		15, 16
Vancleave, at New Prospect C. Ground		22, 23
Hattiesburg, at Hattiesburg C. Ground		29, 30
Flint, at Augusta	(Wed. and Thu.) Nov.	2, 3
Popherville, at Popherville		5, 6
Scranton, at Scranton		12, 13
Moss Point, at Moss Point		19, 20
Columbia, at Hopewell		26, 27
Williamsburg, at Mt. Zion	Dec.	3, 4
Bethel		6, 7

T. S. WEST, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Amite, at Liberty	Oct.	1, 2
East Feliciana, at Manassph		8, 9
Amite City, at Amite City		15, 16
Springfield, at Wesley		17, 18
St. Helena, at Greensburg		22, 23
Clinton		29, 30
Jackson	Nov.	5, 6
Bayou Sara, at Concord		12, 13
Livingston, at Friendship		19, 20
East Baton Rouge, at Davis' Chapel		21
Pipkin Chapel, at Pipkin		26, 27
Perry's Creek	Dec.	3, 4
Woodville circuit		8, 9
Woodville		10, 11

J. A. B. JONES, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Natchez—Jefferson Street	Oct.	1, 2
Natchez—Wesley Chapel		8, 9
Washington		10, 11
Carlisle		15, 16
Cane Ridge		22, 23
Mesdville		29, 30
Roxie	31,	Nov. 1
Utica		5, 7
Ebenezer		12 13
Mayersville		19, 20
Rolling Fork		26, 27
Oak Ridge	Dec.	3, 4
Vicksburg		10, 11
South Vicksburg		11, 12

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Edwards, at Queen's Hill	Oct.	1, 2
Spring Ridge, at Forest Hill		8, 9
Benton, at Benton		15 16
Flora, at Timin's		22, 23
Mt. Olivet, at Mt. Olivet		29, 30
Silver Creek, at Lodi	Nov.	5, 6
Yazoo City		12, 13
Sharon, at Sharon		19, 20
Canton		20, 21
Camden, at Camden		26, 27
Madison, at Wesley	Dec.	3, 4
Jackson		10, 11
West Jackson		10, 11

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Wesson and Beauregard, at Wesson	Oct.	1, 2
Brookhaven		8, 9
Bowerton, at Pleasant Ridge		15, 16
Scotland, at Bethel		22, 23
Providence, at Providence		29, 30
Franklinton, at Fisher's Church	Nov.	5, 6
Summit, at Summit		12, 13
McComb City, at McComb City		19, 20
Monticello, at Lemoir's Church		26, 27
Holmesville, at Topisaw	Dec.	3, 4
Adams, at Adams		10, 11

J. M. WEEMS, P. E.

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Camp Meeting Calendar.

Camp Meet'gs.	Begins.
Beulah	Sept. 29
Palmer	Oct. 1
Salem	Oct. 6
Shiloh	Oct. 7
Spring Creek	Oct. 7
New Hope	Oct. 7
New Prospect	Oct. 21

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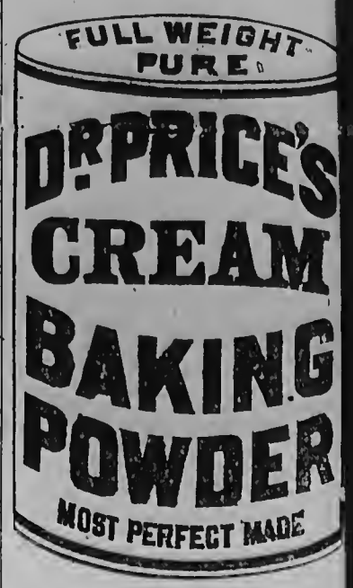

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Christian Advocate.

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THE PRICE OF A DRINK.

BY JOSEPHINE POLLARD.

"Five cents a glass!" Does anyone think
That that is really the price of a drink?
"Five cents a glass," I heard you say,
"Why, that isn't very much to pay."
Almost, indeed, 'tis a very small sum
You are passing over 'twixt finger and thumb;
And if that were all that you gave away,
It wouldn't be very much to pay.

The price of a drink! Let him decide
Who has lost his courage and lost his pride,
And lies a groveling heap of clay
Not far removed from a beast to-day.

The price of a drink! Let that one tell
Who sleeps to-night in a murderer's cell,
And feels within him the fires of hell.
Honor and virtue, love and truth,
All the glory and pride of youth,
Hopes of manhood, the wreath of fame,
High endeavor and noble aim—
These are the treasures thrown away
At the price of a drink, from day to day.

"Five cents a glass!" How Satan laughed,
As over the bar the young man quaffed
The heated liquor, for the demon knew
The terrible work that drink would do!
And before morning the victim lay
With his life-blood swiftly ebbing away;
And that was the price he paid, alas!
For the pleasure of taking a social glass.

The price of a drink! If you want to know
What some are willing to pay for it, go
Through that wretched tenement over there,
With dingy windows and broken stair,
Where foul disease, like a vampire, crawls
With outstretched wings o'er the mouldy walls.

There poverty dwells with her hungry brood,
Wild-eyed as demons for lack of food;
There shame, in a corner, crouches low;
There violence deals its cruel blow;
The innocent ones are thus accursed
To pay the price of another's thirst.

"Five cents a glass?" Oh, if that were all,
The sacrifice would, indeed, be small!
But the money's worth is the least amount
We pay; and whoever will keep account
Will learn the terrible waste and blight
That follows the ruinous appetite.
"Five cents a glass?" Does anyone think
That is really the price of a drink?

—Harper's Bazar.

Our Missionary Debt.

BY REV. J. A. PARKER.

The imperative demand of the Master to "go into all the world," carrying the gospel of peace "to every creature," admits of no excuse, and leaves room for no apology. The obligation is upon each and every member of the great household of faith, resting alike on the rich and the poor, the clergy and the laity, the male and female. Differences about modes of doing the work, the men by whose presence the work is to be done, and the places where the means are to be expended, may be of importance, but are not to be permitted to operate as hinderances. However much men may differ, the work must go on.

For a number of years we have watched the operations of our missionary system with a feeling expressed neither by hope nor fear. Year after year we have seen reports of grand successes—the gathering in of souls from the darkness of death to the light of life; but therewith we have seen also a rapidly increasing debt, growing from year to year, and from quadrennium to quadrennium, until now we find ourselves confronted by a debt which, after placing the credits arising from the "week of self-denial and prayer for the cause of missions," falls but little, if any, below one hundred thousand dollars.

Touching the spirit and purpose in which the debt was made, it is much better for us that it resulted from a great zeal for the work than from wicked management or mismanagement. But, touching the effect, there is not so much difference. The fact of the debt has enveloped the administration in doubt, and people will doubt as long as there is room for doubt. To an enterprise of this kind, doubt is disastrous; and as long as this debt hangs over the church, the people will have these doubts of the methods of the Board.

Zeal should never override judgment. The commonest plow-boy would laugh at the folly of a farmer who, having more horses than he could feed, would persist in buying more horses and putting them on his already overstocked farm.

The capacity of the church, at least in its will-power, has been tested year after year, and just so much has been found to result from the most eloquent appeals often made by our strongest men. This sum, varying under circumstances, has proven inadequate to the work already inaugurated, and yet from year to year the work has been increased, the expense account enlarged, and new obligations resting on this precarious basis entered into.

At the time of the General Conference of 1882, we had a large debt hanging over us, and, with no other resources than those under which this debt grew upon us, new men were sent out and new liabilities incurred. If, under the high-pressure methods of our church, carrying a propelling force which we can not hope materially to increase, we find an accumulated debt steadily growing upon us, what may we hope for but bankruptcy, while constantly increasing the demand for money? It may be submitted that when we find ourselves unable to carry twenty-two missionaries, it is unsafe to attempt to carry twenty-seven. But this is exactly the case with the Board of Missions.

The question is not as to whether we are doing too much (we are not doing the half we ought to do), but whether we are not trying to do more than we have the church educated up to. That all our missionaries should be in the field, and others—many others—sent to reinforce them, is a proposition nobody will deny; but that the Board should go beyond its means in the disbursement of its actual or probable assets is a very different question.

When one of our members contracts a debt without a probability of paying it, he is chargeable with violating one of the General Rules, and the average member thinks this principle applies to all our Boards as well. It is evident that when a party contracts a debt beyond their ability to pay, somebody must suffer loss. To borrow money does not mend the matter, for this simply transfers the debt—it does not pay it—and increases it by the amount of interest annually accruing. For the Board of Missions to borrow money is to direct the Lord's money into the hands of bankers, and not to the hearts and heads of heathens.

Let us suppose the Board to send out twenty missionaries at a yearly cost of $500 each. The sum necessary to defray the expenses of these missionaries—$10,000—must be borrowed at a yearly interest of (say) five per cent., which is one-twentieth of the whole amount. What is the result? *Nineteen* missionaries are sent to the heathens, and *our* missionary is sent to the banker! But suppose only *two* are to be sent, what then? In ten years the banker will have absorbed the services of one of them for *two years!*

It is a principle in commerce, as unerring as the law of gravitation, that any institution or person, expending more than the income, must go into bankruptcy. With twenty-four men in the field in 1884, and tens of thousands of dollars in debt, the Board has, without an increase of assets, sent out still other men, and that, too, after trying every possible means from year to year to increase the revenues. Doubtless this course is predicated of the fact that ours is a growing church, and the idea that our operations in foreign fields should keep step with our growth. But it must be remembered that our growth is of two kinds, viz: numerical and financial; and the development along these lines is not in mathematical proportion. Our increase in numbers is regular, and somewhat uniform. Our numerical gains can be pretty accurately calculated a year in advance. We know the number of our children, and, in the light of the comparative statistics of a hundred years, we know pretty accurately what number of them will come into the church. Such is not the case as to our financial growth. While these accessions swell the number, they do not swell the value on a commercial basis. Those who come from without our families, come from among our friends and supporters, who have helped almost, if not quite, as much before becoming members as after. To this rule there are exceptions, but most pastors know the truth of the affirmation.

There is, however, a somewhat correspondent financial growth, but it is much more remote—in the by and by. As families grow up and fortunes are made, we gain strength on this line. It may be doubted if the increase of 75,000 members last year gave us an additional commercial strength equal to ten cents per member, for the simple reason that in our collections they were mostly, if not entirely, represented before. Our church is a great family. As the children are born, they increase the numbers of the household, but do not bring in any financial strength until, having grown up, they gather commercial values by their own exertions.

The idea that the commercial strength of our church increases in mathematical proportion to the increase of its members is fallacious, and if this be the ground for the constantly increasing demand for money, the sooner it is abandoned the better. The cry of "debt," in connection with our missionary work, is getting to be painfully familiar. The *effort* should go *before* the debt. Let the plea be for the heathen, not for the debt. The truth is, the welfare of the heathen is lost sight of behind the cry of debt; and in the practical effect of the effort, the honor of the church, and not the civilization of the heathen, is the object to be attained.

Faith is a good thing—wonderful in its achievements; but it can not do the work which the Master has relegated to muscles and brains. It must have an object, and assumption as to the will or ability of the church to pay does not furnish such an object as faith will lay hold upon. Because the church did so much last year, it does not follow that it will do so much more this year, and will do still more next year.

Those whose assets are not increased should be careful not to increase their liabilities; or, if they do, they should do it with something more tangible upon which to depend than a mere trust that the means will come up somehow to meet the emergency. This burden is on the church, and the church must lift it off; but she can not be forced up to her duty so well by the coercion of debt as by appeals to her moral sensibility. To the unsophisticated such a course takes the matter out of the sphere of Christian duty, and transfers it to the realm of business. In the one case the heathen appears as starving for the bread of life, and duty says, "Send it." In the other case the banker presents his check, and business says, "Pay it." It is easy to say: "It is all the same—the check was drawn for the bread of life." And it is easy to see this is true, *minus* the interest. It seems wise to keep men in readiness to go. But it seems just as wise to wait till the money comes in before they be sent out.

This plan of pledging the church beforehand, especially since we have seen failure written on it year after year, does not seem wise nor safe. There need be no suspension of our missionary operation *if we can ever catch up.* If the appointments were made strictly on the basis of uniform receipts, the assessment might be just whatever the Board desired to raise; and whatever excess came in, would be so much "balance in the treasury" for immediate use. With all deference to the Board and its eminent advisers, we fail to see any economy in this systematic method of debt making. Political economy suggests that the liabilities be kept clearly on the inside of the assets. For practical purposes, the only assets of our Board of Missions are its assessments, *which are never paid in full*, and still donations are made nearly, or quite, up to the full assessments—above the usual receipts.

From the Treasurer's books it is easy to see what amount has been paid each year—not the amount asked for—and find there a basis for comparison, keeping safely on the inside, but never assuming that the church has grown so much, and can do so much more. If it were certain that the church had grown as supposed, it is not certain that the spirit of liberality has spread to a corresponding extent. My idea is about this: *Ask* what you want—*give* what you've got. This is safe; but to promise what you ask for, or any proportion of it over and above what you have been receiving, is to take the risk of promising more than you can perform.

I have penned these lines, Mr. Editor, not in ignorance of the fact that some will mistake my motives, attributing various and unworthy motives, instead of the correct one, viz: To protest against this system of debt making. Three times during my connection with the ministry of our church, I have seen the body ecclesiastic wounded by three arrows of debt. Let the people pay more, and the Board promise less, so that when this debt is out of the way, we will never have another.

RESTON, Louisiana.

Rev. J. D. Jackson—In Memoriam.

BY REV. M. C. MANLY.

The subject of this notice was born at Clinton, La., March 15, 1861; was happily converted May 28, 1879, and joined the Methodist Episcopal Church, South, at Olive Branch, East Feliciana circuit, Mississippi Conference. He immediately commenced holding prayer meetings in the community, which were attended with success and profit.

He was strongly impressed from the moment of his surrender to the blessed Savior of his call to preach the gospel to dying humanity, and was licensed to preach at Manassa, East Feliciana, September 12, 1880, by Rev. J. A. Godfrey, presiding elder of the Woodville district, Mississippi Conference.

He was married, March 16, 1882, to Miss Tanie L. Reames.

He served the church efficiently and acceptably, in the capacity of a local preacher, four years; was employed by the presiding elder to supply the Livingston mission, which post he held in 1882 and 1883. In 1884 he was on the Grosse Tete and False River circuit, Louisiana Conference, in connection with Rev. F. G. Hocutt.

He was recommended by the Grosse Tete Quarterly Conference to the Louisiana Annual Conference, and was received into the Conference at Minden, January 11, 1885.

He was appointed, in connection with the writer, as junior preacher to Vermilion and Rayne work, which was subsequently divided by the presiding elder, Rev. C. Keener, and he was assigned to Vermilion and Kimball's Chapel. In 1886 and 1887 he was appointed to the Opelousas charge, where he finished his course, July 25, 1887.

As a preacher, Bro. Jackson was earnest and impressive, aiming always at the heart of his auditors, and expecting immediate effects to attend the faithful preaching of the gospel. He never entered the pulpit without fervently entreating the presence of the Holy Spirit, both in his illuminating and sanctifying power, believing every human effort would prove ineffectual and abortive, however earnest and orthodox, if destitute of supernatural influence and agency. Nor was his impression a mere sentimentalism or theoretical acknowledgment, but a strong conviction which laid firm hold upon the consciousness, mastering all the intuitions of the soul, and mobilizing every faculty of the psychical and every function of the psychological manhood, in what he conceived to be his duty as a Christian, or his obligation as a minister of Christ. This fact gave him the appearance to superficial thinkers and casual observers the air of intellectual importance and ministerial superiority. But a more thorough acquaintance and intimate association not only dissipated the appearance, but actually revealed a simplicity of character and humility of spirit that gave a charm of unsophistication to his life, which made him pleasant as a companion and attractive as a man.

Our Bro. Jackson had the courage of his convictions, and in private and public hesitated not in their asseveration, which in some cases drew upon him the allegation—mistaken zeal. But none of these, however stressed by friends and emphasized by antagonists, changed his course, or moved him from the simple purpose of what, in his conception, was right. Hence, among the true and good he had many sincere friends and admirers.

While among the apologists of worldly-mindedness and advocates of vice, his motives were impugned and his methods severely criticised; and although not indifferent to unfair animadversion, or insensible to unjust vituperation, he never gave way to invective or yielded to the temptation of questionable retaliation. In the judgment of the writer he was much above mediocrity, both in regard to intellectual ability, ministerial gifts and qualifications. He was a close student, not only of books, but of men; hence his judgment concerning men was rarely at fault, or seldom ever amounted to a mistake. His confidence was scarcely ever misplaced, and from credulity the realization of distress and discomfiture was of rare occurrence. His knowledge of human nature enabled him to speak cautiously relative to matters and questions outside his immediate vocation, or, if so, he touched them at a distance, because they involved duality of signification. For this reason the necessity of correcting erroneous impressions and removing of mendacious statements was of unfrequent eventuality.

As a preacher, his style was spiritual rather than logical, concrete rather than abstract, sufficiently doctrinal for correctness in belief, but closely preceptive and severely practical. He preferred unorthodoxy in hermeneutics to a desideratum of Bible practice and scriptural holiness. His pulpit ministrations were effective in the conviction of sinners, fruitful in the conversion of penitents, and efficient in the edification of believers.

Bro. Jackson possessed in great measure the gifts of an evangelist, and for this reason his ministerial brethren made a large demand on his pulpit ministrations during protracted meetings and revival occasions. Willing to work, he perhaps overtaxed his physical energies; but, if so, it was considered by him as providential, since he did not seek those calls, but simply responded to them, and, therefore, if disease was induced and death hurried, he avoids censure in this. He thought that the openings of Providence and leadings of the Holy Spirit were followed. Speaking from a human standpoint, had he lived he would have attained eminence in the ministry, preference among his brethren, and distinction in the councils of the church.

As a Christian gentleman, he commanded the respect of the community, and deserved the esteem and confidence of his brethren. These were not withheld, but affectionately and in simplicity tendered. While he firmly maintained his opinions and insisted stoutly for the correctness of his postulates, he was charitable to those who differed, and courteous to all who antagonized him in argumentation.

He was an agreeable companion, a pleasant associate, which made his intercourse delightful, and gave to his Christian fellowship a spiritual refinement, personal solidarity, a facetiousness and, to individual contact, a religious power and evangelizing influence which made his pastoral visits among his people an occasion of social enjoyment, moral potency and intellectual improvement.

He was talkative, but not garrulous. Considerate of the claims of others, he was far from being a monopolist in conversation. While delighting in converse, respectful listener was equally manifest.

As a husband, he was kind, affectionate, "giving honor unto the wife as the weaker vessel, as being heirs together of the grace of life, that their prayers be not hindered."

As a father, he earnestly endeavored and consciously labored with scrupulous fidelity to observe and enforce the injunction of the apostle: "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." To this end family devotion was not a formal ceremony, but instinct with spiritual life and evangelic worship.

As a friend, he was true, generous and faithful, never allowing freedom of intercourse to degenerate into coarseness of familiarity, which rarely fails to interrupt individual friendship.

Our brother was a strong advocate of temperance, an unflinching opposer of the use of inebriating potations, a firm and heroic defender of the doctrine of national prohibition.

But, alas! he has been taken from us, and in the flesh we shall see his face no more. But we sorrow not as those who have no hope of a joyful resurrection and blissful immortality, since those who sleep in Jesus, God has promised to bring with him when he shall come to be glorified in his saints.

The last interview I had with him was on the cars. He was flushed with gospel victory. His ministerial sword was still warm with recent fight. The jubilant shout of revival triumph hung upon his lips, that broke in joyful and adoring gratitude from a soul opulent in Christian experience and rich in gracious attainments.

Sunday, previous to his triumphant exit on Monday, he said to his weeping wife, "This is the last night I shall spend with my family." On Sister Jackson interrogating him concerning his future prospects, he said, with his last gasping breath, "There"—meaning in heaven.

Thus, when the chariot descended, he was ready; and, through the trackless ether, on flying wheel and burning axle, he sped away, leaving behind earth, sun and constellation, for the Golden City; and, entering the gates of solid pearl, his fiery wheel and flaming steed stood still within walls of jasper, garnished with all manner of precious stones, while redeemed spirits came, joined by the angelic host, welcoming him to celestial companionship forever.

Christian Advocate.

THURSDAY, OCTOBER 6, 1887.

THE LOSS OF EARTH.

BY KATE PUTNAM OSGOOD.

Death, is it death?
The shadow fetterless, still upon the
The one same end of all things yet be?
After the glory of life, the sudden gloom
After the strife, the inexorable doom
The frozen breathe?

Nay, rather see
Where the new grave lies sudden to the rain,
How the bare earth quickens to a youth again;
Waiting the wonder-season's lavish dower
Young rosebuds creep, a wealth of grass and flower
Eye long to?

When death has passed
Into the land of silence and of cloud,
The leafless land, where rain no bird is loud,
Dare fingers yet with song and blossom file,
Lo! step for step go ever death and life—
But life is lost?

—The American Magazine.

The Sunday-School Lesson for October 16, 1887.

BY C. G. ANDREWS, D. D.

POWER TO FORGIVE SINS.

Matthew ix. 1-8.

GOLDEN TEXT: "*The Son of man hath power on earth to forgive sins.*"—Matthew ix. 6.

INTRODUCTORY.

Matthew's gospel is exact and is fuller than the others on most particulars, but it does not always record things in the same order in which they happened. It is believed that the healing of the paralytic immediately followed the cure of the leper. (Chapter viii. 1-4.) These two miracles were performed in or near the same city—Capernaum. On account of these and other miracles, which the Savior wrought there, and on account of the gracious words which he spake there, and, perhaps, more especially because it was regarded as his home, Capernaum was regarded as being privileged far beyond other cities. The Master indicates this when he declares: "And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell." Luke says that there were Pharisees and doctors of the law sitting by on this occasion. They had, doubtless, been attracted by the fame that had gone out about him on account of his miracles and wondrous words. They were actuated, not because of their interest in him, nor so much by their curiosity, but rather by a malignant purpose to entangle him in his talk, if possible, and thus to prevent the spread of his popularity, which was fast overshadowing theirs.

POWER TO FORGIVE.

Verse 1. "And he entered into a ship, and passed over, and came into his own city." Doubtless the same boat which had conveyed Christ and his disciples over. So frequent were their crossings over the Sea of Gennesaret that in all probability they kept this vessel for their habitual use. Capernaum was called "his own city," because he had spent most of his life there; but Bethlehem was the place of his birth.

2. "And behold." These words seem to connect the following with the foregoing without determining at what precise time it occurred. They also call attention to what is to follow, marking its importance. "They brought to him a man sick of the palsy, lying on a bed." Mark and Luke are more circumstantial, and set forth the zeal and earnestness of those who brought the sick man. There were four of them, each having hold of a corner of the Oriental rug on which he was lying. They could not get to the Master because of the crowd, and they opened up the roof and let him down before the company. What an inspiration is here for zeal and earnestness in bringing sinners to the Savior! "Jesus, seeing, their faith." "Their" refers, doubtless, to the party of five, including the paralytic. No doubt he had faith, or he would not have permitted himself thus to be borne, and neither would the Savior have healed him. The faith of others may be largely influential in bringing blessings upon an individual, but it can accomplish nothing without his co-operation. "Said unto the sick of the palsy." A paralytic deprived of motion in parts of the body; the limbs shriveled and wasted; a disease incurable except by miraculous power. "Thy sins be forgiven thee." The Jews believed that such diseases were generally the result of sins, and, therefore, that the pardon of sin must precede the cure.

3. "Certain of the scribes said within themselves." The same party who had been sent to spy out his actions began mentally to condemn him, thinking that he had arrayed himself against the law. "This man blasphemeth." It was considered blasphemy for anyone but God to forgive sins, and, remembering that the Levitical code condemned the blasphemer to be stoned, doubtless they were eager to charge him and to excite the rabble to the work of death.

4. "Jesus, knowing their thoughts." For fear that the bystanders were not yet recovered from the influence which his fame had upon them, they did not express what was passing within. But Jesus could read their thoughts as easily as hear their words; hence he said: "Wherefore think ye evil in your hearts?" The literal meaning of blasphemy is to speak evil. In its acceptation among the Jews it meant to cast reproach upon sacred things, or to usurp the prerogative of God. Jesus asked a reason of them why they should indulge such slighting thoughts of him, or why they had not already learned that he had a right to forgive sins. His reading of their thoughts was a convincing evidence of his divinity, and ought to have made them recognize his claims.

5. "For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?" To the divine power one was just as easy as the other. Neither could be done without the exercise of Omnipotence, and this could command a universe into existence as easily as create an atom.

POWER TO HEAL.

Verse 6. "But that ye may know that the Son of man hath power on earth to forgive sins." Does not this show a condescension upon the part of the Savior? He was willing to accommodate himself to their way of thinking, in order to overcome their difficulties and to elicit their faith and obedience. He asserted his divinity, and, as in their own estimation, the forgiveness of sins was an evidence of divinity, he was about to give them an exhibition of it. "Then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house." This command would simply have been mocking the poor unfortunate if it had not been accompanied by divine energy. He might justly have said: "Why, Master, this is just what I have been trying to do for years, but have not been able;" but his own faith, laying hold of the divine words, caused him to make the effort to arise, and, in arising, he was healed. In working miracles Christ usually gave some part to the beneficiary to perform, not that it was necessary, but to secure his co-operation and appreciation.

7. "And he arose, and departed to his house." Convincing proof of his cure. The Master gave them three evidences of his divinity: First, he forgave the sins of the paralytic; second, he discerned their secret thoughts; third, he restored the diseased to perfect soundness.

8. "But when the multitude saw it, they marveled, and glorified God, which had given such power unto men." They trembled with fear, and were transported with wonder. They seemed not to know of Christ's divinity; hence their amazement that a mere man should have had such authority over the souls and bodies of men. They doubtless gave joyous exclamations of their appreciation of the goodness and mercy of God as expressed in his power on earth to forgive sins.

PRACTICAL TEACHINGS.

1. Christians ought to bring their unconverted friends to Christ to have their sins forgiven, and they ought not to be discouraged by unpropitious circumstances; but they ought even to imitate the zeal of the friends of the paralytic.

2. If faith exists, it will show itself by corresponding works. These friends did not rely upon their faith alone, but they used works, earnest works, to bring the man in the presence of the Savior.

3. Faith, shown to be genuine by the works that follow, will surely avail to bring every needed blessing. Through it "Christ is able to save them unto the uttermost that come unto God by him."

From Poplarville, Miss.

MR. EDITOR: My husband has just closed a meeting at Poplarville, which resulted in much good. Eight conversions, four accessions to the church, and many old soldiers made to rejoice in the hope and glory of God. Pray for us, that we may hold out faithful, and, at last, be received home in glory.

MRS. J. N. TUCKER.

SEPTEMBER 24, 1887.

Church Suppers.

Having failed to publish the article sent you some two months ago, in reply to Bro. Owen, I think, as a matter of justice to me, you should give publicity to the following brief answer to charges which he made:

Bro. Owen says I have "championed the cause of innovation upon the financial system and policy of the church." If he had examined the Discipline, he would have saved himself the trouble of writing that ponderous sentence. The Discipline says, in raising preacher's salary: "The stewards shall, unless otherwise ordered by the Church Conference, adopt the assessment plan." This is the nearest approach in the Discipline to an *established system* and *policy* for raising money. For raising money to build churches and parsonages no direction is given. There is among us the practice of getting money by personal appeal, subscriptions, etc.; and so there is among the ladies of having church suppers. How could I be, then, the champion of *innovation* on an "established system?" I think I am as loyal as Bro. Owen, or any other man. As the remainder of his article was a mere restatement of answered argument, I am willing to let it go. We all know *raffling* is wrong; but an honest, decent church supper he will not soon show to be wrong.

Yours, D. M. COGDELL.

From the Work.

REVIVAL AT BLACK HAWK, MISS.

MR. EDITOR: It was my good fortune to visit the historic town of Black Hawk, Miss., a few weeks ago, and witness one of the most powerful revivals I have attended for years. By request of Rev. J. F. Evans, the untiring pastor, I send you an account of this wonderful work of grace.

Bro. Evans has labored four years on the Black Hawk circuit, and many a time his heart has sunk within him as he thought of the sad condition of the church, the hatred, envy and malice that was so conspicuous in the actions of many of his church members; but God had prepared for him a Mount of Transfiguration, where he could go up and see the Lord in all his glory.

The meeting at Black Hawk was certainly the very Mount of Transfiguration to Bro. Evans and many of his faithful people. Rev. R. A. Barroughs spent the first week of the meeting preaching and aiding the pastor in visiting the delinquent members. He and Bro. Evans had the meeting under good headway when my husband and I arrived the beginning of the second week. We remained nearly a week, working and visiting the people; and the result was about seventy-five or more conversions, and fifty-two additions to the church, twenty-five new family altars erected, old strifes laid down, enemies made friends, and the people and pastor happy.

Bro. Evans inaugurated an itinerant prayer meeting, which some outsider called the "Salvation Army." He and some of his members and the visiting preacher would go from house to house all over the country for miles around, and pray with every family, and get every member of the family to pray a few words. Several were converted at these special-prayer services.

I have never seen a community more powerfully stirred than the Black Hawk community during the meeting there. Eternity alone will reveal the great good done during this great revival.

OMIL LEWIS.

STONEWALL CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: On August 20 I began a meeting at old Concord Church, which continued for five days, in which I was ably assisted by Bros. B. S. Rayner and L. J. Jones. Three elements were conspicuous in the preaching—energy, earnestness and power. The Holy Ghost was present. The old church, which had so long "slumbered and slept," had its lethargic foundation shaken. Many of the members renewed their covenants with God, promising to have family prayer and to start anew in all church work. There were eighteen conversions and accessions to the church. May the good work go on!

God has graciously blessed us elsewhere, of which we will write hereafter.

J. R. ZACHRY, P. C.

EAST BATON ROUGE CIRCUIT.

MR. EDITOR: The Lord has manifested himself to us in two more glorious revivals—Blackwater and Davis Chapel.

Bro. J. M. Whitehead, a local preacher, formerly of Meridian, Miss., but now of Greenville, Ala., came "over into Macedonia," and assisted us in preaching the Word.

The meeting commenced on Sunday, August 15. The attendance was good from the first; and the whole church came up to the work with a zeal rarely equaled. Sinners crowded the altar, asking for the prayers of God's people, in numbers ranging from twenty to fifty, at each service, with a depth of conviction in some instances that I have never seen surpassed. The interest continued to increase to the end; and at the last service, on Sunday night, nearly every unconverted man, woman and child in the house knelt for prayer. The congregation continued to increase day by day until the house was not sufficient to hold them. Even at night some had to remain on the outside because there was not seating-room in the house; many of these coming as far as ten miles to hear the gospel of the blessed Son of God.

All that I have said of Blackwater is equally true of Davis Chapel. It was a real feast of the soul, a season of refreshing, when men were converted to God, backsliders reclaimed, and God's people strengthened and revived and made to shout the praises of God. God never gave to the church truer and more devoted men and women than those two churches. They are warm, earnest, zealous workers in the vineyard of the Lord. They are praying men and women, and bear the cross bravely before men with meekness, but mighty in faith, and strong in the power of the Holy Spirit.

There were twenty-eight accessions to the church, several of whom are men advanced in life, who, after having drank deeply of the pleasure of sin, say they come now to drink of that water which can slake the thirst and not leave the sting of death. There were also quite a number of bright conversions, the illumination of whose happy faces still reflect, and will continue to reflect, a halo of glorious light along the pathway of men seeking to tread the strait and narrow road that leads to the celestial city. The shout that went up from the camp, in response to the Holy Spirit that came down, awakened a spirit in the hearts of the children of God that will not cease to reverberate while the "stars shall clap their hands and the angels of God sing together for joy."

On Sunday night, August 22, our dear Bro. Faunt LeRoy, of Baton Rouge, came out to Davis Chapel, preached us a powerful and Holy-Ghost sermon, and baptized the new members who had not been baptized before.

Bro. Whitehead made many friends in East Baton Rouge, and carries away with him to his distant home the prayers of a grateful and united people. To God be all the glory for past blessing! GEO. D. ANDERS.

BROOKSTOWN, LA.

MR. EDITOR: Closed a fine meeting at Brookstown last night. God was with us from the first day. Bro. Anders, of the Mississippi Conference, was with me, and preached with the power and demonstration of the Spirit. Meeting continued one week. Results: Forty conversions, and nineteen accessions to the church. The whole neighborhood is about converted. God be praised!

T. K. FAUNT LEROY.

HIGHLAND, MISS.

MR. EDITOR: The Lord is blessing us greatly in these ends of the earth. I have received one hundred and five into the church on the Pleasant Ridge circuit, North Mississippi Conference. Other brethren have received a much larger number on their charges. Hundreds have been converted; and "salvation is rolling on." "What hath God wrought?"

M. E. TUMLIN.

HILLSBORO CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have held some protracted meetings, and have received twenty-five members. There were a goodly number of conversions.

The charge has improved in many respects. The six local preachers on the work have helped faithfully.

Fraternally,

C. M'DONALD.

MORTON, MISS., Sept. 24, 1887.

ADAMS CHURCH.

MR. EDITOR: I have recently returned from a visit over on the Illinois Central railroad, during which time I attended a protracted meeting at Adams Church; and must say that I never before was in as great a revival. There were sixty conversions, forty accessions to the church; and at times it seemed to me that the heavens had opened out upon us. Scores were shouting aloud the praises of God, and spreading abroad the news of salvation. Even the little boys and girls were talking and praying with penitents like little preachers, and, after shouting in a heavenly tone, saying, "I am not ashamed of Jesus who shed his precious blood, and died on the cross to redeem me from all sin." Nearly all, of every age, in that community are devout Christians, or religiously inclined; and if a vain, reckless sinner happens to come in contact with them, they begin at once to work for the salvation of his or her soul. Those young people know but little about living a sinful life. Their parents have always kept them under religious influence, and in the way of everlasting truth and righteousness.

Bro. Burton, their preacher in charge, is a great revivalist, and, I think, a noble and good young man.

They have a fine Sabbath-school at that church, and preaching by their pastor twice a month; public prayer meeting, ladies' prayer meeting, young men's and little boys' prayer meetings held weekly, respectively. And, in addition to those meetings, the ladies have organized a Woman's Christian Temperance Union, and a Woman's Missionary Society, also. So, Mr. Editor, after three weeks' stay with such people, I was enabled to return home with my faith increased and my hopes strengthened in the power and love of God.

MRS. J. N. TUCKER.

POPLARVILLE, MISS., Sept. 20, 1887.

ST. HELENA CIRCUIT.

MR. EDITOR: Since my last note I have held four protracted meetings with good results: thirty-eight accessions on profession of faith, and quite a number of children baptized; churches frequently filled to the utmost capacity, and, in some instances, numbers outside. Hard hearts and men of unusual indifference have been moved to tears of repentance under the preaching of God's wondrous love to run unfortunate race.

Some money on self-denial is on hand, which will be reported; also some for J. W. Lambuth's call has been sent up. Not much has been done here on self-denial; but for many of the poor, it should be said, they have not. Many to-day can not pay their supply bill. Some one has forced a self-denial already, or they have taken up too much. Come with me to the homes of the poor, and see wherein self-denial should take place. You will refer to tobacco; so have it. But every other necessity must surrender to this unfortunate habit, even wife's shoes and children's education. Oh! for a reformation here. Not much whisky money here. If the writer could follow up each member, when about to spend money, I could make many suggestions. But this is impossible. A circuit can not be canvassed in a week, and hardly in a year, on all the demands now made, unless we do nothing else. As money begins to circulate, I will do my best for every collection I am charged with. We are in a very hopeful and encouraging condition, if the people could ever get out of the debt of other years.

The cotton crop of this parish, it is thought, will be fearfully short. God's strong arm to save is wonderful in his providences. We will still trust him.

J. W. ELLISON.

STARKVILLE CIRCUIT.

MR. EDITOR: I have gone through with all of my meetings, which resulted in thirty-three conversions and forty accessions, and more to follow. I do not think I ever saw a work more wrought upon in my life. At most points they are very much enthused on the subject of religion. We have an increase of prayer meetings from one to seven. Family altars have increased from fourteen to twenty-four or twenty-five. The Lord has blessed us most wonderfully on Starkville circuit. To him be all the glory!

B. P. FULLILOVE, P. C.

SEPTEMBER 24, 1887.

EBENEZER CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: Our meeting at Egypt continued one week. Rev. G. W. Bachman, our Conference colporteur, and Rev. T. W. Dye were with us, and did the preaching to the satisfaction of the people; the latter of whom preached several excellent doctrinal sermons on such subjects as "The Extent of the Atonement," "Baptism," "Justification by Faith," "Possibility of Apostacy," etc. And the results were that many existing denominational prejudices and animosities were removed; peace and harmony prevailed, and Methodism duly sustained by the Word of God. One addition to our church; and I anticipate greater results in the near future.

Sister Word organized a Woman's Christian Temperance Union there some three months ago, in which the good ladies of that vicinity have been taking an active part; and the result is that one saloon has quit the sale of intoxicating liquors. There is but one more left to confront the cries, prayers and efforts of good mothers, wives, sisters, saints and angels. I do not believe it will be there long, for where woman and God work, the world and the devil have to stand back. He is talking now of quitting.

Bro. Dye gave a stirring lecture during the meeting, on "Intemperance," which melted a great many hearts to tears; at the conclusion of which nearly all in the house gave their hands that they were for temperance. May God bless them!

This closes all of my protracted meetings on this charge. The other ministers who have helped me during the summer were Revs. H. R. Tucker, Amos Kendall, our much-loved presiding elder, and Bro. Sam Bass, local preacher of my charge.

To God be all the glory!

W. D. BASS, P. C.

COUSHATTA, LA.

MR. EDITOR: Our camp meeting at Davis' Springs, Coushatta circuit, was quite a success. Services commenced Friday night, September 2. Bro. Trippet preached. On Saturday Bros. Scott, Davies, Henderson and our presiding elder, Bro. Cassity, arrived, so we felt pretty well equipped for battle with those field-officers to take part. So we proceeded in good earnest, having a good membership and three local preachers and one superannuate, also, to stand by us and join in where needed. The work went on. Preaching, splendid; in fact, said by many to be the best that they had ever had at that place. Of course, conversions soon followed. Power was on the preachers and people. Grove prayer meetings became quite interesting, and, as we heard the shouts going up from thence, we thought of Dr. A. L. P. Green in his experience years ago, when, on one occasion, he heard the shouts and songs ascending from the grove, it seemed as if he had been in a trance and heard the angels singing.

Services were continued from day to day, and night to night, until Sunday night, September 11.

There were eight accessions, and between twenty-five and thirty conversions. Church much revived.

Thanks to the brother ministers for their good work among us. To God be all the praise!

Yours in Christ,

R. A. DAVIS, P. C.

WATER VALLEY, MISS.

MR. EDITOR: The Water Valley Camp Meeting was held September 9-14.

Christians were revived, and twelve or fifteen sinners were converted, and three united with the church.

Revs. Dr. Wheat, George H. Hodge, T. G. Freeman, Hudgins and Ferrall have our thanks for faithful service rendered on the occasion. J. S. OAKLEY.

EBENEZER, MISS.

MR. EDITOR: We have just closed a series of meetings on our work with fine results. The Lord was with us in power. The church wonderfully quickened: sinners convicted, and penitents were converted. Quite a number added to the church. Thank God for these and other good results too numerous to name!

Yours, W. A. DOLLAR.

VOSSBURG, MISS.

MR. EDITOR: Vossburg circuit is doing finely. Some good revivals, and a good quarterly meeting last Sabbath, Bro. Norsworthy preaching three good sermons.

Yours fraternally,

D. C. LANGFORD.

Our Contributors.

"Regeneration."

MR. EDITOR: In your paper, of September 15, under the above caption, I find an article from Bro. J. W. Ellison, in which I note the following strange declarations:

1. "I also stated that regeneration was the work of the Spirit of God, *reserved to the morning of the resurrection*."

2. "Who does not recognize in his daily experience *sin*, as a warring element in him."

3. Referring to the morning of the resurrection, he says, "Then sin will be destroyed in us."

4. "Who does not feel sin as a fearful incubus firmly fixed and fastened to us while in this life?"

5. "Every experience of life teaches us that we are not regenerated."

6. "Sin is a part of our being. * * * and we must remain under the power of sin until our Deliverer comes."

7. "Perfectionists and holiness people would do well to consider their use of words and professions."

These to me are strange declarations. I wonder, according to this theory, what will become of Bro. Ellison's dead or unregenerated soul from death to the resurrection of the body? Will he tell us?

Now, Mr. Editor, will you allow me space to say that I think all this confusion of thought with Bro. Ellison, and many other good men, grows out of a failure to observe that God has provided and revealed *two* resurrections, or regenerations—one of the soul, and the other of the body. It is clear to the mind of every Bible reader that man in his entirety—both soul and body—fell under the curse of sin. Then, therefore, every plan or system of redemption that did not provide for the revival, regeneration, or resurrection, to life both of soul and body would be very imperfect. But God, in his grace and wisdom, has not overlooked any part of man's want, but provided for both. Hence: "Blessed and holy is he that hath part in the first resurrection," etc.

But what is the first resurrection? It is God, by his Spirit, quickening, or renewing, the dead souls of men to a state of life. It is the same as regeneration. It is to be made, morally, a new creature; it is to be vitally united to Christ, the source of life; it is to be made partaker of the divine nature: it is to be born again, etc. Scripture abounds with this doctrine: "You hath he quickened (*i. e.*, made alive) who were dead in trespasses and sins." "If you be risen with Christ, then walk in newness of life." "And hath raised us up together," etc. "We know that we have passed from death unto life."

What is the second resurrection, or regeneration? It is God fashioning or conforming the bodies of men to the state, wants and capabilities of the soul at the last day.

In the great plan of redemption each of these resurrections, or regenerations, has its appointed time. The first—that of the soul—follows immediately upon the exercise of faith in the Son of God. As this is the point denied by Bro. Ellison, please indulge a few proof-texts: "He that believeth on the Son hath eternal life." "If any man be in Christ, he is a new creature." "He that heareth my words, and believeth on him that sent me, hath eternal life, and shall not come into condemnation, but is passed from death unto life." There are many others of equal force. The second resurrection, or regeneration—that of the body—will take place at the last day. "Then shall have come the hour when all that are in their graves shall come forth," etc.

The first resurrection, or regeneration, is limited to those who believe in the Son of God: the second will be universal. The same divine power that raises the dead soul to life at the exercise of faith will at the last day animate the dead bodies of all men. The first regeneration—that of the soul—is by far the most important, for it conditions the second. Hence: "Blessed and holy is he that hath part in the first resurrection, for the second death shall have no power over him;" and, "If the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your *mortal bodies*." Again: "For our conversation is in heaven, from whence also we look for the Savior the Lord Jesus, who shall change our *vile* bodies, that it may be fashioned like unto his glorious body."

Now, Bro. Ellison, like Paul, feels something in his nature opposing his righteous life. But this is not an unregenerated soul, nor sin fastened to our nature, as he says; but it is the carnal, or unregenerated, body opposing the pure and regenerated soul. Hence the conflict and warfare of the Christian life. Hence Paul says: "I fight, not to restrain an unregenerated soul, but to keep under my (unregenerated) body." Hence he says: "While my inner man is renewed, my outward man perisheth."

Yes, Bro. Ellison, it is true that our regenerated souls, which have a constant bearing upward toward God and heaven, are much hindered and borne down by our unregenerated bodies, and we, like Paul, are often disposed to cry out, "O, who shall deliver from the body of this death?" (this dead body.) Yet if, like him, we constantly fight to keep our bodies under, and bring them into subjection to the renewed soul, after awhile, as Paul tells us in the same chapter, "the creature (*i. e.*, the body itself) shall be delivered from the bondage of corruption into the marvelous liberty of the sons of God." For, having passed in the first resurrection, we are happy and holy.

When our dear Lord comes then he shall change—*i. e.*, regenerate—our *vile* bodies, that they may be fashioned like unto his glorious, or glorified, body. And what a great change that will be! Here and now we bear the image of the earthy: but there and then we will bear the image of the heavenly. It is sown, or interred, in corruption, it shall be raised in incorruption: it is sown in weakness, but shall be raised in glory: it is sown a natural body, it shall be raised a spiritual body. Then there shall be perfect harmony and agreement between the regenerated soul and regenerated body, and both, reunited, shall stand in their paradisiacal perfection, reflecting the perfect image of God. Hence God the Father and God the Son, seeing the family favor, will recognize and own us as son and brother, and say, "Enter thou of thy Father;" and the body, as soul, being delivered from all that is material and carnal, will, therefore, be released from all laws which govern matter and will, therefore, be capable of serving God in any part of his universe. Happy state! Thanks be to God who giveth us such a glorious victory through our Lord Jesus Christ!

K. M. HARRISON.

Kosciusko, Mississippi.

Can a Christian Live without Committing Sin?

MR. EDITOR: The Holy Bible, properly translated and construed, never contradicts itself. It is a beautifully harmonious whole. And yet there are those among us professing Christianity who so construe certain passages of Scripture as to make them flatly contradict numerous other passages as plainly written as they can be. Their main object seems to be not to bring their experience up to the standard of scriptural holiness of heart and life, but to bring the standard down to their very imperfect experience. Instead of striving to cleanse themselves from all filthiness of the flesh and spirit, that they may perfect holiness in the fear of God, they prefer to adopt the opinion that no adult human being can live in this world without committing sin; and they are very fond of supporting their theory by quoting detached portions of Scripture, such as: "For there is no man that sinneth not." "For there is not a just man upon earth that doeth good, and sinneth not." "For in many things we offend in all." "For all have sinned, and come short of the glory of God." And such persons are very fond of making certain quotations from the seventh chapter of the Epistle to the Romans, where Paul was evidently personating a thoroughly awakened sinner previous to his justification by faith in Christ Jesus, and not the experience of a truly converted man. If anyone wishes to understand the seventh chapter of Romans, we advise him to read it in connection with "Clark's Commentary."

In regard to the above quotations, which refer to the universality of sin among adults, I think we have a fair explanation in I John i, 10: "If we say that we *have not* sinned, we make him a liar, and his Word is not in us." Perhaps no adult human being can truthfully say that they have never sinned; but this does not imply that they must necessarily continue to sin. Such a construction would positively contradict a large portion of the Bible. The great object of the mission of Jesus on earth was to "save his people from their sins." I was conversing, some months ago, with an old member of our church on the subject of being saved from all sin in this life in order to a scriptural preparation for heaven, when he, with apparent self-complacency, replied "that he did not pretend to live without sin; that he committed sin every day of his life." To this I said, "If you speak the truth, you are 'of the devil' every day of your life, for the apostle says, 'He that committeth sin is of the devil; for the devil sinneth from the beginning.'"

I fear that too many among us are deceiving themselves in the same way. But I wish to say, in conclusion, that it is the privilege of all Christians to be saved from all sin, both of omission and commission—both of the heart and of the lip. I can only make a few quotations, but they shall be to the point. I first quote from I John iii: "And ye know that he was manifested to take away our sins. * * * Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. * * * Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he *can not* sin, because he is born of God."

This language is plain and of easy comprehension. A man must lose the power of a new birth and backslide before he can relapse into sin. I make a few quotations from Romans vi. In the preceding chapter the apostle discusses justification by faith, and its attendant privileges and blessings, and in this he calls our attention to the utter destruction of sin in all its forms and degrees. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid! How shall we, that are *dead* to sin, live any longer therein? Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Crucifixion" means death; "destroyed" means annihilated—swept away: so that if the old man is crucified, and the body of sin is destroyed, it looks like a complete salvation from all sin. "For he that is *dead* is freed from sin. * * * Likewise reckon ye also yourselves to be *dead* indeed unto sin, but alive unto God through Jesus Christ our Lord. * * * For sin shall not have dominion over you. * * * Being then made *free* from sin, ye became servants to God, ye have your fruit unto holiness." I would advise all who are born of God to read the whole of this chapter often, that they may see their glorious privilege of being saved from sin—yes; all sin—for sin is the greatest evil in the universe of God.

J. G. JONES.

Hazlehurst, Mississippi.

Here and There.

MR. EDITOR: As I am at home to-day, resting and preparing for another trip, I will sketch a few items that may be of interest to some, at least, of the readers of the ADVOCATE.

During the summer months it has been my privilege to attend several district, camp and protracted meetings, on which occasions I have enjoyed the communion of saints, and have witnessed many conversions and accessions to the church. While the revival wave has not been as high and sweeping as we have seen at other times, yet it is manifest that much good has been done for the establishment of the church and the furtherance of the gospel. Many souls have been born into the kingdom of grace, and many that were already in this state have been quickened with new energy and zeal in Christian life and work.

The second Sunday in September, and the week following, I spent, according to previous promise, with Bro. Bass, pastor of Ebenezer circuit, and his people at Egypt. Bro. Dye, of Aberdeen station, was with us, and did some excellent and profitable preaching. Although but one person joined the church, the meeting resulted in great good to the church and people of that community.

On the third Sunday I went to Buena Vista, and found Bro. Tucker, the pastor, in the midst of a gracious revival, which had resulted, when I left on Thursday morning, in 33 conversions. This is a growing village, being the seat of a flourishing normal college, under the management of Prof. Dickey and brother. Our people have no house of worship here, but steps have been taken to have one by the first of next year. So mote it be.

On my arrival at home I found a lively meeting in progress under the leadership of our beloved Bro. Bowen. There have been several conversions to date, and we trust there will be many more.

The church in this town has sustained a great loss in the death of Bro. John C. Lucas, one of its most valued members. He had attained great distinction as a Sunday-school superintendent, which office he had held for fifteen years. There has been a great deal of sickness through our country, this season, from which several of our preachers and their families have not been free. Bros. Worsham, Oats and Leech have been very sick. Bro. J. A. Leech's wife is now quite low with fever. Bro. Rainey's family has suffered much and long affliction. Bro. J. M. Barnes' son, Charles, died last week. These all have the sympathies and prayers of their brethren. Nor do we forget our editor in his afflictions.

G. W. BACHMAN.

Kosciusko, Mississippi.

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Lve. Birmingham	4:30 a. m.	4:00 p. m.
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CORRESPONDING EDITORS
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. BENNETT, D. D.

THURSDAY, OCTOBER 6, 1887.

Briefs.

The total membership of the English Wesleyan body is given at 537,000, with nearly 47,000 on trial. The ministers number 2,867, including probationers and supernumeraries. One hundred ministers are now engaged as home missionaries.

If the reader has been passing over Dr. Andrews' Sunday-school Lessons without reading them, he has missed some of the best things that appear in this paper. The Doctor is giving earnest and prayerful thought to his studies on this line: and they will amply and richly repay the reader, and furnish him thoroughly for his Sunday-school work.

We endorse and appropriate the following from the Southern Watchman:

Few papers have larger number of correspondents than this, who give life to it, and variety as well. We are glad to have their communications; but let them consider a newspaper is not a book, nor a review, nor a pamphlet; has to be filled with a *variety* of articles, therefore let them be short, otherwise variety ceases. It is an open secret: the editor knows it well; long articles are not read; hence be short. What *is* a long article? Anything over a column; therefore, let us all say our say within a column. Happy is the man who can be *short in* a newspaper.

The following is the statistical report of the St. Louis Conference:

The statistical secretary reported 182 local preachers, 17,705 members, 763 infant baptisms, 1,258 adult baptisms, Sunday-schools, 182; teachers, 1,408; scholars, 11,080; churches, 170⅓; value of churches, $478,595; parsonages, 31; value of parsonages, $38,436.

Raised for church extension, $947 65; for foreign missions, $3,867 37; for domestic missions, $1,853 50.

This shows an increase in everything except adult baptisms.

Speaking of the effect of Mr. Moody's preaching in England, and the results of the organization and work of the Salvation Army, the London Methodist Times says:

The reflex action upon the churches has been immense. The pulpit has been converted afresh. The style of preaching has wholly changed during the last ten years. Ornate and elaborate services are not listened to with the admiration they once commanded. There has been a demand on all sides for plain, direct and practical evangelical preaching. When we consider all this, we are bold to say that evangelical life was never so vigorous in England as it is to day.

THE TENNESSEE ELECTION.—Again have the prohibitionists been defeated at the ballot-box. The election in Tennessee, September 29, went against them by quite a majority. The vote was much larger than usual, showing that the subject has strong hold upon the people. The temperance women did valiant service; and to their efforts is attributed the large vote. The cause, though temporarily defeated, is "marching on." The recent elections have demonstrated that no cause ever grew as fast in public favor as prohibition is growing to-day. A few more months of such growth will drive the antis to despair.

The Honest Unbeliever—The Bible.

BY BISHOP J. C. KEENER.

"*I don't believe the Bible.*"

"Well, what of that? Is this [illegible] book you disbelieve? But let me ask, Can you say so without uneasiness of mind? You can disbelieve "Gibbon's Rome" or "Taine's French Revolution" without the least disturbance. Why is it that it troubles you to disbelieve the Scripture? Has not the Bible *a marvelous air of truth about it?* There is no book so thoroughly and honestly human; none that so unsparingly analyzes man; none that so speaks with authority. It does not timidly fight for position. It declares itself for you, though it warns you, and terribly denounces the evil that is in you, of which you are, or are not, conscious.

Where do you suppose it came from? It has been on hand a long time. Your father and grandfather and all your ancestors have at one time looked upon this book with the same wonder, doubt and fear that you now feel. It goes back beyond the beginning of England, of Rome, of Assyria, of Egypt. It was translated by order of Ptolemy, more than two hundred years before Christ, into the Greek language. We have both the translation in Greek and the original in Hebrew. It, therefore, was not made by any later person. Where do you suppose a book so vastly superior to Homer, as is the Book of Job, written in Hebrew, came from? Authors of such books are not very plenty. Job is as old as the five Books of Moses, and these far older than Homer. Who do you suppose wrote it? Though written so long, long ago, the reading is *as full of every-day common sense* and as well suited for our daily guidance as if composed on yesterday. No other book has the quality of being suited to all time and to all persons equally. *Why don't people get tired of it?* Indeed, many become more interested in it as life advances; some read nothing else.

One reason is: It is the only book that professes to tell a good many things which we desire to know, such as: Who made the world, and how; (2) Who made man, and how; (3) Why man was made; (4) What connection there is between us and our Maker; (5) How he feels towards us—what his will is in respect to our living; (6) What is to be the end of our life—do we still live when we die, or do we decay like a tree? (7) Where do we go, if anywhere? (8) Where did the idea of good and bad come from? (9) Are there any other intelligencies besides men. Where do they live, and how are they affected towards us; Who made them; Shall we ever see them, or shall we see our dead friends again, or shall we ever see the One who made us? If only a part of all this can be answered in the Bible, it may well be read, for no other book attempts as much.

"I have heard all this before, yet I find in my mind a *strange inclination not to read this book*, and a still stranger wish that it may not be true. It is the only book about which I have feeling. It seems to me a personality; and I view it as I would a person against whom I have been long prejudiced. In fact, there is a disposition to question it at every point; to oppose it, of course, modestly and with such reason as I can find, and to welcome all persons and writers who doubt it in whole or in part. I read books against the Bible with more pleasure and secret satisfaction than I would any argument in its favor. *I seem to fear that it is true, and to wish that it may be false.* This, too, in the face of all my teaching, and in opposition to the views of those whom, personally, I respect. And yet I find it impossible to be neutral in the matter. Why should a mere book disturb me at all? is the question I can not satisfactorily answer. This is a strange book that equally troubles you, if you believe it and if you disbelieve it. *It must address some part of man that no other book reaches.* As I am troubled all over by it, it must reach the very deepest part of my conscious self.

"*The book appears to be my friend.* It presents itself as a counselor, as a light in a dark place, to show me over a causeway that otherwise I could not pass. It promises me a pathway that constantly shines and brightens, and offers, as the result of its precepts, an eternal life of joy at the right hand of him who made me.

"*Yet, beyond all this, it introduces me to* the most perfect and attractive Person the mind could imagine. He is set forth as the One who came from Heaven and returned to Heaven; and who, by his very nature, unites my manhood with the Godhead. He came to discover and to save.

"He is full of action and of speech, yet never does anything excepting such as a divine Person should, and never utters a word that is in the slightest degree out of keeping with infinite Wisdom—so far as I can judge. He never repents of anything he has thought, or is, or says. Certainly the only perfect man, if this be so. Full of life, raising the dead, healing the sick, yet he himself dies!—dies of his own will; and, dying, presently lives again!

"There is in this Man of Nazareth an authority and an attraction more persuasive and convincing than all else I find in the book. How strangely accurate is its reproduction of this wonderful Man! *If he never lived*, who could have imagined such perfection of manhood—who could have invented such words, such thoughts of God, such knowledge of men? where every word that fell from him, however casual, is a permanent contribution to truth. If he did live, he is the instructor and the friend I most of all need.

"*So is my heart tortured with the revelation of this book.* 'Dismiss it!' I could easier dismiss the day after it has risen. I can not; my very soul seems to fasten on it and to assimilate it as a hungry man would fasten upon bread. The presence of the divine Man, if he be present, and this book almost makes you feel that he is, pierces my soul as an arrow. I feel myself, strangely enough, ready to cry out, 'I am a sinful person.' Just his character of truth, of purity, of gentleness and moderation, of sympathy and friendliness melts me down in spite of myself. He seems to show me what I ought to be; and so he does show me what I am. And it is this disclosure of my inner nature, my deformed spirit, that oppresses me to the earth. Why the mere existence of another should have such an effect on me, I know not.

"I sometimes think that it is this war I have with my wretched self that inspires my unbelief; no, not my unbelief, but a desire to disbelieve the book and all that it brings to my knowledge. Had I never seen it, would I have been so wretched? Would it have been better for me that it had not been? But it was here when I came! I might as well suppose that I had not been born under the stars. No, I must accept it, at least, as a fact—a fact that is not affected by me, but I by it.

"I will imagine that it is not; that my unbelief is the truth. Will that satisfy me, will it? How strange is this! I really believe that without this book I should be yet more wretched than I am with it. It may be that, much as I have desired to know that it is false, there is, after all, in me a latent wish that some of it—yes, some of it—may be true. There is hope in some of it. To blot out all that it reveals of the Man of Nazareth, would be to intensify the darkness of death, and to lessen the hope of the spirit.

"Strangely enough, *he addresses my unbelief*, and invites me to believe—to believe in him personally. That I think I could do—in him, if not in all his sayings. Yes, in him, for I could desire to be like him. Surely, he is my true manhood. I can have no higher ideal. My heart will have no other, even though my mind might seek for another. O that I could believe!"

O thou Honest Unbeliever, pray for faith; ask for it, as you would ask for bread, and God the Spirit will answer you.

We Have No Educational Policy.

BY REV. T. C. WIER.

The above caption is the substance of a remark by Bishop Galloway, I believe, in the late discussion of our "church schools." Though at first a startling declaration, it is nevertheless true. We have an educational sentiment in the church, and we appreciate the importance of education. We have our Boards of Education in the Annual Conferences. We formulate and read stereotyped reports on education, and adopt resolutions commending our high schools and colleges; and there our connectional work ends. We devise no efficient scheme; we formulate no system; we have no connectional school—no schools based upon any plans suggested and required by the General Conference—no schools with which the whole church claims connectional interest.

The Vanderbilt University is a Methodist school, the pride, indeed, of Southern Methodism; but it is under the patronage of only a few of the Annual Conferences. The same unconnectional status appertains to Emory College, Randolph-Macon, Southern University, Central College, and to all our high schools and colleges. They are "church schools," but not connectional, because, as a church, we have no educational policy or system. A few public-spirited individuals, in particular localities, interest themselves, or an Annual Conference here and there, and a high school or college is projected. And in this spasmodic, struggling sort of way much, indeed, has been accomplished, and is still being done for education, under the auspices of the church. How much more might be accomplished if the resources and energies of the church were concentrated and directed by some wisely planned educational policy!

Again, our efforts in behalf of education have been mainly in the direction of colleges and high schools, while we have strangely ignored or overlooked the primary or common school. We are much concerned and make efforts for the education of the larger youth, but we neglect the elementary training of the little children. In this particular our educational plans and work are sadly deficient, and the attitude of the church surprisingly inconsistent.—We deem it unwise and unsafe to commit the mental culture of our larger sons and daughters to State institutions, and yet we turn over the whole responsibility of the education of our children of more tender age to the public school—a State institution! Lord Brougham said that a child learned more during its first six years than in all after life: and yet we place the children of the Church, at this susceptible and impressible age, into the hands of the State, to be taught in the public school!

We seem to take it for granted that nothing can be done by the church in the way of providing for the elementary education of our children. We yield to the apparently inevitable, and accept the public school as the best we can do; and the State, without religion or the Bible, becomes foster-mother in the mental training of our little children. We say, without the Bible, because no provision is made for its use; and in many instances strong influence is brought to bear against the use of the Bible in the public school.

Of the public schools Dr. Hunnicutt, in the ADVOCATE, uses this language: "They are very unsatisfactory," and "largely delusive as to results." I freely endorse this sentiment, and say further that I would be glad to see the whole thing thrown into solution, not to say dissolution, that it might crystallize and come out in better shape. It is a cheap, dollar-store system. The price is cheap, and the article procured is cheap. It is a sort of stereotyped, cast-iron affair, in which there is little to stimulate the best efforts or to develop the highest talents of the teacher. The task is definitely marked out, and the pay will be so much—nothing more. The teacher's aim and work will be according to the task assigned and the wages promised—nothing more. We have no complaint against the teacher, but we find much fault with the system. True, it is better than nothing. But it does not satisfy the demand for thorough, liberal education under the influence of the Christian religion.

According to the late report of the commissioner of education, there are in our country 365 colleges and universities. Of these, 278 are denominational, under the control of the different churches. Of the eighty-seven remaining non-sectarian schools, more than half are presided over by ministers of the gospel. Hence it appears that the higher education of our country is largely controlled by the church. Why may not the church obtain a controlling influence also over the primary and common-school education of the country, and thus bring the elementary training of our children under the influence of Christianity?

We send missionaries and contribute large sums of money to educate the children of pagan lands, and thus bring them under the saving power of the gospel; but we make no effort, as a church, to educate the little children of our own Christian land!

We need an educational policy which shall render our efforts less spasmodic and local, and secure better system and larger success—a policy that shall embrace the primary and common school as well as the college and high school. Why should we not aim, as far as practicable, to establish an elementary school in every pastoral charge in America as well as in China or Mexico or Japan—Let elementary schools be established in every Methodist community, in connection with the training-schools, recommended by some of the late correspondents of the ADVOCATE, and it will tend greatly to stimulate the present *a-tonic* educational sentiment of our people, and to supply a larger patronage to our colleges and universities.

SEPTEMBER 21, 1887.

QUEER PRACTICE.—Mr. X. Y. Z. is a subscriber to the ADVOCATE. He permits his subscription to run out. In a month or so his attention is called to it. He does not notice it. After several more months, during which the paper continues to go to him, he is again notified that he is in arrears. He does not notice it. The matter goes on in this way for several more months, and finally his name is erased and the paper stops. Now, lo and behold! in about two weeks comes a letter with two dollars, and the request, "Please send the paper to Mrs. X. Y. Z." Queer, isn't it?

Notes.

So far five ladies have been elected reserve delegates to the General Conference of the Methodist Episcopal Church, to meet in New York City, next May!

The American Board recently held a farewell meeting in Boston for fifty-eight missionaries. One to Spain, nine to India, thirteen to Turkey, sixteen to Japan, nineteen to China. It is gratifying to know that *some* churches have the missionary spirit.

A physician, Dr. Simpson, of Edinburgh, in the late Medical Congress, held in Washington City, distributed a pamphlet with this title: "Christ and the Beginning of Christianity, by a Physician of the First Century." The pamphlet was simply the Gospel of Luke and the Acts of the Apostles. The writings of the "beloved physician" still have a charm for very many of the disciples of Æsculapius.

If you have carefully read Bishop Keener's article, in another column, then you are prepared to appreciate the following from Sir William Gladstone:

"If I am asked, what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which, in a well-known hymn, is called, "The old, old story," told of in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

Three million women in the United States work for money. Of these, 600,000 are agricultural laborers, mainly in the cotton fields of the South; 640,000 are employed in manufactories, while 530,000 in the laundries of the country insist that the "Chinese must go;" 280,000 are milliners, and 200,000 find employment as dressmakers; 60,000 earn their bread in the tailor shops, and 690,000 are saleswomen, teachers, telegraph operators, type-writers, book-keepers, type-setters and nurses. There are 2,500 female physicians.

We are rejoiced to see that a better education for our ministers is a subject that is forcing its way to the front. The Southwestern Methodist has the following:

The St. Louis Conference is taking higher ground as regards the qualifications required in the young men who enter the ministry. This is an important step. The demand is upon us for a better educated ministry. While consecration is of the first importance, still, as the Bishop forcibly remarked, there must be something to consecrate. Consecrated ignorance is not an offering acceptable to the Lord where the paths of knowledge are open on every side and the church is calling for higher education in her ministers.

Recently there was held in Philadelphia a celebration of the Centenary of the Adoption of the Constitution. In view of that celebration, the following figures may not be uninteresting:

When the Constitution was framed there were thirteen States in the Union. Now there are thirty-eight. The population of the United States in 1790, when the first census was taken, was 3,929,214. It is now over 60,000,000. There were then about 1,500 Federal office holders in the country. There are now more than 100,000. The total net ordinary receipts of the United States in 1792 were $2,661,000. In 1886 there were $336,439,000. The total net ordinary expenditures in 1792 were $869,000. In 1886 there were $242,483,000.

Eight hundred and seventy thousand adults, converts from among the heathen, are now in communion with the Church of Christ, as the result of Protestant missionary labor. These, with their families and dependents, form Christian communities scattered over almost every portion of the habitable globe, numbering in the aggregate at least 2,800,000 souls. Two thousand five hundred of these converts are ordained ministers of the gospel, placed over Christian congregations; 27,000 are employed as evangelists to their heathen fellow-countrymen, and a large number are acting as voluntary agents in preaching and teaching in Sunday-schools, and engaged in other work of Christian activity.

This is the way some Bostonian Christians carried the gospel about during the summer. A letter to the Advance tells the story:

One of the features of Boston during the summer is the "gospel wagon," which is permitted to do its work unhindered by the police. An omnibus drawn by two horses, contains half a dozen men, one of whom plays a reed organ, two the cornet, while the others sing. The wagon starts from the building of the Young Men's Christian Association, goes here and there into destitute portions of the city. Stopping at favorable places, the occupants of the wagon distribute printed slips of hymns, and then sing and play. When an audience is gathered, a prayer is offered, the Bible is read, and some one speaks briefly for Christ. More than once stones have been thrown and a disturbance made, but the work has been faithfully sustained, and it is thought that on some Sabbaths at least 20,000 have heard the gospel from this chariot of salvation.

The Question Answered.

The religious papers and magazines have for several years been trying to answer the question: "How to reach the masses?" Preachers in conventions and Conferences have discussed it in all its phases. In regard to the propagation of the gospel, it is undoubtedly *the* question. In our judgment, the last St. Louis Christian Advocate has given the best answer that has yet been given. It says:

Field-preaching in the form of street-preaching in our cities is the only way to reach the masses. They will not come to us, we must go to them or our mission fails. It is so in heathen lands, conservatism will not touch China in a thousand years. Schools, fine church buildings, secular education, with a smattering of religious literature, regular Sabbath service—all these will but put a faint odor of Christianity in pagan lands; but no spiritual revolutions will mark the advance of religion till it is pressed with the zeal of Wesley—a zeal that cared nothing for propriety or order, a zeal that went on its fiery way and stood not on the order of its going, of which field-preaching was the expression and illustration.

We believe this to be the true answer, because we have seen it tried with success in this "ungodly city of Orleans."

During the spring and early summer, out-door meetings were held in various parts of the city by our pastors, and the results have been very gratifying; so much so that one of the oldest members of our church here—one who has lived here, perhaps, longer than anyone else—said, the other day, to our presiding elder: "Keep up the open-air meetings; they are doing great good." Those meetings were well attended, and a respectful hearing was invariably given; and the result, in nearly every place where the preaching was done, was the establishment of a Sunday-school.

The plan of the City Mission has been to select the place, and erect a temporary platform, secure an organ and organist, engage a company of singers, and invite the pastors to preach. There has been hearty co-operation on the part of all these parties. The singers have sung the gospel to the crowds that attended, and the preachers, having put away all fear of man, have proclaimed the truth, as it is in Jesus, to hundreds who otherwise would not hear it. The plan has been to preach, at least every night for a week, at each place. At some places the meetings have continued for two weeks; and, as a rule, the longer the preaching continued at any one place, the larger the crowd became.

In our judgment, *an organization for this special purpose of open-air preaching* is better, for the reason that no *one* preacher goes out by himself to preach in the streets. He goes out backed and sustained by all his brethren, lay and clerical; and that is an immense help to his courage. In this fact the preacher of today has the advantage of Mr. Wesley. He had to go out alone, and he said, frankly: "I do not love field-preaching."

In our plan each one is a helper to every other one; and when the preacher stands up to proclaim the truth to the assembled hundreds, he feels that he has the support of a strong organization which is made up of the best and most influential members of his church, and, feeling that, he preaches the Word with power. Hence we regard the experiment which our City Mission has made this year as a demonstration of the fact that the masses *can be* reached in this way; and we commend it to all our churches in the cities. Brethren, try it.

If you know "an honest doubter," show him Bishop Keener's article, on another page, and persuade him to read it.

Personals.

Dr. Donald Fraser, pastor of the Presbyterian Church at Decatur, Ga., died recently on the train from Jacksonville, Fla. He was on his knees, with his head resting on the back of the seat in front of him, when he was discovered to be dead.

Simon Cameron, Jefferson Davis and Hannibal Hamlin are the oldest ex-senators now living. They were born, respectively, in 1799, 1808, 1809.

Bro. J. W. Medlock, pastor of our church in New Iberia, gave us a call during the past week. Bro. Medlock is well known to our readers by his scholarly articles in the ADVOCATE.

Archbishop Leray, of this city, died recently in France.

The secretary of the Texas State Fair, to be held at Dallas, October 20-November 5, has our thanks for programmes and tickets of admission.

Prince Bismarck has been twenty-five years Prime Minister of Prussia.

Emperor William of Germany and Emperor Dom Pedro of Brazil met recently at Baden-Baden.

There have been ten deaths among the members of the Virginia Conference since its last session. So says Dr. Edwards.

Rev. A. E. P. Albert, D. D., has succeeded to the editorship of the Southwestern Christian Advocate, made vacant by the death of Dr. M. W. Taylor.

Dr. Crooks having declined to accept the editorship of the Methodist Review, it is understood that Dr. Daniel Wise will take charge of it until the meeting of the General Conference in May next.

Justice Magruder, who was the organ of the Supreme Court of Illinois in the anarchists' case, is the son of Prof. W. H. N. Magruder, of Baton Rouge.

Many of our people have died during the summer, and our obituary drawer is overflowing. The friends of the deceased are reminded that obituaries "take their turn;" and, as we can only publish a limited number in each paper, it may be some time before some of them appear. Be patient, friends, and in the meantime get ready for your own obituary.

A note from Mrs. H. B. Schreiner, of Gratz, Penn., gives us the melancholy news of the death of Dr. Jacob Schreiner, at that place, on September 22, of a second stroke of paralysis. Dr. Schreiner was a prominent Methodist, and for several years was a delegate to the Louisiana Conference. He was sixty-three years old.

Turn to another column of this paper and read the publisher's offer in regard to the ADVOCATE and the Rand-McNally publications. This is one of the best offers that has yet been made to the subscribers of the ADVOCATE. The Atlas is one of the latest and best, and the Encyclopedia is comprehensive, a complete treasury of information which you ought to have, and the price is almost nothing in comparison with what you get.

Mississippi Notes.

The Young Men's Christian Association have thirty-one associations. Two are college, and three are colored associations.

Jackson is to have "the greatest fair ever held in Mississippi, October 17."

The Madison County Fair will be held in Canton, beginning October 25.

Whitworth College opened with fine prospects. There is an increased attendance of pupils. At the formal opening congratulatory addresses by distinguished Mississippians were made, and the session began with brightening future. President Fitzhugh and his coadjutors have the confidence of the church and community, and the school is one of the best.

Senatobia will have a stock show, October 11.

A bank, with $30,000 capital, is to begin operations soon in Brookhaven.

Some colored people are talking of starting a newspaper in Greenwood.

The Natchez Weekly Democrat says there is quite a demand for houses in Natchez, and invites men of means to invest their capital in that enterprise, assuring them that a liberal interest will be returned.

Gen. Will T. Martin, of Natchez, will accept the Democratic nomination for the office of State Senator.

In about two weeks Hazlehurst will have a compress.

Lung Troubles and Wasting

Diseases can be cured, if properly treated in time, as shown by the following statement from D. C. FREEMAN, Sydney: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that **Scott's Emulsion** of Cod Liver Oil with Lime and Soda has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

The College at Meridian.

The East Mississippi Female College opened much better than usual, with a larger number of boarders than at any time last year.

The girls have come from Alabama, Mississippi, Louisiana and Texas, and they appear to be a very superior collection of girls from good families, making a very select school where pure influences prevail. There is but one vacant room, and more pupils are expected—enough to fill up every available place for a boarding pupil.

The music department, in the skillful hands of Miss Addie Purnell, is the largest this institution has ever known. Good, solid work is done here.

The art and industrial departments are open, and in the hands of teachers of known ability and reputation. Every department is in fine organization, and the college has entered upon another successful year.

A. D. M'VOY, Pres.

Thousands of cures follow the use of Dr. Sage's Catarrh Remedy. 50 cents.

Dr. Lambuth's Call.

Reported previously		$949 20
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Hester Jones	"	1 00
J. K. Wamack	"	1 00
Mrs. Dr. Patton	"	1 00
Two Subscribers	"	2 00
Mrs. Calhoun	"	1 00
J. S. White and son	"	1 50
A Friend	"	1 50
Mrs. E. L. Trent	"	1 00
Mrs. Sallie Enochs	"	1 00
J. W. Danich	"	1 00
Total to date		$962 20

OCTOBER 4, 1887.

For sick headache, female troubles, neuralgic pains in the head take Dr. J. H. McLean's Little Liver and Kidney Pills. 25 cents a vial.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please, state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

Burglars broke into a newspaper office the other night, but when they realized what sort of a place they were in, clubbed together and left a subscription for the editor.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Here is an opportunity to secure one of the best Commentaries ever published. Read the following testimonials:

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This Commentary has received the hearty commendation of a large number of the leading publishers, biblical scholars, preachers and Sunday-school workers of the country. It is thorough, modern, compact, condensed and cheap. Its immense popularity is deserved. It is specially adapted to the family. "It is the cream of the Commentaries collected by three eminent scholars." Nowhere have we seen more valuable matter packed in the same space—four large 12mo. volumes. Price, $8.00.

T. O. Summers, D. D., LL.D., late Dean of Theological Department of Vanderbilt University, Professor of Systematic Theology; and Book Editor of M. E. Church, South.

I have the Commentary and make good use of it. It is plain, evangelical, and is a cheap and good Commentary. The notes indicate sound learning and extensive research. We endorse their exegesis in general as scholarly, sound and edifying.

A. M. Shipp, D. D., late Professor of Exegetical Theology, Vanderbilt University.

I take pleasure in saying that the Commentary of Jamieson, Fausset and Brown is a valuable, critical practical, and explanatory exposition of the Old and New Testaments, and is regularly recommended by me to my classes in Exegetical Theology.

T. F. Dodd, D. D., Professor of Hebrew, Ecclesiastical History and English Literature, Vanderbilt University.

I consider the Commentary an excellent work. Of all the complete Commentaries on the Bible I prefer this for general use. It is the one to which I resort most frequently. Considering the brevity, the perspicuity, and sound judgment displayed in its elucidation of the Sacred Text, I would advise the reader to provide himself with this in preference to all others.

Bishop J. C. Granbery.

The comments are brief, clear, pointed, thinking, practical and judicious. Few and apt words are chosen to explain the Scriptures. While they are the fruits of scholarly research and criticism, they are so plain as to be easily understood by any reader of average intellect.

Andrew A. Lipscomb, D. D., LL.D., Emeritus Professor, Vanderbilt University.

I have examined this Commentary sufficiently to express my very decided conviction of its eminent merits. It displays just the kind and degree of biblical scholarship that we need in these times, and accordingly is admirably suited to the large and growing class of Scripture students. The clear statement of facts and rules, the vigorous conciseness, the comprehensive scope of the work, commend it to the confidence and appreciation of all who seek wisdom, strength and comfort in the Holy Bible. It consults the wants of the intellect and heart; it meets these wants, and does this so thoughtfully, so compactly, and so spiritually, that I am glad of an opportunity to call public attention to its rare excellence. It is excellent, very excellent.

R. M. Palmer, D. D., Pastor of First Presbyterian Church, New Orleans, La.

It may be considered as having established its claim to be recognized as among the standard Commentaries upon the Bible.

The express charges are not included in the above offer, and it must be understood that cash accompanies all orders. The subscribers secured on this offer will not be entitled to any of the club offers advertised in the ADVOCATE: but they can, by sending twenty-five cents more than advertised prices, less the two dollars paid to agents, secure the papers or magazines used in our club offers. It will be well for agents to so state to subscribers.

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B. A. FAHNESTOCK'S VERMIFUGE
ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, while B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden suppers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.
Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy. Therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.
Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it **never fails.** It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are **B. A. FAHNESTOCK,** and be satisfied with nothing else.
NEW FRANKLIN, HOWARD CO., MO.
Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*
Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.
Yours, &c., J. W. HUBBARD, M. D.
CAMBRIDGE, MD.
Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.
J. E. SCHWARTZ & CO., SUCCESSORS TO B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

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A Complete Family Medicine.
Perfect Substitute for Calomel.
A Safe and Reliable Remedy in all cases.
The Greatest Remedy of the age for Bilious Diseases.
A PURELY VEGETABLE compound and the most effective preparation known for removing bile from the system, and restoring the normal action of the liver and the kidneys. It has a rapid alternative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with PERFECT SAFETY to children or adults of any age in all cases where there is a derangement of the system. It has been used with most wonderful effect in
Colds, Bilious Colic, Malaria Fevers, Bilious Fever, Cholera, Diarrhœa, Rheumatism, General Debility, Loss of Appetite, Headache, &c.
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For FREE TRIAL PACKAGE send 6 cts. in stamps. For full package send 50 cts. to
TELEGRAPH MEDICINE CO., LAKE CHARLES, LA.

Our Young People.

MUSH-AND-MILK.

BY C. C. TRACY.

Oh, the flavor, sweet and rare,
Of the simple farmer fare,
Mush-and-milk, the wholesome diet
Fit the life so pure and quiet!

Clear the realm of fable show!
Get thee hence, Delmonico!
Duf, ye modern viands flat,
A la this and *a la* that!

Give me back the table bright
With its bowls so clean and white,
Iron spoons, in hands so manful,
Milk so luscious, by the panful!

Oh, the fields of golden maize!
Oh, the halcyon rustle days!
Nibblers pale, in rustling silk,
What know ye of mush-and-milk?

Once again, in foreign lands,
O'er my bowl, I clasp my hands,
Giving thanks that, as of yore,
Mush-and-milk I taste once more.

Oh, the rosy cheeks it gave!
Oh, the arms so strong and brave!
Mush-and-milk has raised the latest
Of the nations, and the greatest.

Countrymen, if ye are wise,
From the town turn off your eyes,
Vile with knavery, shame and brawl
And the stench of alcohol.

Off to the hearty life of old;
Off to the fields of green and gold;
Seek again the simple ways,
Mow the meadows, hoe the maize.
—Independent.

The editor greets "our little cousins" again, and presents them a letter from Aunt Loretta. The editor is glad to know that the little readers of the ADVOCATE take so much interest in his welfare, and he appreciates every kind thought and every good word spoken of him, and still prays that the ADVOCATE may continue to be a blessing to the "young folks." Now, let us see who will be the first to solve Aunt Loretta's puzzle.

My Dear Nieces and Nephews:
How many of you have worked to get that sum added up right? Well, it is pretty hard work for you. I have only heard of one that could work it out.

I think Joe Applethwait deserves much praise for his short sentence with all the alphabet in it. Mary L. Currie, I am glad I helped you a little. Your sentence had all the alphabet; but the editor's call was for the shortest sentence. Your word, with the vowels in alphabetical order, was correct. The orthography was not. The mistake might have been made by the typo.

I found a puzzle in a very old album, and send to see how many will find the answer. The answer was not in the album, so I had to put on my thinking cap and think it out. You must do the same, and that without the help of the older heads if you can. Here it is:

"Before a circle let appear
Twice twenty-five and five in rear.
One-fifth of eight just add, and thou
You'll find God's greatest gift to men."

I think that our editor, whom we hope is regaining his health at those delightful Hot Springs near Ashville, will be pleased to see some real bright little letters in "our corner." How many of you remember to ask God to bless him when you ask blessing for yourself and the loved ones at home? I hope you all can raise your hands at this question. If he knew that all the big and little readers of the ADVOCATE were praying for his recovery, it would do him more good than the warm bath. Now, do not forget it the next time you pray: and may God bless all my nieces and nephews!

AUNT LORETTA.

MR. EDITOR: As I have never written to your valuable paper before, I will write. I am a little country girl, ten years old. My mamma takes your paper, and I like it very much. I have four sisters and one sweet little brother. I am not going to school now; but our school will begin in September. We have a very nice Sunday-school. I am in the Intermediate Quarterly. We were very sorry to lose our last year's preacher, Bro. Guice; but we have a very pleasant one now—Bro. Simmons. For fear my letter will be too long, I remain,
Your little friend,
BERTHA WILLIAMS.
SILVER CREEK, Mississippi.

MR. EDITOR: As I have never seen any letters from our little town, I thought that I would try and write one. We have a nice Sunday-school here. Mr. J. L. Scaler is our superintendent. We all like him very much. Our preacher this year is Rev. J. M. Beard. Everyone is very much pleased with him. Well, I will close for fear of the much-dreaded waste-basket. With many good wishes for your excellent paper, I am,
Your little friend,
SAM P. DUBOIS
MANSFIELD, Louisiana.

MR. EDITOR: We are four little girls. We are visiting at Grandma Wiggins'. Maggie lives here. We have been having such fine fun—swinging, playing croquet, and romping around dear old Woodbine Cottage. There is so much nice fruit, and everybody is so kind to us here; but Uncle Tip declares he is a "C. C. C." Guess what that is. You will not find it in the Bible. Dear Grandma Wiggins has been quite sick this week; she is better now. We are trying to keep the Sabbath, and thought we would write you a letter, for we all love you and read your good paper. Our mammas read it when they were children. Ellie May lives at Winona; Birdie and Mary Wesley live at Millville. We are all Sunday-school scholars. We love our teachers and learn our lessons every Sunday. We read the little folks' letters in the ADVOCATE. Dear little folks, if you want to have fine times, meet your cousins at grandma's. Our Bible question is: What little girl met a good man at the gate and ran with gladness to tell her friends?
Your little friends,
MAGGIE ALLEN,
ELLIE MAY HARTWELL,
BIRDIE PARKER,
MARY WESLEY PARKER.
SUMNER, Mississippi.

The Japanese.

The Japanese are not a large race, the women seldom being over four feet three inches in height. They have a fair complexion, but little darker than that of Europeans. There is one peculiar national garment in Japan, worn both by men and women, and called the *kirimon*. It is a sort of loose gown, longer and fuller for the women than the men, and kept in place by a sash or girdle about the waist. The sleeves are long and full, and so constructed as to serve the purpose of a pocket. The material is of cotton among the poor, and of silk among the rich. Beneath this garment the young girls wear a similar one of red silk crape, which is laid aside at marriage; and the wealthier classes wear an over-jacket reaching to the knees, and embroidered with the family arms. They wear no under-garment of linen or cotton, and it is rendered somewhat less necessary by the habit of bathing two or three times a day. The Japanese girls seem to consider the sash as a most important article of dress, and it is plain or elegant, according to the means of the family. It is wide enough to serve the purpose of a corset, and long enough to pass around the waist several times, and tie in loops or bows behind. At the death of her husband a woman fastens this sash, or *obi*, in front instead of behind.

The feet of the wealthy are clad in stockings and elegant lacquered clogs: while the poor wear straw sandals or go barefooted. The stockings are made with a slit between the great toe and the rest of it, to allow for the cord which binds on the sandal. These sandals are only worn in the street, being removed in the house. A fan and an umbrella are considered indispensable parts of a lady's dress.

The hair of a Japanese lady is always black and long, and is dressed by a professional hairdresser, with paste, oil, once in a few days. It is supposed to be a sufficient covering for the head, without either hat or bonnet. They sleep on mats, and have a wooden pillow to put under the neck to prevent the hair from becoming tumbled. Formerly, married women were required to shave their eyebrows and blacken their teeth; but the barbarous custom is fast disappearing before the progress of civilization.—Central Christian Advocate.

BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY **CUTICURA.**
FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.
CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.
CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from all poisonous ingredients.
Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.
☞ Send for "How to Cure Skin Diseases."
BABY'S Skin and Scalp preserved and beautified by CUTICURA MEDICATED SOAP.

Household.

How Is this for Clean?

Hear what a traveler has to say about the cleanliness of the people of Holland:

Dutch cleanliness is famous, and deserves its fame. The Dutch are the only people who live as if cleanliness were not next to, but a part of, godliness. The traveler, on entering his room in an inn, finds the linen snow-white, the window-panes transparent as the air, the furniture shining as if newly varnished, and the floor so clean that a magnifying glass could not discover a speck of dust thereon. There is a basket for waste-paper, a tablet for scratching matches on, a dish for cigar-ashes, a box for cigar-stumps, a spittoon—every man is supposed to smoke—a boot-jack, and everything to remove a pretext for soiling anything.

Even his candlestick is of copper, and of the size of a dinner plate. It might sustain a torch, but holds instead a candle as large as a lady's small finger. No grease should be spilt from that candlestick.

The traveler stands on a bridge, and overlooks the vessels crowded in the canal. Each one is as clean as the room he has just left. The mast and decks are varnished, and shine like a recently scrubbed house floor. The cabin has its windows of clear, clean glass, each one with its white muslin curtains tied up with knots of rose-colored ribbon. Sailors, women and children are busy every spare moment, washing, sweeping, polishing every part.

De Amicis, an Italian, on visiting the kitchen of a house in Delft, could find but one word to express his feelings—"splendid." The walls were as white as untouched snow; the saucepans reflected like mirrors, and the mantel-pieces were ornamented with a muslin curtain, like the canopy of a bed.

The fireplace was covered with china tiles, that looked as if no fire had ever been lighted there. The shovels, tongs and poker, and the chains and hooks seemed made of polished steel.

A lady in a ball-dress might have gone into every hole and corner of that kitchen, and come forth without a smirch upon her whiteness.

Worth Trying.

A writer in the Herald of Health calls attention to the absurdity of using nothing but cambric for the backs of vests, while the fronts are of heavy material, and sometimes wadded, although the lungs are more exposed at the back.

The habit, of course, has grown from a belief that the outer coat is sufficient protection for the back, while the chest needs warmer covering, on account of the coat being open. But it seems a disproval of the reasoning that the first unpleasant sensations of chilliness are the so-called "creepers" running down the spine. Even when the warmest woolen material is selected for a suiting, the tailor, unless otherwise ordered, will invariably make the back of the vest of some thin flimsy material, like cambric or silk, though he may deem it advisable to pad the front with cotton wadding. There is no proper reason why the back of the vest should be made so insufficient. The front may be made uncomfortably thick, and still fail to protect the lungs unless the back is made equally thick and warm. In front they are protected about five times as much as in the back by clothing, ribs, flesh, muscle and fat. *In the back the lungs come almost to the surface, and, therefore, need more protection.* Many gentlemen who have had their vests made with good, warm backs after a winter's trial are quite enthusiastic over the change. They have passed through the entire winter and spring without once taking cold, which is the best evidence in support of the thick vest-back proposition that could be adduced.

The editor endorses what is said above. His wife induced him to make the trial last winter, and the result was entirely satisfactory.

The statements in this paper week after week about Shallenberger's Antidote for Malaria are not made solely to get your money; we would despise ourselves for doing any such thing. Please don't make that mistake. If you are a sufferer from Malaria, get the remedy at any cost or trouble, and you will *know* there is one honest proprietary medicine about which the truth only is told.

MISCELLANEOUS.

The Reason Why
Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave effects. This is because they are pure vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.
In the Southern and Western States where derangements of the liver are general, Ayer's Pills have proved an inestimable blessing. D. W. Bains, New Berne, N. C., writes:
"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."
Throughout New England, next to lung diseases, **Stomach** and **Bowel Complaints** are the most prevalent.

Dyspepsia
and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:
"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and before I had finished the second box, began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say that I am now a well man, and grateful to your chemistry, which outshines mine."
The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

Ayer's Pills,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

IF YOU ARE MUSICAL
You will find something of Interest in the following list of books and music:
HARVEST. 5cts each or 50cts. a doz., by mail; $4 a 100 by express. A Thanksgiving Service for Sunday-schools, containing beautiful Music, Responses, Recitations, etc. Prepared by J. H. Murray.
MODERN SOPRANO SONGS. Boards, $1.00. Cloth, $1.50. An elegant collection of choice songs by the most eminent composers of Europe.
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EMPIRE OF SONG. 60 Cents. A new Singing Class Convention Book by *Geo. F. Root*, the well-known and best work.
CASE'S CHORUS COLLECTION. 75 Cents. A magnificent collection of original and select choruses prepared by C. C. Case.
BRAVE HADDOCK HAS FALLEN. 30 Cents. A beautiful song and chorus by *Dr. J. H. Tilbert*, written in memory of "The Temperance Martyr," Rev. Hiram Haddock.
The JOHN CHURCH CO., Cincinnati,
And 19 East 16th St., New York City.

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THE BEST IN THE WORLD.

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The largest manufacturers of students lamps in the world.
Illustrated explanatory circulars supplied by the makers or dealers generally.

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Imparts a brilliant transparency to the skin, removes all pimples, freckles and discolorations. For sale by all first class druggists, or mailed for 50 cts. in stamps by J. A. POZZONI, St. Louis, Mo.

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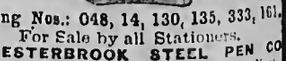
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The best Cure for Coughs, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion, Condition, Nervousness, Weak Lungs, Rheumatism, Female Complaints, distressing ills of the Stomach, Liver, Kidneys, are dragging thousands to the grave who would find their health in the timely use of PARKER'S GINGER TONIC. It is new life and strength to the aged. Druggists. Hiscox & Co., 163 William Street, N. Y.

HINDERCORNS The Best Cure for Corns. 15c. Everywhere.

Agents Wanted, our prices the lowest. Send $1 and 10c. for 100 PLUSH PHOTOGRAPH ALBUM, 8½ x 10½. Embossed padded sides, Gold edges, extension clasp, 20 emblems, 24 cards. Retails $2.25. Circular free of all. FORSHEE & McMAKIN, CINCINNATI, O. **ALBUMS**

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. Fully WARRANTED. Catalogue sent Free
VANDUZEN & TIFT, Cincinnati, O.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Christian Advocate.

Marriages.

SCOTT—MAGRUDER.—At the residence of the bride's father, Dr. L. W. Magruder, in Woodville, Miss., September 14, 1887, by Rev. B. F. Lewis, Mr. M. P. Scott, of Central America, to Miss Lizzie W. Magruder, of Woodville, Miss.

Canton, Miss., papers please copy.

WILLIAMS—WATSON.—In Montgomery, La., September 21, by Rev. J. F. Wynn, Dr. W. T. Williams to Miss Kate Z. Watson, all of Montgomery.

HOOTER—SMITH.—At the residence of the bride's parents, near Phœnix, Miss., August 31, 1887, by Rev. G. W. Alexander, Mr. John Hooter to Miss Fannie I. Smith, all of Yazoo county, Miss.

HULL—TERRELL.—In Rankin county, Miss., September 13, 1887, by Rev. C. McDonald, Rev. George M. Hull to Miss Bettie Terrell.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MURPHY—To the many friends of Mrs. LAURA J. MURPHY the announcement of her death at Birmingham was a most painful surprise. Blessed with a vigorous constitution, she gave promise of years of Christian service; but in the midst of her activities she was called to the inheritance of the saints.

Sister Murphy was the daughter of Col. T. and Mrs. E. T. McKnight, well known to New Orleans Methodism. She was born in 1835, and since 1845 has been a resident of this city. Early in life she consecrated herself to Christ, and for years has been a devoted member of Felicity Street Church. She was a lady of Christian culture, deeply interested in the progress of the church and strong in her personal allegiance to Christ. She was possessed of a most gracious and kindly heart, and won the love and confidence of a large circle. In her home she was the centre of attraction. Energetic, wise, aspiring, she gave the impress of her character to her children who, in the depth of their bereavement, call her blessed. While visiting in Birmingham she was smitten with that insidious disease, typhoid fever, and lingered for weeks, patient and resigned. She was entirely conscious of her condition, and spoke with joyful expectation of the life beyond. She sought to cheer the disconsolate loved ones who faithfully nursed her by saying that she was supremely happy and altogether submissive to the Father's will. She triumphed in Christ, rejoicing that her preparation had long since been made, and that the way was clear before her. "Meet me in heaven; be sure to meet me in heaven," were the loving messages she sent absent members of her family. Let us meet her there. S. H. W.

PORTER—*Whereas*, Our heavenly Father, in his wise providence, has called our beloved pastor, REV. JAMES PERRY PORTER, to his final reward and eternal rest; therefore, be it

Resolved, That while we, the fourth Quarterly Conference of the Washington circuit, commend his bereaved mother, brothers and sisters to that Comforter who binds up the broken-hearted and heals the wounded spirits, we shall revere the memory of this godly man, cherish his self-sacrifice for our church, honor his conscientious walk and Christian life in our midst. His saintly, consistent piety rests upon our homes and lingers in our community as a benediction from "those who die in the Lord," who rest from their labors, whose works do follow them, and whose death is the opening of a wider sphere for their love and devotion to Christ.

Resolved, That, by the grace of God, we will emulate his example of truest loyalty to his Redeemer, of fidelity to his Christian obligations, and, with his singleness of purpose, we will toil and live to finally meet him, with the many friends gone before, in our Father's home. Long shall his stirring calls to duty resound in our ears, and we will heed those solemn warnings, fervent admonitions and spiritual exhortations which were pointed by the Holy Spirit as they fell from his lips.

Resolved, We thank God for having this man of God as our pastor, that we have known and loved him, whose heart was burdened with our families and church, constantly carrying us to the throne of grace, ever toiling and living among us a life which said, "Follow me as I have followed Christ." S. S. KEENER, P. E.

SHIRLEY—IN. N. J. SHIRLEY was born near Macon, Ga., March 9, 1819, and died near Adams Church, Lincoln county, Miss., September 11, 1887. He was married twice. The last wife still lives to mourn his departure. He spent his life as a member of the Methodist Church, and it was his highest joy to see the church prosper, and his Bible shows the marks of frequent use.

It was not my pleasure to know Bro. Shirley but for a short time. He seemed to be a man of deep thought and always easily approached on the subject of religion. He had enemies, but obeyed the injunction, "Overcome evil with good." Never was he known to refuse to do a favor for anyone, even his bitterest enemies. He was ever ready to administer to the suffering and dying. Death came in the form of paralysis and carried him to his eternal home. "God doeth all things well." So we can only pray that the bereaved wife and children may have grace to bear with patience their affliction, waiting the great day of judgment when the true value of all shall be made known. His works will follow him. M. L. BURTON.

COLEMAN—The subject of this notice, THOMAS COLEMAN, was born in Virginia, September 12, 1802, and departed this life September 8, 1887. His father was an old Revolutionary soldier, who served through the whole of that war, and afterward moved to Warren county, Ky., when Thomas was quite young. Bro. Coleman was happily married to Miss Eliza Douglas Cage, of Tennessee, on October 19, 1826; removed to Madison county, Miss., in the year 1831, where he resided until death called him home to be numbered with the glorified saints. He was, for forty years, a worthy member of the Methodist Episcopal Church, South, whose interest he endeavored to promote with tireless zeal. His daily life, radiant with the beauties of holiness, was a clear, explicit and eloquent testimony to the truth and power of the religion he professed.

He was a Christian man in the best sense. Many ministers, who shared his hospitality in other years, still bear his kindness in grateful remembrance. His surviving relatives, as well as the bereaved family, cherish a cheerful hope of a blissful reunion upon the immortal shore. He came to the close of life with his faith unshaken in his prospects of a glorious immortality.

Death to Bro. Coleman was, without doubt, an infinite gain. Heaven is his home, angels his company, and he now rests, sweetly rests, with the Crucified One, and dwells with saints in glory. We desire to bow submissively to the Father of mercies, and the God of all comfort, while we present the offering of praise for his wonderful mercy in the solemn crisis of a painful separation; and look to the glorious day which shall unfold the mysteries of time and display the glories of a happy eternity. We have resigned to the Supreme Lord of life and death, our dear brother, in the hope of seeing him again in the lovelier form of a glorified resemblance to the Son of God. WIEL P. JONES.

What Did It?

It often happens that, when we have been doctoring for a new ailment, to our surprise some old complaint suddenly disappears, and we are at a loss to account for it. We can not say whether it was the medicine we had taken or whether it was the change produced in us by the effort nature made to cast off our disease, and by the aid of some medicine reaching the nerve centres and thus revitalizing the system. The following are two very remarkable cases, that seem almost too wonderful to be true:

The first is from Mrs. Sarah Fisher, of Fishertown, Indian Territory, dated January 21, 1886:

"I have completely recovered from erysipelas and rheumatism by the use of your Compound Oxygen Treatment. I *threw away my crutches* three months ago—and now can walk as well as anyone. We have a large store here, and do a great deal of business, and some days they get so pushed that I have to go in and help. The people are all surprised to see me looking so well, after being so low and *crippled*. I tell them Compound Oxygen did it for me."

The following statement is by a mother, who writes from Plainfield, New Jersey, about her child, who has not yet finished her growth:

"We have tried Compound Oxygen with good results, we think, in the case of our daughter. *For four years the right limb was shorter than the other, and we had to have her wear a cork shoe.* Within two weeks past we have found the limbs at the feet to be of the same length: have bought the ordinary shoes, and she walks as well and even better than during the latter part of her wearing the high shoes. Whether this is a direct result of the Compound Oxygen I can not say; *but it certainly looks to be.* Her general health is so much improved from the autumn, when she began the Treatment, I desire to continue it, and trust to see even greater results. I request you, therefore, to send at your earliest convenience a second course of your Home Treatment."

If you would like to know more of this wonderful remedial agent, write to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa. A treatise of nearly two hundred pages mailed free to all applicants.

The minister that is constantly on the look-out among current events for the topics of sensational sermons on the Sabbath, and uses his Bible mainly for texts on which to hang these sermons, is almost anything but a preacher of the gospel. He had better read his Bible more and study current events less. He will thereby better edify the church, and be the means of saving more souls.—Independent.

May to Bell.

Dear Bell: I'll write you a short letter
To say I'm wonderfully better;
How much that means you ought to know,
Who saw me just one month ago—
Thin, nervous, fretful, white as chalk,
Almost too weak to breathe or talk;
Head throbbing, as if fit for breaking,
A weary, ever-present aching.
But now life seems a different thing:
I feel as glad as bird on wing!
I say, and fear no contradiction,
That Pierce's Favorite Prescription
Is grand! Why, I'd have died without it!
Ma thinks there's no mistake about it.
It's driven all my ills away!
Just come and see! Yours ever, MAY.

Let not one say that he can not govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man he can do alone, or in the presence of God, if he will.—Locke.

Personal.

Dear Bro. MEEK, Ed. "The Central Methodist," Callettsburg, Ky.

I see in the last "Central" that you want a sick headache remedy. I suffered from sick headache, almost from infancy, and tried every remedy I could get, but never found anything to do me good until I used Simmons Liver Regulator. I feel for anyone that suffers with that terrible disease, and I hope you will give it a trial.—C. S. MORRIS, Brownsville, W. Va.

MISCELLANEOUS.

GREAT GERM DESTROYER!

DARBYS

PROPHYLACTIC FLUID

(OZONIZED CHLORINE.)

Disinfectant, Deodorizer and Antiseptic.

FOR SAFETY, CLEANLINESS AND COMFORT

USE IT IN EVERY SICK-ROOM.

Will keep the atmosphere pure and wholesome; removing all bad odors from any source.

Will destroy all Disease Germs, infection from all Fevers, and all Contagious Diseases.

A second case of SCARLET FEVER has never been known to occur where the Fluid was freely used.

CONTAGION DESTROYED.

YELLOW FEVER has been cured with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL-POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it. **Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.**

Perfectly harmless, used internally or externally.

AS AN INTERNAL DISINFECTANT AND DETERGENT.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and Inflammation of the Bowels. Being Alkaline in its nature it will often afford complete relief from Heartburn, Acidity of the Stomach and Dyspepsia.

ENDORSED—By J. Marion Sims, M. D., Jos. LeConte, M. D., Prof. H. T. Lupton, Bishop Geo. F. Pierce, Bishop W. M. Wightman, Rev. Chas. F. Deems, Rev. Richard Fuller, Hon. Alex. H. Stephens, Hon. A. J. Walker, and many others.

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Bottom Prices for Cash, also Easy Payments.

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SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage, extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,

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IMPROVED REVOLVING HEAD

COTTON GINS!

Price Reduced Very Low.

They are the easiest to run and the most economical and profitable. The latest improvements produce such profitable results that each Gin very soon pays for Itself.

THE SELF-FEEDERS AND CONDENSERS are the newest and best inventions, and greatly increase the market value of the cotton. Send for circulars and price lists.

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AND WINDOW SHADES.

Cheapest House in New Orleans.

BROWNE & JENKINS,

174 CAMP STREET.

Write for prices. Samples sent to country free.

Scientific.

Astronomy and Photography.

Can we wonder if astronomers should already boldly entertain the thought of making a complete survey of the heavens by means of photography? Admiral Mouchez has shown that in the course of ten years fully fifteen million of stars might be made to record their exact position and true relative brightness in a series of large photographic charts! Nothing done by man since astronomy was a science can be compared with such a work as this, which yet might be well accomplished in a decade of years. But even all this, wonderful as it is, seems less impressive than what has been done, and what astronomers are even now planning to do, in applying the photographic eye of science to analyzing the structure of remote suns. Already they have made the waves of light from many of the leading stars record their story on the tiny shore of photographic film, after journeying millions of millions of miles through space. But now a complete survey is to be made in this way: A giant eye is so constructed that not only will it gather, but it will sift the light from multitudes of stars at once, will be directed in succession toward different parts of the heavens. For an hour at each view will this monstrous eye, more wonderful by far than the ichthyosaurian eye with which we began, gaze analyzingly on many hundreds of stars at once, leaving on record at the close of its survey the photographic spectra of all these stars, by which the elements present in them, nay, the very condition in which these elements exist, will be written down in letters and words which (for the astronomer) there is no mistaking. Truly a wonderful era of astronomical research is now beginning. Probably the next half century will reveal more about the millions of millions of tenants of interstellar space than all the years which have elapsed since Hipparchus, noticing a new star, was led to form the first of all known star catalogues.—Cornhill Magazine.

LIFE ON THE MOON.—There is reason for thinking that the moon is not absolutely airless, and, while it has no visible bodies of water, its soil may, after all, not be entirely arid and desiccated. There are observations which hint at visible changes in certain spots that could possibly be caused by vegetation, and there are other observations which suggest the display of electric luminosity in a rarefied atmosphere covering the moon. To declare that no possible form of life can exist under the conditions prevailing upon the lunar surface, would be saying too much, for human intelligence can not set bounds to creative power. Yet, within the limits of life, such as we know them, it is probably safe to assert that the moon is a dead and deserted world. In other words, if a race of beings resembling ourselves, or resembling any of our contemporaries in terrestrial life, ever existed upon the moon, they must long since have perished. That such beings may have existed is possible, particularly if it is true, as generally believed, that the moon once had a comparatively dense atmosphere and water upon its surface, which have now, in the process of cooling of the lunar globe, been withdrawn into its interior. It certainly does not detract from the interest with which we study the rugged and beautiful scenery of the moon to reflect that if we could visit those ancient sea-bottoms, or explore those glittering mountains, we might, perchance, find there some remains or mementoes of a race that flourished, and perhaps was all gathered again to its fathers, before man appeared upon the earth.—Popular Science Monthly.

Happiness.

The foundation of all happiness is health. A man with an imperfect digestion may be a millionaire, may be the husband of an angel and the father of half a dozen cherubs, and yet be miserable if he be troubled with dyspepsia, or any of the disorders arising from imperfect digestion or a sluggish liver. Dr. Pierce's Pleasant Purgative Pellets are the safest and surest remedy for these morbid conditions. Being purely vegetable, they are perfectly harmless.

The tongue shows to a physician the disease of the body; to a philosopher, the disease of the mind; to a Christian, the disease of the soul.

LADIES' who experience a sense of weakness and sometimes lameness of the back, should use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It will supply the much-needed strength and overcome all weakening irregularities.

PRE-EMINENCE OF MORAL BEAUTY.—It was a most fitting prayer of David, "Let the beauty of the Lord our God be upon us." True piety is the most beautiful thing in the world. It constitutes what another inspired writer denominates, "the beauties of holiness." Piety of heart and life—spiritual mindedness, humility, benevolence and love, will give beauty wherever they are developed, such as no human artist's hands can impart to material forms in connection with the most attractive places of worship, or in any other relationship. All who are thus adorned are therein representatives of God and Christ and heaven, and all that is godly and heavenly. This adornment has always commanded admiration, even from those destitute of such excellence. Thus ungodly Balaam was constrained to say, concerning God's ancient tabernacle worshipers, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters." "Blessed is he that blesseth thee, and cursed is he that curseth thee." "Let me die the death of the righteous, and let my last end be like his."—Watchman.

MISCELLANEOUS.

POND'S EXTRACT

VEGETABLE

PAIN DESTROYER

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

Catarrh, It is most efficacious for this Disease, Cold in the Head, &c. "Pond's Extract Catarrh Cure," specially prepared to meet serious cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples. Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

Female Complaints. To the majority of female diseases the Extract can be used, as is well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract Has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold by the yard or by measure.*

Sold everywhere. Prices, 50c., $1, $1.75.

Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

SOMETHING FOR THE

BOYS and GIRLS to SELL.

The Lord's Prayer Medal.

This unique little curiosity is a trifle smaller than a silver ten cent piece, on which is stamped so clear and distinct as to be easily read with the naked eye, the entire Lord's Prayer. Everybody will buy one for a watch charm, or pocket-piece; would be used as rewards of merit in Sunday-schools. Sample by mail, postpaid, 10 cents, three for 25 cents; one dozen for 50 cents. Liberal discount to agents. Address

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ARTIFICIAL EYES

Are Now so Perfectly Made That No One Can Distinguish Them from the Natural Eye.

The Artificial Eye is not only a beautifier, but it serves other excellent purposes.

It enables the eyelids to move as freely as ever.

It restores the lineaments of the tear passages.

It prevents the eyelashes from turning within, causing inflammation.

It prevents distortion of features, as happens always in case of a young person who has the misfortune to lose an eye—and sometimes in the case of older persons.

Mr. W. DOHNE, our Optician, has made a specialty of selecting and inserting them.

A. B. GRISWOLD & CO.,

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Bath Tubs,	Oil Stoves and Tanks,
Cages and Traps,	Rope and Twines,
Cheese Safes,	Soaps and Perfumery,
Clocks and Mirrors,	Stationery,
Coffee and Grain Mills,	Stone Jugs and Jars,
Faucets, metal and wood,	Paper and Bags,
Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Thimblers and Goblets,
Woodenware, Scales, etc.	

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(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

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ASSETS, JAN. 1, 1887..... $401,982 17

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

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Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies Issued on Desirable Fire Risks.

W. B. LYMAN, President.
J. H. OGILSBY, Vice-Pres.
CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Kansas.

Weekly Market Review.

(For Week Ending October 4, 1887.)

COTTON.

Low ordinary	6 7-16	@— —
Ordinary	6 11-16	— —
Good ordinary	7 13-16	— —
Low middling	8 7-16	— —
Middling	8¾	— —
Good middling	8 15-16	— —
Middling fair	9¼	— —
Fair	9 15-16	— —
Galveston middling	8⅝	— —
Mobile middling	8⅝	— —
St. Louis middling	8¾	— —

SUGAR.

New Sugar	— —	6
Fair	— —	— —
Good fair	— —	— —
Fully fair	— —	— —
Prime	— —	— —
Strictly Prime	— —	— —
Choice	— —	— —
Seconds	4⅛	5⅝
Pr. yellow	6 3-16	— —
Gray White	— —	— —
Off whites	6⅛	6 3-16
Stan. Gran	6	— —

MOLASSES.

Good Prime	22	25
Fair	— —	— —
Good common	18	21
Choice	28	31

RICE.

Fancy	— —	— —
Choice	5⅜	— —
Prime	5	5¼
Good	4¾	4⅞
Fair	4½	4⅝
Ordinary	4¼	4⅜
Common	4	4⅛
No. 2	2¾	2⅜
Rough	3 25	4 00

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62½	4 75
Choice	3 25	3 35
Fancy	3 70	3 75
Extra Fancy	3 95	4 00

CORN PRODUCTS.

Cream meal	3 40	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	56	— —
Yellow	— —	56
Mixed No. 2	— —	55
OATS:		
Western	33	33½
Texas rust-proof	42	42½
BRAN:		
₱ cwt	85	87½
HAY:		
Choice	19 50	20 00
Prime	17	18 00

PROVISIONS.

PORK:		
Mess (Standard)	15¾	— —
Prime Mess	14 00	14 50
Rumps	12 50	— —
BACON:		
Fancy breakfast	12½	13
Shoulders	— —	6½
Sides, long clear	8¾	8½
Sides, short rib	8⅜	8½
HAMS:		
Sugar-cured	— —	13
DRY SALT MEAT:		
Shoulders	5½	— —
Sides, long clear	8¾	8½
Sides, short rib	8⅜	8½

GROCERIES.

COFFEE:		
Prime	— —	21½
Fair	— —	20½
Common	— —	19¼
BUTTER:		
Western Creamery	27	28
Western Dairy	— —	20
Common	12	13
LARD:		
Refined	— —	6¾
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12½	— —
Coal, bbls	9¾	— —
Cotton seed	27	28
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	12	14
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 00	3 25
KROUT:		
Western, ₱ bbl	8	9
ONIONS:		
Louisiana	— —	— —
Western	3 00	— —

BALING STUFFS.

BAGGING:		
1¾ lb, per yd	7	— —
2 lb	7¾	8
BALING TWINE:		
₱ lb	10	12½
TIES:		
₱ bundle	1 20	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	5 00
Young Chickens	2 00	4 50
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	16	17
Southern	17	17½
WOOL:		
Lake, per lb	— —	24
Louisiana	22	— —
Burry	13	— —
COUNTRY HIDES:		
Green salted, ₱ lb	— —	6
Dry salted	8	8½
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	17 50	— —
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

FOREIGN.

The epidemic of scarlet fever in London is still spreading. There are now 1,600 cases in the hospitals.

"Several Polish" princes have purchased estates in Cracow, became Russian citizens and entered the Russian Army.

The Jubilee receptions at the Vatican have begun. The Roman congregation has presented the Pope's blessing to the Roman people. The government has seized the Pope's Jubilee medals, inscribed, "Pope Leo XIII., *Pontifex et Rex*." It is expected that the Vatican will protest against the seizure, and point out the law of guarantee, recognizing the Pope's right to the title of "sovereign."

There are rumors current to the effect that the relations between Mexico and Guatemala are greatly strained, but nothing definite has transpired to either verify or disprove them.

At the expense of the National League, 500 tenants on the Kingston estate applied to have their rents fixed under the Land Act.

The *Kreuz Zeitung* announces that the Sultan of Zanzibar has allotted the whole coast ceded to him by the agreement of November, 1886, to Englishmen, the Germans abandoning all authority in return for an annual payment.

Dr. Mackenzie has advised the Crown Prince of Germany to reside in Italy throughout the winter.

Prince Komatsu, uncle of the Mikado of Japan, accompanied by his wife and suite, has arrived in Constantinople. The visitors are the guests of the Sultan, and are lodged in an imperial palace.

Jenny Lind has had a stroke of general paralysis. Her mind is unimpaired.

Advices received from Manilla say that the Spanish expedition against the Soulou rebels has taken and burned the fortified villages on the island of Pola.

A dispatch from Wellington announces that the ministry of New Zealand has resigned, and that Atkinson will form a new Cabinet.

Dr. Maximillian Adolphe Langenbeck, physician-in-chief of the Prussian Army, and the author of well-known medical works, is dead, in his seventieth year.

Advices from Cabul state that partisans of Ayoub Khan, pretender to the throne of Afghanistan, who recently escaped from confinement in prison, failed to incite an insurrection against the Ameer in Herat. Acting under the advice of leaders of the Ghilzais, one of the tribes is in revolt against the Ameer's authority. Ayoub Khan has gone in the direction of Candahar.

Advices from West Africa state that the British Consul has caused the arrest of King Jaja of Oporbo for secretly preventing access of traders to the interior. King Jaja ordered the natives not to do any trading except through his agents. He enforced the order by beheading 150 of his subjects as a warning.

Empress Augusta has sent to the Pope, through Baron Von Schloezer, the German Representative at the Vatican, a jubilee gift of a handsome chasuble, embroidered by herself.

The new company, of which Mr. Michael Davitt was the chief promoter, has just shipped to Boston four tons of woolen goods. A like quantity will be shipped weekly.

The proclaimed branches of the National League at Mill street and Macceroom are holding a series of indoor and open-air meetings. The police are taking down the names of those attending the meetings.

Eight battalions of infantry, besides cavalry and artillery under Gen. Lasso, have been concentrated at Cadiz and Malaga in readiness to cross to Morocco. Several war ships are also ready for active service.

DOMESTIC.

The prohibition amendment voted upon in Tennessee, on September 29, has been defeated.

The President and Mrs. Cleveland have started on their much-talked-of journey, and are everywhere received with enthusiastic demonstrations by the people.

One of the most daring highway robberies was committed in Western Texas, September 30, when one man robbed the Abilene and San Angelo stages. The passengers were relieved of all valuables and money and the mails robbed.

In the recent contest for America's Cup, the Thistle, the English vessel, was beaten by the American Volunteer.

It has been recently stated that nearly all of the Southern tier of Florida counties can produce the lemons, and that if this industry is developed, as it should be, Florida alone can in a few years furnish the entire supply of lemons now consumed in the United States.

John B. Finch, of Nebraska, the well-known temperance advocate, died in Boston, October 3.

Mason & Hamlin Pianos.

Mason & Hamlin bid fair to become as famous for their upright pianos as they have long been for their world-renowned cabinet organs. The distinguishing feature about the Mason & Hamlin Upright is an important improvement in the method of holding the strings of the piano, which originated in their own factory. The strings are secured by metallic fastenings, instead of by the friction of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important. Among them are the following: Wonderful beauty and musical quality of tone; far less liability of getting out of tune; greater reliability in trying climates; and greater solidity of construction and durability.

It is stated that the two hundredth edition of "Helen's Babies" is going through the press.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
146 Carondelet Street, New Orleans.

Periodicals.

—The Forum, for October, has this table of contents: The Continuance of Democratic Rule, by John G. Carlisle; Education and Lawlessness, by Bishop F. D. Huntington; The Treasury Surplus, by Judge William D. Kelley; Aristocracy and Humanity, by Prof. Thomas Davidson; Is America Europeanizing? by Rev. J. Coleman Adams; The Anathema of the Roman Church, by Prof. E. J. V. Huiginn; Queen Victoria's Reign, by General Viscount Wolseley; What Is the Object of Life? by Prof. J. Peter Lesley; Books That Have Helped Me, by Jeannette L. Gilder; Ousting Shakespeare, by Richard A. Proctor; The New Uncle Tom's Cabin, by Alice Wellington Rollins.

—We have received, from Mrs. Mary Read Goodale, of Baton Rouge, the proceedings of the fifth Annual Convention of the Woman's Christian Temperance Union of Louisiana, held in Shreveport, La., April 29 to May 1.

Surely the temperance cause is gaining ground gloriously in our beloved State; and "those women" are among its staunchest supporters. Much gratifying intelligence comes through this pamphlet; and the Annual Address of the President, Mrs. C. E. Merrick, is a strong document.

—Popular Science Monthly, for October, has a full table of contents, on scientific subjects, from such writers as Prof. Le Conte, Hon. David A. Wells, Dr. William Thompson, and others. Published by D. Appleton & Co., New York.

—The Eclectic Magazine, for October, comes laden with the choice treasures of foreign literature to delight all its readers. There is none better than the Eclectic. E. R. Pelton, 25 Bond street, New York.

The Effect of Sleeping in Cars

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The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

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The fast express between New Orleans and Cincinnati, via the Queen and Crescent Route, was put on October 1, leaving New Orleans at 5 P. M., and arriving at Cincinnati at 6:40 P. M.; leaving Cincinnati at 7:55 A. M., and arriving at New Orleans at 9:30 A. M., giving the time between the two cities, twenty-six hours.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Carrollton circuit	Oct.	8, 9
Atlanta circuit		15, 16
Sarepta circuit	(Wednesday)	19
Pittsboro circuit		22, 23
Coffeeville circuit		29, 30
Abbeville circuit	(Tuesday)	Nov. 1
Oxford	(Wednesday)	2
Lodi circuit		5, 6
Grenada circuit	(Thursday)	8
Grenada station	(Thursday)	10
Banner circuit		12, 13
Water Valley	(Monday)	14
Charleston circuit		19, 20

C. N. TERRY, P. E.

CORINTH DIST.—FOURTH ROUND.

Pleasant Ridge circuit	Oct.	8, 9
Corinth station		15, 16
Corinth circuit		17
Harmony circuit		19
Iuka circuit		21
Iuka station		22, 23
Kossuth circuit		29
Booneville and Rienzi station		30, 31
Blackland circuit	Nov.	5, 6
New Albany circuit		12, 13
Jonesboro circuit		15
Ripley circuit		17
Ripley and New Albany station		19, 20

J. W. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

West Point	Oct.	8, 9
Hebron circuit		11
Brooksville circuit		15, 16
Macon station		16, 17
Shuqualak circuit		22, 23
Columbus circuit		28, 29
Columbus station		29, 30
Lombardy circuit	Nov.	5, 6
Plattsburg circuit		6, 7
Chester circuit		12, 13
Sturges circuit		13, 14
LaGrange circuit		18
Walthall circuit		19, 20

H. G. PORTER, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Cockrum	Oct.	8, 9
Lambsburg		15, 16
Horn Lake		22, 23
Senatobia circuit		29, 30
Senatobia station		31
Mt. Vernon	Nov.	5, 6
Eureka		9
Panola		12, 13
Mastodon		18
Pleasant Grove		19, 20

S. M. THAMES, P. E.

WINONA DISTRICT—FOURTH ROUND.

Newtonville circuit, at Rural Hill	Oct.	8, 9
Sallis circuit, at Bethel		12
Newport, at Salem		15, 16
Valden, at Valden		19
McCool, at Liberty Hill		22, 23
Sidon, at Sidon		25
Carrollton and Greenwood, at G'wood		26
Ebenezer circuit		29, 30
Belzoni circuit	Nov.	5, 6
Zilpha circuit		12, 13
Ethel		19, 20

R. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Buena Vista, at Lake Providence	Oct.	8, 9
Ebenezer, at Smile Chapel		15, 16
Shannon, at Shannon		19
Okalona station		21
Okalona circuit		22, 23
Prairie		29, 30
Aberdeen	Nov.	5, 6
Tremont	(Thursday)	10
Fulton and Smithville		12, 13
Caledonia	(Friday)	18
Athens		19, 20

AMOS KENDALL, P. E.

HOLLY SPR'GS DIST.—FOURTH ROUND.

Cornersville	Oct.	8, 9
Ashland		15, 16
Snow Creek		22, 23
Shelby Creek		29, 30
Pine Mountain	Nov.	5, 6
Hickory Flat		12, 13
Emory		19, 20

JNO. BARCROFT, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

State Line	Oct.	15, 16
Buckatunna		16, 17
Sandersville		22, 23
Shubuta, at DeSoto		29, 30
Stonewall, at Spring Hill	(Wed.)	Nov. 2
Paulding		5, 6
Clark	(Wednesday)	9
Vaughn		12, 13
Marion, at Lockhart		19, 20
Lauderdale, at Brogan's		26, 27
Adamsville	(Wednesday)	30
DeKalb	Dec.	3, 4
Illusville		4, 5
West End—Sageville		10
Enterprise		11
Meridian		12

H. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Shiloh, at Camp Ground	Oct.	8, 9
Forest and Morton, at Wesley Chapel		15, 16
Brandon, at Brandon		22, 23
Marvin, at Wesleyana		29, 30
Westville, at Pleasant Hill	Nov.	5, 6
Raleigh, at Trinity	(Tuesday)	8
Trenton	(Wednesday)	9
Fannin, at Holly Bush		12, 13
Hillsboro		19, 20
Neshoba		26, 27
Walnut Grove	Dec.	3, 4
Carthage	(Tuesday)	6
Lake		10, 11

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Americus, at Salem Camp Ground	Oct.	8, 9
Ocean Springs, at Ocean Springs		15, 16
Vancleave, at New Prospect C. Ground		22, 23
Hattiesburg, at Hattiesburg C. Ground		23, 30
Flint, at Augusta	(Wed. and Thu.)	Nov. 2, 3
Poplarville, at Poplarville		5, 6
Scranton, at Scranton		12, 13
Moss Point, at Moss Point		19, 20
Columbia, at Hopewell		26, 27
Williamsburg, at Mt. Zion		Dec. 3, 4
Bethel		6, 7

T. S. WEST, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Fast Feliciana, at Manassch	Oct.	8, 9
Audie City, at Audie City		15, 16
Springfield, at Wesley		17, 18
St. Helena, at Greensburg		22, 23
Clinton		29, 30
Jackson	Nov.	5, 6
Baymn Sara, at Concord		12, 13
Livingston, at Friendship		19, 20
East Baton Rouge, at Davis' Chapel		21
Pipkin Chapel, at Pipkin		26, 27
Perry's Creek	Dec.	3, 4
Woodville circuit		8, 9
Woodville		10, 11

J. A. B. JONES, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Natchez—Wesley Chapel	Oct.	8, 9
Washington		10, 11
Carlisle		15, 16
Cane Ridge		22, 23
Mendville		29, 30
Roxie		31, Nov. 1
Utica		5, 6
Ebenezer		12, 13
Mayersville		19, 20
Rolling Fork		26, 27
Oak Ridge	Dec.	3, 4
Vicksburg		10, 11
South Vicksburg		11, 12

W. L. C. BENNETT, P. E.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge, at Forest Hill	Oct.	8, 9
Benton, at Benton		15, 16
Flora, at Thiels'		22, 23
Mt. Olivet, at Mt. Olivet		29, 30
Silver Creek, at Lodi	Nov.	5, 6
Yazoo City		12, 13
Sharon, at Sharon		19, 20
Canton		20, 21
Camden, at Camden		26, 27
Madison, at Wesley	Dec.	3, 4
Jackson		10, 11
West Jackson		10, 11

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Brookhaven	Oct.	8, 9
Bowerton, at Pleasant Ridge		15, 16
Scotland, at Bethel		22, 23
Providence, at Providence		29, 30
Franklinton, at Fisher's Church	Nov.	5, 6
Summit, at Summit		12, 13
McComb City, at McComb City		19, 20
Monticello, at Leake's Church		26, 27
Hulmesville, at Tuplaw	Dec.	3, 4
Adams, at Adams		10, 11

J. M. WEEMS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FOURTH ROUND.

Autaugaville circuit, at Ivy Creek	Oct.	8, 9
Deatsville circuit, at Deatsville		15, 16
Lawnsleshoro and Union, at Union		22, 23
Plantersville circuit	(Friday)	28
Jemison mission, at Isabella		29, 30
Black's Bend circuit, at Black's Bend	Nov.	5, 6
Bell's Landing, at Bell's Landing	(Wed.)	9
Camden and Oak Lawn, at Oak Lawn		12, 13
Pleasant Hill circuit, at Pleasant Hill	(Thu.)	17
Pineapple circuit, at Shiloh		19, 20
Prattville		26, 27

H. CROMHART, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Brewton and Pollard, at Brewton	Oct.	8, 9
Monroeville, at Monroeville		15, 16
Repton, at Repton		22, 23
Bay Minette, at Clear Springs		29, 30
Douglasville	Nov.	1
Stockton, at Red Hill		5, 6
Milton		12, 13
Pensacola circuit, at Warrington		19
Pensacola station		19, 20
Sepulga		26, 27
Gravella, at Alabama		30

W. M. MOTLEY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Morgan City	Oct.	8, 9
Abbeville		15, 16
LaFayette		29, 30
Grand Chenier	Nov.	5, 6
Opelousas		19, 20
Lake Charles	Dec.	3, 4
L. C. German Mission		4, 5
Plaquemine Brulee		17, 18

S. S. KEENER, P. E.

HOMER DIST.—THIRD ROUND.

Homer, at Lisbon	Oct.	5, 6
Minden, at Pine Grove		8, 9
Ringgold		12, 13
Sparta and Saline		15, 16
Indian Village		19, 20
Downsville		22, 23

ROBERT HANDLE, P. E.

Camp Meeting Calendar.

Camp Meetgs.	*Begins.*	
Salem	Oct.	6
Shiloh	Oct.	7
Spring Creek	Oct.	7
New Hope	Oct.	7
New Prospect	Oct.	21

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Christian Advocate.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
HIGH JAMIESON, Jr., Publisher.

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"COME."

"Come unto me when shadows darkly gather.
When the sad heart is weary and distressed,
Seeking for comfort of your heavenly Father;
Come unto me, and I will give you rest.

"Large are the mansions in thy Father's dwelling;
Glad are the homes that sorrows never blight;
Sweet are the harps in holy music swelling;
Safe are the fields that raise the heavenly hymn.

"There, like an Eden, blossoming in gladness,
Bloom the fair flowers the earth too rudely pressed.
Come unto me, all ye that droop in sadness;
Come unto me, and I will give you rest."

"Old Maids."

BY JOS. B. CUMMELL, D. D.

The communication of Mrs. Sadler, in the ADVOCATE, of a recent date, apologetic of those who are denominated "old maids," was with such judgment and taste as encourage the friends of that section or circle of the human family which has, in the past, been egregiously wronged. Mrs. Sadler speaks, incidentally, of scars yet remaining on her which witness to the severity of a teacher to whose cruelty she was subject in girlhood. A lady friend, writing from Alabama, some months ago, gave me an account of an experience she had when a little girl. She went to the spring, and a green snake slid across the path. She was frightened, and her loud scream brought the teacher in such haste as to cause him to appear less dignified than was his usual wont. The snake had disappeared, and the teacher was angered. He told the child that if she did not find the snake, he would whip her. "Imagine a little frightened, trembling child, searching about in the grass and weeds for the snake, apprehensive that she might tread on it—a little girl full of alarm between two monsters—the snake and the teacher!" Fortunately she found the snake, and was saved the humiliation and suffering that was threatened her. Comment is unnecessary. This was a typical case. The cruelties enacted by the teachers of the olden time sound now incredible—such has been the change touching the policies of governing, domestic, pedagogic and other. I am not thankful for a lick I ever received, and I regret ever inflicting one on a child, or student, or servant.

Mrs. Sadler's tribute to the Cary sisters is most tasteful and elegant. The savagery of our civilization is yielding gradually, and woman is coming to her proper place, in co-ordination with man, in all the industries, inquiries and ministrations. The reconditioning of government and society which will be consequent upon the culmination of this evolution ("evolution" is a better word here than "revolution") will cancel huge abuses, break up tyrannies, and abolish barbarities. The benefits to accrue will be reciprocal—men taking a softer mold, and women girded up to a more vigorous, executive, and aggressive agency.

I see that Dr. Deems is in favor of women being put on the same footing with men in the curriculum of college and university. The co-education of the sexes has vindicated itself as the best policy wherever tried. Paul didn't prohibit women prophesying, but wished them to do it modestly. As long hair is an adornment to woman, Paul, having good taste, desired to see her at her loveliest. Hence his advice in regard of the proprieties.

I remember some editorials of Dr. Thomas Bond, shortly before he died, in the Baltimore Episcopal Methodist, wherein he discovered a depth of sentiment and richness of soul in speaking of old maid acquaintances of his. I regret that I was not in the habit of clipping out and saving in a scrap book such articles then, as I now do. Yes, society is enriched greatly by such women as are not merely a mush of acquiescence; those who are poised and self-possessed, and who elect according to a wise discretion—cultivating such refrain as brings genuine dignity and grace, and seemies self-respect. Such as have, perforce of character, kept out of the trammels of mere consortment, which would not have been marriage in the highest sense of the term, have conserved society equally with those who have been wives and mothers in the very best sense.

CADIZ, Kentucky.

Household Christianity.

BY REV. R. ABBEY.

Household religion is more spoken of and less understood than almost any other phase or feature of the entire Christian system. If one will look at the subject patiently, especially down among the lower strata, he will be surprised that so little attention is paid to the subject, either in the books or in the pulpit. It is exceedingly easy to give lessons in Christianity, and on the behavior of boys and girls, and to exhort them to seek God, to trust in the atonement of Jesus Christ, and join the church. It is an easy thing to recommend family prayers, to encourage Sunday-schools, to supply good juvenile reading, and encourage the reading of it. All this is very well; but it scarcely touches the subject on which I propose to offer a few observations. Indeed, it does not touch it at all.

The great remedial necessity for family religion, as well as all social and personal Christianity, lies away back of this. The lessons which we usually administer in the pulpit and in all pastoral Christianity, serve, as far as they go, to correct omissions and blunders committed before direct religious teaching is practical. There is a *planting* as well as a *cultivation* of practical religion. To *cultivate* without *planting* is as bad economy in propagating religion as in any of the other natural economies of life.

Most of the arts, sciences, mechanics and other industries of life can be, and oftentimes are, prosecuted without a timely and proper planting; but this is always done at ten or a hundred to one disadvantage. Just so of religion. It can be and is propagated without a first planting; but it is done at a disadvantage of a hundred to one. This is before our eyes every day; but the fool's law that we must do today exactly as we did yesterday in all things, reason or no reason, is also before our eyes. And so we keep on cultivating without planting. And so our labor yields one-tenth or one-hundredth the increase it would if it had first been tolerably well planted.

There are two ways to propagate corn: first, never mind the planting. Let the planting season pass. Then when the cultivating season comes on and necessity presses, a few stunted stalks can be picked up here and there, and corn can be made. The other way is to plant first. This illustration of our common mode of propagating Christianity is not a caricature; it is not even an exaggeration.

Christian planting, like any other kind of planting, must be done as a specialty, long before the most incipient cultivation is practicable. It is a very different thing from cultivation, and necessarily precedes it, not only in the order of sequence, but also in the order of time. To work advantageously, the planting must be finished before the first lesson in cultivation can begin.

Let the enquiry be made right here. What is the one, sole, vital principle of religion? What *is* Christianity in its one great, constitutional essence and being? Some would answer: It is to believe in God and in Jesus Christ, to trust and love God, to pray and worship God, to keep his commandments, to love the brethren and help to build up the church. No, it is not all nor any of these things. These are duties and privileges based upon and growing out of the fundamental principle.

The fundamental principle underlying and going before all Christian duties and all belief, is *obedience*.

Obedience does not imply belief in anything. It does not imply the performance of any duty. It does not imply religion. It is not necessarily praiseworthy or deserving of reward. It is mere unresisting docility. A dog may be as obedient as a human person. And yet this simple obedience is the one, sole, single pedestal or pillar on which alone all Bible religion rests.

An author of great repute has said: "The humble docility of little children is in the New Testament represented as a necessary preparative for the reception of the Christian faith." (Dr. Beattie.)

Wiser words, outside of inspiration, have not been spoken. Notice: "A *necessary preparative for the reception* of religion." There must be a *preparative* first of all. Planting first. It is no part of religion, and yet its continued practice is all of religion.

The people to whom we preach—we might about as well say, all—have long since passed by the docile season, or planting period, where no planting was done, and now all we can do is to try to straighten up and resuscitate as many wilted, sickly and unpromising plants as we can reach from the pulpit.

Look at results. Our church is foremost, and the sun has not looked down on a more efficient ministry than ours is to-day. We preach 15,000 sermons every week. Ten converts to a sermon would give only about 800,000 converts a year, and we fall short of that. The minutes are at my elbow; but I am ashamed to copy the figures here. The reason of our lack of success is apparent. Instead of planting in planting season, we suffer that vital period—the only period when planting can be done—to pass by unused; and then the *dernier resort*—the only thing now that can be done, is to hunt around and gather up a few unpromising plants and transplant them into an adult nursery, where maybe one-half of them will live and become mature Christians. We become accustomed to anything. A pastor writes that he is doing very well on his work. He has preached and held prayer meetings 150 times during the year; had a "revival" in August; thirteen were converted, and seven joined the church. Mercy! mercy! what a waste of power! A farmer with forty acres worked 160 days, and produced a peck of corn. Getting along very well! Is there no remedy for all this? May something be suggested next week?

Letter from North Georgia.

MR. EDITOR: Although I am in a Southern State, the great State of Georgia, I sometimes find myself thinking and speaking of Louisiana as the bright Sunny South, with its mild winters and beautiful flowers. While I am not in the North, yet when I first came into this mountainous region, the cold winds, the ice and snow, and the weird, ghostly appearance of the forests, made that impression on my mind. While the sky may be just as bright as with you, much of it is shut out by the hills and mountains surrounding us. We have no broad prairies as in the southwestern part of your State; no Teche coursing its way through a country beautified both by nature and art, reminding us of the elysian fields in the fables of mythology; no Father of Waters, whose coast is the attraction and delight of all tourists.

North Georgia is regarded, by most persons, as very favorable to good health and long life. I have a member who connects the past century with the present year, and many others who were born in the early part of the present century. They have lived through all the wars since the Revolution, and nearly through the whole period of our national existence. They have been witnesses of all the great political, religious, and educational movements of our country; and to-day many of them are strong and active, and are seemingly taking a new lease on life, especially in the interest of the church, and its grand and enlightening enterprises. While the longevity of many is remarkable, yet the deaths, in proportion to population, are numerous.

Our District Conference held its session at Dalton, in the last days of July. There were more than sixty members present. In numbers it looked like some Annual Conferences I have attended. Rev. W. F. Quillian, P. E., was in the chair, and is an excellent presiding officer. Printed blanks, with searching questions upon all subjects on which the pastors had to report, were furnished them before that body convened. It gave your correspondent more trouble to obtain the facts than it would to collect the statistics for an Annual Conference. All additional facts needed were drawn out by various questions. This district has 6,600 members, nearly half the membership of the Louisiana Conference. Dr. Hopkins, president of Emory College, was present, and made missionary addresses and preached edifying sermons, to the great delight of all present. The Woman's Missionary Society, for the district, held its anniversary on Saturday night. Among those societies which made reports were several which had been formed among the children. The mission work is thus being planted in the hearts of the young, which promises great results in the future. The Conference was one of pleasure and profit.

The revivals and camp meetings are about ended. Whilst many have been converted, yet very few places have been visited with great displays of divine power. Murray county has been the scene of great revivals for the last two months and a half. On the Spring Place circuit 400 persons have been converted; and, strange to say, only 130 have united with our church. Thus it will be seen, that whilst we are able to maintain our own ground and add to our own strength, we greatly add to the numbers of other churches. Could we gather all the fruits of our labor, we should number thousands in our fold who are not there. The efficiency of our ministry and means seem better adapted to this end than any others which have been tried. I attended the Spring Place Camp Meeting. There were seven tents and ten tenters. Instead of the old tabernacle, which was broken down by the snow last winter, an elegant and commodious one has been erected on a firmer foundation than the old one. The shedding around it was put up in sections, being suspended on hinges where it connects with the main building, so that it can be let down, thereby inclosing the whole tabernacle as a church. The congregations were large, and twenty or twenty-five persons were converted. The shouting at times seemed to be the ebullition of an uncontrollable power within. Having preached so long in that portion of your State where shouting is almost unknown, it seemed a little strange when I heard the people of God glorifying his name, as upon the day of Pentecost. But shouting is not religion. The presiding elder announced on Sunday that at eleven o'clock, on Tuesday, he would hold services for the old people, and invited all in the surrounding country to be present. A goodly number were there, and it was a precious season. I can recommend such a meeting to other districts and charges.

While I write of Spring Place circuit, and the camp meeting, I must write of my own labors. From the close of the District Conference until the third Sunday in September, I have protracted almost continuously, sometimes with help and sometimes without it. Whilst we had a few conversions, and some additions to the church, the results were not what we anticipated. There were many hindrances to contend with in the church and in sinners. These never gave way entirely; but for the measure of success which attended his servants' labors, we should glorify God's name.

On September 26 we had a vote on prohibition, resulting in 377 majority for it. Bribery, whisky and electioneering failed to the great joy of all right-minded, moral, and order-loving people. The vote for it is larger than it was two years ago. Local option prevails in all the counties in the State except fifteen, and, as to whether it will succeed in these, is only a question of time. By a State vote we could rout it from every county, and I am at a loss to know why it is not put before us in the form of an amendment to the Constitution. Whilst there are stupendous evils to be found everywhere, whisky making, selling, and drinking, may be placed among them as the greatest.

J. F. SUTTLOCK.

DALTON, Georgia.

Letter from Japan.

MR. EDITOR: I rejoice to see that so many are determined to help us by sending another missionary to Japan. We are anxiously looking for that help which we know will come. I trust all money collected for that purpose will be placed in the hands of the Board, and let them send us the man approved by them. This country is opening up in a wonderful manner, and the people are everywhere asking for teachers in the English language, and multitudes are asking to be taught the Bible. Surely the hand of the Lord is in this movement, and his blessed Spirit is turning the hearts of many to seek after the salvation of their souls. I am holding a place in the great city of Osaka, where I have already a Bible class; and last Sabbath week I was invited by one of the teachers in the school to go to his native village, five miles distant, to preach the gospel to some who had asked to hear it. I went with him, and was most kindly received by his father, mother, brothers and sisters, and entertained in their house in a most kind and hospitable manner. I was asked to remain there until the place was prepared. In a short time he returned, and said, "The church is now ready." I said to him, "Have you a church here?" He replied: "It is one we have prepared for you." When I reached the place I found they had opened up their school-room, prepared seats, and about fifty persons had assembled to hear preaching. A stand with flowers tastefully arranged upon it had been prepared, and a plate of small cakes also. These kind people listened to me for more than an hour, as I told them of the love of God, and of the great love and sacrifice of our blessed Savior. They asked me to return the next Sabbath; but I promised to go again in two weeks, and tell them once more of that Savior who died for them. The father of the young man said, "You must go and take dinner with me before leaving;" and they were as kind as they could be. I was told by them that I was the first missionary, native or foreign, who had ever visited their town, and I could scarcely believe it. It is a place of some fifteen thousand inhabitants, and only five miles from the centre of the great city of Osaka.

I feel sure the Lord is directing us in this work, and is opening up the way for us in a wonderful manner.

Mrs. L., Dr. and Mrs. Park go with me on next Sabbath to visit them, and we pray that the Lord may begin and carry on a gracious work in the hearts of these kind and hospitable people.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, JAPAN, Sept. 5, 1887.

Current Coins.

(Baltimorean.)

Winter is the special season for the mind's harvest. We should lay up during its long, dull evenings stores of intellectual wealth that will be a life-long source of happiness and usefulness, for all lives, even those of the most worthy, must have their season of gloom and adversity. We need fear no mental famine if the wasted hours of this season have been busy in garnering such stores of wealth as even the poorest and most infirm can claim if proper efforts are made for their possession.

(Presbyterian.)

We ought never to be afraid of God's providences when they seem to break up our lives and crush our hopes, and even to turn us away from our chosen paths of usefulness and service. God knows what he wants to do with us, how he can best use us, and where and in what lines of ministry he would have us serve. When he shuts one door it is because he has another standing open for our feet. When he breaks our lives to pieces it is because they will do more for his glory and the world's good broken and shattered than whole.

(Quiver.)

There is Scripture warrant for systematic charity. "Upon the first day of the week," says the apostle, "let everyone of you lay by him in store, as God hath prospered him." It has been truly said that sometimes impulse is mere luxury; an eloquent sermon may elicit a generous contribution, but systematic charity, founded upon principle, may be of higher cost and richer worth. The habit of regular giving reminds us constantly of our indebtedness to God, and promotes self-denial and thrift; what we can not *afford* we learn to sacrifice, in order that we may have something to render to the Lord. "The *tenth* is not *enough*," says many a heart in secret, laying by thank-offerings, first fruits, and many a coin unseen save but by One. Let us not forsake a careful, cheerful system of charity, but never let it become mere routine work, for there must be times and seasons with every Christian when we cry, "It is not enough."

(Advance.)

Suppose it were possible to unroof all the homes of intemperance in the land, and make us look down into the appalling and never-half-told sorrows and shames, blight and woe within; to watch husbands as they reel from saloons and stagger back to their homes; to see the infinite agony in the mother's heart as her son is borne in from the haunts of inebriation and infamy. Suppose it were possible to uncover the saloons of the country, the gilded and the nasty alike, and for one horrid moment, make us all look in at all the devilish work of temptation, and education in ondrift and sin and vice and crime, there going on, continuously, day and night, and seven days in the week, the year round, as an organized and legally-protected *business*. What heart among us is there which could endure the sight? The fact is, it will not be a long time before there will be no possible watchword with a more rallying power in it for good citizens, in all parts of our country, than this of *home protection*.

(Standard.)

The church exists in the city for the sake of the city. It would go ill with these great metropolitan centres did not the Lord himself plant there great, flaming beacon lights to match the spiritual darkness about. Every city has its religious quota. If it be big for wickedness, it may be great for righteousness, also. The forces of evil are seen first, and the first reflection of the new-comer is upon the iniquity of the place. Presently he comes to learn that God has a loyal people there also, and that the city is not more conspicuous for its frivolity and its service of Satan than for its piety and its Christian devotedness and efficiency. Every city has its valiant soldiers of the cross. Not one is there, we dare say, that has not seen born and developed amid its turmoil and confusion some notable champion of the truth: a Wanamaker, a Nelson, a Bishop, a Moody. It is this stalwart and aggressive maintenance of the Christian life and service that holds in check the multiplied agencies of evil to which the thronged streets and alley-ways fall heir. It is God's providence. It is the watchful care of him who had compassion on the multitude and wept over the city.

Christian Advocate.

THURSDAY, OCTOBER 13, 1887.

TWO HUNDRED THOUSAND MORE.

BY KAPPA.

A cry has burst upon us, it strikes upon the ear
The cry of untold millions who dwell in darkness drear:
"Send us the gospel message, O send it at any cost,
Tell us of Christ, the Savior, or souls we are lost."
The men to preach are ready and waiting to be sent,
To bear the new glad tidings and teach them to repent:
But hear the answer coming, it meets us sad and sore,
We need of extra dollars two hundred thousand more.

Such is the scene before us, and we must not forget
A crisis is upon us. How can this claim be met?
This cry is ever ringing in accents clear and bold,
And witnesses abounding surround us like a cloud.
We must in solemn fervor first seek our Father's face,
And cry with earnest pleading before his throne of grace.
That we may wake to duty as wakened ne'er before,
And find those extra dollars, two hundred thousand more.

We hear the call from Burmah, the land that leads the van,
Where Judson, Wade and Boardman this glorious work began:
The Telugus are calling from shores of Hindostan,
And the vastly teeming millions of China and Japan;
The valley of the Congo has taken up the cry:
"Come tell us of the Savior, O tell us or we die."
These cries together blending now ring from shore to shore,
And bid us send those dollars, two hundred thousand more.

The call is waxing louder and rolls from sea to sea:
Ye Christian men and women, what shall the answer be?
From climes of the Atlantic this call is rising high,
And shores of the Pacific shall echo the reply:
Along lake shores it rumbles and o'er the prairies vast,
It speals among the mountains are like a trumpet's blast:
And from the throne in heaven 'tis sounding evermore,
Come send those extra dollars, two hundred thousand more.

—Standard.

The Sunday-School Lesson for October 23, 1887.

BY C. G. ANDREWS, D. D.

THREE MIRACLES.

Matthew ix, 18-31.

GOLDEN TEXT: "*According to your faith, be it unto you.*"—Matthew ix, 29.

INTRODUCTORY.

All the narrative of the life of Jesus about this period is full of deeds of mercy and teachings of the truth. The sight of distressed or erring humanity ever called forth from him efforts to relieve and enlighten. Seeing Matthew, as he sat at the receipt of custom, a promising laborer for his vineyard, he called him, and Matthew, responding, immediately entered upon his work. As a farewell, perhaps, to his former mode of life, and to his associates, Matthew made the Master a feast, to which were invited many publicans and sinners. The Pharisees, whose creed of caste claimed that it was contaminating to consort with such classes, asked of the disciples an explanation. The reply of Jesus exposed the folly of their question, and it also must have turned their thoughts within. They were made to see that it was to those very classes, which they thought beneath their association, that his mission was directed, and that they, themselves, had poor claim to be called the righteous. By the pertinent lessons of the fitness of things, as taught by the parable of the new wine in the new leathern bottles, and the new cloth in the new garment, Jesus explained why it was more becoming in the Pharisees and the disciples of John to fast, than for his own followers. From the feast in Matthew's house he was called to attend the dying or dead daughter of the ruler, and on his way he healed the diseased woman, and soon after restored the eyes of the blind men.

FAITH'S TOUCH HEALS DISEASE.

Verse 18. "While he spake these things." In the midst of his teachings, and perhaps interrupting them, urged by the excess of his grief, "there came a certain ruler, and worshiped him." Mark and Luke tell the name of the ruler—Jairus. Possibly this was one of the elders who came to spy out the conduct of Jesus, and, witnessing the cure of the centurion's servant, became convinced that Jesus had the power of healing. Mark and Luke say that he fell down at Jesus' feet. He prostrated himself in the humblest act of worship. "My daughter is even now dead: but come and lay thy hand upon her, and she shall live." Mark says, "My little daughter," showing tender attachment; and Luke says, "One only daughter, about twelve years of age." His solicitude was all the greater because she was his only one. His faith had grown wonderfully, considering that it was only a short time since he had gone forth to expose the imposture of the Savior. But it is frequently thus that extremes follow each other; that great unbelief, when made to give way, is followed by strong faith.

19. "Jesus arose, and followed him." Never was an earnest application made to Jesus which was disregarded. "Whosoever cometh unto me, I will by no means cast out." "And so did his disciples." Mark and Luke add, "Much people followed him," and "thronged him." Very different motives animated them. Some by curiosity, some, maybe, by the desire to see his power to heal, brought in contact with a case too difficult, and some probably through sympathy with the ruler and interest in the Savior's mission.

20. "And behold, a woman which was diseased with an issue of blood twelve years." Mark adds that "she had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Her case was a desperate one. Failing in her expectation of relief from all other sources, she now applies to the Great Physician. "Came behind him, and touched the hem of his garment." In her condition, according to the Levitical law, it was unlawful for her to come in contact with anyone; but her condition of extreme suffering knew no law, and her faith in Jesus assured her that all would be well. The hem of his garment, or "fringes in the borders of their garments," was necessary by the law of Moses as the sign that the person wearing it was holy unto the Lord.

21. "For she said within herself." She entertained the thought. "If I may but touch his garment, I shall be whole." The delicacy and modesty of the woman are to be noticed as well as her faith. Both are but other forms of humility, and humility is a necessary precursor of faith.

22. "But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole." Mark and Luke say that when Jesus perceived that virtue, or healing power, had gone out of him, turned about and said, "Who touched me?" Peter seems to convey somewhat of a rebuke in his answer: "Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?" He intimated that thousands may have touched him, and that it was unreasonable for him to ask, "Who touched me?" But Jesus had reference to only one touch—the touch of faith. So it is that thousands may come to the Savior with careless, formal offerings, and never arrest his attention. It is only the touch of faith which impresses him and secures saving power.

THE DEAD DAUGHTER.

Verse 23. "When Jesus came into the ruler's house, and saw the minstrels and the people making a noise." After healing the woman, Jesus pursued his way to the ruler's house, to which he had started. As he entered, everything told of death. The minstrels, or hired mourners, were making loud lamentations.

24. "He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn." You minstrels and lamenters of the dead, get out of the way; your offices are premature! Jesus meant that he would soon awake the maid to life. She was surely dead, but he calls death a sleep in many places. He said that Lazarus slept. He also said in the same connection: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."

25. "But when the people were put forth." Two reasons, doubtless, caused this: first, they had proved themselves unworthy of witnessing so gracious a display of power: and, second, because Jesus ever sought to avoid publicity. Luke adds: "He suffered no man to go in, save Peter, James, and John, and the father and mother." An appreciative company is needful for successful Christian work. It is said of Nazareth, the sometime home of Jesus: "He did not many mighty works there, because of their unbelief." "Took her by the hand, and the maid arose." The other evangelists add that he addressed the maiden, bidding her rise. It is immaterial whether he used a word or an act. It was the divine power, irrespective of word or act, which restored the life.

27. "When Jesus departed thence"—out of the house of Jairus—"two blind men followed him, crying, and saying, Thou son of David, have mercy on us." This appellation acknowledged the divinity of Christ: the Messiah was expected to be of the lineage of David. The blind asked for mercy, not restoration of sight, because the one included the other. They thought that sin had much to do with their blindness, and that if Christ showed mercy, the cure of their eyes would necessarily follow.

28. "When he was come into the house." Probably Peter's house at Capernaum, where he was in the habit of staying. Jesus preferred to have them in the house—that is, in private, for the same reasons given in the restoration of the maiden—that is, to avoid publicity and to escape the eyes of the irreverent throng. "Believe ye that I am able to do this?" Christ, of course, knew what was in them; but he asked this question to elicit their faith and to impress them with their part in their healing. "They said unto him, Yea, Lord." Their confession of faith brought forth the healing power.

29. "According to your faith, be it unto you." How this assertion places the restoration of the men in their own keeping! Omnipotence is in Christ; but unbelief fails to bring it forth. No wonder that the father of the child possessed of a devil, when he realized that his own faith was the hope of the cure, should have cried out, with tears: "Lord, I believe; help thou mine unbelief!"

30. "Their eyes were opened." Their faith was not at fault. It laid hold upon the power of Christ, and brought relief to them. "See that no man know it." The Jews were disposed to heap earthly honors upon him, which he sought to prevent, because it would have impeded his ministry and hindered their own spiritual faith.

31. "They spread abroad his praise in all that country." It is impossible to prevent the news of a good deed from spreading. Though the blind men disobeyed the Master, yet the story of their healing brought others to the Great Physician.

TEACHINGS OF THE LESSON.

1. The ear of Jesus is ever open to the cry of the needy.

2. Jesus can cure the maladies of the body, and heal the sin-sick soul.

3. The treasures of Omnipotence can be opened only by the touch of faith.

Local Preachers' Conference.

Local Preachers' Conference of Mississippi met in Hazlehurst, September 23, 1887.

The president being absent, Rev. E. F. Mullins was called to the chair. A quorum being present, the Conference proceeded to business. On account of so few being present, it was resolved not to go into election of officers, but the present officers to hold over to the next meeting. At our last meeting a Committee of Three was appointed to prepare an address to the Conference.—Bro. A. B. Nicholson, one of that committee, proceeded to read an address which was calculated to awaken thoughts of vital interest to the church, and which was warmly received by the Conference; and, on motion, was ordered that it be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that he be requested to be with us at our next meeting and again furnish an address to the Conference. Ordered that Bro. E. G. Cook also be requested to furnish an address at our next meeting. Ordered that our next meeting be held at Wesson, at such time as ordered by the president.

E. F. MULLINS, Sec.

ADDRESS BY REV. A. B. NICHOLSON.

DEAR BRETHREN: The time was, in the history of the Methodist Church, when the local ministry was its strong arm. The talent of the ministry principally lay in the local ranks, for by the time a preacher became eminent he either married and located (for marrying was equivalent to a location), from the fact that no man could support a family on sixty dollars a year or get his consent to give up a married life; therefore, most of the pastors were young and inexperienced. The local preachers were their instructors in theology and other duties as pastors. I once traveled a circuit in which our local preacher boarded myself and wife, and others, paid the larger part of what I received on the work, besides giving me free access to their libraries, and assisting in building up the work. They were the bulwark of the early Methodist Church, preaching the gospel where Christ was not named, laboring with all their talent and piety without any compensation from the church—the only class of men who work for nothing and find themselves. And in this, my brethren, I believe is one cause of the decline in the local ministry, for the law of reward for service rendered was violated, they being under no obligation to work for nothing. This we believe is one cause which has kept the salary of the Methodist ministry down to a minimum and contempt in the eyes of the intelligent world. But there is a marked change. As the wild buffalo of the West, being free and accessible to all, is preyed upon until it will soon be a thing of the past, so with the local ministry, being free, it has lost its prestige; and to-day the itinerant is the only recognized ministry, and he must be a pastor with a salary at the same time. The local preacher may be far his superior. We all see and know this to be true; therefore, we are assembled here to-day in Conference to counsel together and see if the old efficiency can be restored; or is it the will of God that it has met its divine purpose in the church and shall pass away? If so, no action of ours will bring it back. While we may mourn that we will see this Heaven-blessed institution no more in the church, we have much to praise God for that we ever had this element in our church. I believe it is passing away; its sun is going down. My reasons for saying so is, Will God call a man to preach, and no place for him to preach?

A local preacher, educated, refined, brought up under the most favorable conditions of life, a splendid theologian, good preacher, above reproach, said to me: "I am happy at the expectation of getting to heaven, and yet unhappy because I believe I am called to preach. I want to preach. Perhaps I ought to have been an itinerant, but that day is passed with me now. I once had wealth. The preachers and my friends thought I could do more good in the local ranks. I preached where Christ was not named, among a people where the itinerant could not go, as I was self-sustaining. But my circumstances have changed. I am no longer able to bear the expense necessary to carry me into the highways and hedges to preach the gospel of Christ. There is no place for me at home now—that is occupied by the pastor. Can't even hold a prayer meeting, or seldom called upon to pray in the public congregation; yet I want to preach. What shall I do?" If this be so, what can be done to restore its former prestige?

Now, I am told that in England the local preachers are a strong power in the Methodist Church; but while the itinerant has the oversight of the work in country or town, and attends to all official duties, makes reports to his Conference, the local preachers do much of the preaching, visit the sick, look after the poor, hold prayer and class meetings. I know from experience that a preacher will grow cold and indifferent when cut off from public exercise in the church: and that likely has caused much indifference on the part of our local preachers, and possibly caused some to backslide.

From the Work.

DOWNSVILLE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: As you have visited and labored with the people of Downsville circuit, I will tell you something about the work. Bro. Galloway has labored faithfully for the cause of Christ—in fact, he has labored too hard for his physical strength; but God has blessed his labors. He has been holding revival meetings, and great good has been accomplished. The church has been greatly revived. At one church they have a good Sabbath-school, young men's prayer meeting, a ladies' itinerant, and a general prayer meeting; also a number of family altars erected. I do not know the exact number of accessions to the church; but a good number. The Savior said, "Feed my lambs." They have not been neglected.

J. T. REYNOLDS.

LAKE CHARLES, LA.

MR. EDITOR: As a matter of encouragement to others, and of information to your readers, accept this word from Lake Charles, specially as you have had no word from us in any shape this year.

The charge has moved on steadily and well all the year. There has been no revival overflow, but a steady growth. It is near half a hundred stronger than in the beginning. Health remarkably good. Not in twenty-five years have I had so little sickness or so few funerals in a work. The Sunday-school is doing a grand work. For the size of the charge, and in its spirit, it is the largest and the best Sunday-school I ever had. It is missionary in training and in spirit. The prayer meetings are well attended and deeply spiritual.

From this alone you can judge of the congregation. We have some "that are dead." Not to have, would be an exception. The house has been too small all the while. Frequently, specially at night, there is no room for the people.

Exclusive of ministerial support, we have raised over $350. Of this, $65 paid by the Sunday-school for missions and Children's Day. Altogether, for missions, in cash and subscriptions, by church and Sunday-school, a little over $150. This will doubtless be increased by Conference to $170. This seems a small amount. And yet, compared with other years, and to those who know how little financial strength we have, it is well: and we are willing to stand with the best. It is the first year in our history when the church undertook to pay an adequate salary. It is being paid this year. Parsonage improvement is going on. Another room will be added, and other needed work done.

The pastor, in connection with his son, is at the head of The Lake Charles Training-School. They are just now closing the first month with 100 interesting pupils; some from a distance, adjoining parishes and Texas. Next month will add some twenty-five pupils. They have purchased a block of near five acres in the center of the town, and built a large house of three rooms, affording room for 175 or 200 pupils. The grounds are being improved, and will be adorned with shade trees, ornamental shrubs and flowers, and is destined to be the "beauty spot" of the "City of the Lake."

Lake Charles is growing at a wonderful rate. In the last year, the average has been a completed house for each day. And there are now fifty or one hundred houses in process of erection; some of them elegant homes. The recently projected railroad from Kansas City to Lake Charles, backed by English gold and American pluck, will add wonderfully to our property. Real estate has advanced in the last few months one, two and three hundred per cent.

Those who know this "preacher in charge," and who know anything of the fishing in this region, can imagine how much he enjoys his privileges in this line. The parsonage can be readily supplied with fish for the day, and yet have the fisherman back home to a 7:30 breakfast. And all may know how content the preacher is in his field.

Respectfully,

JOEL T. DAVES.

BUENA VISTA, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We closed on last night a successful meeting in this place. We had thirty-five professions and twelve accessions to the Methodist Church, and several to the other churches. There will be other accessions. The revival took hold of the students of the Buena Vista Normal College, and many professed faith in Christ and joined their fellow-students who were religious in working for Christ. Altogether there have been 103 professions within the circuit this year. We have received forty-one on profession of faith. Our church ceiled and recovered, and a new church contracted for to be finished by the first of January. The parsonage furnished during the year. The collections ordered by the Annual Conference secured in full. With a faithful effort upon the part of the stewards, Buena Vista circuit will send up to Conference an encouraging report. We return thanks to Revs. Eugene Johnson, John Ritchie and G. W. Bachman, for help rendered in the meeting mentioned above.

To God be all the glory!

HESLEP R. TUCKER.

CORNERSVILLE, MISS.

MR. EDITOR: While others are furnishing your readers with some of the good things the Lord has been doing for them, I will give a short note from Cornersville. We have had a good time this year. We have had about thirty conversions; about twenty have joined the church; four Sunday-schools, five regular prayer meetings, one class meeting. The Holly Springs District Conference, at Cornersville, was a great blessing to us. The labors of Evangelist Collins and wife were a great blessing. The fruits of their labors can be gathered many days hence. His zeal for God, and the earnest effort to persuade the people to higher living, make the greatest good done in the church. Many conversions crown their work; but the success of his meetings can not be seen in the number of conversions. He leaves the church new converts and old alive for God, anxious to work in his vineyard. It has been demonstrated in this district that his converts *stick*. The reason is, he leaves them with a working church.

We need the light of religious literature here, perhaps, more than anything else just now. Oh! that I could remove that that gives the dark side of humanity from all Christian homes, and leave in its stead a clean sheet, such as the NEW ORLEANS CHRISTIAN ADVOCATE, the Nashville Advocate, or some wholesome reading that would turn on the light of the gospel of the Son of God, in telling what God is doing for the world; but I am about to get to moralizing.

We have had less rain in this section of the country (so the old citizens say) than was ever known. The crop prospect was better than for many years, until the last long dry spell. We had some very warm weather for September. Thermometer registering 102 degrees for several days, about the tenth of September. Water is very scarce; some are hauling for two miles. But I will desist.

J. H. SMITH.

HICKORY FLAT CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed our round of protracted meetings on the Hickory Flat circuit, North Mississippi Conference. We, by God's grace, have passed through seven protracted meetings, one at each appointment, on the circuit. We have spent about eight weeks in this delightful work for the blessed Master.

We have had a good revival of religion at each appointment. Some places the revivals have been more powerful than at others. Bro. and Sister Collins conducted one of the most powerful at Myrtle. Their tent was pitched in a beautiful pine grove, near our academy, in that little town; and for more than six days, night and day, we had the pure gospel preached by them, which proved to be sharper than any two-edged sword. According to our reckoning, there were thirty-three souls converted, twenty joined our church. Praise God! One was sanctified. A number of backsliders were reclaimed, and joined the church again. We bless the Lord for these faithful evangelists.

Bro. Collins, on Friday, sold a beautiful "crazy quilt" which the good sisters of our charge had partly finished and presented for the missionary cause. It brought $22 05. Then the people, by a vote, gave it to the preacher in charge.

We have had, in all, sixty-six conversions, thirty-five added to our church, ten infants baptized.

Have sent to Dr. Kelley $15, and have, in cash and subscription, more than our entire Conference assessments. Therefore, we hope to have our report at Conference more than full.

Bro. Bareroft, presiding elder, has attended all our Quarterly Conferences thus far, and discharged his duties faithfully. Praise the Lord for a happy year thus far! God bless you and our good old ADVOCATE!

Fraternally,

W. M. ADAMS.

WALNUT GROVE CIRCUIT.

MR. EDITOR: I have received and forwarded $5—our mite given during the week of prayer and self-denial.

We have held six protracted meetings and one camp meeting this year. The church has been revived, sinners converted; two new prayer meetings organized, and several family altars erected. We have baptized twenty-two infants, and have received forty-six persons into the church up to date.

W. W. CAMMACK, P. C.

Our Contributors.

A Common-Sense View of Sanctification.

Sanctification is the greatest degree of grace which we can attain this side of heaven. It may seem strange that the greatest earthly blessing should ever become a source of annoyance to the church or of misfortune to anyone. There are those, however, who attach an undue importance or degree of purity and power to this grace, and they seek it in that light. They pray and agonize for something, which alone has a place in an excited imagination; then, in their extremity, claim a supernatural manifestation to attest the truth of their faith. Hence a number of these persons, at a camp meeting in this vicinity, not long since, in the capacity of a holiness meeting, demanded, in the name of the Lord Jesus Christ, that an invalid lady present should rise up and walk. The imagination of such persons seems to become so excited and bewildered that it results in enthusiasm, fanaticism and insanity. We know of living witnesses of this sort. I first studied this doctrine, nearly fifty years ago, in the theological department of a big circuit. Mr. Wesley's Works was my guide-book. I was greatly comforted by his analogy between the natural and spiritual man. It was on this wise: The natural man, though an infant, is perfect in kind, yet imperfect in degree. He has as many eyes, hands and feet as he ever would have, though he were to live a thousand years. Yet he is an infant, helpless and dependent; and to develop into a perfect man it requires time and the use of adequate means. So it is of the spiritual man. Paul denominates the new-born soul, "A babe in Christ." John speaks of the different developments in the spiritual life, "Little children, young men and fathers."

In order to mature it requires time and the use of adequate means. Paul said: "Grow in grace. Leaving the principles of the doctrine of Christ, let us go on to perfection. As new-born babes, desire the sincere milk of the Word, that ye may grow thereby." God's plan is to wait. Christ commanded the apostles to go into all the world and preach the gospel to every creature; yet they were required to wait at Jerusalem for ten days. Christ waited thirty years in preparation for a three years' ministry. "The husbandman waiteth for this precious fruit of the earth with long patience." "Be ye also patient," is the injunction. But we are to wait in the use of the means of grace. We are to adopt a system of holy living, of meditation, prayer and in reading the Scriptures in order; in attending the services and ordinances of the church; of doing good by feeding the hungry, clothing the naked and in sending the gospel to the heathen. To carry out such system it will require decision of character, firmness and a heroic courage. It requires a moral hero to be a Christian. By these means we *grow* to the full stature of men and women in Christ.

This is what we understand by "sanctification:" It is not absolute perfection; none but God is perfect in this sense. It is not angelic perfection, nor is it Adamic perfection. It is not a perfection in knowledge or judgment; hence we are always liable to errors and mistakes in practice. Though these are not imputed as sins, because not willful, yet they are sources of regret and trouble. It does not exempt us from infirmities either of body or mind. We are mortal and subject to disease, pain, decay and death. It is only a question of time when our sight will grow dim; our hearing, dull; our memory, treacherous, and when our circulation will be retarded, and when we will be inducted into the imbecility of a second childhood—a season of great humiliation. It does not exempt us from temptations incident to this probation, and if we yield to them, we sin, apostatize and may be lost. It does not exempt from spiritual depression and trouble. Such is our care, anxiety and solicitude for others, for the church, and for our kindred according to the flesh, that we would fain say, like David, "O, that I had wings like a dove, then would I fly away and be at rest." Perpetual sunshine alone has a place in the imagination, while in the body.

Sanctification is to have an unwavering faith—faith that sweetly works by love and purifies the heart. It is to have a hope confirmed, which is as an anchor to the soul, both sure and steadfast. The storms, incidents to a voyage on the ocean of life, may rage and surge and howl their requiem; but the anchor, being cast, it holds, as with steady hand, till the storm subsides, and a clear sky, a calm sea and propitious breezes are restored, and the soul moves on towards the haven of rest. It is to have love perfected which casteth out all fear; love which crowns the other group of graces, rendering them uniform, symmetrical and beautiful; love that bears, suffers and endures all things; love that never fails. When prophecies fail, knowledge vanishes and tongues cease, amid the ruin and wreck of these faith, hope and love abide and abound, rendering the saints defiant of the world, the flesh and the devil, and even death; so that, when reduced to a last extremity, they can say, like David and Job, "Though I walk through the valley of death, I will fear no evil;" or, "I know that my Redeemer liveth."

J. P.

St. Louis, Missouri.

Legality of Prohibition.

Why is the saloon a "privilege," while to manufacture and sell ardent spirits on one's premises, from fruit and grain produced on his own soil, is an "inalienable right?" What makes the difference? Is it the legislative act, or the clause in a State or Federal Constitution? If the question be so determined, then in this country it has been settled by the highest State and Federal tribunals that to prohibit the manufacture and sale of intoxicants for common use does not violate the fundamental law of the land or the rights of citizens.

Chief Justice Taney says: "If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating or restraining the traffic, or prohibiting it altogether, if it think proper." To the same effect are the rulings of Justice McLean, and others. Chief Justice Harrington, of Delaware, says, as I take from a quoted passage: "We have seen no adjudged case which denies the power of the State, in the exercise of its sovereignty, to regulate the traffic in liquor for restraint as well as for revenue, and, as a police measure, to restrict or *prohibit* the sale of liquor as injurious to public morals or dangerous to public peace. The subjection of private property, in the mode of its enjoyment, to the public good, and its subordination to general rights liable to be injured by its unrestricted use, is a principle lying at the foundation of government. It is a condition of the social state; the price of its enjoyment; entering into the very structure of organized society; existing by necessity of its preservation, and recognized by the Constitution in the terms of its reservation."

In accordance with these judicial utterances, and in confirmation of them, several of the States have taken legislative action on the question of prohibiting, by constitutional amendment, the manufacture and sale of ardent spirits as drink. To entertain such a question, and provide for the adoption or rejection of such amendment by vote of the people, is a sovereign act of the State, carrying with it the inseparable right of absolute control over the subject matter. If also the State can grant local option to counties, it can, with equal authority, prohibit from its entire territory. Prohibition of the saloon is not a measure against legitimate trade, but against vital and multiform injuries to justice, to "domestic tranquillity," to "the general welfare," to private virtue, to public morals, to the pursuits of business, to the integrity of home, to a right training of the young, and to virtuous social intercourse.

But will it be said that the saloon alone is the home and nurse of these fearful evils? The private wine-press or distillery or brewery will breed the same deadly evils. If the saloon be removed, and these be allowed to stay as an "inalienable right" to citizens, the "inalienable right" will quickly uncover on its own private homestead this whole bad brood of evils to common and personal interests. The logic which will destroy these evils by prohibiting the saloon, but protects them under cover of an inviolable private residence, flies in the face of good morals; is specious, trivial and false.

There are inalienable rights. Government can not destroy them, as it does not create them. They are from God, in the very relations men sustain to him, and to one another under him. It is not one of these to make and sell what blasts with its deadly breath every human interest and good. If government is for "the punishment of evil-doers and the praise of them that do well," then the whisky evils must go—by act of government as well as by moral suasion and Christian principle.

"Prohibition" is the single word which announces the legitimate doctrine and the true line of action against the rum power, whether vaunting itself with malicious delight in saloons garnished with enticing attractions for the tempted, or dealing its destructive mischief from behind the entrenchments of assumed personal rights and personal liberty on the soil of a private home. It is not to invade and violate that home, but to protect it—as the divinely given organic unit of both Church and State, as the nursery of industry and virtue—against the most remorseless destroyer of its integrity and happiness.

W. T. A. SULLIVAN.

What Money Can Do.

Sitting in my study, I can hear from across the street the music of the saw and hammer, and I can see the plane and the paint-brush going; the outcome being the putting in thorough repair of a large building, in which is to be taught, very soon, a high school for the colored people.

I have just been musing on the matter. There came up before me visions of large classes of children eagerly pursuing knowledge; those same children, in a few years, with characters trained by Christian teaching, taking their places in the walks of life and the functions which such educated factors will perform in our civilization in time to come. Here is seed surely being sown. Every nail driven is a pledge of good results to follow. There is nothing shoddy about this business. There is amplitude of space, fidelity of workmanship, taste in ornament, and the furniture is to be abreast of the times. If anyone doubts that this institution will tell favorably upon the destiny of the negro race hereabouts, he has not read the signs as I have been reading them.

But whence this opportunity to the negroes? Left to their own resources, they might have toiled for many years before reaching such a result as this. Many times over they might have made the money and spent it for naught, which could have achieved the result of such an institution, because money can do nothing without a wise hand to direct it. To say that the negroes, in any average community, would spend ten thousand dollars within a few years for equipping an institution of learning in their midst, would be giving them credit for a much higher state of Christian civilization than they are entitled to. Thus by the stroke of one man's pen—the Christian benefactor who devotes this money—this colored community is actually set forward, we do not know how many years, in their march of civilization.

It deserves mention for the lesson it teaches us. There are many great causes of humanity which might be immensely helped forward if more men of wealth could be induced to invest their money in them. Large classes of our population are struggling against poverty, ignorance, vice, and all their accompanying miseries, and will continue so to struggle because the means of their deliverance is not at hand. It is not because there is not enough enlightenment, enough virtue and devotion to unselfish duty, but because this moral capital is not made available by the use of money in its behalf. George Muller's great orphanage work in England was not accomplished without money, whatever may be said in praise of his faith. Men of wealth have a great opportunity of signalizing the power of faith in them by their liberal gifts, and a responsibility that is commensurate with their opportunity. With their money they may unlock the treasures of knowledge and bring untold blessings to those who can never procure these without such help; or they may withhold more than is meet, hoard selfish wealth, and leave the world not less happy, but more miserable for their having lived in it.

J. W. M.

New Iberia, Louisiana.

Colportage Work.

The following is the third quarterly report of colportage work in the North Mississippi Conference:

Pastoral charges visited, 16; miles traveled, 1,065; collected for church papers, $46 50. Books and tracts sold—$369—as follows: Kosciusko, $13 35; Charleston (District Conference), $24 30; Grenada, $9 90; Sallis (District Conference), $18 30; Artesia, $33 75; Mayhew, $2 80; West Point (District Conference), $26 45; Osborn, $1 80; Holly Springs, $8 65; Cornersville (District Conference), $29 10; Oxford Camp Meeting, $27 80; Chester Camp Meeting, $19 20; Sturges, $18 50; Siloam, $12 35; Starkville, $20; Egypt, $34 45; Buena Vista, $34 65; Belzoni, $8 80; Walthall, $21 85.

Total during the year to date: Miles traveled, 2,480; collected for church papers—new and old subscriptions—$264; books and tracts sold, $965 60.

G. W. BACHMAN,
Colporteur and Book Agent.

Kosciusko, Miss., Sept. 28, 1887.

From Rev. John Mathews, Pastor of M. E. Church, South, at Montgomery, Ala.

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Some one in a large city church, the story goes, is said to have complained that his pastor was a good preacher, but an indifferent pastor. The same minister, with a smaller charge, had before been called a good pastor. The pastor's full calling list, with the record of miscellaneous work that taxed him day by day, was shown to the man, and he then and there changed his mind about some things. "I believe," he said, "that no one shepherd can care for more than four hundred sheep. When a church has more than four hundred members it ought to colonize or get an assistant pastor."—Standard.

MISCELLANEOUS.

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Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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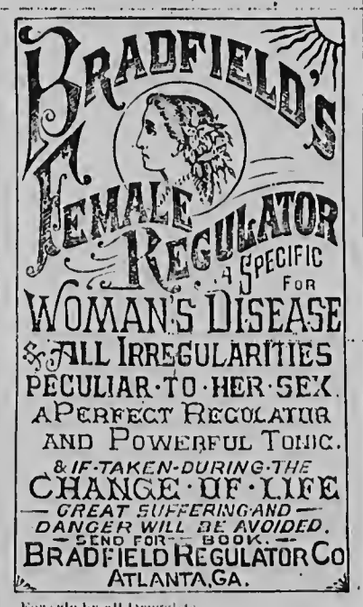

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1887-8.

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REV. W. L. G. BENNETT, D. D.

THURSDAY, OCTOBER 13, 1887.

It is with exceeding pain that we record the death of Rev. William Murrah, a superannuate of the North Mississippi Conference. He died in Columbus, last Sabbath. We have no particulars. Bro. Murrah was a man beloved and honored by all who knew him. He had been preaching the gospel for over sixty years. We trust that a suitable memoir will be prepared for this paper, Bro. Murrah having been one of its original projectors.

Briefs.

"The law of the Lord is perfect: converting the soul."

Our Lord will accept no compromise with evil in any of its forms or degrees. "If thy right eye offend thee, pluck it out, and cast it from thee."

We see it stated in one of our exchanges that a London paper has the following: "In our judgment, at least ninty-nine hundredths of the infidelity of this country is nothing more than attempts to satisfy certain idiosyncracies of envious people." The oftener we read that sentence, the more we are inclined to believe that it is true in this country also.

Prof. Barnard, formerly of Vanderbilt, now of Lick Observatory, California, says that the great telescope of which he now has charge brings him practically within thirty miles of the moon. With such an instrument, there is no telling what new wonders the celebrated comet-finder will discover in the heavens. We shall listen to hear unexpected and marvelous things.

The Supreme Court of Massachusetts has decided that the ordinance of the Boston city government, forbidding preaching on the Common without a license, is "legal and invades no man's religious liberty." In regard to this matter, "ungodly New Orleans" is better than "cultured Boston," for the authorities here have not refused to give permits to preach in the open squares whenever the request has been made in the proper manner!

The revival spirit has developed graciously at various points in this district. During the week past, there have been held protracted services in Baton Rouge, Donaldsonville and Algiers. The Word of the Lord has been preached faithfully, and sinners have been converted and saints edified. On the twenty-third of this month Rev. Sam Small will begin a week's meeting at Morean Street Church, and Bro. Kimball is expecting a gracious season. See his notice of the meeting in another column.

A writer in the Nashville Advocate, speaking of some acts of the Texas Conference, has this: "The wisdom of our Board of Missions, last Conference, is proving itself to be good. They decided to stop small appropriations, and make an appropriation that would justify the Bishop in putting strong men on our missions." Our experience in the home mission business demonstrates the fact that a small appropriation and a weak man always stop the growth of a mission into a self-sustaining work. In mission work, the most unfortunate combination is the combination of those two kinds of weakness. Strong men, backed by a liberal supply of money, is the way to success in missions as well as in other matters.

Soul-Food.

A correspondent writes: "I hope your trip has completely restored your health, and that you are ready to give us some editorials which will feed our souls from week to week." For all the sympathy and good wishes of our friends we are profoundly grateful, and constantly pray for a heart to appreciate and profit by such expressions of good-will. As to the restored health, the editor did not receive the benefit he expected; but he has settled down into the quiet determination to do the best he can, "whether sick or well," until the relief comes. It may come in a way not expected.

The second wish of our correspondent, that we may be able to feed the souls of our readers, opens up a most important topic. Sure enough, there is such a thing somewhere as soul-food! The spiritual nature needs food convenient for it. It is so constructed that it can not exist and perform its proper functions without being fed with the right kind of food. And yet this plain truth is not apprehended by a great many people. They live for years seemingly with no idea that God has provided abundant food for the nourishment of their spiritual natures. They appear to be utterly unconscious of the fact that they *are spiritual beings*. The consequence follows that their souls must be dwarfed and exceedingly weak. If such souls could be seen with the natural eye, doubtless they would present some such appearance as a starved physical nature presents.

As God's providence makes provision that every man *who works* shall have food for the physical nature, he also provides soul-food for those who make effort to obtain it. The same law holds in both the spiritual and natural realm in regard to this matter, and is announced with Scripture authority to be: "If any man work not, neither shall he eat." We think that some Christian people fail to appreciate this great fact. God does not—shall we say, *can not*—tolerate laziness anywhere. He has provided food in the sun and earth and seeds—enough for the growth and sustenance of all the millions that can be placed upon this globe. It is man's part, by labor, to develop and mature them into food; and if he fails, he eats not. In the redemption scheme, there are facts and doctrines and precepts, in which is concentrated food for the growth and sustenance of every being who has been redeemed. It is man's part, by study and work, to develop them and use them that he may be nourished up into the perfection of a spiritual manhood; and if he fails, that manhood can never be reached. This Scripture fact is not appreciated by many who call themselves Christians, and, hence, they are not "strong in faith," and their Christianity is weak and effeminate.

Very early in the history of redemption the Lord announced to the world what this soul-food is and where it is to be found. Through the mouth of Moses the announcement was made: "Man shall not live by bread only, but by every word that proceedeth out of the mouth of God shall man live." The same teaching runs through the New Testament. "The sower soweth Word," contains the idea that in the Word is food for the soul, just as in the seed is the germ of food for the body. "The words that I speak unto you, they are life," means that in "my words lie hidden the germs and potencies of spiritual life." Paul speaks of "holding forth the Word of Life"—that is, the Word that gives and nourishes the spiritual being. He also speaks of one being "*nourished up* in the words of faith and of good doctrine." The writer to the Hebrews has this expression: "*Tasted* of the good Word of God." Peter speaks of the "sincere milk of the Word." Thus the idea runs through the Bible from beginning to end that the spiritual nature needs food: and that food has been provided, and it is nothing else than The Word of God.

Soul-Feeding.

While it is true that there is abundant provision in the Word of God for the nourishment of the soul, and that this Word is in possession of hundreds and thousands of people, it does not follow that *all* these possessors of the Word are fed and nourished by the food which that Word supplies. There is quite a difference between food in the store-room and food in the stomach. A man may have a pantry full of good and edible things, and yet go hungry, and finally starve. So there is quite a difference between the Word of God on the center-table and the Word of God in the heart. Physiology teaches that food does not nourish the body until, through the process of digestion, it has passed into the blood. Food that is not digested had better be somewhere else than in the stomach. It is harmful rather than helpful. The analogy holds in regard to food for the soul. The Word of God, which is the Bread of Life, must pass through the intellect into the heart, and from that center send its streams of spiritual health to every part of the soul, before spiritual nourishment and growth can be hoped for. Feeding the soul, then, is as important a matter to the spiritual nature as taking food is to the physical nature. And yet, in spite of this plain fact, there are hundreds and hundreds of professing Christians who do not pay the spiritual store-house *one* visit a week on an average. Such a habit in regard to the body would soon reduce it to a skeleton painful to see, and every power of the nature would be so weakened that work would be out of question, and living become a grievous burden. The analogy holds again. Souls that are not fed not only can not grow and become strong, but they dwindle and weaken, and die of inanition. Soul-food and soul-feeding are necessary to spiritual life.

Now, life is something more than mere existence; and spiritual life is very far from being a negative thing. The word, in its truest meaning, carries with it the idea of expenditure of force. In a true life there is an incessant outlay of power. The muscular waste in the work to obtain daily bread renders the daily bread an absolute necessity to keep the waste from killing. The first end of food, then, is to repair the ravages which this incessant outlay makes upon tissue and muscle and bone, and to supply the physical machinery with new material for the development of new force. The analogy here holds in every particular. Spiritual life is an incessant and earnest struggle. It is work and battle from one end to the other. Nehemiah's workmen, building the walls of Jerusalem with one hand, and holding their weapons of war in the other, are types of the true spiritual life. Spiritual work wears away the spirit, just as manual labor wears the body. As bread is necessary to repair the waste of the body, the Word of God, which is the Bread of Life, is necessary to repair the waste that is continually going on in a true spiritual life, and to supply the spiritual machinery with new material for the development of new force. An earnest worker in any department of labor must be well fed, or he soon ceases to be an earnest worker. Hence, as a rule, we find that the earnest workers in the Lord's vineyard are the most diligent students of his Word. And when we find one who has ceased to be an earnest worker, if we look into the case, we shall find that he first ceased to feed his soul with the Word of God.

Looking at these plain facts, the desire of our correspondent to be fed from "week to week" is a most laudable one; and we do our best each week to present to our readers the nourishing truths of "the glorious gospel of the blessed God."

"The History of Methodism in Mississippi."

The first volume of this work is before me, and has been read with interest and pleasure. Clearness and simplicity are qualities of style essential in every good writer, and especially in a writer of history. These the author exhibits in admirable degree. The reader may doubt what the tenth rule for the government of the Mississippi Conference means, but the author of the book is not the author of that rule.

The charity of the writer is conspicuous throughout the book; censuring but seldom, and then sparingly, and commending often and freely. It seems to be a chief object with him to award due honor to all who bore any worthy part in laying the foundations of the church in Mississippi. Yet his candor is not concealed, as when he openly disapproves of the supernumerary and superannuated relations, of the manner of a certain brother's withdrawing from the church, and of the substitution of the benediction for a prayer at the closing of Conference session.

If the author's evident aim at impartiality falls below perfection in the estimation of any, let this be attributed rather to the nature of the case than to the purpose of his mind. Perfect impartiality is not attainable by one who writes largely from memory of men and their acts. The lack of perfect knowledge and the nature of human affections alike prevent it.

An especially commendable feature of this history is the extensive notices given to the laity of the church—both male and female. Christianity is usually in the family before it is in the church, the church being properly composed of Christian families. The preachers organized pious households into churches.

After reading these pages, Mississippians may realize, as they could never do before, that they are traveling home to God not only in the same faith their fathers had, but many of them along the same roads and paths over which their fathers traveled in their pilgrimages from earth to the heavenly land. The itinerant preachers of to-day are traversing regions every foot of which has been consecrated by the toils, the sufferings, the prayers and the deaths of their fathers in the ministry. That Christian soldier's heart must be cold indeed who can read of the perils and triumphs of those early days without having his soul fired with new zeal in the war against sin and Satan.

Traveling preachers! This book expounds the phrase, and reveals the fact that it contains the history of Methodism in two words. What travelers the early Methodist preachers were! John Wesley set them the example by embracing all England in his circuit. They did not hesitate to apply the plan to the boundless continent of America. Take a dozen of those pioneer preachers who came at the opening of this country to plant Methodism in the Natchez country, coming, as they did, from South Carolina, North Carolina, Baltimore, Kentucky, Tennessee and Ohio to circuits as far south as New Orleans, and below, and they must have traveled altogether more than a hundred thousand miles in twenty years, and that, too, on horseback, through savage tribes, over roadless wilds and bridgeless streams, in the days when steamboats were little used, when railroads were yet in the brains of their inventors, and buggies a luxury of the future. We must needs be worthy, and do well not to degenerate.

The printer has done his work well, there being scarcely a typographical error in the volume. Let our people get this book, and read it. It will do them good to know what sort of people our forefathers in Mississippi were. The lighter trials of our ministers now must appear as nothing when compared with the sufferings and hardships of those early days. W. L. G. B.

Centenary College.

We would announce, for the encouragement of the friends of Centenary College, and for the information of the public generally, that this institution has opened with a fair average number of students. We have a teaching force altogether adequate to meet the demands of the class-room in all departments. We have here a fine set of boys—studious, attentive to their work, in full harmony with the faculty, and with the religious element among them, large and pronounced. If parents will send us their sons, we think that we can safely promise that "we will do them good." May we not have a hundred students this session?

The vacancy, occasioned by the resignation of President Adams, will be filled by the Board of Trustees as soon as they shall meet and elect his successor. The result of their action will then be announced.

I would here state that the interest-bearing Alumni and Endowment Notes have been placed in my hands. As the interest on some of them is now due and unpaid, I would request the parties giving these notes to send to me the amount due. I take this way of notifying them through the Advocate, as I do not know the residence or postoffice of most of them and can not, therefore, address them personally.

G. H. WILEY,
President *pro tem.*

Jackson, La., Oct. 7, 1887.

Baton Rouge Revival.

The meeting in Baton Rouge, begun at the Quarterly Conference, last Sunday week, is progressing finely. The altar has been crowded from the start, and up to Sunday afternoon over fifty souls had been converted and a number received into the church. Pastor Faunt LeRoy's last bulletin to the presiding elder has this in it: "Oh, the power of the Lord—it will take the city! Houses crowded at each service. God be praised! Glory be to his name! Pray for us that the good work may go on."

While the brethren at the front press the battle, let the church at home plead in prayer for a Waterloo to fall upon the hosts of Satan at the capital. S.

October 10, 1887.

Notice.

Rev. Sam W. Small will be present and hold a series of meetings in Morgan Street Church, corner Enghein and Chartres streets, New Orleans, beginning Sunday, October 23, and continued through Sunday, October 30. We earnestly invite the hearty co-operation of the Methodists of the city, and cordially invite the public to attend said meetings. A choir is being organized in which "Triumphant Songs," by E. O. Excell, will be used. H. D. Kimball, P. C.

There is said to be one hundred Baptist periodicals and papers in this country, and every one of them is in favor of prohibition. Good!

Notes.

The average Methodist preacher is generally a "acute observer" of things, and always has an eye open to the humorous side. A brother in Louisiana, writing to the publisher, took occasion to slip in this very significant sentence: "Took up a collection last Sunday at —— Church, and *the members enjoyed religion while we were at it*, and made up the amount in a few minutes." The rule is, that people will always give while in the *enjoyment* of religion. The other rule is, that people will always *enjoy* religion if they give in the right way. These two rules cover the whole case.

To our brethren who have been holding revivals and receiving new members, we commend the following, from the Watchman, as worthy of bringing to the notice of their young converts:

One of our practical, hard-toiling and, we may add, successful preachers came last week into The Watchman office, saying: "Here is payment for a new subscriber, a recent convert, Mrs. ——. I accept it," he added, "as I presume you will, as an evidence at least of a sound conversion, that this lady, in the very act of a public profession of Christ, avowed her purpose to become a regular reader of such a religious newspaper as she had learned this to be." On our part we do certainly accept the evidence thus put in as "first-class."

It is very wonderful how persistent history is in repeating itself; and that, too, in things which we would suppose that history takes no notice of. Even in the matter of foibles of humanity and the pleasantries of jokers history is inexorable in repetition. Jokes, current to-day and seemingly fresh and original, are found among the people of two thousand years ago. The other day a Kentucky paper having said that it was undetermined which is the worse, "the man who can sing and won't, or the man who can't sing and will," a correspondent pointed out the same foible satirized by Horace in these lines:

"Omnibus hoc vitium est cantoribus, inter amicos
Ut nunquam inducant animum cantare rogati
Iniussi nunquam desistant."

The editor of the Alabama Advocate has been treated to an anonymous letter. Listen to what he says:

As a rule, we have a contempt for anonymous communications. There is generally some sneaking meanness in them, to which the writers are afraid or ashamed to attach their signatures. But, then, there are exceptions to this rule, as well as to all others. For instance, here is one that did not fill the editorial soul with indignation nor excite contempt:

"Mr. McCoy: Will you accept this knife from one who delights to read your paper, and signs himself your unknown friend, TWO STARS."

The "knife" alluded to is a beautiful pearl paper knife, with the gold monogram "W. C. Mc." on the handle.

Anonymous communications so freighted with kindness and taste can inspire only sentiments of gratitude toward the unknown giver, which we thus publicly express, because we know not how else to reach him.

Hugh Price Hughes, the editor of the London Methodist Times, is one of the foremost men in the Wesleyan Conference. We read this little incident in the London Daily Telegraph, of September 22:

Mr. Hughes is a Welshman, about forty years old. His father, a doctor, intended his son for the bar; but one day, while the lad was at school studying for the legal profession, he addressed to his parent the following brief epistle:

"*My Dear Father*—I think I ought to be a Wesleyan minister. Your affectionate son."

To this he received an equally laconic reply:

"*My Dear Boy*—I would rather that you should be a Wesleyan minister than Lord Chancellor. Your affectionate father."

Thus began a career which has been one of marked success.

Here is a sermon for every preacher who reads the Advocate. We don't know a more opportune time than now to give it. Fill up on it, brother, and pour it out to your people next Lord's day. We take it entire, without adding or subtracting a word, from the Christian Index:

"Now, concerning the collection * * * upon the first day of the week, let everyone of you lay by him in store, as God hath prospered him." Let us ask a few questions, and leave the reader to supply the answers: 1. Where are these words found? 2. Who wrote these words? 3. By whose authority did he write them? 4. What do they mean? 5. Are we under any obligations to do what these words say? 6. If yea, will any special good come to us if we meet this obligation? 7. If yea again, will any special harm come to us if we refuse or neglect to meet this obligation? 8. Suppose that these words were blotted out of the book in which they were written, would that book be complete? 9. Has any man a right to "take away from the words" of that book? 10. Is there any penalty for taking away from the words of that book? 11. If yea, what is that penalty, and where is it pronounced? (See Revelation xx. 19.) 12. Is it any greater sin to take away the words of the book than it is to let them stand and yet ignore, and disregard and disobey them?

Personals.

Rev. W. F. Compton, of the Pacific Conference, died September 26, at his home, in San Jose. His end was peace.

A card from Bro. Godfrey, of the Haynesville circuit, informs us that his camp meeting at Mt. Zion was a good meeting.

Rev. George F. Round, of the North Carolina Conference, has been transferred by Bishop Granbery to Columbia Conference, and stationed at Albany and Sargent.

A card from Rev. J. W. Pugh, of Amite City, La., informs us that Bishop Galloway will dedicate the new church in that place, October 30.

Robert Louis Stevenson, the novelist, is on a visit to this country. His wife accompanies him, and she is said to be as gifted as her husband.

The Southwestern Methodist has finished its fifth year. In that time it has been twice enlarged, which evidences prosperity. We are always glad to see it, and wish it a still more prosperous career.

Prof. W. H. Payne, of the University of Michigan, has been appointed president of the Normal College at Nashville, Tenn., in place of Dr. Stearns, deceased.

John B. Finch, of Nebraska, the well-known temperance advocate, died suddenly, in Boston, last week.

The Nashville Advocate announces that the corner-stone of the new West End Church was laid September 25. It says the church promises to be "a thing of beauty" and as solid as beautiful.

The successor of Prof. Huxley to the highest chair in the Royal Society of London, is Prof. Stokes, a reverent Christian. So says Prof. Drummond.

The Woman's Missionary Society, of our church, has lately sent out to China the following missionaries: Misses Ada Reagan and Emma Kerr, of Tennessee, and Misses Lula H. Lipscomb, Ada F. Gordon and Bettie Hughes, of Mississippi.

Dr. Philip Schaff has been installed professor of church history in Union Theological Seminary.

The second volume of the "Life of Jabez Bunting" has appeared in England. The first volume was published twenty-eight years ago!

Dr. Dorchester's new book, "The Liquor Problem in All Ages," is advertised in the New York Advocate as "A Book for the Cranks."

One of the Boston papers speaks of Dr. McGlynn as "somewhat endorsed" by the New York Methodist Preachers' Association. It took two columns of the New York Advocate to explain the "endorsement!"

Hon. George Bancroft, the historian, reached his eighty-seventh year, October 4.

Ex-Secretary Manning is ill again and confined to his room.

Note from Our Missionary, Miss Bettie Hughes.

ON BOARD CITY OF PEKING, September 21, 1887.

DEAR MOTHER: We are safe aboard the vessel that is to bear us to our future home. I never felt the presence of my Savior so much before. He is wonderfully sustaining us all. We had a grand time just as we left the shore. Many of God's children were on the docks to bid the "missionary ship" good-bye. They begun singing on the shore, and many voices on the vessel joined them, and we thus continued to sing until their voices could no longer be heard. God bless the good people we leave behind in America! My heart is full of gratitude to Him. We are very happy together and, I trust, will have a pleasant voyage. There are about forty missionaries on board this grand old ship—some of them new workers, and others returning to the work. Good-bye! God bless you all! I am quite well.

Lovingly. BETTIE.

Dr. Lambuth's Call.

Reported previously		$964 20
W. C. Harris	Cash	1 00
Mrs. R. M. Barrington	" "	1 00
Miss M. R. Barrington	" "	1 00
Woman's Miss. Society, Crystal Springs	" "	4 20
J. W. Dabel, Jr.	" "	1 00
G. T. McGehee	" "	5 00
Rev. M. Cox	" "	2 00
Mrs. M. H. Bell	" "	1 00
Mrs. N. E. Johnson	" "	1 00
Mrs. E. J. Martin	" "	1 50
W. T. Johnson	" "	1 00
S. A. Johnson	" "	1 00
Mrs. E. A. Pease	" "	1 50
Total to date		$983 40

OCTOBER 11, 1887.

NATURE usually makes a gallant fight against disease, and when aided by Dr. J. H. McLean's Strengthening Cordial and Blood Purifier will eradicate it from the system.

Items of Interest.

There are thirty counties in Missouri, which have local option.

The consumption of liquor is on the decrease in England, but largely on the increase in Ireland.

Mr. Howard Crosby estimates that the receipts of the New York liquor saloons amounts to $30,000,000 yearly, one-half of which comes from the laboringmen!

The increase in students at Randolph-Macon College is larger this year than any previous year of the past decade.

The house in which Abraham Lincoln lived when elected President has become the property of the State of Illinois, and is to be used as a repository of articles connected with his life.

The National Convention of the Woman's Christian Temperance Union meets in Nashville, Tenn., November 16.

The International Hygienic Congress held its session last week in Vienna, and was welcomed, in a speech by Crown Prince Rudolph.

The Farmer's Review, of Chicago, estimates the corn crop of the present year at 1,300,000 bushels.

On September 23, the Fulton Street (New York) Noon Prayer Meeting reached its thirtieth anniversary.

The British national debt was decreased $30,000,000 during the last fiscal year, and $190,000,000 during the last thirty years. At present it is $3,582,732,035.

In Japan there are 321 missionaries, including men and women, of whom 249, or 76 per cent., come from the United States. In China there are in all, men and women, 892 missionaries, of whom 318, or nearly 40 per cent. come from the United States.

In America there are now about thirty successful hospitals for inebriates.

There are in New York City something like one hundred and sixty women physicians. Half a dozen or so make incomes of about $10,000 a year.

Out of over 20,000 railroad men in Alabama, it is estimated that 3,000 will be forced to give up their positions under the new law regarding color blindness.

Records of Pasteur Institute show that since the adoption of the new treatment for hydrophobia cases, the number of deaths of persons bitten has decreased from sixteen per cent. to 1.34 per cent.

It is estimated that there are annually manufactured and consumed, in this country, $22,000,000 worth of patent medicines. Our people love to pay to be humbugged.

New Hampshire has a law regulating the heating of passenger cars, which says "in no event shall a common stove be used."

Bethany Sunday-school, Philadelphia, of which John Wannamaker is the superintendent, has 2,981 members.

Last year there was coined $391,147 in cents, $552,376 in nickels, and $1,093,279 in dimes, and yet the demand is ahead of the supply.

According to the Herald, it takes $31,657,273 to run the city government of New York for one year.

For the building of the new Catholic University, in Washington City, $8,000,000 will be required. Only $700,000 have as yet been subscribed.

A drug clerk in Kansas has been sentenced to seventeen years and four months' imprisonment, and to pay a fine of $20,000 for violation of the liquor law. So much for a druggist turning saloon keeper!

An exchange says, that in Virginia the martins have begun a systematic warfare upon the English sparrows. The spirit of '76 is evidently awaking.

By the will of Jose Sevilla, the Peruvian millionaire, New York City gets $500,000 with which to build the Sevilla Home for Children.

Nearly all the music boxes are manufactured in Geneva, the best workmen in that line receiving $1 80 a day.

The importations of gold were $2,000,000 in July, $6,000,000 in August, and $12,000,000 in September.

The report of the Clearing-House Association of New York shows total transactions during the year of $36,442,475,110.

The Peabody Educational Fund amounts to $2,000,000, and the income from it is $70,000.

An examination of two hundred thousand persons shows that about one in twenty-five males is colorblind in a greater or less degree, while among females the proportion is only about one in four hundred.

When can a man have something and nothing in his pocket at the same time? When there is a hole in it. If there is a hole in the lungs, it can be healed with Taylor's Cherokee Remedy of Sweet Gum and Mullein.

Periodicals.

—Wide Awake, for October, will delight all the young people, for Maurice Thompson, Grant Allen, Charles Egbert Craddock, Margaret Sidney, Elbridge S. Brooks, and other popular writers, contribute of their best for their [illegible] Co., Boston. Price, $2 40 per annum.

—Journal of Education, October, has Study of Biology, by Prof. Orelway; Romance Philology, by Prof. Fortier; Music in Public Schools, by R. Woods; Higher Education of Women, by Andrew D. White; besides other articles of value. This monthly is edited by William O. Rogers, the secretary of Tulane University. President Johnson and Prof Jesse are associates. P. O. Box 1653, New Orleans, La. Price, $1 50 per annum.

—The Century holds on its way "steadily, with an upright keel." A fine portrait of Harriet Beecher Stowe opens the October number, and then 160 pages of matter on various topics succeeds. "Abraham Lincoln" and papers on the Civil War make up more than one-third of this number. Frank Stockton's One Hundredth Man is concluded. Topics of the Time and Open Letters constitute valuable departments of this monthly. Century Company, New York. Price, $4 per annum.

—Scribner's Magazine, for October, begins with The Paris School of Fine Arts, by Henry O. Avery, and ends with The Bucolic Dialect of the Plains, by Louis Swinburne. Thackeray's Unpublished Letters are finished in this number; and N. S. Shaler has an interesting article on Caverns and Cavern Life. This number is the equal of any magazine for this month. Charles Scribner's Sons, 743, 745 Broadway, New York. Price, $3 per annum.

—Book News is an interesting periodical to all persons of a literary turn. Its resume of news in its special department is good and valuable to all who desire to keep pace with the progress of literary achievement. Published monthly by John Wannamaker, Philadelphia, for fifty cents a number.

—Babyhood, for October, is on our table. For several months we have failed to receive this valuable periodical. We are glad to welcome it again. This number is full of matters of interest to those having the care of young children. We commend it heartily to all such. Babyhood Publishing Company, 5 Beekman street, New York. Price, $1 50 a year.

—Woman's Magazine, for September, though late in coming, has several departments of readable matter. Much of it is devoted to the home and to the temperance cause. It is a good magazine, and cheap. F. E. Hoadley & Co., Brattleboro, Vt. Price, $1 per annum.

THE kidneys grow inactive prior to becoming diseased. There is no short or direct effectual means of impelling them to the performance of their functions than Dr. J. H. McLean's Liver and Kidney Balm.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR., Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

"Another good man gone wrong," remarked the ticket-seller, as a clerical-looking person boarded an outgoing train and was whisked off in the opposite direction from that which he wished to take.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for inflammation, etc. We wish those who hear of the Extract for the first time to ask some friend about it. They invariably praise.

LOUISIANA

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Our Young People.

DO IT NOW.

BY CHERIE CARY.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely.

When father calls, though pleasant lie
The play you are pursuing,
Do not say, "I'll come, when I
Have finished what I'm doing."

If you are told to learn a task,
And you should then begin it,
Do not tell your teacher, "Yes,
I'm coming *in a minute*."

Waste not moments, nor your words,
In telling what you could do
Some other time; the present is
For doing what you should do.

Don't do right unwillingly,
And stop to plan and measure;
'Tis working with the heart and soul
That makes our duty pleasure.

MR. EDITOR: As this is my first letter to a newspaper, I hope to see it in print. My papa has been taking the dear old ADVOCATE a long time. We all love it very much; even to my four-year old brother, who does not like to see the "CHRISTIAN ADVOCATE," as he calls it, disrespectfully handled. I used to belong to the Adams' Sunday-school, but now we live in Wesson. Both of my grandfathers are Methodist preachers. They are both seventy-six and their wives are named Lizzie. Is not that a little remarkable? I have four brothers, and a dear little baby sister, named Geneva. I will be thirteen my next birthday. I have been a member of the church four years.

Your little friend,

LIZZIE TARVER.

WESSON, Mississippi.

MR. EDITOR: As it has been so long since I wrote to your excellent paper, I thought I would write again. My mamma takes your valuable paper. We like it so much. Bro. Mandeville is our pastor this year. We all like him. He preaches for us once a month. We have prayer meeting every Wednesday night and Sabbath-school every Sunday. I will answer Eddie Bennett's question: Elijah was fed by the ravens. I will close by asking a question: How old was Moses when he was called to lead the Israelites out of Egypt? Will some of the cousins tell me where in the Bible is the word "flour" found? Wishing your paper much success, I remain, as ever,

Your friend,

M. BAMA RICH.

LOVERS LAKE, Louisiana.

MR. EDITOR: Good morning! We come this morning asking a place among the cousins. Papa takes your good ADVOCATE, and we enjoy reading the letters from the little cousins. There are five of us—three sisters and one brother on earth, while one sweet little brother is in heaven. We enjoy going to Sabbath-school so much. We have a lovely little pony that refuses to be caught when he sees a bridle in our hands; but if we have food for him, he is perfectly gentle. We have ever so many beautiful pigeons, and such a cute little dog called "Minnie." Will some one of the cousins tell us where in the Bible the word "butter" is found?

Your little friends,

MABEL SMITH,
GEORGE SMITH.

GREENVILLE, Mississippi.

MR. EDITOR: As I have never written to your paper, I thought I would. My Grandma Wiggins takes your good paper, and I love to read the "Mr. Editor's," as my little sister used to call the little folks' letters. I do not go regularly to Sunday-school. Rev. C. A. Powell is our pastor and Mr. Robert Ford our superintendent. We like them so much. Mrs. May Muse is my teacher. We all love her so dearly. I will answer Eddie Bennett's question: Elijah was fed by the ravens. My question is, Where is "figtree" found in the Bible?

Your little friend,

ELLIS R. ALLEN.

SHARON, Mississippi.

MR. EDITOR: I am a little girl ten years old. I am going to school to Rev. Mr. Taylor. I also go to Sunday-school. Uncle B. D. Graves is our superintendent. I like to go to school very well. Bro. Brelund is our preacher. During our protracted meeting he preached one sermon for the children. His text was, "Trust in the Lord and do good." Can any of the little readers of the ADVOCATE tell me in which one of the Psalms the text can be found? As this is my first letter, I will close.

Your little friend,

ELLENDER J. GRAVES.

REDDOCK, Mississippi.

For Young Christians.

RULES FOR READING HOLY SCRIPTURES.

These rules are part of a sermon preached in the parish church of Broad Clyst, in Devonshire, by the Rev. Prebendary Aebud, the vicar, on the "Duty of Searching the Scriptures."

1. In reading Holy Scriptures keep steadily before you its great purpose of teaching you the will of God and the way of salvation through Jesus Christ.

2. Let its beautiful histories, and the many interesting questions which arise out of it, serve (as they are doubtless intended) to engage your attention, and to help you to look at God's dealings with man in many different points of view; but never read or search into them in a mere spirit of curiosity, or let them distract you from its one great purpose.

3. Read it *reverently;* remembering that God caused the books to be written as they are, and to come down to us as we have them; and that he is speaking to you through them.

4. Read it *thankfully;* blessing God who has caused it to be written for your learning; and often reflecting how sadly in the dark we should have been without its guiding light and what blessed hope you have through it, which without it you would not have had.

5. Read it *prayerfully.* It is well to offer a short prayer before reading; but I mean as to the whole spirit of your reading, read with the wish and with the expectation that the voice of God, Holy Scripture, may speak to your heart and conscience, and that you may be better for reading that portion which is before you.

6. Read it *humbly;* remembering that a book which God has caused to be written by men gifted with his Holy Spirit for that purpose, must be, very much of it, far above us: that we must be content to wait till God shall give us more light; and that meanwhile he will enable us to understand *all* that is good and needful for us to know.—Christian Mirror.

How to Reduce Your Expenses.

You can do it easily, and you will not have to deprive yourself of a single comfort; on the contrary, you will enjoy life more than ever. How can you accomplish this result? Easily; cut down your doctor's bills. When you lose your appetite, and become bilious and constipated, and, therefore, low-spirited, don't rush off to the family physician for a prescription, or, on the other hand, wait until you are sick abed before doing anything at all; but just go the druggist's and for twenty-five cents get a supply of Dr. Pierce's Pleasant Purgative Pellets. Take them as directed, and, our word for it, your unpleasant symptoms will disappear as if by magic, you will have no big doctor's bill to pay, and everybody interested (except the doctor), will feel happy.

FOR AMBITIOUS BOYS.—A boy is something like a piece of iron, which in its rough state isn't worth much, nor is it of very much use, but the more processes it is put through, the more valuable it becomes. A bar of iron that is only worth $5 in its natural state, is worth $12 when it is made into horseshoes, and after it goes through the different processes by which it is made into needles, its value is increased to $350. Made into pen-knife blades, it would be worth $3,000, and into balance springs, for watches, $250,000. Just think of that, boys, a piece of iron that is comparatively worthless, can be developed into such valuable material!

But the iron has to go through a great deal of hammering and beating and rolling and pounding and polishing, and so if you are to become useful and educated men, you must go through a long course of study and training. The more time you spend in hard study, the better material you will make. The iron doesn't have to go through half as much to be made into horseshoes as it does to be converted into delicate watch springs, but think how much less valuable it is. Which would you rather be, horseshoes or watch springs? It depends on yourselves. You can become whichever you will.

This is your time of preparation for manhood. Don't think that I would have you settle down to hard study all the time without any intervals for fun. Not a bit of it. I like to see boys have a good time, and I should be very sorry to have you grow old before your time, but you have ample opportunity for study and play, too, and I don't want you to neglect the former for the sake of the latter.—Christian at Work.

Household.

HOMES WITHOUT GOD.—One alarming evil of the nineteenth century is the number of irreligious homes found in every community. Not homes without culture, refinement and elegance; not homes wanting in social and worldly enjoyment; but irreligious homes; homes in which practically there is no prayer, no God, no Bible reading, no worship. Practically, God is as much excluded from many homes as he is from the marts of trade or the ball-room. Alas for such homes!—the father unsaved, bearing no testimony for Christ, placing before the children no Christian example. Sometimes both parents are unconverted, and as indifferent to the gospel or to a word like this as the most blasphemous infidel. Oh, what a calamity is this! If parents are irreligious, and can and do dispense with God and his church, how are we to expect better of the children? Godly homes have done more for the peace of society and the spread of the gospel throughout the world than any other single agency. If this be true, who can speak the dreadful influence and results of irreligious homes?—many of them excellent in many things, but wholly unchristian. God have mercy on such.—Our Young People.

SIMPLICITY IN DRESS.—Krummacher illustrates simplicity in dress by a little fable:

"The angel who takes care of the flowers and sprinkles upon them the dew in the still night, slumbered on a spring day in the shade of a rosebush. When he awoke he said:

"Most beautiful of my children, I thank thee for my refreshing odor and cooling shade. Could you now ask any favor, how willingly would I grant it."

"Adorn me, then, with a new charm," said the spirit of the rose-bush in a beseeching tone.

"So the angel adorned the loveliest flowers with simple moss. Sweetly it stood there, in its modest attire, the *moss rose*, the most beautiful of its kind."

So the costliest ornaments are often the simplest. There is no gold, nor jewel, nor sparkling pearl equal to the "ornament of a meek and quiet spirit, which is in the sight of God of great price."

A GOOD BED.—A correspondent of the Indiana Farmer says a feather bed is decidedly unwholesome as well as expensive, while a spring-mattress bed presents many things objectionable. Of what he considers a bed better than either of these he speaks as follows:

Get material for the "tick" and put a strip eight inches wide in each end. This will make it hold more. Then fill with soft husks. Now make a top by taking calico or other suitable goods, white muslin preferable, and make a "comfort" that will be just the size of the bed, by putting in six pounds of cotton or batted wool. Spread it on the top of the bed, then spread the sheet, and you have a bed that is good enough for a king or anybody else. You can air the cotton top all day and have your bed made up nicely, too.

HOT WATER FOR SPRAINS.—Hot-water is the best thing that can be used to heal a sprain or bruise. The wounded part should be placed in water as hot as can be borne for fifteen or twenty minutes, and in all ordinary cases the pain will gradually disappear. Hot water applied by means of cloths is a sovereign remedy for neuralgia and pleurisy pains. For burns or scalds apply cloths well saturated with cold alum water, keeping the injured parts covered from the air.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

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CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers. Sold everywhere. Price, CUTICURA 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

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MISCELLANEOUS.

Martyrs to Headache

Seek relief in vain, until they begin to use Ayer's Sarsaparilla. Then they regret the years of suffering they might have escaped had they tried this remedy earlier. The trouble was constitutional, not local; and, until Ayer's Sarsaparilla did its effective work as an Alterative and Blood Purifier, they were compelled to suffer.

The wife of Samuel Page, 21 Austin st., Lowell, Mass., was, for a long time, subject to severe headaches. The result of stomach and liver disorders. A perfect cure has been effected by Ayer's Sarsaparilla.

Frank Roberts, 727 Washington St., Boston, says that he formerly had terrible headaches, and until he took Ayer's Sarsaparilla, never found any medicine that would give

Permanent Relief.

"Every Spring, for years," writes Lizzie W. DeVeau, 262 Fifteenth st., Brooklyn, N. Y., "I have had intolerable headaches. I commenced the use of Ayer's Sarsaparilla last March, and have not had a headache since that time."

"I suffered from headache, indigestion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of A st., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

Jonas Bagman, Esq., of Lykins, Pa., writes: "For years I have suffered dreadfully, every Spring, from headache, caused by impurity of the blood and biliousness. It seemed for days and weeks that my head would split open. Nothing relieved me till I took Ayer's Sarsaparilla. This medicine has cured me completely."

When Mrs. Genevra Belanger, of 24 Bridge st., Springfield, Mass., began to use Ayer's Sarsaparilla, she had suffered for some years from a serious affection of the kidneys. Every Spring, also, she was afflicted with headache, loss of appetite, and indigestion. A friend persuaded her to use Ayer's Sarsaparilla, which benefited her wonderfully. Her health is now perfect. Martyrs to headache should try

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price $1; six bottles, $5. Worth $5 a bottle.

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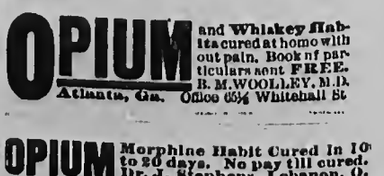

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Marriages.

EARITT—BALLARD.—At the bride's home, in Grenada, Miss., on the evening of September 21st, by the Rev. W. T. J. Sullivan, Mr. W. T. Earitt, of Water Valley, Miss., to Miss B. Lulu Ballard.

GARNER—SITTON.—At the Methodist Church, Bogue Chitto, Miss., October 2, by Rev. B. F. Lewis, Mr. J. W. Garner and Miss M. J. Sitton, both of Lincoln county.

CAMPBELL—MITCHELL.—At the residence of the bride's father, Rev. W. B. Mitchell, Iuka, Miss., September 22, 1887, by the Revs. B. F. Mitchell and J. B. Mitchell, Mr. W. F. Campbell, of Oxford, Miss., and Miss Beulah Mitchell.

BERLY—FERGUSON.—At the residence of the bride's mother, September 28, 1887, by Rev. J. F. Wyon, Mr. J. B. Berly, of Natchitoches parish, and Miss Callie O. Ferguson, of Atlanta, La.

BARNHART—HOLMES.—In Carondelet Street Methodist Church, October 5, by Rev. C. W. Carter, Charles E. Barnhart, of Kansas City, Mo., to Miss Hester Holmes, of New Orleans, La.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

STAPLETON—BRO. DANIEL A. STAPLETON, son of W. A. and Livina Stapleton, was born in Dale county, Ala., March 8, 1850; came to Mississippi with his parents about 1855 or 1856; joined the Methodist Episcopal Church, South, at Clear Creek, 1868; was married to Miss Lucy E. Kennedy, February 28, 1878, and died at his home, near Cato, Rankin county, Miss., August 25, 1887.

In the death of Bro. Stapleton the community has lost one of its best citizens; the church, a consistent member; his wife, a devoted husband; his aged mother, a loving, faithful son; his brothers and sisters, a kind and affectionate brother, and his neighbors, a friend that they could rely upon. It was my privilege to know him only about seven months before his death; but in that short period I had learned to esteem him very highly, and hoped, as our acquaintance lengthened out, the cords of friendship would grow stronger. But, alas! we were doomed to disappointment, for while busily engaged on his farm, August 21, at about half-past nine A. M., he was bitten by a large rattlesnake, and, although everything was done that medical skill and loving hands could do, the next day, August 22, at half-past nine A. M., he passed away, we trust, to a better world than this. May the sustaining grace of our kind heavenly Father rest upon his aged mother, his loving companion and brothers and sisters, and may they be permitted to meet him where parting will be no more! is the prayer of their pastor, A. P. MILLER.

BROWNE—MRS. SUSAN BROWNE died July 31, 1887, at her residence, Prairie Mound, in the southern portion of Yazoo county, Mississippi. She was born August 2, 1827, and was the daughter of Mr. John and Ann Carson; was married to Mr. Miles T. Browne, December 30, 1841. She united with the Methodist Episcopal Church, South, May, 1873, and was a modest, consistent member, and, although not very demonstrative, took an active interest in all its duties. There were a serenity and quietude in her life and character that indicated a peace within the soul that flowed like a river. A kind friend, a good neighbor, and exemplary lady, she was highly esteemed and beloved by all. As a wife, she was a model of industry, patience and kindness, and her husband always found in her a help meet indeed. She was the mother of a large family, and her watchfulness, tender care, indulgent disposition and affectionate counsel in the household endeared her to her loved ones. Her husband preceded her to the tomb, May, 1873, and upon her devolved the training, educating and admonishing the most of her children, which she did with faithfulness and devotion. Throughout many years of feeble health, with Christian fortitude and abiding faith, she passed the ordeal without murmuring. Alas! she is gone, and rests in peace.

L. H. J.

SMITH—DUNCAN SMITH was born in Rutherford county, N. C., March 22, 1810, and died at the residence of his son, J. V. Smith, at San Marcos, Hayse county, Texas, December 9, 1886, and hence was seventy-six years, nine months and twenty-three days old at the time of his death. He joined the Methodist Episcopal Church, South, early in life, and maintained his church relationship to the end. Bro. Smith was married to Miss Magaret A. Russell, January 9, 1835. The fruits of this marriage were eleven children, of whom nine, with their mother, survive. Six of those children are members of the Methodist Episcopal Church, and one of the Baptist Church.

I don't suppose there was a man more extensively known than Bro. Smith. He has traveled all over the United States. Much knowledge could be gained by being in company with him. I was always glad when he would come to our house, for he always had something interesting to talk about. He was a great advocate of temperance. He gave liberally of his means to support the institutions of the church, was a regular attendant upon public worship of God, and the preacher always found a welcome at his home. He has taken a great deal of interest in the welfare of his children; and God grant that they, with their bereaved mother, may so live that they will meet again on the other shore! F. N. SWEENEY.

BOWEN—MRS. ALICE C. BOWEN, (*nee* Cawthon) was born August 8, 1860; joined the Methodist Episcopal Church, South, in 1878; was married to the Rev. J. A. Bowen, of the North Mississippi Conference, March 8, 1881; died at the residence of Col. W. R. Stuart, in Ocean Springs, Miss., July 9, 1887, and was buried in her native town, Holly Springs, Miss., July 13, 1887.

She leaves a sorrowing husband, and a baby boy who is too young to remember the fond caress of a loving mother. Sister Bowen's health was failing many months before her death, and everything that medical skill or loving hands could do was done for the uncomplaining sufferer. Hoping to find relief for her, Bro. Bowen carried her to the coast where new, but kind friends joined in ministries of love to her during her last days. Sister Bowen was an intelligent Christian. Before her marriage she completed the "course of study" prescribed for our traveling preachers, and this special training made her a helpful companion to her husband. Bro. Bowen ascribes his success in the ministry largely to her prayers and wise counsels. She was a devout and systematic student of the Bible. From this sacred book she drew much comfort during her long and painful illness. Solid books were read and enjoyed by her; hence her mind was a rich treasury of Christian thought. She was quiet and undemonstrative in her religious life; but her faith was steadfast, and her end was peace. A short time before her death she sung, "I would not live alway," and said to her faithful husband, "Stop working and praying for me, and let me go and be at rest." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

E. H. MOON.

BEMISS.—Resolutions adopted by the Rodney Missionary Society on the death of our beloved member, MRS. LIZZIE BEMISS.

Whereas, On August 19, 1887, our heavenly Father, in his all-wise providence, has come with the sickle of death and cut down in the prime of life our beloved friend and co-worker in his vineyard; therefore, be it

Resolved, That while we bow in humble submission to the will of our heavenly Father, we feel assured that husband, sisters and friends have sustained a great loss, and that we, as members of the Rodney Missionary Society, deeply deplore our loss, and we feel that God has drawn very near us by thus taking our favorite in all her usefulness; and by her death he says to us, Be ye ready.

Resolved, That while we know the pure spirit of our lost one has been called from the sorrows of earth, we will strive to meet her on the other shore, where farewells are never spoken and death can never come.

Resolved, That to the stricken husband and bereaved sisters and relatives of the lost one we tender our most heartfelt sympathy and compassion in this, their great bereavement, and we say to them, though bowed with grief, yet in this the darkest hour of their affliction, God gives grace to say, Thy will be done.

Resolved, That a copy of these resolutions be sent to the family, and, also that we ask the publication of same in NEW ORLEANS ADVOCATE, and that each member of the society wear a badge of mourning for a period of thirty days.

MRS. KATE HATHAWAY, Vice-President.

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Scientific.

The Rings in Trees.

Mr. R. W. Furras, an agent of the United States Forestry Department, who has given much attention to the age of a tree as indicated by rings, as well as to the period at which trees of different species stop growing, and that which the wood is at its best, has reached some conclusions of general interest. He says: "Concentric or annual rings, which were once accepted as good legal evidence, fail, except where climate, soil, temperature, humidity, and all other surroundings are regular and well balanced. Otherwise they are mere guess-work. The only region within my knowledge, where either rings or measurements were reliable indications, are in the secluded, even, and regularly tempered valleys of the Southern Pacific Coast."

Annual measurements of white elm, catalpa, soft maple, sycamore, pig hickory, cottonwood, chestnut, box elder, honey locust, coffee-tree, burr and white oak, black walnut, osage orange, white pine, red cedar, mulberry, and yellow willow (nineteen) species made in Southeastern Nebraska, show that "annual growth is very irregular, sometimes scarcely perceptible, and again quite large," and this he attributes to the difference in seasons. As trees increase in age, inner rings decrease in size, sometimes almost disappearing. Diminished rate of growth after a certain age is a rule. Of the four great beeches mentioned in London, there were three, each about 17 feet in girth, whose ages were respectively 60, 102, and 200. Mr. Furras found 12 rings in a black locust 6 years old, 21 rings in a shell bark hickory of 12 years, 10 rings in a pig hickory of 6 years, 11 rings in a wild crab-apple of 5 years, and only 20 rings in a chestnut oak of 24 years. An American chestnut of only 4 years had 9 rings, while a peach of 8 years had only 5 rings. —Exchange.

NATURE'S CURIOSITIES.—One of the chief naphtha wells in the Caspian region of Russia shoots up from a fountain, and has formed a lake four miles long and one and a quarter wide. This enormous surface recently became ignited, and now presents an imposing spectacle. The smoke and heat are such as to render a nearer approach than one thousand yards impracticable. The quantity of naphtha on fire is estimated at four and a half million cubic feet. Everybody has heard of the singing beach of Manchester, Mass., the sand of which, for a distance of about a fifth of a mile, gives out a sound when walked upon, or even when stirred by a stick; but it is not so generally known that in 1834, inquiry among the members of the United States life-saving service showed that samples of the singing sand could be found in twenty-six different places on our coast. It is said that later investigation has increased the number to seventy-four in America, and thirteen abroad. In Algeria there is a small stream which the chemistry of nature has turned into ink. It is, formed by the union of two rivers, one of which is strongly impregnated with iron, while the other, meandering through a peat marsh, imbibes gallic acid. Letters have been written with this compound of iron and gallic acid which unite to form the little river. In Colombia, South America, is a river which, by admixture with sulphuric acid, becomes so sour that it is appropriately named the Vinegar river. A park in Arizona has an unparalleled phenomenon in a natural bridge of agatized wood, spanning a canyon fifty-five feet wide. The tree is from three to four feet in diameter, and more than a hundred feet of its length is in sight, both ends being embedded in the sandstone at the sides of the canyon.—Exchange.

An Angel in the Home.

It is probable that one-half of the entire globe is composed of free or combined oxygen. This gas occurs in a state of freedom in the atmosphere of which it constitutes one-fifth part by volume. At every inspiration oxygen passes into the lungs, there meeting the blood in which it is dissolved and carried into every part of the animal frame. It is what supplies the heat to the system. As a remedial agent, in restoring impaired vitality, its value is universally conceded by all branches of the medical profession. Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., have found means by which this valuable and safe remedy for many of the ills from which humanity suffers can be supplied to patients at their homes. Compound Oxygen as prepared by them has already effected thousands of cures, as their testimonials printed in a pamphlet sent to any address, free of postage, amply proves.

Love's Achievement.

It is pleasant to turn, from time to time, to stories showing the influence of women upon art, through the medium of a happy married life.

On the tomb of the painter Quintin Matsys, in the cathedral of Antwerp, are inscribed in letters of gold the words: "Conubial love made him an Apelles." This man, known as the "blacksmith of Antwerp," was born in poverty in 1466, and for a long time supported himself and his mother by working as a locksmith. He fell in love, however, with the daughter of a painter at Antwerp, and although the young lady returned his affection, she assured him that it was impossible for them to marry. Her father had always declared that no one but an artist should possess his daughter; and she, probably with some prophetic recognition of the natural powers of Matsys, added that his suit must be hopeless, unless he could transform himself from a blacksmith into an artist. The young man immediately began to devote himself to ornamental ironwork, and produced such delicate and artistic specimens of decoration that his name became known to lovers of art. He next made a series of exquisitely modeled images for distribution among the people taking part in a certain church festival, and these were so much admired that they materially increased his fame. All this, however, was not enough for the ambitious painter; Quintin was only a worker in iron, after all. The "blacksmith of Antwerp" did not despair. Although he was in delicate health, he shut himself up and diligently studied the art of painting, and as soon as he had produced a work which seemed to approach worthiness of display he carried it to the father of the young lady who had thus fired his ambition. The father was delighted with the picture, and at once gave his consent to the marriage. Many of Quintin's productions in iron and upon canvas are now carefully preserved in the art collections of Europe, and thus bear constant testimony to the influence of a deep and true affection.—Toronto Guardian.

She Couldn't Understand It.

"What in the world has happened to you since the last time I saw you?" asked one lady of another when they met on the street the other day: "I can't understand it. Then you were pale, haggard and low-spirited, and I remember you said that you hardly cared whether you lived or died. To-day you look ever so much younger; and it is very evident from your beaming face that your low spirits have taken flight." "Yes, indeed," was the reply; "and shall I tell you what drove them away? It was Dr. Pierce's Favorite Prescription. I was a martyr to functional derangement until I began taking the 'Prescription.' Now I am as well as I ever was in my life. No woman who suffers as I did, ought to let an hour pass before procuring this wonderful remedy."

For a good, every-day household angel give us the woman who laughs. Her biscuits may not be always just right, and she may occasionally burn her bread and forget to replace dislocated buttons, but for solid comfort all day and every day she is a very paragon. Home is not a battle-field, nor life one long unending row. The trick of always seeing the bright side, or, if the matter has no bright side, of shining up the dark one, is a very important faculty; one of the things no woman should be without. We are not all born with the sunshine in our hearts, as the Irish prettily phrase it, but we can cultivate a cheerful sense of humor if we only try.—Rural New Yorker.

"Golden at morning, silver at noon, and lead at night," is the old saying about eating oranges. But there is something that is rightly named Golden, and can be taken with benefit at any hour of the day. This is Dr. Pierce's Golden Medical Discovery, literally worth its weight in gold to anyone suffering with scrofulous affections, impurities of the blood, or diseases of the liver and lungs. It is unfailing. By druggists.

People find their places; and there's always a like for a like. The good Lord does not leave any of us to quite starve out. There's always manna, and sometimes quails, in every desert.—A. D. T. Whitney.

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Weekly Market Review.

(For Week Ending October 11, 1887.)

COTTON.

Low ordinary	6½	@ — —
Ordinary	6¾	— —
Good ordinary	7⅞	— —
Low middling	8 9-16	— —
Middling	8⅞	— —
Good middling	9⅛	— —
Middling fair	9⅜	— —
Fair	10 1-16	— —
Galveston middling	8¼	— —
Mobile middling	8 11 16	— —
St. Louis middling	8¼	— —

SUGAR.

OPEN KETTLE:		
Strictly Prime	— —	5¾
CENTRIFUGAL:		
Fully fair	— —	— —
Prime	— —	— —
Choice	— —	— —
Seconds	4⅛	5⅝
Pr. yellow	5	6⅛
Gray White	6	6⅛
Off whites	6⅜	6 7-16
Stan. Gran	6	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	22	25
Strictly Prime	— —	52
Choice	51	— —
CENTRIFUGAL:		
Syrup	32	40

RICE.

Fancy	— —	— —
Choice	5⅜	— —
Prime	5	5¼
Good	4¾	4⅞
Fair	4½	4⅝
Ordinary	4¼	4⅜
Common	4	4⅛
No. 2	2¼	2⅜
Rough	3 25	4 15

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62½	4 75
Choice	3 25	3 35
Fancy	3 70	3 75
Extra Fancy	4 00	4 05

CORN PRODUCTS.

Cream meal	3 40	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	57	58
Yellow	— —	57
Mixed No. 2	— —	55
OATS:		
Western	33	33½
Texas rust-proof	43	— —
BRAN:		
₱ cwt	87½	90
HAY:		
Choice	19 00	20 00
Prime	17	18 00

PROVISIONS.

PORK:		
Mess (Standard)	15¾	— —
Prime Mess	14 00	— —
Rumps	12 50	— —
BACON:		
Fancy breakfast	12½	— —
Shoulders	— —	6¼
Sides, long clear	8⅞	9
Sides, short rib	9	— —
HAMS:		
Sugar-cured	— —	13
DRY SALT MEAT:		
Shoulders	4 50	— —
Sides, long clear	8	— —
Sides, short rib	8	— —

GROCERIES.

COFFEE:		
Prime	— —	21½
Fair	— —	20½
Common	— —	19¼
BUTTER:		
Western Creamery	— —	28
Western Dairy	18	20
Common	— —	13
LARD:		
Refined	— —	6⅞
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal: cases	12¼	— —
Coal, bbls	9¾	— —
Cotton seed	28	29
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	9	13
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 00	3 25
KROUT:		
Western, ₱ bbl	8 50	— —
ONIONS:		
Louisiana	— —	— —
Western	3 25	3 50

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7	— —
2 lb	7¾	8
BALING TWINE:		
₱ lb	— —	12½
TIES:		
₱ bundle	1 10	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	5 00
Young Chickens	2 00	4 50
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	15	16
Southern	15	17
WOOL:		
Lake, per lb	— —	24
Louisiana	24	— —
Burry	13	— —
COUNTRY HIDES:		
Green salted, ₱ lb	— —	6
Dry salted	8	8½
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	17 25	— —
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

FOREIGN.

The O'Brien case has been adjourned pending a decision in the case against Lord Mayor Sullivan for the same offense.

Grand Duke Nicholas of Russia declared recently that, when occasion arose, he and a number of other Russians would join the French army.

It is reported that Salisbury, Prime Minister of England, will shortly pay a visit to Prince Bismarck, Prime Minister of Germany.

A decree under the Socialist law, declaring a minor state of siege and prohibiting the sales on the streets of special editions of newspapers, has been issued in Berlin.

Russia accepts the Porte's proposal to send a commissioner to Bulgaria, to act in conjunction with a Russian Lieutenant-Governor, provided the Ottoman Commissioner have second rank.

John Bright has again thundered at Parnell and Gladstone, and claims that he has a truer sympathy for Ireland than either.

The interview between Bismarck and Crispi, the Italian Prime Minister, is said by the latter to have had no political significance.

The result of the Socialistic Conference in Switzerland is thought to be a consolidation of the Socialistic party throughout Europe.

Earthquakes have been felt in Greece and Cuba.

The police engaged in the Gweedon evictions in Ireland have intimated to their commander that they will not fire upon the people.

It now turns out that the result of Signor Crispi's conference with Bismarck is the formation of a new tripartite alliance between Italy, Austria and Germany, to check the encroachments of Russia in the direction of Constantinople and Bulgaria.

The Socialistic Conference at St. Gall failed to accomplish a reorganization of the party and a concert of electoral tactics. In Germany the anarchist Neve has been convicted and sentenced to five years' imprisonment.

The German Ambassador has handed the French Minister of Foreign Affairs $12,000, as indemnity to the family of the gamekeeper, Brignon, who was recently killed on the Franco-German frontier.

Stanley is still pursuing his way in Africa. Emin Bey has sent men to meet him, and it is said his progress will pacificate Uganda.

The London radical clubs are making arrangements to assist the condemned anarchists of Chicago.

The alliance between Italy, Germany and Austria has been renewed for five years, Italy reserving the right to neutrality between France and Germany.

An immense meeting in Dublin, presided over by Sexton, M. P., and addressed by O'Brien, protested against the oppression of the press.

DOMESTIC.

What was said to be dengue fever at Tampa, Fla., is now declared yellow fever. The inhabitants are panic-stricken and have left the place by scores. Quarantines against Tampa have been established in other places. The government tents at Tampa have been granted to the authorities for use.

The Sunday law, at the instance of the Woman's Christian Temperance Union, is being enforced in Missouri.

The President's tour is proving to be a perfect ovation wherever he stops. Nothing equal to it has ever been seen in this country. The enthusiasm equals that which the Queen's Jubilee aroused in England.

The fever reported at Tampa, Fla., as yellow fever, has been declared dengue by the resident physicians.

The Baltimore and Ohio Telegraph Line has been sold to the Western Union for $5,000,000 in stock.

The Comptroller of the Currency has issued a call for reports of the condition of all National Banks at the close of business, October 5.

Strikes are coming in vogue again in New York. The brassworkers, in Philadelphia; the shoemakers, in Louisville; the brakemen and switchmen on the Louisville and Nashville have struck.

Health Officer Smith thinks the cholera infection lately imported into New York harbor is entirely destroyed.

President Cleveland enjoyed the sport of capturing eight black bass from Lake Mendota, during his late visit to Madison, Wis.

Dr. Holt, president of Louisiana Board of Health, has received a dispatch from Tampa, Fla., reporting four deaths and twenty cases of yellow fever.

Messrs Putman and Angell, of the Fishery Commissioners, have held a conference with Secretary Bayard on the subject of the fishery dispute with England.

The President and his wife spent a quiet rest-day last Sabbath at Madison, Wis., at the residence of Postmaster General Vilas.

The Knights of Labor, in session at Minneapolis, by a vote of 151 to 52, voted down a resolution of sympathy with the condemned anarchists.

The Piedmont Exposition at Atlanta, was opened on the tenth, Hon. Sam J. Randall making the opening address.

The Pacific Express safe on the Iron Mountain road has been robbed of between $30,000 and $60,000, and suspicion points to one of the messengers.

The fever at Tampa is spreading. Funds and nurses are greatly needed, the town treasury being empty, and the people demoralized.

Andrew H. Wilson has been appointed member of the School Board, of this city, in place of John G. Parham, removed from the city.

The dispatches of the tenth, from New York, represent Minister to Mexico, Thos. C. Manning, in a dying condition at Fifth Avenue Hotel.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Lung Troubles and Wasting

Diseases can be cured, if properly treated in time, as shown by the following statement from D. C. FREEMAN, Sydney: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that Scott's Emulsion of Cod Liver Oil with Lime and Soda has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
116 Carondelet street, New Orleans.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher.
112 Camp street.

The elections which have gone against the prohibitionists have developed the fact that prohibition, though young, is a giant, and a giant that is growing in every limb and nerve and muscle; and when he has become a few months older, we shall see exploits that will make somebody's hair stand on end.

Fast Time by Kennesaw.

The fast time of 40 hours to Washington, and 46½ hours to New York, is made only by Queen and Crescent to Chattanooga, and thence by Kennesaw, via Bristol and Lynchburg, to Washington. This is the shortest possible line—only 1,111 miles from New Orleans to Washington City, and 1,339 miles to New York. Kennesaw office, 22 Carondelet street.

The promise of Messrs. Schlicht & Field, publishers of the Cosmopolitan, to make valuable improvements in that excellent magazine on their removal to New York, has been fulfilled in the letter and spirit of improvement. The illustrations, contributions and general make-up of the October number is first-class in every point. The subscription is only $2 per year; sample copies, twenty cents. Office, 29 Park Row, New York.

STAMPS.—The advertisement of G. M. Bastable, in this issue of the ADVOCATE, may be of important interest to many of our readers. See under the head, "*Wanted.*"

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Atlanta circuit	Oct.	15, 16
Sarepta circuit	(Wednesday)	19
Pittsboro circuit		22, 23
Tocopola circuit		29, 30
Abbeville circuit	(Tuesday)	Nov. 1
Oxford	(Wednesday)	2
Ludl circuit		5, 6
Grenada circuit, F	(Tuesday)	8
Grenada station	(Thursday)	10
Banner circuit		12, 13
Water Valley	(Monday)	14
Charleston circuit		19, 20

C. S. TERRY, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Oct.	15, 16
Corinth circuit		17
Harmony circuit		19
Iuka circuit		21
Iuka station		22, 23
Kossuth circuit		29
Booneville and Rienzi station		30, 31
Blackland circuit	Nov.	5, 6
New Albany circuit		12, 13
Jonesboro circuit		15
Ripley circuit		17
Ripley and New Albany station		19, 20

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Hebron circuit	Oct.	11
Brooksville circuit		15, 16
Macon station		16, 17
Shuqualak circuit		22, 23
Columbus circuit		28, 29
Columbus station		29, 30
Louisville circuit	Nov.	5, 6
Plattsburg circuit		5, 7
Chester circuit		12, 13
Sturges circuit		13, 14
LaGrange circuit		18
Walthall circuit		19, 20

R. G. PORTER, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Louisburg	Oct.	15, 16
Horn Lake		22, 23
Senatobia circuit		29, 30
Senatobia station		Oct. 1
Mt. Vernon	Nov.	5, 6
Eureka		9
Panola		12, 13
Mastodon		18
Pleasant Grove		19, 20

S. M. THAMES, P. E.

WINONA DISTRICT—FOURTH ROUND.

Newport, at Salem	Oct.	15, 16
Walden at Walden		19
McCool, at Liberty Hill		22, 23
Sidon, at Sidon		25
Carrollton and Greenwood, at Greenwood		26
Ebenezer circuit		29, 30
Belzoni circuit	Nov.	5, 6
Zilpha circuit		12, 13
Ethel		19, 20

H. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Ebenezer, at South Chapel	Oct.	15, 16
Shannon, at Shannon		19
Okalona station		21
Okalona circuit		22, 23
Prairie		29, 30
Aberdeen	Nov.	5, 6
Tremont	(Thursday)	10
Fulton and Smithville		12, 13
Cotbdenia	(Friday)	18
Athens		19, 20

AMOS KENDALL, P. E.

HOLLY SPR'GS DIST.—FOURTH ROUND.

Ashland	Oct.	15, 16
Snow Creek		22, 23
Shelby Creek		29, 30
Pine Mountain	Nov.	5, 6
Hickory Flat		12, 13
Emory		19, 20

ISO. RAYCROFT, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Stat Line	Oct.	15, 16
Hackatunna		16, 17
Sandersville		22, 23
Shubuta, at DeSoto		23, 30
Stonewall, at Sprog Hill	(Wed.)	Nov. 2
Paulding		5, 6
Clark	(Wednesday)	9
Vossburg		12, 13
Marion, at Lockhart		19, 20
Lauderdale, at Bryan's		26, 27
Adamsville	(Wednesday)	30
DeKalb		Dec. 3, 4
Rhinsville		4, 5
West End—Sageville		10
Enterprise		11
Meridian		12

H. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Forest and Morton, at Wesley Chapel	Oct.	15, 16
Brandon, at Brandon		22, 23
Marvin, at Wesley ana		29, 30
Westville, at Pleasant Hill	Nov.	5, 6
Raleigh at Trinity	(Tuesday)	8
Trenton	(Wednesday)	9
Fannin, at Holly Bush		12, 13
Hillsboro		19, 20
Neshoba		26, 27
Walnut Grove		Dec. 3, 4
Carthage	(Tuesday)	6
Lake		10, 11

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Ocean Springs, at Ocean Springs	Oct.	15, 16
Vancleave, at New Prospect C. Ground		22, 23
Hattiesburg, at Hattiesburg C. Ground		29, 30
Flint, at Augusta	(Wed. and Thu.)	Nov. 2, 3
Poplarville, at Poplarville		5, 6
Scranton, at Scranton		12, 13
Moss Point, at Moss Point		19, 20
Columbia at Hopewell		26, 27
Williamsburg, at Mt. Zion		Dec. 3, 4
Bethel		6, 7

T. S. WEST, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Audie City at Audie City	Oct.	15, 16
Springfield, at Wesley		17, 18
St. Helena, at Greensburg		22, 23
Clinton		29, 30
Jackson	Nov.	5, 6
Rayon Sara, at Concord		12, 13
Livingston, at Friendship		19, 20
East Baton Rouge, at David Chapel		21
Pipkin Chapel, at Pipkin		26, 27
Percy's Creek		Dec. 3, 4
Woodville circuit		8, 9
Woodville		10, 11

A. A. G. JONES, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Carlisle	Oct.	15, 16
Cane Ridge		22, 23
Meadville		29, 30
Roxie		31, Nov. 1
Utica		5, 7
Ebenezer		12, 13
Mayersville		19, 20
Rolling Fork		26, 27
Oak Ridge		Dec. 3, 4
Vicksburg		10, 11
South Vicksburg		11, 12

W. L. C. DENNIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton, at Benton	Oct.	15, 16
Flora, at Thistle's		22, 23
Mt. Olivet, at Mt. Olivet		29, 30
Silver Creek, at Lodi	Nov.	5, —
Yazoo City		12, 13
Sharon, at Sharon		19, 20
Canton		20, 21
Camden, at Camden		26, 27
Madison, at Wesley		Dec. 3, 4
Jackson		10, 11
West Jackson		10, 11

JOHN A. ELLIS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FOURTH ROUND.

Deatsville circuit, at Deatsville	Oct.	15, 16
Lowndesboro and Union, at Union		22, 23
Plantersville circuit	(Friday)	28
Jemison mission, at Isabella		29, 30
Black's Bend circuit, at Black's Bend	Nov.	5, 6
Bell's Landing, at Bell's Ldg.	(Wed.)	9
Camden and Oak Lawn, at Oak Lawn		12, 13
Pleasant Hill circuit, at Benton	(Thu.)	17
Pineapple circuit, at Shiloh		19, 20
Prattville		26, 27

G. PEQUHART, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Monroeville, at Monroeville	Oct.	15, 16
Repton, at Repton		22, 23
Bay Minette, at Clear Springs		29, 30
Douglasville	Nov.	1
Stockton, at Red Hill		5, 6
Milton		12, 13
Pensacola circuit, at Warrington		(6
Pensacola station		19, 20
Sepulga		26, 27
Gravella, at Alabama		30

W. M. MOTLEY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Abbeville	Oct.	15, 16
LaFayette		29, 30
Grand Chenier	Nov.	5, 6
Opelousas		19, 20
Lake Charles	Dec.	3, 4
L. C. German Mission		4, 5
Plaquemine Brulee		17, 18

S. S. KEENEY, P. E.

DELHI DIST.—FOURTH ROUND.

Richland, at Union	Oct.	22, 23
Oak Ridge, at Good Hope		29, 30
Waterproof, at Waterproof	Nov.	5, 6
Lake Providence—Peran Grove, at P. G.		12, 13
Bastrop, at Bastrop		19, 20
Land Grove, at Bonne Idee		26, 27
Floyd at Midway	Dec.	3, 4
Monroe and Bethel, at Monroe		10, 11
Whitsboro, at Whitsboro		17, 18
West Monroe, at West Monroe		31, Jan. 1

A. B. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Woodside and Ebenezer at Woodside	Oct.	22, 23
Grand Cane, at Belle Bower		29, 30
Mansfield	Nov.	2, —
Many and Sabine, at Many		5, 6
Anacoco and Bellewood—Holly Grove		12, 13
Natchitoches, at Natchitoches		19, 20
Pleasant Hill, at Sodus		23, —
East Point, at Coushatta Academy		26, 27
Coushatta, at Coushatta		30, —
Red River	Dec.	3, 4
Caddo, at Friendship		10, 11
Mooringsport, at Mooringsport		17, 18
Shreveport		24, —
North Bossier, at Concord		24, 25
South Bossier		31, Jan. 1

A. B. PASSMY, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Trinity, at French Fork	Oct.	15, 16
Centreville, at Centreville		22, 23
Montgomery, at Whitfield		29, 30
Alexandria, at Pineville	Nov.	5, 6
Evergreen, at Shumsport		12, 13
Evergreen Church Dedication		19, 20
Melville, at West Melville		26, 27
Saline Town, at Dry Creek	(Thu.)	Dec. 1
Spring Creek, at Spring Creek		3, 4
Ada, at Gray's Creek		10, 11
Columbia, at Columbia		17, 18

E. C. ALEXANDER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity Street	(11 A. M.)	Nov. 6
Carondelet Street	(7 P. M.)	6
Camps Street	(10:30 A. M.)	13
St. Charles Avenue	(7 P. M.)	13
Algiers and Gretna—Algiers	(11 P. M.)	20
Soniat Street	(7 P. M.)	20
Grace Hope and Lake Ridge—Harmony		26, 27
Dryades Street	(10:30 A. M.)	Dec. 4
Carrollton and Parish Church	(7 P. M.)	4
Pleasure Ridge and Doubleoaks		11
Baton Rouge		18
Marigny Street	(11 A. M.)	25
Louisiana Avenue	(7 P. M.)	25

JOHN A. SAWYER, P. E.

HOMER DIST.—FOURTH ROUND.

Tullip	Nov.	12, 13
Vernon, at Wesley Chapel		16, 17
Arcadia, at Arcadia		19, 20
Dodge's, at Dodge's		25, 24
Ruston, at Ruston		26, 27
Brushwood, at Gilliland		30
Homer, at Homer	Dec.	3, 4
Haynesville, at Colquitt		7
Farmerville, at Farmerville		10, 11
Summerfield		11
Ringgold		17, 18
Sparta and Sallue, at Castor		21
Indian Village		24, 25
Haynesville		28
Minden, at Minden		31, Jan. 1

ROBERT RANDLE, P. E.

A Fine Piano for Senator Mahone.

[From the Baltimore American]

A number of prominent musical people gathered in the warerooms of Wm. Knabe & Co. yesterday to examine a piano made by the firm for Senator "Billy" Mahone, of Virginia, for his Washington residence. The instrument was specially designed and built for that gentleman, and is truly a magnificent specimen of the highest musical as well as decorative art. It is a full Concert Grand, the same in size and general outline as the famous *grand* Messrs. Knabe & Co. furnished for the *White House*. The case is of rich and beautifully figured rosewood, decorated with inlaid work of white holly, of unique and intricate design, carried out in the most artistic manner. Each panel has a group of different musical instruments, the whole surrounded by borders of fine marquetry work in leaves and flowers; etc. The legs and lyre are richly carved and decorated to match the body of the case, the whole producing a striking, and at the same time most refined esthetic effect. The tone is superb, striking the listener by its wonderful volume, depth and richness, combining with greatest power a most refined and mellow character and charming singing quality, the action and touch perfectly delightful to the performer by its ease and responsiveness.

Please Read This.

With this issue we begin another year's advertising for THE MCSHANE BELL FOUNDRY, of Baltimore, Md. The firm has been using space in this paper for years past, and know the value of conscientious advertising. There is no concern in the country that is more reliable in their business transactions; always courteous and obliging, willing to give every customer full justice, and full value for the money; furnishing the finest grade and best quality of Bells, they deserve full recognition and a full share of the trade of our people. There are no Bells in the market that are superior to those they manufacture, and this I evidenced by the fact that the demand for McSHANE BELLS has gradually grown and increased year after year until now, and is apparently getting heavier every month. During 1886 they furnished 856 Bells to churches and for other purposes; and from Jan. 1st to Sept. 17th they have shipped away 615 Bells, indicating a total for 1887 of about 920 Bells. Our people will do well to write this firm for prices and terms when in want of Bells.

A lamp exploded in a Pullman car near Austin, Texas, and the car was burned. Loss, $8,000.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER Co., New York.

AGENTS Illustrated circular free of Two New Books just out. Best thing ever offered. Make $100 a month in spare time selling our new edition of Mother, Home and Heaven. 380,000 sold. Edited by T. L. Cuyler, D. D. $2 75; also, 10,000 Curiosities of the Bible. Introduction by J. H. Vincent, D. D. Illustrated, $2. E. H. TREAT, 771 Broadway, N. Y.

ADVERTISEMENTS.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in homes for more than a quarter of a century. Indorsed by the United States Government, by the Heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's the only Baking Powder that does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.,
NEW YORK. CHICAGO.

W. H. FOSTER. ANDREW B. WILSON.

FOSTER & WILSON,

Attorneys, Counselors and Solicitors

No. 5 Commercial Place,

Former of Camp Street.

P. O. BOX 3080. NEW ORLEANS.

$2.75. - $2.75.

NEW ORLEANS CHRISTIAN ADVOCATE

—AND—

SOUTHERN CULTIVATOR

—TO—

JANUARY 1, 1889,

—FOR—

Two Dollars and Seventy-five Cents.

For New Subscriptions.

This is the best offer ever made by any of the Advocates.

Tell your neighbor the news.

This offer should enable our agents to overcome every obstacle in securing new subscribers.

Remember both papers will be sent from **October 1, 1887**, to **January 1, 1889**—*fifteen months*—for two dollars and seventy-five cents, *net cash.*

HUGH JAMIESON, JR.,
Publisher.

RELIGIOUS BOOK DEPOSITORY

94 Camp Street.

BIRTHDAY CARDS.

SUITABLE FOR GIFTS.

Four new designs, in set, for ..... $
Other pretty ones, each, 15c., 20c., or .....
Beautiful fringed ones, with a pretty lace, in envelope, for 40c., 50c., 75c., or .....

SABBATH-SCHOOL REWARD CARDS.

Red or Blue Tickets, perforated, 125 for ..... $
Red or Blue Tickets, not perforated, 250 for .....
Floral Scripture Texts, 96 in packet .....
Floral Scripture Texts, 72 in packet .....
Floral Scripture Texts, 48 in packet .....
Flower Chains, 48 Floral Cards .....
King's Service, 48 Responsive Texts .....
Flowers, Birds, Hymns or Bible Stories, 12 in package .....

E. S. UPTON,
94 CAMP ST., New Orleans.

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IT IS WELL.

Yes, it is well! the evening shadows lengthen;
Dome's golden gates shine on our ravished sight;
And though the tender ties we try to strengthen
Break one by one—at evening time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load;
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road:

'Tis well that not again our hearts shall shiver
Beneath old sorrows once so hard to bear;
That not again beside death's darksome river
Shall we deplore the good, the loved, the fair.

No more, with tears wrought from deep inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we in doubt or fear to languish,
So far the day is past, the journey done.

As voyagers, by fierce winds beat and broken,
Come into port beneath the calmer sky,
So we, still hearing on our brows the token
Of tempest past, draw to our haven nigh.

As sweeter air comes from the shores immortal,
Inviting homeward at the day's decline;
Almost we see where from the open portal
Fair forms stand beckoning with their smile divine.

'Tis well! The earth, with all her myriad voices,
Has lost the power our senses to enthrall.
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We should not turn—retracing
The long, vain years, nor call our lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot-worn track.

—Chambers' Journal.

Four Good Men.

BY "GIDEON."

Four good men will not answer to roll call at the approaching session of the North Mississippi Conference. They have finished their work and have gone home to rest. They were old men—all on the superannuated list.

Rev. G. D. Wade was a good man and true, a strong preacher and faithful pastor. His name was as ointment poured forth in every community where he labored.

J. F. Truslow was a strong preacher who, in his palmy days, filled some of the best stations in the church. His last years were years of great trial and suffering. He had to battle long and hard with poverty, physical suffering and infirmity; but he held firmly to faith in Christ, and would not yield his hope of reaching heaven at last.

L. H. Davis, familiarly known as "Blind Davis," was a holy man of God, and a faithful and earnest preacher of the gospel of Christ. An injury to one eye, while he was yet a boy in his teens, caused the loss of sight in both eyes. My parents knew him in South Carolina before and after the loss of his eyes. He was a devout man, spending many hours every day in meditation and prayer. He was wonderfully familiar with the Scriptures and with the standard books of our Methodist Arminian theology, particularly with the writings of Wesley, Clark, Benson and Fletcher, on the doctrine of Christian perfection. It was exceedingly interesting and profitable to hear him converse on this subject. He was my father's pastor when I was about five years old, and I did not see him again until I was twenty-three, when I met him at Conference. I introduced myself to him, and told him whose son I was, when he said: "Yes, yes, I remember. This is that little tow-headed 'Gilderoy.' Why, my brother, I am so glad God has called you to the ministry. Many a time I've prayed for and with you." It was very impressive and suggestive to see Bro. Davis when engaged in private prayer. His sightless eyes were always turned upward, and he seemed to talk to God as friend to friend. He held out his right hand with palm upturned as if waiting for God to put a blessing in it, and every few minutes he would lay that hand on his left breast, as if laying the blessing away in his heart. I once asked: "Bro. Davis, why do you hold out your open hand when you pray?" "Why, my brother," he replied, "I know God is going to give it to me, and I want to be ready to receive it." That was an expression of faith visible to the beholder. The motives and actions of the inner man often find expression in the outer man.

Rev. William Murrah, D. D., died, on Sunday last, after a brief illness: Dr. Murrah was a strong man every way—physically, mentally and spiritually. His name will be a household word in hundreds of homes in Alabama and Eastern Mississippi for generations to come. I never knew him personally till sixteen years ago; but, considering the difference in our ages, we were on intimate terms. Dr. Murrah's preaching was at once expository and hortatory, both instructive and moving. He was wonderfully gifted in short, apt, pithy saying—aphorisms that clung to you and grew as time went by. He had a "chop-logic" method with cavilers that generally unhorsed an antagonist at the first fire. The same man rarely locked horns with Dr. Murrah a second time. The first lick he hit was always a stunner. Bro. Murrah was a most delightful companion. He was a wise man—wise about men and things, and he had a rich and, apparently, inexhaustible fund of anecdote, with the keenest sense of humor. This gave him great influence with the young people down to a green old age. Educated, uncommon people always heard Dr. Murrah with pleasure and profit, and then his style of preaching was exactly suited to the common people, the children and the negroes.

These old men have finished their work and are at rest. The links that bind us to the past are breaking, one by one, and pretty soon the boys of the present will be the old men of the generation to come. Our memorial service this year will be peculiarly solemn to all, but specially so to a few who are going down the sunset-side of the hill of life. I do not remember, during a ministry of twenty-nine years, a time when we were called upon to mourn the death of so many old men at one Conference. The young men should lay this lesson to heart.

OCTOBER 13, 1887.

Louisville Conference Session.

BY J. B. COTTRELL, D. D.

Bishop Granbery held our Conference at Hartford, from September 28 till Monday night, October 3, dispatching business in no haste, yet with tact, courtesy and executiveness. His unpretending manners and genial address were most grateful, and all realized the justness of the selection the General Conference made when electing him Bishop. His sermon on Sunday morning, before ordaining the elders, was chaste and effective.

The Conference sermon, by Rev. Ed. R. Harrison, was an admirable one. Rev. I. W. Emerson was appointed to preach that of next session.

Dr. Steel, transferred to us from Memphis, last year, and stationed at Walnut Street, Louisville, where he has well established himself in the esteem of all, preached a sermon on Sunday night that drew the Conference to him, literally; for at the close we impulsively gathered around him and shook hands in a storm of hallelujahs. There were passages in his sermon of real power and sublimity, and I felt rejoiced that one so gifted had been transferred to our Conference.

Rev. Dr. Kelly, of the Kentucky Conference, has been transferred, and fills Broadway station. He has fairly won his spurs as a writer and a preacher, and will find a cordial greeting in Louisville and the Conference.

There was some discussion on the temperance report. The word "prohibition" being used, it was suggested by me that the word *per cent* be substituted, that our action savor not of any political sap. The committee declared that the term had no such squinting, and my suggestion was not agreed to. I took occasion to say that, as citizens, we could each, for himself, judge, speak, and vote according to our several views of policy; that, as for myself, I'm a prohibitionist, and when the issue is presented singly, aside from party politics, I am ready for the platform on its behalf. I regretted most sincerely that in some of our church papers Hon. Jeff. Davis had been denounced as he had for utterance of an opinion in a question of policy. Brow-beating for opinion sake, when questions of policy are at issue, will be "honored more in the breach than in the observance," as evolution of the higher elements of humanity is marked. No little injury was done in the late contests, by the treatment Mr. Davis received, as I apprehend. Justice to a cause calls for no injustice to persons. I differ, radically, with Mr. Davis; but I honor him for ringing clear on all questions upon which he chooses to speak or write; and, in memory of his unflinching loyalty to his people through all their bitter trials, I say from the depths of my soul, "Heaven bless him!"

Your correspondent goes from Cadiz to Franklin. He had the pleasure of hearing yesterday his successor, Bro. W. K. Piner, in two sermons. He is the son of Dr. J. W. Piner, who used to be stationed in New Orleans, and it will be a pleasure to the comrades and friends of the father to hear that the son promises to be a stalwart in the gospel. He is gifted, and dares utterance as he conceives truth. Of course, all such will have rubs and bruises; but "wisdom is justified of her children" at length. I withstood a heavy pressure of solicitation from preacher and people to occupy one of the hours; but I was eager to hear and, therefore, forbore. A delightful year I've had, and, in leaving this good people, I realize how gracious is our covenant of life and love.

Franklin is one of the most pleasant stations of the Conference, and is on the railroad, fifteen miles below Fairview Cemetery, at Bowling Green.

In closing, allow me to express my gratification on reading the communication of Rev. J. A. Parker, of Ruston. He makes a philosophic and practical statement of the matter, worthy of one who gives thought to the business of the church.

The news of the death of the wife of Bro. F. M. Grace, though not a surprise, gives sorrow. She was an excellent woman and noble companion.

I put the ADVOCATE in my valise, as we are packing, that I may read, deliberately, on getting to Franklin, the article of Bishop Keener, addressed to an honest unbeliever. God bless the dear Bishop! In the olden days he was an inspiration to me. I read his "Post Oak Circuit" until I almost had it by heart. As he edited the ADVOCATE in the transition period, in the days of our humiliation, he was a power that was felt along the line from Maine to Mexico.

CADIZ, KY., Oct. 10, 1887.

Spiritual Quickening.

BY REV. J. W. ELLISON.

Spiritual influence is, by all, allowed to be a mystery. It is a power distinctly divine, and should never be confounded with the human. Nor should we lose sight of the nature of this power. It is persuasive. It is spoken of as like the wind. Its effects may be seen, as may the blowing of the wind; but this difference must be observed: The wind is a coercive power, moving objects, the law of whose nature is to be at rest. The spiritual power is persuasive, operating upon the *mind* of man, the law of whose nature is to be dead to God and his law, which is spiritual, as will be seen in infancy—that is, unconscious that there is a God, or that nature is out of harmony with God and his law. While it may have been known to some extent by Adam, yet his posterity would have been born without the knowledge of their sad condition; and, when passing away by death, they would have fallen into an eternal death with new and great surprise. To be informed of this state was certainly a great power, if with this information there be presented a plan and promise of redemption from that state. The office of the Holy Spirit is to create a conviction of this deplorable state, and to direct the mind of man to the plan proposed for his redemption, and to persuade him to recognize the one and accept the other. Thus, when he is convinced of his sinful state and condition, and "turns to God with repentance and faith in the Lord Jesus Christ," in whom this plan of redemption centers for its execution, he is said to be converted or changed in *mind*—changed from "darkness" or ignorance of God and his law, as also of his own sad state and condition. As sin or "all manner of concupiscence (lust) was wrought" in man's nature, so as to be constitutionally sinful or corrupt, passing this sinful nature to the next generation, and so on, man could never approach God in any successive generation but as sinful beings, in turn to be convinced of their sinful state and condition, and fly to God, through Christ, as humanity's Great High Priest. Devils believe their fall, and realize their enmity to God, but can never turn or change their mind towards God, because no plan is proposed or help rendered; but it is not so with man. His chief difficulty is the bondage of ignorance. If this power of "the kingdom of darkness" can be overcome, there is a chance for his deliverance; for such love as offers deliverance, as offers pity or condolence to such a sad calamity, is almost irresistible as a persuasive power to draw the sinner to God for this mercy.

This mysterious spiritual power of the Holy Ghost is coercive, as restraining sin in man's nature that otherwise must hold dominion over him forever, but persuasive to man thus liberated from the power of ignorance, one of the phases of sin.

"When the strong man keepeth his goods, they are safe; but when a stronger than he cometh, he bindeth him, and taketh his goods." If the devil could have been superior to God, and could have prevented this information or light of offered deliverance, he would have held man forever. But this he could not do. God was greater and more powerful. The plan is such "that whosoever," when his state and condition is recognized, "shall call upon the name of the Lord, shall be saved"—that is, taken into the plan of redemption, to be comforted concerning this sad misfortune, with the assurances of Christ's power to "bruise the serpent's head," and finally destroy him or sin—wholly purge it from nature's constitution, and restore or renew the Holy Spirit's nature, which was originally lost, to man's constitution, and thus make him "a child of God," bearing "the likeness and image of God," and perfect purity, as was the original state, which would be, in the truest sense, a regeneration—"washed in the blood of the Lamb."

This love, when seen by the sinner, melts his heart, brings about a change of mind, *as a sinner willing* to be saved. But as this restraining power over sin in man is not yet extracted or removed, but restrained or bound, and also the quickening power of love, both come to him through faith, those powers, restraining and quickening, will be more or less weak and irregular, as regulating the life of the believer. Faith in the *truth* is what secures these powers of God, so mysteriously given. A deceived condition in faith might be very fatal to a well-regulated life, or one intended to be so. For instance, if I should claim a change of nature, I should then very consistently claim that the experience of "love, joy, peace," etc., was to be accounted for under the law of a changed nature within itself; whereas, in Scripture, it is accounted for as the "fruit of the Spirit" mysteriously supplied, and that constantly, or as constantly as intelligent faith is constant, and varying as faith varies.

Under this law of faith in Christ, then, just in proportion to my faith in my own sinfulness, even to total depravity (sin disease), I should realize my need of help, and pray for that help as a *foreign* power, and should ever view it as a divine power, and not my nature. "If a man thinketh himself to be something, when he is nothing, he deceiveth himself." I want ever, while I am here, to account for my experience as a believer, as the mysterious work of the Spirit—"Christ in me by faith," "kept by the power of God," coercively, as restraining sin in me; persuasively, as keeping my mind upon the plan of my redemption and the source of my help, taking Christ's words as true—"Without me ye can do nothing."

The divine power of the Spirit is not, while in this world, woven into our nature. It must ever be viewed as a *foreign* power, distinct in itself from what *I am*. (II Cor. xii, 1-10.) It is a mystery never to be explained here, and it should be left as such. Our children being born with sinful or corrupt natures proves that it is a *foreign power*, and not a blending with our nature. (Gal. ii, 20.)

This state is called a quickening, or the importation of life to a lifeless substance, as in the case of a child, and must precede the birth. This taste or *supernatural experience* is what we have in this life, prior to the realization of all that is involved in our redemption from sin, as now seen by faith, to be a heavenly state.

This was Christ's argument to Nicodemus. "That which is born of the flesh"—or man in his fallen state—"is flesh." Children born from us are like us in nature—sinful, and the life that emanates from this nature is sinful before the law. But "that which is of the Spirit is Spirit." This certainly is so; and so of the life that flows from that Spirit's influence upon my mind, not coercive, but persuasive, the enmity of sin in me having been overcome by this divine power. When there is a full faith, the power of sin diminishes almost to nothing. But still it is restraint, and *not a removal*. It is a crucifixion or a slow death. "I die daily." Its extirpation is not, and can not be, in this life: therefore, let no one confound this influence with his own nature. My faith in the blood of Christ gives me peace with God every day, if applied every day, and entitles me to "the washing" of regeneration by the renewal of the Holy Ghost, as the law of my future being, and to a seat upon a throne.

Said Christ to Peter's inquiry, as to what they, who had "left all and followed him" by faith, should have, "What shall we have therefore?" "And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (St. Matt. xix, 28.) This is so plain as to leave no doubt. But Paul is explicit. My body, in which my nature is lodged, and with which there is an inseparable alliance, by creation, with body and mind "It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory: it is sown a natural body, it is raised a spiritual body." "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. iii, 21.) Let no one stay away from God and his Christ because of the *feeling* of a sinful nature. Said Christ, as our High Priest, "Come unto me, all ye that *labor* and are *heavy laden*, and I will give you rest." "I am not come to call the righteous, but sinners to repentance," or a change of mind, as explained by Dr. C. G. Andrews, in the Sunday-school Lesson, not long ago.

Letter from Mrs. Landrum.

MR. EDITOR: My husband, Rev. J. Landrum, has been sick eight weeks at our home, in West Melville, and during the past week has been very near to the gates of death; but his condition is now somewhat improved.

The little church of thirty-nine persons, which the Lord has planted in this town under his ministry, has been equal to the draft on their time and patience and help, having been unwearied in their attention and kindness to us, and I desire, through the columns of the ADVOCATE, to thank them, as well as those who from a distance have sent words of love and sympathy in this, our time of great trial and affliction.

J. M. C. LANDRUM.

Revival at Sardis, Miss.

For more than two weeks we have been conducting religious services at Sardis. Bros. Hodge, Bowen, Beville, and George Lipscomb have been with us at different times all working earnestly and successfully. Bro. Lipscomb is a young layman, secretary of the Young Men's Christian Association for the State. Meeting still continues with the aid of Bros. Thames and Terry. Results so far: Church greatly stirred and moved forward, many young Christians established, sinners converted, and back-sliders reclaimed. Ten additions to the church last Sunday. Praise the Lord!

T. C. WIER.

OCTOBER 14, 1887.

Special Notice.

Presiding elders, please give me the names of those who expect to come up for admission, the delegates elect and alternates, and the local preachers for deacon's and elder's orders. Those who shall bring their wives or daughters, write me; also persons who purpose having horses here, and when. Hope you will let me know at once concerning these matters. Will send railroad terms soon. Pray that our Conference will be a real benediction unto us all—visitors and town.

Yours, J. M. WYATT.

WINONA, MISS., Oct. 14, 1887.

Notice.

To the Members of the Mississippi Conference Brotherhood:

Bro. J. L. Forsythe is dead. Assessment No. 8 is now due, and must be paid within sixty days. Remit by postoffice money order or registered letter to I. W. Cooper, at Edwards, Miss.

H. F. JONES,
Ass't Sec'ty Miss. Conf. B.

Christian Advocate.

THURSDAY, OCTOBER 20, 1887.

LUDICROUS INQUIRIES

[illegible]

What is your faith, and what your hope
Do you believe the gospel true?
And are you willing, and the love
Which is from heaven to heaven will move you

Do you, each day, devote to Him
And do you love him in return
Is you the highest wish to win
Or still to sin, but to learn

Is this "one thing" you've noticed him
Whate'er you do, in every place,
To do it all in Jesus' name,
And trust him for [illegible]

Have you the courage to confess
That you are Christ's, and he is yours?
And that his righteousness
Is what your faith in him secures?

O, do you *know* your sins forgiven
And can you sing, "Sweet Hour of Prayer"
Do you recede in hope of heaven?
And will you try to meet me there?

The Sunday-School Lesson for October 30, 1887.

BY C. G. ANDREWS, D. D.

THE HARVEST, AND THE LABORERS.

Matthew ix, 35-38; x, 1-8.

GOLDEN TEXT: "*Freely ye have received, freely give.*"—Matthew x, 8.

INTRODUCTORY.

This lesson brings us to about the close of the second year of our Lord's ministry. It is the beginning of what is regarded his third circuit through Galilee. After the events of the last lesson he had again gone to the home of his childhood, and had attempted to give them the benefits of his glorious teaching; but they had again rejected him as unworthy of their acceptance, charging him with being in league with Beelzebub, the prince of the devils. In everyone of their allegations against him, the Master exposed their fallacy and put them to silence. Although they admitted that he spake as never man spake, they still endeavored to entangle him in his talk, and refused their faith and homage. Regardless of their opposition and of the discouragements, as fast as they refused to receive him in one city, he would turn to another. His message must be delivered, whether they would hear or whether they would forbear.

THE HARVEST.

Verse 35. "And Jesus went about all the cities and villages." From the time he entered upon his ministry, he was never idle. From city to village, from desert to mountain, from house to house, he continually verified his reply to his parents, "Wist ye not that I must be about my Father's business?" "Teaching in their synagogues." The word "synagogue" literally means a congregation, and indicates the place where the Jews were in the habit of worshiping just after they were banished from the temple, and afterwards the places where they met for their solemn, periodic meetings. That the Savior was permitted to teach there clearly shows that he was recognized as being connected in some way with the priesthood. As his act of driving the money changers out of the temple was not gainsayed nor resisted, he was confessedly the master of the synagogue. "Preaching the gospel of the kingdom, and healing every sickness, and every disease." The New Version and Wesley's Notes leave out "among the people," as superfluous. Telling the good news of the salvation of the world must necessarily in those days be accompanied by the working of miracles, in order to its divine attestation. The evidence which the Master sent to John of his Messiahship was, "The lame walk, the lepers are cleansed, the deaf hear, and the poor have the gospel preached unto them."

36. "But when he saw the multitudes, he was moved with compassion on them, because they fainted." To behold the multitudes ever called forth from Jesus his kindly offices. The sight was sufficient to affect his heart, and thence followed his gracious words and his helpful ministrations. "Were scattered abroad, as sheep having no shepherd." They had, indeed, gone astray from the Shepherd and Bishop of their souls, and Christ yearned to bring them back.

37. "The harvest truly is plenteous, but the laborers are few." The yellow harvest falling upon the ground, and wasting for want of a reaper to gather it into the garner, typifies the thoughtless, purposeless multitude without a conception of duty or destiny, ready to drop, all unprepared, into a changeless eternity for want of some blessed teacher to arrest their attention and turn their minds to better things. Alas! how few and inadequate were the workers compared to this extended and arduous field of labor. "The field is the world."

38. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest." This injunction was doubtless called forth from the blessed Savior by his sight of the whitening fields, and by his expectation of soon ordaining and sending forth laborers into the vineyard. But this injunction still rests upon the followers of Christ. It can be said with just as mournful an emphasis now even as in the days of the Savior, "The harvest is plenteous, and the laborers are few." Multitudes even in the circles of civilization, as well as in the far-off islands of the sea, are sitting in heathenish darkness, and are yearning to be told of the Light of Life.

THE LABORERS.

Ch. x; V. 1. "And when he had called unto him his twelve disciples." He had a number of disciples, in a general sense; but these were chosen for a specific purpose. It may be that the number, twelve, was chosen to correspond with the twelve patriarchs and the twelve tribes of Israel. Though these twelve have never had successors in the church, still the great Head reserves the right of calling men to labor in the ministry. "Gave them power over unclean spirits, to cast them out, and to heal all manner of sickness." The miraculous power to heal all manner of sickness no longer belongs to the ministry, though, without doubt, some sick persons have been healed in answer to prayer. The power to cast out evil spirits—that is, to be the means, under God, of converting souls and of delivering them from the power of the Evil One—is still the blessed prerogative of a true minister of Christ. The greater the success in this line, the surer the evidence of the presence and the power of the Spirit.

2. "Now the names of the twelve apostles." The first and the only time which this title has been given to any orders of ministers. The etymology of the word is "to send away;" and simply distinguishes those who were sent out to preach and to administer to the church by Christ in person. "The first, Simon, who is called Peter." The "first" does not in any sense mean primacy, as nothing in the after history of the apostles showed Peter to have any preeminence. It simply means that he was called first and mentioned first. He, with John and James, was favored among the apostles. His name denotes "rock," or "stone," and Christ said, "Upon this rock"—that is, upon Peter confessing that Jesus is the Christ—"I will build my church, and the gates of hell shall not prevail against it." Peter is said to have died by crucifixion, and he asked that he might be crucified with his head downwards, feeling unworthy to be crucified as his Lord had been. Andrew, the brother of Peter, was also crucified. His body was afterward removed to Constantinople by the Emperor Constantine. "James and John, the sons of Zebedee." James was surnamed the Great, to distinguish him from the brother of Judas. He was beheaded by Herod. John, the beloved disciple, was the youngest of the apostles, and the only one who died a natural death. He was thrown into a caldron of burning oil by the order of Domitian, but was preserved unharmed. Philip was a native of Bethsaida, the same city of Peter and Andrew. He was scourged and imprisoned, and finally hung up against a pillar in Hierapolis until he was dead, because of his faithful preaching. Bartholomew, the son of Ptolemy, or Nathanael, as he was sometimes called, labored in Armenia as his mission field, and was there said to have been flayed alive, and afterwards crucified. Thomas labored in India. He was pursued by the Brahmins, and was thrust through with a lance while he was at prayer. Matthew, called also Levi, was a Roman tax gatherer, was the author of the gospel. He suffered martyrdom in Nadabar, a city of Ethiopia. James, the son of Alpheus, called James the Less, is supposed to be the author of the epistle; was stoned to death while praying for his murderers. Lebbeus, whose surname was Thaddeus, was also called Jude, or Judas. He was supposed to have been slain at Berytus, and honorably buried there. Simon the Canaanite was thought by some to be the bridegroom mentioned at the wedding at Cana of Galilee. After Pentecost he traveled through Africa, and finally into Great Britain, where he was crucified and buried. "And Judas Iscariot, who also betrayed him."

5. "These twelve Jesus sent forth, and commanded them, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." This commission was made to prevent the first offer of the gospel being made to the Gentiles, so that no stumbling-block might be placed in the way of the Jews. Our Lord himself afterwards preached the gospel to the Samaritans. (John iv.)

6. "But go rather to the lost sheep of the house of Israel." Israel were the ancient fold of God, but they had sadly estrayed. The Master wanted them to be returned to their fold and their Shepherd.

7. "As ye go, preach." Confine yourself to no locality, and, as ye go from place to place, let your message be, "The kingdom of Heaven is at hand"—that is, true religion with its comforts in this life, and its rewards in the life to come, is offered to all.

8. "Freely ye have received, freely give." While the Bible says they that preach the gospel shall live of the gospel, yet a minister who would withhold the blessed gospel because he was not sufficiently paid, would be a monster. Oftentimes is the gospel preached successfully to thousands by ministers who find it difficult to provide daily bread. "As poor, yet making many rich."

TEACHINGS OF THE LESSON.

1. Imitate Christ. Go about doing good.

2. Consider the great harvest. Pray and labor for its garnering.

3. As an inspiration to liberality, constantly remember, "Freely ye have received, freely give."

From the Work.

MARION CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have closed my series of protracted meetings on the Marion circuit. I have nine appointments, and have held a protracted meeting at all of them. Our meetings were all good meetings.

I was assisted in six of my meetings by Rev. J. C. Lang, a local preacher from the Hillsboro circuit. Bro. Lang preached with untiring zeal, and in demonstration of the Spirit, and with power. By his affable and sweet spirit he grew on the people; and his ministry was owned and honored of God.

I was assisted in one of my meetings—namely, Bethel—by Bro. H. P. Lewis, from the Lauderdale circuit. Bro. Lewis preached us four good, practical, heart-searching sermons. We had, at that meeting, a number of conversions, and seventeen accessions to the church. Bro. W. C. Day, a lay member from Marion station, was with us, and rendered good service in praying and instructing penitents.

We had no help at Curtis Chapel except Bro. Day. We had a good meeting at that place.

We have received into the church at our meetings forty-eight members, and most all converted. To God be all the glory!

J. H. HOLLAND, P. C.

MONTICELLO CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Seven appointments within the bounds of Monticello circuit. Commenced with four. Had protracted meetings at all, save one. Accessions, 68; adults baptized, 22—infants, 36. Good revivals at all the appointments. All Conference claims will be paid. Many thanks to Bros. Gale, Downer, Benson, Denson and Dawson for service rendered. This is a new circuit; with proper care will develop into a first-class circuit.

By the suggestion of a good sister (Baptist), I have adopted the following on receiving members in the church: After all Christians give "the right hand of Christian fellowship," extend the privilege to all the children and all the sinners to come forward and give the right hand of congratulation—all being glad when anyone joins the church. We tried this plan. It was a time of rejoicing to see the little children performing this service. The children feel that they are recognized. It takes a flank move on the sinners, and smokes out the seclusive sort. At this meeting one refused to come forward. He looked like he was a lost "one by himself."

WM. HOOVER, P. C.

SUMMIT, Mississippi.

SAM JONES CAMP MEETING.

MR. EDITOR: I had the pleasure of attending the camp meeting at the celebrated Sam Jones Camp Ground, in Amite county, Miss., and was pleased with much I saw and heard the five days I was there; and, as I have seen no notice of the meeting in the ADVOCATE, I thought it not amiss to say something.

The grounds are located out in a wild rural district of country, in a deep hollow; on either side high, romantic hills. The railroad runs on high embankments above the campus, so if the cars were to run off, it would make a smash of things. The grounds, as nature left them, are about as lonely as could be, but, by artistic skill, could be made one of the most lovely and romantic. A large and beautiful spring branch runs through the center of the campus; two large springs, about the right distance apart, sufficient for a dozen camp meetings. They have a good tabernacle, but I think badly constructed—too long and narrow. The congregations splendid, both in size and good order. Has not the fencing in of the grounds something to do with the behavior of the people? I think between twenty and thirty preachers were there. Preaching, in the main, good, better, best; but, Mr. Editor, how things have changed since the days of "auld lang syne," when I first went to camp meeting! Then the most of the preachers there were elderly men; young preachers were the exceptions, and were hardly ever called upon to preach. But it is the opposite now. At this meeting but two classed as old men. One was the grand old leader of the host in the Mississippi Conference, strong, hearty, ready: namely, John G. Jones. The other has held honored places in the church; but he took no public part in the services, not even a prayer, while I was there. The Sunday program was filled by quite young men, but the eleven o'clock service was fully up to the demand. I don't think the results were equal to the efforts made, from some cause. I was glad to see so many promising, educated young preachers running over with zeal for God.

I think the outlook for the Sam Jones Camp Meeting is quite encouraging. Another change from the old way of holding morning prayers. Then every tent-holder had prayers in his tent at the same time. If there were thirty tents, there were thirty Scripture lessons read, songs and prayers—all the family guests and servants present. But I thought, when I heard the singing all round and praying at the same time, it was close akin to heaven. But now a few gather at the stand, some young preacher gets up time enough to conduct the exercises, short lesson, little song, a prayer—all told.

Well, I am glad I was permitted, in the providence of God, to attend the camp meeting at Sam Jones Camp Ground.

VISITOR.

ALEXANDRIA, LA.

MR. EDITOR: Our district high school opened successfully this morning with Rev. Charles E. McLean, A. B., principal.

I wish to say, through the ADVOCATE, to the brethren of the Conference, and especially of the Alexandria District, that we are prepared to teach all the branches of a high school education thoroughly. We will have only the *best* teachers. Tuition from two to four dollars per month. Board in good families for ten dollars.

Now, brethren, altogether, help us.

Both sexes taught.

B. F. WHITE.

OCTOBER 1, 1887.

MT. CARMEL, MISS.

MR. EDITOR: I have just closed my round of protracted meetings with good results: forty-two accessions, a number converted, and the membership greatly revived.

Finances are coming up well, and I hope by Conference to report all my collections up in full. We have done something for the Lambuth call and week of prayer.

W. W. SIMMONS.

OCTOBER 5, 1887.

OCEAN SPRINGS, MISS.

MR. EDITOR: We have collected and forwarded $50 65 to Dr. Kelley from the Ocean Springs charge, to pay on the missionary debt. In many respects, we are glad to know that things are on the up-grade on the coast. Your brother,

G. F. THOMPSON.

SEPTEMBER, 28, 1887.

POPLARVILLE, MISS.

MR. EDITOR: Our protracted meeting at this place, after a continuance of nine days, was brought to a close Thursday night, September 22. The results are as follows: Four candidates for church membership, eight professed conversion, and God's believing children generally, and some of them greatly blessed.

On the twenty-first ultimo Rev. J. W. McLaurin worshiped with us, and at night preached a very effective sermon on the text: "We know that we have passed from death unto life." (1 John iii, 14.) After the altar exercises, he organized a branch American Bible Society with a capital of $50, raised by the citizens of Poplarville, which will be a great convenience to the people.

Rev. J. M. Gann preached once for us, with unction from above, to the edification of believers.

Prof. George, a graduate of Cooper Institute, and a zealous member of the Cumberland Presbyterian Church, conducted a day-service with much profit to all present.

Taking the inclemency of the weather, and the scarcity of ministerial aid into consideration, we feel that our meeting was a success; and I feel assured that our people here are in a more spiritual condition than they have been since I came among them. And the prospects, spiritually, are brighter for our future here.

With many prayers for the success of the ADVOCATE, I am,

Yours in Christ,

J. N. TUCKER.

SALLIS CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed a most excellent meeting at Sallis. The Lord was with us in great power, and the church was graciously revived. Had ten conversions and six additions. Nearly all the members, both men and women, will lead in prayer anywhere when called upon. Several new family altars erected. I believe we have the most consecrated membership I ever knew. We have a Woman's Missionary Society that is doing fine work for the Master. Bro. T. W. Lewis was with us, and preached to the delight of all, and won the affection of this people.

With the rest of the good things, they did not forget their pastor, for they kept up a "storm" at the parsonage all the week, and also presented the pastor with a nice quilt, which the good sisters had made for the missionary cause, and sold by contributions. You know all this makes us feel good at the parsonage. Yes, we are all happy in the love of God; and this makes us love one another. God has done great things for us, whereof we are glad.

W. W. WILLIAMS.

BOWERTON, MISS.

MR. EDITOR: I have closed my fourth protracted meeting, all of which were a grand success. Many professors and careless church members raised to a higher plane, and made to rejoice on account of the Spirit's presence in his saving power. Persons who had not spoken for three or four years met and embraced each other around the altar. One hundred conversions and one hundred accessions. Three prayer meetings organized, and quite a number of family altars erected.

I am under many obligations to Bros. V. D. Skipper, W. B. Hines, C. W. and C. C. Campbell, James Legett, J. T. and A. B. Nicholson for valuable service rendered.

We give God all the glory! "Praise God from whom all blessings flow."

D. F. GUICE.

OCTOBER 5, 1887.

SALTILLO, MISS.

MR. EDITOR: I send you a report of Saltillo circuit, North Mississippi Conference.

I have just closed a series of protracted meetings, lasting for ten weeks, resulting in fine revivals. Over one hundred conversions, fifty-seven accessions to our church, with more to follow.

I had a hearty co-operation of local preachers and working church members. Thanks to Bro. T. J. Taylor, of Richland circuit, for faithful and valuable assistance. Give God all praise!

The Saltillo circuit is in Lee and Itawamba counties—both dry. Local option works well.

Yours fraternally,

W. T. SHELL.

SUMMERFIELD CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: There seems to be a deepening spiritual work going on with us on this circuit than has existed for eighteen years. Bro. Barr has just closed a meeting at Shiloh Church, holding four nights, with nineteen accessions, thirteen adult baptisms—several the heads of families. The spiritual condition of the church was greatly revived; and there was a greater spiritual interest on the night that it closed than at any previous time.

Bro. Barr is an interesting worker, having established Sabbath-schools at the outpost of most of his appointments.

There has been about thirty-nine accessions on the work. Other protracted meetings are still to be held at some of the churches, and we trust that this is only the beginning of a great work on our circuit. Pray for us.

R. ROBERTS.

HAZLEHURST, MISS.

MR. EDITOR: Bro. Nicholson has just closed a successful protracted meeting, resulting in fifty conversions, twenty-five of whom joined our church. The membership has also been awakened to a new zeal for Christ and his church. Family altars have been newly erected, class and prayer meetings greatly built up, and the missionary spirit active.

The Sabbath-school, under the management of Bro. Millsaps, is a model of order and clock-work movement. At the close of the exercises, the teachers of each class, rising, report the progress of each class in their studies, also all absentees, showing a watchful care of their precious charges.

The church has been newly painted; the tall spire pointing heavenward like an angel's finger.

Bro. Nicholson is full of zeal, and a preacher of power.

T. J. C.

SOUTH BOSSIER CIRCUIT, LA.

MR. EDITOR: Just closed a two-days' meeting in Bossier Point with six accessions to the church, and ten children baptized. This has been a great year for baptizing children in this country. Wish the ADVOCATE would send about twenty-five more good families to Bossier Point. It is a fine country, but sparsely settled. Before the war there were a few wealthy families in possession; now they are gone, leaving room for many small farmers, and few only have as yet occupied. V., S. & P. railway passes through the northern end of said country.

Yours in Christ,

R. M. BLOCKER.

SEPTEMBER, 28, 1887.

WALTHALL CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I have closed my round of protracted meetings—six in number. The Lord has been with us, and blessed us abundantly. The membership has been greatly revived. Fifty seven added to the church, with more to follow. The number of conversions is unknown—sixty-five or seventy, I suppose. Infants baptized during the year, twenty-seven. Foreign mission assessment paid in the early part of the year. I think all other assessments will be raised by Conference.

W. C. HARRIS, P. C.

VERONA, MISS.

MR. EDITOR: The Lord has done great things for us on Richmond circuit: 175 or 200 conversions, 121 accessions to our church. Two more meetings to hold. Have had only two days' rest in eleven weeks, yet feel stronger than when commenced. To God be all the glory!

Cotton crop very short, but will be largely in advance of last year. In finance, if not full, I feel more than ever before that our labor in the Lord is not in vain. Pray for us.

T. J. TAYLOR, P. C.

SEPTEMBER 26, 1887.

PONTOTOC CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just closed my last meeting on the Pontotoc circuit, North Mississippi Conference, with the following results: Forty-two conversions, 46 accessions to our church, and the churches greatly revived. I was assisted by Bros. Recket, Gladney, A. J. Foster, and Willie Vaughn, all of whom did efficient service for the Lord. We thank God for his goodness manifested to us.

J. R. ROBERSON.

Our Contributors.

Schools and Other Things.

BY REV. B. F. WHITE.

I am truly proud of the last issue of our ADVOCATE. I regard Bro. J. A. Parker's article as a needed warning to our Missionary Board. Would it had come sooner and been heeded! We *must cease this venturing so much in our financial affairs.*

"The Honest Unbeliever" is truly timely. It would be timely at any time. It is, as the Bishop's productions ever are, full of deep thought and wonderful suggestion.

I am glad to see the article, from Bishop Galloway, on "Systematic Education," which appeared some weeks past, followed up by an article from Bro. Wier's pen. For years I have, in an humble way, been trying to practically develop a church system of connectional education. We have *the* University, equal to the wants of our church, perhaps, for the next half-century or more. We have the colleges, which, if properly endowed, would meet all the demands of our church for the same length of time. We have the great Mississippi, and the tributaries as the Ohio, Missouri, Arkansas and Red, but hardly a tributary to them, and no fountains from which flow in constant limpid streams the waters to fill these larger channels.

Our system is, the *want of system.* We are putting up the roof of the building, with the girders in the air, without posts, sills, braces or foundation-rocks. The few airy nothings, in the shape of primary schools, are only calculated to disqualify for advanced learning, making the task of all higher grades of education almost an impossibility. The celebrated public schools of the best type—such as those in New Orleans—are chargeable with the same insane management. I have known one school in New Orleans to have in the primary department about sixty pupils for one teacher. This plan necessarily disqualifies for the higher education of the pupil. Pupils in the primary classes can not know how to study till taught. They are profitably employed (in this State) only when reciting. Six recitations per school-day of six hours—each ten minutes' long—is the whole time they are profitably employed, leaving five hours of the six in which they can only learn idle, mischievous habits which, formed once, are almost impossible to ever overcome. Right here is the evil of evils in all our schools. Little children scarcely learn anything but idleness and its swarm of evils. Just here is where we must begin the reform in our public schools, and right here is the great want of the church in arranging a system of connectional education. The teacher of the primary department of a school, or a primary school, should be the best teacher—the most learned, the most experienced, and the most patient and pure; should have only (I would say) not more than fifteen pupils: so that each pupil could be under the eye and care of the teacher every moment of the recitation. The recitation should not be longer than from ten to thirty minutes, according to the advancement of the class. As soon as the recitation ends, the teacher should have them, under his eye and direction, engage in recreation—such recreation as would amuse, divert the mind from books and develop the physique of the child. Let it last from five to ten minutes. Then the recitation; and so on through the day. This system would prevent totally all the evils of habits of idleness and its consequences. Hence the pupil advancing to a higher grade is so trained to application that the teacher of the next grade can easily teach twice the number, and these, advancing to another higher grade, can be doubled again, or nearly so, and still the teacher can meet all their wants. They have been moulded, prepared; and the system will be such that the school term will be shortened, the pleasures and success of education increased a hundredfold.

In pay schools the tuition fees should be reversed from what they are: the largest price paid in the primary department, and decreasing in ratio till the education is finished.

This system would have another advantage, viz: The parents (from a financial standpoint) would become a hundredfold better co-operators in the advancement of their children.

The church needs these fountains, in every society of every charge, as feeders to the district high school. Every presiding elder's district should have its high school as a feeder to the college, and the college should feed the university.

For our church (say) one university, fifty or a hundred colleges, thousands of high schools and tens of thousands of primary schools—all taught by the purest, most exemplary, intelligent teachers, but especially the primary schools. As Bro. Wier says, we seem to forget that it is the child-mind which is the most easily impressed and, consequently, the most important period in forming and developing the future character. It will be a sad day when the church of God becomes careless of the purity of its ministry, and yet it is of equal, if not more, importance that the teachers of our children be pure. They are in personal contact with the child, with great authority, for six or seven hours each day; the minister probably seldom in personal contact, and but weekly in a public manner has he the child under his influence at all. Let us have a corrected system of schools, beginning with the primary in every congregation and ending with Vanderbilt.

ALEXANDRIA, Louisiana.

A Venerable Virgin Says Her Say.

It is my private opinion, publicly expressed, that if "J. W. M." had known more about the subject upon which he elaborated at such length, he would have said less. It is evident he does not read the stock and poultry notes in his agricultural newspaper, for along that line arises the universal cry, "The scrub must go!" But because David thought it was a fine thing to have a quiver full of children, "J. W. M." unblushingly asserts that a scrub husband is, therefore, a thousand times better than none.

Now, it had never occurred to my dim mind that David was a desirable model for nineteenth century young men to imitate, for it has always been my conviction that he preached better than he practiced. If he had possessed fewer wives, it would have been more to his honor; and if the abominable conduct of his sons caused him heartfelt happiness, that sainted old gentleman had a horribly degraded idea of felicity—or, perhaps, his quiver was not full.

When so much attention is given to improving the lower animals, sure and it seems a bit odd that a civilized Christian should consider it a capital crime that a woman should want "the best or none" for a life-long companion. Nevertheless, notwithstanding this, "J. W. M." insinuates that, no matter how tacky and runty a man may be, it is a condescension for him to rescue a woman from the dreadful doom of single blessedness, and any woman should deem it a precious privilege to cater to his whims and raise his scrappy, scabby children. If "J. W. M." is a preacher—and I hope he is not, for he is a disgrace to his district if he is—he had better repent, and that speedily, for, at Conference, if the presiding elder does not arraign him for immorality, he will neglect his duty. Heaven knows it is hard enough for parents to raise their children right; and with this "poor-husband-thousand-times-better-than-none" doctrine great harm will be done. There is a big screw loose somewhere. "J. W. M." probably proposed to a girl, and when she would not have him, vented his spleen in the article frequently referred to.

I have known women who cooked three meals every day, who washed, ironed, sewed, did all the housework, cut and carried in all the wood, and who milked the cows in an open lot, without so much as the shade from a barbed-wire fence for protection from summer sun and wintry wind. And that kind, considerate husband, where, oh! where was he? Sitting in the most comfortable corner of the fire-place, smoking his pipe in peace. And that beautiful boy bursting with sweetfulness? In the next best corner, playing checkers with a boon companion. When these women died with diseases unknown to the medical fraternity, loud was the lamentation of the survivors upon whom the mysterious hand of Providence had been laid.

I have been acquainted with Methodist women, who lived within a stone's-throw of their church, who on Christmas morning have had to send for help to prevent that noble, knightly husband from setting the house a-fire and murdering those beloved boys budding to bloom into the similitude of their father. Why was this thus? The old man was drunk again. I have lived near neighbor to women who annually enriched this impoverished planet with a half-witted, full-blooded scrub baby, who worked, early and late, in the house or in the field, at anything, from making a mush poultice to mauling rails, until they dropped dead in their tracks. After killing several women in the enviable manner described, I have heard the worthy widowers commiserated as having "mighty bad luck with their wives."

In all my wide and varied experience I have known one couple who succeeded successfully in raising a boy that was worth making a stir about. The father was a minister, and the son followed his footsteps. It took him seven years to finish his Conference course, and his class-mates called him a "crank;" but during that time he had been instrumental in saving more than a thousand souls, for his highest ambition was to work for Christ. When the crowning day comes, I think he will not only receive his own star-studded tiara, but a few dozen crowns originally intended for other people.

Finally, I will aver that "J. W. M." could not do a more manly deed, than to get on his knees and pray and plead and petition for gumption to see himself as others see him, and for grit to apologize for the error of his ways, if it is the advice of

AN OLD MAID.

Schools and Territories.

I acknowledge the lack in our church of any prescribed educational policy. We have a mission policy and a church extension policy which makes both of these purely connectional. Perhaps we need an educational policy that our church schools may be connectional. Then there would be no longer any question as to the rights of territory. The whole may then be regarded as one province to which everyone may have legitimate access; but in North Mississippi we can not but object to our territory only being regarded as provincial and to exist only in connection with something else.

We tender our sincere thanks to our sister Conferences for the good work they have rendered us in our weakness; but we now have a desire to stand up and relieve them of this kindness further. We appreciate their desire to still extend to us a helping hand in the education of our daughters: but we can not help feeling (if we are afraid to say so) that we could afford to be let alone in our patronage and finances until we are established. This may be considered a kick before we are hurt; but I hope it hits nobody, and so nobody is hurt. Now, we have our Conference school which is doing a good, thorough work in Christian education, by which it is fastening itself upon the affections of our people. Having the Grenada Collegiate Institute centrally located; and well equipped, causes us to think more respectfully of ourselves, and others to hold us in better esteem. We realize that as much obligation rests upon us, as a Conference (as upon any other), to build up a first-class college for the thorough education of our own girls. Now, like true men, we will stand by our school until we are well established, and to every institution of the church in all her broad bounds we will stand, if need be, swearing to our own hurt, and changing not.

For the present we are willing to undertake the task of educating our girls; and if our sister Conferences are overworked, we are willing to reciprocate their kindness and work of love by aiding them in their arduous labors.

Let every preacher rally to our school until the debt is paid. More than half of the debt is provided for. Let us provide for and pay the remainder by the ensuing Annual Conference. Let your collections ordered by the Annual Conference be full, and then give us a lift.

G. H. HODGE, Agt.

What It Means.

To the man or woman who has never been ill, the word "health" is meaningless. But to the one who has suffered and despaired, health appears as a priceless boon. To the thousands of unfortunate women who are suffering from some of the many forms of weaknesses or irregularities peculiar to their sex, Dr. Pierce's Favorite Prescription holds forth the promise of a speedy restoration of this "priceless boon."

A Complaint.

MR. EDITOR: In last week's ADVOCATE, Bro. Holloman says: "He who attends most closely to his own duties has less time or disposition to complain of others;" but often the performance of those same "duties,"

"A subtle chain of countless rings,
The next unto the farthest brings"

either help or discouragement.

Now, for some time we have tried to keep our Sabbath-school alive; and, in spite of local discouragements, we have succeeded, our trouble now being that the literature which was ordered and paid for comes so very irregularly as to seriously interrupt the interest and almost threaten the life of the school. Now, "Si is" not "mad:" but shall we "complain," or shall we forbear?

MRS. L. A. FLOWERS.

OAK GROVE, Miss., Oct. 4, 1887.

After Thirty Years.

That the spine and brain are intimately connected all who have ever had spinal disease, or who have witnessed the sufferings of any one afflicted with it, can attest. The suffering generally is of the keenest character, and usually greatly prolonged. It seems a mystery how the human frame can survive the agonies frequently endured, and one is led to wonder if the body is not toughened in the flame of pain so that it is made capable to endure more pain. The *Warren Republican*, of Williamsport, Warren county, Indiana, printed the following in August last:

"Rev. Colbraith Hall, of Pike, was in town yesterday, looking hale and hearty. He reports the wonderful recovery of his wife within the last eighteen months, after being a confirmed invalid for over thirty years from spinal trouble. She about eighteen months ago, began the use of the Compound Oxygen Treatment, and attributes her recovery to the use of that medicine. She is now able to walk, get into and out of the buggy, take rides, etc. All acquainted with Dr. Hall and his family will rejoice with them in this remarkable recovery."

In a letter dated West Lebanon, Indiana, September 2, 1885, Mrs. Sarah H. Hall wrote, enclosing the article and propounding it correct.

Send to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., for the last number of HEALTH AND LIFE, which is sent free to all applicants: also the treatise on Compound Oxygen, a valuable little book of two hundred pages.

A Christian grieves over sin, because it displeases God, dishonors the Savior and grieves the Holy Ghost.

Chronic Looseness of the Bowels

Results from imperfect digestion. The cause lies in the torpidity of the liver. A regular habit of body can be secured by taking Simmons Liver Regulator to aid digestion, to stimulate the dull and sluggish liver, and rid the system of excessive and poisonous bile. The Regulator corrects acidity of the stomach, cures dyspepsia and insures regularity of the bowels alike free from laxity or costiveness.

Never forget that the Lord Jesus knows all you think of him, say about him and do for him.

Tutt's Pills

REGULATE THE BOWELS.

Habitual Costiveness

Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of sedentary habits are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which make the sufferer for laziness or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is no exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Insomnia, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

Tutt's Liver Pills

STIR UP THE TORPID LIVER.

SOLD BY ALL DRUGGISTS, 25c.

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Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:45 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

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	No. 1, Mail'd.	No. 3, Local
Lve. Cincinnati	7:55 a. m.	9:00 p. m.
Lve. Lexington	10:15 a. m.	11:50 p. m.
Lve. Junction City	11:25 a. m.	12:20 a. m.
Lve. Chattanooga	6:00 p. m.	9:15 a. m.
Lve. Birmingham	11:10 p. m.	4:00 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:30 p. m.
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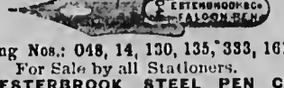

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C. W. CARTER, D. D., Editor.

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THURSDAY, OCTOBER 20, 1887.

Notice.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in the office, 112 Camp street, New Orleans, Wednesday, November 9.

C. W. CARTER,
Chairman.

Briefs.

"Thy Word have I hid in my heart, that I might not sin against thee."

The Scripture teaches that the Word of the Lord is the food of the soul. How can our souls be strong and healthy if we do not feed them *regularly* upon their proper food?

In regard to diseases in Europe and in this country, the Times-Democrat has this:

Considering its climate, one would naturally look for the greatest number of deaths from lung and bronchial troubles in London. Such, however, is not the case. The mortality from consumption is three times as great in Vienna as in London, twice as great in Marseilles, and equal in Rome. The French cities lead in typhoid fever, the British in scarlet fever, the German in diphtheria and the Austrian in consumption. The deaths from scarlet fever in England are three to one as compared with this country, diphtheria is four times as fatal in Germany as here, and typhoid fever five times as prevalent. All of these diseases are more or less the result of defective sanitation and drainage. This would indicate that our houses are at least sanitarily better constructed than those of Europe, and that the drainage, sewerage, etc., of our cities as good, notwithstanding our many complaints. On the other hand, pneumonia is far more prevalent here, and usually carries off more victims than all the zymotic diseases together. Pneumonia is somewhat the result of climate, but largely of carelessness and neglect.

The Methodist Times tells the following; and it illustrates the point that a true minister will do his best to save *the people* in spite of all the old "stiff-backs" in the church:

A few years ago one of our most successful missionaries was stationed at a stately old chapel in the west of England. On the first Sunday morning he found a poor congregation, and instantly decided to mend it. He proposed an out-door service before the evening service, and, of course, found all the young people ready to follow him. The result was that in the evening the chapel was full. On the next Sunday night it was crowded. The next day was the quarterly meeting. When the business of this meeting was cleared away, an elderly and very reverend-looking trustee addressed the meeting. He wanted to know whether a new minister had power to do as he liked in holding out-door services. The old man was profoundly moved. He had attended that chapel for forty years, and for the first time in his life, on the last Sunday evening, he had actually been unable to get into his seat. The chapel was positively full of "common people"! The new minister, instead of feeling the horror of his position, shouted, "Glory!" And he went on to remark that the Conference had sent him there to fill that chapel, and he meant to do it. If the dear and reverend brother who had spoken objected to the common people coming into the sanctuary, he had better go elsewhere where there were no common people, for not all the reverend brethren in the world would deter him from trying to save souls. The dear old man did go elsewhere, and the people were saved. They were saved by scores, and the chapel was crowded with common people.

Home Mission Work.

Our late attempt and mortifying failure, after *five* months of earnest entreaty and exhortation, to raise from a million of members money enough to pay off the indebtedness of our Mission Board, has convinced us that, *as a church*, we are anti-foreign missionary. Our only hope now is to turn our attention to home mission work, and give our people a chance to show that they have *that sort* of a missionary spirit.

The Southern Christian Advocate points out a practice that ought to be changed. "In making appropriation for our home missions we do not follow the law of the church. The law says that the Conference Board has the control of the funds raised for the home field: the practice is for the Bishops' Cabinet to make these appropriations, and then the Board agrees to it by a vote taken when there is no time left to investigate matters. Our objection to this is, that the presiding elders, being interested to have their districts receive as much help as possible from this fund, are not disinterested enough to make an equitable distribution of the same. Each presiding elder thinks his own district particularly needy, whereas an outsider, having all the facts and circumstances before him, may see clearly that the need is at some other point. Either let the Board manage its own matters in frequent sessions during Conference, or change the law.

We have another practice we think objectionable. The Bishops' Cabinet, in making the appropriations for home work, seems to be endeavoring to make the small amount collected for that purpose *spread itself over* the largest space of territory: and it is spread out so thin that it does very little good. If we have ten "missions," we generally manage, by the way we appropriate the domestic mission fund, to *keep* those ten "missions" on our mission list for an indefinite number of years. Nobody ever expects any of them to grow and be developed into self-sustaining circuits. The way they are treated in this matter absolutely prohibits growth and development. Say we have twenty-five hundred dollars to distribute. Our present plan is to give each "mission" $250. This *necessitates* another thing. The rule in our church now seems to be to adapt the man to the money to be paid; and $250 is just enough to keep a mediocre, single man from starving. Receiving the appointment and the appropriation, he feels that the whole thing is an evidence that not much is expected of him; and he generally meets that expectation, and the people on the mission are satisfied to let him go at Conference, and to receive a new preacher with a like appropriation for another year. And thus we go "round and round forever."

We think there is a better way than this. Instead of trying to develop *ten* missions into self-sustaining works, and failing continually, suppose we change our plan. If we can't learn something by our failures, we have little wisdom. Instead, then, of failing on *ten* missions, suppose we fail on *eight* and develop two. Would that not be a gain? Take the twenty-five hundred dollars and appropriate them to *two* missions, and select the best talent two of the most earnest workers in the Conference and appoint them to those two missions. In a year those two will grow off the mission list; and, pursuing this course, in five years your *ten* missions will be redeemed, and no more money spent than if you had run along on the old plan, and still had the ten missions on your hands.

Another thought in this connection is, that mission work to be successful *requires* the best talent and tact, supported by knowledge gained by experience. To put young and inexperienced preachers on mission work, simply because they can live on the little appropriation made, is contrary to the teaching of the history of missions as recorded in the Acts of the Apostles; and, we doubt not, is a grief to the Holy Spirit who opens these mission doors and calls upon the church to enter them. When the Holy Spirit had direct and immediate control of these matters, he selected the first men in the church to do the work. "Separate me Barnabus and Saul." This sort of work, in any Conference, calls for its best talent; and when the Conferences begin to recognize the call, and the Conference Boards diminish the number of their missions that they may treble and quadruple the appropriations, the successful workers will be secured. There are many preachers in our large cities, who are stinting and pinching and curtailing at every point that they may get through the year without debt, who would feel like millionaires on a mission with a $1,200 salary; and, having gotten rid of that horrible specter of gaunt want staring them daily in the face, and by its stare withering and crushing their spirits, they would be new men with new power, preaching a new gospel of power, and their families would be contented and comfortable, and all around that mission "the solitary places would be made glad," and all that "wilderness would blossom as the rose."

Let our Conference Boards "meditate on these things," and resolve to quit the "picayune policy" that keeps us always in "the same old ruts."

SUPPLEMENTAL.

Early in the year we were in attendance upon a District Conference, and when the Committee on Missions brought in its report, a large blackboard, with a diagram of the district on it, was moved out in front of the audience. The mission work on the district was mapped out on this diagram, and, as the report was read, the chairman of the committee pointed out the different missions, and named distance between churches and neighborhoods, told of the probable number of people who were without the gospel, and from what places they were accessible, etc. It was the most intelligent report on home missions we had ever heard; and the audience had an intelligent perception of the mission wants of the district.

Our Conference Boards might adopt this plan to the increase of their knowledge of the wants of our missionary territory, and then they would have an intelligent basis for appropriations. It is true, this will require some diligence in hunting up facts and taking the "metes and bounds," but then it is God's work; and if we can't afford to expend time and thought and diligence upon the Lord's work, we had better quit. "A word to the wise is sufficient."

Clergyman, Priest, Minister, Pastor or Preacher?

There is an interesting significance in the several titles applied to those who are appointed to proclaim God's Word to men.

The word "clergyman" is derived from the Greek *klerós* and the Latin *clerus*, through the French, with the addition of the Saxon and Sanskrit *man*, which means a thinker. It primarily alludes to the assignment of lands by lot for the support of the clergy, the word *kleros* in Greek meaning a lot. Though not in the Bible, it is much used by Protestant Episcopalians and members of the Church of England. "Clergy" and "clerk" have the same origin in the Latin *clericus*, the chief officers of the church being in early days among the few who could read and write—the clergy and the clerks were the same persons.

"Priest" is derived from the Greek *presbuteros*, which first became presbyter, and was afterward contracted into priest. The original word meant an aged person or elder; and, as the older men were accustomed to plead with the gods for the people, a presbyter, or priest, came to mean one who offered sacrifices in behalf of others. Under the Mosaic dispensation, priests offered sacrifices typical of the sacrifice which Christ should offer for the whole world. Since the one sufficient offering of Christ, "there remaineth no more offering for sin;" hence there can be now no priests in a proper sense. Christ was the only real priest; all who were before him were typical of him. The entire object of the priesthood was forever fulfilled in Christ.

"Minister" is a word of broad application, and, when not limited, means an honorable servant. Coming from the Latin *minus*, less, it suggests inferiority in office. Joshua was Moses' minister. It is a biblical and dignified appellation for all those who, under Christ, supply the church with the Word and means of grace.

"Pastor" is a Latin word adopted as English, and means a shepherd, or one who pastures cattle. Our Savior applied its Greek equivalent to himself as the Good Shepherd; and the New Testament speaks of pastors as among those sent by the Spirit to edify the church. It is a beautifully parabolic word, full of expository instruction. All the tender relations between a shepherd and his flock are pictured to the mind of him who hears it intelligently.

"'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands."

"Parson," from the Latin *persona*, a mask, meaning, it is said, primarily in English, a person of importance, is not to be tolerated as applied to dignitaries of the church in the United States.

"Preacher," from the Latin *predicare*, to proclaim in public, is the only word in the list, unless it be the first, that has no other application but to one who speaks God's Word to men. "As ye go, preach," said the Master; and he himself "began to preach." This word is eminently scriptural, being used with its cognates 117 times in the Bible, and always implying the declaring of God's Word to men. "The Lord gave the Word; great was the company of them that published it." The world, then, and the Methodists, too, are right in calling God's spokesmen preachers.

W. L. G. B.

What Our Papers Say.

Our general organ, the Nashville Advocate, has a strong article, on "The Solidarity of Evil Parties," in which is shown the readiness of all kinds of evil-disposed people to effect and perfect a combination of power and influence to oppose any and every "movement looking to moral reform." The article shows how such a "compact organization of evil-doers works numerous ills" in social relations and in municipal, State and Federal government. We clip a part of the article, and ask our readers to give it a prayerful pondering:

Will good men hear us, then, as we warn them the time has come, and has been upon us for awhile, when they must stand together for the right. Depend upon it, we will be respected when we respect ourselves, and not before. Perhaps, it would not be well for us, or for the good we profess to love, if it were otherwise.

Let us see how the matter stands: The most reliable statistics place the communicants of the Christian churches of the United States at nearly twenty millions—that is, about one-third of the entire population. It is not extravagant to say at least forty of the sixty millions of people in this country are directly subject to Christian influences. Let any considerable portion of these stand up tomorrow, and demand that the institutions of this country shall exist in righteousness, and it will be so.

As the church has entered upon the season for holding Conferences, and the pastoral relation is about to be exchanged or renewed, the St. Louis Advocate, in an editorial—"Be Beforehand with Your Preacher"—brings to the remembrance of both preachers and church officials a matter which, if attended to early and in a right spirit, will lessen many evils, foster good-will, and hasten on the enlarging kingdom of God. Let all read this:

This is the season when, under our itinerant system, pastors are being exchanged, or old ones returned. In either case, a sacred duty devolves on the church to provide for their temporal support. By their itinerant vow they have surrendered their right to enter into secular pursuits. The church demanded this of them, and they gladly yielded. They must be cared for by the church; and should be cared for in the spirit of large-hearted liberality. They are not pensioners on the bounty of the church, but bear the relation of a sacred compact. A solemn agreement exists between them and the church, by which they are to labor for the church in its spiritual matters, and the church is bound to supply their temporal wants. The obligations and exactions of the relation are mutual. The preacher is committed to fidelity in supplying their spiritual needs; the church is committed to fidelity in meeting his temporal wants.

The Alabama Advocate discourses warningly upon the "Dangers of the Future." It shows how the influx of foreigners to our land is affecting our institutions for evil, and in many places rendering the observance and execution of the law an exceedingly difficult matter. Those principles and laws and institutions which make up our social and political and religious life, and are the bases of our civilization, "are all seriously threatened by foreign emigration." Editor McCoy has a strong hope in the church as being able to counteract these evil influences. He says:

Where is our protection? We answer that it lies in the church. She it is to whom the country turns in this hour of her peril. It is her high and holy mission to cultivate by her influence a strong and vigorous public morality. The church has nothing to do with politics, save to infuse into public sentiment such a vital morality as will purify the political atmosphere. It is a sphere infinitely exalted above partisan strife, and upon her fidelity to her mission the future of this country depends. Brethren of the ministry, you have nothing to do with third parties nor second parties. It is yours to see that the pulpit speaks in no uncertain tones on all questions of right and duty, and that the church holds up before men an exalted standard of right thinking and right living; that she preserves her influence for good, and puts into the mass of public life the salt of her own pure and exalted life. Let the gospel continually speak through you its own eternal lessons of hope and promise. Let its purifying influence pervade the social and individual life of the people, and it will purify it from these malarial poisons that threaten the health and life of the body politic.

The Episcopal Methodist discourses on "Mechanical Religion." The mechanical sermon, the mechanical prayer, the mechanical love-feast talk, the mechanical class-meeting experience are all touched up so as to show their natural colors. Dr. Boyle voices the sentiment of very many earnest men and women, when he says:

We want a shaking among these dry bones, for as we gaze on them, we sadly announce, lo! they are very many and they are very dry. They give tone to the religious life of the congregation to which they belong, and the ardor of young converts is chilled in contact with them. We have sometimes almost sinfully wished the Lord would put some life in them and then take them out of the way of the young and eager souls around them. It may well engage our thought whether any of us are religious in such a perfunctory way, and if so, the sooner we get out of the old routes and be keenly alive to every spiritual truth, duty and promise, the sooner we will have the approbation of our own consciences and enjoy the smile of God.

Notes.

The editor received the other day twenty-five cents for the Lambuth Fund from a little boy, four years old, with the request that it be applied to "convert a Japanese giant." That's a good idea. If the giants are converted, the pigmies will soon yield to the power of the gospel. It is wonderful how many scores of pigmies can hold out when safely hidden behind some great giant. When David's "smooth stone" went crashing into the brain of Goliath, the army of the Philistines trembled in terror, and when the fearless lad cut off the head of the impious boaster and held it up as a trophy in the name of the Lord, that trembling host fled in dismay over the mountains. May our little friend's twenty-five cents prove just such a "smooth stone!"

We verily believe that the church needs to broaden her work in every direction. This is the imperative necessity of the times, and the men and women who have the money of Christ in their keeping must pour it out by rich streams into the coffers of the church, that she may be able to do this work, or else the Lord will take it away from them. The following, from an exchange, points out both our failures and what we need to do.

While we have been diligently reclaiming individual drunkards, we have allowed the deadly liquor shops to manufacture general misery at the corner of every street. While we have been laboriously rescuing a few harlots, we have done nothing to destroy the organized trade in lust. While we have been healing a few sufferers in hospitals, we have allowed countless thousands to be wounded on fields of blood. We can not afford to carry on this unequal war with the devil any more. We are in a majority. Why should we not lay hold of the gigantic resources of civilization and use them on the side of Christianity? Let us carry the war into the enemies' country. Let us organize society in the interests of sobriety, chastity and peace. Let us use all the power of the State to secure that every citizen shall, at least, breathe fresh air, drink pure water, eat plenty of wholesome food, and be able to read his Bible. Let us create an enlightened Christian public opinion which will discourage all that is evil and stimulate all that is good. Let us, in fact, by the help of God, organize what the world has never yet seen a really Christian nation.

After we had copied the above for the printer, we picked up an influential paper of another denomination, and read this:

The Christian people of this country need to be made thoroughly awake to the crisis that seems so near at hand, if it be not already upon us. There is far more of Christian power wasted than utilized in the interest either of a common Christianity or of a common patriotism. The Christian people of the country are too much absorbed in that material interest which in its extreme form is a thing so paralyzing to the spiritual life of the individual, the church and the nation, and which is damaging to even that common morality the lack of which is such a "reproach to any people." If American Christians, or any large proportion of them, could be roused to the importance of making American Christianity the power in this land it ought to be, and must be, if it is to save the nation, might not the effect be seen in all those directions where the signs of danger so ominously appear? And might not the Christian people of the country, acting upon sound principles of Christian patriotism, hope to bring into alliance with themselves a great body of right-minded men, not professing Christians, who have the interests of the country really at heart?

In this connection, what strikes us forcibly is the fact that the foremost men in Church and State seem to be restless with apprehensions for the future of our country. As an evidence of this, the Evangelical Alliance is sending out a call to a Conference at Washington, D. C., to be held on the seventh, eighth and ninth of the coming December, to consider the vast and urgent work before the churches of the United States in our own country, especially in the great cities, and also by what means denominational co-operation may be secured to economize effort and make the most of it, to prevent waste and rivalry with its injurious effect.

Tennessee has an area of 5,100 square miles of coal, which covers twenty-two counties. During the past six years the output of coal in the State has grown from 491,000 tons to 1,700,000 tons—an increase of 100 per cent.

Personals.

Rev. Thomas Bottomly, of Louisville Conference, has been preaching sixty-two years, is eighty-four years old, and, though superannuated, preaches nearly every Sunday.

Dr. R. H. Rivers has finished a four years' term at Broadway Church, Louisville. His pastorate has been a success-ful one.

Rev. W. M. Robey, D. D., one of the editors of the Methodist Advance, and Mrs. N. M. Grainger, of Goldsboro, N. C., were married by Bishop Key recently. The NEW ORLEANS sends congratulations. The Advance will sparkle with new brilliance now.

The Wesleyan says that Bishop Key has purchased Dr. Haygood's residence in Oxford.

Rev. J. M. Trimble, of the Methodist Episcopal Church, has been elected to represent the Ohio Conference in the General Conference for the twelfth time. A remarkable record that!

Rev. Patrick Lane, superintendent of the State Institute for the Education of the Blind, died in Baton Rouge, last week, aged sixty years.

Rev. W. A. Shook, of North Texas Conference, has recently died. "He was a good man, full of faith and good works."

And now comes Rev. J. W. McLaurin, and desires us to state to the public that he did not write the article on "old Maids," signed "J. W. M." Now, let all the "J. W. M.'s" in the Southwest enter a like disclaimer and be done with it for good.

Rev. John Hannon, D. D., has been transferred to the Pacific Conference and stationed at San Francisco.

According to the Missionary Reporter, the Louisiana Conference is ahead of all the Conferences in contributions to the Self Denial Fund during the month of September; the amount being $857 15. And yet we are a feeble folk in numbers, having at last report 15,775 members.

Bro. R. J. Jones, our pastor in Vicksburg, Miss., gave us a call last week. He had been to his old charge at Moss Point to "twine an orange wreath and set the wedding bells a-going."

The Raleigh Christian Advocate comes to us this week in a new dress—from bonnet to slipper. We tip our hat, and wish that it may now win its way into a thousand new homes before the spring-time comes. It deserves to.

Our correspondents will please "hold up" on "old maids" and "church festivals." The "old maids" are generally happy and contented. "No farther seek their merits to disclose." As to "church festivals," the fiercest logomachy will change nobody's views.

One of the papers reports that Miss Frances Willard has been elected a lay delegate from the Rock River Conference to the General Conference of the Methodist Episcopal Church, to meet in New York City next May.

Gustav Robert Kirchoff, the eminent scientist, and discoverer of the spectroscope, is dead.

Items of Interest.

A successful exhibition of telegraphing from a railroad train moving at the rate of a mile a minute was recently given on the Lehigh Valley railroad while running from New York to Easton, Pa.

The art of paper-making has reached a point where a growing tree may be cut down, made into paper, and turned out as a newspaper—all within thirty-six hours.

This item is for the ladies: Custom-house statistics show that since September 6, or about one month, fourteen bustles investigated at the Custom-house have produced 143 yards of silk, 103 yards of dress goods, 31 yards of calico, 62 yards of lace, diamonds, pipes and knick-knacks subject to duty. Yet probably not more than a hundredth part of the bustles adorning female passengers have been examined.

Dr. A. S. Isaacs, a leading rabbi, estimates that there are now 500,000 Jews in the United States.

One person in 250 of our foreign population is insane; one in 618 of our native population, and one in 1,697 of our colored population. These facts were brought out in the recent Medical Congress at Washington.

Seventeen missionaries left New York, October 1, to man a part of the stations opened by Bishop Taylor on the Cavalle river, Africa.

Dr. Strong's little book, "Our Country," has reached its eighty-fifth thousand. *Everybody* ought to have it and read it.

J. Q. A. Ward, the sculptor, has been selected to prepare the proposed Beecher statue.

The College of Physicians and Surgeons, the gift of the Vanderbilts to New York City, was opened recently.

One of the most curious Jubilee presents made to Queen Victoria was from the Primrose League, consisting of a volume of congratulatory addresses to her majesty from the Habitations of the League throughout the empire, and being, probably, the biggest book ever bound. It measures eighteen inches across the back, and weighs thirty pounds.

Prof. Drummond told the Yale students: "There is a great deal of religion in this country, but not much Christianity." Complimentary, or not—which?

Virginia's crop of peanuts this season is estimated at 1,000,000 bushels. Georgia has not been heard from.

Books and Periodicals.

BOOKS.

HEALTH IN OUR HOMES, AND HEALTH OF OUR CHILDREN. By "Doctor Frank." Thayer Publishing Company, Boston. For sale here by Wharton & Bro., No. 5 Carondelet street. Price, seventy-five cents each.

These are valuable little books, discussing, from a physician's standpoint and in a pleasant style, all the important phases of hygiene and health in the home. There is nothing so satisfactory as a healthy home, and nothing so beautiful as a healthy child; and these little books point out how we may have both. We commend them to our readers.

LITERATURE. By Herman Grim. Translated by Sarah H. Adams. Publishers, Cupples, Upham & Co., Boston. Price $1 50.

This is a book of essays. The subjects of the essays are: Emerson, France and Voltaire, Voltaire and Frederick the Great, Frederick the Great and Macaulay, Albert Durer, The Brothers Grimm, Bettina Von Arnim, Dante on the Italian Struggle.

THE MONK'S WEDDING, by Conrad Ferdinand Meyer, is published by Cupples & Hurd, Boston; and for sale here by Wharton & Bro.

THE TERRACE OF MON DESIR is a tale of Russian life. Published by Cupples, Upham & Co., Boston.

THACKERAY'S LONDON: HIS HAUNTS AND THE SCENES OF HIS NOVELS. By William H. Rideing. Publishers, Cupples, Upham & Co., Boston. Price, $1 50.

Mr. Rideing has prepared a choice little book which all lovers and collectors of Thackeray will be glad to have. The old house at Kensington in which "Esmond," "Pendennis," and "Vanity Fair" were written; Becky Sharp's house in Curzon street; the Athenæum Club, in which Thackeray did much of his work; the quaint old buildings of Charterhouse, where Colonel Newcome said "Adsum," and many of Thackeray's characters were educated; and Mayfair, with its souvenirs of Ethel Newcome, the Countess of Kew, the Rev. Charles Honeymap, and others, are described with Mr. Rideing's well-known picturesqueness of style. Clews are also given to localities and houses which are mentioned in the novels under concealed names.

ACCORDING TO PROMISE; OR, THE LORD'S METHOD OF DEALING WITH HIS CHOSEN PEOPLE. A New book by Charles H. Spurgeon. A companion volume to "All of Grace." 12mo., cloth. Price, seventy-five cents.

These are brief, practical homilies on Scripture themes, the most of them based on appropriate texts of Scripture. They possess all the characteristics of the renowned author—spirituality, scripturalness, directness, fidelity and experimental richness and fullness. It is a little book that can not fail to carry cheer and comfort and strength to God's people, if they will but read and heed its teachings.

PERIODICALS.

—Sidereal Messenger, for September and October, has Time Service of the Lick Observatory, by James E. Keeler; Relation of Aerolites to Shooting-Stars, by Prof. Kirkwood; Life and Achievements of Alvan Clark, by the editor; Yale College Measurement of the Pleiades, by A. M. Clerke; Total Eclipse of the Sun, August 19, 1887 translated from *Ciel et Terre*—by Dr. C. H. Wilson; and other articles. Northfield, Minn. Price, $2 per year (ten numbers).

—The Book-buyer is published monthly by Charles Scribner's Sons, at one dollar a year, and is a most valuable summary of American and foreign literature. It keeps its readers informed regarding the contents of all valuable new books. It is not only newsy in literary matters, but is carefully critical. If you take it, you will know what books to buy.

—Dress, for October. This is a magazine devoted to the practical and the beautiful in women's and children's clothing, physical culture, and kindred subjects; and conducted by Annie Jenness-Miller. Published by The Jenness-Miller Publishing Company, New York, at $1 50 per annum.

In an obituary of a preacher's wife, published in this paper, last week, this sentence occurs: "Before her marriage she completed the 'course of Study' prescribed for our traveling preachers, and this special training made her a helpful companion for her husband." If all our girls who intend to be preachers' wives would do likewise, what a reinforcement the itinerancy would receive! By the way, girls, if you want to "catch the young preacher," "set your cap" for him by qualifying yourself to be his helpmeet! You will thus honor yourselves and equip him.

The Speed of Heat and Cold.

It has been asked which travels faster, heat or cold; and answered heat. Because anyone can catch a cold. It therefore follows that every one should keep Taylor's Cherokee Remedy of Sweet Gum and Mullein, which will cure coughs, colds and consumption.

Dr. Lambuth's Call.

Reported previously		$983 90
Mrs. M. E. V. Bishop	Cash	1 00
Prof. Ricketts	"	1 00
Master Ricketts	"	25
Rev. S. H. Cooper	"	3 00
Rev. Benj. S. Bayner	"	1 50
Total to date		$993 65

OCTOBER 18, 1887.

The man who starts out to do a full day's work without partaking of nourishing and strengthening food can not be expected to do that work in the way it ought to be done; and the probability is he will grow faint before the sun goes down. There are hundreds of Christians who start out daily on their work for God just in that way, and we see them fainting and falling long before the time to "call the laborers and give them their hire."

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

A very wealthy young woman confesses her confessor: "It is a sin, father," she asks, "to take pleasure in having people call me beautiful?" "Certainly, my child, it is always wicked to encourage falsehood."

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 125 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

Friend taking leave, after spending the evening)—"Admirable talker your wife is, Brown. I could listen to her a whole night." Brown (with a sigh)—"Ah! I often do!"

D. H. HOLMES.—In this issue of the ADVOCATE will be seen the new advertisement of the old and substantial firm of D. H. Holmes. After more than forty years of faithful representation and honest dealing, they are yet before the people in the vigor of life and enterprise, offering all the attractions of the time and season not alone in the dry-goods department, but in full lines of ladies' and children's furnishing goods, thus enabling their patrons to secure complete outfits under the same roof. We assure our patrons of fair dealing and courteous treatment. See Holmes' stock before buying elsewhere.

Inquisitive party (to hod carrier): "And do you go up that ladder all day long?" Pat: "No, sir; half of the time I come down."

Send for prices for house furnishings to Finley & Grant. Parlor, bed-room and dining-room furniture, carpets, mattings, rugs, etc., of best quality, at prices lower than anywhere in New Orleans. 50 and 52 Baronne street.

"There's no place like home," repeated Mr. Benpurk, looking at a medio, and he heartily added, "I'm glad there isn't."

Stern's fertilizers have the reputation of being just what is represented of them, and, by long experience, are known to be the exact requisite for our Southern land and crops. See advertisement in another column.

The man who slips up on an apple-paring at this season of the year shows the correct fall styles.

The old reliable clothier is W. H. Pierson, who has just returned from the North with a full line of winter goods. Call, and be convinced of fine goods and low prices. Corner Camp and Common.

Perhaps you have noticed that it is the man who shakes hands the most that is the hardest to shake.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

Going down—Thermometers and liver pills.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

A stay of proceedings—A horse can brake.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

—We would again call the attention of subscribers and Agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract. "*The Vegetable Pain Destroyer.*" There is no pain or ache it will not allay, no bruise or burn it will not relieve. Trace the agony from

MISCELLANEOUS.

POND'S EXTRACT
VEGETABLE
PAIN DESTROYER

Hemorrhages, Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises, It is cooling, cleansing and Healing.

Catarrh, It is no Catarrh cure for this Disease, Cold in the Head &c, "Pond's Extract Catarrh Cure," specially prepared for most serious cases, should be supplied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment is of great service where the removal of clothing is Inconvenient.

For Broken Breast and Sore Nipples, Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

Female Complaints. In the majority of female diseases the Extract can be used as is well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract Has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None other is genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold in bulk or by the measure.*

Sold everywhere. Prices, 75c., $1, $1.75.

Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

KNABE
PIANO FORTES
UNEQUALED IN
TONE, TOUCH, WORKMANSHIP AND DURABILITY.
WILLIAM KNABE & CO.
BALTIMORE, 22 and 24 East Baltimore St.
NEW YORK, 112 Fifth Avenue.
WASHINGTON, 817 Market Space.

RELIGIOUS BOOK DEPOSITORY,
94 Camp Street.

BIRTHDAY CARDS.
SUITABLE FOR GIFTS.

Four new designs, in set, for	$ 15
Other pretty ones, each, 15c., 10c., or	05
Beautiful fringed ones, with a pocketer, in envelope, for 40c., 30c., 25c., or	1 00

SABBATH-SCHOOL REWARD CARDS.

Red or Blue Tickets, perforated, 125 for	$ 10
Red or Blue Tickets, not perforated, 252 for	15
Floral Scripture Texts, 96 in packet	25
Floral Scripture Texts, 72 in packet	25
Floral Responsive Texts, 48 in packet	25
Floral Responsive Texts, 48 in packet	25
Flower Chains, 48 Floral Cards	25
King's Service, 48 Responsive Texts	25
Flowers, Birds, Hymns or Bible Stories, 12 in package	25

E. S. UPTON,
94 CAMP ST., New Orleans.

Baskets, Base Ball Goods, Croquet,
FISHING TACKLE, SEINES, AMMUNITION
HAMMOCKS, FREEZERS, WATER-COOLERS.

Bath Tubs,	Oil Stoves and Tanks,
Cages and Traps,	Rope and Twines,
Cheese Safes,	Soaps and Perfumery,
Clocks and Mirrors,	Stationery,
Cutlery and Grain Mills,	Stone Jugs and Jars,
Faucets, metal and wood	Paper and Rags,
Flavoring Extracts,	Tinware,
Lamps and Lanterns,	Tumblers and Goblets
Woodenware, Scales, etc.	

J. C. MORRIS,
Nos. 10, 12 and 14 TCHOUPITOULAS STREET.
Patronage of city and country dealers solicited.

WANTED.

Old U. S. and Confederate Postage Stamps Used Prior to 1865.

Cash given for these if in good order and on the original envelopes or letters. Many varieties of these old Stamps will bring fine prices, and it is to your interest to look over old letters, as dollars may be thus realized. Be sure never to remove or cut stamps from the envelopes, but send them as found by mail or express to

G. M. BASTABLE,
Catlett, Va.

Reference: Rev. V. A. McDonough, Pasquowax, Fauquier Co., Va.

Enclose stamp at once for illustrated price list.

LESS THAN ONE CENT A DAY
Secures 12 Complete NEW NOVELS, besides Essays, Short Stories, Sketches, Poems, etc. Each number is complete, and a yearly subscription for One Year's subscription makes a book of
NEARLY TWO THOUSAND PAGES
of the choice work of such authors as John Habberton, Capt. Chas. King, Samuel Lover, Amelia Rives, Edgar Fawcett, Joaquin Miller, Will Carleton, Julian Hawthorne, etc. $4 a year. Sample copy sent on receipt of 10 cts. in stamps. Address LIPPINCOTT'S MAGAZINE, *Philadelphia.*

WANTED Agents for 5 New Christmas Books, from 50 cents to $2.50. A new agent sells from 6 to 12 books in 2 hours and 3 counties; one, 62! The best work and about 1 Last days. The best selling books in the country. Experience not necessary. CASSELL & CO., Ltd., 822 Broadway, N. Y.; 18 Bradford St., Chicago.

AGENTS Illustrated circular free of Two New Books, and the proof that $100 a month is made selling our new edition of Mother, Home and Heaven. Sixteen sold. Edited by T. L. Cuyler, D. D. $2 75; also, 10,000 Curiosities of the Bible. Introduction by J. H. Vincent, D. D. Illustrated; $2. E. B. TREAT, 771 Broadway, N. Y.

$100 to $300 A MONTH can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1013 Main St., Richmond, Va.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

MISCELLANEOUS.

W. R. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,
Attorneys, Counselors and Solicitors,
No. 5 Commercial Place,
Corner of Camp Street.

P. O. Box 3080. NEW ORLEANS, LA.

$2.75. - $2.75.

NEW ORLEANS CHRISTIAN ADVOCATE
—AND—
SOUTHERN CULTIVATOR
—TO—
JANUARY 1, 1889,
—FOR—
Two Dollars and Seventy-five Cents,
For New Subscriptions.

This is the best offer ever made by any of the Advocates.

☞ Tell your neighbor the news, and

This offer should enable our agents to overcome every obstacle in securing new subscribers.

Remember both papers will be sent from **October 1, 1887,** to **January 1, 1889**—*fifteen months*—for two dollars and seventy-five cents, *net cash.*

HUGH JAMIESON, JR.,
Publisher.

"In Time of Peace Prepare for War."

Now is the time to order your Winter supply of

WOOD and COAL.

Contracts made now at SUMMER PRICES will be filled whenever desired by customers.

We make a specialty of Sawed Wood of the finest quality, and guarantee our measurements in every instance.

We most respectfully solicit your patronage. Give us a trial order, in all we ask. Orders by postal card receive prompt attention.

R. E. CONNERLY,
Lee Circle Coal and Wood Yard,
206 St. CHARLES St., NEW ORLEANS.

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WHITE · EXQUISITELY PERFUMED · PURE

COLGATE & CO'S TOILET SOAPS, including 103 varieties both scented and unscented, are made from only the sweetest and purest materials, and are adapted to every taste and use.

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YALE & BOWLING,
WHOLESALE
DRY GOODS
—AND—
NOTIONS,
17, 19 and 21 Magazine and 88 Common Streets,
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UNIVERSITY ORGANS.—
Cabinet Organs, 4 Octaves, 10 Stops, Solid Walnut Case, Fine Tone, Reed Movement, Handsomely Carved, Height 4 ft. 6 in. Delivered on cars at factory, Boston, Mass. **$35**
MASON & HAMLIN ORGAN & PIANO CO., 154 Tremont St., Boston. 46 East 14th St., New York.

$65 A MONTH for 3 RELIABLE, Live Young Men or Ladies, in each county. P. W. ZIEGLER & CO., 720 Chestnut Street, Philadelphia, Pa.

NEW ADVERTISEMENTS.

D. H. Holmes,
ESTABLISHED 1842.

WE respectfully inform the readers of the CHRISTIAN ADVOCATE that we are now exhibiting our FALL IMPORTATIONS; and never in the career of the old House have we had such a choice and varied collection of HIGH-CLASS NOVELTIES, as well as POPULAR GOODS *for the million;* always giving good value and reliable merchandise in DRY GOODS, BOOTS and SHOES, CROCKERY and HOUSE-KEEPING GOODS of every description. Samples sent on application.

155 Canal St.

Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO
STERN'S
Fert. and Chem.
Man'f'g Company

14 UNION ST.,
NEW ORLEANS, - LA.

MANUFACTURERS OF
HIGH GRADE
BONE ELECTRIZED
OIL
GROUND BONE,
ACID PHOSPHATE,
KAINITE, Etc.

WORKS AT
CARROLLTON

NASAL CATARRH
Can be Easily, Quickly and Lastingly Cured, provided one knows how. I KNOW HOW

Healing Catarrh Powder

TRUTH! I feel, denounce me in this paper as a fraud. Many thousand packages sold in the past two years, and I hereby declare upon oath that I seldom have a complaint, and do not know of a failure to cure in all that time. It is perfectly harmless, cleanses the head, purifies, heals, stops and cures every discharge from the nose, sweetens the breath, and cures catarrh in all its stages. Sent post-paid and guaranteed for only 25c in stamps, by GEO. N. STODDARD, 1226 NIAGARA STREET, BUFFALO, NEW YORK.

Only 25 CTS. IN STAMPS.

FURNITURE!
FINLEY & GRANT, 50 and 52 Baronne Street,
The Cheapest Furniture House in New Orleans. Reliable Goods, Full Dealing and Low Prices.
Send for Illustrated Catalogue and Price List.

MISCELLANEOUS.

Review of the Modern Fathers.

A Consideration of the Theories of Modern Methodist Writers, and of the History and Scriptural Doctrines of the Methodists.

BY REV. JNO. M. CROW, A. M., Louisville Conference.

... "Modern Fathers is clearly the product of a mind that has wrestled manfully with the questions discussed. He has something to say, and says it in his own way. The glow of earnestness gilds and warms every page. He gives a reason for all his positions, and dogmatizes delightfully. He criticises his seniors modestly and respectfully. Transparent love of truth characterizes the book. He fights in the open field and uses the weapons of honorable warfare."

The author prints in cheap form for the more general circulation. 143 pages. Price, only 25 cts.

CENTRAL METHODIST, Catlettsburg, Ky.
SOUTHERN METHODIST PUBLISHING HOUSE, Nashville, Tenn.
343 WEST JEFFERSON ST., Louisville, Ky.

SOMETHING FOR THE BOYS and GIRLS to SELL.

The Lord's Prayer Medal.

This unique little curiosity is a trifle smaller than a silver ten-cent piece, on which is stamped so clear and distinct as to be easily read with the naked eye, the entire Lord's Prayer. Everybody will buy one for a watch charm, or pocket-piece; would be used as rewards of merit in Sunday-schools. Sample by mail, postpaid, 10 cents, three for 25 cents; one dozen for 50 cents. Liberal discount to agents. Address

SAMUEL DUDLEY,
KINGS FERRY, CAYUGA CO., N. Y.

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in all grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES, WIRE SCREENS AND WEATHER STRIPS. UPHOLSTERER'S GOODS.

Framing Neatly Done.

PICTURE AND ROOM MOULDINGS, RUGS, MATS AND MATTINGS.

EDWARD HEATH,
Telephone 614. No. 116 CAMP ST. NEW ORLEANS.

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— AT —

Steward's Hall—Centenary College.

Young men studying for the ministry, or the sons of preachers, per month, $12 50. All others, per month, $14. Boarders to furnish covering and toilet. *Washing, fuel, lights* furnished by the undersigned.

Day board, per month, $10.

For any other information address

D. P. RHAMFORTH, Jackson, La.

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Lactated Food

The Mother's Favorite.

Send for our Circular entitled

"LETTERS from MOTHERS,"

which contains a large number of letters, many of which say the life of their baby was saved by the use of LACTATED FOOD."

Read these letters and, if you wish, write to the mothers and get their opinion—every one will gladly answer.

If your baby is not hearty and robust, try it.

LACTATED FOOD

Is also a Perfect Nutrient for INVALIDS,

in either chronic or acute cases. Weak stomachs always relish and relish it. Thousands of Physicians recommend it as the best of all prepared foods. Unequalled in DYSPEPSIA.

150 MEALS for an INFANT for $1

Easily Prepared. At Druggists—25c., 50c., $1

WELLS, RICHARDSON & Co., Burlington, Vt.

1887—BABIES—1887.

To the mother of any baby born this year we will send on application a Cabinet Photo of the "Sweetest, fattest, healthiest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using *Lactated Food* as a substitute for mother's milk. Much valuable information for the mother given. Give date of birth.

WELLS, RICHARDSON & Co., BURLINGTON, Vt.

JAS. H. AITKEN. ROBERT AITKEN.

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GAS FIXTURES,

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—SOLE AGENTS FOR THE—

HOME COMFORT RANGE,

TELEPHONE No. 865.

NO. 110 CAMP STREET,
New Orleans.

WINCHESTER'S

HYPOPHOSPHITE OF LIME AND SODA is a matchless Remedy for Consumption in every stage of the disease. For Coughs, Weak Lungs, Throat Diseases, Loss of Flesh and Appetite, and every form of General Debility it is an unequaled Specific Remedy. ☞ BE SURE AND GET WINCHESTER'S PREPARATION. $1 and $2 per bottle. Sold by Druggists.

WINCHESTER & CO., CHEMISTS, 162 William St., New York.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital.....$300,000 00
Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., M. Schwabacher, J. H. Menge, T. J. Woodward, F. G. Ernst.

W. C. SHEPARD, 49 Camp Street, *New Orleans.*

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10
Decorated Dinner Sets.....from $12 to $35
Colored Band Chamber Sets, new shape.....$3
American Porcelain Dinner Sets, 136 p'ces..$12 00
Stone China Chamber Sets, square shape... 2 50
Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

TEN DOLLARS!

We have marked down *200 All Wool Spring* and *Fall Suits* to *$10* and *$12* to close them out. Just the thing for Fall wear. Sent C. O. D. by express. Also Dress Shirts, $1 and $1 50. Undershirts, 50 cents to $1. Best Jean Drawers, 50 cents. Boys' Suits, $3 to $12. Silk Umbrellas, $2, $2 50 and $3. Black Dress Suits for Clergymen, and a discount of 10 per cent. allowed to them. *Best Goods and Lowest Prices at*

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B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look pale and *sickly* from no other cause than worms, and spasms are most frequently the result of these hidden suppers and dinners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing a delicious bit, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the most *delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge. Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it never fails. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

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Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed.

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The Greatest Remedy of the age for Bilious Diseases.

A PURELY VEGETABLE compound and the most effective preparation known for removing bile from the system and restoring its normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with PERFECT SAFETY to children or adults of any age in all cases where there is a derangement of the system. It has been used with most wonderful effect in

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Our Young People.

JACK FROST.

BY JESSIE W. H. AMES.

Gaily down the mountain glen
Comes Jack Frost, with all his men,
Turning fields to silver-white,
All in one October night.

Six long months have come and fled
Since we mourned Jack Frost as dead;
Six long months of summer flowers,
Summer sunshine, summer showers.

In the springtime of the year,
When the snowdrop did appear,
And the violet, blue and sweet,
Bloomed in beauty at our feet;

When a tender touch of green
On the hill-tops could be seen,
And the robin, on the wing,
Sang a "welcome back" to spring;

Then with hearts with joy oppressed
Did we lay Jack Frost to rest;
Wading for sweet flowers to wave
In their beauty o'er his grave.

Once again the summer's dead;
All the bright sweet flowers have fled;
Very soon we'll greet again
Old Jack Frost and all his men.

The editor has received a solution of the figure puzzle from Emma B. Henry, of Arcadia, La. It is so curiously arranged that we don't know how to print it. The editor thinks it a greater puzzle than the one he gave the cousins. We must say to Emma, that it is not correct. Try again.

MR. EDITOR: As I have always before been a silent admirer of your children's department, I have now concluded to join the happy band. My father subscribes for your valuable paper, and I enjoy reading the children's letters very much indeed. I am a little girl ten years of age, and live in the northern part of Louisiana. I have no pets except my dolls and a beautiful little deer. I attend Sunday-school here and am trying for the prize. I have always been fortunate enough to get one every year. I will close by asking a question: What word occurs most frequently in the Bible? Your friend,

MIDGIE HERRING.

FLOYD, Louisiana.

MR. EDITOR: We thought, perhaps, you might like to hear from two little girls in East Carroll parish. We go to school to our dear grandmother, Mrs. W. C. Currie, and we ride a little white pony named Hester. We have to ride two and a half miles every day. We take turns about riding in the saddle. Our ages are six and four years. We read and make figures, and are past "baker." Our grandma takes the ADVOCATE; and our mamma did too, but her subscription gave out, and she intends to renew it again. With love to all the little cousins, we remain, BURTA RILEY,
LEILA RILEY.

SOLITUDE, Louisiana.

MR. EDITOR: I am a boy twelve years old. I am not going to school now, but will start soon. My father takes your paper, and among all the papers we take I like the ADVOCATE the best. I have no pets but one, and that is a great big cat, five years old. As this is my first attempt to write a letter, I will not try to write a long one. I hope to see my letter in print to surprise papa. I will close by asking a question: Which is the longest verse in the Bible? With many wishes for the ADVOCATE, I will close.

Your little friend, EDWARD HOOD.

STATE LINE, Mississippi.

MR. EDITOR: I am a little girl eleven years old. My papa takes your valuable paper. I like to read the little cousins' letters very much. I have four pets: three pet cows and a pet chicken. We have a pair of white rats, and they are great pets. I will close, wishing the dear old ADVOCATE many good wishes. I remain, Your little friend,

B. A. TALLEY.

MR. EDITOR: I think the answer to Aunt Loretta's puzzle is "LOVE," because twice twenty-five is fifty, and fifty in the Roman notation is "L." The circle is "O;" five is "V." and one-fifth of eight is "E."

Your friend, CAROL MELLEN.

WESSON, Mississippi.

Hal's Eyes Opened.

"No, Daisy. You can not have my roller skates. So there!"

"I mean when you don't want them, Hallie," and Daisy's blue eyes pleaded anxiously as she looked at Hallie.

"I want to clean them whenever I'm done with them, and hang them up in the bag Aunt Alice is making for me."

"You might let me have them just a few minutes, Hallie?"

"You don't know how to use them."

"I could learn. Please, Hallie, just let me try. I know I could learn."

"Learn on your own, then," answered Hal crossly, as he walked away, muttering: "I earned the skates with my own money. I'm not going to let Daisy spoil them."

He did not see Aunt Alice on the stoop.

Hallie Brown was not an ugly boy, but he was inclined to be selfish. He would have been very indignant if any one had told him he made his cousin, Daisy Holt, unhappy. He really loved her; but she was so gentle that she did not resent many of the ungenerous, ungracious things he did.

When Hallie left Daisy she walked slowly home with a very sorrowful heart. She could not understand how Hallie could refuse so small a favor. She could not conceive of refusing Hallie any enjoyment that depended on loaning anything she possessed.

After tea Hallie sat in the sitting-room with the family when he suddenly thought of a new illustrated set of Irving that Aunt Alice had received at Christmas. He said:

"This is a free evening, Aunt Alice, may I have your Irving to look at?"

"No, Hal. I've made up my mind to be very careful of my Irving and keep it in the box when I'm not using it."

A surprised, angry look came into Hal's face. Aunt Alice, sweet Aunt Alice, had never refused him anything before. Daisy, who had come in with her mamma, was as much surprised and puzzled as Hal was.

No one else seemed to notice Aunt Alice's answer but the children. Hal took down Bancroft from the shelves, but he could not interest himself or overcome the unpleasant effect of the refusal to his simple request.

"I'll sharpen up my new pencils and have them ready for Monday," he thought. "Papa's knife is sharper than mine; I'll borrow it."

"Papa," he said aloud, "please lend me your knife? I want to sharpen my new pencils."

"No! I've made up my mind not to lend my knife. When I'm done using it I am going to wipe it off and keep it in my pocket. No, I can not lend my knife; earn one yourself."

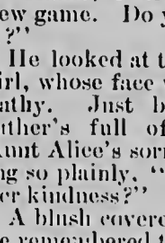
"Papa!" and Hal almost burst into tears. Never in his life had he received such an answer from his father. Hurt, mortified and angry, he buried his face in his hands for some minutes. A soft, gentle touch roused him and, Daisy said:

"Hallie, I brought over my new game. Do you want to see it?"

He looked at the gentle little girl, whose face was full of sympathy. Just beyond was his father's full of reproach, and Aunt Alice's sorrowful, and saying so plainly, "Do you deserve her kindness?"

A blush covered Hal's face as he remembered the scene of the afternoon and his refusal to grant a favor to the little girl who was always so ready to share every pleasure, every gift. The lesson was not forgotten.—Christian Union.

To solve the problem whether life is worth living requires of us that we should offer our "bodies a living sacrifice, holy, acceptable unto God." The Psalmist answers, "Yes," with a chime as sweet as that of silver bells when he says, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."



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HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

Household.

The Child in the House.

There was something pathetic in the appeal which a little boy made to his father when he cried, "I often do wrong, I know, and then you scold me, and I deserve it; but, father, sometimes I do my best to do right! Won't you let me know when I do please you?" In many families there are sensitive children, diffident and easily intimidated, who need, above everything else, encouragement; while there are others pert, forward and offensive, who need any amount of repression. Even in the same family, children are so unlike in temperament and disposition as to require very different training. Solomon's family regulator is out of fashion now, but it had its use in his day, and can find occasions for practical application in ours. When discipline was stricter than it is now parents received more honor. It was so in the days of the apostle, for he says: "Our fathers corrected us, and we gave them reverence."

There are roundabout ways of reaching the heart of a child, and the rod of correction may be one of the indirect methods of stimulating the better nature. But quite different is the case with children of a highly nervous organization, often with that pensive, plaintive air about them that touches our pity. Even their own parents do not know how such natures are injured by the stern, well-intended, but mistaken discipline to which they are often subjected. They little know how such spirits are blighted by harshness, and how traits of character which, under the influence of tender fostering care, would have developed into grace and beauty, never unfold at all for the want of it. Such discipline to the child is what a dark, cold cellar would be to a delicate, exotic plant craving light, air and genial warmth. What children of this temperament need is kind words of encouragement and the little tokens of appreciation with which the ingenuity of parental love should ever surround them. —Dr. M. D. Hoge.

MINOR DETAILS IN THE HOUSE.—Trifles make the sum of life, it is said; certainly they do of life in the kitchen and dining-room. And the wife who by her skill and knowledge of detail knows how to save any fraction of the sum allowed her for housekeeping is really the one who brings more happiness into the dwelling than the wife whose own income doubles her husband's. This skill and knowledge are the portion of every wife whose mother has taught her to observe the seemingly trival things of good house-keeping, the minor details of daily living. And whoever has these little things at command will find them a more integral part of family happiness than familiarity with the differential calculus is. And although Greek and Anglo-Saxon and high philosophy and natural science may be requisite and delightful acquisitions, yet it is evident that they are incomplete without the previous requisites of bodily comfort and mental quiet.

HOUSEHOLD ECONOMY.—The beginning of household economy is in the purchase of what is needed—just that, and nothing else. Only the housekeeper knows what is necessary, and this knowledge seems to be incommunicable, even to the wisest of men. Indeed, the wiser they are, the less they know of household matters. Such things are outside of their line. Give the woman the purse and let her manage; ninety-five times in a hundred she will do it well. Never find fault with the table till she does, for there is really any deficiency she knows it better than you do, and will be sure to speak of it, thus by a flank movement, protecting herself.

The spooks and goblins that delight
To fill with terror all the night;
That stalk abroad in ribbons dreams
With which dyspepsia's fancy teems,
Will never trouble with their ills
The man who trusts in Pierce's Pills.

Dr. Pierce's Pleasant Purgative Pellets—vegetable, harmless, painless, sure!

It may be said that the hardest thing in the world is to do just right one's self; and the easiest thing in the world is to see where others fall short of doing just right.—S. S. Times.

Sick headache, wind on the stomach, biliousness, nausea, are promptly and agreeably banished by Dr. J. H. McLean's Liver and Kidney Pillets: 25c a vial.

MISCELLANEOUS.

To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the mucous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the backing cough is relieved, the bronchial tubes can have no opportunity to heal. Ayer's Cherry Pectoral

Soothes and Heals

the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly esteemed than any other pulmonary specific.

L. D. Bixby, of Bartonsville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

Lung Trouble.

For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me, and I believe, saved my life."

Ayer's Cherry Pectoral,

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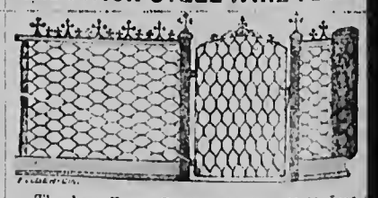

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OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Christian Advocate.

Marriages.

—MORRIS.—In Port Gibson, Miss., September 15, 1887, by Rev. E. H. Mounger, Mr. R. A. Kyle, of Gadsden, Ala., and Miss Mary A. Morris, daughter of Mr. W. T. Morris.

SARTIN—WILLOUGHBY.—At the residence of the bride's father, Bro. William Willoughby, Chunky Grove, Miss., September 25, 1887, by Rev. R. S. Gale, Mr. Alonzo Sartin to Miss Emily F. Willoughby.

SAULS—O'MARA.—At the residence of the bride's father, October 5, 1887, by Rev. R. S. Gale, Mr. B. N. Sauls to Miss Wadie O'Mara.

DANIELS—NELSON.—At the residence of A. Lestrenaud, Esq., Algiers, La., at eight P. M., Wednesday, October 12, 1887, by the Rev. John T. Sawyer, Miss Daisy E. Nelson and Mr. Albert Sidney Daniels, all of Algiers, La. No cards.

LEE—DOMINICK.—At the residence of T. H. Hays, Esq., near Laurel Hill, Miss., on October 5, 1887, by Rev. W. W. Cammack, Mr. William Lee, of Canton, Miss., to Miss Mollie Dominick of Neshoba county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HARRIS—Mrs. Elizabeth Harris (nee Duke) was born in Warren county, N. C., February 7, 1818; was married to Robert M. Harris, December 14, 1837; moved to Mississippi, 1850; professed religion and joined the Methodist Church in 1842. In this church she lived a consistent member till her death, which occurred at her home, in McCool, Miss., September 10, 1887.

Sister Harris stood, with her husband, at the head of a large family of wide religious influence all over this community. They are useful citizens and vigorous members of the church. One of her sons is a promising member of the North Mississippi Conference. The piety of the children and their willingness to support God's cause is due in a great measure to the noble example and wise instruction of their now sainted mother. Sister Harris' house was the itinerant's home. There his weary feet found delightful rest. Being a cripple since 1873 did not cool her ardor or abate her zeal. She bore the affliction as a submissive child of the Lord, making this even to work out for her good. Conscious in her last illness of the approach of death, she was not alarmed; indeed, she seemed delighted that the end was so near. Often she shouted aloud the praises of God, and the night before her death she was in a perfect ecstacy of joy. "O death, where is thy sting? O grave, where is thy victory?" The struggle is over now and she is with those gone before, "watching and waiting" for those behind. Lord, comfort the bereaved and help the Harris family to be one unbroken in the final day!

D. M. COGDELL, Pastor.

SMITH—Sallie Ella Smith, daughter of G. J. and Lou Smith, was born in Sabine parish, La., April 3, 1876, and departed this life, near Fort Jessup, La., September 6, 1887, aged eleven years, five months and three days. She joined the Methodist Episcopal Church, South, under the ministry of the Rev. R. S. Isbell, while he was holding a protracted meeting at New Hope Church during the month of September, 1886, and was converted a few days before her death while attending a meeting at the same church that she had joined about twelve months ago. She had been a member of the Sunday-school at New Hope ever since she was large enough to attend, and will be greatly missed by her Sunday-school mates, that she had become so endeared to. She was very calm and composed, and would talk about death as though she was not afraid to die. She said to her mother that she was willing and ready to go, and that she was going home to heaven.

It was the writer's privilege to stand around her dying-bed and see the unmistakable evidence of the Christian religion as it beamed forth from her countenance. She leaves a father and mother, five brothers and four sisters and a host of friends and relatives to mourn their loss. Two sisters and two brothers have preceded her to the better world.

Weep not, fond parents, your little darling has gone to a beautiful world above to bask in the sunlight of God's everlasting love. May the God of unbounded mercy comfort the bereaved ones and help them to meet her in heaven! W. J. BOLTZ

Years ago, W. A. Herron, of Peoria, Illinois, refused to keep Shallenberger's Antidote for Malaria on commission, because his shelves were crowded already with ague remedies. A dozen bottles were left with him, which he agreed to *give away*. No other advertising was done. In less than six months he sold over *nine hundred dollars' worth*. Could there be any stronger testimony in favor of a medicine?

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LABOR-SAVING
SOAPINA!
Will wash in any kind of water.
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MISCELLANEOUS.

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Compare this with your purchase:

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Write for prices. Samples sent to country free.

God's Plans.

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army every part, every brigade and regiment, must wait the commander's orders. If any battalion moves independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well in the end. So each individual must always wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for him.

You can tear the rose-bud open before the time when it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off and let God weave as he pleases. Do you think you know better than he does what your life ought to be?—The Presbyterian.

A Prondent Merchant in Trouble.

Old moneybags mopes in his office all day.
As sunnish and cross as a bear;
The clerks know enough to keep out of his way,
Lest the merchant should grumble and swear.
Even Tabby, the cat, is in fear of a cuff,
Or a kick, if she ventures too near;
They all know the master is apt to be rough,
And his freaks unexpected and queer.

What makes the old fellow so surly and grim,
And behave so confoundedly mean?
There's certainly something the matter with him
Is it stomach, or liver, or spleen?
We've guessed it—his liver is sluggish and bad,
His blood is disordered and foul,
It's enough to make anyone hopelessly mad,
And greet his best friend with a growl.

The world-wide remedy, Dr. Pierre's Golden Medical Discovery, will correct a disordered liver and purify the blood, tone your system and build up your flesh and strength.

Concentration.—A great defect in both personal and church work is its discursiveness. There is a roving, rambling spirit actuating its movements which scatters its energies, weakens its momentum and minimizes its results. "This one thing I do" of Paul should be the motto engraven upon the heart of every worker for Christ. Then the eye and heart and lips will be employed toward the attainment of some object which must yield before the steady and persistent efforts put forth for its conquest and possession. How little of the earnest, concentrated spirit of the prayer of John Knox is displayed in modern evangelistic efforts! Oh, for more of his spirit when he cried out at the throne of grace, "Give me Scotland, or I die!"—Congregational Magazine.

Many whose occupations are of a sedentary character, often have the feeling of being literally worn out, and are reminded very forcibly of declining years, when if they knew what ailed them, they would find all their troubles arose from the inaction of their kidneys or liver. If they would at such times take Dr. J. H. McLean's Liver and Kidney Balm, would again feel the vigor and strength of manority.

Earnestness in religion, such as the Lord approves, is a longing, not for popularity or power, but for holiness and God. It is zeal, not for denominational triumph over rival churches, not for a predominating influence in courts or camps or parties, but for the overthrow of sin and the salvation of sinners. "The kingdom of God is within you." It is a principle binding the individual soul to God. Its most deeply seated and controlling sentiment is "hungering and thirsting after righteousness." Consciousness of personal alienation from God, and an ardent desire to be conformed to him, are the fixed spiritual experience of everyone who has been born of the Spirit. The world can not understand a religion of this sort. It will never cease to express its preference for a religion of forms. But it is nevertheless true that the spiritual power of the church is that which accomplishes most in the advancement of Christianity. A holy life preaches louder than the most splendid series of symbolical services. The spiritual character of a congregation has far more influence for good than the most artistic ritual. The world loves it less, but feels it more.—Richmond Advocate.

Take one of Dr. J. H. McLean's Liver and Kidney Balm Pillets at night before going to bed, and you will be surprised how buoyant and vigorous you will feel next day. Only 25 cents a vial.

A Voyage in a Blood-Vessel.

If one of the great arteries were magnified, millions of times, it would resemble a river vaster than the Mississippi and Amazon combined. Unlike a river, it would be largest at its source and smallest at its delta. Let it be thus magnified for the purposes of study. It is quite hot and of a rich bright red. The color is not evenly distributed. Here and there are patches of intense color, oblong bodies, distinct from the water in which they float. These are the red corpuscles. Now and then some other body falls into them or becomes enfolded by them. There is a series of tiny sparks, the strange body disappears, the red body is a little larger and darker colored, and a particle of debris may be left floating behind. Here and there are swimming masses of jelly-like substance. They expand and contract as they pass by, and suggest the Portuguese men-of-war and the devil fishes of the ocean. They are alive. At times they seize upon some floating body that impinges against them, swallow it by turning themselves inside out around it, and swim on as if in search of fresh prey. They are the protoplasm discovered by Prof. Huxley.

Strange bodies succeed—the half animal, half vegetable germs which produce or accompany disease. Here and there are shattered fragments, gray, white, brown, black and pink. At one place they form rafts and piled-up masses, at another they are few and far apart. These are the debris of the system that have passed through the veins, lungs, heart and arteries, without being consumed or excreted. They are ever increasing, and, unless disposed of in one way or the other, are bound to produce disease or death. If, like logs in a stream, they form a jam, the stream makes a back water, the banks give in and local desolation and ruin results. Physicians, who like hard names for simple facts, call it an embolism, but it is only a jam of microscopic logs.

There comes a lake of lymph and in it clots of thicker lymph. Here and there are crude crystals half forming in the blood. They are lime salts, and the great river is bearing them to some bank where it will leave them high up above the wash. It keeps the stream clean, but the banks become ugly. On these are huge telegraph and telephone wires worked by some invisible person. As the crystals are deposited, he becomes wrathful and the wires jump as if in sympathy. This is what it would be if magnified. In nature this deposition is gout and inflammatory rheumatism; the wires are the nerves; and the invisible person is you, O reader, or myself. Last of all, are strange fluids and solids. These are the humors of the blood.

Let us journey with the stream. As we progress, it becomes slower and smaller. Branches run off in every direction, at first large and far apart, then smaller and nearer, and at last continuous and small as water pipes in a modern house. These are the capillary blood-vessels. Here the chemical action is intense. The red corpuscles and the protoplasm are biting and being bitten, corroding and being corroded. The color changes before your eyes. The odor changes: before it was fresh and stimulating, now it is stale and unpleasant. It is dirtier, heavier, more loaded, and more mixed up; it moves more slowly, and as it moves the walls diverge and the channel seems almost the *line simile* of the one we have traversed. It is, in every respect but one. Its walls, though strong and handsome, have not the elasticity of the artery. The quality or absence of quality is not necessary. No pump is forcing a stream through it; but the same pump is sucking out its contents. All that it requires is that its walls be strong enough not to fall in from the suction, and not that they shall be able to resist a pressure that never comes. At points on the route it meets long tracks of territory into which or through which the impurities sink and disappear. These are the kidneys and other organs. Finally the stream reaches the heart, and is again forced through a circuit like the one through which it has already passed. If the debris should not be disposed of, but should accumulate, and the blood become surcharged with humors and waste matter, it would change its action and convert the body into a place of pain, helplessness, and oftentimes death!

Having thus traced the cause of disease to its primary source, we may now indicate the remedy. It must be obvious to anyone that the remedy must be one that shall cleanse and purify this vital current—this Red River of the body—and send it with health and vigor to the remotest vein and artery. Huxley and Pasteur revealed protoplasm and the microbe, but to Dr. J. C. Ayer must be awarded the credit of having discovered a combination of remedial agencies, the effect of which is to search out and expel from the system all those germinal and morbific elements. As a blood-purifier, therefore, Ayer's Compound Extract of Sarsaparilla is regarded as one of the most valuable contributions that modern science has made to the Pharmacopœia. *American Analyst*, May 25, 1887.

Pity sinners, and endeavor to reclaim them, rather than aggravate or publish their crimes.

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UNHEARD-OF PRICES.

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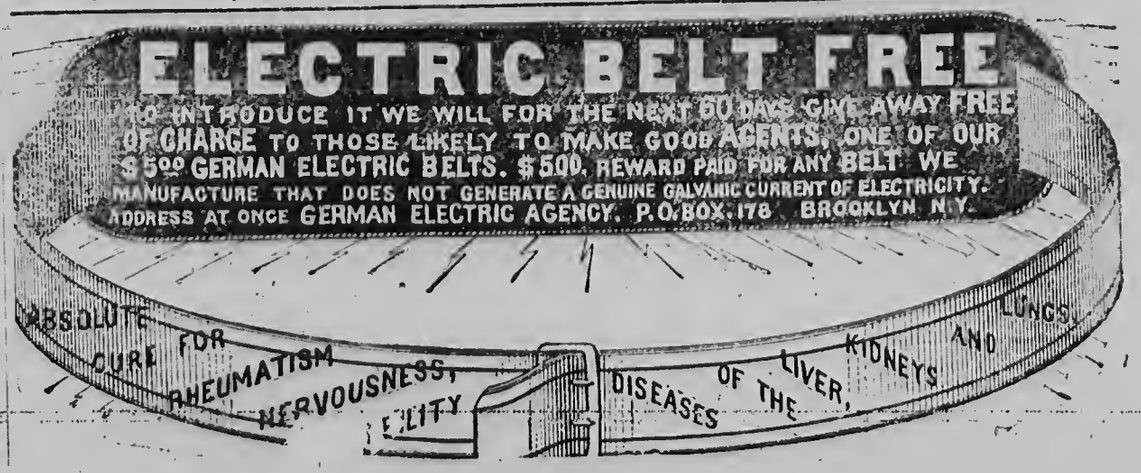
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TO INTRODUCE IT WE WILL FOR THE NEXT 60 DAYS GIVE AWAY FREE OF CHARGE TO THOSE LIKELY TO MAKE GOOD AGENTS, ONE OF OUR $5.00 GERMAN ELECTRIC BELTS. $500. REWARD PAID FOR ANY BELT WE MANUFACTURE THAT DOES NOT GENERATE A GENUINE GALVANIC CURRENT OF ELECTRICITY. ADDRESS AT ONCE GERMAN ELECTRIC AGENCY, P.O. BOX. 178 BROOKLYN, N.Y.
ABSOLUTE CURE FOR RHEUMATISM NERVOUSNESS, DISEASES OF THE LIVER, KIDNEYS AND LUNGS

Weekly Market Review.

(For Week Ending October 18, 1887.)

COTTON.

Low ordinary	6 9-16	— —
Ordinary	6 13 16	— —
Good ordinary	7 15 16	— —
Low middling	8 9-16	— —
Middling	8 15 16	— —
Good middling	9 5 16	— —
Middling fair	9 9-16	— —
Fair	10 5-16	— —
Galveston middling	9	— —
Mobile middling	8⅞	— —
St. Louis middling	9	— —

SUGAR.

OPEN KETTLE:		
Prime	5⅜	5 7-16
CENTRIFUGAL:		
Fully fair	5¼	— —
Prime	— —	— —
Choice	— —	— —
Seconds	4⅛	5⅝
Pr. yellow	5¾	5 13-16
Gray White	6	6⅛
Off whites	5⅞	6
Stan. Gran	6⅛	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	47	48
Strictly Prime	49	50
Choice	50	— —
CENTRIFUGAL:		
Syrup	32	40

RICE.

Fancy	— 5	
Choice	— —	— —
Prime	4¾	5
Good	4½	4 15/16
Fair	4¼	4⅜
Ordinary	3⅞	4⅛
Common	3½	3¾
No. 2	2¼	2⅜
Rough	3 00	3 25

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62½	4 75
Choice	3 25	3 35
Fancy	3 70	3 75
Extra Fancy	4 00	4 10

CORN PRODUCTS.

Cream meal	3 40	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	57	— —
Yellow	— —	56
Mixed No. 2	— —	55
OATS:		
Western	33	33½
Texas rust-proof	43	45
BRAN:		
₱ cwt	87½	90
HAY:		
Choice	19 00	20 00
Prime	17 00	18 00

PROVISIONS.

PORK:		
Mess (Standard)	15¼	— —
Prime Mess	14 00	— —
Rumps	12 50	— —
BACON:		
Fancy breakfast	12½	— —
Shoulders	— —	6½
Sides, long clear	8⅝	— —
Sides, short rib	8⅝	— —
HAMS:		
Sugar-cured	12	13
DRY SALT MEAT:		
Shoulders	5 20	— —
Sides, long clear	7⅝	7¾
Sides, short rib	7⅝	7¾

GROCERIES.

COFFEE:		
Prime	— —	21½
Fair	— —	20½
Common	— —	19¼
BUTTER:		
Western Creamery	28	29
Western Dairy	— —	20
Common	— —	13
LARD:		
Refined	— —	6⅞
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12¼	— —
Coal, bbls	9¾	— —
Cotton seed	28	29
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	— —	13
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 75	3 00
KRAUT:		
Western, ₱ bbl	7 50	8 50
ONIONS:		
Louisiana	— —	— —
Western	1 75	2 50

BAILING STUFFS.

BAGGING:		
1¾ lb, per yd	7	— —
2 lb	7¾	8
BALING TWINE:		
₱ lb	— —	12½
TIES:		
₱ bundle	1 07½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	4 50
Chickens, South'n	3 00	3 25
Young	1 25	2 00
Turkeys, Southern	8 00	9 00
EGGS:		
Western	15	16
Southern	18	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₱ lb	5½	6
Dry salted	8	8½
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	17 10	— —
Pure ground bone	35 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS, 8 Pike, 841 Dorlord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Judge T. C. Manning, of Louisiana, United States Minister to Mexico, died in New York City, October 10.

Another railway disaster near Kouts, Ind., resulted in the death of many and the wounding of many more. Several were burned to death.

Thomas B. Connery, of New York, is spoken of as Minister Manning's probable successor.

Chattanooga has elected a Democratic mayor and Republican aldermen.

Michael Davitt is said to have joined the Knights of Labor at Pittsburg.

A suspicious case of fever at Handsboro, Miss., was examined by five doctors, and pronounced "relapse malarial."

A successful experiment has been made with search-lights on the U. S. cruiser "Atlantic" in Newport harbor.

Under the Contract Labor Law, the United States District Attorney will bring suit against the vestry and wardens of Trinity Church, New York, for violation of the same in importing a preacher, Rev. E. W. Warren.

A death from yellow fever is reported at Palatka.

Another railroad horror on the Missouri Pacific resulted from the carelessness of the train dispatcher.

The Crow Indians are giving trouble in Montana, and Gen. Sheridan has gone West to bring matters to a termination.

Rev. Thomas K. Beecher has accepted the nomination of the Greenback party for Secretary of State of New York.

It is announced by the health authorities that no danger is to be feared from the cholera brought over by the "Alesia." No new cases since October 7.

Rev. Lyman Abbott has been chosen temporary successor of Mr. Beecher at Plymouth Church.

An epidemic of diphtheria in Ranupo, N. Y., has closed all the schools.

The governor of Florida has appealed to the government for aid in suppressing the yellow fever in Tampa.

In this city, last week, thirty-four homes were destroyed by fire, rendering 150 persons homeless.

The result of Sam Jones' lecture for the Y. M. C. A., at Birmingham, last Sunday, was $32,000 subscribed to the building fund.

The annual signal service report says that there have been 1,510 storm signals; 1,031 of which have been verified. Of cold wave signals 76 per cent. have been verified.

Since last report, five new cases of fever and four deaths have been reported at Tampa.

The anarchists are pushing efforts to get their appeal before the Supreme Court, and it is said that Gen. Butler will undertake the case.

Joseph Coate has brought suit for $10,000 damages against the Chicago and Albany Railroad Company for injuries received in the Kouts disaster.

The President has had brilliant receptions wherever he has stopped. At Atlanta 15,000 people were at the depot to receive him.

FOREIGN.

A Liberal conference at Hawarden decided to accede to the Welsh Liberals in the matter of the disestablishment of the Church in Wales, and that there should be no further development of the home-rule policy, and nothing be added or withdrawn from that policy.

Mr. Dillon suggests the appointment of a commission of Englishmen and Irishmen to inquire into the history and capacity of persons governing Ireland.

The Daily News says that within a fortnight the government will totally suppress the League.

At Toulon 5,000 troops are held in readiness for an expedition to Morocco in case events render their services necessary.

The jury in the Michelstown affair have brought in a verdict of murder against Inspector Brownrigg and five policemen.

The Crown Prince of Germany is not yet relieved of his malady. He now has chronic catarrh.

Gen. Caffarel has been pronounced guilty of habitual misconduct, and Gen. Boulanger has been arrested by the French Minister of War, to answer like charges.

The Sultan of Turkey, who has been reported dead, is recovering.

Havana has been visited by a cyclone.

The authoress, Dinah Craig Mulock, is dead.

Dr. Mackenzie says the affection of the Crown Prince is *not* cancerous; but the report is that the Prince is growing worse.

Gen. Boulanger has been imprisoned for thirty days. During that time the ministry will decide whether he shall be deprived of his command.

The Inspector General has ordered the constables found guilty of murder by the jury at Michelstown, to be released.

The Crown Prince's case is said to resemble that of Gen. Grant, and his condition is undoubtedly precarious. It is admitted that the situation is very grave.

The scandalous revelations concerning persons high in authority in France are the subjects of comment by European papers. Gen. Boulanger's conduct is generally condemned, and Jules Ferry thought to be at the bottom of the whole affair; but the official inquiry so far justifies the statement that no officer of the army or employe of the War Department is involved except Gen. d'Andlau.

France, Spain, Belgium and Austria have declined to answer the Pope's circular requesting an opinion upon the necessity of temporal power for the head of the church.

In spite of the police, the League held a meeting at Woodford, where O'Brien burned a copy of the proclamation forbidding the holding of the meeting. The act aroused the wildest enthusiasm.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinons put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Lung Troubles and Wasting

Diseases can be cured, if properly treated in time, as shown by the following statement from D. C. FREEMAN, Sydney: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that Scott's Emulsion of Cod Liver Oil with Lime and Soda has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
146 Carondelet street, New Orleans.

Whatever else is left, shut up the lager beer saloon. There is a curse in it. It must be abolished. It should have no quarter. The man who sells lager beer ought to be shut out of the church. The man who makes the vile stuff ought to be ostracised from decent society. These men are foes to God and their country. There should be no mercy shown in the traffic. The sacred cause of prohibition must make war on the fermented as well as the distilled stuff. It makes no difference what the politicians say, what German vote the Republican party may lose, for the lager beer saloon must go; and if the German vote or the Republican party resist, they must go, too. Downright abolition and prohibition, sweeping and complete, unyielding and compulsory, is the only thing to which we can give consent.—Independent.

New Time Card.

New time card on the Texas and Pacific railway, in effect Sunday, Oct. 16:

California express leaves Terpsichore street at 7:50 A. M. and arrives at 9:20 P. M.

Local train for Baton Rouge leaves depot at 3:30 P. M. and arrives in New Orleans at 11:30 A. M.

A. S. GRAHAM,
Ticket Agent.

A Liberal Offer.

We call the attention of our readers to advertisement of German Electric Agency of "Electric Belt Free." To all likely to make good agents they will for the next sixty days give away free of charge one of their German Electric Belts.

The rumor is that there will be a meeting between the Emperor of Germany and Russia within a fortnight in Pomerania.

Geo. N. Stoddard.

The Cincinnati Christian Standard says: "We have seen testimonials from sufferers and they all verify the good results obtained from his simple remedies. We know Mr. Stoddard personally, and can vouch for the truthfulness of his statements. He has been in business in Buffalo for 20 years, always doing just as he agreed to. Our readers need have no hesitancy in sending him money."

Quarterly Conferences.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

LaFayette	Oct.	29, 30
Grand Chenier	Nov.	5, 6
Opelousas		19, 20
Lake Charles	Dec.	3, 4
L. C. German Mission		4, 5
Lafayette Mission		17, 18

S. S. KEENER, P. E.

DELHI DIST.—FOURTH ROUND.

Richland, at Tulon	Oct.	22, 23
Oak Ridge, at Good Hope		29, 30
Waterproof, at Waterproof	Nov.	5, 6
Lake Providence—Pecan Grove, at P. G.		12, 13
Bastrop, at Bastrop		19, 20
Lind Grove, at Bonne Idee		26, 27
Floyd, at Midway	Dec.	3, 4
Monroe and Delhi, at Monroe		Dec. 31
Winnsboro, at Winnsboro		17, 18
West Monroe, at West Monroe	31,	Jan. 1

J. D. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Woodside and Ebenezer at Woodside	Oct.	22, 23
Grand Cane, at Belle Bower		29, 30
Mansfield	Nov.	2, —
Many and Sabine, at Many		5, 6
Aimwell and Bellewood—Holly Grove		12, 13
Natchitoches, at Natchitoches		19, 20
Pleasant Hill, at Sodus		23, —
East Point, at Coushatta Academy		26, 27
Coushatta, at Coushatta		30, —
Red River	Dec.	3, 4
Caddo, at Friendship		10, 11
Mooringsport, at Mooringsport		17, 18
Shreveport		21, —
North Bossier, at Concord		24, 25
South Bossier	31,	Jan. 1

J. B. CASSITY, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Centreville, at Centreville	Oct.	22, 23
Montgomery, at Winfield		29, 30
Alexandria, at Pineville	Nov.	5, 6
Evergreen, at Simmsport		12, 13
Evergreen Church Dedication		19, 20
Melville, at West Melville		26, 27
Sugar Town, at Dry Creek	(Thu.) Dec.	1
Spring Creek, at Spring Creek		3, 4
Ada, at Gray's Creek		10, 11
Columbia, at Columbia		17, 18

D. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity Street	(11 A. M.) Nov.	6
Carondelet Street	(7 P. M.)	6
Craps Street	(10:30 A. M.)	13
St. Charles Avenue	(7 P. M.)	13
Algiers & Gretna—Algiers	(11 P. M.)	20
Soniat Street	(7 P. M.)	20
Greece Tete and False River—Harmony		26, 27
Dryades Street	(10:30 A. M.) Dec.	4
Carrollton and Parker Ch.	(7 P. M.)	4
Plaquemine and Donaldsonville		11
Baton Rouge		18
Morgan Street	(11 A. M.)	25
Louisiana Avenue	(7 P. M.)	25

JOHN T. SAWYER, P. E.

HOMER DIST.—FOURTH ROUND.

Tulip	Nov.	12, 13
Vernon, at Wesley Chapel		16, 17
Arcadia, at Arcadia		19, 20
Douglas, at Douglas		23, 24
Ruston, at Ruston		26, 27
Brushwood, at Gilbland		30
Homer, at Homer	Dec.	3, 4
Haynesville, at Colquitt		7
Farmerville, at Farmerville		10, 11
Summerfield		11
Ringgold		17, 18
Sparta and Saline, at Pastor		21
Indian Village		24, 25
Downsville		28
Minden, at Minden	31,	Jan. 1

ROBERT DANDLE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Starkesville	Oct.	22, 23
Shuqualak, at ReSoto		29, 30
Stonewall, at Spring Hill	(Wed.) Nov.	2
Paulding		5, 6
Clark	(Wednesday)	9
Vossburg		12, 13
Marion, at Lockhart		13, 20
Lauderdale, at Brogan's		26, 27
Adamsville	(Wednesday)	30
DeKalb	Dec.	3, 4
Illusville		4, 5
West End—Sageville		10
Enterprise		11
Meridian		12

B. D. NONSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Brandon, at Brandon	Oct.	22, 23
Marvin, at Wesleyana		29, 30
Westville, at Pleasant Hill	Nov.	5, 6
Raleigh, at Trinity	(Tuesday)	8
Trenton	(Wednesday)	9
Franklin, at Holly Bush		12, 13
Hillsboro		19, 20
Neshoba		26, 27
Walnut Grove	Dec.	3, 4
Carthage	(Tuesday)	6
Lake		10, 11

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Vancleave, at New Prospect C. Ground	Oct.	22, 23
Hattiesburg, at Hattiesburg C. Ground		29, 30
Flint, at Augusta	(Wed. and Thu.) Nov.	2, 3
Poplarville, at Poplarville		5, 6
Scranton, at Scranton		12, 13
Moss Point, at Moss Point		19, 20
Columbia, at Hopewell		26, 27
Williamsburg, at Mt. Zion	Dec.	3, 4
Bethel		6, 7

T. S. WEST, P. E.

WOODVILLE DIST.—FOURTH ROUND.

St. Helena, at Greensburg	Oct.	22, 23
Clinton		29, 30
Jackson	Nov.	5, 6
Bayou Sara, at Concord		12, 13
Livingston, at Friendship		19, 20
East Baton Rouge, at Davis' Chapel		24
Pipkin Chapel, at Pipkin		26, 27
Perry's Creek	Dec.	3, 4
Woodville circuit		8, 9
Woodville		10, 11

J. A. B. JONES, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Cane Ridge	Oct.	22, 23
Meadville		29, 30
Roxie	31,	Nov. 1
Utica		5, 6
Ebenezer		12, 13
Mayersville		19, 20
Rolling Fork		26, 27
Oak Ridge	Dec.	3, 4
Vicksburg		10, 11
South Vicksburg		11, 12

W. L. C. HENNETT, P. E.

JACKSON DIST.—FOURTH ROUND.

Flora, at Tinnin's	Oct.	22, 23
Mt. Olivet, at Mt. Olivet		29, 30
Silver Creek, at Ludlow	Nov.	5, 6
Yazoo City		12, 13
Sharon, at Sharon		19, 20
Canton		20, 24
Camden, at Camden		26, 27
Madison, at Wesley	Dec.	3, 4
Jackson		10, 11
West Jackson		10, 11

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Scotland, at Bethel	Oct.	22, 23
Providence, at Providence		29, 30
Franklinton at Fisher's Church	Nov.	5, 6
Summit, at Summit		12, 13
McComb City, at McComb City		19, 20
Monticello, at Lemoir's Church		26, 27
Holmesville, at Topisaw	Dec.	3, 4
Adams, at Adams		10, 11

J. M. WEEMS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FOURTH ROUND.

Lawnsleboro and Tubon, at Tubon	Oct.	22, 24
Plantersville circuit	(Friday)	28
Jemison mission, at Isabella		29, 30
Black's Bend circuit, at Black's Bend	Nov.	5, 6
Bell's Landing, at B. B's L'g.	(Wed.)	9
Camden and Oak Lawn, at Oak Lawn		12, 13
Pleasant Hill circuit, at Benton	(Thu.)	17
Pineapple circuit, at Shiloh		19, 20
Prattville		26, 27

B. CROUHART, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Repton, at Repton	Oct.	22, 23
Bay Minette, at Clear Springs		29, 30
Douglasville	Nov.	1
Stockton, at Red Hill		5, 6
Milton		12, 13
Pensacola circuit, at Warrington		18
Pensacola station		19, 20
Semmes		26, 27
Gravella, at Alabama		30

W. M. MOTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Pittsboro circuit	Oct.	22, 23
Tocopola circuit		29, 30
Abbeville circuit	(Tuesday) Nov.	1
Oxford	(Wednesday)	2
Lodi circuit		5, 6
Grenada circuit	(Tuesday)	8
Grenada station	(Thursday)	10
Banner circuit		12, 13
Water Valley	(Monday)	14
Charleston circuit		19, 20

P. S. TERRY, C. E.

CORINTH DIST.—FOURTH ROUND.

Iuka circuit	Oct.	21
Iuka station		22, 23
Kossuth circuit		29
Booneville and Rienzi station		30, 31
Blackland circuit	Nov.	5, 6
New Albany circuit		12, 13
Jonesboro circuit		15
Ripley circuit		17
Ripley and New Albany station		19, 20

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Shuqualak circuit	Oct.	22, 23
Columbus circuit		28, 29
Columbus station		29, 30
Louisville circuit	Nov.	5, 6
Plattsburg circuit		6, 7
Chester circuit		12, 13
Sturges circuit		13, 14
LaGrange circuit		18
Walthall circuit		19, 20

H. G. PORTER, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Horn Lake	Oct.	22, 23
Senatobia circuit		29, 30
Senatobia station		31
Mt. Vernon	Nov.	5, 6
Eureka		9
Panola		12, 13
Mastodon		18
Pleasant Grove		19, 20

S. M. TOAMES, P. E.

WINONA DISTRICT—FOURTH ROUND.

McCool, at Liberty Hill	Oct.	22, 23
Shiloh, at Shiloh		25
Carrollton and Greenwood, at G'wood		26
Ebenezer circuit		29, 30
Belzoni circuit	Nov.	5, 6
Zilpha circuit		12, 13
Ethel		19, 20

D. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okaloma station	Oct.	21
Okaloma circuit		22, 23
Prairie		29, 30
Aberdeen	Nov.	5, 6
Tremont	(Thursday)	10
Fulton and Smithville		12, 13
Caledonia	(Friday)	18
Athens		19, 20

AMOS KENDALL, P. E.

HOLLY SPR'GS DIST.—FOURTH ROUND.

Snow Creek	Oct.	22, 23
Shelby Creek		29, 30
Pine Mountain	Nov.	5, 6
Hickory Flat		12, 13
Emory		19, 20

JNO. HANCROFT, P. E.

Excursion to Manchester, Iowa.

The *Illinois Central R. R.* will name a rate of *one fare for the round trip* from all its points in *Iowa, Illinois, Kentucky, Tennessee, Mississippi* and *Louisiana*, to the annual Convention and Exposition of the *National Butter, Cheese and Egg Association*, to be held at *Manchester, Iowa*, November 1, 2 and 3. Tickets will be on sale from Oct. 31st to Nov. 5th, good to return until Nov. 8th. The Iowa State Association will also hold its annual meeting at the same time and place. Manchester is the champion local butter market of the West, and Delaware county, Iowa, is the banner butter county. The citizens of Manchester are sparing no pains or expense to make this the largest and most successful convention of the kind ever held in the nation. Accommodations will be provided for all at moderate prices, and the Exposition alone will be worth ten times the expense of attending to any creameryman or dairyman. Exhibitors will pay regular freight rates to Manchester, and returning they will be billed free to point from which they were shipped. Cream-separators, churns and cheese apparatus will be run by steam power, showing exactly what each machine can do. People of the South engaged in the creamery or dairy industry should not fail to attend this great gathering of representative dairymen. Manchester sends a cordial invitation to all. For circulars, programs, rates, etc., apply to J. F. MERRY, Gen'l West. Pass. Ag't, Manchester, Iowa, or to the undersigned at New Orleans, Louisiana.

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1887-8.

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The Faculty has been strengthened by the accession of Rev. M. S. Wells, of Virginia, who will have the discipline of the College, and Prof. D. E. Huddle, also of Virginia, who will have the boarding department. Both these gentlemen are experienced in school work, and their wives, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

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Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

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Christian Advocate.

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GOD'S APPOINTMENTS.

BY EMMA C. DOWD.

Two men went forth, one summer hour,
And both were young and brave and true;
Two loyal hearts, two brains of power,
Eager to dare and do.

Each followed right, each turned from wrong,
And strove his errors to outlive;
Each sought with hope and courage strong
The best life has to give.

For one love's fountain yielded up
Its sweetest—royally he quaffed;
The other drank from brimming cup
A bitter, bitter draught.

One touched but stones, they changed to gold,
Wealth came and stayed at his command;
The other's silver turned to mould
And dust within his hand.

The world crowned one with leaves of bay,
He ate with kings, their honors shared;
The other trod a barren way,
And few men knew or cared.

And this is life: two sow, one reaps;
Two run abreast, one gains the goal;
One laughs aloud, the other weeps
In anguish of his soul.

One seems of fate the helpless toy,
Unbroken one's triumphant chain;
God hath appointed one to joy,
Appointed one to pain.

The Wisdom that doth rule the world
Is wisdom far beyond our ken;
But when all seems to ruin hurled,
God's hand is mighty then.

In God's appointments I believe,
Trusting his love, believe in this:
That though from day to day men grieve,
And life's sweet fruitage miss,

In some glad future they shall know
Why one through striving may not win;
The book of life will surely show
Why all these things have been.

Bargain-Mongers.

BY T. A. S. ADAMS, D. D.

This class of people is large in the church. The amount of time, study, brains and maneuvering involved in securing bargains has never been published by the man of statistics. Why not has often excited my wonder.

I wish to furnish a definition to *bargain monger*. I, therefore, submit: "One who is afflicted with that species of madness which causes him to enjoy the intoxication of mind resulting from a sense of having gotten the advantage." Selfishness is the root from which this vice springs; but it often so changes in its development that we could no more guess its origin than we could that the frog came from the pollywog and spawn of the puddle. Bargains are not sought by many for themselves. As hunters train dogs and kites and ravens to catch, retrieve or purloin for them, so the devil often employs bargain-mongers to cheat, overreach and oppress not for themselves, but for some cause or person noble or lovely in their estimation. We see outrageous and pitiable developments of this in religion. Men and women work for bargains for their church. Sweet-faced girls are taught to lie point-blank, and almost steal at fairs, festivals and sociables, to add something to the "collection." Sober-faced laymen and ardent preachers often "catch 'em by guile," as I heard one of them say as he got fifty dollars "by way of a slant."

It would be impossible to describe all the types of bargain-mongers, or to enter into details as to their ways. But a rough classification will do as well as an elaborate.

1. Those who bargain for enjoyment. To these there is a commodity which is called enjoyment, and which is to be won from first hands by bargain—*i. e.*, less than cost of production. I have been amused at this individual at picnics, camp meetings, and all other places where enjoyment is supposed to be had in the raw state, or manufactured in any style from celluloid to celestial wear. What a sharp eye at the picnic to see where the fun was going to break out, and to be ready to paste his label on it! If at the camp meeting, how keen to discover that Bro. Jones was getting full, or that Sister Brown's daughter was "about to pull through!" That would be the lucky point to put Bro. Jones' wine on tap, and to say the word that would bring Sister Brown's daughter "whoopin' to the kingdom." As to real work and agony for or with these strugglers, our bargain-monger would have nothing to do. He is the religious character at a revival answering to the fellow that hangs round the bar, but never steps up until "free drinks" is called out. He is a believer in "freedom from the word 'go.'" Won't he ever work or pay? Yes—when he sees that he can toss heads and tails and win, he will do it. But the enjoyment derived has to be immediate and large, or it does not suit him. This character expects the Lord to tickle him every half-hour, in order to get any work; but the tickling business must last twenty-five minutes. The other five is spent in telling how much he enjoyed it; and that is hard work in the Master's cause.

2. A second class is almost the opposite of the foregoing. They want to drive a bargain with God in regard to assured faith, and yet have liberty to live according to their lusts. They are antinomian workers—a seeming paradox, and yet most common. They ignore the moral law as to its obligation, except the exaction of so much work as an equivalent for its violation. Millions seek to serve God and their generation according to their lusts, yet work themselves to death.

3. But I wish to come to the third class of bargain-mongers who present none of these glaring faults. They are people who want to get things cheap. They are to be divided into two classes: (1) The Jew-er and (2) the one who is "just lookin' round."

(1) The Jew-er is sometimes the hanger-on to the old direction in the Discipline to deal as much as possible with those of the same faith. He does it "for duty's sake." He lets the merchant and grocer know that "we belong to the same church, you know; it wouldn't be right for you to be hard on me." Such a brother will buy at half price, and let his "brother in the church" lose it, or make it up on some "vile sinner." Sometimes he acts upon the maxim, "Business is business," and acknowledges no bond but to buy where things sell the cheapest. This leads him to deal with Jews and houses of doubtful methods; and to beat these he must deal more doubtfully. He resorts to various pleas and turns that he would so heartily detest in a beggar that he would want to arrest him for a fraud. He forgets the true import of his maxim that business is not fraud or beggary, but business. He forgets that goods may sell under cost rather in the dear store than in the cheap store—not because the vendor does not make profit in either case, but because there is more than money in the transaction. When a dozen shirts are made by a poor sewing-woman for thirty-five cents, they can be sold cheaper than when the making of each cost twenty-five cents; but who will say that the former may not one day become the shirt of Nessus? Tears and sighs weave into the texture and imbue the fiber of many a rich garment that sells cheap. But can it be ever that in the moral world the reaction will not come? Can it be that that on which not only joys or hopes are suspended, but even character depends for its symmetry and color, can be broken and thrown aside, and that still our hopes shall ascend heavenward and our characters grow God-like?

(2) "I'm lookin' round where to send to school." So said a long-pocketed Methodist to me. When he learned my terms he did not say, "Can't you do it for less?" He only drew a long breath, and said, "Well, I was only lookin' round, and I had heard o' you." I was glad to know I was "heard from;" but I knew then he never would be. But I did—not directly, but indirectly. I learned that he went to another place where direct charges were less; but it was made up in military uniforms and initial envelopes. The brother parted with a "God bless you;" but I felt that it had the after-clause, "for *I* can't."

"It is corban"—so said Jesus with the evident emphasis that the gift was infinitely dearer than the purchase. There is more in a moral relation than in seeming fulfillment of man's highest duty. "Stand in thy lot" is more than a possession in fee. It is life's stream traced to its fountain-head in the enchanted glens of Eden; its strength measured along those force-measurers where spiritual empires learn their grade. We forget that the law of trade is more than the law of gain. Buying and selling is not business. My buying and selling should advance the world's aggregate wealth—and wealth means well-being and doing. As I measure a piece of goods over the counter, more than the image of the gold ought to shine upon my mind. More than the mere garment. That garment is to be worn, and the wearer has what is unpurchasable save by the richest love Deity could show. As I pay gold over the counter, more than the dream of a fine bargain should fill my mind. I have helped somebody. Whom? Have I warmed a viper or a half-frozen cherub? Have I fed a pig or dropped a loaf in the lap of the mother of starveling waifs? Have I contributed to the advancement of some noble cause, or lent my money to those who would coin heart's blood, if possible, into nickels or doubloons? In a word, have I been a business man or a bargain-monger?

Household Christianity.

BY REV. R. ABBEY.

Household Christianity is the Christianity of the church. Show me the one, and I'll show you the other. And not only so, I will show you the church of the future. The general character of the church of the next generation is already irrevocably fixed. No pulpit nor no press can change it beyond a very few points of the compass. If a man could go to-day and make an accurate survey and examination of the occupants of the cradle, of one year old and under, he could draw an outline, moral and religious, chart of the church of the next generation with almost unerring approximate certainty. If he were to include in his examination the children over one year and not over two, he would make it still more accurate. After two years there is very little change in the habitude of children, so far as concerns the great fundamental principle on which Christianity is built. After about the age of two, or sometimes three years, great changes might be made, but not always are made, in social manners, moral traits of character, and general behavior; but the primary principle on which Christianity is mainly built is generally fixed not to be changed.

This fundamental principle relates but very slightly, if at all, to moral character. The moral character of a child of one or two years is but very slightly, if at all, established; but a *habit* is firmly and generally fixed, not to be changed. If you will go to the cradle, with the Bible as a book of reference, for information, you will learn that long before moral character begins to set in, a habit has become firmly established for life. Any healthy child a week old, or even a day old, has not failed to set up his self-will in resistance to control. He resists authority for no reason, and, therefore, the act can scarcely be said to be moral. You may call it the first fruits of original sin, or give it any other name; the fact is well known. It begins at first. Moral acts, such as are done with a sense of right and wrong, come in a long time afterward. This self-will habit is nothing but a habit.

The force of a feather, judiciously and occasionally applied, will not only prevent this self-will habit from growing, but will change it into a gentle, docile habit of easy, quiet obedience. Nothing is more simple or easy than this process if taken hold of in time. But if let alone a month, a year, the time is past. Or if not irrevocably past, at the end of six months or a year, a hundred or a thousand times the force is now required. This is rarely, if ever, done.

Two years or so after this the child begins to take on some traits of moral character, and now this early formed habit of resistance to authority comes in as a large factor in its formation. After this there may be obedience, but it is never submitted to so cheerfully. There is more or less reluctance. Obedience is now submission, not free.

This is the character of the children as turned over to the pastor. The habit of resistance to authority is well fixed. The child, following the bent of nature, has resisted, with more or less success, ten thousand times. It has become a part of his nature, or, according to the old adage, second nature. Every person, young or old, is almost irresistibly inclined to do whatever he has been constantly doing. A child in the habit of obeying reluctantly, or not at all, is not going to obey cheerfully. A child in the habit of obeying cheerfully and promptly, without consulting his own feelings, will do so every time. Cheerful obedience is as easily learned as resisting and reluctant and coercive obedience, if taken in time—that is, in the docile state. Troublesome, irksome, disagreeable and hated obedience is no obedience at all. It is mere action produced by fear and force. The child is merely overpowered for the time, but is ready for the next conflict. Child-life is thus a continued strife. Corporeal punishment is mere barbarity. Necessary it most assuredly is; but this necessity is the result of parental negligence and mismanagement back yonder. Establish a habit of docile obedience during the docile period, and there is no more use for the rod of correction in the nursery than for a whipping-post in a church.

Now, if the managers of the nursery would introduce to the pastor the growing children of six, eight or ten years, with well-established habits of docile obedience, according to the Bible rule, the church would grow more in one year than it now does in forty or a hundred. It is even now beginning to be seen that here, and not in the pulpit, is the place where great, world-wide religious increase is to be looked for.

There is a passage of Scripture on this subject, with forty other supporting ones, which is as follows: "Train up a child in the way he should go, and when he is old he will not depart from it." I know of no reason to believe that this law, with the promise annexed, has ever been read. Its mere literature has been looked at a thousand times; but if any writer had gone down into its deep profound, and there surveyed the breadth and height of its great teaching in natural history and Christian philosophy, the world would surely have known it by this time. But up to this day, so far as I know, the books are silent. I have not seen the subject brought forward in the pulpit! And in the books, the only place I remember to have seen it is in two of Wesley's sermons. If I remember right, in Nos. 100 and 101. There, or in some others, it is clearly alluded to, but not elaborated. The usual "exposition" of the teaching relates merely to good behavior in children—the merest glance at the surface of the subject.

"Bettie," says a mother to a girl of five years—"Bettie, come in, my dear; the preacher is going to leave, and we are going to have prayers: come in." "I don't want to come in," says Bettie. "O, come in, come in." "I don't want to." "Yes, but you must come in: the preacher is going." "Yes, but I don't want to." And some pulling at Bettie's elbow was equally unsuccessful. Now, that is the kind of people, either of four years or forty, to whom we preach.

The church reform now greatly needed is in the early months of the nursery; not so much to teach good behavior as to establish a habit of obedience before the child can understand or appreciate good behavior. Then good behavior and good Christianity, too, will flow easily.

Domestic Missions.

MR. EDITOR: A communication from Rev. R. S. Woodward, of the Mississippi Conference, appeared in the ADVOCATE a few weeks ago, which was intended to call attention to the cause of domestic missions. That is an important part of our church work, but it is not encouraged and sustained as it ought to be. The interest in the cause of missions is directed to foreign fields, to the neglect of the destitute places at home. While we rejoice in the signs of increasing interest in the evangelizing of foreign nations, we should not forget that there are many places in the bounds of our old Conferences which are almost as needy and as difficult to work as some of the foreign fields. There is need for the exercise of wisdom in providing for the home mission work. It must have the sympathy and support of the church, and its importance must be recognized to the same extent as foreign missions, if it is worthy of the name of mission work.

All agree that the laborers in the foreign fields should be well qualified in every respect for the work they are to do, and should be adequately sustained in it, and they have the sympathy, not only of a Christian denomination, but of the Christian world. But there is a fallacy in the church that but little ability is necessary for a laborer in a domestic mission, and that provision should be made only for his meager support. The true view of this work shows it among the the most difficult to be done. No other proof is necessary to sustain this view than the simple fact that these uncultivated fields have been at our doors so long. There are obstacles in the way which can only be removed or surmounted by laborers who are strong to endure and are well supported by the church. It is a sad comment on the work of half a century that there are some of these neglected or poorly cultivated regions in our midst. Why should not the means necessary to success be brought to those places? Why should they not have the support and sympathy of the church?

J. W. SANDELL.

These very feet of ours are purchased for Christ's service by the precious drops which fell from his own torn and pierced feet upon the cross. They are to be his errand-runners. How can we let the world, the flesh, and the devil have the use of what has been purchased with such payment?—F. H. Havergal.

A Column of Clips.

Never lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate but he took an acorn from his pocket and popped it in; so deal with your compunctions through life. An acorn costs nothing; but it may sprout into a prodigious bit of timber.

Above all things, the practice of kind thought is an main help to that complete government of the tongue which we all so much covet. The interior beauty of a soul through habitual kindness of thought is greater than our words can tell. To such a man life is a perpetual bright evening: with all things calm and fragrant and restful. The dust of life is laid, and its fever cooled. All sounds are softer, as is the way of evening, and all sights are fairer; and the golden light makes our enjoyment of earth a happily pensive preparation for heaven.

The regenerated man is known by the spirit which animates his life, for it is the motive which gives quality to character; the regenerated man lives by rule, but it is the unwritten and unchanging rule of love; the regenerated man advances in orderliness, but it is the orderliness, not of mechanical stipulation, but of vigorous and affluent life; the regenerated man is constantly strengthened and ennobled by an inextinguishable ambition to be filled with all fullness of Christ: his new life springs up for ever as a well of water that can not be exhausted.

The character is formed by the personal habits of daily life as much as by the thoughts and principles inculcated. The careless and unmethodical in action will scarcely be the accurate observer, the correct reporter, the reliable authority, or the steadfast supporter in other matters. The loose ends of daily habits repeat themselves in the character, and graver victims than the prosaic qualities of method, order, regularity and the like follow on those habits of forethought and observation which elder people try so hard to inculcate on the younger, and the younger try so hard not to learn. Also, no one can exaggerate the importance of daily combating the sins or the frailties that most easily beset us. To give way to-day to a fit of inconsiderate selfishness, unfounded suspicion, irrational anger or careless self-indulgence makes control all the harder to-morrow, and the folly committed now all the easier to repeat then.

What a sad world this world would be to a thoughtful man, if there were nothing beyond this world! Not for himself, perhaps, but for others, there is need of another life to make this life tolerable to one who observes and reflects. On every side there are deserving ones who suffer far more than the undeserving. And there are saints whose lives are lives of toil and trial and seeming failure. Here, often, if not always, the fittest die, and the unfittest survive. If there were nothing to live for beyond the life that now is, the helps to true character-making would cost more than their apparent worth. But here it is that immortality sheds light on the mortal life; and here it is that this world at its worst and at its darkest is, to the believer, the very best conceivable preparation for the highest existence beyond all human conception.

THEN AND NOW. Oh, could I but restore the "old-fashioned" girl to this age, what a benefactor I should be to mankind! How neat was her dress; how simple and cordial her manner. We thought it a dreadful term of reproach to call one affected. Those girls obeyed their mothers and fathers, and really supposed there were some things in heaven and earth their parents understood better than they did; they knew how to sew with exquisite neatness; how to make a bed and a shirt; if their education did not extend to classical music, the higher mathematics and dead languages, they were grounded well in the useful knowledge that is needed every day. They did not get up in prayer meetings and obtrude their opinions or their experience upon the public. St. Paul had not become a delusion and a snare then; they did not call his indignant words, that "it is a shame for women to speak in the church," the utterance of "an old bachelor," "an old fogy;" they had respect for the Word of God in all its fullness and detail. Ah, what wives and mothers they made!

But now flaunting about the streets, their hair all about their eyes like skye-terriers, their figures distorted into the likeness of nothing in heaven above or earth beneath, by bumps a dromedary would revile, their vital organs squeezed into numbness and uselessness, drawn out of balance and, therefore, out of gear, by heels that give them the gait of gouty old men, their heads crowned with h aps of "fuss and feathers"—if they are not making acquaintances with no introduction as they promenade the pavement, or flying round some hall closely folded to the bosom of a youth of their own sort, they are lounging at home in the easy chair, that should have been their tired mother's, pounding out clattering marches or tuneless polkas on a poor piano, or leading a prayer meeting perhaps not having reached that height, only offering exhortation or petition with the aplomb and self-confidence of a deacon of the church.—Rose Terry Cooke.

Christian Advocate.

THURSDAY, OCTOBER 27, 1887.

MY FRIEND.

BY MACHEATH.

Cast [illegible] me, day by day
Wash[illegible]Fitch]—no [illegible]
[illegible] I hear, to [illegible] I pray,
Telling the trials of the way
He hears the [illegible] I speak
He is so strong, I am so weak!

His love makes every [illegible]
His presence all my [illegible]
What heights can [illegible]
That trusts the strength of His dear [illegible]
How can I yield [illegible] and fear,
Or anxious thoughts, while He is near?

His voice I hear so soft and low,
Showing the way I am to go,
I do not even seek to know
The reasons why—I love Him so!
He is my rest, my joy, my song?
To Him my life and soul belong.

The Sunday-School Lesson for November 6, 1887.

BY C. D. ANDREWS, D. D.

CONFESSING CHRIST.

Matthew x, 32-42.

GOLDEN TEXT: "*Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.*"—Matthew x, 32.

INTRODUCTORY.

Twenty-four verses are passed over between the last lesson and the present. They contain a continuation of the charge which our Savior gave to the apostles immediately after calling them and sending them forth to preach. The concluding verse of the last lesson gave them in general, but most comprehensive and impressive, terms, instructive as to the method and measure of their service—"Freely ye have received, freely give." The verse succeeding continues the same idea, but in more definite and particular prescription, plainly enjoining it upon the apostles to have no care for the supply of physical wants, for "the workman is worthy of his meat." The Master drew for them a very sorrowful picture as to their future. He told them that they would fall among the wolves of persecution; that they would be scourged in the synagogues; that they should be hated of all men for his name's sake. Surely, by no means a pleasant future thus portrayed! Had there been a faint heart among them, then was the time to withdraw. As an offset to these trying experiences, Christ assured them that his Father had numbered the very hairs of their head, and that he, without whom even a sparrow was not permitted to fall upon the ground, would much more surely care for them. He also told them of their triumphant issue out of all these troubles—"He that endureth to the end shall be saved." But the most inspiring plea of all was, that in these persecutions they were like their Lord. "It is enough for the disciple that he be as his Master." It would brighten the darkest prospect and solace the saddest hour, to reflect that the Master passed through all this before them, and that these very experiences gave the best evidence that they were united to their Head. Inasmuch as so great benefits were contingent upon a proper connection with the Savior, there follows very appropriately

THE NECESSITY OF CONFESSING CHRIST.

Verse 32. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." In the midst of the persecutions mentioned, it required courage and faith to confess Christ; courage to be able to face all the dangers, and faith to realize that he who was for them was greater than all against them. He was to be confessed "before men." It is vain for men to say that they confess Christ in their closets, and that even when occasion serves they confess him in their speech. The requirement is to confess him before men, so that they may ascribe good works to his influence. In this Christian country, is not the initial step to the confession of Christ before men that of joining some branch of his church? No matter how moral a man may be, no matter how near to the Christian standard may be his life, if he persists in staying out of the pale of the visible church, he will not be understood as confessing Christ "before men."

33. "But whosoever shall deny me, him will I also deny," etc. There are many ways by which men may deny Christ, even after they confess him by joining the church. When his doctrines are assailed in a wicked company, to be silent may be equal to a denial of him. To neglect any act of worship or reverence because gainsayers or persecutors may be at hand, is a denial. If a man denies Christ on earth, he may expect to be denied by Christ before his Father in heaven. God and Christ are one.

PEACE OR A SWORD?

Verse 34. "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Christ is called the Prince of Peace. His advent was heralded as bringing peace on earth and good-will to men. Yet Christ's reign allows of no compromise with evil, and, as men are evil, a continuous warfare with evil-doers must be the necessary result, even until those evil-doers change their course and become reconciled to Christ. A curse is pronounced upon those false dealers who cry, "Peace, peace, when there is no peace." That Christ's mission be one of peace or a sword depends upon the individual. If he should lay down the weapons of his rebellion, then there will be no use for the sword.

35, 36. "For I am come to set a man at variance with his father." "And a man's foes shall be they of his own household." If some members of a family are ungodly, and others are devotedly pious, there will necessarily be variance. The strife will be unremitting and implacable just in proportion to the intensity of the ungodliness and the fervor of the piety. The hatred felt by a wicked man for a Christly member of his own family will be greater and fiercer than that felt toward a stranger, because of the more intimate association, and because a pure life is a constant condemnation to an impure one.

THE CRUCIAL TEST.

Verse 37. "He that loveth father or mother, * * * son or daughter more than me, is not worthy of me." If it should come to the test of deciding between even the nearest and dearest earthly relative and our blessed Savior, there should not be a thought of hesitancy. Christ objects to no proper love or association, and if either is arrayed against him, that very fact proclaims it to be offensive to him, and, therefore, hurtful to us. There is nothing that savors of jealousy in this sentiment. The meaning simply is that Christ is the impersonation of all that is lovable, and if a man does not freely accord to him supreme affection, he is by that fact unworthy and unappreciative of the Source of all good.

38. "He that taketh not his cross, and followeth after me, is not worthy of me." The Romans compelled the condemned to bear their cross to the place of execution. Christ bore his until he fainted under, and Simon relieved him. Our Savior takes no delight in inflicting unnecessary crosses. The reason of the necessity of the daily cross is because men are naturally bad, and every step towards good must be in direct opposition to nature, and hence it becomes a cross. If a man did never take up his cross, he could never follow Christ, because Christ's course is one of purity, truth and love, and man's inclination is just the reverse. He who most completely crucifies self is worthiest of Christ and meetest for heaven.

39. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." He who makes his temporal well-being to be of more importance than his spiritual, and who is continually laboring for the interests of the former to the neglect of the latter, will disastrously fail in securing either interest. But he who, in complete forgetfulness of worldly values, seeks first the kingdom of God and his righteousness will secure success in the life that now is as well as in that to come.

SERVICE FOR CHRIST'S SAKE SECURES REWARD.

Verse 40. "He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me." The apostles represented Christ as an ambassador represents his sovereign. So if anyone receives, or does a kindness to, a disciple of Christ, he really bestows the same attention upon Christ, for Christ makes himself in this respect one with his disciples. Also if kindness is shown to Christ, it is shown to the Father. "I and my Father are one."

41. "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." A prophet is not necessarily one who foretells future events, but any minister of the gospel. If one receives such as a messenger of peace for his office sake, he shall receive a prophet's reward. "How beautiful are the feet of them that preach the gospel of peace!" "They that turn many to righteousness shall shine as the stars forever and ever." To have a righteous man, an eminently pious person, in one's household brings blessings upon all around. His influence will be elevating and assimilating. "The righteous shall be in everlasting remembrance." So he who receives him shall partake of his blessing.

42. "And whosoever shall give to drink one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." Little in the estimation of the great world, but highly prized in the estimation of their Father. Even a cup of cold water given in the name of a disciple borrows a greatness and worth from the pious intention. This links it to the skies, and opens up the treasure-house of the faithful rewarder of his people.

TRUTHS TO BE TREASURED.

1. Confession on earth is necessary to recognition in heaven.

2. Peace will be shown to them that love peace: but the sword will never be sheathed for the sinner.

3. The Savior deserves and must have supreme affection.

4. Even the smallest act done in the name of righteousness will secure the favor of Heaven.

McKendree Church and the Theater.

ACTION OF THE OFFICIAL BOARD—SPEECH OF BISHOP M'TYEIRE.

From the American, of Nashville, we copy the following:

A meeting of the Official Board of McKendree Church was held, according to notice, last evening. Thompson Anderson presided in the chair, and J. D. Hamilton was secretary. The following preamble and resolutions were presented by Dr. W. H. Morgan, and seconded by Mr. Henry Hart:

Whereas, Recent events in our midst have directed special attention to the question of the relation of the church of Christ to the theater; and

Whereas, This question is one of profound interest to all who have at heart the purity, peace and prosperity of the church and the highest good of humanity: and

Whereas, Existing conditions affecting this question imperatively demand the prayerful consideration of our people, and wise, firm and timely administrative action on the part of their pastors; and

Whereas, We regard the present time as eminently fitting for us to give distinct and emphatic expression to our views concerning a matter so deeply involving the welfare of the church: therefore,

Resolved, That, in common with all other evangelical churches, the Methodist Episcopal Church, South, has, during its entire history, borne a uniform testimony against the theater as inimical to the Christian life and hurtful to public morals; the General Conference having again and again endorsed the deliverances of our chief pastors interpreting the general rules, as clearly forbidding theater-going on the ground that it is one of those "diversions that can not be taken in the name of the Lord Jesus."

Resolved, That we, the members of the Official Board of McKendree Church, are in hearty sympathy with the law of the church and these deliverances of our chief pastors in relation to the theater; that the sermon of our pastor, Rev. W. A. Candler, on Sunday, October 9, 1887, voiced our convictions concerning this matter, and that we pledge ourselves to give the pastors who may hereafter minister to us in sacred things our sympathy, our moral support, and our official co-operation in all proper effort and disciplinary measures to banish theater-going from the church.

Resolved, That our indignation at the violation of propriety and the law of the land by an actress who interrupted the religious services at McKendree Church, on Sunday last, is enhanced by the flagrantly false accounts which have been sent forth by the press dispatches in relation to the matter. There might have been a few persons in the rear of the congregation who were in sympathy with the offender—but so far from applauding her conduct, the evident feeling of the congregation was that of indignation, mingled with disgust. The Christian and dignified bearing of our pastor on the occasion met our unqualified approval.

Resolved, That God being our helper, we will, both by precept and example, seek to promote that spirituality in the church that will cause our people to prefer the worship and service of God to the pleasures of sin, to choose the communion of saints rather than to run with the multitude to do evil, and, if need be, to suffer the reproach of Christ rather than purchase the friendship of the world by compromising the truth as it is in Jesus.

After the preamble and resolutions had been read, Bishop McTyeire made the following remarks:

Brethren: Coming into the city this morning, after two week's absence, I heard that a preamble and resolutions of the character just submitted, would be acted on by McKendree Church to-night, and I purposed to attend. The subject matter was not news. On the route home and at Abingdon the Knoxville and other papers had it. "Let me read to you the McKendree sensation of last Sunday," said a preacher to a company of us. And he read how an actress had invaded your sanctuary and confronted the pastor and congregation with an indignant rebuke at the conclusion of his sermon on the theater. More, that the congregation heartily applauded her smart speech; she carried the house before her, and many rushed to congratulate her for pluck and eloquence in defense of herself and her craft.

Some of our little company hung their heads in shame for McKendree Church; others doubted—it looked so much like an advertising catch. I ventured to assure them that the thing could not be as bad as represented. The laws of the land jealously protect worshiping congregations from interruption and scandal: and surely the congregations of this old and well-trained church could never furnish ill-bred and irreverent people in sufficient number to tolerate and enact such a scene. At Chattanooga the report grew worse, as the papers of that city and of other cities fell into our hands. "Thunderous applause" greeted the actress, "carriages of the best people" drove to her lodgings to congratulate her for rebuking Mr. Candler, who was made to take a very tame part all through.

A copy of the sermon was procured, and, after careful reading, I could see no cause. The sermon was nervous and to the point; the authorities quoted were various, respectable, venerable and overwhelming; the argument was clear and the conclusion orthodox. Was the actress trying her hand in a new part in order to work up an advertisement? Or did the truth, uttered as our Bro. Candler knows how to utter it, enrage her beyond control? Did the McKendree congregation forget its own self-respect so far as to cheer this brazen violator of propriety, instead of turning her over to the police? Well, my journey ended, and so did my questioning suspense. I soon learned that not only vanities, but lying vanities had gone abroad. You are about to clear yourselves before the world. Your correction, if you see fit to adopt this paper, will never overtake these sensational falsehoods; but you will justify old McKendree before those whose good opinion you cherish, and you will remove a possible reproach and stumbling-block. More, you stand by your faithful pastor while he stands by his duty. This is honorable and just and right. You owe it to him and to the truth and to us all.

"The world will love its own," said our Lord. Be not surprised that your pastor is spoken of as fanatical and narrow by a certain class, and that a large and noisy class. My! how the lovers of pleasure more than the lovers of God will enjoy this story. How they will garnish it up, and circulate it, and applaud the "plucky little actress," as they style her! She bearded the lion in his den. She did, indeed, and carried off the spoil. Now, sell tickets for the show. The men and women who run theaters will make the most of it. This morning's paper has an extensive telegram headed, "Honors for Emma," telling how, last night, in the Opera House at Chattanooga, the city editor appeared on the stage, "in the name of a large number of the best citizens," and "presented Miss Abbott" with a magnificent solid silver testimonial for her conduct in McKendree Church. Her reply is given in full—how she met the "shameless slanders" of the minister. No doubt the New York and other papers display the same advertisement to-day. Who got up this telegram? Think you the regular agent of the Associated Press did it? Hardly. The agents of this Abbott troupe might possibly tell us. Who sent out into all the land those lying reports that appeared in Monday's papers? It is barely possible they could tell us that also. It pays.

It would be amusing to see how people who patronize theaters are caught with such chaff, if there were not a serious side to this business. There is a very serious side. It concerns every church in Nashville and in Tennessee. Have we not laws for the protection of public worship, and are we ready to surrender them to strolling players? If a poor drunkard staggers into the house of God and behaves disorderly, he is locked up and fined. If a thoughtless rustic talks too loud or otherwise swaggers into misbehavior, not only in a church, but under an humble hush-arbor, where religious services are being held, the officers of the law attend to him. And shall this open, boastful breach of good order in McKendree Church be allowed to pass as a theatrical sensation, only bringing money and notoriety to the offender? What congregation is safe from scandalous intrusion? Your neighbor, Dr. Witherspoon, of the Presbyterian Church, is a bold and faithful preacher. Suppose on next Sunday he preaches a sermon against card-playing, the round-dance, and such like, or repeats one that he did preach awhile back. Some indignant devotee of dice and the german gets up and contradicts him, and makes a sensation in his congregation and—gets telegraphed! Or he is warning the young men of Nashville against gambling, and lo! a modest blackleg stands up for his profession and insists that some of them are gentlemen; and he browbeats the pulpit.

Suppose Dr. Strickland, of the Baptist Church, takes as his next text the Seventh Commandment, and reads largely from the fifth chapter of Proverbs, and then duly enforces text and lesson. Before the congregation quietly receives the benediction and retires, a painted courtesan denounces the minister, declaring, in the stage manner of the most approved Langtry or Abbott, that there are exceptions and qualifications that ought to be specified, and that as for herself she does not keep a disorderly house. Suppose Dr. Cave should edify his people next Sunday with one of his fearless discourses against liquor drinking and liquor dealing, and the congregation, instead of being allowed to retire in order and seriously impressed, should be treated to a speech by some rumseller, who had just dropped in and does'nt fancy what has been delivered concerning himself and his brethren in like condemnation. Would such a thing be funny—a thing to laugh at, and to make the perpetrator of the outrage the hero of the hour, and worthy of a solid pewter testimonial, delivered with great applause among his followers, and, perhaps, paid for by himself? The grand jury would have a sworn duty to perform in such cases; and if that guardian of law is properly awake, this case will not escape an indictment.

Whereunto will this thing grow? If one actress makes an advertisement by it, who next? The public should see to it, at least, that it be not a free advertisement. The vicious and idle would be delighted to see Christian churches made a place for badging and bear-baiting ministers. This is fair play, in their estimation. But churches are not built and supported by this class: neither were they dedicated to such uses.

I can not close without expressing my grief and astonishment at an anonymous article in yesterday's American, which, the editor tells us, was written by an "eminent divine." Save the eminent! Save the divine! Can it be possible that he is a Methodist? We expect sinners—and only a certain class of them—to revile faithful ministers, but when an "eminent divine" joins in the attempt to cry down Bro. Candler, there is the more reason why the church he has served should speak out. I trust McKendree Church will utter no uncertain sound to-night.

After remarks by Dr. Morgan, E. W. Cole, Henry Hart, J. W. Manier, Prof. Z. H. Brown, B. Richardson, J. D. Hamilton, T. D. Fite, G. A. Dazey and Dr. G. W. F. Price, members of the Board, and the Revs. Dr. Tillett and Fitzgerald, visitors, the preamble and resolutions were adopted.

Notice.

To the Sisters Engaged in the Missionary Quilt Enterprise:

The North Mississippi Conference is to convene in annual session as early as November 23. This will be before our national Thanksgiving Day, which time was suggested for the disposal of the missionary quilts. Therefore, those who wish to send the prices of their quilts to Conference by their pastors will have to sell them previous to that time in order to do so.

With faith in his name who says, "Go ye into all the world and preach the gospel to every creature," and whose parting words are an assurance that he will never forsake his true followers who obey this command, it is desired that the money obtained by these quilts, before November 23, be reported at the coming annual session of the North Mississippi Conference as a donation to the missionary cause, and placed at the disposal of the Board of Missions. Thenceforth, be it much or ever so little, may it be spent in the happy, heavenward-tending cause by divine guidance.

A few of the quilts have already been well disposed of by the proposed method. Under the circumstances, it may be all who can do so would be pleased to dispose of theirs before Thanksgiving Day. Hence this notice is given

COUSIN CATE.

From the Work.

RAYMOND CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I promised when I wrote before that I would write again when I had concluded my protracted meetings. Last Thursday night we closed the last one of four for this circuit. We have had some refreshing times on the Raymond circuit this year. While the harvest was not as bountiful as we expected and desired, yet the outpouring of the good Spirit was manifest, and a general warming up and reconsecration of the membership has been accomplished. We have had fifteen accessions to the church, with more to follow, I trust. We hope to have all our collections up by Conference. At Raymond we had the help of Bro. W. B. Lewis, from Canton, for a week; at Bolton we had Bro. J. S. Parker, from Benton; at Clinton, Bro. F. M. Keen, from West Jackson. All these brethren did faithful, efficient, and much appreciated work. Bishop Galloway preached us one grand sermon at Bolton, and gave us a good missionary talk. Our beloved elder and Dr. Marshall, of Vicksburg, were with us a short time, and the latter gave us two of his inimitable talks, which we all enjoyed very much. Our people are very sorry that this is the last year our presiding elder can serve them in that capacity; but, as Methodists, are loyal to the usages of Methodism, and hopeful about his successor, trusting that he may be a man of equal wisdom, faithfulness, prudence, and zeal for all the interests of our Zion.

Fraternally yours,

W. E. BALLARD.

BOLTON, MISS., OCT. 17, 1887.

HERNANDO, MISS.

MR. EDITOR: I have just returned from one of the grandest revivals of religion I ever witnessed—held at Jonesboro, Ark. One hundred and fifty-five conversions reported; eighty-three had united with our church. Thirty-two joined other churches. Others will join. Bro. Smith (pastor) and Bro. Cochran, presiding elder, are doing fine work.

Yours fraternally,

E. G. KILGORE.

OCTOBER 18, 1887.

You may be nearer to Christ than you think. Those men who went stumbling along the road to Emmaus, weeping and mourning that their Christ was gone, poured into his very ear their tale of bereavement. They told him of their trouble—that they had lost Christ; and there he was talking with them. In the midst of their deep grief they were their victory, and they did not know it.

Our Contributors.

An Educational System.

BY W. F. A. SULLIVAN, D. D.

While our church has no educational system, as such, she has yet been the friend and supporter of education. Through her Annual and District Conferences, she has owned no little school property in the use of schools conducted in her name and by her agencies. Her ministers and laymen have shared in the work of the higher schools of the State, and the common schools have drawn upon her members in filling the corps of teachers. She has taken such position and done such work in the great field of education, and commands such resources and holds such possibilities for good, that it seems timely and urgent she should put her own schools under a system regulated by her legislation. The most practical and efficient plan for doing this seems to be the creation by the General Conference of a Board of Education, with such general directions as shall give consistent and co-operative form to the work. The form should be that of not less than three distinct grades: the university, the college and the training-school. These should be properly correlated, so as to be members of one body. There will be common intellectual and spiritual life animating the whole; but each organ will fill its own function and contribute its proper part to the body. Let the work of the college be more particularly defined: then that is beyond that will readily fall into the sphere of the university, and what is preliminary will be kept in the training-school.

The training-school will be made flexible and adaptable to meet existing conditions. It must expect to take pupils at all stages of preparatory study—even down to zero—and gradually lead them along scholastic paths, where the mental powers shall be nourished and unfolded and proper knowledge secured. No common school system can be enterprised by the church, for the church can not collect taxes to support such a system. But in many places a primary pay school can be maintained, and here our system can work. The object must be to get hold of the children as early as possible in their formative age, and of as many as possible. For this purpose the training-school must have energetic attention. Here foundations are laid; here more minds will be met and set a-going in the right direction; more hearts will be influenced; more Christian lives secured for church and society; more workers disciplined, and society itself more deeply moved by this power.

The system proposed need not and will not give a stiff or stilted form to our educational movement. It will only give orderly adjustment to the parts, bring all forces and methods into harmony, conserve resources and conditions of degrees; it will judiciously regulate the number of colleges, give character and efficiency to the training-schools, increase their number and properly direct their studies; it will remove hurtful rivalries between schools and make all teachers laborers in a common field for common ends; it will eliminate patch-work and cramming, while it puts the growing mind on a simple and natural course of healthy development.

Infant Baptism.

When we, as believers, have our children baptized, we consider them not regenerated members of the church spiritual, but as members of the church visible, brought into covenant relations with God, with access to him in the name of Christ, through the means of grace. "If this be so," says the believer in exclusive adult baptism, "why is it you do not admit your infant members and administer to them the Lord's Supper?" We have in reply two remarks to submit which we think will meet the supposed difficulty involved in the question.

First, Jewish children were circumcised when but a few days old. If the feast of the Passover came within a few months after their circumcision, these *infants* did not eat the "roast flesh," the "unleavened bread," nor drink the three cups of wine invariably drank on such occasions, although undoubtedly members of the Jewish Church. But so soon as these children were mature enough to ask intelligent questions as to the import and meaning of the Passover feast, they were admitted, by divine command, and fully instructed in the history and purpose of the feast, and the promises connected with the Lord's covenant with his people.

Next. The baptism of infants, like their circumcision, is on their part an involuntary act—an act for which they are not responsible; but the eating of the Passover Supper and the Lord's Supper are each *voluntary* acts, and can only be voluntarily performed. As the Jews permitted all their circumcised children, as soon as they were able, intelligently and voluntarily, to do so, to partake of the Passover Supper, so do we permit and invite our baptized children, under like conditions, to partake of the Lord's Supper.

These facts seem to me satisfactorily to answer this apparent objection. J. B. WALKER.

St. Tammany Camp Meeting.

COVINGTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: According to previous announcement, the meeting at this place began on the twenty-second ultimo. As the ministering brethren failed to arrive till the second day of the meeting, the opening sermon was delivered by the writer.

Every service from the beginning to the close of the meeting was largely attended. There were in attendance from the itinerant ranks five of our best preachers, besides four local preachers, one of whom was from your city, who, by his boyish appearance and practical sermons, made a deep impression upon the hearts of the young people.

The preaching throughout was in demonstration of the spirit and with power, as was evidenced at the close of each service by the rush to the altar of penitents bathed in tears.

The singing was greatly augmented by the aid of two lay brethren, Bros. George Walker and Elbert Miles, from Whittington circuit, Mississippi Conference. Every evening, just when the sweet notes of the song bird where hushed and all nature seemed to be falling into a sweet slumber, could be seen gathering under the spacious tabernacle crowds of ladies and gentlemen, led by the sweet singers from Mississippi; and from then until time for the night service the air for many hundred yards around was filled with sweet intonations of music that would make one stand in bewildering rapture, and, while listening with intense delight to the sweet strains, as they poured forth from this sacred place, in the songs of Zion, and reverberated over the rich forest that stands in verdant beauty around our camp ground, the question would arise, as if impelled by some unseen power: "If music be so sweet on earth, what must it be in heaven?"

On Sunday the tabernacle, which has a seating capacity of six hundred, was very near full. At the close of the eleven o'clock service the sacrament was administered to over one hundred communicants, after which there was a collection taken—to finish paying for the building of the tabernacle and other incidental expenses—in which there was raised about $50.

So, Mr. Editor, in spite of the powers of darkness, croaking of some, the ridicule of others, and the plea of poverty with some of our best citizens, the St. Tammany Camp Ground has been built up, the tabernacle paid for at a cost of $125, the meeting has been held, resulting in the conversion of twenty-five or thirty souls, eleven accessions to the church, the Christians have been made to rejoice, and the whole community wonderfully revived.

Now, in conclusion, let me extend my heartfelt thanks to everyone who has aided in any way or degree to this encampment; and may they live long to enjoy the soul-stirring sermons that may be preached from year to year, the pathetic prayers offered, and the sweet songs of Zion sung at this place.

Let me also add: "Bless the Lord, O my soul, and all that is within me, bless his holy name forevermore." Amen and amen!

Yours,

G. R. ELLIS, P. C.

What It Means.

To the man or woman who has never been ill, the word "health" is meaningless. But to the one who has suffered and despaired, health appears as a priceless boon. To the thousands of unfortunate women who are suffering from some of the many forms of weaknesses or irregularities peculiar to their sex, Dr. Pierce's Favorite Prescription holds forth the promise of a speedy restoration of this "priceless boon."

Science and Religion.

On a recent Sunday afternoon Prof. Simpson, of the Medical Department of the University of Edinburgh, in a brief talk to the students of Princeton Theological Seminary, said:

Apologetics is an important department in your course, and I eulize the indispensable work of writers and teachers in defense of the faith; but I want to say, coming from Edinburgh University, for the nineteenth century at least, you need not bother your brains about apologizing for Christianity. Our great university, a few years ago, celebrated a centennial anniversary, and men eminent in literature, arts and sciences, from all parts of the world, were present. While the programmes were being arranged, the students said: "We want a chance to select whom we please from among the distinguished guests, and have them meet us." The request was granted. The students looked over the list, and chose about a dozen men whom they regarded the cream of the lot. From your country they asked for James Russell Lowell; from France, Pasteur and DeLesseps; from Germany, Helmholtz and Virchow; from Belgium, Laveleye. I do not recall all the names. From our own country the only one called for was Robert Browning.

Now, gentlemen, you are aware that, according to second-rate literature, Christianity is a worn-out affair. A good deal is said about men of science having no sympathy with it. Some of us were afraid of what might be said to our students by the men of their choice that day. We came out of that meeting praising God. Pasteur said in the course of his remarks: "Students, youth is the period of enthusiasm. What does enthusiasm mean? You know the derivation—*entheos*, 'God within.' Whatever you do, young gentlemen, do not fail to cultivate the divine within you."

DeLesseps told somewhat of his life-history, showing that, in seeming opposition to his own inclinations and plans, he had been led into his great canal construction. His auditors could not but feel that a higher mind than his own had guided the man in his life-work

Helmholtz gave some personal reminiscences to the same effect. Virchow got up before the students and struck out on an entirely different line than he had purposed, not expressing one thought he had mapped out for himself, as he afterwards showed me his outline. "Young gentlemen, I want to warn you against the dangers of empty speculation. For instance, spontaneous generation is, you may plead, not an impossibility. It may be *thinkable*. But there is a man here who has demonstrated that in fact no such thing exists. Some of you are students of medicine. If you go out in the world and go to treating fevers on the theory of spontaneous generation, you will very quickly find yourself without a practice. You must deal with *facts*. Beware of all empty speculation."

It is said that German theology is getting orthodox of late, and when my German friend had finished, having taken such sound positions, I began to tremble at the name of a famous Dutch theologian, for Dutch theology is represented as in the Bible-smashing stage. But my fears vanished as the man took our university motto for his text, and began to analyze it. He spoke of the power of the cross, and, then noticing the emblem of a book in the motto, he said: "I can only say of that what your own Walter Scott said on his deathbed: 'Bring me the book.' And when his servants whispered, inquiringly, 'What book does he mean?' 'The book: there is but one book. Bring me the Bible.'" I can not tell you what all those men said; but Prof. Laveleye, the eminent political economist, said: "Everybody must be interested in the things that elevate humanity. My time is devoted to the study of social problems. Young men, make yourselves masters of the best books, and go forth to elevate your generation. Take Adam Smith and J. S. Mill in your left hand, and in your right hand the book of God."

Students, such a gathering of intellect as that has rarely been witnessed in the history of the world. Those men were there on purely academic ground. They had not been asked to say one word in defense of Christian principles, and their spontaneous utterances, with entire unanimity, showed that the greatest book for the needs of the present century is the Bible. My friends, however much the priestlings of science may prate against the Bible, *the high priests of science are in accord with Christianity.*

I want to add that, at my home, after family worship, one day, I turned to Prof. Virchow, that man who has probably dissected more bodies than any man living, and asked, "Do you find any difficulty in the doctrine of the resurrection?" He turned upon me, "The resurrection, did you say?" as if to reassure himself. "Yes, the resurrection." "No; why should I?" Students, you may publish it as much as you please: the highest authority in medical science in Europe at this hour echoes the language of Paul—"Why should it be thought a thing incredible with you that God should raise the dead?" The following Easter I received a card from him on which was inscribed some such resurrection text as, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."—C. W. B., in Evangelist.

A Horse Who Can Talk!

Everybody has heard of a "horse laugh," but who has ever seen an equine gifted with the power of speech? Such an animal would be pronounced a miracle; but so would the telegraph and the telephone have been a hundred years ago. Why, even very recently, a cure for consumption would have been looked upon as miraculous, but now people are beginning to realize that the disease is *not* incurable. Dr. Pierce's Golden Medical Discovery will cure it, if taken in time. This world-renowned remedy will not make new lungs, but it will restore diseased ones to a healthy state when all other means have failed. Thousands can gratefully testify to this. All druggists.

When Peter of Cortona was engaged on a picture for the royal palace of Petti, Ferdinand II particularly admired the representation of the weeping child. "Had your majesty," said the painter, "a mind to see how easy it is to make this very child laugh?" The artist merely depressed the corners of the lips and the inner extremities of the eyebrows, when the little urchin seemed in danger of bursting his sides with laughter, who a moment before seemed breaking his heart with weeping. Lives worth living belong to the soul artists, whose untiring, consecrated hands are always wielding their brushes in changing tears into smiles, and sorrow into joy, brightening dark pictures, and retouching dim and faded ones—in his name. —Christian at Work.

Don't suppose, if you have that pain through the right side and shoulder blade, that yellowness of the skin and whites of the eyes, and furred appearance of the tongue, that these indications are of little account, or will depart of themselves; much better take Dr. J. H. McLean's Liver and Kidney Pillets and remedy the trouble. 25c. per vial.

I saw a dark shadow resting on the bare side of the hill. Seeking its cause, I saw a little cloud, bright as light, floating in the clear blue above. Thus it is with our sorrow: it is dark and cheerless here on earth; but look above, and you shall see it to be but a shadow of his brightness whose name is Love.—Dean Alford.

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Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist and theologist.—Geo. Macdonald.

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Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	5:40 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Local
Lve. Cincinnati	7:55 a. m.	9:00 p. m.
Lve. Lexington	10:15 a. m.	11:50 p. m.
Lve. Junction City	11:26 a. m.	1:20 a. m.
Lve. Chattanooga	6:00 p. m.	9:15 a. m.
Lve. Birmingham	11:10 p. m.	4:00 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:30 p. m.
Lve. Meridian	4:05 a. m.	8:00 a. m.
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THURSDAY, OCTOBER 27, 1887.

Notice.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in the office, 112 Camp street, New Orleans, Wednesday, November 9.

C. W. CARTER,
Chairman.

Briefs.

The preacher who characterized the gospel without Christ "as sickening taffy" knew what he was talking about.

"The most effective agency for attracting men to the truth, and inspiring them with better purposes, is hearts alive with genuine sympathy, and hands which do not disdain to touch other hands less clean." If you believe that, it is your duty to put it in practice, and thus win men and women to the truth.

From the Congregationalist:

Sometimes Christian life begins very simply. A thoughtful girl of sixteen years, living in the country at a distance from church which made attendance irregular, read, on a Sunday, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." After a little thought, she added, "And I should like to live such a life." A few minutes later, she kneeled down, and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman.

How true is that Scripture, in regard to the humble, yet faithful workers in the Master's vineyard, about "being dead, yet speaketh"! The late Dr. Mark Hopkins began his last will with these words:

In making my will I wish first to express my sense of the great goodness of God to me during a long life, the blessings of which have far exceeded my expectations. Second, I wish to express my unshaken faith in the glorious gospel of that blessed God as it is revealed by and in Jesus Christ, and my personal acceptance of him as my only ground of hope in passing into the future world; and my prayer is that all my children may accept this Savior in their hearts and serve him in their lives.

It is a significant fact that both John the Baptist and our Lord taught their disciples how to pray. On one occasion the disciples said to Jesus, "Lord, *teach* us how to pray, as John also taught his disciples." We are too prone to think that prayer comes spontaneously, and its spontaneity is the evidence of its genuineness. If this were true, our Lord would have answered his disciples' request in a different manner. What he did was to answer this request by *teaching* how to pray. An unstudied prayer may be fervent, but not edifying. Paul said, "I will pray with the Spirit, and I will pray with the understanding." The reason for so many poor and unrefreshing prayers is the lack of studying and learning the art of prayer.

We have received, through Bro. Wimberly, the sad news of the death of Bro. Jeptha Landrum, our preacher in charge at Melville, Alexandria district. His death was most triumphant. A few moments before he breathed his last, he exclaimed, "Washed, washed in the blood of the Lamb!" With the last breath, he exclaimed: "Up! up! up! Rejoice!"

"Soldier of Christ, well done!
Praise be thy new employ!
And while eternal ages run,
Rest in thy Savior's joy."

As Chastened, and Not Killed.

This phrase occurs in Paul's catalogue of those things in which he had approved himself as the minister of God. The thought had been written by the Psalmist centuries before, when he said: "The Lord hath chastened me sore; but he hath not given me over to death." It is not an uncommon experience of God's children in all the ages; and the writer to the Hebrews does not hesitate to bring forward this very chastening of the saints as a good evidence of their sonship. "If ye endure chastening, God dealeth with you as with sons."

But we stagger at this great mystery of human life—this puzzle of the universe, suffering in a world, every law and every movement of which is under the direct control of the infinite power of a wise and good God! In our distresses our thoughts become confused, and we fail to appreciate the fact that our very chastenings and suffering are as much under the supervision and control of a wise and good God as the courses of the sun and the stars. In our sufferings we place ourselves in our thoughts outside of the circle of God's blessings, and regard those sufferings as punishments, in the infliction of which we recognize nothing but the anger of the divine Being. We have "forgotten the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."

No matter how large our sufferings may be, or how deep our distresses, of one thing we may rest assured, and that is, if we are the Lord's children by the faith which accepts Jesus as our Savior, this same omnipotent and wise and loving Ruler has his hand upon every part of the machinery of creation, and upon every movement in the moral and spiritual and intellectual realms, and is moving them all up to a point where it will make for our good. "All things work together for good to them who love God." God is immanent in "all things," even in our chastenings and sufferings, and he is there as a good God. "He dealeth with us as with sons." The fact that our Father rules ought to inspire us with hope, for the ultimate object of his rulership is our promotion. But promotion comes only to those fitted for it; and the chastenings of the Lord are the instruments by which we are refined and purified and fitted for the elevations in his kingdom. We can not conceive of our Father ruling the universe to the detriment of his own children.

But then the sufferings are so terrible, the chastening so sore, the anguish so crushing! Ah! yes. David said, "The floods overflow me." It is the plaint that wails out its sad note all along the path of human history; but one joyous note is heard swelling in richness above the almost universal lamentation, and it is: "I glory in tribulation." Christian fellow-sufferers, do you know the ground for that triumphant shout? It is this: "Our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory." In all our sufferings of mind and spirit, and in all our pains of body, let us be comforted by these precious teachings of the divine Word. It is an important part of the educational processes of probation; and no matter how low down in suffering we may get, let us never forget that, in spiritual life as in physical movements, every depression has its corresponding elevation. That is the philosophy which underlies Paul's shout of triumph.

Up the River—The Sabbath on the Coast.

MR. EDITOR: I have just returned from Donaldsonville. We have there a very neat, modern chapel, for which we are indebted to the present pastor, to his immediate predecessor, to some one or two liberal laymen, and to the Conference Church Extension Fund. Since the house has been open, more than twenty persons have been added to the membership. In this fallow ground the ploughshare of the Word has at last found entrance, souls have been converted, and the church strengthened. Thirty-five years ago I was here preaching for some eight or ten days. Then ten or twelve persons were converted, the greater part of whom remained faithful to the end, and are now in heaven.

The pastor informed me that a great interest is being felt in religion all along these regions. The work began at Plaquemine early in the year. He thinks that down the Lafourche there are symptoms of a spiritual vitality. The Lord grant that it be so! When this part of Louisiana takes fire, the whole State is in danger. Revivals on this circuit are among the evidences of the great power of the Holy Ghost to raise the dead. Thank God the time "now is" when those who are "dead in trespasses and sins" can hear the voice of the Son of God!

I know of no railroad trip that repays the traveler better than the one on the Valley road at this season of the year. The cane crop, waving its tall green foliage, alternating with the recently reaped rice fields; the freshly ploughed and planted cuts; the sugar-houses full of steam and stir; the carts, loaded with cane, filing to and from the mill-feeder—everything hopeful and active, and, hard by, the grand mansions, as a finish, looking much like homes in paradise, so quiet, so restful—I say, in appearance, all composes a picture in this sublunary world that gives an additional sharpness to the Tenth Commandment.

It was my good fortune to be entertained on the "Burnside Plantation," now owned by Mr. Byrne. Here, during the time of Bro. Pipes, I preached in the sugar-house, Col. John Preston and Mrs. Preston attending. The vast and beautiful estate, consisting now of five plantations, side by side, has kept together, and also the places opposite—all once owned by Wade Hampton. One such estate as this is a sufficient probationary ground for any spirit. It is not exactly "the whole world," but no inconsiderable part of it. I looked upon the bank of the river in front, which had not changed in thirty years, and the surrounding plantations, all full of life with the drive of a new energy, and remembered the past. Death and the war had scarcely left an original owner to these princely industries. I looked at the majestic stream, with its swift current, and saw the panorama, but scarcely realized that I was moving myself. There was no one that recollected my visit; and I then saw that the place which once knew me will presently know me no more forever.

But in those former days the sugar region knew no Sabbath. Everywhere mules and men moved to the pressure of steam. During the grinding season, day and night, there was no time for prayer—scarcely enough for cleaning the kettles. Those lost Sabbaths, however, were recovered when the land had rest for four years. Recently, by a wise legislation, Louisiana has been placed in line with all the States of the Union; and the Sabbath day is maintained by law. What a beneficent change! The very light of the holy day is brighter than any other in the week. The laborer stretches his weary limbs, and gathers his children about his knees, the church bell is heeded in its call, the Bible is read; best of all, the Holy Spirit applies the Word to the heart of the sinner, and recognizes everywhere the return of the people to the services of their God. This is of itself enough to account for the revivals which, of late, have been at several points on this river coast. It is a great mercy when we find time enough to be saved. Yours truly,

J. C. KEENER.

The English Bible As a Text-Book.

A few days ago, a friend, who takes pains and spends money to keep himself posted on all current questions in religion and philosophy, in science and art, in education and politics, called our attention to two articles, on "Education," in the June and July numbers of Blackwood's Magazine, for the current year. They are written by Prof. G. G. Ramsay, of the University of Glasgow. We have read them with profit; and every man or woman interested in the education of the young ought to read them. As we have several times, in these columns, advocated putting the Bible, the English Bible, in our church schools as a text-book, it gives us pleasure to publish what Prof. Ramsay has to say on that subject:

And now that I am touching on English, and on subjects that may specially be called the English subjects, I can not but express my fears that there is one subject of paramount importance in education which, under the present system, is being gradually driven into a corner, so that it constitutes no longer the main pillar of our educational system—I mean the study of the Bible. The Bible finds, alas! no place in the six standards or in the inspector's examination; its teaching has to be huddled into odd corners, or to be confined to the Sunday-school; and I have a strong suspicion that the youth of this generation do not study it, do not know it as their fathers did. If this indeed be so, it is a serious national misfortune, and is, of itself enough, to account for a deterioration in the literary fibre of our youth. Apart altogether from its sacred character, the Bible is the grandest book that the world has ever produced for feeding the intelligence, the conscience, the taste, the imagination of the young. It is all that Homer ever was to the Greek or Roman, and much more. There is history in it, there is poetry, there is romance, there is philosophy; it is a fountain of wisdom, great, simple and universal; it is a store-house of instruction and illustration for every form of human emotion, for every phase of human character, for every incident of private life, for every kind of social and political institution. There never was a richer or nobler granary out of which to feed the heart and mind of a nation. It is a model of style, or rather of many styles; it speaks in a language at once pure, rich and strong, at once popular and classical, and presents for the formation of our vocabulary an inexhaustible "well of English undefiled." May the day never come when the simple facts of the Bible shall cease to be studied in our schools as the foundation of all human knowledge, or its ideas and literary form to shape the conscience, to develop the taste, and to fire the imagination of our young!

Brother Teacher, do you believe these words of the learned Scotch professor? If this is a true statement, are you not aiding the process of "deterioration in the literary fibre" of your pupils by failing to put the English Bible in your course of study?

A private note from one of our superannuates outside the bounds of Louisiana says: "We long to get back to Louisiana, to get a good dinner of jowl and turnip greens. I am not surprised that the Israelites longed for the leeks, onions and melons of Egypt. I dreamed last night that you had a big circuit and I was junior preacher." How surprisingly the good things of the past cling to the memory! Junior preacher on a big circuit is the best thing a Methodist preacher ever had.

What Our Papers Say.

The Nashville Advocate, on the "Duty of the Hour," in specifying some instances of ministerial failure, has this paragraph, which every preacher should "read and inwardly digest:"

Again, some men fail to win souls because they give no study to the work. It is a high art that every Christian, not to say every minister, should master. It is attainable in some degree by all. The same care bestowed upon studying how to persuade men to accept Christ which some bestow on controversies about the form of baptism, or some minor question, would result in such demonstrations of divine power as would make polemics seem puerile. It is good to hold fast the form of sound doctrine, but it is a sad thing to so busy one's self about doctrine as to miss all but the *form*. At all times the aim of the gospel preacher should be the conversion of sinners—and the edification of believers, that in turn they may bring sinners to Christ. Here is where the emphasis of his ministry should fall. To this point he should draw all his cares and study. All else is subsidiary to this end. "He that winneth souls is wise;" and if there is any greater wisdom possible to man than this, we have no knowledge of it. Let this wisdom be cultivated with especial care, and exercised with especial zeal during the remaining weeks of our ecclesiastical year. This is pre-eminently the duty of the hour.

The Richmond Advocate produces an able and strong article on a subject of vital importance to the individual Christian and to the church. "Practical Unbelief" is the subject. In comparison between faith in the apostolic times and that of the church of to-day, we read this:

It was rarely necessary in the apostolic days to teach the doctrine that "faith without works is dead." In these latter times, when "faith without works" has become the rule in Christendom, it becomes the necessity of the age. Men have placed themselves behind every conceivable sophistry to keep from being disturbed on the subject of religion. And it almost seems that every conceivable sophistry has been employed by gospel messengers to excuse them. The minister sometimes says all men believe, for, if they do not before, they cry to God on their death-beds. The reasoning here is evidently sophistical. The proximity of a graveyard shrouded in darkness produces uneasiness and loses the imagination. At such a time a man may believe in ghosts, but his faith is ephemeral, not fundamental. Our faith must be a moral force that controls our lives and subordinates our passions, else it is not real. It must be a faith that is contagious, that spreads conviction, else it is not fundamental.

One phrase in the above is worthy of the profoundest meditation—"A faith that is contagious."

The London Methodist Times, in an article on "The Coming Battle of Christianity," has these strong words:

Always and everywhere Christianity has prospered or declined in exact proportion to the degree in which the representatives of Christianity have dealt effectually with the sin and misery of mankind. Christianity is essentially a fact, not a philosophy; a life, not a theory of life. So long as the living experience of it throbs in the warm hearts of living men, no discussion about the origin of our sacred writings can effect it. When that living experience is lost, there is nothing left about which it is worth our while to trouble ourselves. Hence, when inquirers came to our Lord, he entered into no theological discussions with them. He simply told them to consider the practical effects of Christianity. He based his claims upon the fact that he healed and fed the bodies of men and filled their souls with purity and peace. That was the argument for Christianity. Without those positive blessings in real, present human experience, even he had preached in vain. When those results are secured, no one need feel the slightest anxiety about any of the problems which scholars debate. The fact is that our Lord was essentially a man of the people. He l among the people. He was constant touch with the mas He was, therefore, supreme concerned to grapple with gigantic practical evils w confronted their daily life. only by imitating our Lord mixing freely with the peo by talking with them in the o air, by sharing their experien that we shall realize the re importance and urgency of tasks which await the Christ church.

The New York Christian vocate, in an able review of decision of the Supreme Co of Illinois in the case of anarchists, has this strong, reasonable paragraph:

If these men are not punish all government is gone. A heal public sentiment is necess This is the freest and best gov ment possessed by any popul country in the world. The f eigners who teach the doctrine anarchy have fled from desp isms, but in many cases themselves to blame for the p ticular oppression which they to endure. They come here conceot schemes which will ov throw the best experiment self-government that man yet contrived. Whoever sym thizes with them is a foe to country. The engine which t used to destroy the police is a to poison. It is irresistible; is subtle; and the mere hav of bombs of this kind, with being able to explain a legitim purpose, should be construed *prima facie* evidence of a m derous intent; and when c nected with such careers and cendiary speeches and s meetings and conspiracies have been proved against th defendants, and followed by murderous outbreak such as t in which they were concern should bring upon *them* the nihilation which they threaten against government, church a authority.

Notes.

The Western North Carolina Ba is publishing the names and amo due of all delinquent subscribers. all religious papers should do like wouldn't there be a buzz? It may that *some* of them may be driven t in order to protect themselves. I It curious that a man will fail conti ally to meet this obligation, and w reminded of it, gets mad? That "queer" religion!

Is this true? "He whose c anxiety is to reach heaven, is worth much for practical service h on earth." We are inclined to belie from our observation, that there much truth in it. Paul had "desir depart and be with Christ," but *anxiety* does not seem to have abso his usefulness. "To abide in the fl is more needful to you," were words. His *anxiety* seems to have b on the side of "practical servic The servant who is ever looking escape from service is not conside very valuable. Heaven is the rew of practicable service. "Thou h been faithful," is the word that op its doors.

In the Missionary Reporter, October, 25 letters are given of p sons sending money for the self-den fund, and three of them make specific statement that the "week prayer and self-denial" was not o served by the pastors. One lett says, "It was not even mentioned our pastor." We note this to po out two wrongs. The preachers w refused to co-operate in this effort get the church out of her difficult have done themselves and th churches serious harm. The ot wrong is, in withholding the names such preachers from the public pri A man who will shirk his duty at su a time and in such a crisis deserves be publicly exposed. He is not a f lower of the heroic men who ga their lives to the planting of t Southern Methodist Church.

The Independent makes this obse ation in regard to the prot of the anarchists of Europe agai the execution of their condemn fellow-murderers in Chicago:

Anarchists in foreign countries a protesting ferociously against the ex cution of the seven condemned a archists of Chicago. They might well save their breath, since neith the people, nor the authorities, in t country have any respect for them their principles. Their protest is a solutely a matter of not the slighte consequence.

Those protests may not be of "t slightest consequence" to our peop or authorities, and yet they are ve comfortable reading to anarchists this country and tend to foster a keep alive the spirit, which the exec tion of the Chicago anarchists ou to put down. In this view, their pr tests may be looked upon as a mat of grave consequence.

Personals.

George Muller is off on another evangelistic tour; this time to New Zealand.

Our brethren of the Methodist Episcopal Church are broaching the subject of a missionary Bishop for India. They have one for Africa, why not one for India?

"The Life of Dr. Pinshon," by Rev. F. W. Macdonald, has made its appearance, and the Methodist Times says it "is worthy of its distinguished subject."

Some Wesleyans are beginning to think they need a revision of their hymn book. Others think not.

Bro. Murrah, of Whitworth College, dropped in on us last Saturday. Though saddened by the death of his venerated father, his sorrow is irradiated with bright hope of future association in the better land. Whitworth College is doing finely, there being in attendance about two hundred pupils.

Bro. J. M. Franklin, of Sabine parish, gave us a call last week. He is pushing an enterprise that promises much good for his section, viz: The establishment of a high school at Fort Jessup, La. The buildings are already under way and the school is expected to open January 1. That is a token for good which we would like to see in every parish in the State. If the country needs one thing more than another, in educational matters, it is good training-schools, where the young may be *properly prepared* to enter upon the courses of higher education. Colleges and universities are in many places crippled and thwarted in their work by lack of training-schools from which to draw their pupils.

We have received complimentary tickets to the second Annual Fair, which takes place at Shreveport, La., November 8-12. We tender our thanks to M. L. Scovell, secretary.

The Young Men's Christian Association has set apart the week, November 13-19, as a week of prayer for young men. All pastors and Christians are invited to join in this interesting service.

A gentleman has left in our office a set of Dr. Clarke's Commentaries, complete in six volumes, bound in calf, gilt borders, in a good state of preservation, which we will sell cheap for the cash. This is a good chance for a young preacher. A layman might use this opportunity to furnish his preacher with a staple article of Methodist doctrine.

Rev. Sam Small began a weeks' work in this city, last Sunday, at Moreau Street Church. He holds services in Moreau Street Church every night, and services in Carondelet Street Church, at twelve M., every day. So far the congregations have been good, and he has the hearty co-operation of all the Methodist preachers. We expect to be able to chronicle a good work done.

Dr. Evans began a meeting in Rayne Memorial Church last Sunday. He is assisted by Bro. P. A. Johnston, of the Mississippi Conference. With Sam Small down town and Pinckney Johnston up town, we expect to see fine results from this week's work.

Several hundred copies of our paper were struck off last week before it was noticed that "W. L. C. H." was not getting credit for his scholarly article on "Clergyman, Priest, Minister, Pastor or Preacher." The mistake was rectified as soon as discovered. Our rule is, "Honor to whom honor is due."

The Pacific Conference has set apart the first Friday in April, 1888, as a day of fasting and prayer for raising up laborers for the Lord's vineyard.

Sunday, November 13, has been appointed by the Woman's Christian Temperance Union as a day of prayer for the cause of temperance, and ministers are requested to preach on that subject on that day.

On the seventeenth the building belonging to the Arkansas Democrat, of Little Rock, was burned. In this building the Arkansas Methodist also had its habitation and shared the fate of the Democrat. Bro. Winfield says he was pretty well insured, but does not know what his loss is. The tone of the Methodist this week illustrates a line of one of the poets:

"Even in its ashes live its wonted fires."

The ancients had a bird that rose on beautiful plume out of the very fires that consumed it. So may it be with the Arkansas Methodist!

Lung Troubles and Wasting

Diseases can be cured, if properly treated in time, as shown by the following statement from D. C. FREEMAN, Sydney: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that Scott's Emulsion of Cod Liver Oil with Lime and Soda has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

Items of Interest.

The Scribners have sold 110,000 copies of Frank Stockton's books.

The Salvation Army of England recently sent fifty missionaries at once to India. Twenty-five dollars is all that is allotted to each one for support after arrival on the field.

Seven-eighths of counties of Dakota, it is said, have ordered local option elections for November 8, and the outlook for success is good.

Chicago public schools have 80,000 pupils and 1,600 teachers.

Johns Hopkins University holds 17,000 shares of Baltimore and Ohio stock, which has steadily yielded $136,000 in income.

There are more than twice as many women *known* to be a hundred years old as men.

Cornell University opened this session with the largest freshman class ever known in an American college. The number is four hundred.

Mr. Spurgeon was once offered $30,000 to come to the United States and deliver 100 lectures! Mr. Spurgeon declined on the ground that he was no lecturer. "To preach Jesus Christ," said he, "is all my ambition."

Since 1880 the American churches have been contributing yearly to home and foreign missions $7,000,000. As there are over 10,000,000 members, this is an average of less than sixty cents per member. And yet we call ourselves a missionary people and glory in our gifts!

In the nineteen years of Dr. Talmage's pastorate at Brooklyn Tabernacle, his church has contributed for religious and Christian work $781,316. During the past ecclesiastical year, 725 persons have been received upon confession of faith; "most of them from the outside world," says Dr. Talmage.

The assessed value of the property of the South is increasing at the rate of $125,000,000 each year.

In New York there is a "committee for protecting and perpetuating the separation of Church and State." It arose on the occasion of the Roman Catholics endeavoring to procure legislation for the establishment of Roman Catholic worship in penitentiaries and other public institutions.

Prof. Davis, of Yale College, has discovered a volcano in Connecticut.

The State of Texas has more money in its treasury than it knows what to do with. Happy Texas!

Books and Periodicals.

BOOKS.

PARLOR GAMES. Prepared by H. E. H., and published by The O. M. Hubbard Company, Rochester, New York. Price, fifty cents.

This is a little book containing nearly a hundred games for in-doors. There are games with pencil, games of memory, games of action, catch-games, and forfeit games. Our young people will find these games very entertaining these winter evenings *after* the lessons are studied.

RALPH WALDO EMERSON: HIS MATERNAL ANCESTORS, WITH REMINISCENCES OF HIM. By David G. Haskins, D. D. Published by Cupples, Upham & Co., Boston. Price, $1 50. For sale here by Wharton & Bro.

This is a beautiful book in its make-up, and will no doubt be interesting to all admirers of Emerson. Dr. Peabody says of it: "To a believer in heredity this is the one biography which transcends all the rest in value."

A FRIEND IN NEED: A HOUSEHOLD GUIDE IN HEALTH AND IN DISEASE. By "Doctor Frank." Thayer Publishing Company, Boston. Price, $3. For sale here by Wharton & Bro.

This is an extensive treatise on domestic medical practice. Hygiene in all its branches, as affecting body and mind, is discussed in an easy and clear style. The principles of medicine and its practice make up the larger part of the book. The author appears to be familiar with his subject in all its phases, and presents it vividly to his readers. We think that part which treats of hygiene will be of most value to households, inasmuch as it treats of such familiar subjects as food, exercise, clothing, care of the body, sleep, bathing, etc.

PERIODICALS.

—The Studio, for August, is just to hand, and has a full table of art matters with full-page supplements. Studio Publishing Company, New York. Price, twenty-five cents a number.

—Outing, for October, has A Bout with the Polis, A Chat about Cricket, Big Game in the West, After Hounds in Australia, American Foot Ball, A Chat from a Side-Saddle, Buffalo vs. Bulldog, and other articles. We are indebted to Wharton & Bro., this city, for this number. Published at 140 Nassau street, New York. Price, $3.

—Christian Thought, for October, has Paul's Psychology, by I. S. Hopkins; A Symposium, by Dr. Abbey, Prof. Cones, Prof. Cope, Sir John Dawson, and others; Christian Evolutionism and Its Influence on Religious Thought, by Prof. Martin; Views and Reviews, by the editor, Dr. Deems. Publisher, W. B. Ketcham, 71 Bible House, New York. Price, $2; clergymen, $1 50.

Heated Houses

Has been the cause of much bronchial troubles. Coming out into the open air a slight cold, followed by a severe cough, is contracted. Take in time Taylor's Cherokee Remedy of Sweet Gum and Mullein.

Dr. Lambuth's Call.

Reported previously		$993 65
Mrs. Fannie and Bessie Longstreet	Cash	1 00
Sarah Hampton	"	1 00
E. P. Taylor	"	1 00
E. R. Galloway	"	1 00
V. A. Armstrong	"	50
Marian Gooch	"	50
Jennie Childers	"	1 00
C. E. Johnston	"	1 00
Mrs. A. C. Oaty	"	1 00
W. R. Shumaker	"	1 00
R. B. Faison	"	5 00
Total to date		$1,007 65

OCTOBER 21, 1887.

(The editor takes occasion to say that $14 55 of the amount reported has not yet been paid. Will those brethren who sent their promises now send forward the money that we may close up this business?)

Louisiana Preachers, Attention!

These are some of the reasons why the preachers of the Louisiana Conference should report their collections for church extension in full at the approaching session of that body:

1. It has been established by the most simple kind of demonstration that churches are the only missionaries that will avail us anything on Louisiana soil.

2. The people do not contribute to domestic missions, and some efficient substitute therefor or auxiliary thereto is called for by our destitution of gospel agencies in some of the most populous quarters of the territory occupied by us.

3. No other collection represented by us embodies the mutual insurance feature, and causes every dollar raised by the individual to net ten times that amount in the Conference treasury, *i. e.* by paying one hundred dollars we insure the building of a church worth one thousand dollars.

4. Not only are churches built under this plan; but, in the wisdom of a legally constituted Board, where they will do the most good and yield the largest return.

5. It ensures the building of many churches where none would or could be built.

6. It is a building age and the field occupied by the Conference a budding center, and we must keep up with the shifting populations of the State and Conference caused by new railroads and other industrial establishments.

7. No other collection presented by us to the people will meet as liberal a response if accompanied with a fair statement of its merits.

CHURCH EXTENSION.

Baton Rouge Revival.

The results so far have been sixty-five conversions and twenty accessions. I feel assured that many more will come in before the close of the year. The church has been wonderfully revived. My work stands for the year—ninety-five conversions and one hundred and one accessions. God be praised for his great favor toward my church! Oh, that we may still go forward and gather sheaves for the Master!

T. K. FAUNT LEROY, P. C.

OCTOBER 19, 1887.

The following note from Rev. J. W. Lowrance, of Springfield, Mo., explains itself:

MR. EDITOR: Our city claims 25,000 people. We voted on the twentieth instant for local option, under the late amendment, and carried by a majority of 250. The Queen of the Ozark is *dry*. Praise the Lord!

OCTOBER 22, 1887.

We have read in one of our exchanges of a wise missionary among the Indians. He made proof of his wisdom on this wise: He took a keg of whisky and poured it over the grass in the presence of the young people. It destroyed all the herbage. The chief then told them that just as it burned the grass, it would burn them if they drank it. This experiment has become a yearly ceremony with the Indians, and there has been very little trouble with the liquor question since. If our young people could be taught the same lesson in some such way, would it not be good for the country?

Don't disgust everybody by hawking, blowing and spitting, but use Dr. Sage's Catarrh Remedy and be cured.

To Our Agents.

As an inducement to our agents for the securing of new subscribers from *this date*, we make the following offer:

For eight new subscribers, with cash in full, one set of Jamieson, Fausset and Brown's Commentary—four volumes—bound in half Morocco; or for six new subscribers the full set bound in extra fine English cloth, sprinkled edge.

Here is an opportunity to secure one of the best Commentaries ever published. Read the following testimonials:

Christian Advocate, Nashville, Tenn.

This Commentary has received the hearty commendation of a large number of the leading publishers, biblical scholars, preachers and Sunday-school workers of the country. It is thorough, modern, compact, condensed and cheap. Its immense popularity is deserved. It is specially adapted to the family. "It is the cream of the Commentaries collected by three eminent scholars." Nowhere have we seen more valuable matter packed in the same space—four large 12mo. volumes. Price, $8.00.

T. O. Summers, D. D., LL.D., late Dean of Theological Department of Vanderbilt University, Professor of Systematic Theology; and Book Editor of M. E. Church, South.

I have the Commentary and make good use of it. It is plain, evangelical, and is a cheap and good Commentary. The notes indicate sound learning and extensive research. We endorse their exegesis in general as scholarly, sound and edifying.

A. M. Shipp, D. D., late Professor of Exegetical Theology, Vanderbilt University.

I take pleasure in saying that the Commentary of Jamieson, Fausset and Brown is a valuable, critical practical, and explanatory exposition of the Old and New Testaments, and is regularly recommended by me to my classes in Exegetical Theology.

T. F. Dodd, D. D., Professor of Hebrew, Ecclesiastical History and English Literature, Vanderbilt University.

I consider the Commentary an excellent work. Of all the complete Commentaries on the Bible I prefer this for general use. It is the one to which I resort most frequently. Considering the brevity, the perspicuity, and sound judgment displayed in its elucidation of the Sacred Text, I would advise the reader to provide himself with this in preference to all others.

Bishop J. C. Granbery.

The comments are brief, clear, pointed, thinking, practical and judicious. Few and apt words are chosen to explain the Scriptures. While they are the fruits of scholarly research and criticism, they are so plain as to be easily understood by any reader of average intellect.

Andrew A. Lipscomb, D. D., LL.D., Emeritus Professor, Vanderbilt University.

I have examined this Commentary sufficiently to express my very decided conviction of its eminent merits. It displays just the kind and degree of biblical scholarship that we need in these times, and accordingly is admirably suited to the large and growing class of Scripture students. The clear statement of facts and rules, the vigorous conciseness, the comprehensive scope of the work, commend it to the confidence and appreciation of all who seek wisdom, strength and comfort in the Holy Bible. It consults the wants of the intellect and heart; it meets these wants, and does this so thoughtfully, so compactly, and so spiritually, that I am glad of an opportunity to call public attention to its rare excellence. It is excellent, very excellent.

B. M. Palmer, D. D., Pastor of First Presbyterian Church, New Orleans, La.

It may be considered as having established its claim to be recognized as among the standard Commentaries upon the Bible.

The express charges are not included in the above offer, and it must be understood that cash accompanies all orders. The subscribers secured on this offer will not be entitled to any of the club offers advertised in the ADVOCATE; but they can, by sending twenty-five cents more than advertised prices, less the two dollars paid to agents, secure the papers or magazines used in our club offers. It will be well for agents to so state to subscribers.

Now is the time to get in your best work. The offer, however, is good until December 1, next.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

A Scotch minister, in one of his parochial visits, met a cowboy, and asked him what o'clock it was. "About twelve sir." "Well," remarked the minister, "I thought it was more." "It's never any more here," said the boy, "it just begins at one again."

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

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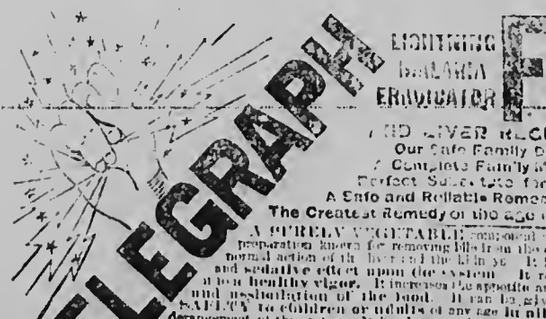

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OUR HEROES.

Here's a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.
Who strives 'gainst self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says, "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout;
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
And do what you know to be right;
Stand firm by the colors of manhood,
And you will o'ercome in the fight.
"The Right" be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

—Exchange.

A Little Talk with Boys.

When I meet you everywhere, boys—on the street, in the cars, on the boat, at your homes or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and you are ready to study out all the great and curious things in this wonderful world of ours.

But very often I find one thing lacking in you. You are not quite gentlemanly enough. There are so many little actions which help to make a true gentleman, and which I do not see in you.

Sometimes when mother or sister comes into the room where you are sitting on the most comfortable chair, you do not jump up and say, "Take this seat, mother," or, "Sit here, Annie;" but you sit still and enjoy it yourself. Sometimes you push past your mother or sister, in the doorway from one room to another, instead of stepping aside politely for them to pass first. Perhaps you say "the governor," in speaking of your father; and when he comes in at night you forget to say, "Good evening, sir." Sometimes when your mother has been shopping and passes you on the corner, carrying a parcel, you do not step up and say, "Let me carry that for you, mother," but you keep on playing with the other boys. Sometimes when mother or sister is doing something for you, you call out, "Come, hurry up," just as if you were speaking to one of your boy companions. Sometimes when you are rushing out to play and meet a lady friend of your mother's just coming in at the door, you do not lift your cap from your head, nor wait a moment till she has passed in.

Such "little" things do you say! Yes, to be sure; but it is these very little acts, these gentle acts, which make gentlemen. I think the word gentleman is a beautiful word. First, man—and that means everything strong and brave and noble; and then gentle. And that means full of these little kind, thoughtful acts of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentlemanly boy I feel so glad and proud. I met one the other day, and I have been happier ever since.—Anon.

If I Were a Boy.

If I were a boy I would not use tobacco in any way. There are men who think it right to smoke, and I am not going to discuss the question as regards men; but whatever may be said of them, there is no intelligent man anywhere, whether he himself smokes or does not smoke, whether he thinks it right or wrong for men to smoke, who does not think it always wrong for a boy. It might be right for your father, and utterly wrong for you. There is a great difference between the effects of tobacco upon a growing person and its effects upon one who has his growth. It hurts a growing boy a great deal more than it hurts a grown man. I have my doubts whether anyone ever uses it habitually without being injured by it; but it is perfectly certain—all the doctors agree on this—that it is always injurious for boys. Here, for example, is the word of one doctor, who thinks it no harm for some men to use it: "To young persons," he says, "*under twenty-five years or so*, tobacco, even in small quantities is so apt to disorder health in some way or other, that for such it should be considered generally harmful."

For the same reason, if I were a boy, I would not drink beer or wine or any kind of alcoholic liquor. Here, too, there is a dispute among the doctors, some of them saying that men may sometimes drink wine or beer without harm; but here, too, they all perfectly agree that for boys such drinks are always harmful. A great many boys in this country are learning to drink beer. Some of them think that there is no harm in it. But in thousands of cases it has brought a deadly train of misery along with it. It has crippled many a man's best powers; it has been the beginning of drunkenness and of blighted lives. And not only because of the probable harm to yourselves, but because of the trouble and poverty and sorrow that it causes all over the land; have nothing to do with it.—Washington Gladden, in St. Nicholas.

Boys Waiting upon Themselves.

Sisters, don't you put the boys' things away! Let the boys hang up their own hats and put away their own hats, balls, tennis rackets, school books, etc. If they drop them in the hall or on the parlor floor, tell them, good-naturedly, that mother, nor sister, nor maid, is going to put them in their places. They are dear good fellows, and you don't mind doing it one bit; indeed you rather like it. But you *must* deny yourselves this pleasure. Habits are masters. You don't want *your* brother to live all his life under the dominion of disorderly habits. You and your mother ought to cure him.

It would be a good plan if every boy could have the training of a West Point cadet in orderliness. No untidiness allowed in his room! Every inch of it must be in perfect order; and he must put it so and keep it so himself. How independent and comfortable this habit makes the man.

A word or two now to the mothers. Mothers are apt to let their boys go. "Sallie," says mother to Bob's sister, "put away your things, keep your drawers in order; and while you are about it, do put away Bob's things, too."

Let me whisper a word in Sallie's ear: I think you will be forgiven if you rebel, gently and argumentatively, against maternal authority when it commands you to look after "Bob's things."

I know a mother who trained her three boys to open wide the windows, take off the bed-clothes and put both bed-clothes and mattress to air before leaving their bed-room in the morning.—Wide Awake.

MANNERS BETWEEN BOYS.—There is a good deal of rudeness between boys in their intercourse and bearing with one another that is not really intended as such, but is not, therefore, any the less to be disapproved. It is simply the overflow of excessive high spirits. But the very best good humor, unrestrained by the proper bounds and limitations, may become the most positive incivility.

We often apologize for the coarseness of people by saying, "He means well." It is well if we can make such an apology for them, for if their rudeness is intentional they are not fit to be received into any worthy person's society. But they who mean well should also do well, and the ways of politeness are never so easily learned as in youth.

The boy who is habitually coarse and rude in his bearing toward other boys, will be such as a man toward men, and all his life will never gain the reputation of being a gentleman.

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Household.

Women Washing.

When women get together somehow it comes about, naturally enough, that they go to comparing ways of doing work. It is a good plan. One can learn from another newer and better ways sometimes. There were four of us chanced to meet the other day. It was on a Monday evening. All four had done their week's washing, got 'em dry, and folded down in their clothes-baskets, and they got to telling how they did it all.

Julie soaked hers over night, wrung them out, and plumped them into the suds in the boiler, after having put in nearly half a teacupful of kerosene and stirred it up well. Boiled fifteen minutes, washed well through one suds, and rinsed through two waters. All the odor passed off while drying and ironing. And Julie said she hailed the day as a young millennium when she first learned how to save herself and do her washing this way.

Then the class-leader's wife, Nora Leland, told her way—her yet more glorious "millennium," and we, always on the lookout to make women have easier and better times, took out a stub of a pencil and wrote on the back of the last letter we had from old Deacon Strawman, a widower, with six hopefully converted children: Take one pound concentrated lye, dissolved in about two gallons of soft water, five cents' worth of salts of ammonia (the dry kind, whatever it's called), five cents' worth of borax, and the same of salts of tartar. Dissolve each one separately, then pour together in a jar or jugs. To a boiler of water add one teacupful of this detersive. Clothes to be soaked over night in clean water.

Both these labor-saving plans are good, and we wish women would let go the old, tiresome, tedious way of washing, with two or three tubs and three or four suds, and two or three rinse waters. It is all nonsense.—Old Woman, in Watchman.

Ready-Made Housekeeping.

Housekeeping is getting to be ready-made, as well as clothing. The culinary department may be almost abolished and prepared food got from the grocery. There are canned soups, canned mince meat and canned Boston baked beans. Coffee is bought both parched and ground, and spices and pepper are prepared for use. Self-raising flour can be bought at any grocery. Fruit of all kinds ready for the table can be got about as cheaply as that which must be prepared, at a price only a little above the cost of the raw food; salmon, lobster and the like are sold cooked and ready to be served. Every kind of bread, cake and pastry can be purchased at a slight advance on the cost of the materials they contain. Cooked corn beef, tongue, pigs' feet and ham have long been on the market. Even English plum puddings are canned, while cans of cooked green corn, beans, peas, tomatoes, cauliflower, and asparagus, with Saratoga fried potatoes are on the shelves of every grocery.

Cooking seems no longer to be necessary in housekeeping, for a little warming over of food will answer. Provided with a can opener, a coffee pot and a frying pan, with an oil stove on which to place them, a housekeeper can get up a meal in the twinkling of an eye, with a little assistance from the neighboring bakery. Even the cook book may yet be obsolete, for every can of prepared food has a label with directions how to cook. This is very different from the old housekeeping that required a range or stove, a coffee and spice mill, a mortar, a cake board and rolling pin, a tray and chopping knife, not to mention numerous pots and kettles, frying pans and bowls, and a large stock of raw provisions.—Good Housekeeping.

Small-Pox.

"A member of my family was taken down with the Small-pox. I immediately commenced to use Darbys Prophylactic Fluid. It kept the atmosphere of the room pure and fresh. The patient was greatly relieved, and never for a moment delirious; was not pitted, and was about the house again in three weeks, and no others had it."—JAMES W. PARKINSON, Ex. "The Caterer," Phila., Pa.

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No Universal Remedy

has yet been discovered; but, as at least four-fifths of human diseases have their source in **Impure Blood**, a medicine which restores that fluid from a depraved to a healthy condition comes as near being a universal cure as any that can be produced. **Ayer's Sarsaparilla** affects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles,

which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial.

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple.

That insidious disease, **Scrofula**, the fruitful cause of innumerable evils, the dreaded **Consumption** being only one of many forms of it, is fatal. Eruptions, sore eyes, glandular swellings, wasting and wasted muscles, a capricious appetite, and the like, are pretty sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil.

All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial,—avoiding all powders, ointments and washes, and especially cheap and worthless compounds, which may only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

Ayer's Sarsaparilla,

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McLAURIN—On March 15, in the town of Bolton, Hinds county, Miss., a gentle spirit passed from earth to heaven. Through great tribulations she had passed and her robes had been made white in the blood of the lamb. MRS. MARY DUDLEY MCLAURIN was born unto Dr. George H. Jones and his wife, Martha H. Peebles, December 8, 1811, at "Live Oak," the elegant home of Mrs. Jones' father, Mr. Joseph Peebles. This daughter grew into a beautiful childhood and a lovely womanhood, surrounded by all the comforts and advantages which wealth could procure. She was educated at the Nashville Female Academy, graduating in June, 1859, under the presidency of the Rev. Dr. C. H. Elliott. She was married, January 3, 1861, to Cornelius McLaurin, who gave his life in behalf of the South in the battle of Corinth, October 9, 1862. All the wealth of the young widow's heart was from that time lavished upon the son—the only child whom God had given to them, the pledge of love. To the welfare of this son the mother devoted the residue of her days.

The child of luxurious wealth, the world was very bright to her, and the paths of worldly pleasure very tempting. She was fond of the gaities of fashionable life and fully gratified that fondness. Under the pastorate of the Rev. J. W. Weems, in 1868 or 1869, she united with the Methodist Episcopal Church, South; but, like many others, not clearly seeing the evil tendencies, or the inherent evil of worldly pleasures, she tried for some years to blend the world and the church. She became convinced of the error of such a course, and with her usual decisiveness, took her stand wholly on the Lord's side. That step once taken, she never turned back. Henceforth her heart was God's, and God's alone, and she could truthfully sing, "I am my Lord's, and he is mine." Even before that wise decision, she had been an earnest worker in the Sabbath-school and in every other church enterprise. Afterwards her efforts were not slackened. In the Aid Society and in the Woman's Missionary Society her zeal found expression, and her influence was felt. The church was dear to her heart. The preacher was her friend, and she was his friend. And now that she has gone, she will be sorely missed; but, thank God! we know where to find her.

Her earthly possessions were gone, and for more than two years she had suffered great bodily affliction and pain; and soul, as well as body seemed, yea, doubtless, were passing through the refiner's fire. Occasionally there would be a brief respite, and the sunlight of God's grace would illumine her features with something of the old-time loveliness; the light-brown hair, just streaked with gray, would glow with a golden hue; the large blue eyes would flash with light, and the laughter would ripple from her lips, fraught with the music of her soul and the joy of her heart. A visit from her or a visit to her at such a time was a benison. But the bodily affliction deepened, and the light became clouded, and the eye grew dim with weeping. On her soul a shadow of sorrow grew darker. While she bore her sufferings unmurmuringly, she would often ask, "Why must I suffer so?" And who could answer? As her pastor, I did what I could; but I think I learned more from her patient resignation and sweet spiritual submission than I was able to teach her. Once she said to me, "If I could, I would build me a house somewhere where I should never see another human face." But she learned to know that she could best serve God by suffering where other eyes might see. "Not my will, but thine be done." God was leading her. Under the guidance of Bro. Ballard, and the blessing of the Holy Spirit, she reached the fullness of Christian grace, and "fell on sleep" with not a cloud, and not a fear, not a mist and not a doubt between her and her God. Her Savior came and laid his gentle hand on her aching heart, and "the weary wheels of life stood still." God had claimed her for his own. T. L. MELLEN.

MAXWELL—Death has again entered our community and robbed us of one of our choice young men. SAMUEL MAXWELL was born August 15, 1817; died August 9, 1887. He was quite a sufferer for months before his death, but bore it all with remarkable fortitude and patience. He trusted in God, and was not afraid. He called upon his name, and the Lord made known unto him the hope of his calling and the riches of the glory of his inheritance. So the angel reaper found him ready. In his death a good citizen, a kind, devoted son and brother was taken. "What he does we know not now, but shall know hereafter." "Now we know in part, but then shall we know, even as also we are known." Afflicted parents, sisters and brothers, there is comfort for you in those words.

ARA B. ROBERTSON.

GORDON—WASH. GORDON, son of Charles L. and Alice Short Gordon, died in Iuka, Tishomingo county, Miss., August 26, 1887, aged two years, four months and twenty-two days. Wash. was a sweet, precious boy, and very promising. The parents were much devoted to him. While he lived, the happy parents thanked God for him; now the Lord hath taken him away. May they say, "Blessed be the name of the Lord!" The Savior said, "For of such is the kingdom of Heaven." Our loved ones can not come to us, but we may go to them. May Wash. wait at the "beautiful gate" and greet his parents!

D. L. COGDELL.

BARKSDALE—MRS. JOSEPHINE BARKSDALE, consort of Mr. Fountain Barksdale, died in Yazoo City, Miss., September 5, 1887, in the sixty-fourth year of her age. She was born in Warrenton, Warren county, Miss.; spent several years of her early life in Vicksburg; was educated in Kentucky; converted and joined the Methodist Church in 1811; was married in 1812, since which Yazoo City has been her home and the sphere of her usefulness.

Seldom have we been called to chronicle the death of one whose influence for good was so universally felt and acknowledged. It is not the mere repetition of a trite expression to say, "None knew her but to love her; none named her but to praise." Nor is there fulsome praise in saying, hers was a beautiful life, and true, and that her name is "as ointment poured forth." Though she is dead, she still lives in the affections and fondest memories of our people. A life so free from ostentation, vanity or selfishness, and replete with acts of benevolence and abounding in every good work, though unwritten, is "read and known of all," being stamped in characters of living light everywhere she was known, and is voiced and imaged forth by the many who have shared in her benevolence and felt the gentle touch of her sweet and ennobling influence. She possessed the happy faculty of giving and doing deeds of kindness without making the recipients feel that they were mendicants feeding on the bounties of the great.

The space allowed in a brief memoir is not sufficient to give an account of her devotion to the church as shown by her works and personal sacrifice, nor of her untiring and ceaseless attentions to the parsonage and the wants of its inmates. The present and former occupants only can appreciate how much she contributed to the happiness and comfort of the pastor's family. She was thoughtful, careful, tender, discriminating. She seemed to know, as if by intuition, just what to give or do for each child, and each felt that in her they had a true friend. Her home life was simply beautiful! Her last illness was extremely painful, her disease being pneumonia. But she was rational to the last moment, giving full and free expression to her faith in God and her hopes beyond this life. She also gave full directions in regard to the temporal and domestic interests of her family. The last words I heard from her were in reply to the question, "Can you trust all into the hands of God?" She said, "Yes, everything." Thus closed a beautifully symmetrical life—a rich heritage to her children and grandchildren, abounding in good fruits. May they imitate her example and be sweetly drawn to that bright home where she awaits their coming!

R. S. WOODWARD.

BARKER—WILLIAM BARKER was born in Wade county, Ga., February 8, 1800. In the year 1827, in Twigs county, Ga., he married Elizabeth Davis, with whom he lived over fifty-nine years. He was converted and joined the Methodist Episcopal Church, in September, 1837. He moved to Mississippi in 1841, and lived in Kemper and Lauderdale counties forty-two years. Father Barker raised four sons and three daughters—all making good religious men and women, "rising up to bless their parents." His oldest daughter married the late W. E. M. Linfield, D. D., of the Mississippi Conference, in the year 1849.

For fifty years he kept a house for the weary itinerant preacher, always ready to encourage and help. God gave him a finely well-balanced mind, and generous heart. His faith in the church and Christ was unwavering, and, his judgement being so good, he was a great help. He lost two of his noble sons in the late war. Father Barker suffered greatly during the last two years of his useful life. He sweetly "fell asleep in Jesus," May 16, 1887. Thus ended a long, useful, consecrated life. He leaves his aged wife, five children, forty-three grandchildren and thirty-one great grandchildren to mourn their loss. May the great head of the church comfort and sustain them! D. C. LANGFORD.

DUNNING—At Utica, Miss., September 5, 1887, BERTA MYRA, daughter of Mr. John and Florence C. Dunning. The soul of beautiful little Berta has passed into eternal light and glory. Six short years she nestled upon the bosom of fond parental love; then answered the summons of him, whose love and pity and mercy surpasseth all our own.

Oh friends bereaved, there lies such grandeur in the simple thought that Jesus wanted her, how can you mourn uncomforted? Like a fair rosebud here, in his precious presence there will she not unfold a flower more beautiful than all earth has ever given? If he bringeth from a homely little seed a flower resplendent in its wealth of beauty, with how much more grace will he not clothe us for whom he doubly careth? Let the joy of beholding her transcendent beauty beam as a star of hope before you, and let your "heart be where your treasure is." K. C. H.

MISCELLANEOUS.

GREAT GERM DESTROYER!

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PROPHYLACTIC FLUID

(OZONIZED CHLORINE.)

Disinfectant, Deodorizer & Antiseptic.

FOR SAFETY, CLEANLINESS AND COMFORT

USE IT IN EVERY SICK-ROOM.

Will keep the atmosphere pure and wholesome; removing all bad odors from any source.

Will destroy all Disease Germs, infection from all Fevers, and all Contagious Diseases.

A second case of SCARLET FEVER has never been known to occur where the Fluid was freely used.

CONTAGION DESTROYED.

YELLOW FEVER has been cured with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL-POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it. Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

AS AN INTERNAL DISINFECTANT AND DETERGENT.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and Inflammation of the Bowels. Being Alkaline in its nature it will often afford complete relief from Heartburn, Acidity of the Stomach and Dyspepsia.

ENDORSED—By J. Marion Sims, M. D., Jos. LeConte, M. D., Prof. H. T. Lupton, Bishop Geo. F. Pierce, Bishop W. M. Wightman, Rev. Chas. F. Deems, Rev. Richard Fuller, Hon. Alex. H. Stephens, Hon. A. J. Walker, and many others.

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FOR

Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fever.

It cools the blood and regulates the bowels. It is a favorite medicine for children.

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HYPOPHOSPHITE OF LIME AND SODA is a matchless Remedy for Consumption in every stage of the disease. For Coughs, Weak Lungs, Throat Diseases, Loss of Flesh and Appetite, and every form of General Debility it is an unequaled Specific Remedy. BE SURE AND GET WINCHESTER'S PREPARATION. $1 and $2 per bottle. Sold by Druggists.

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Singer New Family Needles, 50c per dozen; two dozen, $1. All other needles from 10 cts. to 50 cts. per dozen. Singer Shuttles 25c each. Parts and extra. Send for Illustrated Catalogue and Price List.

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LABOR-SAVING

SOAPINA!

Will wash in any kind of water.

USE KELLER'S CARBOLIC SOAP

For eruption of the skin, for Cuts, Bruises, Prickly Heat, for Dandruff or for Boils.

IT HAS NO EQUAL.

Every housekeeper should keep it as a disinfectant. For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS,

110 GRAVIER ST., NEW ORLEANS, LA.

MISCELLANEOUS.

JOHNSTOWN, N. Y., May 14th, 1887.

DR. SHALLENBERGER, Rochester, Pa.

Dear Sir: I have been using your Malaria Pills for two years and find nothing equal to them for chills and Malaria. We have had no doctor in our family, but when any of us feel badly we take the Antidote, and are soon all right. Would not be without the medicine for any money.

Respectfully yours,

GODFREY GRIFFEN.

Scientific.

MR. DARWIN'S GREAT ERROR. A notable article appears in the Nineteenth Century from the Duke of Argyll, in which he points out that Darwin's theory of the coral islands, explaining them by the subsidence of mountain after mountain and island after island slowly sinking into the water, and affording fresh basis for the growth of corals, is entirely false. "The theory" has maintained an unquestioned place for fifty years as one of the great triumphs of reasoning and research. Darwin himself spoke of it in an unwonted tone of confidence. Eminent men have declared that if he had done nothing else, his solution of the great problem of the coral islands would have crowned him with an immortal name. But the voyage of the Challenger proves that his theory was a dream. It is being admitted very reluctantly, almost sulkily, and with grudging slowness, as far as public discussion is concerned, but the truth can not be hidden. The Duke of Argyll draws the inference that many speculations equally fashionable at the present moment may go with advancing knowledge, and protests against the curious power which is sometimes exercised on behalf of certain accepted opinions, or of some reputed prophet, in establishing a sort of reign of terror in their own behalf, sometimes in philosophy, sometimes in politics, and sometimes in science. The Duke closes by saying: "And if this be taught us even of explanations which concern results purely physical, comparatively simple, and comparatively definite, how much more is this lesson impressed upon us when, concerning far deeper and more complicated things, explanations are offered which are in themselves obscure, full of metaphor, full of the pitfalls and traps due to the ambignities of language—explanations which are incapable of being reduced to proof, and concern both agencies and results of which we are profoundly ignorant."

HEATING CARS BY ELECTRICITY.—A heater for warming cars by electricity has been patented. There is a plate of fire clay through which run wires; the connecting wire arting heats this plate, and there you have it. For surface cars of the size of New York street cars the plates are twelve feet long, eight inches wide, and one inch thick. In the experiments already made two of these heaters have been used in each car, and it is found that in a half hour after the current began passing the plates were giving out sufficient heat, and had attained a temperature of 180 degrees. It is also found that the amount of current required for this purpose is almost insignificant—would cost nothing compared to the expense of stoves. The electric car, when complete, will, therefore, be run, heated and lighted from the same current. As the use of electricity, taken from storage batteries, for lighting purposes is now becoming general on palace cars, and is soon to be introduced on the Pennsylvania railroad on most of the trains, it will be possible that the same supply will be used for heating purposes.

According to the experiments made, the heater will remain at an effective temperature for nearly twenty minutes after the current has been drawn.

THE BUILDERS OF THE PYRAMIDS.—A personal inspection of the pyramids of Egypt, made by a quarry owner, who spent some time recently on the Nile, has led him to the conclusion that the old Egyptians were better builders than those of the present day. He states that there are blocks of the stone in the pyramids which weigh three or four times as much as the obelisk on the embankment. He saw a stone whose estimated weight was eight hundred and eighty tons. But then the builders of the pyramids counted human labor lightly. They had great masses of subjects upon whom to draw, and most of their work was done by sheer manual labor and force. There are stones in the pyramids thirty feet in length, which fit so closely together that a penknife may be run over the surface without discovering the break between them. They are not laid with mortar, either. There is no machinery so perfect that it will make two surfaces thirty feet in length which will meet together in unison as these stones in the pyramids meet. It is supposed that they were rubbed backward and forward upon each other until the surfaces were assimilated.—The London Iron.

THE SECRET OF LONGEVITY.—A little way beyond the ancient church at Hohlerness is a brick residence, whose front is half hidden by one of those monster rhus that are the pride of our Northern States, and beneath its shade, I saw yesterday, an old man who is passing his ninety-fifth year, sitting comfortably in a great arm-chair. My wife told me that his aunt had recently died, aged one hundred and five; and, curious to know if there was any especial reason for such longevity, I made inquiries. "No," said my informant: "only they were almost always out-of-doors and lived a quiet life."

Yet in that single sentence lay a greater philosophy than he dreamed of, a sounder precept than he knew. To keep out-of-doors and avoid worry is a maxim that, if followed, would close a majority of our hospitals, which, I regret to say, have a greater number of occupants with each succeeding year.—American Magazine.

What Is Respiration?

Respiration is not merely the taking of air into the lungs. The air must, first be inhaled. Then the blood, passing through the air-filled lungs, takes up the oxygen from the air, and carries it to every part of the body. Respiration begins with our first introduction into the world, and is kept up day and night, sleeping or waking, till life ends.

When Compound Oxygen, the great vitalizing remedy for disease, is taken into the system, it is not introduced into the stomach, but in a far more direct way into the lungs. Hence, it is taken up in the ordinary and regular process of respiration, its beneficent effects being carried to every part of the system. Acting directly on the blood, it refreshes, restores, and invigorates the whole system.

When all the attempts at the healing of chronic infirmities have failed, Compound Oxygen has sometimes accomplished the work completely and permanently. If you want to know more about this most beneficent agent, write to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, and their treatise will be freely mailed to you.

"But how shall I do something for Christ?" Strictly speaking, you can not do anything for him. He is the Infinite One. What can we do that will be of any value or service to him? Christ foresaw the difficulty his children would have in trying to do something to express their gratitude and love, and he provided a way. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Everything we do for Christian love's sake for others, we do for Christ, and he accepts it just as fully as he accepted the loving service of those who were around him on earth. Don't forget that he said, "My yoke is easy and my burden light." It is very easy to serve Christ. He is not a hard master. Anything we do for him is immediately rewarded with a thrill of joy in the heart. The hardship in the Christian life comes not from serving Christ, but from combating the evil that is in us and the devil that assails us. In this Christ will serve us, by helping us and strengthening and encouraging us. Indeed, we soon come to know Christ not as a Master, but as an infinitely loving and faithful Friend. Interior.

POND'S EXTRACT

VEGETABLE

PAIN DESTROYER

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and healing.

Catarrh, It is unsurpassed as a cure for this distressing disease. Use Pond's Extract, Ointment and Catarrh Cure, also, special, prepared for these cases, which should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation can be used internally or externally with such perfect safety. The Extract, Ointment and Pills are invaluable in these troubles. Pond's Extract relieves pain.

Diphtheria, Sore Throat, Quinsy, Bronchitis, Coughs, Colds, Hoarseness, Asthma, Catarrh, Rheumatism, Neuralgia, Headache, Lumbago, Pains and Aches of all kinds, Piles, Burns, Scalds, Cuts, Bruises, Wounds, Sprains, Soreness, Stiffness, Lameness, Soreness of the Chest, Inflammation, Congestion, Hemorrhages of the Lungs, Stomach, Nose, Bowels, Kidneys, Bladder, Female Complaints, Inflammation of the Kidneys, Bladder, Piles, Hemorrhoids, Sore Eyes, Granulated Eyelids, Weak Eyes, Inflammation of the Eyes, Diseases of the Eye, Ear, Throat, Nose, Lungs, Stomach

Weekly Market Review.

(For Week Ending October 25, 1887.)

COTTON.

Low ordinary	6 11-16 @	— —
Ordinary	6 15-16	— —
Good ordinary	8 1-16	— —
Low middling	8 11-16	— —
Middling	9 1-16	— —
Good middling	9 7-16	— —
Middling fair	9 13 16	— —
Fair	10 9-16	— —
Galveston middling	9	— —
Mobile middling	9	— —
St. Louis middling	9	— —

SUGAR.

OPEN KETTLE:		
Prime	4 11-16	4¾
Fully fair	5⅛	4⅞
Strictly Prime	4⅞	— —
Choice	4⅞	— —
CENTRIFUGAL:		
Seconds	4¾	5¼
Pr. yellow	5⅛	5⅜
Gray White	5⅜	5¾
Off whites	5⅞	6
Stan. Gran	6⅜	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	41	43
Strictly Prime	41	45
Choice	46	47
CENTRIFUGAL:		
Syrup	30	36

RICE.

Fancy	— —	— —
Choice	5	5⅛
Prime	4⅞	5
Good	4⅝	4¾
Fair	4⅜	4½
Ordinary	3⅞	4⅛
Common	3½	3⅞
No. 2	2¾	2⅞
Rough	3 00	4 15

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62½	4 75
Choice	3 25	3 35
Fancy	3 70	3 75
Extra Fancy	4 00	4 10

CORN PRODUCTS.

Cream meal	3 40	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	56	— —
Yellow	— —	56
Mixed No. 2	55½	56
OATS:		
Western	34½	35
Texas rust-proof	43	45
BRAN:		
₱ cwt	87½	92½
HAY:		
Choice	19 00	20 00
Prime	17 00	18 00

PROVISIONS.

PORK:		
Mess (Standard)	14¾	15
Prime Mess	13 50	— —
Rumps	12 50	— —
BACON:		
Fancy breakfast	12½	— —
Shoulders	— —	6¼
Sides, long clear	8¾	8½
Sides, short rib	8⅝	8½
HAMS:		
Sugar-cured	12	12¾
DRY SALT MEAT:		
Shoulders	5¼	— —
Sides, long clear	7	7½
Sides, short rib	7½	7⅝

GROCERIES.

COFFEE:		
Prime	— —	21½
Fair	— —	20½
Common	— —	19¼
BUTTER:		
Western Creamery	28	29
Western Dairy	— —	20
Common	— —	13
LARD:		
Refined	6¾	6⅞
TEAS:		
Choice	40	80
Fair	21	35
OILS:		
Coal, cases	12¼	— —
Coal, bbls	9¾	— —
Cotton seed	29	30
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	10	11
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 25	3 00
KROUT:		
Western, ₱ bbl	7 50	8 00
ONIONS:		
Louisiana	— —	— —
Western	2 25	4 75

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7	— —
2 lb	7¾	8
BALING TWINE:		
₱ lb	— —	12½
TIES:		
₱ bundle	1 07½	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	2 00	3 50
Chickens, South'n	3 00	3 50
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	— —	17
Southern	18	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₱ lb	5½	6
Dry salted	8	8½
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	17 10	— —
Pure ground bone	36 00	— —
Muriatic acid, ₱ lb	2	— —
Sulphuric acid	1¾	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

It is reported that a well-organized society of anarchists exists in San Antonio, Texas.

The French steamer, "Britania," from Marseilles and Naples, has been sent to quarantine in New York harbor, there being suspected cases of cholera on board.

The Episcopal Church Congress, at Louisville, discussed without coming to conclusions woman's education and the change of the church name.

Nine new cases of fever and two deaths reported at Tampa, October 19. Nurses at Savannah have been engaged and sent to Tampa.

The President had a wet and muddy time at Atlanta.

The Western Union Telegraph Company has notified 2,000 employees of the old B. and O. that their services will not be needed after November 1, and have raised the rates for messages.

Meridian, Miss., is seeking to establish trade with St. Louis *via* steamboat line from Vicksburg to St. Louis, to get rid of the excessive freight rates now charged by Queen and Crescent railroad.

A dreadful fight occurred in Indian Territory between a band of robbers and a Vigilance Committee, in which it is estimated that thirty men were killed.

Thirteen new cases of fever and three deaths are reported at Tampa.

The case of the anarchists was presented before the Supreme Court, last Friday, on a petition for a writ of error.

The President reached Washington City, October 22. He is now busy working on his annual message.

Thirty-five delegates, representing thirteen States, returning from the late convention of the Knights of Labor, at Minneapolis, stopped at Chicago, and held a meeting, in which they declared war against the Executive Board for violation of the laws of the order.

For twenty-four hours, ending October 23, sixteen new cases of fever appeared in Tampa.

A convention of third and fourth-class postmasters will be held in Washington, on December 13, to petition Congress to allow them better compensation.

The Supreme Court decides to hear argument for a writ of error in the anarchists' case.

It is estimated that 50,000 people greeted Mr. Jefferson Davis upon his arrival at Macon, Ga. The enthusiasm all along the route knew no bounds.

FOREIGN.

There have been serious disturbances by unemployed persons in Hyde Park, London.

Mr. Gladstone, in a speech at Nottingham, rasped the government severely on its Irish policy, stating that the whole system required to be reformed, root and branch.

Dr. Mackenzie persists in saying that the Crown Prince continues to improve.

The Congress of the Liberal Federation, at Nottingham, carried by acclamation, a resolution condemning the government policy in Ireland.

All Berlin rejoiced to celebrate the birthday of the Crown Prince.

Mr. Gladstone, in a speech at Derby, to the Liberals, said their opponents were growing weaker while their own forces were growing stronger.

Michael Davitt, on his return from America, was given a splendid reception at Queenstown. In a speech he declared the Irish of America in earnest in the cause of home rule. He counseled courage, determination and self-sacrifice as a sure means to secure early success.

The case of Gen. Caffarel and others implicated in the sale of decorations has been handed over to the correctional police.

China has applied to Germany for army officers to drill her troops, and the Emperor has consented to allow officers to go there.

Lord Randolph Churchill, in a speech at Seaham, said that the present government of Ireland compared favorably with the former one.

Bishop Kopp, the new Prince Bishop of Breslau, has taken the oath of civil allegiance to the Emperor William.

Excavations in Jerusalem have resulted in the discovery of the remains of the ancient town wall and the position of the gates of the town during the life-time of the Savior.

There is fresh evidence that the relations between Russia and Germany are rather strained; and the conference between the two Emperors is opposed by high personages in Germany. Increased military preparations of the two powers are going on on the frontier.

Lord Lytton, it is reported, will succeed Lord Lyons in the British embassy at Paris.

The Pope's messenger to Ireland, Mgr. Persico, seems to have some success in settling the differences between the landlords and tenants.

The police dispersed a meeting in County Galway, in which several speakers and ladies were roughly handled.

There was a significant demonstration in Westminster Abbey, last Sunday, many unemployed workmen forcing their way in and interrupting the service, seeking to redress their wrongs.

The treaty between France and England, regarding the Suez Canal, has been concluded.

Sir Wilfred Blunt has been arrested at Woodford, and gave bail.

Lord Randolph Churchill, in a speech at Stockton, said he believed the League and all the forces of disorder in Ireland would be got under by the meeting of Parliament.

Lord Lyons has consented to remain in Paris the remainder of this year.

Emperor William is in health sufficient to go on a hunt.

A Magnificent Offer.

TAKE ADVANTAGE OF IT AT ONCE.

The NEW ORLEANS CHRISTIAN ADVOCATE to January 1, 1889.

The American Agriculturist (English or German), for the balance of this year and all of 1888—fourteen months.

"Fences, Gates and Bridges." A most practical volume, published October 15, only work of the kind extant, elegantly bound in cloth and gold. 300 illustrations. Books on architecture abound, but this is the first work specially devoted to the subjects upon which it treats. There are chapters upon rail and other primitive fences; stone, sod, board, and barb-wire fences, hurdles, gates and fastenings, wickets and stiles, country bridges and culverts; and also a chapter on fence law. The large number of illustrations are in most cases representations of fences, gates, etc., in actual use, the utility of which is thus made clear.

Engravings of the Homes of our Farmer Presidents, 11x18, issued during 1886 and 1887, viz: Washington, Jefferson, Jackson, Garfield, etc., etc., together with descriptions of same, by eminent American writers.

We will furnish all the above, postpaid, for three dollars for new subscribers, or three dollars and twenty-five cents for renewals—cash in full with order. This is *the* offer of the season; nothing like it has ever been known. Address NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp street.

Send six cents to 751 Broadway, New York, for mailing you the November number of the American Agriculturist, containing four hundred and seven editorial, contributed and descriptive articles, and two hundred and forty illustrations. Also specimen pages of "Fences, Gates and Bridges."

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
146 Carondelet street, New Orleans.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

THE AMERICAN AGRICULTURIST,

For November, 1887,

is a double number, far surpassing, its editors claim, any previous issue in the amount and variety of reading matter, in the number of contributors, in the number and variety of illustrations, etc., etc. Not during its nearly fifty years' existence has any number of the *American Agriculturist* begun to compare with the one which goes out this month. There are no less than one hundred and ninety-seven columns of reading matter proper, embracing four hundred and eight editorial, contributed and descriptive articles; fifty-five different contributors, representing twenty-two States, Territories, the Provinces and Europe, and two hundred and forty illustrations, including full-page illustrations and Premiums. In alluding to the death, this month, of one of its editors, Col. Mason C. Weld, the *American Agriculturist* says: "What is noteworthy; the body of writers, who for nearly half a century have made it a power in both hemispheres, are still, with this exception, connected with the periodical. Publishers have come and gone, but the editors and their associates remain." $1.50 per year, English or German; Single numbers, 15 cents. Address *American Agriculturist*, 751 Broadway, New York.

Out of seven scholarships awarded at Cornell for the best entrance examinations, three were won by young women—two in mathematics and one in classical studies.

New Time Card.

New time card on the Texas and Pacific railway, in effect Sunday, Oct. 16:

California express leaves Terpsichore street at 7:50 A. M. and arrives at 3:20 P. M.

Local train for Baton Rouge leaves depot at 3:30 P. M. and arrives in New Orleans at 11:30 A. M.

A. S. GRAHAM,
Ticket Agent.

Quarterly Conferences.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

LaFayette	Oct. 29, 30
Grand Chenier	Nov. 5, 6
Opelousas	19, 20
Lake Charles	Dec. 3, 4
L. C. German Mission	4, 5
Plaquemine Brulee	17, 18

S. S. KEENER, P. E.

DELHI DIST.—FOURTH ROUND.

Oak Ridge, at Good Hope	Oct. 29, 30
Waterproof, at Waterproof	Nov. 5, 6
Lake Providence—Pecan Grove, at P. G.	12, 13
Bastrop, at Bastrop	19, 20
Lind Grove, at Bonne Idee	26, 27
Floyd, at Midway	Dec. 3, 4
Monroe and Delhi, at Monroe	10, 11
Winnsboro, at Winnsboro	17, 18
West Monroe, at West Monroe	31, Jan. 1

J. B. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at Belle Bower	Oct. 29, 30
Mansfield	Nov. 2, —
Many and Sabine, at Many	5, 6
Atascoso and Bellewood—Holly Gr've	12, 13
Natchitoches, at Natchitoches	19, 20
Pleasant Hill, at Sodus	28, —
East Point, at Coushatta Academy	26, 27
Coushatta, at Coushatta	30, —
Red River	Dec. 3, 4
Caddo, at Friend Hip	10, 11
Mooringsport, at Mooringsport	17, 18
Shreveport	21, —
North Bossier, at Concord	24, 25
South Bossier	31, Jan. 1

J. B. CASSITY, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Montgomery, at Winfield	Oct. 29, 30
Alexandria, at Pineville	Nov. 5, 6
Evergreen, at Simmsport	12, 13
Evergreen Church Dedication	19, 20
Melville, at West Melville	26, 27
Sugar Town, at Dry Creek...(Thu.)	Dec. 1
Spring Creek, at Spring Creek	3, 4
Ada, at Gray's Creek	10, 11
Columbia, at Columbia	17, 18

R. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity St. ccl	(11 A. M.)..Nov. 6
Carondelet Street	(7 P. M.).. 6
Craps Street	(10:30 A. M.).. 13
St. Charles Avenue	(7 P. M.).. 13
Algiers & Gretna—Algiers	(11 P. M.).. 20
Soraparu Street	(7 P. M.).. 20
Grosse Tete and False River—Hacm'y	26, 27
Dryades Street	(10:30 A. M.)..Dec. 4
Carrollton and Parker Ch	(7 P. M.).. 4
Plaquemine and Donaldsonville	11
Baton Rouge	18
Morgan Street	(11 A. M).. 25
Louisiana Avenue	(7 P. M.).. 25

JOHN T. SAWYER, P. E.

HOMER DIST.—FOURTH ROUND.

Tulip	Nov. 12, 13
Vernon, at Wesley Chapel	16, 17
Arcadia, at Arcadia	19, 20
Douglas, at Douglas	23, 24
Ruston, at Ruston	26, 27
Brushwood, at Gilliland	30
Homer, at Homer	Dec. 3, 4
Haynesville, at Cobgill	7
Farmerville, at Farmerville	10, 11
Summerfield	14
Ringgold	17, 18
Sparta and Saline, at Castor	21
Indian Village	24, 25
Downsville	28
Minden, at Minden	31, Jan. 1

ROBERT BANDLE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Shubuta, at DeSoto	Oct. 29, 30
Stonewall, at Spring Hill	(Wed.)..Nov. 2
Paulding	5, 6
Clark	(Wednesday).. 9
Vossburg	12, 13
Marion, at Lockhart	19, 20
Lauderdale, at Brogan's	26, 27
Adamsville	(Wednesday).. 30
DeKalb	Dec. 3, 4
Hinnsville	4, 5
West End—Sageville	10
Enterprise	11
Meridian	12

H. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Marvin, at Wesleyana	Oct. 29, 30
Westville, at Pleasant Hill	Nov. 5, 6
Raleigh, at Trinity	(Tuesday).. 8
Trenton	(Wednesday).. 9
Fannin, at Holly Bush	12, 13
Hillsboro	19, 20
Neshoba	26, 27
Walnut Grove	Dec. 3, 4
Carthage	(Tuesday).. 6
Lake	10, 11

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Hattiesburg, at Hattiesburg C. Ground	Oct. 29, 30
Flint, at Augusta	(Wed. and Thu.)..Nov. 2, 3
Poplarville, at Poplarville	5, 6
Scranton, at Scranton	12, 13
Moss Point, at Moss Point	19, 20
Columbia at Hopewell	26, 27
Williamsburg, at Mt. Zion	Dec. 3, 4
Bethel	6, —

T. S. WEST, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Clinton	Oct. 29, 30
Jackson	Nov. 5, 6
Bayou Sara, at Concord	12, 13
Livingston, at Friendship	19, 20
East Baton Rouge, at Davis' Chapel	23
Pipkin Chapel, at Pipkin	26, 27
Perry's Creek	Dec. 3, 4
Woodville circuit	8, 9
Woodville	10, 11

J. A. B. JONES, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Meadville	Oct. 29, 30
Rocky	31, Nov. 1
Utica	5, 7
Ebenezer	12, 13
Macersville	18, 20
Rolling Fork	26, 27
Oak Ridge	Dec. 3, 4
Vicksburg	10, 11
South Vicksburg	11, 12

W. L. C. BUSSICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Mt. Olivet	Oct. 29, 30
Silver Creek, at Lodi	Nov. 5, 6
Yazoo City	12, 13
Sharon, at Sharon	19, 20
Canton	20, 21
Camden, at Camden	26, 27
Madison, at Wesley	Dec. 3, 4
Jackson	10, 11
West Jackson	10, 11

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Providence	Oct. 29, 30
Franklinton at Fisher's Church	Nov. 5, 6
Summit, at Summit	12, 13
McComb City, at McComb City	19, 20
Montbello, at Lemple's Church	26, 27
Holmesville, at Topisaw	Dec. 3, 4
Adams, at Adams	10, 11

J. M. WEEMS, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FOURTH ROUND.

Plantersville circuit	(Friday)..Oct. 28
Jemison mission, at Isabella	29, 30
Black's Bend circuit, at Black's Bend	Nov. 5, 6
Bell's Landing, at B. B's Lg	(Wed.). 9
Camden and Oak Lawn, at Oak Lawn	12, 13
Pleasant Hill circuit, at Benton	(Thu.). 17
Pineapple circuit, at Shiloh	19, 20
Prattville	26, 27

D. URQUHART, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Bay Minette, at Clear Springs	Oct. 29, 30
Douglasville	Nov. 1
Stockton, at Red Hill	5, 6
Milton	12, 13
Pensacola circuit, at Warrington	16
Pensacola station	19, 20
Sepulga	26, 27
Gravella, at Alabama	30

W. M. MOTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Tyeopola circuit	Oct. 29, 30
Abbeville circuit	(Tuesday)..Nov. 1
Oxford	(Wednesday).. 2
Lodi circuit	5, 6
Grenada circuit	(Tuesday).. 8
Grenada station	(Thursday).. 10
Banner circuit	12, 13
Water Valley	(Monday).. 14
Charleston circuit	19, 20

C. N. TERRY, P. E.

CORINTH DIST.—FOURTH ROUND.

Kossuth circuit	Oct. 29
Booneville and Rienzi station	30, 31
Blackland circuit	Nov. 5, 6
New Albany circuit	12, 13
Jonesboro circuit	15
Ripley circuit	17
Ripley and New Albany station	19, 20

J. E. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Oct. 28, 29
Columbus station	29, 30
Louisville circuit	Nov. 5, 6
Plattsburg circuit	6, 7
Chester circuit	12, 13
Sturges circuit	13, 14
Latrange circuit	18
Walthall circuit	19, 20

H. H. FOWLER, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Senatobia circuit	Oct. 29, 30
Senatobia station	31
Mt. Vernon	Nov. 5, 6
Eureka	9
Panola	12, 13
Mastodon	18
Pleasant Grove	19, 20

S. M. THAMES, P. E.

WINONA DISTRICT—FOURTH ROUND.

Ebenezer circuit	Oct. 29, 30
Belzoni circuit	Nov. 5, 6
Zilpha circuit	12, 13
Ethel	13, 20

H. P. MITCHELL, P. E.

We understand that DEMOREST'S MONTHLY has been making extensive changes in its editorial staff. If parallel results could always be obtained, we would advise every publisher to go and do likewise; for the November number, which has just arrived, is certainly a grand success. DEMOREST'S MONTHLY has always been in the front rank of family magazines, but the new blood that has now been infused into it puts it ahead of all rivals. Before subscribing for your family magazine for the coming year, you should see DEMOREST'S, for they say with truth that "it contains a dozen magazines in one, and furnishes information and amusement for the whole family." Published by W. Jennings Demorest, 15 East 14th street, N. Y.

The American Edition of the Illustrated London News is now issued weekly from the New York office, 237 Potter Building. This edition will, in every respect, be equal to the London edition. The price has been put at four dollars per year, postpaid, thus making it the cheapest first-class illustrated weekly in the United States. Sample copies will be mailed for ten cents. Address Illustrated London News, 237 Potter Building, New York City.

The people of Oregon vote on a prohibitory amendment to their constitution, November 8.

If you feel the necessity of a corrective for your liver, and to infuse vigor into the secretive action of your kidneys, you will find a wonderful remedy in Dr. J. H. McLean's Liver and Kidney Balm.

CAMP MEETING.

The Gillis Camp Meeting, two and a half miles from Hattiesburg, will commence on Friday night before the fifth Sunday in this month. The time is short; but our people have built a tabernacle, preachers' tent, and are pushing things to get ready. There will be but few tents this year. But it is the beginning, and we expect ample support another year. A lunch-house will be provided and meals furnished visitors at cheapest practicable rates. All traveling and local preachers invited, and will be cared for.

H. J. HARRIS, for Ex. Com.

MISCELLANEOUS.

ROYAL

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Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

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X-MAS MUSIC

Christmas SELECTIONS FOR 1887 Contain new Carols by Root, Murray, Danks, Westendorf, Giampietro, and others, together with a fine Responsive Service prepared by E. E. Rexford. 16 pp monthly printed in colors. Price, 5cts. each, or 40 cts. a year by mail, postpaid: $1 per 100 by express not prepaid.

NOEL. A beautiful Christmas Service, consisting of new and By P. F. Campiglio, finely harmonized Carols interspersed throughout a most interesting set of Responsive Readings. Price, same as for Christmas Selections.

NOTE.—In the "Christmas Selections" the music is printed on the right side of the page, but the Responsive Service, where "All" is interspersed there, about the Readings.

Judge Santa Claus. A New Christmas Cantata by those popular writers. It is of the same scope as Santa Claus' Holiday by the same authors, and is both pretty and instructive. Any Sunday School can give it with good effect. Can be prepared in two or three weeks' time. Price, 30 cts. each by mail, postpaid.

Complete Lists of Christmas Music of every description will be sent free to any address on application. Mention this paper.

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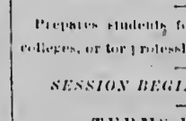

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EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, two dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 285 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, President.

Collegiate Institute

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Baton Rouge Seminary

—FOR—

YOUNG LADIES

Will Open September 12, 1887.

This is a chartered school, non-sectarian, supplied with the best teachers. Ample accommodations for boarding pupils. Music Department especially thorough. For Catalogues address either EDWIN H. FAY, President, or WM. GARIG, Esq., President Board of Trustees.

HIWASSEE COLLEGE.

FOUNDED 1849. Located in the Country, seven miles from Sweetwater, East Tenn. R. R. Healthy, quiet, moral place. Fall term opens August 16, in new edifice. Board $10 per month. Tuition from $20 down to $10 per session. The postoffice is "HIWASSEE COLLEGE," Tenn. Send for Catalogue. Address J. H. BRUNNER, Pres., or G. W. HUDDLESTON, Sec'y.

Christian Advocate.

VOL. 34.—NO. 44. NEW ORLEANS, THURSDAY, NOVEMBER 3, 1887. WHOLE NO. 1631.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

C. W. CARTER, D. D., Editor.

HUGH JAMIESON, Jr., Publisher.

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THE LOVE OF GOD.

BY SAXE HOLM.

Like a cradle, rocking, rocking,
Silent, peaceful, to and fro;
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God! whose loving
Can not hindered be, nor crossed,
Will not weary, will not even
In our death itself be lost;
Love divine! of such great loving
Only mothers know the cost—
Cost of love, which all love passing,
Gave a Son to save the lost.

Rev. Joseph Miller.

IN MEMORIAM.

BY "GILBEROY."

Rev. Joseph Miller was born in Kentucky, March 31, 1806, and died at the residence of his son-in-law, J. M. Parchman, in Aberdeen, Miss., September 1, 1887. Bro. Miller was for some years a member of the Tennessee Conference, but located and moved to Mississippi, where he was an honored and useful local preacher till the day of his death. In his palmy days he was an earnest and powerful preacher of the gospel of Christ. He was richly endowed with a strong mind and a clear perception of truth. He was a careful and diligent student of the Word of God and of the standard works of theology. His sermons were loaded with apt and appropriate quotations from the Bible, and always in the exact words of the book. He regarded the Word of God as the sword of the Spirit, and he used it freely in presenting the claims of Christ. Few preachers, traveling or local, were better posted in the standard writings of our Methodist Arminian authors. He knew how to state and defend the doctrines of his church. Woe betide the man who locked horns with Bro. Miller on the peculiar tenets of our Wesleyan Methodism! His familiarity with the Bible and standards, his power in argument, his Christian spirit and his unfailing fund of good humor, made him a powerful antagonist. His style of preaching was peculiar and very attractive. At times, when in his best moods and full of the Holy Ghost, he was very eloquent, carrying everything before him. I never knew any man who had an audience so completely under his control. People bent to his will like wheat before the wind. I have seen a great multitude, for an hour at a time, alternately in a flood of tears or filled with laughter, as Bro. Miller, in his pathetic and quaint way, preached the gospel of the Son of God. His quaint sayings, uttered as no other man could utter them, were at once amusing and penetrating. They stirred a laugh, but left a line of truth that clung to you for years. Strange to say, but the most amusing of these sayings were uttered while his own face was suffused with tears. Many a time, under his preaching, my mouth has been filled with laughter while the tears were yet streaming down my cheeks. These utterances were always preceded by a pause and a peculiar, Ahem! that once heard could not be forgotten. He was one of the most venerable-looking men I ever saw. Large, compact, well built, of commanding presence, a fine face, the finest eye I ever saw, bald-headed, and a beard as white as snow and almost as long as Aaron's. He commanded respect wherever he went. For thirty years or more, young and old, black and white, saint and sinner, called him "Uncle Joe." His warm heart and cordial manner made him the kinsman of every man. He was more like a brother than a master among the slaves on his farm. "Uncle Joe" was a man of deep piety and of rich, ripe experience in the things of God. He was ready when the summons came. He said to his son-in-law, "I will be dead when you return." He was reminded of what Dr. McFerrin had said to his son under similar circumstances. After a long pause he said: "I have tried to live for sixty years so as to leave no doubt in the minds of my friends as where they will find me."

A good man has gone home.

Reminiscences of My Early Itinerant Life.

BY REV. H. M. DOOTH.

After considerable intermission in these communications, owing to severe family affliction, I will devote another paper to my first appointment to Port Gibson and Grand Gulf circuit.

As it was in the county of my birth and early training, I will endeavor to trace the hand of Providence which wonderfully led me, in a way I know not, from orphanage in very early years (about six years old) to young manhood, that others may see, as I do, distinctly, that there is a "divinity which shapes our ends, rough hew them as we will." Without religious education, in the family of as kind and tender relatives as anyone ever had, I grew up without any strong convictions on the subject of my salvation, except as were received from the fact that my maternal aunt, in a transient visit in the neighborhood, taught me the Lord's Prayer, which was, with the divine blessing, the guiding star of my life, and was repeated nightly, before going to sleep, up to young manhood, exerting a conservative power in its restraints against vicious indulgence, and frequently producing strong religious impressions, intensified in later years, while at college, by the Spirit of God in a most powerful awakening and conversion, after protracted and earnest and continuous seeking, not in the throes of the earthquake shock, or the violence of the storm, or the raging of the fire, but in the still small voice speaking and melting my heart in the groves of Cumberland College, Ky. Returning home from college life and entering upon secular pursuits among old companions of my youth, I was soon impressed upon the subject of the ministry, and, with much hesitation and great fear and trembling, entered upon my life-work, being sent out by the Rocky Spring Church, Mississippi Conference, of which I was C. L. This church was then one of the most spiritual, progressive, active, useful churches which I have labored among in my fifty years' ministry. Uncle Tommy Owens was the genius of the church, being resident minister, and his wife, Sister Owens, and Sisters Wright, Rundle, afterwards Harding, and Lum, and others; and Bros. Throckmorton, Lum, McClelland, and others, rejoicing, shouting Christians in the class-room and great congregation. Never was sent out by the church a more tremblingly unworthy young minister, who realizes yet that nothing but God's grace, by direct and divine interposition, could have sustained him in this work of stupendous and unparalleled responsibility. With these feelings of an inexpressible sense of responsibility and inadequacy for the work, he was sent by the Mississippi Conference of 1838, held at Grenada, Miss., to this, his first charge, in the county of his birth, and among the associates of his youth, who all called him by his given name (Horace). As I have said elsewhere, by the help of God, I endured the burden of this work, and lived through it, thank God!

There were men and women of God to hold up the hands of the shrinking, timid and trembling young itinerant, who looks back to those early years of his ministry with the feelings already expressed, and realizes, in all their force, as vividly and lifelike as in the days of long ago. I have lived to see them nearly all pass away—beloved kindred and friends of my youth—many dying in the Lord, giving their dying testimony to the blessedness of a living Christ revealed to their rapt visions in passing over death's cold flood. Blessed be God! "Let me die the death of the righteous, and let my last end be like his." I would like to dwell upon the memory of these saints of God, and record their examples of piety and faith, to stimulate their successors; but one well qualified has accomplished the task, and many of them will be recorded on the historic page in indelible memorials.

I would here express my thanksgiving to God. Rev. J. G. Jones' "History of Methodism in the Mississippi Conference," first volume, has greeted these glad and rejoicing eyes, and, if spared a while longer, I hope to read the heroic lives of these immortal worthies, my contemporaries, ministers and laymen, "whose names were not born to die." This history should be circulated far and wide, not only in the Mississippi Conference, the mother of Conferences, but within the bounds of her offspring—Alabama, Louisiana and Texas Conferences. Many hearts will be gladdened, as was mine, and many eyes filled with tears, and many hearts made to rejoice for the grace of God vouchsafed to men and women.

Letter from Montana.

BY REV. A. C. COREY.

MR. EDITOR: Since our return from the Annual Conference we have moved along quite smoothly in our church work in Butte. I am preaching three times a week, which, with the oversight of two Sunday-schools, conducting a weekly prayer meeting, and pastoral work, gives me enough to occupy my time.

After getting all in good running order for the new year, and getting my pulpit supplied during my absence, I accepted an invitation from Bro. E. J. Stanley to make a week's visit to the Bitter Root Valley, in the bounds of the Stevensville circuit.

Leaving Butte on the seven P. M. train, you reach Missoula, on the Northern Pacific railroad, at half-past three the next morning. A short nap and breakfast brings the time to leave on the stage for Stevensville, where you find headquarters for the preachers of this circuit. This ride of thirty miles, though on a stage, is not tiresome, as it is up the valley all the way. This can not be said of all stage riding in Montana, as some of our Bishops can testify from experience in ante-railroad days. I was so perfectly charmed with this great valley that I feel inclined to write about it. Its length is about ninety miles; width, from ten to fifteen. The Bitter Root river courses its entire length in a northwesterly direction; so while you are going up the valley, you travel south. The river is one of the most beautiful streams I ever saw. At the point we crossed, going from Missoula to Stevensville, the water is from six to ten feet deep, and as clear as crystal. I could see the smallest pebbles lying on the bottom. This stream is fed by many smaller tributaries that come from the canons and gorges of the mountain ranges on either side. Certainly no valley was ever more easily irrigated. And while it is but a trifling expense here to irrigate, it guarantees a rich crop every year. There is no horror of drouth. Oh, what a blessing!

I must tell you of the products of this fertile valley. My letter may possibly astonish some, but the figures can be relied upon as stating facts; for I testify of the things I have seen. Here the farmers (called ranchers) raise wheat, oats, clover, grasses, peas, corn (to some extent), pumpkins, Irish potatoes, turnips, carrots, cabbages, beets, onions, lettuce, parsnips, celery, tomatoes, spinach; various kinds of fruits—apples, plums, blackberries, raspberries, currants, etc. They luxuriate finest flavored watermelons, too, in latter summer.

On these farms you will find sheep, hogs, cows, horses, mules, and among them all scarcely ever see a *scrub*.

The thermometer in winter is most always ten degrees lower than in this city, and many other of the mountain towns.

Forty bushels of wheat per acre is an ordinary crop; oats, seventy-five. Though corn is not much grown, the yield is from thirty to forty bushels per acre. A farmer there told me that he raised as much as forty thousand pounds of onions to the acre. I saw a half-acre upon which he said was twenty-two thousand pounds. They grow 400 to 450 bushels of Irish potatoes to the acre as an ordinary crop. It is said 800 bushels have been raised.

The Northern Pacific Railroad Company is wise enough to tap their road at Missoula, and go up this valley. The grading and track laying is going on now very rapidly. The present crop will be shipped by rail from a distance of thirty-five miles up the valley. While the valley is rich in its productions, the mountains on each side produce rich minerals. A specimen on exhibition in Stevensville, from a mine near by, carried $7,000 of gold and silver to the ton.

Now, Mr. Editor, a ride up the valley on one side of the river, and down the valley on the other side, where I saw elegant homes, fat cows, horses, sheep, mules, hogs, hay-ricks, wheat garners, etc., convinced me that Montana has some as fine stock and agricultural country as we need. I must state, too, something of the timber in that country and other places, as seen in my travels in this Territory.

Before coming to Montana, Bro. William H. Gayle, Judge Thomas A. Garrett, of Monroe, La., and I examined the congressional plates of Montana forestry, as there represented. Seven cords per acre was the densest. A good, honest farmer in the Bitter Root Valley told me that a few weeks since he felled one tree for lumber, which yielded three thousand and five hundred feet, and there was enough top and limbs left to make two cords of wood. I am satisfied, sir, that I saw many trees there that would yield three cords, and spaces of thirty feet square with seven to ten cords. I saw acres of ground that surely had over one hundred cords. Why, Mr. Editor, the saw-mill business is one of the most profitable industries in some sections. This is not a barren country like Colorado and many other parts, and it is very wrong that the country should be so represented.

With these facts before us, suffer one more statement or two with reference to our church work, for that is the end for which we write concerning our resources. The circuit in this very valley of which we have written is left without a regular pastor. Bro. Stanley is our presiding elder of the Helena district, and what time he has to spare he gives to the Stevensville circuit. This, too, is one of the strongest charges of all our work in Montana. Is it possible that preachers are afraid that God and nine hundred substantial members, in such a good country as the above, can't support them? Mr. Editor, allow me to say that I do think it is positively a reflection upon the itinerant system of the Methodist Episcopal Church, South, that Bishop Hendrix does not feel at liberty to transfer a man from some of the crowded Conferences to supply this people with the gospel. I think those people of Stevensville circuit would take care of a preacher who would come and do his duty, without a single dollar from the Board.

We have other places in this Territory where we are not so strong, and, of course, need help from the domestic funds. Places to be supplied: Anaconda and Deer Lodge, with a beautiful valley between, a church at both places, out of debt, and a good parsonage at Anaconda—no preacher; Bozeman, a nice little city on the Northern Pacific railroad, a nice church building and outside preaching-places in the valley—no preacher. Oh, how it grieves us to think that the labors of our noble Father Stateler, and most worthy Bro. Stanley at these places are fast going to naught for the lack of men! Will the readers of the ADVOCATE hear us and help us? We thank God for two new men who have come to us this year; but we have need for more. Methinks I hear it said by some one in the future, that Southern Methodism in Montana is a failure, and yet wonder why it is so. And then methinks I hear the answer given by some of these men of God who have been here for years, "Ye would not enter the open door." We can but feel some impatience when so many are offering themselves to the Board for China and Japan, and yet never think of laboring at their own door. God certainly does not make *mistakes* in *his calls*.

Mr. Editor, I could scarcely write less than I have, and this is my apology.

BUTTE CITY, MON., Oct. 17, 1887.

A Column of Clips.

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom.—Horace Greeley.

From the time that at my mother's feet or on my father's knee I first learned to lisp the sacred writings, they have been my daily study. If there be anything in my style or thoughts to be commended, it is due to my early love of the Scriptures.—Daniel Webster.

Work, work, work! It is the iron plow-share that goes over the field of the heart, rooting up the pretty grasses and the beautiful, hurtful weeds that we have taken such pleasure in growing, laying them all under, fair and foul together—making plain, dull-looking arable land for our neighbors to peer at until, at night-time, down in the deep furrows, the angels come and sow.

A gentleman at Wolverhampton, England, went into a factory, where the manager showed him about a hundred locks, with a good deal of workmanship belonging to all of them. Holding in his hand a bunch of keys, he said: "There is not one of these that will open one of the other locks;" but, taking up a particular one, he added, "This is a master key, and will open everyone of them." And just such a master key is the Word of God; for there is no deep want of the human soul for which that divine Word has not its remedy.—The Worker.

Men say that time is money. This is a wretched burlesque. It would be as truthful to say that light is money, that air is money, that sleep is money. Time is thought; time is knowledge; time is character; time is power; time is the threshold of eternity. An earnest man will often reckon time as if he were on a death-bed. There are hours in every man's life in which the tick of a watch is more thrilling to an earnest spirit than the roll of thunder. There will come in the lives of us all moments in which the beat of a pulse will be more awful than the roar of Niagara.—Austin Phelps, D. D.

What is needed is such a difference in the temper, bearing, conduct and aim of life, and in the work and walk of the church, that all men may know that the "Lord doth put a difference between the Egyptians and Israel." The Christian's speech ought always to "betray" him, and his life demonstrate that he has been with "Jesus and learned of him." The preached gospel is shorn of half its power for lack of a testified gospel. This does not mean pharisaical separation, but Christian separation. Christ was more separate from sinners than the Pharisees were, and yet he did not hesitate to touch them, and eat with them, and be their friend. So ought Christians to be separate from the world, while we are in constant touch with it.—New York Paper.

The Episcopal Methodist, on "The Need for Thoroughness," has this:

"In praise we speak of a thorough business man, a thorough mechanic, etc., and it will be found that the people thus praised pay strict attention to all the details of their work, and will not allow it to be slighted in the least particular. 'For the children of this world are wiser in their generation than the children of light.' Why should not every Christian present to the world's eye a fully rounded character? Surely grace is all-sufficient, so that even the weak things of earth may thereby be enabled to confound the mighty, and completeness in Christ should be diligently sought. Now, on examination we will discover that the lack of thoroughness is the reason why so many Christians are so inert and negative in their life and influence. In the first step in our Christian life we should be absolutely certain, for doubt here will become all our future. Was the work thorough in conversion is a very important inquiry, for we have often had reason to doubt whether some we know were ever soundly converted. 'If any man be in Christ, he is a new creature; old things are passed away, and behold all things are become new.'"

The true Christian may doubt his own ability, but he can not doubt God. He may say with Paul, "I am less than the least," but he must also add, "I can do all things in him that strengtheneth me."

"The gift of God" through Jesus Christ is, indeed, said to be "eternal life." But what *is* eternal life? "This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou has sent." Eternal life is not mere existence; nor is eternal death the cessation of existence. That passage, "hath brought life and immortality to light through the gospel," has been often treated as if it meant that through the gospel, or that grace of God which the gospel announces, immortality is *conferred*. It is "brought to light." All that revelation to man of the immortality conferred upon him in the act of creation, so dim under the law, bursts into glorious radiance in the gospel. The whole strain of Scripture teaching, becoming more and more evident as the revelation becomes more complete, assumes that the being addressed, in law, in appeal, in promise, in penalty, is an immortal being; and the vast emphasis of the call upon men to forsake sin and return to God, is grounded always in the truth that in sorrow or in joy man must live forever.—Standard.

LOVE.—Love makes drudgery delightful. It forgets self, and lives for others. Love outruns law and leaves it far behind. Not to be able and permitted to serve is a penalty. The question is not, "What *must* I do?" but, "What *may* I do?" To give pleasure is its joy. To grieve its object is to grieve itself. Love is the secret spring of the believer's life; and this makes him often pass in the world for an enthusiast. It stops at nothing. Mountains of difficulty are no more to it than plains. It clasps the cross and kisses it. Love strengthened Mary, when the soldiers quaked with fear. Love kept her hovering round the sepulchre when all the disciples were scattered to their own homes. Love has a joy of its own, which a stranger can not understand. It is fed by the unseen Spirit of God, while reposing on an unseen Savior. To lose life for him is to gain it. To suffer martyrdom for Jesus is to see him standing at the right hand of God waiting to welcome his servant to glory.

Christian Advocate.

THURSDAY, NOVEMBER 3, 1887.

OLD HUNDRED.

BY L. N. TAGGART, D. D.

I phrase myself, that somewhere on this earth
Its daily notes are evermore ascending
That, 'mid above all strife or noisy mirth
Its human song with heavenly ones is blending;
As earth turns round beneath the daily sun,
And morning's rays from land to land are creeping,
This glad uplifted strain is never done,
But somewhere still its notes are heavenward leaping.

On cold New England's green and templed hills;
Along her coasts where stormy waves are breaking;
On Southern shores, where summer dew distills,
And tropic birds their morning songs are waking;
Far o'er the spreading empires of the West,
High with their garnered stores of golden treasure,
Where happy millions find their place of rest,
And life unfolds in full and joyous measure;

On Asia's spreading plains or Afric's sands;
On flowery shores the pilgrim's feet enticing,
Where cultured Europe shows her peopled lands,
And her great temples in their grace are rising;
From sea-girt isles that stud the watery main;
From countless ships on ocean journeys going,
Somewhere ascends the grand and lofty strain,
"Praise to our God from whom all good is flowing."

And as God's law lights up the waiting world,
From shore to shore, o'er all the darkened spaces,
As Christ's own peaceful banners are unfurled,
And wave triumphant o'er benighted races;
"Praise to our God from whom all blessings flow,"
Shall ever swell, in mightier waves ascending,
Till earth's glad songs go up from all below
With heavenly songs in choral union blending.

—The Congregationalist.

The Sunday-School Lesson for November 13, 1887.

BY C. B. ANDREWS, D. D.

CHRIST'S WITNESS TO JOHN.

Matthew xi, 2-15.

GOLDEN TEXT: "*He was a burning and a shining light.*"—John v, 35.

CONNECTING LINKS.

This lesson, though it goes forward in the position of chapters, is said to go backward in point of time about six months beyond the past lesson. It occurred in the year of our Lord, 28; and comes in just after the healing of the centurion's servant, which was the first lesson of the present quarter. Jesus was performing many miracles. A notable one was the restoration of the widow's son. John had been cast into prison by Herod for reproving him for his unlawful marriage to his brother's wife. He, doubtless, had become despondent, and had heard of the miracles of Christ, and now sent messengers to Jesus to inquire into the truth of his mission. He thought strange of his having been so long neglected.

JOHN'S QUESTION.

Verse 2. "Now when John had heard in prison the works of Christ, he sent two of his disciples." John had now been in prison about four months, in the dungeon of the castle Machærus, a fortress on the eastern shore of the Dead Sea: To be shut out from the world for so long a time, away from contact with friends, and seemingly abandoned by the Savior, was well calculated to try his faith. Madame Guyon, who was a most intrepid Christian, states that the greatest trial which her faith ever sustained was when she was shut up within the walls of the Bastile, the celebrated prison in Paris. So John found his faith yearning for confirmation, and he took the most natural way to have it strengthened, namely: that of sending messengers direct to the Savior. Here is a good example for desponding Christians: let them send messengers of prayer direct to the throne of grace. Christ's seeming neglect of John, his forerunner, may have suggested doubts of Christ's divinity; but the works of Christ bore testimony on the other side, as no one could work miracles, except through divine power. The journey of the two disciples from Machærus to Capernaum was about one hundred miles up the valley of the Jordan, through the portions of Reuben, Gad and Manasseh, and around to the opposite shores of Gennesaret.

3. "And said unto him"—that is, through his disciples—"Art thou he that should come, or do we look for another?" Art thou the Messiah, the sent of God? This question sounds very strangely from John, who had so short a time before that said of Christ, "Behold the Lamb of God." Some commentators, thinking to save the reputation of John, say that the question was asked for the confirmation of the faith of his disciples, and not his own. But that opinion does injustice to the straightforward methods of John. He would not have employed a round-about way, but would have directed his disciples to go and ask for themselves. Besides, the Savior would have directed his reply to the disciples instead of sending it to John. John had borne his testimony to the divinity of Christ, and it had been attested. Now, even if he had lost faith altogether, it would not have detracted from the validity of his testimony, no more than did Peter's neglecting afterwards to carry out the teaching of his vision invalidate the call of the Gentiles through him. John was human, and the effect of his long and cruel imprisonment, together with the silence of the Savior, naturally made him to doubt.

CHRIST'S ANSWER.

Verses 4, 5. "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see. The blind receive their sight, the lame walk," etc. Christ did not answer directly by words, but referred them to the works of healing which he had performed. This, according to the prophets, was a positive evidence of his Messiahship, as related in Isaiah xxxv, 5, 6; lxi, 1; Malachi iv, 2. Christ wrought some miracles in the presence of John's disciples, and they heard of others. "The poor have the gospel preached unto them." This was a fulfillment in Christ of a prophecy made in Psalms xxii, 26, and Isaiah lxi, 1. Christ's especial mission was to the poor. Is not the provision of the gospel for the poor still necessary to constitute a true church of Christ?

6. "And blessed is he whosoever shall not be offended in me." He will be happy who shall not be scandalized at my humble appearance and the spiritual character of my kingdom. These words contain a reproof delicately administered to John and to his disciples for their questioning.

CHRIST'S TESTIMONY OF JOHN.

Verse 7. "And as they departed"—as John's disciples returned with the message to John—"Jesus began to say unto the multitudes concerning John." There was some reason in the mind of the multitude for doubting the faithfulness of Christ's forerunner; hence Jesus proposed a defense of him. "What went ye out in the wilderness to see?" Reminding them in what crowds and with what eager expectancy they had flocked to John's ministry. The Greek word here rendered "to see," more properly signifies to "consider," "observe." "A reed shaken with the wind?" His sending to Christ might by possibility convict him of being vacillating, but when they would think of his bold proclamation of truth sending him to a dungeon, they could no longer entertain such a thought.

8. "But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses." John's life in the wilderness, his rough clothing and simple fare were very far removed from luxury or effeminacy.

9. "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." All regarded John as a prophet; even the Pharisees feared to say that he was not. He was the immediate herald of the Messiah. His conception and birth were miraculous—the result of immediate divine interposition.

10. "For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." John's coming and mission were especially foretold by Malachi in the third chapter. In Malachi the Messiah seems to be the speaker who foretells John, and now the Messiah is the speaker who testifies as to his character.

11. "Verily, I say unto you." A solemn and an emphatic preface which the Savior generally used before his important announcements. "Among them that are born of women, there hath not risen a greater than John the Baptist." He had been foretold as the herald of the Christ. It was his distinguished privilege to point out Jesus as the Christ, and Jesus the Christ had endorsed him as the forerunner according to the Scriptures. "Notwithstanding, he that is least in the kingdom of Heaven, is greater than he." The Savior is not uttering the truism that a man saved in the eternal kingdom is better than John. He means that any man who lives after the coming of Christ, who has had all the light and privileges of the gospel dispensation, is better off, and has the opportunity of attaining superior character than even the greatest under the old dispensation. A parallel expression is found in Zechariah xii, 8: "He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."

12. "The kingdom of Heaven suffereth violence, and the violent take it by force." The reference, doubtless, is to the fact that publicans and harlots, yea, all classes of people who earnestly repent of their sins, and with purpose of heart call upon the Lord, shall enter the kingdom.

13. "For all the prophets and the law prophesied until John." In Revelation, xix, 10, we read "the testimony of Jesus is the spirit of prophecy." The central idea of all the Scriptures is Jesus. Now John, the forerunner, the immediate herald, had come and pointed him out in person, thus corroborating and fulfilling all prophecy.

14. "And if ye will receive it, this is Elias which was for to come." The New Version has it: "And if ye are willing to receive it, this is Elijah which is to come." If ye are willing to credit and believe all the prophecies which were spoken about John, ye will see the truth of what the angel of the Lord said to his father, Zechariah, about him: "And he shall go before him in the spirit and power of Elias * * * to make ready a people prepared for the Lord."

15. "He that hath ears to hear, let him hear." As if he had said, these things are so plain, the prophecies have all so overwhelmingly agreed upon John, and the characteristics possessed by him do so fully conform to the character of prophecy, that anyone who has ears to hear can not fail to hear and be convinced by the truth.

PRACTICAL TEACHINGS.

1. When Christians fall into doubt and despondency, let them imitate John, and send messengers direct to Christ. Searching the Scriptures and prayer bring us into speedier and closer communion with the blessed Savior than did John's messengers.

2. Inasmuch as John the Baptist, than whom there was no greater, was imprisoned and beheaded for the truth, therefore, less distinguished Christians should not repine at suffering.

3. All prophecies of God's blessed book will be fulfilled—"Say ye to the righteous, it shall be well with him: woe unto the wicked, it shall be ill with him."

From the Work.

MAYERSVILLE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: As this is my fourth year on this work, I hope you will allow me space in your columns for some observations and suggestions.

This being my first work in the Conference, I will always have pleasant recollections of it. I must say, I have been agreeably disappointed in the work. Like many, not having any personal knowledge of "the swamp," I came with the preconceived idea that the people here were a rough set generally, and that it was a perfect graveyard. Without reference to other sections of the swamp, I want to say that these ideas have proven false. I have been treated very kindly. My health has been as good here as I have had anywhere. I have not been sick for over three years. I think, however, that this climate is more enervating than in some sections of the State. The health of the white population here will, I am satisfied, compare favorably with almost any section of the State.

After four years' observation, I am of the opinion that the church will not have any very great permanent prosperity here for some time to come. This is not owing, however, to the indifference of the people to religion, but to the present circumstances of the country.

This (Issaquena) county has only one thousand white population—all told. A goodly number of these are agents, renters, etc., and, of course, can not take that interest in the church as if they were settled. We have Jews, Catholics, Lutherans, Episcopalians, Baptists, Presbyterians and Methodists; hence you see we have only a small number of any one denomination, and still a smaller number of settlers of any one denomination. The country is owned by, comparatively, few persons; hence we conclude that till this state of things is changed nothing very great can be permanently accomplished by the church. But these people must have the gospel: and I think it must be supplied mostly, if not altogether, by the Methodists for some time to come. This is not because our sister churches are less zealous than the Methodist, but because the Methodist system of supplying the ministry is more adapted, for the present at least, to this section than the systems of our sister churches. These people are intelligent. If anyone has an idea that the population here is composed of "roughs," he is badly mistaken, and has only to come and see to be convinced. In order, then, that we may maintain ourselves here, it is necessary to send good, first-class preachers. This is my opinion after being here four years on the field; and the church can take it for what it is worth.

At Mayersville we have a neat church, and very comfortable country parsonage, tolerably well furnished.

We have received in the church, in different ways this year, up to date, fifteen members. I closed an interesting and profitable meeting here last week. It resulted in four accessions and spiritual development of the church. Bro. I. W. Cooper, who did all the preaching, says it was one of the most successful and spiritual meetings he ever attended. According to the number in attendance, I feel confident that I will be able to bring up the collections in full by Conference. And I don't think the preacher will be overlooked.

The preacher whose lot it will be to labor among this people next year will, I feel confident, be among a kind and appreciative people. He will have a good comfortable home, with an abundance of work to do.

M. H. MOORE.

OCTOBER 20, 1887.

RICHLAND CIRCUIT.

MR. EDITOR: I am now closing my fourth year on the Richland circuit, and deem a few words through the ADVOCATE not impropriate in reference to the work. A retrospect discovers many imperfections both in plans and in their execution; yet there is much to rejoice over. Development has been going on in some respects, leaving the work somewhat improved. But what losses we have suffered since I came, by death and removal! A former pastor would recognize many familiar faces in some of the congregations, and yet he could but be struck with the number of the missing. Some who greeted me when I came, and whose friendships grew dearer as time advanced, have "slipped off," and are in the better world now. What constant and rapid changes does time make in our associations! There hangs on the wall above me, as I write, a grouped picture of my Conference, taken fourteen years ago. Of the one hundred and twenty-two preachers whose faces appear in that picture, twenty-five, to my certain knowledge, are dead. So also the venerable Bishop Paine, who presided, and several of the lay delegates. Again, of the remaining ninety-seven, forty-four have left us; some locating, a few surrendering their ministerial credentials, while others have transferred to other Conferences, and are scattered from the Kentucky border to the Gulf, and from North Carolina to the Western frontier. May we all meet again in the grand Conference above!

Yes, Annual Conference will soon be here, and some of us, by the inexorable law of limitation, must go to other fields. In such a case the delicious suspense from not knowing whether you will have to move or not, is missing. There is nothing but dead certainty about it.

And I must get out of this new parsonage and go—where? Will there be a home for the preacher's family when I get there? And I must bid these good people good-by. Who will greet me and mine in the new field—the *somewhere* else—to which we go? Will they be as kind as these dear people have been? Will we stay another four years? Will they be fruitful years? Under the new arrangement will the church of God move forward? Will souls be born unto God?

Who will come here? Will he be successful? I trust so. And now I pray that the blessing of God may abide upon the people of this charge, one and all, and when we "meet beyond the river" may not one be missing!

Mr. Editor, I have written a great deal more than I intended. Come to our Conference.

T. CAMERON.

PICKENS, MISS., Oct. 19, 1887.

PALMER CAMP MEETING.

MR. EDITOR: I thought I would write you a few lines about Palmer Camp Meeting.

We started from home about eight o'clock Saturday morning. We had to go eleven miles before we reached the grounds. The ride was through a beautiful pine country. As far as the eye could see, the grass was beautiful and green, dotted over with beautiful wild flowers. After riding for about four hours, we arrived at the grounds; but, before entering the main part of the ground, we had to cross a creek whose waters were as clear as crystal. I thought it was very shallow until we had started across. I found the water came up to the body of the wagon. When we arrived at the camp, it was twelve o'clock.

The tents are arranged so as to form a square, the tabernacle being in the center of this square. You can sit in front of your tent, and see wagons, carriages and buggies coming in every direction. At the present time, the space around the tabernacle is very sunny, but in a few years it will be a beautiful grove of oaks.

The horn blew for the first service Saturday evening. Dr. West, the presiding elder, preached. I did not know where all the people were going to sleep, but I soon found out. The tents have a long bed the entire length of the tent, and as many as can sleep in there. Then they have to make beds on the floor. The tents are crowded all the time. The tent-holders provide food for everyone who comes. It is a free-will offering.

I was glad to see dear Dr. Walker; it seemed like home. He preached for us at the eleven o'clock service. He gave us a good sermon, as he always does.

They have five services. I enjoyed the experience meeting; everyone spoke of having family prayers, and being able to call on any one of their children to lead in prayer.

Tuesday evening, Bro. Kimball came—that was another home face. He preached some powerful sermons, that awakened sinners and brought them to the altar, penitent and humble. It was a good sight to see the Holy Spirit working among the people. It seemed to me the people out here are more zealous than at home. Bro. Kimball did a great work at that camp meeting, which will never be forgotten.

There was one little boy, who was converted, whose face fairly shone; and some one asked him about being so happy, and he said: "Why, I just look at that preacher, and when he called up mourners, I just went up and prayed, and now I am so happy." And he talked to the other boys, and told them if they would do like he did, they would be happy too.

There were a good many converted, and some backsliders reclaimed. It was a good camp meeting. It was my first visit, but I hope it will not be my last. It has done me a great deal of good. The people out here are whole-hearted, and most of them enjoy religion.

The meeting broke up Thursday morning. I formed some pleasant acquaintances, whom I hope to meet again. It seemed as if everyone hated to leave the grounds. May the Palmer Camp Meetings grow in good deeds?

N. C. D.

RUSTON STATION.

MR. EDITOR: With an intermission of a few days during the Doubberly Camp Meeting, we have held protracted services here for about twenty-five days, during which time I never heard more earnest and practical gospel preaching than was done by Bro. Blocker, of Bellevue, and Bro. McLaurin, of Mississippi, who chanced to come this way at this time in the prosecution of his Bible work.

The meeting resulted in a closer union of the membership, and a general revival of the attendance, together with the conversion of five souls. Up to this date, fourteen members have been added to the church during the year.

We are now entering upon a battle against the saloons. They were closed last year by a vote of the people; but, under the views of the Police Jury, we have to fight the battle over again to keep them closed another year.

Eight addresses in this parish, and three in Bossier, will keep me pretty busy during next week and the week following.

Pray for our success.

Truly yours,

J. A. PARKER.

OCTOBER 21, 1887.

BENTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR:—We have just closed our round of protracted meetings on the Benton circuit. We have been here nearly one year among a clever and kind people. There have been about forty conversions, and fifty accessions to the church. The spiritual power in the membership greatly quickened and improved. Our Conference collections will all be paid up in full. Our assessments on the Benton circuit are larger than any other assessments in the district, except Jackson station. We have a faithful Board of Stewards and, therefore, expect them to bring up every dollar of the assessment for the support of the ministry.

We have received valuable aid from our beloved and faithful presiding elder, Bro. J. A. Ellis; Rev. W. B. Lewis, of the Canton station, and Rev. R. S. Woodward, of Yazoo City station. We will soon have to say good-by to Bro. Ellis, as our presiding elder. He has endeared himself to the hearts of the preachers and the people of the Jackson district. We would be glad if we could keep him with us longer; but, alas! the inevitable law of the Discipline is in our way. We heartily recommend him to the love and kind favor of the people to whom he may minister another year.

In addition to the success that has attended our ministry on the Benton circuit, we have had the pleasure of holding meetings with Bro. W. E. Ballard, of the Raymond circuit, at Bolton; Bro. Dollar, at Ebenezer, and Bro. S. J. Cotton, at Fletcher's. At Bolton there were five accessions to the church; at Ebenezer, seven; at Fletcher's, nineteen or twenty. Then we spent five days with Bro. J. A. Newsom, at Lake City, where we had about twenty conversions and twenty-five accessions. The Lord has greatly blessed the preaching of the Word in Yazoo county this year. I know of one hundred additions to the Methodist Church in this county.

Faithfully and truly yours,

J. S. PARKER, P. C.

TRENTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: As we have reported nothing from this circuit this year, we now proceed to give you some items, which may be interesting to the readers of the ADVOCATE. Our round of protracted services are past. We have held protracted services at each church—eight in number—also one camp meeting, resulting in many conversions, and fifty or more added to the membership. The membership very greatly revived. Many of the members occupy a higher plane of Christian experience now. We are greatly indebted to our ministerial brethren for services rendered, especially at our camp meeting and third Quarterly Conference. Licensed to preach one promising young brother, who is now in school preparing for the regular ministry. Owing to short crops in this section last year, the finances are far behind. The people and the stewards say they will come up.

R. A. SIBLEY.

ROBELINE, LA.

MR. EDITOR: God has honored us and our new church here with one of the most glorious revivals within the history of this town. Robeline is stirred from center to circumference. We are now entering the third week of the meeting, and the end is not yet. Upwards of thirty conversions, and nineteen accessions. We have had the world, the flesh and the devil to conspire against us, but God has given us the victory. Glory be to his name!

Rev. J. R. Fuller, evangelist, has been with us from the beginning, and has preached continuously with great power and success.

Result for the year so far: nearly fifty conversions and accessions. Have three other meetings to hold. Pray for us.

H. S. ISBELL.

The car-stove was prohibited by law. Railroad men thought they could not get along without it, but, under the spur of necessity, experiments have been made until it is found that they can heat the cars much more economically without stoves. Some people think they can not get along without liquor, but a good dose of prohibition would educate them wonderfully, proving to them that they can be more healthy and happy without a drop of spirits.—Witness.

Our Contributors.

"As a Church, We Are Anti-Foreign Missionary."

"Our late attempt and mortifying failure, after *five* months of earnest entreaty and exhortation, to raise from a million of members money enough to pay off the indebtedness of our Mission Board, has convinced us that, *as a church*, we are anti-foreign missionary. Our only hope now is to turn our attention to home mission work, and give our people a chance to show that they have *that sort* of a missionary spirit."

That parngraph reads like the beginning of an obituary of the Methodist Episcopal Church, South. I am sorry that it ever appeared in the columns of the ADVOCATE, and very sorry that it formed part of the leading article in the number for October 20. It is true, there has been a mortifying failure in the effort to pay off the missionary debt; but *is it apparent that the church is at fault?* Has there been any failure where the matter was brought before the people of the church by the preachers? Was the effort a failure in the New Orleans district, of the Louisiana Conference, or the Brookhaven district, of the Mississippi Conference? No, no, no! A week of self-denial and prayer next year will result in the achievement we so much desired this year. Do not let our church turn backward nor tarry where it is in its foreign missionary experience, but continue to urge it onward and upward.

For nearly thirty years our church *played at* being a missionary church, and sent its *two* faithful missionaries to batter down the walls of superstition and bigotry environing the four hundred millions of China, besides the few workers in the Indian Territory; but now, with its scores of earnest workers in China, Japan, Mexico and Brazil, and their labors honored of God, let us "go forward," and *not* "stand still," to "see the salvation of God."

"Turn our attention to home mission work," you say. Well, how long would that last, or what would it amount to in or by a church whose spirit is "anti-foreign missionary"? Let us get a powerful microscope and find the Primitive—Baptist Church, and we can see what our condition would be in twenty-five years, or even less time. What use has Almighty God got for an "anti-foreign missionary church"? About as much as he has for an anti-prohibition club!

Let the church face the question: The missionary debt must be paid and more missionaries be sent out, or we must recall those who have already been sent and be accursed of God for our meanness and our stinginess. Who can doubt the result?—especially if our brethren in the ministry will quit, publicly and privately, criticising the acts of the Board of Missions in the premises, and go to work and help raise the money that is needed for the mission work. Let our church papers shut out the whines and growls of the men who have more regard for "individualism" (that's smoother than *egotism!*) than for "order." Brethren, advice is cheap, especially *ex post facto* advice. Anybody can see through a mill-stone after the hole is drilled.

"A home mission church!" That reminds me of an "Orphans' Club" which thrived, some years ago, in a Southern city. Its members were orphans—some had been orphans *forty years*, and nearly all of them were members of the church—Methodists, Presbyterians or Protestant Episcopalians. The club was for the benefit of the orphans—composing it. They liked oyster suppers and a quiet game of poker; but their consciences would not permit them to bet, and so their rules made the chips represent *fines*. (A rose under any other name would smell as sweet!) So they gambled and ate oysters, and occasionally drank champagne—all for the benefit of the orphans—composing the club!

There is not a church in any of our Annual Conferences but what is a home missionary church and a home mission field, and there is not a preacher who is not a home missionary, and the adjacent territory is more or less influenced by the work being done; and if our work is to be restricted to our Conference lines, until all the heathen at our door have been converted, we will never be a missionary church.

Exhortation: Let us get rid of the word "foreign." It is a political term improperly imported into the church, and is antagonistic to the Lord's Prayer and to the whole spirit of Christianity. And let us preachers all get "full of the Holy Ghost and of faith," quit fault-finding and get to work, even though $100,000 does look mighty big to a poor fellow who gets only $600 or $700 a year for himself and numerous family to live on and look decently.

T. L. MELLEN.

WESSON, MISS., Oct. 22, 1887.

Domestic Missions Again.

MR. EDITOR: I thank you for your timely editorial, on "Home Mission Work," in issue of October 20. Your views accord, with my own in the leading matter you discuss—"the picayune policy." About the direct and full control by the Conference Board there are difficulties of which I would like to write in another article. My chief object in this is to "exhort after" you and our worthy president, R. S. Woodward.

As a further basis for my exhortation, I would state that our mission funds in the Mississippi Conference, at least, are more judiciously expended, and with better results than seems generally believed. Having acted as secretary of this Board for four years, and closely observed the outlay and ingathering, I am prepared to state my conviction that no other sums of money expended for the support of the ministry within our bounds have yielded a richer harvest of actual fruit during the same time. As a rule, those whose support has been supplemented by our Board are as good men every way as can be found among us. Some are the old, tried and true veterans; some, the active, zealous and successful young and middle-aged brethren. Their year's record is closely investigated by the Board, in open session, before their appropriations are allowed to be paid by the treasurer. These reports have generally been most gratifying, showing large increase in membership and considerable contributions towards the cause of missions, foreign and domestic. Our constant effort is to bring each charge aided up to the self-supporting plane. In this we are succeeding better than could be expected from the small amount contributed. I recall six different works which have thus developed from a needy condition to full self-support within these four years. Others will need no further aid after this year. About six neat churches have also been built on these works during this period. We are reaching out the helpful hand to the poor in our little cities, with hopeful returns. No, brethren, the trouble does not lie in "money wasted on fruitless efforts;" but it lies in the want of liberality in that same class of people who "don't believe in foreign missions, because there are so many heathen at home." If you would get a contribution for the "home work," do not go to the "heathen-at-home" man, for he is sure *not* to have the money at this time—"Don't like to promise, but will hand in something before you get off for Conference." Maybe so! But beware lest his engagements prevent his seeing you any more till next year. If this class of our members would save even a fifth part of the money spent on circuses, and the like, they would be more able and in far better spiritual frame to give to all the causes of God.

But some of the fault lies at the door of preachers in charge and presiding elders. They do not present the cause always with the force it deserves. We are sometimes too much afraid of losing our popularity, or our something else, to allow our projecting the subject fully upon the consciences of our hearers in public and in private.

Brethren, let us all wake up to the importance of giving the pure gospel to all the people in the bounds of our own loved section. Nothing else will save us from floods of ungodliness which pour in from the four quarters of the earth. The Master will not excuse us from this part of the great commission, even though we should send to China and Japan a hundredfold more rapidly than we are now doing. The need in our Mississippi Conference is specially urgent this year. For, though we appropriate far less than was called for, yet we have to raise $1,475 to pay these faithful men the small amounts *more* than due them. This you can see, by reference to the minutes, is $353 more than was raised last year from all our circuits and stations. Unless a greater effort be made all along the line, these toiling comrades will sorrow, their wives and children will suffer for needed comforts, because we are too bashful or too thoughtless and neglectful to do our duty by them. Let us rise and take the collection in full before we give rest to the soles of our feet. So may our Christmas sleep be undisturbed by visions of care-worn wives and weeping children. The way to do it is to do it by all means. "Brethren, the time is short."

J. P. DRAKE.

MOSS POINT, MISS., Oct. 22, 1887.

Preach in Your Natural Tone of Voice.

MR. EDITOR: I have attended three camp meetings, this year, and several other places of preaching, and I suppose I have heard about one hundred and fifty sermons. Many of them were full of gospel truth, were well delivered and were good to the use of edifying. Some few of them were greater lengthwise than otherwise, and some of them were delivered in such unsunned, unnatural tones of voice that they were not distinctly heard and, of course, not appreciated by many in the congregation. To begin with some of our preachers: They announce the number of the hymn, with their faces turned down toward the book, in such a low, indistinct tone of voice that half of the congregation does not get the number, and especially if it is numbered with three figures. He lets his voice fall on the third figure, so that it is not heard by many in the audience, especially those who are partially deaf, and there are many such besides we old men. This is a constant inconvenience to many since we have adopted the practice of not lining out the hymn. The Bible lessons are too often read in the same mumbling tone of voice. Why does not the man hold up his head like a man, and speak every number of hymn or chapter and every syllable so distinctly that all who can hear tolerably well can get hold of what he says? Now for the sermon that follows: Perhaps the text is announced so that most of the audience get the book, chapter and verse, as most preachers repeat the text. The preacher soon abandons his natural tone of voice and drops off into a sort of adopted tone, which is not pleasant to hear because it is not natural. Presently he begins a paragraph in such a low, inaudible tone that half the audience in an average Sabbath congregation does not know what he is talking about; then he rises higher on a few sentences, which are distinctly heard; then he pitches into a terrible squall, at the top of his voice, until the paragraph is finished. The consequence is, that during the squall his words all mash up into mere noise, so that you can not eliminate a single sentence, so as to understand it. And then in commencing a new paragraph he drops down to his low, unmubling tone; then rises on a few sentences and screams again, and thus he goes on to the close of his discourse.

I have known several such preachers, and their style of managing their voice reminds me of a woodpecker making a long flight across an old field. He goes up and down, up and down, with the regularity of a pendulum, until the flight is finished. It has always been embarrassing to me to refer to anything about myself as worthy of imitation; but, perhaps, at my time of life I will not be thought egotistic to put in a little item right here. When I first commenced preaching I was soon impressed with the importance of speaking so that all in the audience could hear me distinctly; and I at once acquired the habit, as soon as I rose to my feet, to look at the furthest man in the house, and then commence the service as though I was speaking to that outside man, knowing if he could hear me, all between us could hear. I have kept up that habit during the more than sixty years of my ministry, and I have heard but few complaints about not hearing every word distinctly. The whole secret is, speak in your *natural voice*, loud and distinct enough for all to hear.

J. G. JONES.

HAZLEHURST, Mississippi.

Beauty without Paint.

"What makes my skin so dark and muddy?
My cheeks were once so smooth and ruddy."
I use the best cosmetics made,"
Is what a lovely maiden said.

"That's not the cure, my charming Miss,"
The doctor said—"remember this:
If you your skin would keep from tan,
Discard the powder and the paint.

"The proper thing for all such ills
Is this," remarked the man of pills;
"Forlch the blood and make it pure—
In this you'll find the only cure."

Dr. Pierce's Golden Medical Discovery will do this without fail. It has no equal. All druggists.

TEACH US HOW TO PRAY.—It is a great matter when we kneel down and speak to God, calling him by the dread and awful name, and asking him to give heed to this which we are about to say. It would almost seem as if the consciousness of this was one of the first things deeply felt, alike by the disciples of John and the disciples of Jesus. That new idea of all spiritual things which was dawning on their minds, appears as one of its first effects to have set in a clear light the utter worthlessness of a merely formal religion, such as that in which they had been born and reared. A new sense of the privilege of prayer, and a new sense of the deep solemnity of the act seems to have taken possession of them, and they wished to know in what way this act should be done. We do not know how John taught his disciples; but we know, thankfully know, how Jesus taught his. Not any prayer of the Pharisee, standing at the corners of the streets or in the temple; not any of those "repetitions," as if they were to be heard for the much-speaking. It is the reverent child opening his heart to the great, loving Father, and asking for the necessary things which come in the order of providence or in the order of grace. What an absolutely wonderful thing is the Lord's Prayer! The like of it had never been heard in the world before. It was an era in man's spiritual history—just the teaching and the learning of that one prayer.—Standard.

If the Kidneys are inactive, the blood becomes poisoned, and produces disorders throughout the entire body. Dr. J. H. McLean's Liver and Kidney Balm will restore those organs to healthy action, and thus purify the blood.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.—F. W. Robertson.

Sick headache is the bane of many lives. To cure and prevent this annoying complaint use Dr. J. H. McLean's Liver and Kidney Pillets. They are agreeable to take and gentle in their action.

Whatever becomes of my body or my estate, I will ever labor to find somewhat added to the stature of my soul.—Bishop Hall.

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Causes derangement of the entire system, and begets diseases that are hazardous to life. Persons of a costive habit are subject to Headache, Defective Memory, Gloomy Forebodings, Nervousness, Fevers, Drowsiness, Irritable Temper and other symptoms, which unfits the sufferer for business or agreeable associations. Regular habit of body alone can correct these evils, and nothing succeeds so well in achieving this condition as Tutt's Pills. By their use not only is the system renovated, but in consequence of the harmonious changes thus created, there pervades a feeling of satisfaction; the mental faculties perform their functions with vivacity, and there is an exhilaration of mind, freedom of thought, and perfect heart's ease that bespeaks the full enjoyment of health.

SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. This can never be done when the liver does not act its part. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and Fever, Dyspepsia, Sick Headache, Constipation, Jaundice, Bilious Colic and General Debility ensue. To restore the functions of the Liver and impart that beauty which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a cure-all, but are designed solely for the disordered Liver and the diseases which it produces.

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Arr. Birmingham	3:20 a. m.	10:40 a. m.
Arr. Chattanooga	8:30 a. m.	6:00 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:49 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Local
Lve. Cincinnati	7:55 a. m.	9:00 p. m.
Lve. Lexington	10:15 a. m.	11:59 p. m.
Lve. Junction City	11:25 a. m.	1:20 a. m.
Lve. Chattanooga	6:00 p. m.	9:15 a. m.
Lve. Birmingham	11:10 p. m.	4:00 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:30 p. m.
Lve. Meridian	4:00 a. m.	8:00 a. m.
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Arrive.	Leave.
No. 1.....9:00 a.m.	No. 2.....5:00 p.m.
No. 3.....6:25 p.m.	No. 4.....8:00 a.m.
No. 5.....10:30 a.m.	No. 6.....3:45 p.m.

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No. 1 Fast Line 7:20 p.m.	No. 6 Coast..... 3:45 p.m.
No. 3 Coast.....9:05 a.m.	No. 2 Cin. Ex. 8:10 p.m.

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 p.m.	No. 2 Passen'r. 9:35 a.m.
No. 3 Chic. and St. L. Ex. 8:20 a.m.	No. 4 St. Louis and Chic. Ex. 6:50 p.m.

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No. 52 Cailboula Express. 9:20 p.m.	No. 51 Cailboula Express. 7:30 a.m.
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No. 19 Cailbo. 7:00 p.m.	No. 18 Local.... 5:30 p.m.
No. 15 Local....7:15 a.m.	No. 20 Cailbo. 12:00 M.

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No. 1, Lim'd.. 9:30 a.m.	No. 2, Lim'd 5:00 p.m.
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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. H. CARTER, D. D., Editor.

CORRESPONDING EDITORS

REV. T. A. S. YOUMANS, D. D. REV. J. C. SAWYER.
REV. W. L. C. MURRAY, D. D.

THURSDAY, NOVEMBER 3, 1887.

Notice.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in the office, 112 Camp street, New Orleans, Wednesday, November 9.

C. W. CARTER,
Chairman.

Briefs.

"Search the Scriptures—they are they which testify of me."

The Lord reveals himself in the Word. In the Word he reveals himself as the Word. A friend of ours suggests that, if language is the direct gift of God, it is natural and reasonable that God would make a revelation of himself in the language he gave to men. Hence the appositeness of the injunction of Jesus: "Search the Scriptures, for they are they which testify of me."

We have received the "minutes of the fortieth session of the St. Louis Annual Conference," from which we glean these facts: The amount for church extension, $947 65; local preachers, 182; members, 17,705; infants baptized, 763—adults, 1,258; Sunday-schools, 182; teachers, 1,408; scholars, 11,080; church edifices, 170½—value, $478,595; parsonages, 31—value, $38,436; collected for foreign missions, $3,833 42; for domestic missions, $1,832 65; collected for widows, orphans and superannuates, $2,535; for Bishops' Fund, $742 32; Woman's Missionary Society (collected), $2,225; reported for self-denial fund, $391 05.

From the Methodist Times, London, we gather these figures in regard to the religious accommodation in the great metropolis: Combining statistics of outer London, just published, with those of inner London, published in 1884, the following results are obtained: Aggregate population, 5,416,066; sittings, 1,903,509, being 35 per cent. of the population. Of sittings, the Established Church supplies 49.5 per cent., and the Free Churches, 50.5 per cent.; and it is believed that, on an average, not more than one-half these accommodations are used for public worship. That is, in a city of *five and a half millions* of people, less than *one* million attend church!

The following statistics of the Young Men's Christian Association, in this country, shows that a good work is being done:

Number of associations, 1,176; membership, 155,000; annual current expenses, $950,000; 116 association buildings, valued at $4,822,980; 426 libraries of 295,606 volumes; 503 reading-rooms; total net property, $6,053,259; 760 weekly Bible classes and 700 weekly prayer meetings, for young men only; 587 educational classes; 2,347 lectures; 168 gymnasiums; 623 general secretaries and other paid officers engaged in the local, State and international departments; 11,628 situations for young men secured; 2,287 sociables; 158 boys' departments; 70 railroad and 10 German departments; 258 college and 24 colored associations.

The announcement has been made that a paper coffin has been invented and put upon the market. A man may now build his house of paper, eat his dinner from paper plates, wipe his face with a paper handkerchief, buy his wife a paper piano, and go to his grave in a paper coffin. The coffin may be paid for with a piece of paper and the death published on another piece. There are few things more useful than paper.

A Significant Incident.

Every aggression the church makes against evil the devil meets with a determined opposition, and contests with a fury inspired by his own lying nature. The recent sensation which occurred in McKendree Church, Nashville, is an illustration of the brazen effrontery with which the devil seeks to prop up his decaying and falling rule. The pastor of the church, Bro. Candler, made a direct attack upon one of the strongholds of unrighteousness, the theater, and dealt such heavy and stunning blows against it, as demoralizing so many of the young, after having already ruined so many of the old, that, in the very precincts of the sanctuary, the old cry was raised, "Great is Diana of the Ephesians." Emma Abbott, the actress, felt so much aggrieved at the impertinent and impudent ignorance of the preacher and his fearful onslaught upon the theater and its environment, that, then and there, she rose up and "confessed," before the whole astonished audience, that she had been a "Christian for sixteen years!" and that there had been other "performers," too, who went after the meek and gentle One of Nazareth. In venting her *Christian* rage upon the preacher, in a manner that insulted the modesty of womanhood, and violated the proprieties of the occasion, and profaned the sanctities of the place, she created a sensation that "set everybody by the ears," and worked up the biggest advertisement on the cheapest scale that was ever seen. The telegraph and the newspapers immediately began to blaze abroad the matter, and, as is usual with newspapers reporting what is done in churches, the matter got before the public in a form different from the truth. The report represented the congregation as applauding the actress, when the applause was given to the gentlemanly remark of the preacher when the angry *Christian* actress had closed her rebuke.

Last week we published the official action of McKendree Church on this incident, and also Bishop McTyeire's address on the subject. What those resolutions and that speech embody is the sentiment of the church on the subject of the theater. No matter how many *Christian* actors and actresses there may have been, are now, or may be in the future, the unvarying and uncontradicted testimony of all the ages is, that the *whole tendency* of the theater is toward evil. If the church and her pastors and her people do not oppose this tendency, they are recreant to Christ and opposed to his teaching.

This incident discloses clearly the animus of the world against the teaching of the Bible. It shows that the enemies of Christ and his religion are taking on that desperate sort of boldness that invades the sanctuary of the Most High, and flaunts its abominations above the altars of Christ.

The devil has made immense capital out of this incident, and will do his best to get it repeated somewhere else! And at this juncture of affairs the church needs to "add to her faith, courage." When the world comes into the sanctuary to attack the church, and contradict the ambassador of Jesus Christ, and give the lie to the teachings of the Holy Ghost for two thousand years, it is time for the church to draw and use her weapons against the intruder. "The combat thickens."

Dr. Potter, of the Wesleyan, says that Grace Methodist Church, in Macon, has four women in its Board of Stewards, and that the pastor says "they make very faithful stewards and good collectors." "All of which we steadfastly believe."

A Much-Neglected Study.

No study of equal importance is so generally neglected, especially in our primary schools, as that which teaches how to preserve health. There is no good reason why young children should not study the parts of the human body, and how to keep them in their natural and healthy action. We need not be frightened at the learned names—anatomy, physiology and hygiene. We craze the brains of the young over the anatomy of language, under the name of spelling; and the physiology thereof, called grammar; and the hygiene of it, styled rhetoric, and sometimes carry them into the gymnastics of language known as logic, treating them all the while much as if they were disembodied spirits. Yet any child might learn the parts of the body more easily than the multiplication table, and the laws of health are certainly as easily understood as the laws of language. What knowledge is of most use? is a question that demands answer now as never before. We can not learn everything; then what is it best to learn?

Nothing conduces more to the efficient and happy action of all our mental and moral powers than a healthy body. No amount of faith or prayer can subdue a headache or make a dyspeptic happy. Christ redeemed the body as well as the soul, and physical healings accompanied and illustrated almost every spiritual cure. The laws of the body are as divine as those of the soul, and are certainly as easily understood.

A prime question in education, then, is how the bodily machine may be made most fittingly to co-operate with the soul. Who is to look after the health of the body, if not its owner? The engineer ought to understand his engine and know how to repair it in an emergency. What a soul is to accomplish in this world depends largely upon the quality and condition of the bodily instrument with which it must work. There can be no virtue in neglecting the body. Nothing is of greater earthly importance to a man than that his mind shall be furnished with the best machinery for doing its life-work.

We urge, then, that children be taught from the outset that it is a personal duty to take care of their bodies, and that they be trained from infancy to live by the best rules of health that the wisdom of age can impart. Thousands have gone prematurely blind, or groped with dim sight at mid-day, because they were not taught in childhood how to preserve their eyes. Sound teeth are an invaluable possession, yet thousands suffer in appearance and in health from loss or aches of teeth, simply because they were not trained in childhood to prize and preserve these pearls of great price. How many go through the world afflicted and afflicting others with all the horrors of dyspepsia, only for lack of knowing the functions of the stomach and the laws of digestion. Bushels of medicine have been taken for ailments of the liver, when lacking or unused teeth and an abused stomach were the cause of all the trouble. The power of hearing, too, has been boxed out of many a child's head by parents who never learned at school the sacred delicacy of the human ear. God has tenderly hung the hammer, the anvil and the stirrup beneath the tympanum that closes the small tube of the ear; but a wrathful blow has smashed the divine arrangement, and dimmed the face of the dull hearer forever. Behold the ravages of that insidious disease known as consumption, which is said to kill more of our race than wars and all other causes of destruction together; and remember that there is no hope of staying its personal or hereditary progress, except in teaching men from early life how to use and strengthen their lungs. Yes, children need to be taught even how to breathe.

You have "taken cold," literally. Life raises a feverish protest against the chill that has settled upon the "warm precincts of the soul." You sneeze and wheeze and breathe laboriously for days or weeks—all for lack of knowing that heat properly applied at the outset would have driven that cold away in a few hours, and have saved you from much suffering—perhaps, from permanent disease.

Pecuniarily, the world would be the gainer of millions by adopting these suggestions. Everyone ought to be, in a large measure, his own physician. It is far more desirable to know how to prevent disease than how to cure it. It is very well to have a kind and skillful physician when we are sick; it is much better not to grow sick at all. All our schools, and especially the primary, ought to teach, with emphasis, the laws of health.

W. L. C. H.

A Methodist Primary School.

In my former article attention was called to the fact that we had no educational policy, as a church, and that in such desultory efforts as are put forth the primary school is ignored. We make no provision for the education of our children of tender age, save as in connection, here and there, with the high school and college. The more I ponder the subject, the more am I impressed with the thought that, as a church, we are derelict, and are committing a grievous blunder at this point—in giving up child-mind to be taught and educated by the State in the public schools. Such dereliction and blunder on the part of the church, of Methodists, and of Christian parents, is passing strange, and fraught with ill consequences, of which I have not time nor space adequately to speak.

In the present paper I purpose to inquire if aught can be done to remedy the defects of our educational system—a system which Bro. B. F. White, in the last number of the ADVOCATE, rightly characterizes as "the want of system." Can we provide for the education of our children of tender age by schools under the control of the Methodist Church and taught by our teachers? Or shall we continue our present apathy and inaction and leave the whole responsibility to the State and the public schools? It is time the church should wake up and move out along this line. Let us adopt some connectional policy which shall systematize our educational work, and concentrate the energy and resources of the church. Let our plans look to the establishment of a Methodist primary school in every pastoral charge, to be under the care and direction of the Quarterly Conference. There would, then, be more of pertinency in Ques. 13: "What is doing for the cause of education?"

Of the primary schools, Bro. White says—and I heartily endorse him—"The church needs these fountains in every society of every charge, as feeders to the district high school. Every district should have its high school, as a feeder to the college, and the college should feed the university."

As in regard to the Sunday-school, so, also, let it be required in regard to the primary school. Wherever but a few children can be got together, let them be organized into a school. Our female colleges are sending out, annually, a large number of graduates. The Methodist primary school, as contemplated in this plan, would furnish profitable and useful work for these educated young ladies, many of whom, for the want of suitable employment, are now compelled to remain inactive, and to lament an aimless life. Even a small school, paying ten or fifteen dollars per month, would be preferable to no employment.

Let no one say that some such system of connectional schools as we have suggested is utopian or impracticable. The subject is worthy of sober consideration and honest effort; and an effort with even partial success would be vastly better than our present supineness and inaction.

Will the members of our Board of Education give attention to the subject, think upon it, and at the approaching Conference session turn on all the light?

T. C. WIER.

Those Farewell Songs.

BY MRS. L. CRARY SADLER.

In a late issue of the California Christian Advocate, in a notice of the departure of the "City of Peking," with our devoted band of missionaries and others on board, Dr. Crary, the editor, has this to say:

Last Wednesday a large number of missionaries sailed on the "City of Peking"—some for Corea, some for Japan, and others for China. It was an impressive scene. Most of them were young, some gray-haired—all ready to do or suffer for his sake. We overheard one gentleman say he thought the whole Methodist Church was there to bid them God-speed; and we noticed that the Presbyterian and Congregational Churches were also on hand. There were warm greetings and silent partings. When the gong sounded and the crowd passed down on deck, Rev. F. Werth began to sing, "All hail the power of Jesus' name." At once those on board and those on shore united their voices in a mighty anthem of praise "unto him that loved us." One song followed another—"The Sweet By-and-By," "Shall we gather at the river," "My country, 'tis of thee," "What a friend we have in Jesus"—until the boat left her mooring, and passed out into the bay to the music of that old, yet ever new, song: "Jesus, lover of my soul."

It is their privilege to go into the forefront of the battle; it is both theirs and ours to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

In our own ADVOCATE, of last week, we have a refrain of those songs, and the effect of their "soul-feeding influence," in the note from Miss Bettie Hughes, written after the last echo of the song may have fallen on her ears: and that might have been:

"Cover my defenseless head
With the shadow of thy wing."

The Jewish Times, of the same city, notices the departure of the missionaries with these sarcastic words: "Off to convert the heathens, eh? Why not remain at home and convert some of the Caucasian heathens who so abound in the United States? * * * Truly the world is full of hypocricy and humbug." Whereupon Dr. Crary replies in this vein: "If the Jewish Times, which copied our note of the missionaries departure, had noticed the numerous appointments we have lately published, all in our home field, it would not so readily condemn our people. 'The field is the world.' We are trying to convert the heathen at home, but, in the case of the Times and others, with indifferent success." Sorry are we that so many heathen surround our pathway at home, and we hope and pray that all of them may, by some means, be gathered into the blessed fold. That there is a field at home none deny; and all is being done that can be done with the forces at command, yet this never-ending refrain has lost all its symphony by going through so many mouths. As a solo, it sounded very well when it first fell upon the ear and had some originality to commend it, but, as a chorus, it is non-applausibum.

A gentleman, who left his whole fortune to the foreign mission cause, was asked his reason for so doing. He replied that "everyone in this country had the same opportunity to become a Christian he had, and if they were not Christians, it was their fault; so he would send the gospel to the heathen abroad."

Lost and unimproved opportunities may be the theme of the farewell songs of some, while the ever-reviving and soul-strengthening songs of our Zion will go on reverberating around the globe with marvelous power, while the noble workers in the Lord's vineyard are continually "bringing in the sheaves."

Notes.

The Evangelist mentions the circumstance that a man in New Jersey started two letters around the world in opposite directions, and that they both passed through Macao, China, the same day, and arrived the same day in New York, having made the entire trip in eighty-six days. So that it is just as far around the world, if you go east as if you go west, and the east is just as far from west as the west is from the east; and if you go west, you will come from the east, and if you go east, you will come from the west, and it will take you eighty-six days to find out that there is really no east that is not west, and no west that is not east.

The preachers who don't "draw," after whom the crowds do not run, may find a crumb of comfort in this, from the pen of Bro. Lafferty; and we acknowledge that to us "it is very full of comfort."

Dr. Lovick Pierce, in his prime, preached on Sunday nights in a certain city to a handful for a year. Men elected to the bishopric have been known to command meagre congregations. No man could challenge the superiority of their sermons.

The sermons that rank the highest in merit do not always "draw." Men struggled for standing-room to hear Maulit. His rhetoric in print is rhythmic fustian. Rainbows, the ripenings of clouds, catch all eyes. The downpour of distilled waters out of heaven that refresh the air, mellow the earth, move the mill, is shunned as monotonous and mean.

The Christian Index says:

Yes, after all, the best way to put down modern skepticism and every other ism, ancient and modern, is to preach the gospel. The best way to put down vice of all kinds is to preach the gospel. And the best way to defend the gospel is to preach it.

To which we may be permitted to add: The best way to preach the gospel, is to learn what it is, and then speak it out bravely from the pulpit and embody its principles in the daily living. Our Lord said, "The *works* that I do bear witness of me, that the Father hath sent me, and the *words* that I speak, they are spirit and they are life." True preaching means gospel works, as well as gospel words.

There was quite a spirited discussion in the Episcopal Congress, at Louisville, on the subject of the "History of Episcopal and Apostolic Succession." The D. D.'s arrayed themselves on both sides of the question and fought valiantly for victory; but the dispatches fail to tell us upon which side victory declared itself. The reality of "apostolic succession," in its tactual sense, is a most important thing to one wing of the Episcopal Church, and if it is shown to be a mere figment, then that wing loses all its grace. For the Methodists, this whole question was settled satisfactorily by a little book, called "Powell on Succession," years ago. It seems strange that our Episcopal friends should endeavor to thrust this matter upon other denominations, when they are themselves, by no means, agreed upon it.

The interpreters of prophecy will not "down," though every one of their predictions flatly fail. They have a persistence that is amazing. Now comes Mr. Baxter, of the Church of England, and puts forth this.

England soon is to be separated legislatively from Ireland, India and her colonies. Imelen Bonaparte is to become King of Syria, and, later on, Emperor of France. Belgium and the Rhine provinces are to be annexed to France. In 1895, 144,000 Christians are to ascend from earth to heaven, and the millennium is to commence on April 11, 1901.

We think we read one of this man's books years ago, and our Civil War smashed everything and every prediction of that book into such minute particles that they could never be gotten together again. So we don't put much faith in this last utterance.

North Mississippi Conference Notice.

The class of the third year will meet the committee in the Methodist Church, at Winona, at nine A. M., November 21.

J. W. PRICE.

COLUMBUS, MISS., Oct. 24, '87.

The Ingathering.

The news from the churches in every direction is most cheering and encouraging. Multitudes of sinners have been reached by the Word and felt its power and, responding to the invitations of the gospel, have received the peace that passeth understanding. In every assembly, where the Word has been boldly preached, the power of the Lord has manifested itself in healing the people. And this is so, not only in our own church, but all the church papers of every denomination abound in notices of revival meetings. Every corps of the Lord's army is marching on from conquering to conquer. To us this is an evidence that the true Word is being preached, for nothing but the gospel ever accomplishes the salvation of souls. It is evidence that the Divine Spirit is working with the preached Word, for conviction and regeneration are effected only by the combination of the Word and Spirit. In all this we do rejoice and will rejoice.

But what about the future of these multitudes who have so lately emerged from darkness into light? Entrance upon the Christian life transforms one into a special target for the devil's arrows. He, who had the impudence and impertinence to tempt the Lord Jesus, will not be backward in trying his followers to the utmost. The only place of safety is where our Lord himself stood—under the shelter of the written Word. Let the pastors continue to "preach the Word" to their converts. The same gospel that was powerful in the hands of the Spirit to convict and convert, in the hands of the same Spirit is alike powerful to build up and sanctify. "Sanctify them through thy truth," was the prayer of the Savior, and the only sanctifying truth is the gospel, in the written Word. Let no man, however wise or learned or original he may be, imagine that he can *invent* truth which will be food for the souls under his care. God has lodged all saving truth in his Word, and it is the pastor's duty and high privilege to *discover* it and bring it out and tell it to his people, that they may be nourished and grow strong in faith and practice.

We simply say to the pastors who have had revivals: Brethren, stick to the written Word if you would have your people grow in grace and knowledge.

A Note of Cheer.

We make no apology for publishing the following note. It has cheered the editor's heart no little. It is really to us a "word fitly spoken," and we are encouraged to do and suffer on as God gives grace for each.

MR. EDITOR: Thanks for the rich feast in the ADVOCATE just read. Your editorial is golden. I fear it comes from an experience of fire; but the best things come that way. May the Master show you more and more *his presence*. "Science and Religion," on second page, is *par excellence*, and so is "English Bible As a Text-Book."

Never was there a time when plain preaching and teaching, on the matters of fact of the gospel of Christ and work of the church, was more needed than now. The battle is upon us. We must go in to win; and shouts of victory are heard all along.

Dr. Lambuth's Call.

Reported previously.....		$1,007 65
Rev. J. W. Davis and wife.....	Cash..	2 00
Mrs. L. B. McLaurin..	" ..	2 00
Mrs. S. E. McGowan...	" ..	1 00
Mrs. Jane Bowman...,	" ..	1 00
Mrs. H. V. Harvey....	" ..	1 00
Mrs. M. B. Norris.....	" ..	10 00
Total to date.....		$1,024 65

(We have now raised the amount asked by Dr. Lambuth, and we close the call with many thanks to the contributors—ED.)

OCTOBER 31, 1887.

Personals.

We had a pleasant call last week from Sister Decan, one of the oldest members of our church in this city. She joined the church here in 1825, under the ministry of Rev. B. M. Drake, and has been a member *here* ever since. She is in the enjoyment of good health, and is as much interested in the prosperity of Zion as ever.

The Free Masons of Missouri are turning out the liquor dealers, the Knights of Labor want to take them in; and now it is pertinent to ask, What will the church do with her's?

"Galloway College" is the name given to a new male college to be built in Vinita, I. T.

Dr. Winfield, in an enumeration of the articles saved out of the fire, mentions the "empty safe and the waste-basket." That is the "cutest" reminder to delinquents and the fairest warning to contributors we have yet seen.

One of the best revivals that we hear spoken of in these days is the "revival of the amen corner." What a power it used to be in helping the preacher! Glad to hear of its revival!

Rev. M. B. Chapman's book of travels will be "The Lands of the Orient," and will be issued by our House at Nashville about December 20. Price, $1 50.

Our young friend, Rev. F. S. Parker, whom we so reluctantly parted with, has been appointed by Bishop Hargrove to Santa Ana, Los Angeles Conference.

Rev. C. B. Carter, the editor's son, has been in charge of Opelousas and Washington charges since the middle of August.

From a reliable source we learn that Dr. Young J. Allen, our missionary to China, will return home soon. His health has been feeble for some time, and he comes for rest and recuperation.

Bishop Galloway gave us a short call last Saturday. He is looking a little, just a little, wearied. He gives good reports about our church work in those parts of the West where he has visited, and the outlook is hopeful for future progress.

Rev. Sam Small closed his week's service at Moreau Street, last Sunday night. The interest increased to the last. The congregations enlarged at every service. There is but one opinion in regard to the preaching, and that is, it was of a very high order. The mid-day meetings at Carondelet were well attended, and the preaching was well aimed and did good. A 3 P. M., Sunday, Mr. Small made a temperance address, in Washington Artillery Hall, to a vast assembly, and it was one of the finest. Altogether the work done was good, and the results, no doubt, will abide. The meeting at Moreau Street continues under the lead of Bro. Johnston, of Mississippi.

Dr. C. G. Andrews, of Jackson, Miss., graced our office with his presence last Monday. His work is represented in good and growing condition, and he has one of the handsomest churches in the connection.

Items of Interest.

The New York Evening World says that the elevated railroads are utterly incapable of meeting the public want.

An English statesman says that among bachelors there are 30 criminals to the 1000, while among married men the ratio is 18.

The Lord Mayor of London, recently elected, is a Roman Catholic, the first of that faith elevated to the office since the days of Henry VIII.

The drinking shops in Paris have increased since 1880 from 14,000 to 31,000.

In eighteen years the population of Scotland has increased eighteen per cent., while the attendance upon the universities has increased in the same period ninety per cent.

The New York World says its circulation in four years has grown from 15,000 copies per day to 300,000 per day.

A complete set of surgical instruments, many of them similar to those used at present was dug up not long since at Pompeii!

A three-line advertisement in a New York Sunday paper elicited 793 answers in one week!

Prof. Ramsay says, "The true Latin scholar is precisely the man who will most avoid Latin in writing English."

Gen. Butler agrees to undertake the case of the condemned anarchists for a retainer of $1,500, and $250 per day!

In Missouri there is an Anti-Horse Thief Association, which meets yearly in secret session.

About 300 delegates attended the recent Waterways Convention at Memphis. There were representatives from eleven States.

The Supreme Court of the United States had on its docket, when it reassembled recently, 1,113 cases.

Bible Study.

We are still "harping" on this subject, and suppose that some of our readers have already set us down as a "crank." So be it. We once heard a young preacher say, "Lorenzo Dow was crazy." And an old layman replied, "Would to God more of us had his craziness!" We think it may not be a very bad thing to be "cranky" in a good direction. We believe the book of God, because of its origin, to be a good text-book for church schools. On this point the Illustrated Christian Weekly has this:

The education needed in our country to-day is a Christian education. The Bible, even properly studied, might not lead every student to become a Christian. But the Bible, properly studied, would vindicate itself against the ribald criticism which often arises from pure ignorance of its contents. If our educated men are instructed in the Bible, they will appreciate its character, and their influence will be in the direction of leading others to do the same, even when they do not personally accept the truths which the Bible teaches. Nor would it be improbable that the Bible truths, seen in their relations and symmetrical consistency, would impress the heart and mould the life as well as awaken the respect of the intellect.

But to be of the most value this instruction ought to be of a high order. Young men in their college days are not particularly impressible. Good Bible-class teaching, however excellent in its place, will hardly do for them. They need something of a higher kind, both from the dignity of the subject and for the impression that ought to be made upon them. Prof. Harper's suggestion is eminently just: "That this course of study be placed in the hands of men who can teach, and that it be made to have equal dignity and rank with other courses of college study."

Books and Periodicals.

BOOKS.

THE BIBLICAL ILLUSTRATOR; OR, ANECDOTES, SIMILES, EMBLEMS, ILLUSTRATIONS, EXPOSITORY, SCIENTIFIC, GEOGRAPHICAL, HISTORICAL AND HOMILETIC. Gathered from a wide range of home and foreign literature on the Verses of the Bible. By Rev. Joseph S. Exell, M. A., St. Matthew. A. D. F. Randolph & Co., New York. Sent by publishers, postpaid, on receipt of price ($2).

This is a portly volume of nearly 700 pages of comments on the Gospel of St. Matthew, gathered apparently from every available and conceivable source. That one man should be able to collect so much from so many sources is proof of most wonderful diligence on his part. That so much of this should be apposite and appropriate to explain this gospel is proof that the author is no novice in this kind of work. And such is the fact, for Mr. Exell is joint editor with Canon Spence, of The Pulpit Commentary, and sole editor of The Homiletical Quarterly, and has published, independently, "Practical Readings in the Book of Jonah," and "Homiletical Commentary on the Book of Exodus." The Biblical Illustrator is a valuable addition to a preacher's library.

PERIODICALS.

—The Magazine of Art, for November, finishes another volume of this handsome monthly. The promises made when the volume began have all been fulfilled. The forthcoming volume promises to be of more than usual merit and beauty. The contents of the present number, both as to reading matter and pictures, are all that a refined taste can desire. Cassell & Co., New York. Price, $3 50.

—The Homiletic Magazine, for October, has an able corps of writers, and preachers and others will find many things of interest and profit. For theological articles, practical homilletics, and suggestive expositions, this periodical is one of the best. E. B. Treat, 771 Broadway, New York. Price, thirty cents.

—The Musical Herald keeps its readers posted about musical matters and musical people, and is paying attention to church music and choirs. It is a good monthly for tuneful folks. Franklin Square, Boston. Price, ten cents.

—The Pansy, for October, is rich in interest and instruction for the little folks. It is edited by "Pansy"—Mrs. G. R. Alden—and published by D. Lothrop & Co., Boston. Price, ten cents a number; $1 a year.

—The Quiver, November, has its usual quota of good reading. The contributors to this magazine are among the foremost men and women of England. For Sunday reading it hardly has a superior. Published by Cassell & Co., New York. Price, $1 50 per year.

The Coronet Corset Co.,

of Jackson, Mich., are offering lucrative employment to ladies, and attention is called to their advertisement in another part of this issue. Selling this class of goods belongs especially to the ladies, and those desiring an agency will do well to write them.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

A certain judge, having been called on at a public dinner for a song, replied that it was not in his power to gratify the company. A wag, who was present, observed he was much surprised at the refusal, as it was notorious that numbers had been transported by his voice.

In this number of the ADVOCATE will be seen the card of Mrs. N. Jenkins, who has taken charge of the old Lally Hotel, corner Camp and Poydras. Our patrons will find here clean and comfortable quarters at very reasonable rates.

"Just bought this donkey, Jones. What do you think of my purchase?" "Most remarkable case of self-possession I ever knew."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

In going east, ask for tickets over the Kennesaw Route, which, for beautiful scenery, is unsurpassed.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for Pains, Aches, Cuts, etc. Its power is supreme over all disease that comes within its range. It never fails. Try it once.

W. H. FOSTER. ANDREW H. WILSON

FOSTER & WILSON,

Attorneys, Counselors and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street.

P. O. Box 3080. NEW ORLEANS LA.

WANTED.

Old U. S. and Confederate Postage Stamps Used Prior to 1865.

Cash given for these if in good order and on the original envelopes or letters. Many varieties of these old Stamps will bring fine prices, and it is to your interest to look over old letters, as dollars may be thus realized. Be sure never to remove or cut stamps from the envelopes, but send them as found by mail or express to

G. M. BASTABLE,
Catlett, Va.

References: Rev. A. A. McDonough, Passaova, Fauquier Co., Va.

Enclose stamp for one for illustrated price list.

To Our Agents.

For some time past we have been offering special inducements to our subscribers; but the month of November will be "red-letter month" for our agents. To every one of our agents, "itinerant preachers only," sending us three brand-new subscribers, all at one time and cash in full, we will send to their nearest express office, "not prepaid," "a brown 16-inch Gladstone Satchel," genuine "grain leather," nickel trimming, worth in your town $3 50 to $4—just the thing for Conference. North Mississippi agents can have it sent to Winona, if so desired. This offer is for *agents only*, as *above stated*, and during November only for Mississippi agents.

MISCELLANEOUS.

POND'S EXTRACT
VEGETABLE
PAIN DESTROYER

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and Healing.

Catarrh. It is most efficacious for this disease. Held in the Head &c., "Pond's Extract Catarrh Cure," specially prepared to meet aggravated cases, should be applied with Pond's Extract Nasal Syringe.

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the Extract promptly. Delay is dangerous.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples. Mothers who have once used The Extract will never be without it. Pond's Extract Ointment is the best emollient that can be applied.

Female Complaints. To the majority of *females* diseases the Extract can be used, as is well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract Has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade-mark on surrounding buff wrapper. None others genuine. Always insist on having Pond's Extract. Take no other preparation. *It is never sold in bulk or by measure.*

Sold everywhere, Prices, 75c., $1, $1.75.

Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

$2.75. - $2.75.

NEW ORLEANS CHRISTIAN ADVOCATE

—AND—

SOUTHERN CULTIVATOR

—TO—

JANUARY 1, 1889,

—FOR—

Two Dollars and Seventy-five Cents.

For New Subscriptions.

This is the best offer ever made by any of the Advocates.

Tell your neighbor the news.

This offer should enable our agents to overcome every obstacle in securing new subscribers.

Remember both papers will be sent from **October 1, 1887,** to **January 1, 1889**—*fifteen months*—for two dollars and seventy-five cents, *net cash*.

HUGH JAMIESON, JR.,
Publisher.

RELIGIOUS BOOK DEPOSITORY,

94 Camp Street.

BIRTHDAY CARDS.

SUITABLE FOR GIFTS.

Four new designs, in set, for.....	$ 15
Other pretty ones, each, 10c., 10c., or.....	05
Beautiful fringed ones, with a protector, in envelope, for 40c., 50., 75c., or.....	1 00

SABBATH-SCHOOL REWARD CARDS.

Red or Blue Tickets, perforated, 125 for....	$ 10
Red or Blue Tickets, not perforated, 262 for	10
Floral Scripture Texts, 36 in packet.....	25
Floral Scripture Texts, 72 in packet.....	50
Floral Scripture Texts, 48 in packet.....	25
Flower Chains, 48 Floral Cards.....	25
King's Service, 48 Responsive Texts.....	25
Flowers, Birds, Hymns or Bible Stories, 12 in package.....	25

E. S. UPTON,
94 CAMP ST., New Orleans.

A MAN TEACHER WANTED!

A married gentleman, with some experience in teaching, well qualified to teach the English and Classical Course, to take charge of a High School, located at Fort Jessup, Sabine Parish, La.

Recommendations as to character and qualifications required.

Apply to J. P. SMITH, Manny, La.

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Colgates Toilet Soaps
OVER 100 VARIETIES
ADAPTED TO EVERY TASTE AND USE.

EXQUISITELY PERFUMED
YIELDS A CREAMY LATHER SOFTENING AND BEAUTIFYING THE SKIN.
COLGATE & CO. NEW YORK.

WOODEN-WARE,

WILLOW-WARE, BROOMS, BRUSHES, FISHING TACKLE, OYSTER TONGS, OARS.

—ALSO—

Ammunition,	Ropes and Twines,
Base-Ball Goods,	Scales—full line,
Bottles and Flasks,	Soaps and Perfumery,
Corks,	Stationery,
Demijohns,	Stone-Ware,
Extracts,	Tin-Ware,
Hardware,	Table Glass-Ware,
Kegs full line,	Whips,
Lamps and Lanterns,	Well Buckets, etc.

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Nos. 40, 42 and 44 TCHOUPITOULAS STREET.

E. P. MACKIE, E. F. IVER, T. G. MACKIE, MANAGERS.

W. G. WHEELER,

Clothing and Furnishing Goods,

Successor to Wholesale

—TO—

WHEELER & PIERSON,

No. 85 CANAL STREET,

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YALE & BOWLING,

WHOLESALE

DRY GOODS

—AND—

NOTIONS,

17, 19 and 21 Magazine and 88 Common Streets,

NEW ORLEANS.

BOARD

—AT—

Steward's Hall—Centenary College.

Young men studying for the ministry, or the sons of preachers, per month, $12 50. All others, per month, $14. Boarders to furnish covering and toilet. *Washing, fuel, lights* furnished by the undersigned.

Day board, per month, $10.

For any other information address

D. P. BRADFORD, Jackson, La.

NEW ADVERTISEMENTS.

Mrs. N. Jenkins,

151 POYDRAS ST.,

Board and Rooms.

REASONABLE RATES.

First door from Camp—north side.

CHRISTMAS, 1887.

AGENTS WANTED for the new book, MASTERPIECES OF DORÉ, 80 fine original engravings. The book for a Christmas Gift. Sold only by agents. Sales immense. Experience not necessary. Terms free. CASSELL & COMPANY, (LTD), 822 Broadway, New York; 10 Dearborn St., Chicago.

1875—Twelve Years' Maintained Superiority—1887
STEAM COOKED AND DESICCATED

A.B.C. CRUSHED WHITE OATS,

A.B.C. WHEAT, A.B.C. BARLEY, A.B.C. MAIZE.
Carefully Hulled. Easily Digested.
Made from the Finest Grain. Ready in Ten Minutes.
TWICE COOKED!

AMERICAN BREAKFAST CEREALS.

The superiority of these Cereals is owing to their being twice cooked, first by steam and sub-equently roasted with super-heated air—desiccated—which removes all traces of moisture and renders them most easy of digestion.

Process Patented.
Ask for A. B. C. Brand. (Registered.)
FOR SALE BY ALL GROCERS.
Send for descriptive circulars to
THE CEREALS M'F'G CO., 83 MURRAY ST., N. Y.

ON 30 DAYS' TRIAL.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.

EGGLESTON TRUSS CO., Chicago, Ill.

THE "CORONET" HEALTH CORSET

Possesses the five Cardinal Points of excellence essential to a Perfect Adjustable Corset. Send $1.00 for sample Corset. Circulars free.

AGENTS WANTED.

CORONET CORSET CO.,
Jackson, - Michigan.

IMPERIAL HAIR COLORING.

No.	Color.
1.	Black.
2.	Dark Brown.
3.	Med. Brown.
4.	Chestnut.
5.	Light Chest.
6.	Gold Blonde.
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To any one sending $1 to us with name, P. O., Express and Nearest Imperial Hair Regenerator we guarantee that hair which is partially or wholly gray, shall be instantly restored to its original color and beauty. Absolutely Harmless, Odorless, Permanent and Lasting.

PAMPHLET FREE.

Imperial Chemical Mfg Co.,
54 W. 28rd Street, New York.
MENTION PAPER

ASTHMA CURED DR. TAFT'S ASTHMALINE never fails to Cure. Any one who wants to be cured can send us their address and we will mail trial bottle FREE.

DR. TAFT BROS., Rochester, N. Y.

ADVERTISEMENTS.

D. H. Holmes.

ESTABLISHED 1842.

WE respectfully inform the readers of the CHRISTIAN ADVOCATE that we are now exhibiting our FALL IMPORTATIONS; and never in the career of the old House have we had such a choice and varied collection of HIGH-CLASS NOVELTIES, as well as POPULAR GOODS *for the million*; always giving good value and reliable merchandise in DRY GOODS, BOOTS and SHOES, CROCKERY and HOUSE-KEEPING GOODS of every description. Samples sent on application.

155 Canal St.

Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO STERN'S Fert. and Chem. Man'f'g Company

14 UNION ST., NEW ORLEANS, - LA.

—MANF'RS OF—
HIGH GRADE BONE FERTILIZERS
FOR GROUND BONE, ACID PHOSPHATE, KAINITE, Etc.

Write for Agricultural Hand-Book.

The Southern Insurance Company

OF NEW ORLEANS.

Cash Capital.....$300,000 00
Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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W. C. SHEPARD, 49 Camp Street, New Orleans.

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 128 pieces	$10	American Porcelain Dinner Sets, 136 p'ces	$12 00
Decorated Dinner Sets	from $12 to $35	Stone China Chamber Sets, square shape	2 50
Colored Band Chamber Sets, new shape	$3	Decorated Chamber Sets, new shape	3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

TEN DOLLARS!

We have marked down *200 All Wool Spring* and *Fall Suits* to *$10* and *$12* to close them out. Just the thing for Fall wear. Sent C. O. D. by express. Also Dress Shirts, $1 and $1 50. Undershirts, 50 cents to $1. Best Jean Drawers, 50 cents. Boys' Suits, $3 to $12. Silk Umbrellas, $2, $2 50 and $3. Black Dress Suits for Clergymen, and a discount of 10 per cent. allowed to them. *Best Goods and Lowest Prices at*

WM. H. PIERSON,

20 and 22 Camp Street. *Under City Hotel.*

FURNITURE!

FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices. Send for Illustrated Catalogue and Price List.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly extinguished, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden sappers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for as surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW FRANKLIN, HOWARD CO., MO.
Messrs. J. E. Schwartz & Co., *Pittsburg, Pa.*
Gentlemen—I have used some of that *most excellent* remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your Vermifuge can not safely be dispensed with in any family.
Yours, &c. J. W. HUBBARD, M. D.

CAMBRIDGE, MD.
Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

J. E. SCHWARTZ & CO., SUCCESSORS TO B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

LIGHTNING MALARIA ERADICATOR **FREE**

AND LIVER REGULATOR.
Our Safe Family Doctor.
A Complete Family Medicine.
Perfect Substitute for Calomel.
A Safe and Reliable Remedy in all cases.
The Greatest Remedy of the age for Bilious Diseases.

A PURELY VEGETABLE compound and the most effective preparation known for removing life from the system and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates it and restores it to a healthy vigor. It increases the appetite, aids in the digestion and assimilation of the food. It can be given with PERFECT SAFETY to children of adults, of any age in all cases where there is a derangement of the system. It has been used with most wonderful effect in

Colds, Bilious Colic, Malaria Fevers, Bilious Fever, Cholera, Diarrhœa, Rheumatism, General Debility, Loss of Appetite, Headache, &c.

ASK YOUR DRUGGIST FOR IT.

For FREE TRIAL PACKAGE send 6 cts. in stamps. For full package send 50 cts. to TELEGRAPH MEDICINE CO., LAKE CHARLES, LA.

NASAL CATARRH Can be Easily, Quickly and Lastingly Cured, provided one knows how. I KNOW HOW

Healing Catarrh Powder

(perfectly soluble) will positively and effectually cure in a few days any ordinary case. I know what I am talking about, and what I say is the truth! If not, denounce me in this paper as a fraud. Many thousand packages sold in the past ten years, and I hereby declare upon oath that I seldom have a complaint, and do not know of a failure to cure in all that time. It is perfectly harmless, clears the head, purifies, heals, stops and cures every discharge from the nose, sweetens the breath, and cures catarrh in all its stages. Sent postpaid and guaranteed for only 25c. in stamps, by GEO. H. STODDARD, 1226 NIAGARA STREET, BUFFALO, NEW YORK.

Only 25 CTS. IN STAMPS.

Our Young People.

OCTOBER.

BY FRANK DEMISTER SHERMAN.

October is the month that seems
All woven with midsummer dreams;
She brings for us the golden days
That fill the air with smoky haze,
She brings for us the lisping breeze,
And wakes the gossips in the trees,
Who whisper near the vacant nest
Forsaken by its feathered guest.
Now half the birds forget to sing,
And half of them have taken wing,
Before their pathway shall be lost
Beneath the gossamer of frost;
Now one by one the gay leaves fly
Zigzag across the yellow sky;
They rustle here and flutter there,
Until the bough hangs chill and bare.
What joy for us—what happiness
Shall cheer the day, the night shall bless?
'Tis Hallow-e'en, the very last
Shall keep for us remembrance fast,
When every child shall duck the head
To find the precious pippin red!

—St. Nicholas.

MR. EDITOR: As I was appointed by the superintendent of our Sunday-school to write a letter to the NEW ORLEANS CHRISTIAN ADVOCATE, I will do the best I can. I do not take the ADVOCATE, but I would like to very much. We have a very interesting Sunday-school in Ruston. There is over one hundred members. Our superintendent's name is Mr. W. W. Guthrie. We like him very much. We have also a very good pastor. His name is Rev. J. A. Parker. We all like him very much. We like his wife, Mrs. Parker, also, because she is so good and kind to us. I have such a good teacher. Her name is Mrs. A. A. Kidd. We all like her so much. We have a Juvenile Missionary Society here. We organized it in July, I believe, with only thirty-six members, and now we have over one hundred. Don't you think we are improving very fast? I go every Sunday. I also go to church and Sunday-school every Sunday. I have united myself with the Methodist Church. I hope you will pray for me. Your true friend,

IRENE M'CRORY.

RUSTON, Louisiana.

MR. EDITOR: As you were so kind as to publish my letter last year, I thought, perhaps, you might confer the same favor again. I am six years old and want a letter all to myself this time. We are so thankful to have our dear preachers again this year, Bros. Blocker and Johns. I love them very much. Bro. Blocker has only one year more to stay with us. I hope the good Bishop will send him back next year. I think about Christmas and Santa Claus already, and love him for his presents; but I have a good friend I love much better: Mrs. Ticia Doyle. She gives me such nice presents all the year, and Santa Claus only once a year. Can any of the little cousins blame me. With much love to the little cousins and kind wishes to the editor, I will close.

TICIA D. GREENE.

MR. EDITOR: I am a little girl nine years old. I have no mamma. I live with my dear kind uncle and aunt. They take your valuable paper. I am very fond of reading the children's letters. Thought I, too, would make an attempt, and hope you will not ignore my first effort. I attend Sabbath-school and church at Davis Chapel. Our beloved pastor's name is Rev. George Anders. We will have our quarterly meeting the second Sunday in November. I want to be christened at that time. Your little friend,

LOLA M'DOWELL.

BATON ROUGE, Louisiana.

MR. EDITOR: As it has been some time since I have written to your dear old paper, I will again address you. I write this time to ask how many of the little cousins are willing to give us something for our church at Valley. We are working to get up a church here, and I know all of the dear little cousins will help us. Well, I must close this time, wishing the dear old ADVOCATE and its editor much success. Your little friend,

AMANDA HOLLINGSWORTH.

The Sunshine Overhead.

Little Alice lay curled up in a heap under the peach-tree in the orchard, with her head buried in her sleeve.

"What are the clouds in my little girl's sky to-day?" asked Aunt Sue, coming up behind her, and stroking the curly head.

"I know I'm very foolish, Aunt Sue," sobbed Alice; "but I never saw any peaches growing in my life before I came here, and I've been watching them all summer. There were only six on the tree, and grandpa said I might have half of them when they were ripe. I thought it would be such fun to pick them all myself; and I was going to have a dolls' tea-party this afternoon, and had asked some of the girls to come."

"Well, and what is there in all this to cry about?"

"Why, grandpa forgot he promised me half, and has gone and given them all to Cousin Maude. I met her just as I was coming in, and she had a big basketful, and was eating one of the peaches; and I heard her tell some one she got them in grandpa's orchard. I was so disappointed I just had to sit right down and cry. I wouldn't care so much, only Cousin Maude gets *all* the good things."

"Well, and what is Alice going to do about it—sit here and cry under her little cloud, or look up and see if she can't see some sunshine somewhere? How would some of those big rosy apples do for the tea-party?"

"They would be nice, wouldn't they?" And Alice dried her eyes. "And I could have lots of them."

"And what do you think Maude's little sick sister will say when she sees the basket of peaches?"

"Oh, she'll be delighted! I'm glad to have Louise have some, she has so little to make her happy. I didn't think of that."

"Now, the sun is beginning to come out. Did you know, my dear, that young people often hide their faces in the shadows, and think it is raining, when there's plenty of sunshine overhead? Just look up and see."

Alice raised her eyes involuntarily, and there, just over her head, hung three great glorious peaches.

"Why, Aunt Sue!" she cried, "how did they get there?"

"They have been there all the time, my dear, only you wouldn't look up to see them. Grandpa told Maude to leave half of them for you; and her basket was filled with apples, not peaches. I didn't tell you before, because I wanted you to learn a little lesson. You'll remember it some time, when everything seems to be dark—that there may be some golden blessings hanging, like the three peaches, just over your head. But you never will see them until you look up into the sunshine."—Sunday-School Times.

Colic.

Persons and especially children, are subject to this agonizing complaint, which often comes on suddenly in the night and without any previous warning. Simmons Liver Regulator should always be at hand. A single dose will generally allay the pain. It never fails in giving relief. It is harmless, and can be given with safety to a child of the tenderest age.

Brother and Sister.

Young men seldom realize how happy they can make their sisters by small acts of courtesy. How many brothers offer to their sisters the little attentions which they instinctively give to other girls or women? Nay, how many are there who do not feel justified in venting upon their sisters the irritated feelings which they have felt obliged to conceal in their intercourse with the world? A brother who would not wrong his sister of the very least of her rights will yet inflict upon her the grave and almost irreparable wrong of rudeness—a wrong as irreparable as it is dastardly. For rudeness hurts—hurts grievously and lastingly; and what man is worthy of the name who hurts a woman? Brothers do not realize how far a want of courteous conduct at home may go to wreck their future sister's lives. They wonder at the unaccountable liking of girls for men whom the brothers know to be unworthy—men whose very attentions they feel to be almost an insult to a woman's good sense. Do they not see that it is the courtesy of these men—their "company manners," if you please—which makes them agreeable to women? Women so seldom have a high standard of manhood! They so seldom see the best of men they know the best.—How should they not be deceived, and mistake that outside veneer of courtesy which makes pleasant the present hour for that inward truth of character which shall be a benediction to all their future lives? Brothers, if you would have your sisters love worthily, let them at least be accustomed to gentle manners, that when they see them in strangers they may not be so dazzled as to become incapable of distinguishing a true man from a sham.

Household.

COURTESY AT HOME.—If there is any spot where the amenities of life should be freely exchanged, it is at home. Courtesy should be the rule, not the exception. It prevents jarring, it dissipates moodiness, it heals wounds, it ennobles human nature. It is wonderful in its subduing influences. It is contagious. It extends to the entire household. The boys, with inward pride over their father's courteous demeanor, will be chivalrous and helpful to their younger sisters. The girls will imitate their mother in gentleness and patience even when big brothers are noisy and heedless. Even the domestics will show their appreciation.

It seems strange that a man will speak more rudely to his wife than to any other lady; or that a brother will be harsh to his sister, while to her lady friend he is everything respectful—perfect gentlemen in society, but boors within their own homes. It is a sad commentary to say that some, my many, mothers, wives and sisters are indebted for most of the politeness shown them to those who are not members of the household.

Family ties are designed to make us sociable. We are not gregarious. We were not made to live alone. We must have a heap of embers to have a glowing fire; if we scatter them they will flicker and die. In the same way, if we want to live a healthy and vigorous life, we must have a group of lives to afford comfort, encouragement and support. Courtesy is mighty in its influence to glorify the home and to benefit the world; yet fathers and mothers are careless and indifferent, and allow day after day of opportunities to go by. Let us remember that life is made up of moments, and that a succession of well-spent moments make up a well-spent life.

A RECEIPT FOR DAILY LIVING.—When I took up my Bible this morning, girls, to read my chapter, I turned to the fourth chapter of First Peter, and in the eleventh verse found this:

"Let him do it as of the ability which God giveth." I think we often make a point of leaving certain things for others to do because we can not do them as well, perhaps, and for excuse say, "Oh, well, I never could do so and so." It may be perhaps with regard to conversation, and entertaining, or perhaps when asked to play or read. This not only comes under the head of duty, but of good manners or Christian courtesy. Or, taking some of the every-day duties, the caring for our rooms, the sweeping and dusting, even dressing, or our studies, those perhaps that we are not as fond of. So then, perhaps some of you would like to take my text, which it seems to me ought to go with us through life. "Do it as of the *ability* which God giveth: that God in *all* things may be glorified through Jesus Christ." We do not any of us pretend to do all things equally well, but that word *ability* has come home to me more forcibly to-day as a command. This will make some of our lives seem very much fuller, and it ought to be the mainspring working in each one of us, I am sure, and if some think that working on this plan they could never find time for all their duties, only let them try, and God will provide not only time for the duties, but make the pleasures all the sweeter.—K. E. S., in Christian at Work.

BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing humiliating, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from all poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

BABY'S skin and scalp preserved and beautified by CUTICURA MEDICATED SOAP.

$100 to $300 A MONTH can be made working for us.

Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1003 Main St., Richmond, Va.

MISCELLANEOUS.

You Carry

A whole medicine chest in your pa with one box of Ayer's Pills. As operate directly on the stomach bowels, they indirectly affect other organ of the body. When stomach is out of order, the he afflicted, digestion fails, the blood comes impoverished, and you fall easy victim to any prevalent dis Miss M. E. Bayle, of Wilkesbarre, puts the whole truth in a nutshell, she says: "I use no other medic than Ayer's Pills. They are all any one needs, and just splendid to money in doctors' bills."

Here is an instance of

A Physician

who lost his medicine chest, but, h at hand a bottle of Ayer's Pills, h himself fully equipped. J. A. Ar M. D., of San José, Cal., writes:

"Some three years ago, by the me accident, I was forced, so to sp to prescribe Ayer's Cathartic Pills several sick men among a party of m neers in the Sierra Nevada mountai my medicine chest having been lost crossing a mountain torrent. I surprised and delighted at the act the Pills, so much so, indeed, that I led to a further trial of them, as well of your Cherry Pectoral and Sa rilla. I have nothing but praise in their favor."

John W. Brown, M. D., of O W. Va., writes: "I prescribe Ayer's in my practice, and find them excell I urge their general use in families."

T. E. Hastings, M. D., of Baltim Md., writes: "That Ayer's Pills do trol and cure the complaints for wh they are designed, is as conclusi proven to me as anything possibly can They are the best cathartic and ap ent within the reach of the profession.

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Ma

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Christmas SELECTIONS FOR 1887 Contains new Carols, Root, Murray, Westendorf, Lewis and others, with a fine Responsive Service prepared by E. E. Rexford, 16 pp octavo, printed in colors. Price, 5cts. each, or 50cts a dozen by mail, postpaid; $4 per 100 by express not prepaid.

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NOTE.—*In the "Christmas Selections" the two Services printed together after the Responsive Service, "Noel" is interspersed throughout the Readings.*

Judge Santa Claus. A New Children's Cantata by three popular writers. It is of the same scope as Santa Claus Jr., but is both pretty and instructive. Any Sunday-School can give it with good effect. Can be prepared in two to three weeks' time. Price, each by mail, postpaid.

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Mention this paper.

Christian Advocate.

Marriages.

CUNNINGHAM—BARNES.—At Grand Bay, Ala., September, 21, 1887, by Rev. J. P. Drake, Mr. Jesse Barnes, of Moss Point, Miss., to Miss Alice Cunningham, of Grand Bay.

PARR—HYDE.—At the residence of Mrs. Dr. Johnston, Franklin county, Miss., September 18, by Rev. I. W. Cooper, Mr. William Preston Parr, of Hamburg, Miss., to Miss Ruth Hyde, of Fairview, Neb.

PARR—PRICE.—At the residence of the bride's grandfather, near Hamburg, Miss., September 14, by Rev. I. W. Cooper, Mr. George W. Parr to Miss Genevieve Price.

CHICHESTER—ROUR.—At the residence of the bride's father, September 14, by Rev. I. W. Cooper, Mr. T. A. Chichester to Miss Eva Roldo all of Hinds county, Miss.

EDWARDS—GRIFFIN.—At the residence of the bride's father, at Hickory, Miss., October 12, '87, by Rev. I. L. Peebles, Miss Minnie L. Griffin to Mr. W. B. Edwards, of Tompkinsville, Ala.

RICHARDSON—BROWN.—At the residence of the bride's father, October 13, 1887, by Rev. I. L. Peebles, Mr. W. B. Richardson to Miss Mattie Brown, both of Newton, Miss.,

ELDRIDGE—SHANKLE.—At the residence of the bride's parents, near Beauregard, Miss., October 19, 1887, by the Rev. T. L. Mellen, Mr. Charlie R. Eldridge and Miss Ada Lee Shankle, all of Copiah county, Miss.

LEICHESTER—LITTLETON.—At the residence of the bride's mother, Wesson, Miss., October 20, 1887, by Rev. T. L. Mellen, Mr. L. F. Chester and Miss Martha Littleton, all of Copiah county, Miss.

BROWNE—BONNEY.—At the residence of the bride's father, in Waterproof, La., October 23, 1887, by Rev. R. S. Coller, Mr. Charles Browne, of Satartia, Miss., to Miss Carrie C. Bonney, of Waterproof, La.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

APPLEWHITE—Mrs. MARTHA ADALINE APPLEWHITE, daughter of Dr. E. R. and Eliza Applewhite and wife of Steven Applewhite, was born June 20, 1858. She was brought up, educated, married, joined the church, professed religion and lived in this section of Mississippi, and died August 31, 1887. She was respected by all who knew her, and loved by all her relations and friends. Sister Applewhite was a Christian woman amidst life's duties, toils, amenities and afflictions, and a triumphant Christian upon the bed of suffering and death. Her remains were laid in their silent resting-place, at Bethel, near Caseyville, Miss., on the first day of September, in the midst of a large congregation of friends and relatives, to await the voice of the resurrection trump of God to awake the sleeping dead. Her free and happy spirit has ascended to her Lord and entered upon the fruition "of the inheritance of the saints in light," and to "watch and wait" "at the beautiful gate" for the coming of the loved and left.

W. B. HINES.

SMITH—WILLIS SMITH was born in Alabama, June 4, 1841, and died in Madison county, Texas, December 14, 1886. He professed religion and joined the Methodist Episcopal Church, South, at Oak Ridge Camp Ground, Jackson parish, La., October, 1880. His conversion was clear and satisfactory and led to a consistent Christian life. He died willingly; and, without any fear of death, said to his weeping loved ones: "Don't grieve for me. I will be so much better off in heaven than I am here on earth." He spoke of seeing his dear mother and a little babe, who preceded him to the heavenly world, as being present to accompany him home. Bro. Smith was twice married; the last time to Miss Annie E. Jones, of Jackson parish, La., who, with their two children and a large circle of relatives mourn his decease. Bro. Smith was a kind and affectionate husband, a loving father and a true friend. He rests in heaven.

J. L. WRIGHT.

GOLDEN—Mrs. MATILDA GOLDEN, (nee Collier), was born July 29, 1816, and died at Good Hope, Leake county, Miss., August 20, 1887. She was married to Mr. T. R. Golden in 1844. She was a consistent Christian from the time she united with the church to the close of life. Her hearing was difficult for many years past, and the ADVOCATE and Bible were an unusual comfort to her. She was truly a mother in our Israel. A husband and seven living children, many relatives and friends mourn her death.

C. M'DONALD.

COATS—Little RUTH REBECCA COATS was born in Livingston parish, La., February 12, 1882, and died in East Baton Rouge parish, La., September 12, 1887. The great and good God, who gave the little jewel, has taken it back. She was one of the most thoughtful and intelligent children I ever knew. There is another angel now before the throne to sing the everlasting praises of God; another golden crown, another sweet-sounding harp in heaven.

G. P. S.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.
USE **KELLER'S CARBOLIC SOAP**
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
J. H. KELLER'S SOAP WORKS,
110 GRAVIER ST., NEW ORLEANS, LA.

GOZA—The earthly home of our dear brother, B. F. Goza, has been made sad for time by the death of his precious wife, EMMA M. GOZA (nee Bufken), which occurred on September 7, 1887, after an illness of six days. Sister Goza was born December 12, 1848; joined the Methodist Episcopal Church, South, when a girl; was married to B. F. Goza, January 21, 1869, and was converted at the family altar at home in 1876, since which time she has been faithful and true to her Christian obligations. She leaves a large family of children, eight in number—from the little babe three weeks old to the married daughter. While she leaves these she has gone to join the two angel-children that had preceded her to the glory-land. Within a year two of her brothers have gone on and joined the heavenly host. Oh, what a meeting at the beautiful gate! Two nights before her death, at the family altar, she joined us audibly in one of the most earnest prayers we have ever heard. She said she did not feel like she was going to die, but was confident that if the good Lord wanted her, he would give dying grace when it was necessary. No more does she pray for her loved ones on earth, but forever does she praise with her loved ones in heaven. May God comfort her heart-broken parents, husband and children, and sustain them by his grace and help them to meet her in heaven! "Earth has no sorrow that God can not cure." A faithful Christian, a true wife, an affectionate mother and a devoted friend has gone. Farewell; we will meet again.

A SORROWING FRIEND.

APPLEWHITE—Died, August 25, LULA MAY, infant daughter of J. W. and S. C. Applewhite, aged two years and ten days. Bright as the morning and pure as the dews thereof, this sweet flower was taken from earth and transplanted in God's garden. Her pattering footsteps fall no more in her earthly home, yet her words and tender form linger to hallow her memory through every hour. She is gone to bask in the radiant sunshine of God's presence forever—gone, but living and beautiful in the glory-land.

A SYMPATHIZER.

The Heroism of Women.

The number is legion who are chronic invalids, and are extremely puzzled to tell what ails them. They are miserable, extremely miserable. Especially may this be said of a very large class of females. They have a heavy, weighty feeling as if being dragged to the earth; a misery in their back; an all-gone feeling. Scarcely able to put one foot before another, and yet seeing the work must be done, they go on, a treadmill life from early morn till late at night, keeping about from the mere force of will. Arising in the morning but little refreshed by the few hours of broken sleep; no one but themselves knowing that incessant aches and pains had robbed them of that much needed rest.

The following is a brief statement taken from one of many letters received of similar import:

CULPEPER, VA., May 31, 1886.

"DRS. STARKEY & PALEN:—I wrote you my symptoms one year ago last February, when I was taking the Compound Oxygen, then given me by a friend, but I was so very weak and nervous at that time I doubt if it was sufficiently legible.

"My doctor treated me for catarrhal consumption, and gave me all kinds of medicines for suppression, but they only seemed to increase my pain. At last he concluded there was some organic derangement, and gave me surgical treatment, which instead of relieving me, increased my agony, producing inflammation that reached the brain, making me utterly sleepless and delirious for months.

"One day a friend came to see me who had a part of a Home Treatment of Compound Oxygen at her house, and persuaded me to try it. She sent it to me, and I commenced using it, but I must say with very little faith. After using it about a week my nose bled very profusely, and I felt great relief from the brain pressure that had kept me crazed for months. I began to sleep. My mind came back to me, though my doctor had said if I ever got better, or lived, I would never recover my mind. He seemed surprised that I had. He recommended surgical treatment, but I had suffered so much by that from him I would not trust it again. This was about a year ago, and I was an invalid until a month or so since, when I commenced to drag around a little, becoming so tired I could not rest. But since using Compound Oxygen I can rest and walk about, and the cold I had when the Compound Oxygen arrived soon disappeared. I am stronger and better than for years. Have resumed my old Sunday-school class, and played on the organ last Sunday."

There are very many people interested in the treatment which has done so much for this lady in Virginia. If you wish fuller information send to Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa., for their treatise, which is sent free.

There is nothing which contributes more to the sweetness of life than friendship; there is nothing which disturbs our repose more than friends, if we have not the discernment to choose them well.

Sick headache, wind on the stomach, biliousness, nausea, are promptly and agreeably banished by Dr. J. H. McLean's Liver and Kidney Pellets. 25c. a vial.

Sin prevents happiness, procures misery and leads to disgrace; it is "the abominable thing" God hates.

Quinine is not an *Antidote* for Malaria. It creates a diversion by producing a new impression on the nervous system. Shallenberger's Pills *are an Antidote*; they destroy the poison, and health returns immediately. No unpleasant effects; no sickness; no purging. Perfectly safe in any dose. Sold by Druggists.

MISCELLANEOUS.

Unfailing Specific for Liver Disease.

SYMPTOMS: Bitter or bad taste in mouth; tongue coated white or covered with a brown fur; pain in the back, sides, or joints—often mistaken for Rheumatism; sour stomach; loss of appetite; sometimes nausea and water-brash, or indigestion; flatulency and acid eructations; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick yellow appearance of the skin and eyes; a dry cough; fever; restlessness, the urine is scanty and high colored, and, if allowed to stand, deposits a sediment.

SIMMONS LIVER REGULATOR
(Purely Vegetable)

Is generally used in the South to arouse the Torpid Liver to a healthy action.

It acts with extraordinary efficacy on the

LIVER, KIDNEYS AND BOWELS.

An Effectual Specific for

Malaria,	Bowel Complaints.
Dyspepsia,	Sick Headache.
Constipation,	Biliousness.
Kidney Affections,	Jaundice.
Mental Depression,	Colic.

Endorsed by the use of 7 Millions of bottles, as

THE BEST FAMILY MEDICINE

for Children, for Adults, and for the Aged.

ONLY GENUINE

has our Z Stamp in red on front of wrapper.

J. H. ZEILIN & CO., Philadelphia, Pa.,
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TO CONSUMPTIVES.

USE WINCHESTER'S HYPOPHOSPHITE OF LIME AND SODA. For Consumption, Weak Lungs, Coughs, Asthma, Bronchitis and General Debility it is an acknowledged Specific Remedy. TRY IT.

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Direct Importation!

Bottom Prices for Cash, also Easy Payments.

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

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The Singer Manufacturing Co.,
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Hay Press Company,
MANUFACTURERS OF
C. A. HAMILTON'S
Pat. Reverse Cam—Rebounding Block
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HAY PRESSES,

MERIDIAN, MISS.

Write for particulars, prices, cuts, etc., to
Mississippi Hay Press Company,
MERIDIAN, MISS.

Scientific.

Wonders of the Sea.

The sea occupies three-fifths of the surface of the earth. At the depth of about 3,500 feet waves are not felt. The temperature is the same, varying only a trifle from the ice of the poles to the burning sun of the equator. A mile down the water has a pressure of over a ton to the square inch. If a box six feet deep were filled with sea water and allowed to evaporate under the sun, there would be two inches of salt left on the bottom. Taking the average depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the bed of the Atlantic. The water is cooler at the bottom than at the surface. In the many bays on the coast of Norway, the water often freezes at the bottom before it does above.

Waves are very deceptive. To look at them in a storm, one would think the water traveled. The water stays in the same place, but the motion goes on. Sometimes in storms these waves are forty feet high, and travel fifty miles an hour—more than twice as fast as the swiftest steamer. The distance from valley to valley is generally fifteen times the height; hence a wave five feet high will extend over seventy-five feet of water. The force of the sea dashing on Bell Rock is said to be seventeen tons for each square yard. Evaporation is a wonderful power in drawing the water from the sea. Every year a layer of the entire sea fourteen feet thick is taken up in the clouds. The winds bear their burden to the land, and water comes down in rain upon the fields, to flow back at last through rivers. The depth of the sea presents an interesting problem. If the Atlantic were lowered 6,564 feet, the distance from shore to shore would be half as great, or 1,500 miles. If lowered a little more than three miles, say 19,680 feet, there would be a road of dry land from Newfoundland to Ireland. This is the plane on which the great Atlantic cables were laid. The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined to Italy. The British Channel is more like a pond, which accounts for its choppy waves.

It has been difficult to get correct soundings of the Atlantic. A midshipman of the navy overcame the difficulty, and a shot weighing thirty pounds carries down the line. A hole is bored through the sinker, through which a rod of iron is passed, moving easily back and forth. In the end of the bar a cup is dug out, and the inside is coated with lard. The bar is made fast to the line, and a sling holds the shot on. When the bar, which extends below the ball, touches the earth, the sling unhooks, and the shot slides off. The lard in the end of the bar holds some of the sand or whatever may be on the bottom, and a drop shuts off the cup to keep the water from washing the sand out. When the ground is reached, a shock is felt as if an electric current had passed through the line.—Electrical Review.

By its mild, soothing and healing properties, Dr. Sage's Catarrh Remedy cures the worst cases of nasal catarrh, also "cold in the head," coryza, and catarrhal headaches. 50 cents, by druggists.

That church member who has so far fallen from his former spirituality as to affirm that he can frequent the theatre with a "good conscience," needs to recollect that a good conscience is not necessarily a pure and guiltless one. St. Paul said, "I verily thought I ought to do many things against the name of Jesus." His conscience not only did not condemn, but actually approved, actions far doing what he subsequently confessed himself to be "the chief of sinners." Hence the silent conscience of a worldly minded man is no proof that he is doing right when he sits with an ungodly crowd feasting his lower nature on the frivolities of the stage. Perhaps his conscience might give a different testimony if he would place it awhile in the light of the expressive fact, that "the friendship of the world is enmity with God * * * a friend of the world is the enemy of God!"

WHEN you get up in the morning with tongue heavily coated, a disagreeable taste in the mouth, skin hot and dry, eyes burning, head aching with a dull, heavy pain, and, in short, feeling as if you were "all broke up," you should at once take Dr. J. H. McLean's Liver and Kidney Pellets. 25 cents per vial.

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THE MOTHER'S FAVORITE.

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The Most Nourishing, Most Palatable, Most Economical,
OF ALL PREPARED FOODS.
EASILY AND QUICKLY PREPARED.

Send for circulars and pamphlets, giving testimony of Physicians and Mothers, which will amply prove every statement we make.

For sale by Druggists. 25¢, 50¢, $1.
WELLS, RICHARDSON & CO., Burlington, Vt.

1887—BABIES—1887.

"To the mother of any baby born this year we will send on application a Cabinet Photo of the "sweetest, fattest, healthiest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using *Lactated Food* as a substitute for mother's milk. Much valuable information for the mother given. Give date of birth.
WELLS, RICHARDSON & CO., BURLINGTON, VT.

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Steam and Gas Fitters,
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HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

(For Week Ending November 1, 1887.)

COTTON.

Low ordinary	7	— —
Ordinary	7	— —
Good ordinary	8 1/4	— —
Low middling	8 7/8	— —
Middling	9 1/8	— —
Good middling	9 1/2	— —
Middling fair	9 7/8	— —
Fair	10 5/8	— —
Galveston middling	9 1/8	— —
Mobile middling	9	— —
St. Louis middling	9	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	4 3/8
Strictly Prime	— —	4 3/8
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4	5
Pr. yellow	5 3/8	5 7-16
Gray White	5 5/8	5 3/4
Off whites	5 7/8	6
Stan. Gran	6 3/4	6 11-16

MOLASSES.

OPEN KETTLE:		
Good Prime	39	40
Strictly Prime	41	42
Choice	41	— —
CENTRIFUGAL:		
Syrup	30	36

RICE.

Head	5	5 3/4
Choice	— —	— —
Prime	4 7/8	5
Good	4 5/8	4 3/4
Fair	4 3/8	4 1/2
Ordinary	4	4 1/8
Common	3 1/2	3 7/8
No. 2	2 3/4	2 3/8
Rough	2 90	4 10

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62 1/2	4 75
Choice	3 25	3 35
Fancy	3 70	3 75
Extra Fancy	4 05	4 15

CORN PRODUCTS.

Cream meal	3 40	— —
Corn meal	2 10	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	56	— —
Yellow	— —	57
Mixed No. 2	56	57
OATS:		
Western	34 1/2	35
Texas rust-proof	43	44
BRAN:		
₩ cwt	85	90
HAY:		
Choice	19 00	20 00
Prime	17 00	18 00

PROVISIONS.

PORK:		
Mess (Standard)	14 1/2	14 1/2
Prime Mess	13 00	— —
Rumps	10 50	11 00
BACON:		
Fancy breakfast	11	12
Shoulders	— —	6
Sides, long clear	— —	7 3/8
Sides, short rib	— —	7 7/8
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	5 1/2
Sides, long clear	— —	7 1/8
Sides, short rib	— —	7 1/2

GROCERIES.

COFFEE:		
Prime	— —	20 3/8
Fair	— —	19 7/8
Common	— —	18 3/8
BUTTER:		
Western Creamery	28	29
Western Dairy	20	21
Common	— —	13
LARD:		
Refined	6 3/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	9 3/4	— —
Cotton seed	36	37
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	13	14
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 50	3 00
KROUT:		
Western, ₩ bbl	8 50	9 00
ONIONS:		
Louisiana	— —	— —
Western	2 00	2 75

BALING STUFFS.

BAGGING:		
1 3/4 lb, per yd	7	— —
2 lb	7 3/4	8
BALING TWINE:		
₩ lb	— —	12 1/2
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 00	3 00
Chickens, South'n	3 00	3 50
Young	2 00	2 50
Turkeys, Southern	12 00	14 00
EGGS:		
Western	16	17
Southern	18	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Barry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	5 1/2	6
Dry salted	8	8 1/2
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	17 10	— —
Pure ground bone	36 00	— —
Muriatic acid, ₩ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Arguments have been made before the Supreme Court for a writ of error in the anarchists' case, and the case taken under advisement.

There is a water famine in two western tiers of Ohio counties, and there is much distress and sickness.

Gov. Gordon, of Georgia, has opened his campaign in support of the Democratic State ticket in Ohio.

Bills to regulate the telegraph service between the States will be introduced into the next Congress.

The fever at Tampa, Fla., is spreading rapidly, and there is a loud cry for practiced nurses.

The President has appointed the twenty-fourth day of November as a day of thanksgiving.

Train robbers attempted to rob a train near Ledbetter, Texas, by derailing it, but failed of their purpose.

The editors of the *Arbeiter Zeitung*, the anarchist organ, have been arrested for libel.

It is said 30,000 Confederate veterans from all parts of the South greeted Mr. Davis at Macon, Ga., at the State Fair.

The Democrats carried the municipal election in Baltimore by a majority of 4,205.

Bandits and robbers are creating terror in Starr county, Texas, and the government seems powerless to protect her citizens.

The corner-stone of the R. E. Lee Monument, in Richmond, was laid last Thursday, a great crowd attending the ceremonies.

The anarchists' friends are making all sorts of threats and writing letters to persons in authority in order to get up a big scare. The Supreme Court has not yet pronounced upon the case.

Up to October 26, there had been 225 cases of fever and 34 deaths at Tampa, Fla.

The New York health authorities are being severely criticised by papers all over the country for the inexcusable neglect by which passengers from the cholera-infected ship "Independente" were allowed to distribute themselves over the country.

There has been discovered a plot for the rescue of the condemned anarchists. The social democratic federation in Holland has addressed a threatening letter to President Cleveland on the subject.

The report is current that Postmaster Vilas will take Mr. Lamar's place in the Cabinet. Secretary Whitney is said to be in poor health.

The propeller "Vernon" was wrecked in a gale on Lake Michigan, and entire crew and passengers supposed to be lost.

FOREIGN.

The Home Rule Union in England has resolved to continue the holding of meetings in Ireland.

Earl Spencer, in a speech at Edinburgh, condemned the policy pursued by the government in Ireland, and predicted the return of Gladstone to power in a short time.

Gladstone, in an address at Leeds, said the government's policy in Ireland was going from bad to worse, and the length of the struggle was shortening rapidly.

A plot to assassinate Prince Ferdinand has been discovered.

A convention of the National League is to be held at Cardiff. The meeting will represent 2,000,000 of the Irish race settled in Great Britain.

The Emperor William bagged four deer and eleven boars on his late hunt.

Sir Wilfred Blunt has been convicted under the Crimes Act, and sentenced to two months' imprisonment.

The French Chamber of Deputies has pensioned the revolutionists of 1818.

Prince Ferdinand, in his address to the Sobranje, says that order, tranquility and security had been restored since his accession to the throne, and the people are now engaged in pacific labors. He has advanced 8200,000 from his private fortune to the Bulgarian treasury to hasten the completion of railways.

On account of the Caffarel scandal there is a crisis imminent in French politics, and President Grevy has threatened to resign because of the irregular proceedings against his son-in-law, M. Wilson.

It is now reported that Emperor William and the Czar will meet in Berlin.

Mgr. Persico's mission to Ireland has proved a failure, and the Pope is said to be much disappointed.

O'Brien's sentence has been affirmed by the Appellate Court, and he has been imprisoned. An unsuccessful attempt was made for his rescue.

The Emperor of Germany is confined to his bed by an attack of acute rheumatism.

It is said that President Grevy is preparing a Cabinet crisis in order to drown the Wilson commotion.

There is ill-will growing in Russia against Germany. The two Emperors are soon to have a meeting, but it will be entirely ceremonious.

The French Cabinet was outvoted in the Chamber, and M. Wilson's conduct is to be looked into.

President Grevy is reconciled to the proceedings, and will not resign.

Earl Lytton has been appointed to succeed Lord Lyons as British ambassador at Paris. The Queen will confer an earldom on Lord Lyons on his retirement from diplomatic life.

Consumption, Scrofula, General

Debility, Wasting Diseases of Children, Chronic Coughs and Bronchitis, can be cured by the use of **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Prominent physicians use it and testify to its great value. Please read the following: "I used Scott's Emulsion for an obstinate Cough with Hemorrhage, Loss of Appetite, Emaciation, Sleeplessness &c. All of these have now left, and I believe your Emulsion has saved a case of well-developed Consumption."—T. J. FINDLEY, M. D., Lone Star, Texas.

A Magnificent Offer.

TAKE ADVANTAGE OF IT AT ONCE.

The NEW ORLEANS CHRISTIAN ADVOCATE to January 1, 1889.

The American Agriculturist (English or German), for the balance of this year and all of 1888—fourteen months.

"Fences, Gates and Bridges." A most practical volume, published October 15, only work of the kind extant, elegantly bound in cloth and gold. 300 illustrations. Books on architecture abound, but this is the first work specially devoted to the subjects upon which it treats. There are chapters upon rail and other primitive fences; stone, sod, board, and barb-wire fences, hurdles, gates and fastenings, wickets and stiles, country bridges and culverts; and also a chapter on fence law. The large number of illustrations are in most cases representations of fences, gates, etc., in actual use, the utility of which is thus made clear.

Engravings of the Homes of our Farmer Presidents, 11x18, issued during 1886 and 1887, viz: Washington, Jefferson, Jackson, Garfield, etc., etc., together with descriptions of same, by eminent American writers.

We will furnish all the above, postpaid, for three dollars for new subscribers, or three dollars and twenty-five cents for renewals—cash in full with order. This is *the* offer of the season; nothing like it has ever been known. Address NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp street.

Send six cents to 751 Broadway, New York, for mailing you the November number of the American Agriculturist, containing four hundred and seven editorial, contributed and descriptive articles, and two hundred and forty illustrations. Also specimen pages of "Fences, Gates and Bridges."

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Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

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The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

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Publisher.

A Baby Like a Gale of Wind.

Why is a newly-born baby like a gale of wind? Because it begins with a squall. Cold gales induce coughs and croup. Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure it.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

New York has seven State tickets in the field, and it seems that every voter might have his choice of candidates.

"Life and Writings of Bishop Parker."

One copy of this superb work will be given for three new subscribers when accompanied by the cash in full.

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Publisher.

Quarterly Conferences.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Grand Chenier	Nov. 5, 6
Opelousas	19, 20
Lake Charles	Dec 3, 4
L. C. German Mission	4, 5
Plaquemine Brulee	17, 18

S. S. KEENER, P. E.

DELHI DIST.—FOURTH ROUND.

Waterproof, at Waterproof	Nov. 5, 6
Lake Prov'nce—Pecan Grove, at P. G.	12, 13
Hasinip, at Hasinip	19, 20
Lind Grove, at Bonne Idee	26, 27
Floyd, at Midway	Dec. 3, 4
Monroe and Delhi, at Monroe	10, 11
Winsboro, at Winsboro	17, 18
West Monroe, at West Monroe	31, Jan. 1

J. D. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Many and Sabine, at Many	Nov. 5, 6
Anacoco and Bellewood—Holly Gr've	12, 13
Natchitoches, at Natchitoches	19, 20
Pleasant Hill, at Stoles	23, —
East Point, at Coushatta Academy	26, 27
Coushatta, at Coushatta	30, —
Red River	Dec. 3, 4
Caddo, at Friendship	10, 11
Mooringsport, at Mooringsport	17, 18
Shreveport	24, —
North Bossier, at Concord	24, 25
South Bossier	31, Jan. 1

J. H. CASSITY, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Alexandria, at Pineville	Nov. 5, 6
Evergreen, at Shamsport	12, 13
Evergreen Church Dedication	19, 20
Melville, at West Melville	26, 27
Sugar Town, at Dry Creek (Thu.)	Dec. 1
Spring Creek, at Spring Creek	3, 4
Ada, at Gray's Creek	10, 11
Columbia, at Columbia	17, 18

R. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity Street (11 A. M.)	Nov. 6
Carondelet Street (7 P. M.)	6
Craps Street (10:30 A. M.)	13
St. Charles Avenue (7 P. M.)	13
Algiers & Gretna—Algiers (11 P. M.)	20
Soniparo Street (7 P. M.)	20
Grosse Tete and False River—Hurm's	26, 27
Dryades Street (10:30 A. M.)	Dec. 4
Carrollton and Parker Ch (7 P. M.)	4
Plaquemine and Donaldsonville	11
Baton Rouge	18
Morgan Street (11 A. M.)	25
Louisiana Avenue (7 P. M.)	25

JOHN T. SAWYER, P. E.

HOMER DIST.—FOURTH ROUND.

Tulip	Nov. 12, 13
Vernon, at Wesley Chapel	16, 17
Arcadia, at Arcadia	19, 20
Douglas, at Douglas	23, 24
Ruston, at Ruston	26, 27
Brushwood, at Gibland	30
Homer, at Homer	Dec. 3, 4
Haynesville, at Colquitt	7
Farmerville, at Farmerville	10, 11
Summerfield	11
Ringgold	17, 18
Sparta and Saline, at Castor	21
Indian Village	21, 25
Downsville	28
Minden, at Minden	31, Jan. 1

ROBERT MANDLE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Paulding	Nov. 5, 6
Clark (Wednesday)	9
Vossburg	12, 13
Marion, at Lockhart	19, 20
Lauderdale, at Brogan's	26, 27
Adamsville (Wednesday)	30
DeKalb	Dec. 3, 4
Hiramville	4, 5
West End—Sageville	10
Enterprise	11
Meridian	12

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Westville, at Pleasant Hill	Nov. 5, 6
Raleigh, at Trinity (Tuesday)	8
Trenton (Wednesday)	9
Faunin, at Holly Bush	12, 13
Hillsboro	19, 20
Neshoba	26, 27
Walnut Grove	Dec. 3, 4
Carthage (Tuesday)	6
Lake	10, 11

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Flint, at Augusta (Wed. and Thu.)	Nov. 2, 3
Poplarville, at Poplarville	5, 6
Scranton, at Scranton	12, 13
Moss Point, at Moss Point	19, 20
Columbia, at Hopewell	26, 27
Williamsburg, at Mt. Zion	Dec. 3, 4
Bethel	6, 7

T. S. WEST, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Jackson	Nov. 5, 6
Bayou Sara, at Concord	12, 13
Livingston, at Friendship	19, 20
East Baton Rouge, at Davis' Chapel	21
Pipkin Chapel, at Pipkin	26, 27
Perry's Creek	Dec. 3, 4
Woodville circuit	8, 9
Woodville	10, 11

J. A. E. JONES, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Utica	Nov. 5, 7
Ebenezer	12, 13
Mayersville	19, 20
Rolling Fork	26, 27
Oak Ridge	Dec. 3, 4
Vicksburg	10, 11
South Vicksburg	11, 12

W. L. C. DUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Silver Creek, at Bethel	Nov. 5, 6
Yazoo City	12, 13
Sharon, at Sharon	19, 20
Canton	20, 21
Camden, at Camden	26, 27
Madison, at Wesley	Dec. 3, 4
Jackson	10, 11
West Jackson	10, 11

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Franklinton, at Fisher's Church	Nov. 5, 6
Summit, at Summit	12, 13
McComb City, at McComb City	19, 20
Monticello, at Lemole's Church	26, 27
Holmesville, at Topisaw	Dec. 3, 4
Adams, at Adams	10, 11

J. M. WEEMS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Lodi circuit	Nov. 5, 6
Grenada circuit (Tuesday)	8
Grenada station (Thursday)	10
Banner circuit	12, 13
Water Valley (Monday)	14
Charleston circuit	19, 20

C. N. TERRY, P. E.

CORINTH DIST.—FOURTH ROUND.

Blackland circuit	Nov. 5, 6
New Albany circuit	12, 13
Jonesboro circuit	15
Ripley circuit	17
Ripley and New Albany station	19, 20

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Louisville circuit	Nov. 5, 6
Plattsburg circuit	6, 7
Chester circuit	12, 13
Sturges circuit	13, 14
LaGrange circuit	18
Walthall circuit	19, 20

M. G. PORTER, P. E.

SARDIS DISTRICT—FOURTH ROUND.

Mt. Vernon	Nov. 5, 6
Eureka	9
Pigola	12, 13
Mantedno	18
Pleasant Grove	19, 20

S. M. THAMES, P. E.

WINONA DISTRICT—FOURTH ROUND.

Belzoni circuit	Nov. 5, 6
Zilpha circuit	12, 13
Ethel	19, 20

H. P. MITCHELL, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen	Nov. 5, 6
Tremont (Thursday)	10
Fulton and Smithville	12, 13
Caledonia (Friday)	18
Athens	19, 20

AMOS KENDALL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Pine Mountain	Nov. 5, 6
Hickory Flat	12, 13
Emory	19, 20

JNO. BABCROFT, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FOURTH ROUND.

Black's Bend circuit, at Black's Bend	Nov. 5, 6
Bell's Landing, at Bell's L'g. (Wed.)	9
Camden and Oak Lawn, at Oak Lawn	12, 13
Pleasant Hill circuit, at Benton (Thu.)	17
Pineapple circuit, at Shiloh	19, 20
Prattville	26, 27

H. UROQUHART, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Stockton, at Red Hill	Nov. 5, 6
Milton	12, 13
Pensacola circuit, at Warrington	16
Pensacola station	19, 20
Sepulga	26, 27
Gravella, at Alabama	30

W. M. MOTLEY, P. E.

In Florida fifteen counties have lately voted on local option, and only *one* has voted for whisky. The people are moving.

NEW YORK, N. Y., 1886.

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Mr. Spurgeon has withdrawn from the Baptist Union, because he believes such Union is at the expense of truth.

A pastor in Cumberland has formed in his church "a good intent society," composed of poor persons who have no money to give, but yet desire to do something for the Lord Jesus. These give one hour in the week to some charitable work, or to some labor by which they earn a few pence, which is given to the service of the Lord. Each one, according to ability, does something distinctly for Jesus. These people find a blessing in so doing. Should we not each one regularly and systematically set aside a portion for our Lord and Savior, and say, "This is David's spoil"?—Exchange.

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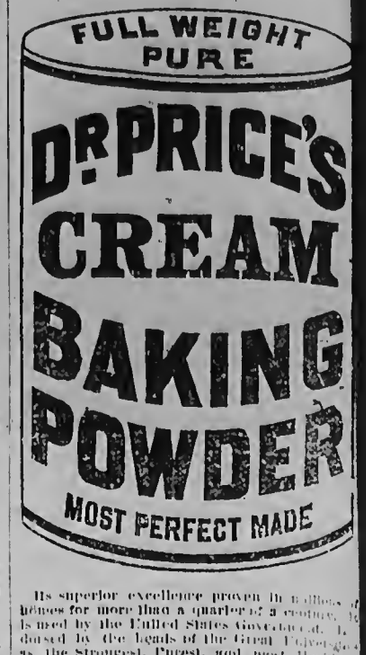

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Christian Advocate.

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"THE GLORIOUS PSALMS."

Picked up by a Union soldier in a building once occupied by Confederate troops at Tullahoma, Tenn., November 7, 1863.)

Sing me the Psalms, the glorious Psalms of old.
That sounded first upon Judea's plains;
All other music lifeless seems, and cold,
Beside the melody of David's Psalms.

Sing me the Psalms that echoed from the hills,
Those favored hills where Israel's sons had birth.
Wake! wake! each harmony the soul that fills,
With rapture more allied to heaven than earth.

Sing Psalms of praise, when victory is given
O'er outward foes, or over hosts unseen.
Jehovah, JAH, still reigns in earth and heaven,
As strong to save as he hath ever been.

Sing when the earth is clad in softest green,
Join Psalms of gladness to the bird's sweet song;
Praise Israel's Shepherd when his hand is seen,
Leading thy steps the quiet streams along.

Sing when all nature wraps a snowy shroud;
When ice-bound fountains hide torrents lush;
When azure skies are veiled behind the clouds;
Let wondering praises from thy psaltery gush.

Sing me the Psalms, ev'n when the burning tear
Tells of departure from the narrow way.
Oh David's song was sad when he was here;
O'erwhelmed with sin, he turned to weep and pray.

Sing, though affliction swelleth like a tide;
When deep to deep calls in thine hour of woe,
Thine anchor's safe within the Rock's cleft side—
Billows may toss, but can not overflow.

Sing David's Psalms when earthly light grows dim.
And every conflict but the last is o'er,
Bid mourners join in the triumphant hymn
That wings thy spirit to the heavenly shore.

"A New Heart and a Right Spirit."

BY REV. J. W. ELLISON.

(Ezekiel xxxvi. 25-27.)

This is what is thought to be regeneration. As the above expression refers to the mind and affections of man, and not to his constitutional nature, a faithful analysis of man's entire being will reveal the fact that the above state and experience will not measure up to man's original state in creation or generation, to which the word "regenerate" naturally refers for its meaning.

It should be remembered that words are used for their meaning. Theological terms should express neither more nor less than the principle and experience involved.

As we understand, man's original being was constitutionally spiritual or divine. By the fall this spiritual or divine feature was lost, and man became constitutionally sinful or satanic. This left him with the element of death in him, and he was dead to God, without any affection for him. Sin permeated man's entire being, as is represented by the scarlet wool, body and soul.

Regenerate must not only restore the spirituality that man possessed, but he must be sinless, without any bias to or taint of sin, "as white as snow."

As long as man's constitutional being is sinful, the spiritual or divine can not blend with man's nature; but, as it is stated in Scripture, God can put his "Spirit within" man as a distinct principle from his own nature, for this can be done without a blending or "renewal." I do not question "the new heart and right spirit" as an experience. I both know and preach it: but the question is, how to account for it.

As man's nature is sinful, thoroughly saturated with it, it can never be a natural feeling to love God; therefore, it must be spiritual, or the work of God's Spirit whom he has "put within" us.

"In the day that thou eatest thereof, thou shalt surely die." And so it is. Man is dead or dying, and without the kinship of a Son, as was the case originally; and in bondage to sin until it can be removed from him. How, then, can he recognize God, or right or wrong, or have the liberty to do God's will? In the plan of our redemption, God, by virtue of Christ's death, has vouchsafed to "put his Spirit within" mankind, and that without respect of persons.

By this Spirit man's free moral agency is revived; and by this Spirit all that pertains to his humanity, his conscience, and his affections, are all revived. This certainly is a stupendous mystery.

"Stand fast, therefore, in the liberty wherewith Christ hath made you free." And yet sin is not removed from his being, for he is "mortal," and "weak," and "corruptible," and "natural"—dead. How, then, can he exhibit free moral agency and all other original features of his being? While it is mysterious, yet possibly it may be illustrated by a figure.

The moon is said to be nonluminous, yet we say it shines, yet only by throwing back the light from the sun: so while man is dead, void of any good or righteousness, yet, by virtue of Christ's Spirit in him, his dead humanity is revived and righteousness exhibited in him. Man is, therefore, a dependent: and his life and righteousness are to be accounted spiritual, and not natural.

When man exercises faith in the truth of the fall, he sees his sad state, recognizes his absolute dependence upon Christ every way; and, turning from self and this sad state, he flies to God, through Christ, for mercy and redemption, and then he is said to be converted, but not regenerated: for he just now fully appreciates that he is sinful and "needs" to be redeemed, or "baptized." As long as he sees and rests in the fact of his fall, he knows his weakness or dependence: and, trusting in Christ, the divine power of the Spirit is the more prominently exhibited. "I will most gladly, therefore, glory in my infirmities, that the power of Christ may rest upon me." I must believe in my dependence, else, being deceived, I may attempt to live without Christ. This is the evil of believing that I am regenerated now, for I would very logically and naturally think that my original state is regained, and then I would try to live within my own inherent restored strength. The truth is, and must ever be, while I am here, I am dependent. "Without me ye can do nothing." Take Christ away from man, and he is dead to the living God of all ages!

This Spirit within man is that which gives rise to his dual nature, of which we are wont to think and speak as his own: but it does not blend with us, and which Paul calls the "inner man." When we understand and believe the truth as we should, our original humanity appears, or our future being is seen, by reason of this "Spirit within us," and most mysteriously gives a "taste of the powers of the world to come."

By faith, this Spirit, or "Christ in me," our glorious heavenly and future being is brought to knowledge, but still so mysteriously that "we can not tell whether he is in the body or out of the body." But all this is Christ, or that through Christ, mysteriously, I become acquainted with my heavenly being (for my comfort) and state, "which it is not lawful for me to utter" or claim, as a present actual experience. "Of such an one will I glory: but of myself I will not glory, but in mine infirmities." By this we see that what he was now, was not changed or regenerated. He still claims that he is a dependent and a reflector.

This Spirit, or "Christ in me," when faith is constant, is so common with us that we are wont to speak of it and claim it as our own being: but as it is clearly stated in Scripture, as the Spirit of Christ, or "Christ in me," we should never lose sight of that fact, and become deceived. Herein lies the fallacy of the doctrine of "once in grace, always in grace." Nature is not changed constitutionally. We are dependent, all the same, and must be thoughtful, prayerful, and constant in faith unto the end.

This Spirit, or "Christ in me," Paul says, is only an "earnest of our inheritance until the redemption of the purchased possession," or until I am redeemed, or baptized with fire, and come forth "as white as snow."

This is why a resurrection is of so much importance: because what I am, apart from "Christ in me," must die or sleep, or die and sleep. God is to do something for us after we die, as redeeming the "purchased possession." But what or how I can not tell. Certain it is, we are laid away "in corruption," "in weakness," "in dishonor," and as "natural;" but shall be raised "in incorruption," "in power," "in glory," and a "spiritual body." Whether man's body and soul, both of which are polluted with sin, as will be seen in children who draw their being from us, dies or sleeps, or dies and sleeps, until the resurrection morning, I can not tell. But such is the language of Scripture. But surely, if there be a resurrection, there must be a regeneration. (Read St. Matthew xix. 27-29.)

"And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins: then they also which are fallen asleep in Christ are perished." It is evident here that the apostle argues that by death, or in death, in answer to our faith, we are to be purged from our sins, and delivered from the bondage of sin, and regenerated.

The undeveloped doctrine of baptism, as given to the Jews (Numbers xix, Hebrews vi, 2), is, indeed, very significant. Sin did fearful work, as will be seen by the burning of the red heifer, the disagreeable cedar, the bitter hyssop, and the scarlet—all of which will be overcome by the baptism with "running water." God's love has promised and will give us a regeneration, notwithstanding we go back to ashes. This water represents God's love. To remove sin, we see, required three baptisms, respectively on the first, third, and seventh days (a baptism of faith), thus indicating the hidden Trinity involved in the promise of redemption, or perfection, as indicated by the number seven. Thus to them the washing of regeneration was presented. When developed, we see it is "one baptism" in the name of the Trinity, and as foretold by the prophet, now, or after the typical age is past, "then will I sprinkle clean water upon you," one time, thus indicating the one "washing of regeneration and renewing of the Holy Ghost," as will be the case with our new being, which the apostle declares has been shown to us now by the gospel, "after that the kindness and love of God, our Savior, toward man appeared." (Titus iii, 4-8.)

From Georgia.

BY REV. W. W. WADSWORTH.

Atlanta is just beginning, Mr. Editor, to resume the functions of its normal life. The great Piedmont Exposition is now a thing of the past. In many respects, it was a great success. The extent and variety of its exhibits were far beyond that of any local fair ever held in the South. The crowd was enormous exceeding anything that ever assembled within our gates. On Wednesday, the second day of the President's visit, and the day of the military display, it is believed our visitors were greater in number than the population of the city. The confusion, inconvenience, and suffering incident to such a vast throng can easily be imagined. The President and his wife were entertained in magnificent style, and seemed greatly pleased.

The State Fair, at Macon, opened on Monday morning, and is now in full blast. Jefferson Davis is in attendance, and the city is overflowing with visitors; but a cold rain has been falling steadily for thirty-six hours. While Mr. Davis will always hold a warm place in the affections of our people, because of his past relations to them, in the minds of thousands the lustre of his fair name has been tarnished by his antagonism of the great moral reform of the times. His letter to Bishop Galloway has been almost universally pronounced, in this section, by thinking men, "a weak document." It displays more of the garrulousness of an enfeebled old age, than of that masterly grasp of great questions which characterized the days of his prime, and made him a master of assemblies. That he should have made such a record in his last days must remain a grief to multitudes of those who sincerely love him.

The anti-prohibitionists have brought on another contest, under our local option act, in this county, and the campaign is rapidly rising to white heat. Sam Jones opened the battle at the Opera House on Sunday afternoon. Hundreds were not able to gain admittance to this largest audience-room in the city. Tomorrow night Senator Colquitt and other distinguished speakers will deliver addresses in the courthouse. The women and children—representatives of our best society and most influential people—have organized for aggressive work. Three large tents will be erected this week in different parts of the city, to be used for holding meetings. The Prohibition Campaign Committee meets every day at twelve o'clock, at their headquarters, for counsel. These meetings are largely attended by our citizens. The blue badges are fluttering in every direction, and the noise of the battle will soon be heard afar. The large increase of population and business, as well as a wonderful thrift among the hitherto destitute classes of the city, has demonstrated prohibition to be a great success. Scores of good men, who were afraid of the effect of change, and voted for the bar-rooms two years ago, are now rallying enthusiastically to the prohibition standard. Atlanta will never take a backward step in this great moral reform. By every token the prospect is bright for a glorious and final victory. Our only danger lies in the enormous corruption fund of the organized liquor power of the nation. Against bribery, in sums large enough to tempt the weak and hard working, as well as idle classes, there can be no argument. Only the power of God can save us from such an influence. Let the people everywhere, who love God and humanity, pray for us, that we may be triumphantly delivered out of the hands of our adversaries.

We have just enjoyed a delightful visit from Bishop Wilson. He preached at Trinity on Sunday morning, and at First Church at night, with that wonderful power that has made him known throughout the nation as one of the ablest pulpit orators of the day. He combines, in a rare degree, profound, yet clear thought, and the finest expression, with a deep spiritual fervor that is irresistible. He is a grand gospel preacher of the Pauline type, and may well be taken as a model, though, of course, not to be imitated by the young preachers of the church over which he has the honor to preside. Such success as he has achieved has been the result of a life of laborious study, as well as of natural gifts, and a full consecration to the Christian ministry. He never preaches science and philosophy—rarely uses even the words in a sermon—but magnifies and brings out the great fundamental truths of the gospel. A half-hour's conversation, however, will reveal to you the fact that he is at home in both fields, and is acquainted with almost every meritorious book that modern thought has produced. The well-trained mind will frequently be lost in admiration at his exquisite adjustment of word to thought, bringing out the most delicate shades of meaning. But the surprise will not be so great when it is known that in his private reading of the Scriptures the Bishop uses only the original tongue. What plan could possibly furnish a finer school of training! Never did our church so much need strong and mighty expounders of the Word of God—apostolic preachers of the gospel. But a careful reading of the books which contain the best thoughts of the world, and diligent, patient study is absolutely essential to that high plane of power which brings forth "out of the Scriptures things new and old," and moves the multitudes with the thrilling story of the crucified Christ. The crown of triumph can only be won amid the dust of the battle!

The Preachers' Meeting, on last Monday morning, appointed a committee to prepare a paper on the theater, endorsing Rev. W. A. Candler's sermon, and condemning the course of Rev. D. C. Kelley, D. D. Bishop Wilson was present, and, in response to a call of the meeting, expressed himself in unequivocal terms. He thought not only that Bro. Candler ought to be endorsed, and his "eminent" assailant rebuked by the whole church, but that the time had come to urge the battle along the whole line. His deliverance did us all good, and will bear fruit. If the preachers of Southern Methodism could feel sure that they would be sustained by our Bishops, after they have stirred up the temporary antagonism of our worldly minded, rich, and "fearful" members, they would enter the war, fight it to the end, and win a glorious victory in the name of Christ, the King. Thank God the church, at last, is on her mettle! O that our Zion may be purified!

ATLANTA, GA., Oct. 26, 1887.

Rev. William Murrah, D. D.

BY BISHOP H. N. M'TYEIRE.

MR. EDITOR: A paragraph in the Christian Advocate a few weeks ago gave the church the sad news of the death of a minister who has served well, and deservedly filled an honorable place. Dr. Murrah was no common man. For long and able service, and for gifts adapted to counsel and to preaching, he had few equals. I knew him well. It was my good fortune, when stationed in Columbus, Miss., in 1848, to have him for my presiding elder: and ever since that time I have been within reach of his friendship and his influence.

He was born in Greene county, Ga., August 23, 1807, and died at his home in Pickens county, Ala., October 9, 1887. In his nineteenth year he began to preach, and was admitted into the South Carolina Conference soon afterward. He never located, though for several years he has been on the retired or resting list, a place on which he had well earned.

His naturally strong mind had increased its force and availability by a fair education. He was entering the junior class of the Georgia University, when he drew out for itinerant field-work. With mental power quite above the average he united emotional power. He wept, and made others weep. Often have I seen and felt his great argument from the pulpit baptized with holy unction. In "that day" many will own him as their spiritual father. Many more have been helped on their way by his edifying ministry, and by his tender, judicious pastoral care.

After a few years, on the original large Carolina circuits, he was stationed, for 1831 and 1832, in Charleston. Transferred to the Alabama Conference, his appointments were in Mobile, Tuscaloosa, Summerfield, and Columbus, Miss. (then included in the Alabama Conference). Districts were often blessed with his supervision. In 1874, at Bishop Paine's request, Dr. Murrah was transferred to the North Mississippi Conference, and stationed at the home church of the venerable Bishop Aberdeen.

Dr. Murrah was a member of several General Conferences—notably, that of 1844. Never had the church a truer son or a safer adviser. His common sense was uncommon. Physically, he was compact, and capable of much toil. His fine voice indulged itself in glorious song. The old Wesleyan hymns were his delight. Often have I heard him (before the custom ceased) sing a solo before or after sermon; and it either prepared the way for the truth, or made the truth sink in.

A lady of Mobile has told me that when Bro. Murrah was stationed there, it was his habit after the last sermon of the day (there were three: one to the white congregation at 11 A. M., one to the black at 1 P. M., and another to the white at 8 P. M.) to sing, solo:

"All praise to thee, my God, this night,
For all the blessings of the light."

"Ah," she said, "that was worth a sermon of itself: and my husband, not a church member, would go just to hear it."

We find fault with some men, in public assemblies, because they speak too often. My objection to Dr. Murrah was, that he spoke seldom and too little. One has a feeling that the right side (and he was generally there) is entitled to the benefit of his well-balanced judgment and his clear vision: that truth is, in a sense, defrauded by his silence, and denied her own by his modesty.

Seldom are ministerial dignity and propriety joined, as they were in Dr. Murrah, to such a keen sense of humor. He could laugh until the tears came.

Sunshine and shadows were his lot, as with all of God's children: but the grand old soldier endured unto the end. He was no stranger there, when everlasting habitations were opened to receive him. Widow and children beloved, and a multitude of friends left in the vale below, may mourn: but I doubt not our dear brother has received the petition contained in the third verse of his favorite hymn:

"Teach me to live that I may dread
The grave as little as my bed:
Teach me to die, that so I may
Rise glorious at the awful day."

N. Y. Christian Advocate.

Notice.

MR. EDITOR: Please let me state to the brethren of the North Mississippi Conference that we have not received the definite terms and certificates—blank that must be used *now*, yet. Will have to send a certificate to each party to be presented to the railroad agent, and possibly at a coupon station. This we are trying to prevent. With the aid of a very efficient agent here, we are making the best arrangement we can.

Yours, J. M. WYATT.

WINONA, Miss., Nov. 7, 1887.

Christian Advocate.

THURSDAY, NOVEMBER 10, 1887.

ANTITHESIS.

BY T. W. CRADDOCK.

I.

Sadly the poet [illegible] complains,
That with [illegible] the years
No more [illegible] wood [illegible]
No love [illegible]
Nor stubborn world his hostile acts abates,
And Usurper greets and robbers [illegible] day by day;
Beauty, for taste, is [illegible];
Rich is dead, and only [illegible]

II.

The golden age was [illegible]:
The songs are sung, and greatness is no more;
What then we are [illegible] beasts below,
And wake anew [illegible] of yore?
Far from its source [illegible] stream of life runs low,
In words shallows [illegible] barren shore.

III.

Sadly One poet [illegible]
A nobler beauty than his elders knew;
The lovely falsehoods melt away like dew,
But truth remains, more beautiful than these;
His vision ranges over wider seas;
In deeper space, new planets meet his view;
He reads the legend in the rainbow's hue,
And starry spirits render up their keys.

A grander world, a higher life he knows;
His great ideals higher yet arise!
And over all his quickened fancy throws
A shining halo of transcendent dyes.
Old suns have set! Another sunrise glows
In golden promise over clearer skies.

—The American Magazine.

The Sunday-School Lesson for November 20, 1887.

BY C. G. ANDREWS, D. D.

JUDGMENT AND MERCY.

Matthew xi, 20-30.

GOLDEN TEXT: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."—Matthew xi, 28.

CONNECTING LINKS.

The time, place and circumstances of the present lesson are the same with those of the last. Only one paragraph of four verses occurs between the two lessons. The Savior, passing from his testimony concerning John and his confirmation and fulfillment of prophecy, delivers a damaging opinion against "this generation." Although the words were more directly expressed against the people living at that time, still they are applicable in a general sense, and the reader of the Bible can apply the words, "this generation," to his own contemporaries. Men are universally unappreciative of the efforts made for their salvation, and each one has an excuse suitable to himself. John the Baptist came with his severe mode of life, and they were ready to charge him with asceticism, which can only be practiced by a crazy man. Christ came both eating and drinking, and they say: "Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners." So it has ever been: if they can't find one excuse, they will take another. With some the plan of salvation is too simple; with others the Bible is too full of mysteries. Some preachers are too straight-laced; others yield too much to the world.

JUDGMENT.

Verse 20. "Then began he"—the preceding thoughts naturally suggest the condemnation which follows—"to upbraid the cities wherein most of his mighty works were done, because they repented not." Christ wrought his miracles for two purposes: First, the relief of the suffering; and, second, the proof of his ministry. Hence, if men, after having witnessed his divine works, were not convinced and repented not, it was an evidence of hardness of heart and of a careless spirit which deserved to be rebuked. They had not only been unmindful of their own interests, but they had insulted the Savior by refusing to be convinced by his miracles.

21. "Wo unto thee, Chorazin! wo unto thee, Bethsaida!" If the translation were, "Alas for thee!" it would have been nearer the mind of the Spirit. It is not a curse nor an imprecation, but rather a solemn exclamation of pity for the woe they were bringing upon themselves. There are differences of opinion as to the locality and identity of Chorazin; but, as it is mentioned in such close connection with Bethsaida, it probably was in the same region. Hence, it is reasonable to adopt the opinion of St. Jerome, who locates it on the shore of Lake Gennesaret, about two miles from Capernaum. Bethsaida, on the western side of the lake, was the native place of Andrew, Peter and Philip. Doubtless the Master was very often there, and there wrought many of his gracious works. "For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Tyre and Sidon were cities of Phœnicia, lying on the Mediterranean Sea. They were [illegible] people, and [illegible] being [illegible] probably were never visited by the Savior. There is nothing in history to enable us to form the opinion of their probable repentance; the Master was simply speaking from his own knowledge of what they would do if they had an opportunity.

22. "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." If this refers to the cities themselves, the prediction has been verified, as travelers still visit the remains of Tyre and Sidon, but no one can tell where Chorazin and Bethsaida were. But, doubtless, this prediction refers to the people; and at the day of judgment they will have less excuse and will, therefore, be more severely judged because they had enjoyed greater privileges.

23. "And thou, Capernaum, which art exalted to heaven, shall be brought down to hell." It was a most highly honored city, because there for a long time Jesus abode and taught and wrought. Inasmuch as it did not improve with these exalted privileges, it should be brought down to a corresponding estate of wretchedness and woe. "If the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." Sodom was one of the four cities which had been destroyed by the fire and brimstone from heaven. The Savior said if it had had the same chances, its doom would have been averted, and it would have been still remaining. Inasmuch as Sodom had received, comparatively, little light and privilege, it would be more tolerable for it in the day of judgment. Sodom and Capernaum might be said to stand at the very antipodes of position and experience. How dreadful to think that the associates and fellow-citizens of the blessed Savior will experience greater wretchedness than the inhabitants of Sodom, whose name even to this day is the synonym of degradation and debauchery! "To whom much is given, of him much will be required."

MERCY.

Verse 25. "At that time Jesus answered and said." The words intimate that there were other sayings of Jesus not here recorded. He was not answering any spoken words, but, doubtless, knew the uprising of thoughts in the minds of his hearers about the mysteries of the divine dispensation of which he had just spoken. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Those who are wise in their own eyes can never understand the mysteries of the kingdom of Heaven. It is only those who divest themselves of preconceived opinions, and, like little children, sit at the feet of the great Master and learn of him. To all such his ways will be just, his counsels will be wise.

26. "Even so, Father, for so it seemed good in thy sight." It was not done simply because God was sovereign and had a right to do as he pleased. It seemed good in his sight, because it was right and just and true.

27. "All things are delivered unto me of my Father." He does not say they are revealed unto him as to one who knew them not, but that they were committed unto him for administration, as is said in John iii, 35: "The Father loveth the Son and hath given all things into his hand." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son." No one can fully understand the character and attributes of the Father but the Son; and no one can understand the character and attributes of the Son but the Father. Only Deity can comprehend Deity. "And he to whomsoever the Son will reveal him." This revelation is to be understood not of the workings of the Father's administration fully, nor of his character, but the revelation of him in the pardon of sins, and in the comfortable communion of his Spirit. Now, that this will is not arbitrary and does not act through favoritism, without regard to man's conduct, is clearly shown by the following verse.

28. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Here it is evident that Christ wills to reveal his Father to all who feel the need of him. To persons who may be discouraged by the word "labor," and be ready to say, Alas! what I do can not be dignified by that term, it will be comforting to know that the same word is here translated labor which is used where it is [illegible] being [illegible] were "[illegible] and [illegible]

thus on the well." Be my disciples, be governed by my precepts, and I will give you rest; rest from care and sin and sorrow, and rest eternal.

29. "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls." The yoke is an emblem of complete servitude. It is frequently so used in the Bible. Sometimes it indicates a bondage to an enemy; but in this connection it means a vassalage, which proves to be the truest liberty. It is only by becoming like Christ, "meek and lowly," that rest can come. One who is haughty will always be in the worst kind of slavery, dominated by pride and imperious ambition.

"Rest for my soul I long to find:
Savior of all, if mine thou art,
Give me thy meek and lowly mind,
And stamp thine image on my heart."

30. "For my yoke is easy, and my burden is light." The plan of salvation enjoins nothing that is afflictive. Everything it commands to be done is for the real benefit of mankind, and everything which it forbids will invariably prove to be hurtful to man, if he does it. It is only to the rebellious that the yoke seems heavy. When once the will is brought into subjection to the will of God, the beauty and reward of obedience will be seen and felt, and the disciple can say as his Lord said in Psalm xl, 8: "I delight to do thy will, O my God: yea, thy law is within my heart."

PRACTICAL INFERENCES.

1. Great wealth, high position, superior endowments correspondingly increase responsibility.

2. Only to those who become like the Savior will the Father reveal himself.

3. True freedom is to be enjoyed only by submitting to the yoke of Christ—body, soul and spirit.

(We exceedingly regret to inform our readers that circumstances which we can not control compel an intermission of Dr. Andrews' Sunday-school Lesson Notes. We have enjoyed them, and have been profited by them, and, no doubt, so have our readers; and we hope to be able to resume them very soon.—ED.)

A Pleasant Trip.

MR. EDITOR: After having been engaged for two months in protracted meetings on the Pleasant Ridge circuit, and having received 150 new members into the militant host, I pulled out for Atlanta, to see relatives and friends there, taking advantage of the cheap rates to the Piedmont Exposition.

I preached for my dear nephew's congregation at Asbury Chapel, the third Sunday in this month, and had a glorious time. My nephew, Rev. J. M. Tumlin, has been in Atlanta three years, and still likes the "Gate City." He treated me "like a prince," as he promised to do, and showed me through the city, viewing the beautiful and massive Kimball House, with its seven stories, and the new State Capitol, covering more than two acres of ground, which, when complete, will cost the State one million of dollars.

Trinity Church is being repaired and enlarged. When this is done, it will be commodious and beautiful. Dr. J. W. Lee is small in stature, but grows in the estimation of his large congregation at Trinity. I think he has about thirteen hundred members. It may be a little difficult to see him from the front entrance of his church, yet he will be heard and felt there. He is an able, consecrated man of God, and has grown by the inch during his three years in Atlanta.

The First Methodist Church has been repaired and improved, and stands out before the eyes of the observer as a building of God and worthy of Methodism. As I beheld the spacious auditorium, I thought it would be a grand treat to sit there and hear the Word of Life by Dr. Henry Clay Morrison, the popular pastor and successful preacher. I was told that he had a revival in his church almost every Sunday.

I attended the preachers' meeting on Monday morning of my stay there, at First Church. It was a general preachers' meeting, in order to inaugurate the campaign against liquor. The whisky men have called for another election in November. It will be a heated contest. Dr. J. B. Hawthorne, pastor of the First Baptist Church, presided. The inimitable Sam Jones was there, and made a characteristic talk. He said the whisky men [illegible] "[illegible]

He wanted the preachers to be plucky and saucy, but not mean. He wanted the preachers to charge the mind and conscience of their people with prohibition sentiments, and that a preacher who was not an uncompromising prohibitionist "belonged to the devil from his hat to his heels." He said they could not say too much against the liquor traffic if they staid inside of the English language. Sam Jones is reverenced and admired there, as he is in other sections of the country—South and North.

One morning I strolled out Peach Tree street to the monument of Benjamin Harvey Hill, who was born September 14, 1823, and died August 16, 1882. There his form stands in marble, the observed of all observers. His head slightly leans over his right shoulder, which was natural with him. This monument was erected by his fellow-citizens in commemoration of the indomitable courage, unrivaled eloquence and devoted patriotism that characterized the illustrious dead. Notwithstanding he was, perhaps, the greatest man that Georgia ever produced, he was a good hearer of the Word of God, and his face was an inspiration to his pastor at the First Methodist Church.

I saw President Cleveland and his wife, the lady of the White House. Both were greatly admired in Atlanta. The President is a strong, plain and practical man. Truly yours,

M. E. TUMLIN.

HIGHLAND, Mississippi.

Letter from Rev. C. C. Grisham.

MR. EDITOR: As it is known to my brethren of the North Mississippi Conference, my health was such that I was put on the supernumerary relation this year. Oh, how sad to give up my beloved employ—circuit preaching! But, thanks be to God! my health has improved somewhat, and I have been able to do some work in the vineyard of the Lord. Have had charge of one church and some irregular appointments; have preached forty-six times, assisted in meetings.

I held a meeting of eight days at Lafayette Springs (a little village) in the Primitive Baptist Church—no other church in the place. We had a glorious time; the people shouted aloud, some were astonished, but we praised God all the time. The result was twenty conversions, fifteen accessions on profession of faith, the organization of a church with twenty-seven members, and we think more to follow, a beautiful lot deeded, and most of the money subscribed to build a house; so Methodism is planted there. Thanks to Bro. A. J. Foster, our beloved pastor, for his gospel and Wesley preaching, also Bro. Ferrell for two sermons. We give all the glory to God. Oh, that I may be able to do more for the church!

I ask an interest in the prayers of my brethren. I want to see you all at Conference. I think that prohibition and religion are increasing in this country, which we believe go together.

(By some unaccountable mishap this letter was mislaid. It should have appeared several weeks ago.—ED.)

Letter of Thanks.

MR. EDITOR: On the evening of September 26 I received two telegrams from Prof. Wiley (acting president), of Centenary College, that my son was dangerously ill with malarial (or swamp) fever. At that time we were engaged in a meeting at West Monroe. Meeting was discontinued, and I took the night train, but, failing to make connection at Vicksburg, I had to lie over twelve hours, so that not until three o'clock A. M., on the twenty-eighth, did I arrive at Jackson, La. Wife arrived twenty-four hours later. Found son better, but by no means out of danger. On the twenty-ninth he relapsed, and for days it appeared that no remedy could be found to check the progress of the disease; and, at times, it seemed that all hopes (human) had fled. But through a kind Providence, good attention, patient treatment, and a good constitution, he came through.

I write this more to express my appreciation of the many kindnesses and tireless attentions given to us and one son by the noble young gentlemen of the college, and also the good people of Jackson. For about three weeks all seemed to take great pleasure in supplying our necessities, and in pushing back the gloom of the occasion by offering to do all that a Christian heart and willing hand could devise and accomplish. May Heaven reward them for their toil and self-sacrifice made in so noble a cause as that of helping the sick, and shown in such a generous and cheerful way! It is bad to be sick, but it is a great comfort to one to know he is well cared for in those sad, dark hours of trial.

Yours truly,

T. H. M'CLENDON.

OCTOBER 20, 1887.

From the Work.

GREENVILLE DISTRICT.

MR. EDITOR: I have not seen anything in the NEW ORLEANS CHRISTIAN ADVOCATE from the Greenville district for some time; but be it known to all whom it may concern that we are neither mud nor dead, but getting ready for Conference, and will be able to report an advance of 25 per cent. on all the interests of the church above any year's work since the overflow of 1882; and, by this and the overflow of 1883 and 1884, we lost one-fourth of our members by emigration, and half of our property was destroyed. We are, therefore, encouraged by the fact that, notwithstanding our losses, seven hundred and thirty members will pay in 1887 more than twice as much as one thousand members paid in 1881; and yet we ought to do much more.

By the way, I see in the ADVOCATE, of this week, an article from our Dr. Sullivan, which has the right ring. We must have more training-schools where our boys can start right, and then good colleges through which they may pass to the university, for these training-schools will awaken in the minds of many of our sons a desire for the college or university who would otherwise remain in ignorance, and many of our sons would be qualified for usefulness by these training-schools who would, perhaps, not reach the college or university. May the time soon come when we shall have a good training-school in every presiding elder's district, and colleges well supported, and when every man may choose his school and not be taxed to pay the tuition of those who prefer to send their sons to a State school, for this is a burden that we are not willing to bear, and an unrighteous demand upon our means for which any man should be ashamed to ask! Is it not enough that we build their houses and furnish the apparatus without having to pay for the tuition of their children? There is a time when "forbearance ceases to be a virtue;" and we think that has come.

Yours fraternally,

J. W. HONNOLL.

SANDERSVILLE CIRCUIT.

MR. EDITOR: I have held five protracted meetings in the bounds of Sandersville charge. The churches have been wonderfully blessed, spiritually. I have, during last year and the present year, received 156 members into the church, which makes this a strong work when we count by number. We have some members that do their duty towards their pastor. Others are coming up by degrees; and I think if they would take our church paper, they would succeed much faster. We will be able to make a fuller report this year than that of last year.

I think, in 1888, the preacher that travels this work will be able to do something for our paper. I have tried during the two years of my stay among them, but have had poor success. But, knowing the condition of my people here, I can say they will be more able another year than they have been during the year 1886 and 1887. I think every member of the church ought to make it a rule to take his church paper, and let that be first among papers; then we would have full reports at Conference. I have enjoyed my work the past two years, being among those who have known me from my youth up. May God bless us all and save us!

L. J. JONES.

POPLARVILLE, MISS.

MR. EDITOR: Since my last letter to the ADVOCATE I have organized a church at Slidell with thirteen members, with a prospect of many more soon. Twelve joined by profession, and one by certificate.

I have been in bed the better part of two weeks with cold and fever, but am up again. Pray for me and my little flock.

Yours in Christ.

[illegible]

PALMER CAMP MEETING.

MR. EDITOR: Having been requested to send you, for publication in the ADVOCATE, the particulars of the Palmer Camp Meeting, I write you a short account of its fifth annual meeting, which commenced on Saturday, October 1, and continued until the following Thursday morning, with a large crowd in attendance, and a good supply of efficient preachers who did effective service. It is thought by some that the pulpit power was equal to that of the Seashore Camp Meeting, and the singing was excellent, which seemed to give life and vigor to the services. The following ministers were present and preached with the power of the Holy Spirit: Bros. Dr. J. B. Walker, H. D. Kimball, J. J. Lovett, J. N. Tucker and our zealous presiding elder, Dr. T. S. West, and with them our pastor, A. P. Cox, D. Merchant and the five local preachers of this charge, with a number of exhorters and others, who worked earnestly for the conversion of sinners. As a result, it is thought about thirty were converted, and many backsliders were reclaimed, and the church greatly revived and strengthened. The presence of the Lord was manifested in the opening services, and he continued to exhibit his presence and power to save through the entire service.

The children's service, Monday evening, was one of the grandest and most sublime scenes I ever witnessed. After a sermon, delivered by Bro. Lovett, and a short address from Dr. Walker, an invitation was given them to come to the altar, which was shortly crowded; then a prayer by one of the boys, Andron Walker, was offered for them. It is a glorious sight to see the divine power displayed in the conversion of the children, which has been the means of turning many old ones to Christ. May God continue to bless and save the children!

A. L. JORDAN.

FOREST AND MORTON.

MR. EDITOR: Having closed up our series of protracted meetings, extending over a month, we obey the order issued by yourself, and report eighty-five additions to the church. There was a general spiritual advance all along the Methodist lines, and running out also for the benefit of other churches. We expect in the future to reap additional fruit to that already gathered.

Right in the midst of our meetings we had the dedication of the Morton Church by the Rev. Dr. C. K. Marshall. His coming among us, even in the social life, was a royal feast of no minor importance. And, then, his dedicatory sermon, with his other sermons, was a feast of fat things, well refined, and a real benediction to our people. His sermons were replete with profound wisdom, and intensely practical, touching human life at so many points, that it would be marvelous if anyone escaped the arrows of truth that fell thick and fast upon human hearts.

We have been incessantly employed in other meetings, or we should have sent our report sooner. J. W. HARMON.

DE KALB CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Our camp meeting at New Hope was a success every way: many bright conversions, twenty-six accessions, and an advanced movement all along the line. Preaching was in demonstration of the Spirit and of power. We are greatly indebted to Bros. Norsworthy, our presiding elder, Peebles, Cunningham, Witt, Ware, Barr and Fulton. We have had, up to date, fifty-one accessions.

Our collections are coming up well. Crops good, and our people are cheerful. We have never served a kinder and more appreciative people. We have much for which to praise God and take courage.

W. G. BACKUS, P. C.

A well-founded faith is better than an ill-founded joy. A heart broken with the penitence of the fifty-first Psalm, is better than superficial hallelujahs on the lips. It is better to have the feet shod with the preparation of the gospel, and to *walk* through the valley of the shadow of death, than to be self-deceived with artificial wings that seem to carry one triumphantly over it. A sense of sin coupled with trust in Christ is the only safe way of life, out of life, into life.—Evangelist.

Our Contributors.

Why Don't Infant Children Take the Lord's Supper?

While I have no objection to my old friend, Dr. J. B. Walker's exposition of this question, in this ADVOCATE, of October 27, I could state it somewhat differently, but whether any better, or not, I do not know. The subject, if properly handled, is highly worthy of a place in any religious paper.

First. I am not able to see *infant baptism* alluded to in Scripture. I see no class baptism in the Bible; no male nor female, nor young nor old. The baptism in Scripture alludes to human persons, solidly and with no restriction.

Second. Sacrament is obligation—nothing more, nothing less. Different kinds of obligations have different kinds of names, as debt, marriage, etc. Religion, in its nature, has a twofold obligation, viz: duty (or obligation) to God, and duty to man. The former is *personal*; the latter, *social*. All high or superior obligations—those in which the public are supposed to be interested—are celebrated in some public, outward, ceremonial way to give it notarial significance. So there are naturally and necessarily two, and only two, sacraments in Christianity. There is no such thing as instituting a sacrament. They belong to all time and all conditions. Lord's Supper and baptism are instituted. They are called sacraments only by metonymy. They are modes of celebrating the sacraments. The old modes could continue no longer because the sacrifice they typified had transpired. So at the Passover—the last one administered that way—Christ said, *Do it this way hereafter*. And so the mode of celebrating the social sacrament was also changed.

Third. These obligations, and hence the sacraments, pertain to mankind universally, not to classes or conditions. Neither belongs to age, sex, station or other circumstance. They are *absolute obligations*. In the social sacrament there is no conceivable reason that its celebration should be postponed. It is absurd to suppose it contingent on the consent of the subject. It is the churchship of religion.

The personal sacrament must be postponed for physical reasons. How long must it be postponed? As long as the necessity continues. In its nature, it is celebrated by personal volition. A child can *be* a member of the church at a week old; but he can not acknowledge and discharge the personal obligation until his intellect is so much opened that he can recognize it as a religious act. So soon as this can be done, the child ought to partake of the Lord's Supper. This will generally be found to be about the age of seven or eight. The postponement is a natural necessity. Lord's Supper *is* the Passover, so expressly declared. The whole thing is dictated by plain Scripture and simple common sense.

Maybe this explanation is too much condensed for many readers. If so, it is easily elaborated. It may be found in more enlarged form in "Ecce Ecclesia."

R. ABBEY.

GLEN VIEW, Mississippi.

Mansfield Female College.

Our fall term opened under the shadow of death. My dear wife, who had been a faithful servant of the college and of the church, expired on the very day the school began. She had been long declining, but, like other invalids, had so often baffled her disease, that death came unexpected at last. No tribute that I could offer here would begin to do justice to that devotion and earnestness with which she had obeyed that injunction of the great apostle—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." I can say truly, after a life-long acquaintance and a marriage union of sixteen years, that truth and honesty and justice and purity and good report were the characteristics of her life. The work that she performed in this college, the devotion of time and strength for four years to the daughters of its patrons, probably cost me her life. And at last, when she felt that she could be no longer useful, she died at the very beginning of the session, as if to remove any hinderance that her extreme illness might put in the way of its progress.

On the day after the sad funeral rites had been performed we resumed our labors, and, while we have not been favored with that amount of patronage which we were led to expect from the brilliant close of the last year, we are still hoping for increase. We have never been so well prepared for pupils as at this time. The faculty is stronger than it has ever been, by the accession of Profs. Watts and Huddle and Miss Eugenia Watts—all educated in the best schools of Virginia. Our music teachers both spent the summer at the Cincinnati Conservatory, and have been rewarded with a large class of pupils. The preparatory department is larger and better organized than it has ever been. Various repairs and improvements have been made on the buildings and grounds, and an elegant new office has been erected for the use of the president. At the same time prices have been reduced to the rate of four dollars per week, without music, and five dollars, including that branch, payable monthly or by the term. Mrs. Huddle is proving herself a most excellent matron, so that the college will lose nothing in this respect by the death of Mrs. Grace.

I may add, in conclusion, that our church is now enjoying a revival of religion, and that several of our pupils have already connected themselves with the church. Will not our brethren in the field make mention of these things in their pastoral visits, and recommend their own college—the best in the State for its location, buildings, past history and present facilities for giving a refined, Christian culture—to the families of our people, and induce them to fill up all our rooms that are yet vacant? We hope so.

F. M. GRACE.

A Strange Idea.

MR. EDITOR: A few days since I was asked by an intelligent-looking gentleman—a former student of Centenary College—if there was not a kind of reserve, or sinking, fund from which we supplemented, at Conference, the salaries of poorly paid preachers. This same question was asked me by a lady of long standing in the Methodist Church, and who was also regarded as of superior intellect, soon after I entered the itinerancy. Is it possible that these represent anything like a minority even in the church? Can it be that our people have gotten hold of the idea that the church is a kind of banking institution that a kind of community of goods exists among us? Whence comes such ideas in this day? Can it be that because the preacher returns from Conference in a somewhat neater suit than he has worn during the year—which is the gift often of a friend or the result of close economy—that, therefore, the conclusion is drawn that there is a regular commissary department connected with every Conference? Perhaps another ground for such conclusion is the knowledge of the fact that the pastor has been stinted to within an inch and a half of starvation, and yet owes no man anything. He has by an economy, unknown to most of his members, lived on a pitiful salary, and to their surprise leaves no debts behind.

I am not surprised, however, that the rules of economy, as practiced by the Methodist itinerant, should work results of astonishment to the unthinking world. Has a man can give all his time to the circuit and support an orthodox family of a Methodist preacher (By "orthodox" I mean a family of wife and seven children—not less); how he can do such on a salary of $400, and sometimes less, is a question which, I confess, I have never been able to solve. It is done though, and no Conference savings bank is opened for their relief. Our D. D.'s and LL.D.'s have written for us works on mental and moral science, philosophies of ecclesiastical and civil government; but I think the best works on political or domestic economy could certainly be written from the experience of the "Methodist circuit rider," if some one would only undertake the work.

For the benefit of any reader who may have adopted such notions I would simply ask these plain questions: (1) When the basis of the pastor's salary is, "What can he live upon" as an assessment, how can he reasonably be expected to have anything to contribute to a general sinking fund? And (2) when the great majority fall short of the amount assessed, by what means can this sinking fund be perpetrated? Brother, think on these things!

After all, Mr. Editor, this idea may explain some of the figures which occur in our minutes. A circuit with nearly 300 members pays its pastor a little more than $400. Another with six hundred members assesses less than $500, and falls short in payment. Another, claiming all the dignity of a station, and having a membership exceeding 400, pays a little more than $1 per member. Surely such figures as these (and these are only samples) indicate that this *strange idea* must exist in some places. What is to be done? I am confident that those to whom this might be of benefit do not get the ADVOCATE. I write, with the embarrassing truth before me, that such as this is intended for never receive the papers. All their information ecclesiastical, at least—is received from the preachers. To speak much on the subject of money is destructive to the influence of the pastor to do good, and, therefore, embarrassing. Perhaps our presiding elders might accomplish something in this line, and do no one any injury.

FITZ JAMES.

The Pure Juice of the Grape.

MR. EDITOR: Do not the churches make a mistake in patronizing the drinking saloons to procure for sacramental purposes the factitious compound called "wine," which contains intoxicating poison, without a drop of grape juice in it? And does it not make us prohibitionists appear inconsistent (if not ridiculous) to accept, for the purpose of celebrating the death of the Savior of the world, the demoralizing poison which we are moving heaven and earth to prohibit the world from drinking?

Strong evidence has been adduced that the Savior used "at the Last Supper" the unfermented juice of the grape; and that can always be had yet for sacramental purposes. Ought we not, then, to follow the example of Christ in that particular? The wine used to-day is no more the juice of the grape than whisky is the corn of which bread, the staff of life, is made. The unfermented juice of the grape is not only harmless, but nutritious and wholesome; but commercial "wine is a mocker," as "strong drink is raging, and whosoever is deceived thereby is not wise." Most of the so-called wine is not made of grape juice at all—has not a drop of it in its factitious make-up. And if the pure juice of the grape be fermented, a *tertium quid* is formed which has no longer the innoxious, nutritious and wholesome properties of the original "fruit of the wine," but a deadly poison instead which undermines the health, dethrones reason and obtunds the moral sensibilities, while it stimulates all the worst passions and appetites, and overwhelms the unfortunate drinker in utter ruin in time and eternity.

It is to be hoped that the churches will all use none but the pure juice of the grape for sacramental purposes in the near future.

D. W. FOSTER.

MISCELLANEOUS.

Tutt's Pills

stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In

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EMINENT PHYSICIANS

as well as the experience of laymen agree that CATARRH can best be treated by local applications. The IDEAL MEDICINE COMPANY, 19 PARK PLACE, New York, have had great success with their sponge-spray treatment, costing $2, and are so confident of its merits that they will send their appliance on fifteen days' trial and refund the money if not satisfactory. Send for pamphlet.

Romish Assumption.

Immediately after the celebration of the Centennial of the Federal Constitution, in Philadelphia, we mildly criticised the action of the committee in choosing as the only officiating clergymen of the occasion a Protestant Episcopal Bishop and a Romish Cardinal. After mature reflection, the only change we would make would be to add severity to our condemnation of the act, particularly as it related to the choice of Cardinal Gibbons. His presence on the occasion was a gross impropriety, and his conduct insulting to the people of the country. He appeared in all the "pomp and circumstance" of an oriental potentate, attended by Archbishops, Bishops and priests in full official robes, and all this at the Centennial of the Constitution of our Republic, one of whose purposes was to free the people from the tyranny and folly of such "lordships" in Church and State. The entire show was singularly out of place on such an occasion. More than this, the Cardinal was guilty of an act of discourtesy, and offered an insult to Bishop Potter and the entire county, by refusing to appear on the platform until after the Bishop had made the opening prayer. He would not so far recognize the prayer of a Protestant Episcopal Bishop as an act of Christian worship as to be present while it was being offered. After the prayer was over he and his carobed retinue proceeded in pompous procession from Independence Hall to their places on the platform. And still further to show his contempt for all other acts of worship than those of his own church, he pronounced the benediction at the conclusion of his prayer, although Dr. Witherspoon had been engaged for this service. These things need but to be stated to disgust every true American. They were a gross outrage to the proprieties of the occasion and an insult to the intelligence and liberty of the country.

And yet, after all this, the Cardinal held a reception, a kind of State reception, and the President of the United States and his attendants, together with the governors of several States, and other public officers, called, with others, to pay their respects to the representative of Pope Leo XIII.! We wonder what the fathers of the Republic would say to this toadying to the representative of the very church whose intolerance made the New World an asylum for the persecuted and a land of freedom of conscience for the enthralled! Whatever they might say, we can not but feel that the whole affair was to this country a burning disgrace.—Pittsburg Christian Advocate.

Was America Ever Discovered?

At the time when Columbus started in search of the New World, nearly every man, woman and child in Europe insisted that there was no New World to discover. When he came back crowned with success, a large proportion of these good people adhered to their theory; and if they were alive to-day many of them would, doubtless, insist that America had never been discovered at all. A man will give up anything in the world more readily than a pet theory. For example, look at the individuals who still maintain that consumption is incurable. Dr. Pierce's Golden Medical Discovery has cured thousands upon thousands of cases, and will cure thousands more, but these people can't give up their point. Nevertheless the "Discovery" will cure any case of consumption, if taken in time.

CIDER VINEGAR BY SUNLIGHT.—Our best cider would not make vinegar when stored in the cellar. The cider seemed to lose its character, and to become insipid. We succeeded in making vinegar by placing the cider in a small keg behind the kitchen stove, and yet had to buy vinegar. Last spring we removed nine barrels into the sunshine, on rails, to keep the barrels from decay, with a bottle in each bunghole. To-day we have found that all has become vinegar. Some barrels being shorter than others, we mixed the different grades, filling those partially empty within eight inches of the bung, painted the hoops, and rolled into the cellar, and placed there on supports six inches above the cellar bottom, with faucets in the barrels containing the sharpest vinegar, and bungs out. One barrel, left in the cellar, has not changed at all in the past four months, showing that it is the heat of the summer sun that made the vinegar. An old vinegar barrel containing mother will receive a pail of cider every two weeks without being much reduced in strength.—New York Tribune.

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SOUTH-BOUND.	No. 2, Lim'd.	No. 6, Local
Lve. New Orleans	5:00 p. m.	8:00 a. m.
Arr. Meridian	10:20 p. m.	3:30 p. m.
Arr. Tuscaloosa	1:40 a. m.	8:12 p. m.
Arr. Birmingham	3:20 a. m.	10:40 p. m.
Arr. Chattanooga	8:30 a. m.	6:00 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:10 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Local
Lve. Cincinnati	8:55 a. m.	9:00 p. m.
Lve. Lexington	10:15 a. m.	11:19 p. m.
Lve. Junction City	11:25 a. m.	1:20 a. m.
Lve Chattanooga	6:00 p. m.	9:15 a. m.
Lve Birmingham	11:10 p. m.	4:00 p. m.
Lve. Tuscaloosa	12:48 a. m.	6:30 p. m.
Lve. Meridian	4:00 a. m.	8:00 a. m.
Arr. New Orleans	9:30 a. m.	3:30 p. m.

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No. 1	9:00 a. m.	No. 2	5:30 p. m.
No. 3	3:25 p. m.	No. 4	8:05 a. m.
No. 5	10:50 a. m.	No. 6	5:45 p. m.

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Trains Nos. 1, 2, 3 and 4 run daily between New Orleans and Memphis; One and Two carry through Pullman Buffet Cars between New Orleans and Louisville; Three and Four have through Pullman Sleepers between New Orleans and St. Louis via Little Rock. Special runs Sundays only.

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS (Mobile Div. and Mobile Railroad)

	Arrive.	Leave.
No. 1	7:10 a.m.	No. 2 ..... 5:00 p.m.
No. 3	6:25 p.m.	No. 4 ..... 8:30 a.m.
No. 5	10:50 a.m.	No. 6 ..... 3:45 p.m.

LOUISVILLE AND NASHVILLE.

No. 1 Cin. Ex.	7:10 a.m.	No. 4 Cin. Ex.	8 a.m.
No. 3 Fast Line	7:40 p.m.	No. 6 Coast...	7:55 p.m.
No. 5 Coast...	9:05 a.m.	No. 2 Cin. Ex.	5:00 p.m.

ILLINOIS CENTRAL.

No. 1 Pas. and Ex.	11:05 p.m.	No. 2 Pas. and Ex.	3:35 a.m.
No. 3 Mail and Ex.	8:20 a.m.	No. 4 Mail and Ex.	6 p.m.
No. 9, Limited	8:20 a.m.	No. 10 Limited	6 p.m.

TEXAS AND PACIFIC

No. 53 Mail for Lafayette	9:20 p.m.	No. 51 Mail and Express	7:00 a.m.
B. Rouge Local	11:40 a.m.	B. Rouge Local	3:40 p.m.

SOUTHERN PACIFIC CO. MORGAN LINE.

No. 19 Galveston	5:00 p.m.	No. 18 Local	7 a.m.
No. 15 Local	5:00 p.m.	No. 20 Galveston	12:00 M.

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. H. CARTER, D. D., Editor.

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REV. L. A. S. ADAMS, D. D. REV. A. J. SAWYER.
REV. W. L. CHENAULT, D. D.

THURSDAY, NOVEMBER 10, 1887.

Briefs.

The seventy-fourth session of the Tennessee Conference brought out the following statistics:

Local preachers, 303; members, 55,643; infants baptized, 1,256; adults baptized, 2,751; Sunday-schools, 487; officers and teachers, 3,233; scholars, 27,-965; churches, 513—value, $726,-340 75; parsonages, 72—value, $70,301; raised for foreign missions, $17,872 53; domestic missions, $3,786 04; church extension, $3,372 93; Bible cause, $397 70.

We have received the minutes of the seventy-first session of the Missouri Conference, from which we gather these facts: Local preachers, 151; members, 33,-922; infants baptized, 520—adults, 2,155; Sunday-schools, 307; teachers, 2,585; scholars, 19,592; collected for widows, orphans and superannuates, $3,335 32; Bishops' Fund, $1,-107 60; collected for foreign missions, $7,301 84; domestic missions, $1,127 91; church extension, $2,250 51; number of churches, 364½—value, $1,627,-200; parsonages, 78—value $151,-950; money for building and repairing, $33,757. The Conference has two male colleges, two female colleges and one high school; and these have in real estate $185,000; and in endowment $135,000.

THANKSGIVING DAY.

The following proclamation has been issued by the President of the United States:

The goodness and mercy of God which have followed the American people during all the days of the past year claim their grateful recognition and humble acknowledgment. By his omnipotent power he has protected us from war and pestilence and from every national calamity; by his gracious favor the earth has yielded a generous return to the labors of the husbandman, and every path of honest toil has led to comfort and contentment; by his loving kindness the hearts of our people have been replenished with fraternal sentiment and patriotic endeavor, and by his unerring guidance we have been directed in the way of national prosperity.

To the end that we may, with one accord, testify our gratitude for all these blessings, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the twenty-fourth day of November, next, as a day of thanksgiving and prayer, to be observed by all the people of the land.

On that day let all secular work and employment be suspended. Let our people assemble in their accustomed places of worship, and with prayer and songs of praise give thanks to our heavenly Father for all he has done for us, while we humbly implore the forgiveness of our sins, and a continuance of his mercy. Let families and kindred be reunited on that day; and let their hearts, filled with kindly cheer and affectionate reminiscences, be turned in thankfulness to the Source of all their pleasures and Giver of all that makes the day glad and joyous.

And in the midst of our people and our happiness let us remember the poor, the needy, and the unfortunate, and by our gifts of charity and ready benevolence let us increase the number of those who with grateful hearts shall join in our thanksgiving.

In witness whereof I have set my hand and caused the seal of the United States to be hereunto affixed.

Done at the City of Washington this twenty-fifth day of October, in the year of our Lord one thousand eight hundred and eighty-seven, and of the independence of the United States the one hundred and twelfth.

GROVER CLEVELAND.

By the President:
THOMAS F. BAYARD,
Secretary of State.

Help from the Sanctuary.

Reader, do you attend *regularly* the preaching of the Word? Do you go *whenever* the opportunity offers, *especially when you feel like it?* Did you ever make any sacrifice to be present at the public services? When you have been busy with your work, and the thought came, "To-night is prayer meeting," did you so order the work for the balance of the day as to be on hand when the church met together to pray? These are not idle questions. The Christian is engaged in the grandest sort of work. He is a builder in the most magnificent sense of that word. He is rearing that which will last longer than the Pyramids. When earthly monuments have crumbled, and the proudest structures of mechanical ingenuity have mouldered into dust, the Christian work will still abide. He is building a Christian character; and the Word of the Lord assures us that character is the only thing that will stand the testing and consuming fires of the last day. When the apostle, referring to that awful time, says, "He shall be saved, yet so as by fire," he means that a man's character is the only thing that will emerge from that dreadful burning. Then the matter of most importance to every one of us is, that we so build our characters upon "the foundation that is laid," and after the pattern given in the Scriptures, as to be able to pass, as gold, through that ordeal.

In this great work we need help. Wisdom and courage, patience and perseverance are the needed graces. Besides his necessary working-tools, the architect needs a trained eye. So the spiritual builder needs an eye quick to discover faults and flaws in his work. The apostle prayed for the Ephesians: "The eyes of your understanding being enlightened." Now, it is the deliberate judgment of the wisest of God's people, based upon the Word of God and corroborated by their own experience, that in public worship the spiritual worker receives a richer furnishing for his work than he can find anywhere else! The Psalmist understood it thus, for his prayer was: "The Lord send thee help from the sanctuary, and strengthen thee out of Zion." In the sanctuary are afforded opportunities of confessing Christ, privileges of praise and seasons of prayer together with the saints. The mind of the worshiper is brought in contact with the life-giving Word of the living messenger of God. The promises of a loving Savior gather freshness and sweetness because mingled with "the sweet-smelling savor" of the adoration of the saints. There the prayers of God's people ascend together, like perfumed incense, to Heaven; and the glory of grace descends, and hearts are awed and subdued before the gracious presence of the gracious God. In that communion a loving Christ reveals himself to the waiting and worshiping soul as the balm for its wounds, as the healer of its diseases, as the comforter for its sorrows, as the strengthener of its weakness, as the enlightener of its darkness, as the supreme Lord of all its affections. Thus "help from the sanctuary" comes, and "strength out of Zion" is afforded.

Many a forlorn and dejected Christian has gone away from the prayer meeting as from a Bethel, where faith had seen the ladder reaching up to God and the angels ascending with the prayers of devout hearts, and descending again with hands full of blessings, which promised refreshment for many a tiresome day in the future! Many a weary child of Christ has departed from the public preaching of the gospel, as the apostles came down "Tabor's glorious height," with the law and prophecy and the gospel mingling their lines of light into a coronal of beauty for the brow of the meek One who walked by their side, and who was their personal Savior, and never afterward can they doubt that Jesus is the Christ, the Savior of the world.

Reader, be careful to put yourself where the Lord can "send you help from the sanctuary." Go to church *whenever* you can.

The Irrepressible Conflict.

The thoughtful student of passing events can not fail to see that the contest between good and evil, between light and darkness; between the church and the world is increasing in intensity. Every aggression on the part of the forces of the church is meeting with a most determined opposition, and is contested with a fury inspired by the prince of this world. Every true man or woman who raises the voice of warning to the unwary, or corrects with rebukes the sins and sinners of the day, who pictures sinful folly in its true colors and paints the abounding worldliness in its hideous aspects, is certain to receive blows dealt from unexpected quarters. There is, and has always been, an antagonism between good and evil that nothing can reconcile. Righteousness and unrighteousness, infidels and believers, Christ and Belial can not have fellowship together. When they meet, the dreadful alternative is, that one or the other must go down in disaster and defeat and utter ruin. There can be no compromise by which peace may be patched up. Neither side can receive a capitulation from the other. The contest can be settled only by the complete destruction of one side or the other. The church of Christ champions the cause of good, of righteousness and of God. The "world that lieth in the wicked one" champions the cause of evil, of unrighteousness and of Belial. In this conflict, reader, upon which side have you ranged yourself?

"Impudent Impotence and Impotent Impudence."

This is the alliteration and vigorous characterization employed by Dr. Phillips Brooks, of Boston, in an address before the Episcopal Church Congress, recently held in Louisville, Ky. The subject under discussion was the change of name from the Protestant Episcopal Church to "the American Church." The great Boston divine, the foremost Episcopal clergyman on the continent for pulpit power and popular gifts, resisted the proposition with signal ability, and so well sustained his argument as to elicit frequent and rapturous applause. He pronounced the proposition "preposterous," in that it arrogated to the church the claim of universal and exclusive domination in America. When the great orator said, "It is because of our impudent impotence and impotent impudence that we are separated from the people of America," high-churchism shuddered with a chill of sickly horror. Such blasphemy, and from within the church! But, too honest to belie his convictions and too brave to conceal them, the eloquent author of "The Ephanies of Our Risen Lord" turned a calcium light on "the preposterous claims" of a pretensious, puerile ecclesiasticism, and plead for a church whose only mission is to save the lost, and whose ministry are called and ordained by the Holy Ghost.

The following report of the address by Dr. Phillips Brooks, written by a correspondent of the Christian at Work, will give the reader a good idea of the breadth and trend of his able argument:

He was glad to see that the subject was treated seriously. The party who are anxious for a change of name have only one aim, and that is they wish in some way or another to take some name that absolutely declares that we are the only church in America. This I repudiate. it is false. Multitudes in the church do not believe this, the church does not teach it, it can not be found in the Scriptures. We do not believe in apostolic succession. We recognize the leading of the Spirit, and do not believe it is necessary to trace everything back to history! There are two kinds of churches, those governed by Bishops, and those which are not. The Protestant Episcopal Church is one governed by Bishops, and that is the difference, and (with emphasis) *the only difference* between us and other churches. We are told that the change of name would enlarge the church. We certainly need enlargement—we are a little thing; but the enlargement we need is to find the truth of Jesus Christ in the Bible, to discern a deeper spirituality: this is the "enlargement" we need. What keeps our church away from the American people, said Mr. Brooks, is that it copies too closely the English Church; and we should insist on our members being more American. Another thing which separates us is our preposterous claims. It is because of our impudent impotence and impotent impudence that we are separated from the people of America. Again, another reason for our smallness is because we separate ourselves from other churches. We must understand that "the American Church" consists of all the Christian churches in America. If we expect other churches to unite with us, we must abandon our nonsensical theory of apostolic succession. The next General Convention will be a most critical one. But let us stand for liberty, and call ourselves *a* church of Christ, and not "*the* church." I quarrel with none who are opposed to me in their belief, but when it comes to putting it into the name of the church it is going too far.

Those were brave words, and timely spoken. A "deeper spirituality" is the condition of "enlargement," beyond all question. Not by high claims of ecclesiastical pedigree, nor by preaching a smooth gospel to fashionable folly and slumbering consciences, can any church prosper, but by the development of a true spiritual life. With clear conversions and earnest consecration will come speedy and constant "enlargement." There is solemn significance in the orator's words, "*We are a little thing.*" Measured by the strength and growth of other evangelical churches, that is a sad fact. But why this smallness? should be the prayerful inquiry of every churchman. Dr. Brooks has indicated not only the reason, but the remedy. Whether his solemn warnings will be heeded is very doubtful. We shall hear the same loudness from the "little thing," as before, and the same vain looking for of "enlargement" where it can never be found. "Impudent impotence and impotent impudence" will never make a great church, although it may claim to be the "church of America."

* * *

What Our Papers Say.

A recent number of the Texas Advocate, in an encouraging article on "Help for a Troubled Soul," has these edifying words:

We are conscious that we need to become more akin to God before we can really find our way to God; and as one has said, "We look back upon Christ, and wonder at the intimacy and blessedness of the fellowship that he had with the Father, even while he was in the world." If we could only have the same fellowship with God; if we could share this trust, then indeed should we be blessed, and doubt no more forever. Let us try to grasp the mighty truth that it is to this Christ calls us; even to this blessed experience do we find access through him. We are to come to the Father by him—that is, we are to be made so completely one with himself, through the power of the Holy Ghost, that his access to the Father shall be ours, his vision of God's face our vision, his trust in God's love our trust, his love for God our love. We are to be members of his mystical body, and the life that dwells in him is to dwell in us; and he is to reveal the fullness of the perfection of his life through us. In the words of one whose holy life was the best witness of his holy heart: "Whereas, in former days we cried to God and he did not seem to answer us, tried to struggle in God's presence and were beaten back again and again, and could never find our way in the light and glory in which God dwells, now we speak to God face to face, and are conscious that we are his children, and that he regards us with all the tenderness of a Father's love, and this has come from our entering into fellowship with the very life of the Lord Jesus Christ, who has made his Sonship ours, his access to God the high prerogative of all who are spiritually one with himself."

In an able article, on the "Enduement of the Spirit," the Standard, of Chicago (Baptist), closes with this paragraph:

What is there, then, for us in the promise of the Spirit? Just this—all that we need, all and more, in filling the place assigned us as the Lord's servants, and in doing the work he has given us to do. We have a right to ask for "enduement," rich and gracious, always at call and always abundant, for all that is appointed to us and expected of us. Is not this enough? To any one of us it is not of the least consequence whether what John, or Peter, or Paul had we may have. They had their place and work, and God richly endowed them for it. We have ours, and God will in like manner endow us. But let us be sure to realize and appreciate what is our privilege even in this aspect of it. There are "greater works" needed now than were needed in the Savior's time or in the time of the apostles. To so carry on the Lord's work in this amazing period of the world's history: to meet the exigencies of the hour as they hourly arise: to make the Christianity of the nineteenth century that sort of Christianity which the nineteenth century needs: to trample down the barriers which rise between the truth as it is in Jesus and the souls it would save: to so deal with the myriad forms of modern infidelity and false religion as that they shall not ruin the world our gospel is given to redeem: to do any part of this work, however small, which falls to the lot of any one of us—these are the "greater works." Truly, truly, does the Christianity of our time need a baptism of the Spirit such, perhaps, as has never been had since that pentecostal day itself.

A Tribute.

I feel like expressing my emotions of sadness and joy this morning while reading in the ADVOCATE of the death of Bro. Landrum. No preacher in the Louisiana Conference knew him better than I did. He was with me his first year as preacher in Louisiana. I was present when he withdrew from the Conference, and asked him of his faith. He said, as to the reality of religion it was unwavering. I met him in Galveston, Texas, when he was deeply penitent; said he had made a mistake and, by the grace of God, would make amends. He did. I knew much of his inner life, and never knew anyone with a more sincere and honest heart. Knowing him as I did, I was not at all surprised to hear that he died a triumphant death. Like many other pilgrims, after passing over a rough sea, he had a safe landing.

JOHN PIPES.

We have often wondered what the peculiar reason was for Paul to lay such special emphasis upon the injunction to the Corinthians to *abound* in the grace of liberality, and why he put it in such a peculiar way. He said, "*See* that ye abound in this grace also." Grace is generally defined as something "free," and human tongues delight to expatiate on "free grace." The graces of religion are cultivated by their own exercise, and in all the graces, except this one, this exercise is an *inexpensive* one. The cultivation of the grace of liberality, like all the balance, requires the *practice* of liberality. There is no other way for graces to grow, and as liberality is the most costly of all the graces, there was need for Paul's special admonition—"*See* that ye abound in this grace also."

Notes.

We commend to all our young preachers this paragraph from the Examiner:

It is well known that there are men who seldom preach a sermon or make a public address, without having sundry scraps in it of their own personal history or idiosyncracies—so many of them, that it would be an easy matter to make a complete history of their lives and personal tastes, by simply noting down what is heard from themselves in their speeches or sermons. The habit is a vicious one and comes of thoughtlessness or of excessive self-esteem. As a rule hearers do not care a fig about such scraps of personal information. There are preachers and public speakers from whom not a word is heard about themselves, and we earnestly commend their example to every young man who means to become a minister of the gospel.

Another thought for the young preachers: Excepting the grace of God, a preacher's largest and best capital, that which will be drawn upon most frequently is good health. The apostle warns us about "receiving the grace of God in vain;" he also exhorted Timothy to care for his health. Grace and health are a preacher's capital, and one is not to be used at the expense of the other. Health is the basis of high thinking, and high thinking is the basis of true preaching. The grace being the same, the healthy preacher will preach a more effective gospel. Look to your health, young brethren.

We suppose that "praters" is a race that will never come to an end, but sometimes they can be headed off. If any of our pastors are troubled by the seventh-day "praters," orating everywhere and distributing their tracts, to prove that Saturday is the true Sabbath, we recommend them to procure Dr. Harrison's little tractate, entitled "The Christian Sabbath." It effectually puts a quietus upon all such pratings, and if generally distributed among our people, will arm them against all these seventh-day people. His little book on the "Scripture Mode of Baptism" is also a first-rate weapon against that class of Christians who insist on "burying you in baptism" whether you will or no. Both may be procured from our House in Nashville for ten cents apiece.

The prayer of the church, that God would open the heathen nations for the reception of the gospel, has been abundantly answered. The world is now open. The prayer of the church that God would send forth laborers into his vineyard has also been abundantly answered. Young men and women in every part of our great country are offering themselves to the Mission Boards of the churches for service in foreign fields. The numbers offering are unprecedented. Now the church needs to pray that God will give the means to send them. Let the church everywhere pray for a baptism of the grace of liberality, and God will answer. Reader, did you ever pray to God to make you more *liberal with your money?* Try it once—a dozen times!

A feature of gospel work inaugurated in Richmond, Va., by the pastor of one of our churches is worthy of imitation by the pastors of churches in other cities. Our observation is that there is too little *mutual* help by the pastors and members of our churches in cities. Anything that will tend to band all together in a bond of union and strength against the common enemy is worthy of serious consideration. If there ever was a time when the churches should stand shoulder to shoulder, now is the time. Here is the new feature which commends itself:

Rev. W. E. Evans, of Park Place Church, has organized a society of picked men and women of his church for the purpose of holding revival meetings in churches in the city where their services may be needed. Their first field has been Denny Street Church, where God has blessed their labors, and up to this time about twelve persons have been converted. This is a good move. Let the strong help the weak. Let other pastors along the line of the strong churches follow in a work like this.

We copy from an exchange:

Two sisters had a thirst for knowledge. They were longing for the opportunity to go away to college. They had counted the cost and found it far exceeded their slender purse. They were asked by a friend, "can't your father help you?" "Yes, but it costs so much to train his colts; he is fitting them for the race course." And so it is, there are not a few fathers who expend more to fit their horses for the race course than their children for the race of life.

We have seen a man actually get mad when the teacher's little bill of $2 a month came in. We have seen the same man spend cheerfully more than a year's tuition to get ready for a camp hunt that would last about six days. The services of a good and competent teacher is the cheapest thing in this country. In other words, such services can not be computed in money. As the late Christian Reid once said to his law-class in regard to attorney's services—"They are simply invaluable."

Personals.

Dr. Barbee, our Book Agent, passed through our city, last week, *en route* for the Texas Conferences. He gave us an interesting chat about Nashville matters.

Messrs. Jones and Small have an appointment for a five-weeks' meeting in Kansas City, beginning January 1.

John B. Cornell, a distinguished layman of New York City Methodism, died recently.

We beg pardon of the Knights of Labor. Last week the printer made us say that they want to take in the liquor dealers; but we wrote, "The Knights of Labor *want take them in.*"

The death is announced of Rev. Dr. Nelles, chancellor of Victoria University, Ontario. We met him at the Methodist General Conference, at Philadelphia, in 1881. He had the true Christian spirit, and we heard him preach a fine sermon on "Eternal Life," which completely captivated the large audience at Grace Church.

Jenny Lind, the Swedish singer, is dead, aged sixty-six years.

The American Woman's Suffrage Association held a session recently in Philadelphia, and there were in attendance sixty-three delegates, representing thirteen States. They say that 1,000 newspapers publish a weekly column in the interest of woman suffrage.

The scoundrelism of this country is amazing. It has been ascertained that the "life-preservers on the ill-fated "Vernon" were filled with grass, and that about thirty-six persons were weighted down to a watery grave by them! What next?

Rev. J. A. Parker, our pastor at Ruston, La., is making earnest prohibition speeches in Lincoln parish, besides attending to the duties of his pastorate.

Senator Colquitt, of Georgia, began a series of articles on Georgia in the last New York Christian Advocate. We express the hope that he may be able to open the eyes of some of that paper's readers.

Rev. John F. Hughes, the veteran presiding elder of the Tennessee Conference, has been appointed to the Nashville City Mission. He has been thirty-six consecutive years a presiding elder. Men of experience are the men for mission work, other things being equal.

A writer from Atlanta, Ga., in the Western Christian Advocate, has this sentence about the Methodist Episcopal Church in Atlanta: "The Methodist Episcopal Church here is no more popular than the Church, South, is in the North." Curious!

Our brethren up North do some strange things. Take this as an example: The Dakota Conference has elected Bishop Fowler a reserve delegate to the next General Conference!

Dr. Lyman Abbott will supply the Beecher pulpit until a successor to Mr. Beecher is chosen.

The papers report that Messrs. Moody and Sankey have decided to abandon tabernacle work and hereafter to work in connection with churches. It is also understood that they will hereafter work separately.

Bishop Seymour, of Illinois, in the recent Episcopal Congress, spoke of the non-Episcopal Churches as "hordes of petty sects." How he must have "scringed" under Dr. Phillips Brooks' terrific arraignment of the "impotent impudence" of the dogma of apostolic succession! The spirit of Martin Luther must have been in that Congress!

An industrious and sober young man could find a home in a Christian family, and have the benefit of acquiring an education, by giving part of his time to the work of a farm. For particulars write to Mr. J. C. H. McKinney, Anguilla, Miss.

Bro. Marcy Lyons' meeting at Parker Chapel, last week, resulted in twelve conversions and five accessions to the church.

Bro. Kimball says that the results of Rev. Sam Small's meeting, in Morgan Street Church, are 18 accessions, 50 backsliders reclaimed, and 50 new conversions.

Bros. Marcy Lyons and Walter Dunstan were recommended for admission on trial in the Louisiana Conference by the Carondelet Street Quarterly Conference, on Monday night last; and C. B. Carter, by the Felicity Street Quarterly Conference, Wednesday night last. Verily, as Bishop McTyeire said, "New Orleans Methodism is a *live* branch."

Whatever we may think of Mr. Gladstone's present position before the world, we must acknowledge that these words of his deserve to be remembered:

It is our supreme duty to do what we can to make it as easy as possible for men to do right, and as difficult as possible for them to do wrong.

The Case of the Anarchists.

This case has excited attention in all parts of the world. The diabolical deed committed by them, and the high-handed and underhanded measures resorted to, to escape punishment have alarmed the fears of all thoughtful people. The universal opinion of the lovers of good order and obedience to law was freely expressed—that if these men are suffered to go without punishment, the foundations of civil society are broken up. The case has gone through all the courts, and the men are doomed. Here is a summary of the decision of the United States Supreme Court on the application for a writ of error in the case:

The court holds, in brief:

First—That the first ten amendments to the constitution of the United States are limitations upon federal and not upon State action.

Second—That the jury law of Illinois is upon its face valid and constitutional, and that it is similar in its provisions to the statute of Utah, which was sustained in this court in the case of Hoyt *vs.* the territory of Utah.

Third—That it does not appear in the record that upon the evidence the trial court should have declared the juror Sanford incompetent.

Fourth—That the objection to the admission of the Johann Most letter and the cross-examination of Spies, which counsel for the prisoners maintained virtually compelled them to testify against themselves, were not objected to in the trial court, and that, therefore, no foundation was laid for the exercise of this court's jurisdiction, and

Fifth—That the questions raised by General Butler in the case of Spies and Fielden upon the basis of their foreign nationality were neither raised nor decided in the State courts, and, therefore, can not be considered here.

The writ of error prayed for must consequently be denied. There was no dissenting opinion.

Items of Interest.

In the recent municipal elections in Kansas, 25,318 women cast their votes. As the total vote was a little more than 90,000, it shows that the women out there are not "indifferent to suffrage."

The Woman's Foreign Missionary Society of the Methodist Episcopal Church raised last year $190,000.

The one hundred and twenty-first anniversary of the old John Street Methodist Church, New York, was celebrated October 30.

It is said that $3,000,000 are spent annually in this country to secure patents that never amount to anything. There must be many geniuses here.

For the year ending June 1, the total number of ocean wrecks was 839; sailing vessels, 566, steamers, 261.

One of the Chicago dailies printed a welcome to Mr. Cleveland in twenty different languages.

The first of this year the Montana Legislature offered ten cents bounty for every dead prairie dog and five cents for every dead ground squirrel, and the money began to go out of the treasury so fast that an extra session was called to repeal the law.

One of the most serious social items floating about is, that "in one day in September over one hundred divorces were granted in Chicago."

The decrease in the number of saloons in Minnesota since high license went into effect is a little less than one-third.

The prohibition election in Tennessee resulted as follows: For prohibition, 117,504 votes; against, 145,137 votes—majority against prohibition, 27,633.

Dr. Lambuth's Call.

Reported previously		$1,021 65
Mrs. Martha Beynon	Cash	1 00
Mrs. J. E. Morris	"	1 00
Bro. and Sister McCarmick	"	2 00
Mrs. Hattie McLain	"	5 00
Total to date		$1,033 65

NOVEMBER 8, 1887.

Bishop Hargrove gave this deliverance to one of the Conferences in the far West. Preachers will take notice.

A preacher or a choir has about as much right to introduce a new Bible as a new hymn book. A preacher ought to feel as much responsibility for the doctrines taught by the choir as for those taught from the pulpit. He ought, therefore, not only to see that our own book is used, but he ought also to select the hymns.

Books.

CHOIR AND CLASS. By S. W. Straub. Publishers, S. W. Straub & Co., 243 State street, Chicago. 301 pages, well bound, with illustrated title and moulded edges. Price, $9 per dozen.

This is a new singing-book, and contains about two hundred pages of sacred music for choirs, mostly anthems. They seem to be exceedingly well adapted to church use. The publishers offer to mail one copy to any choir leader or singing teacher for examination, with a view to adoption, for sixty cents.

From W. J. Shuey, Dayton, Ohio, we have received the following:

THE COMING REVIVAL. A series of tracts.

CHRISTMAS SELECTIONS.

CHRISTMAS CHEER.

AT THE MANGER.

The tracts and selections are fifteen cents a copy, or $1 50 per dozen. The others are five cents a copy, or fifty cents per dozen, postpaid.

SUNDAY-SCHOOL LESSONS FOR 1888.

In connection with the International Sunday-School Lessons for 1888, it is now highly probable that no one book will prove of greater value or excite more widespread interest than the Bible Studies, prepared especially for these lessons of 1888, by the Rev. George F. Pentecost, D. D., late pastor of the Tompkins Avenue Congregational Church, Brooklyn, and the well-known evangelist and writer on religious subjects. A. S. Barnes & Co., New York and Chicago, are early in the field with this volume. It covers the Old and New Testament International Lessons by a plan of treatment which is decidedly new and interesting.

The publishers have done well by the Bible Studies. Its size and pocket-form, and the style of manilla or cloth binding, make it convenient to handle. The type is clear and the paper good. The publishers offer it by mail, post-paid, on receipt of fifty cents.

We have received from the Publishing House at Nashville the following pamphlets:

THE SCRIPTURE MODE OF BAPTISM.

THE CHRISTIAN SABBATH.

Both by W. P. Harrison, D. D., Book Editor of the Methodist Episcopal Church, South. Price, ten cents each.

THE SUNDAY-SCHOOL TEACHER. By John B. Pepper, of Memphis, Tenn. Price, ten cents.

EUREKA SUNDAY-SCHOOL CLASS BOOK. Published by E. Glaeser, 5 Clinton Place, New York. Prices, $1 and $1 50 per dozen, according to size.

THE PEOPLE'S HYMN BOOK. A selection of the most popular Psalms, hymns and spiritual songs, with appropriate tunes. By Samuel B. Schieffelin. Printed page, seven and a half inches by four inches. Pages, 140. Price, in board covers, twenty cents, $15 per hundred; in flexible cloth cover, twenty-five cents, $20 per hundred.

THE DO SOCIETY; OR, THE THUGEE CONFESS. By Mrs. P. B. Howard. Southern Methodist Publishing House. Price, fifty cents.

Of this little book, the Sunday-school Editor says:

"The author of this entertaining little book has furnished, in the course of a pleasant story, much valuable counsel to young Christians wishing to do good, but at a loss how to begin or what to do. 'The Do Society' will furnish suggestions and many instructive illustrations to guide such persons. In every page the Savior is honored, and in every lesson true religion and sound morality are taught."

SOME THINGS ABROAD. By Alexander Mackenzie. Boston: D. Lothrop Company. Price, $1 50.

A more readable book of travel has not been written for many a day than Dr. Mackenzie's "Some Things Abroad." Not because the author has found out any new route of travel, or that he has seen things that no one else has seen, but because he puts these things in a fresher and different light, and because, furthermore, he touches upon those little things which really make the individuality of a people, but which are too often overlooked by travelers and book writers, or regarded as of little importance. Dr. Mackenzie has the gift of a fascinating style, and he is possessed, moreover, of a quiet humor, which makes his book doubly enjoyable. A good thing about the make-up of this book is a copious index, by means of which you easily find out what the author has to say about any place without a perplexing hunt through the whole volume.

THE ELECTRIC THEORY OF ASTRONOMY. By H. T. Kavanaugh, M. D., D. D.

This book is not without merit. The author informs us that it is the result of fifty years of preparation. The prime purpose of the work is to show that, according to known laws of electric action, we can account for the revolution of the earth upon its axis, its magnetism, and its polarity by self-adjusting forces which secure a uniform and unwavering course of action through all time. The theory is plausible, and the arguments to establish it are ingeniously presented. It is too speculative, however, to be of practical value to science. The style is pleasing and lucid.

The chapter on the "Office and Influence of the Moon" will prove of great interest to those who are accustomed to consult her majesty as to the times and seasons for planting seed. After citing a variety of phenomena, which he claims are due to the moon's influence, the author says: "In the light of all these facts, we ask the visionary, captious objectors whether those old sayings, so universally used by old farmers, that there is a right and wrong time of the moon for planting certain kinds of seed, are to be denounced as 'superstitions'?"

Dr. Kavanaugh is evidently in love with his theory, and looks for it to bring about a revolution in science.

W. R. M.

A Positive Gentleman.

Which is the most positive gentleman? Certainly Taylor's Cherokee Remedy of Sweet Gum and Mullein is certain to cure coughs, colds and croup. It is pleasant and effective.

Notice.

The class of the fourth year will please meet us in Winona, Monday, November 21, so we can begin the examination in the afternoon of that day.

Brethren, please be prompt.

JOHN W. BELL,
G. W. GORDON, Com.

We have received this item of good news just as we go to press:

MR. EDITOR: Bro. Thompson, Bro. John Beville, of Jackson, Tenn., and myself in great revival here. Began last Thursday. Up to date, twenty-one have joined our church—more to follow. The house is crowded every evening with attentive listeners. Pray for us, and come and help us. Yours, etc.,

J. A. BOWEN.

HOLLY SPRINGS, MISS., Nov. 7, 1887.

For physical ailments, especially those incident to declining years, there is no remedy that produces such satisfactory results, as Dr. J. H. McLean's Liver and Kidney Balm. Its genial and invigorating effects on Liver and Kidney is remarkable.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

On a first glimpse at the sea. "Astonishing! Who would have thought there could be as much water as that?" "True; and remember you only see what's on top."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Housekeeper (to new cook just imported): "Bridget, how do things keep in the new refrigerator?" Bridget: "Well, mum, they all seem to kape poorly well, barrin' the olive which 'pears to mill ivery blessid day."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

An irate female seeks admittance to the editor's sanctum. "Him I tell you, madam," protests the attendant, "that the editor is too ill to talk to anyone to-day." "Never mind—I'll do the talking."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for Neuralgia, Rheumatism, Burns and all Inflammation. Its wonderful curative influence is long maintained. Genuine in bottles with buff wrappers.

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VEGETABLE
PAIN DESTROYER

Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.

Sores, Ulcers, Wounds, Sprains & Bruises. It is cooling, cleansing and **Healing.**

Catarrh, It is most efficacious for this disease. Cold in the Head, &c. **"Pond's Extract Catarrh Cure,"** specially prepared to meet serious cases, should be applied with **Pond's Extract Nasal Syringe.**

Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the **Extract. Pond's Extract Plaster** is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.

Diphtheria, Sore Throat, Use the **Extract** promptly. Delay is dangerous.

Piles, **Blind, Bleeding or Itching.** It is the greatest known remedy; rapidly curing when other medicines have failed. **Pond's Extract Ointment** is of great service where the removal of clothing is inconvenient.

For Broken Breast and Sore Nipples. Mothers who have once used **The Extract** will never be without it. **Pond's Extract Ointment** is the best emollient that can be applied.

Female Complaints. In the majority of *female* diseases the **Extract** can be used, as is well known, with the greatest benefit. Full directions accompany each bottle.

CAUTION.

Pond's Extract Has been imitated. The genuine has the words "Pond's Extract" blown in the glass, and our picture trade mark on surrounding buff wrapper. None other is genuine. Always insist on having **Pond's Extract.** Take no other preparation.

Sold everywhere. Prices, 50c., $1, $1.75.

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To Our Agents.

As an inducement to our agents for the securing of new subscribers from *this date*, we make the following offer:

For eight new subscribers, with cash in full, one set of Jamieson, Fausset and Brown's Commentary—four volumes bound in half Morocco; or for six new subscribers the full set bound in extra fine English cloth, sprinkled edge.

Here is an opportunity to secure one of the best Commentaries ever published. Read the following testimonials:

Christian Advocate, Nashville, Tenn.

This Commentary has received the hearty commendation of a large number of the leading publishers, biblical scholars, preachers and Sunday-school workers of the country. It is thorough, modern, compact, condensed and cheap. Its immense popularity is deserved. It is specially adapted to the family. "It is the cream of the Commentaries collected by three eminent scholars." Nowhere have we seen more valuable matter packed in the same space—four large 12mo. volumes. Price, $8.00.

T. O. Summers, D. D., LL.D., late Dean of Theological Department of Vanderbilt University, Professor of Systematic Theology; and Book Editor of M. E. Church, South.

I have the Commentary and make good use of it. It is plain, evangelical, and is a cheap and good Commentary. The notes indicate sound learning and extensive research. We endorse their exegesis in general as scholarly, sound and edifying.

A. M. Shipp, D. D., late Professor of Exegetical Theology, Vanderbilt University.

I take pleasure in saying that the Commentary of Jamieson, Fausset and Brown is a valuable, critical practical, and explanatory exposition of the Old and New Testaments, and is regularly recommended by me to my classes in Exegetical Theology.

T. F. Dodd, D. D., Professor of Hebrew, Ecclesiastical History and English Literature, Vanderbilt University.

I consider the Commentary an excellent work. Of all the complete Commentaries on the Bible I prefer this for general use. It is the one to which I resort most frequently. Considering the brevity, the perspicuity, and sound judgment displayed in its elucidation of the Sacred Text, I would advise the reader to provide himself with this in preference to all others.

Bishop J. C. Granbery.

The comments are brief, clear, pointed, thinking, practical and judicious. Few and apt words are chosen to explain the Scriptures. While they are the fruits of scholarly research and criticism, they are so plain as to be easily understood by any reader of average intellect.

Andrew A. Lipscomb, D. D., LL.D., Emeritus Professor, Vanderbilt University.

I have examined this Commentary sufficiently to express my very decided conviction of its eminent merits. It displays just the kind and degree of biblical scholarship that we need in these times, and accordingly is admirably suited to the large and growing class of Scripture students. The clear statement of facts and rules, the vigorous conciseness, the comprehensive scope of the work, commend it to the confidence and appreciation of all who seek wisdom, strength and comfort in the Holy Bible. It consults the wants of the intellect and heart: it meets these wants, and does this so thoughtfully, so compactly, and so spiritually, that I am glad of an opportunity to call public attention to its rare excellence. It is excellent, very excellent.

The express charges are not included in the above offer, and it must be understood that cash accompanies all orders. The subscribers secured on this offer will not be entitled to any of the club offers advertised in the ADVOCATE; but they can, by sending twenty-five cents more than advertised prices, less the two dollars paid to agents, secure the papers or magazines used in our club offers. It will be well for agents to so state to subscribers.

Now is the time to get in your best work. The offer, however, is good until December 1, next.

MISCELLANEOUS.

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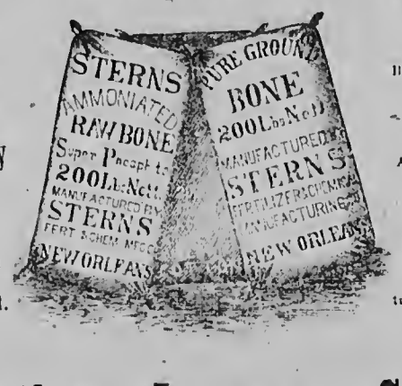

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Many a helpless child has been laid in the grave, when the disease which caused its death has been unSurely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy. Therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for as surely as they exist, they can be *safely* and *speedily* removed from the most *delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in the case, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

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Our Young People.

GRANDPAPA'S SPECTACLES.

Grandpapa's spectacles can not be found;
He has searched all the rooms, high and low, round and round.
Now he calls to the young ones, and what does he say?
"To whence for the child who will find them to-day."

Then Harry and Edward and Nellie all ran,
And a most thorough hunt for the glasses began;
And dear little Nell, in her generous way,
Said, "I'll hunt for them, grandpa, without any pay!"

All through the big Bible she searches with care,
That lies on the table by grandpapa's chair;
They feel in his pockets, they peep in his hat,
They pull out the sofa, they shake out the mat:

Then down on all-fours, like two good-natured bears,
Go Harry and Ned, under table and chairs;
Till, quite out of breath, Ned is heard to declare,
He believes those glasses are not anywhere.

But Nellie, who leaning on grandpapa's knee,
Was thinking most earnestly where they could be,
Looked suddenly up in the kind, faded eyes,
And her shining brown ones grew big with surprise.

She clapped both her hands, all her dimples came out;
She turned to the boys with a bright, roguish shout—
"You may leave off your looking, both Harry and Ned,
For there are the glasses on grandpapa's head!"

MR. EDITOR: We are two little neighbors that live across the street from one another. We play together every day. I, Walter, am several years the oldest, and have no mamma or papa, but live with my auntie, who has a sweet little girl baby, named Ethel. I love her very much. My pet dog died the other day. I, Carol, live with my mamma and papa. I have a sweet little baby brother, named Coleman. I have two little kittens. Mary Twerdie and Velvet Paws. M. T. is named for Walter's teacher, who gave it to me. Carol's mamma reads us the little folks' letters in the ADVOCATE. We live on the banks of the Tombigby river. The boats come up here from Mobile when the river is high. One boat, the "Gardiner," was burned just below here last winter. We have lots of fun watching for boats in the winter, for our roads get so muddy we can't get far out of the house. We have our church, Hebron, three miles from here. Dr. Jones is our Sunday-school superintendent. He is so good and kind. All the children and old folks, too, love him. We had a nice time at Hebron, on Children's Day, in May. We have the famous "Gilderoy" for our presiding elder. We all love him.

Your little friends,

WALTER M. CONNER,
CAROL W. OATS.

STONE, Alabama.

MR. EDITOR: I am a little girl ten years old. I live in the country. My father takes the ADVOCATE, and I am anxious to tell you how much your valuable paper is appreciated in our home. I am fond of reading and enjoy the children's letters very much. All our family are Methodists, and I am proud to say the people in this part of the country are church-going people: even our baby cries to go. Papa has eight children; two of them are twins. We go to school to our cousin, Miss Leona Chesney, of Natchez, Miss. I study Scholar's Companion, fifth reader, History of United States and England, grammar, third geography, and am cipherring in reduction ascending. Hoping to see my letter in the children's column, I remain,

Your little friend,

DORA DAVIDSON.

DARRINGTON, Mississippi.

MR. EDITOR: As I see so many little folks writing to the dear old ADVOCATE, I thought I would write, too. My sister is a member of the Methodist Episcopal Church and takes the dear old ADVOCATE, and I always like to read the children's letters. I am a little country girl. I don't go to my Sunday-school now, but I did go when I was in Franklin. All of the children just love Bro. Clay. He is so kind and good. My sister says she just loves to hear him preach. Everyone loves him, young and old. I will close by asking a question: Where is the word "lady" found in the Bible? With many good wishes for your excellent paper. I remain, Your little friend,

BETTIE A. HUDSON.

"Scarlet Fever"

Having appeared in our village Darbys Prophylactic Fluid was used for disinfecting the College buildings. The disease never went beyond a single case, either in the College or elsewhere, where the fluid was used.—REV. PROF. G. F. PRICE, Auburn, Ala.

Darbys Fluid dispels all forms of epidemic diseases by destroying the spores or germ poison that cause contagion.

MR. EDITOR: I am a little boy eleven years old. I do not go to school, but mamma teaches me at home. I study history, arithmetic, spelling and writing. I go to Sunday-school, and like it very much. My father and mother are teachers. We learn to sing and have essays to read in Sunday-school. The last one I read was on obedience, and our minister, Mr. Pugh, from Amite, who was present, said it was well read. As this is my first, I will close. I may write again.

Yours truly,

REGGIE BRADLEY.

AMITE CITY, Louisiana.

Sprinkling the Flowers.

"Mamma," said Harry, "may I water your flowers this evening when you are gone away?"

"Yes," said his mother, "if you will be very careful not to step on the beds."

"I will," said Harry.

"Be sure you give them plenty, dear, for the ground is very dry. Do it at seven o'clock."

Mamma went away, and Harry wished the afternoon would be gone, for he was very anxious to water the flowers. He thought it very nice to hold the little red sprinkler and watch the fine spray as it went down upon mamma's pretty garden pets. He always noticed that their little faces of blue and pink and purple and white seemed brighter after it; and sometimes fancied they smiled up at him as if they wanted to say, Thank you. As it grew later the sky became dark and looked like rain. Harry looked up at the clouds, and hoped it would not rain before seven o'clock.

But it was sprinkling when he filled his watering pot at the fountain and began his work. He hurried with all his might, hoping to finish before it rained hard.

But before he was half done big drops came down. Then the girl came to the door and called:

"Master Harry, come in out of the rain this minute!"

"O Sarah," he said, "do get me an umbrella and let me water the flowers."

But she only laughed, and he went in with a very woe-begone face and was put to bed. He soon forgot his troubles in a nap which lasted till morning. Then he ran to mamma's room.

"O mamma," he said, "I didn't get all the flowers watered. It rained, and Sarah made me come in."

"Why, dear," she said, laughing, "there was no need of watering them when it rained."

"Dear me! I never thought of that," said Harry.

He looked out of the window and saw the raindrops shining like diamonds in the sunshine. Every tree and bush and flower looked bright, fresh and sweet.

"Mamma," he said, "do you think God has a great big sprinkler to water with?"

"No, I think not," said his mother.

"Anyway, I think he sprinkles better than I can," said Harry.

"Yes, I think so, too," said his mother.—Our Little Ones.

DIZZINESS, nausea, drowsiness and distress after eating can be cured and prevented by taking Dr. J. H. McLean's Liver and Kidney Pillets.

UNCOVER THE FAULTS.—Robert felt weary one morning, and concluded not to arise as he was called; as might be expected, he fell asleep, and awoke much later than he had intended. Being usually a helping hand in his little home, he slighted his first task, by smoothing up his rumpled bed instead of making it carefully, for he thought, "Who will discover the condition of the covers if the outer one is made to look all right?" So great was his hurry that he brushed his hair, forgetting altogether to wash his face or say his prayers.

When Uncle Rolf discovered that the face had not been bathed, Robert, much confused, though it wise to tell an untruth to cover his neglect. The untruth, as may be supposed, only added to the difficulty, and Robert lost his breakfast, his fair name, and his self-respect, while he wounded the loving Christ.

The root of the whole difficulty rested in Robert's heart; had he been truly honorable he would have managed the whole thing differently. A deceitful heart leads to the covering up of faults; an honorable heart leads to uncovering the faults.

Boys, look out for the first fault, and be brave about it; for a covered fault, like a buried seed, presently springs up multiplied many times.—Christian at Work.

Household.

Words of Commendation.

"He never speaks words of commendation," said a young man of his employer, "but if we make any slight mistakes in our work, he is always sure to censure us severely." As this remark fell casually upon my ear, I began to think how few were the words of commendation spoken in the different departments of life in comparison to the fault-finding ones. A few words of commendation, spoken at the proper time, have cheered many a heart that was sinking beneath its burden. If a clerk has been faithful and painstaking, a few words of commendation will make him feel your appreciation of him, and tend to make him more determined to please you in future. Speak words of commendation in the home. Nowhere are they needed as much as in the family circle. The tired father who comes home at night, weary and worn with the cares and disappointments of business, feels a new strength and impetus for the next day's struggle, if the smiling faces and thoughtful kindness of his family are shown him at the home-coming time. And the patient, faithful wife finds the long day indoors, which has been full of duties and wearying work, only hours spent in love's labor, when the husband and the children show her their appreciation of her self-sacrifice and constant ministrations in their behalf. Words of encouragement and commendation to the children, when they have performed their little tasks perseveringly and as well as they could, are only what they justly deserve and merit. Especially should they be shown appreciation when they have planned some kindly act "all their ownselves," to increase the happiness of the home-dwellers. And the help in the household, those who lighten the work of our homes, and who wait upon us and interest themselves in the home part of our lives, how it helps them to have a smile and a few words of commendation when the kitchen is neat and orderly, or the silver shines with an extra brightness, and the pudding for dinner was just right. There are very few times and places where words of commendation may not be used to great advantage. There is always some good in everybody, that the tact of a kind heart may bring out into notice by just such words.—Evangelist.

DECAY OF FAMILY LIFE.—An English journal deplores the tendency of modern life to be drawn from home by an endless variety of concerts, lectures, classes, temperance meetings and missions, whereby each member of a family becomes dependent upon external excitement for happiness. They meet only at hurried meals, and an evening at home without an engagement is almost insupportable. The division of life into seasons for country and city has much to do with this state of affairs. Churches and societies feel that they have but little time in which to work. Nor is this condition of things confined to cities. The large towns, and even the rural districts, speedily imitate, as far as they can, and reproduce the life of cities. Many a family has no time for morning prayer, the late hours of the preceding night compelling very late rising; and the day begins with hurried dressing, hurried breakfast, and then a rush to business or to school. Do not be driven into such a way of living by fashion, by business, by philanthropy, by the Sunday-school, or even by the church.—Congregationalist.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of diseases-sustaining elements, and thus removes the *cause*.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin.

CUTICURA REMEDIES are the great skin beautifiers. Sold everywhere. Price, CUTICURA 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

MISCELLANEOUS.

Why You Feel

So weak and exhausted is because your blood is impure. As well expect the sanitary condition of a city to be perfect with defiled water and defective sewerage, as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating even to its minutest veins. Do you know that every drop of your two or three gallons of blood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain and nerve, and all other solids and fluids of the body? The blood is the great nourisher, or, as the Bible terms it,

"The Life of the Body."

Is it any wonder, then, that if the blood be not pure and perfect in its constituents, you suffer so many indescribable symptoms?

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Judge Santa Claus. A New Christmas Cantata by three popular writers. It is full of song, recitation and dialogue, and takes up the same ground as the scope as Santa Claus Has His Troubles. Any Sunday-School can give it with good effect. Time required is two to three weeks' time. Price, 30cts. each by mail, postpaid.

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Complete Lists of Christmas Music of every description will be sent free to any address on application.

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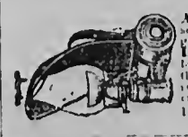

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OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Christian Advocate.

Marriages.

FILMER—GILLESPIE.—At the residence of the bride's mother, Mrs. M. W. Morrison, October 27, by Rev J. S. Oakley, Mr. George W. Filmer to Miss Leota L. Gillespie, both of Water Valley Miss.

SMITH—HINES.—At the parsonage, near Caseyville, Miss., October 10, 1887, by Rev. William B. Hines, Mr. C. H. Smith, of Meridian, Miss., to Miss Lucile Hines.

HAMMETT—BRYAN.—At Davis Spring Tabernacle, September 11, 1887, by Rev. Jesse Fuson, Mr. John R. Hammett, of Natchitoches parish, La., to Miss Allie Bryan, of Stevensville, Texas.

BLEWETT—HUNTER.—At the residence of the bride's father, in Yazoo City, Miss., October 25, by Rev. R. S. Woodward, Miss Lizzie Hunter to Mr. J. E. B. Blewett, of Covington, Ky.

CAYCE—SHOEMAKER.—At the residence of the bride's father, near Yazoo City, October, 26, by Rev. R. S. Woodward, Mr. L. T. Cayce to Miss Allee M. Shoemaker.

BELL—CARMAN.—In Yazoo City, October 26, by Rev. R. S. Woodward, Mr. Edwin Bell to Miss Ella Carman.

STATHAM—GRIFFIN.—On the evening of October 1, 1887, by Rev. R. F. White, Mr. J. J. Statham and Miss Soudie Griffin, both of Pineville, La.

PAYNGTON—NEAL.—At the residence of the bride's mother, near Mooreland, La., on the afternoon of October 16, 1887, by Rev. R. F. White, Mr. J. Covington, of Texas, to Miss Bessie Neal.

BRENCELMAN—BREWER.—At the residence of the bride's father, in Lecompte, La., on the afternoon of October 31, 1887, by Rev. R. F. White, Mr. Jim J. Brencelman to Miss Alice Brewer.

BANCROFT—EASTLAND.—In Forest, Miss., November 1, 1887, by Rev. I. H. Grundy, assisted by Rev. G. Ratcliff, Miss Lucy Eastland, daughter of Mr. Hiram Eastland, to Mr. Charles B. Bancroft, of West Point, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

RATCLIFFE—BERTHA E. RATCLIFFE was born in Orangeburg district, S. C., January 11, 1793, and died at her home, near Barlandsville, Jasper county, Miss., August 7, 1887, aged eighty-eight years, six months and twenty-six days. She was married in early life to John D. Ratcliffe, who died in 1863, leaving her a widow twenty-three years. She was a member of the Methodist Episcopal Church at an early age, and a quiet, consistent Christian lady, loved by all who knew her. It was the privilege of the writer, as her pastor, to visit her often for nearly two years; preached at her house and administered the sacrament of the Lord's Supper, and conversed with her freely about her future prospects. She was always bright and clear on the subject of her soul's salvation. She has gone to her reward, and our loss is her eternal gain. The following note from her children will close this obituary notice:

"Our mother was one of those meek and quiet Christians who are most loved and admired by those who know them best. Her extreme old age and feeble health rendered life a burden for many years; yet she never murmured—she said the Lord knew best. Her heart was always so full of love and gratitude that there was no room for complaint. 'God is so merciful and I am so unworthy,' was all her complaint. Our mother has furnished a Christian pattern worthy of our imitation. Her death was peaceful and her last words to those around her bed were, 'Meet me in heaven.'"

J. C. BROGAN, P. C.

GEANS—JOHNNIE GEANS was born November 14, 1872, and was drowned in Tippah river, Marshall county, Miss., July 23, 1887, aged fourteen years, eight months and eight days. Johnnie was a very industrious boy, and after finishing his week's work at twelve o'clock, Saturday, he was permitted to join some of his friends in the river to engage in a little social amusement during the evening. Unfortunately for Johnnie, a bathing was proposed, and as soon as he reached swimming water he sank and drowned before his companions could procure assistance enough to save him. It is supposed, as he could swim, that he cramped. A messenger immediately carried the sad news to his parents, which was like a dagger to their hearts. He was found at twelve o'clock that night, not far from where he sank, with his eyes closed and his arms folded across his breast, as if perfectly resigned to his fate.

Johnnie professed religion and joined the Methodist Episcopal Church, South, just a few days before his death. He expressed himself to his mother, the night before he died, as being ready to go whenever the good Lord saw fit to call for him. Alas! how little did that fond mother think it would be so soon. What a consolation it must be to her to know that the one she loved so fondly is safe at home—free from every temptation and trial that he would be subject to in this life.

His Sabbath-school teacher,
MRS. J. H. SMITH.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.
USE KELLER'S CARBOLIC SOAP
For eruption of the skin. For Cuts, Rashes, Prickly Heat, for Handruff or Dry Scalp.
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant
For sale at all groceries. Liberal discount to the trade.
J. H. KELLER'S SOAP WORKS,
110 Gravier St., NEW ORLEANS, La.

PARKER—MRS. LELA PARKER (*nee* Roper), daughter of Dr. Daniel N. and Carrie M. Roper, formerly of Frankfort, Ky., was born near St. Martinsville, La., and died, after two years of patient suffering, near Floyd, La., July 21, 1887, in the thirty-second year of her age. Gifted with rare beauty of person and sweetness of spirit, another of earth's purest ones has passed to the glory-land. Gentle, kind and unusually affectionate, it is believed that she was loved by all who truly knew her. "The first and great commandment" to love God, and "the second, which is like unto it," to "love" our fellow-men, seemed fully met in her character.

From early childhood she was quiet and meditative, and always gladly obedient to her parents; loving a step-father as her own "papa." A model for her brothers and sisters, ever ready with gentle reproof when needed, yet never seeking, nor needlessly exposing the faults of others. But in domestic and social circles always first to draw, with kindly hand, the mantle of charity over the imperfections of any. Like the Savior, whom she adored, self-forgetting in her labor for the happiness of others. Even in failing health, assisting a widowed mother in maintaining the family. She had a reverence for all that pertained to the sacred. She loved the services of the sanctuary, which she failed not to attend while health permitted. Her Bible was her loved companion. The weary sufferer has gone to her rest and her reward.

COUSIN ALBERT.

RATTS—MRS. THERESA RATTS, whose maiden name was Lembaugh, was born in Rowan county, N. C., January 5, 1821, and died May 29, 1887. She was married to Borrell R. Ratts, April 3, 1845, and they joined the Methodist Episcopal Church early in life and lived in the faith of Christ until they departed this life. Bro. Ratts died nearly five years before Sister Ratts; but, as the sunlight through clear, cold or cloudy sky gives light and warmth, life and cheerfulness to every living thing, so was our sister to her family, her church and her neighbors and to all. Her bright smiles were a genuine benediction to all that knew her. Truly consecrated to God, she ever reflected the spirit of Christ, whom she loved so well. She is with the angels in glory; it is well with her. God bless the children, and may they all follow the steps of the mother!

J. H. EVANS.

WILLIAMS—LUCY LURA, daughter of Issachar and Ida Williams, was born October 27, 1886, and died June 11, 1887. The empty cradle is a dear and sacred thing in that dear home, and the mother's arms ache for their accustomed burden. "The Lord gave, and the Lord has taken away; blessed be his name."

M. L. J. HOOVER.

A Luxury and a Necessity.

Mr. A. G. La Grange writes from Garden City, Minn.: "We have used up the old supply, and want to lay in a new supply for winter use. We do not like to be without it in the house. It is *next to bread*—a family necessity; in fact, I think all well-regulated families will eventually keep it, both as a luxury and a necessity; and when that happens I think a few years will be added to the average duration of human life. My daughter has experienced great benefit from the use of your treatment. Nothing could be more satisfactory."

The reference is to the Compound Oxygen Treatment dispensed by Drs. Starkey and Paden, No. 1529 Arch street, Philadelphia, Pa. Send for Treatise and Monographs, free to all applicants.

What we want to make us true men, over and above that which we bring into the world with us, is some sort of God-given instinct, motive, and new principle of life in us, which shall make us not only see the right and the true and noble, but love it, and give up our wills and hearts to it, and find in the confession of our weakness a strength, in the subjection of our wills a freedom, in the utter carelessness about self-respect, such as we have never known before.—Charles Kingsley.

DON'T suppose, if you have that pain through the right side and shoulder blade, that yellowness of the skin and whites of the eyes, and furred appearance of the tongue, that these indications are of little account, or will depart of themselves; much better take Dr. J. H. McLean's Liver and Kidney Pillets and remedy the trouble. 25c. per vial.

People don't believe in fairies nowadays; nevertheless, good spirits still exist, and help us, in our times of trouble, better even than the little people we used to read about. One of these household spirits is called Love.

SARDIS, MISS., October 8, 1886.
Dr. A. T. SHALLENBERGER, Rochester, Pa.
Dear Sir: I am under many obligations to you for the bottle of Antidote sent me by mail. It "busted" my chills after the first dose, and I have not felt so well for a long time. Will do all I can to make the medicine known here.
J. M. OGLESBY.

WALL PAPER
AND WINDOW SHADES.
Cheapest House in New Orleans.
BROWNE & JENKINS,
174 CAMP STREET.
A fine line to select. Samples sent to country free.

A MAN TEACHER WANTED!

A married gentleman, with some experience in teaching, well qualified to teach the English and Classical Course, to take charge of a High School, located at Fort Jesup, Sabine Parish, La.

Recommendations as to character and qualifications required.

Apply to J. F. SMITH, Manny, La.

MISCELLANEOUS.

LOOK OUT!
Compare this with your purchase!

As you value health, perhaps life, examine each package and be sure you get the **Genuine.** See the **red Z Trade-Mark** and the full title **on front of Wrapper,** and **on the side the seal and signature of J. H. Zeilin & Co.,** as in the above fac-simile. Remember there is no other genuine Simmons Liver Regulator.

TO CONSUMPTIVES.

USE WINCHESTER'S HYPOPHOSPHITE OF LIME AND SODA. For Consumption, Weak Lungs, Coughs, Colds, Chronic Bronchitis and General Debility it is an acknowledged Specific Remedy. TRY IT.
Price $1 and $2 per bottle. Prepared only by
WINCHESTER & CO., CHEMISTS,
162 William Street, New York.
Sold by Druggists.

P. WERLEIN,
135 Canal Street.
PIANOS.
MATHUSHEK,
WEBRE,
HALE.
ORGANS.
MASON & HAMLIN,
STERLING,
BOWLBY.
MUSIC!
Musical Instruments!
Direct Importation!
Bottom Prices for Cash, also Easy Payments.

THE NEW IMPROVED

SEWING MACHINE
The Best in the World!
The Singer is the best to buy; the best to own; the best to run; and, if need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 5¢ per dozen two dozen, 25¢. All other styles, from 15¢ to 25¢. Oil, 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALLS BAZAR SKIRT FORMS.
The Singer Manufacturing Co.,
185 CANAL STREET, NEW ORLEANS.
S. E. RUNDLE, Agent.

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Hay Press Company,
MANUFACTURERS OF
C. A. HAMILTON'S
Pat. Reverse Cam—Rebounding Block
CONTINUOUS
HAY PRESSES,

MERIDIAN, MISS.

Write for particulars, prices, cuts, etc., to
Mississippi Hay Press Company,
MERIDIAN, MISS.

Scientific.

A Peril of the Sea.

It is estimated that about one-eighth of the vessels "never heard from" are lost by collision with sunken or floating wrecks. The pilot charts of the Hydrographic Office show as many of these wrecks and derelicts as are reported; but, owing to the indifference of many of the captains who encounter them, the list is not always complete. The Navy Department some time ago sent out the "Despatch" to hunt up and destroy some of these wrecks, and she gave an excellent account of herself, destroying six of the most dangerous ones during her limited cruise. We have knowledge of what one small steamer has accomplished in this line, and at what a trifling expense. It seems to me that Congress should be induced to make a sufficient appropriation to keep a vessel like the "Despatch" continually at this work; and, if the subject of clearing the ocean of these floating dangers were submitted to an international congress for the purpose, the high seas could be so divided among the various nations that the expense would be very trifling, and one of the greatest menaces to sailing vessels and steamers alike would be practically removed. Several of the sunken wrecks along the coast have been struck by passing vessels a number of times, with more or less damaging results. There is urgent need of legislation for the removal or destruction of these dangers, as shown by the fact that the ship "Adelphus" remained a sunken obstruction off Cape Henlopen, most dangerous to navigation, from February 1 to August 10, 1886; and that quite a number of other such derelicts, sunk months ago, remain where they went down; and, though reported as dangerous by vessels passing them, no attempt has been made to get rid of them, as they do not come under our only law for the removal of such obstructions, which gives power to the War Department to destroy all such in our harbors, bays, or rivers, after due notice of thirty days. The law should provide for the removal of all such obstructions off our coasts.—Lieut. V. L. Cottman, in the Forum.

DISTRIBUTION OF AN INSECT SPECIES.—The *Anonia plexippus* an American butterfly, is now engaged in distributing itself over the world. It is extending itself both eastwardly and westwardly. Its natural range appears to be from the Hudson Bay Territory to the Amazon and Bolivia; but some thirty or forty years ago it began to wander. It has established itself and become abundant in the Sandwich Islands. The first specimens were observed in the Marquesas Islands, by a Roman Catholic missionary, about 1860. It is now the commonest butterfly there. It has appeared in the Society, Cook, Harvey, Samoan, Friendly and Feejee Islands, the North Island of New Zealand, Norfolk, Australia, Tasmania, the New Hebrides, Solomon Islands, New Guinea, Celebes and Java; and it was abundant in New Caledonia a few years ago, but has become more rare there. In the eastward direction it has made its way to the West Indies, has been long established in Bermuda, furnished one specimen in the Azores in 1864, was found in South Wales in 1876, at La Vendee—the only specimen yet found on the continent of Europe—in 1877, and in Kent in 1881.

TOO GOOD TO ABBREVIATE.—In a letter to Chaplain McCabe, Frederic J. Masters says: "You will be glad to hear that our Chinese brethren have collected $267 for missions this year. This is over $4 per member. Besides this, they are up to their apportionment in the other collections. They have done more than in past years toward pastoral support, and have sent $230 to China to help build a church and school in their native *guen*. Nearly all our members are poor, most of them being cooks and factory men. One brother, a small store-keeper, gave for himself and family $40 for missions. Fourteen of our members who had removed to Los Angeles during the year, have paid their missionary money twice over—once to the church at Los Angeles, and they have just sent us $23 that our collection here might not suffer through their removal. These are the men San Francisco newspapers tell us can not be converted."

Men Who Win.

FIVE HUNDRED DOLLARS THROWN AWAY—HIS AIM WAS SUCCESS.

A good healthy body is almost sure to be found associated with a good conscience.

A close student of human nature is rarely willing to place large matters of trust in the hands of another, until he has seen the one whom he is to trust. He looks for the fresh health and vigor, the honest, frank countenance and manly form, and, in fact, all that is attractive in men. He doubts the dyspeptic with sallow skin, drawn-out features, the evident weak and irritable nature. He feels as Shakespeare makes Julius Cæsar say:

"Let me have men about me that are fat;
Sleek-headed men, and such as sleep o'nights
Yon Cassius hath a lean and hungry look;
He thinks too much; such men are dangerous!"

He does not doubt the honesty of the poor unfortunate, but he fears disease of the body will affect the mind, bring misfortune upon the individual, and loss to himself.

It may be injustice to the weak, but if the man has not the mental strength, or if he is wrapped up in his misery, he can not take in the situation of the world, does not see that ideas are broadening, and that isms and teachings are advancing! How can an employer hope for success from such a man? The dyspeptic look, the wax-like complexion and sallow features show disease. The far-seeing man notes all these signs, and knows that the great light of man, the brain, is affected, or will be, at no distant day.

He discards the poor victim of disease who goes wearily out into the world. Discouraged at last he takes to his sick-bed. He seeks medical aid. Lacking the broad ideas of the successful man of the world, he tries the same medical treatment that he has tried many times before. The same bigoted counsel is sought, the same drugs are administered by the same old family friend that treated him months and years before, and his parents before him, and in such a way he drags out his miserable, unsuccessful existence.

Is he to blame? Why not? When he sees daily, and hears from every side, proclamations of a remedy known as Warner's safe cure, which is becoming more popular daily, hourly, while he is becoming weaker.

J. A. Gettys, insurance agent of Chillicothe, Ohio, suffered for nearly three years with dyspepsia in its worst forms; having periodical spells of vertigo, fainting and chills. He wrote over his own signature: "I spent about $500, had the best medical attendance, tried all the remedies recommended without success, until I was induced to try Warner's safe cure. I used three bottles, have gained twenty pounds and feel like a new man."

Such a man as we have described, nine times out of ten, unconsciously to himself or to his physician, has a kidney disorder, which is fast wasting his body and life. He sees the merits of Warner's safe cure at every turn, and hears it proclaimed from the house tops, and yet he does not use it, because it is said by his illiberal physician that it is not professional, and not admitted by the code. Meanwhile the man of the world presses forward, cares not a fig for this or that school; his aim in life is success, and he looks hopefully forward to the world beyond, believing and trusting in man in this world, and to his faith for the world beyond.

It is better that joy should be spread over all the day in the form of strength than that it should be concentrated into ecstacies, full of danger and followed by reactions.—Emerson.

For constipation, "liver complaint," or biliousness, sick headache, and all diseases arising from a disordered condition of the liver and stomach, take Dr. Pierce's Pleasant Purgative Pellets—a gentle laxative or active cathartic, according to size of dose.

Religion gives part of its reward in hand, the present comfort of having done our duty; and, for the rest, it offers us the best security that heaven can give.—Tillotson.

HEADACHE: I can offer the miserable complaint-racked sufferer from Sick Headache a sure cure. I have taught many others how to prepare working oils. I can will send recipe for home. Take Dr. J. H. McLean's Liver and Kidney Pillets 25 cents per vial.

No man is ever off duty. In all places and at all times he is to be armed, watchful, ready for his work. The Scriptures make no provisions for "putting off" the armor of God.

MISCELLANEOUS.

RELIGIOUS BOOK DEPOSITORY,
94 Camp Street.
BIRTHDAY CARDS.
SELECT ASSORTMENTS.

Four new designs, in a box	$ 15
Other pretty ones, each, 5c. to 10c. or	05
Beautiful fringe Cards, with a prayer, in envelopes, for 10c., 15c. or	1 00

SABBATH-SCHOOL REWARD CARDS.

Red or Blue Tickets, perforated, 25c. for	$ 10
Red or Blue Tickets, not perforated, 2¢ for	15
Floral Scripture Texts, 36 in packet	25
Floral Scripture Texts, 72 in packet	35
Floral Scripture Texts, 48 in packet	25
Flower Cabins, 48 Floral Cards	25
King's Service, 48 Responsive Texts	25
Flowers, Birds, Hymns or Bible Stories, 12 in package	25

E. S. UPTON,
94 CAMP ST., New Orleans.

WOODEN-WARE.
WILLOW-WARE, BROOMS, BRUSHES, FISHING TACKLE, OYSTER TONGS, OARS.
—ALSO—

Ammunition,	Ropes and Twines,
Base-Ball Goods,	Scales—all Sizes,
Bottles and Flasks,	Soaps and Perfumery,
Corks,	Stationery,
Demijohns,	Stone-Ware,
Extracts,	Tin-Ware,
Hardware,	Table Glass-Ware,
Kegs—all Size,	Whips,
Lamps and Lanterns,	Well Buckets, etc.

FIREWORKS AND FIRE-CRACKERS
J. C. MORRIS,
Nos. 40, 42 and 44 TCHOUPITOULAS STREET.
E. P. MACKIE, E. F. IVER, T. G. MACKIE, *MANAGERS.*
AN AGREEABLE APERIENT.
ROGERS'
DRY CITRATE OF MAGNESIA.
This Well-Known Preparation Is
HIGHLY RECOMMENDED
—FOR—
Dyspepsia, Headache, Sickness of the Stomach and all Complaints arising from Acidity, Biliousness and Malarial Fever.
It cools the blood and regulates the bowels. It is a favorite medicine for children.
Prepared by
A. ROGERS' SONS, Chemists,
281 Bleeker Street, New York.
Superior to Mineral Waters, Seidlitz Powders, etc.
FOR SALE BY ALL DRUGGISTS.
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JAS. H. AITKEN & CO.,
GAS FIXTURES,
PLUMBERS,
Steam and Gas Fitters,
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HOME COMFORT RANGE,
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NO. 110 CAMP STREET,
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YALE & BOWLING,
WHOLESALE
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NOTIONS,
17, 19 and 21 Magazine and 88 Common Streets,
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WALL PAPER
in all grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES, WIRE SCREENS AND WEATHER STRIPS, UPHOLSTERER'S GOODS.
Framing Neatly Done.
PICTURE AND ROOM MOULDINGS, RUGS, MATS AND MATTINGS.
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Telephone 614. No. 116 CAMP ST.
NEW ORLEANS.
W. G. WHEELER,
Clothing and Furnishing Goods,
Successor to Wholesale
—TO—
WHEELER & PIERSON,
No. 86 CANAL STREET,
New Orleans.
BOARD
—AT—
Steward's Hall—Centenary College.
Young men studying for the ministry, or the sons of preachers, per month, $12 50. All others, per month, $15. Boarders to furnish covering and toilet. Washing, fuel, lights furnished by the undersigned.
Day board, per month, $10.
For any other information address
H. P. BRAMLETTE, Jackson, La.
WANTED.
Old U. S. and Confederate Postage Stamps Used Prior to 1863.
Cash given for the same if in good order and on the original envelopes or letters. Many varieties of these old stamps will bring fine prices, and it is to your interest to look over old letters, as offers may be thus realized. Be sure never to remove the old stamps from the envelopes, but send them as found by mail—entire.
G. H. BASTABLE,
Catlett, Va.
Reference: Rev. A. A. McDonough, Casanova, Fauquier Co., Va.
Enclose stamp at once for illustrated price list.

Weekly Market Review.

(For Week Ending November 8, 1887.)

COTTON.

Low ordinary	6 15-16 @	— —
Ordinary	7 3-16	— —
Good ordinary	8 7-16	— —
Low middling	9 1-16	— —
Middling	9 5/16	— —
Good middling	9 11/16	— —
Middling fair	10 1-16	— —
Fair	10 13/16	— —
Galveston middling	9 1/8	— —
Mobile middling	9 1-16	— —
St. Louis middling	9 3-16	— —

SUGAR.

OPEN KETTLE:		
Prime	4 1/2	4
Fully fair	4 5/8	4 3/4
Strictly Prime	4 7/8	—
Choice	— —	4 7/8
CENTRIFUGAL:		
Seconds	4 1/4	5
Pr. yellow	5 1/4	5 5-16
Gray White	5 1/2	5 3/8
Off whites	— —	5 3/4
Stan. Gran	6 11-16	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	35	37
Strictly Prime	38	39
Choice	41	— —
CENTRIFUGAL:		
Syrup	28	30

RICE.

Head	5	5 1/8
Choice	— —	— —
Prime	4 7/8	5
Good	4 3/8	4 3/4
Fair	4 1/8	4 1/2
Ordinary	4	4 1/4
Common	3 1/2	3 7/8
No. 2	2 1/4	2 3/4
Rough	3 25	4 25

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62 1/2	4 75
Choice	3 25	3 35
Fancy	3 70	3 75
Extra Fancy	— —	4 00

CORN PRODUCTS.

Cream meal	3 40	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	56	— —
Yellow	— —	56
Mixed No. 2	56	— —
OATS:		
Western	35	35 1/2
Texas rust-proof	41	43
BRAN:		
₩ cwt	85	90
HAY:		
Choice	19 00	20 00
Prime	17 00	18 00

PROVISIONS.

PORK:		
Mess (Standard)	14	14 1/2
Prime Mess	13 00	— —
Rumps	10 50	11 00
BACON:		
Fancy breakfast	11	12
Shoulders	— —	6
Sides, long clear	— —	7 7/8
Sides, short rib	— —	7 7/8
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	5 1/2
Sides, long clear	— —	7 1/8
Sides, short rib	— —	7 1/8

GROCERIES.

COFFEE:		
Prime	— —	20 1/2
Fair	— —	19 1/2
Common	— —	18 1/2
BUTTER:		
Western Creamery	28	29
Western Dairy	20	— —
Common	— —	13
LARD:		
Refined	6 3/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	9 3/4	— —
Cotton seed	36	37
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	13	14
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 75	3 00
KROUT:		
Western, ₩ bbl	9 50	10 00
ONIONS:		
Louisiana	— —	— —
Western	2 25	2 75

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7	— —
2 lb	7 1/2	7 3/4
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 00	3 50
Young Chickens	1 50	2 50
Chickens, South'n	2 50	3 00
Young	1 75	2 00
Turkeys, Southern	12 00	14 00
EGGS:		
Western	17	18
Southern	20	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	5 1/2	6
Dry salted	8	8 1/2
FERTILIZERS:		
Cotton seed, ₩ ton	16 00	— —
Meal	17 10	— —
Pure ground bone	36 00	— —
Muriatic acid, ₩ lb	2	— —
Sulphuric acid	13/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The steamboat "Peninah" was burnt in Red river, near Alexandria.

Quite a number of people were poisoned at a supper in Franklin parish.

Two suspicious cases of fever have been reported at Sanford, Fla.

Col. S. M. Robertson has been elected to Congress from the Sixth District, Louisiana.

A gasoline explosion in a grocery in St. Louis buried seventeen persons in the ruins, eight of whom were taken out dead.

The Supreme Court has refused to grant a writ of error in the case of the condemned anarchists.

The gossips say if Mr. Vilas is transferred to the Interior Department, Congressman Blount, of Georgia, will be appointed Postmaster General.

The friends of the anarchists are using every means in their power to influence Gov. Oglesby to commute their sentences.

The talk now is that the President's Cabinet will be recast the latter part of this month: Lamar going on the Supreme Bench; Vilas, to the Interior Office, and Dickinson, of Michigan, in the Postoffice.

The mayor and aldermen of Birmingham were arrested, by indictment of the grand jury, for perpetrating a nuisance. Each gave bond to appear at the proper time.

Typhoid fever is prevalent to an alarming extent in various parts of Indiana.

The epidemic at Tampa is waning.

Unusual drouth prevails in southern Illinois, and forest fires are raging in many places.

The troops gained a decisive victory over the rebellious Crow Indians, in which one of the chiefs was killed.

The Fifth National Bank of St. Louis has closed its doors.

It is thought that the cholera on the steamer "Britannica," in New York harbor, is completely killed off.

Order has been restored at the Crow agency, and all is quiet.

There are three new cases of fever and one death at Tampa.

The forest fires in West Virginia have had the curious effect to make the trees bud and put forth new leaves.

The labor strikes in the Lafourche and Teche regions are about ended.

A motion to arrest Mayor Guillotte and Henry Larquie, of New Orleans, for contempt of court, has been entertained and ordered printed by the Supreme Court of the United States.

The gallows upon which the anarchists are to hang has been prepared.

FOREIGN.

The decision in the O'Brien case was severely denounced by Mr. Dillon, in a speech at Limerick.

Lord Hartington sees no ground for an early dissolution of Parliament and a new election.

M. Waddington, minister of France to England, will resign.

False reports of Emperor William's health had a bad effect upon the Bourse.

O'Brien has been transferred from Cork to the prison at Tullamore, and is to wear the prison uniform.

George Bay, an accomplice in the Caffarel scandal, killed himself to escape arrest.

The Home Rule Union of London has adopted resolutions of sympathy with Blunt and O'Brien.

A meeting of the English Cabinet resolved to continue its present vigorous policy in Ireland.

Mr. Balfour, Chief Secretary for Ireland, in a speech to a large crowd, at Birmingham, upheld the government's policy toward Ireland, and said it was resolved to proceed boldly and firmly and bring it to a good conclusion.

The Queen has expressed her thanks to the mayors and municipal officers throughout the kingdom who contributed to make the jubilee a success.

The two Emperors of Germany and Russia, it is said, will meet on the seventeenth.

News from Stanley, under the date of August 8, have been received. He is still pursuing his way, and expected to communicate directly with Emin Bey by the fifteenth.

The commission in the case of the Caffarel scandal, has been given the widest powers, and inquiries will reach back as far as 1877.

O'Brien resisted the attempt to put the prison garb on him, and violence was *not* used on account of the state of his health.

The Crown Prince of Germany has had a recurrence of the growth in his throat, rendering another operation necessary.

General Caffarel says he never received any money for the Legion of Honor decorations.

The programme of ceremonies attending the celebration of the Pope's Jubilee has been published. The ceremonies begin December 31.

Baron Wolverton, a staunch friend of the Irish cause, and one of Gladstone's closest friends, died November 6.

Earl Granville, in a speech at Haley, said he believed he would live to see the enactment of home rule, though not all its blessings.

There is talk of a railway between Kurracher and Upper India, which will enable producers to place wheat in London at a shilling per quarter less than at present.

Consumption, Scrofula, General Debility, Wasting Diseases of Children, Chronic Coughs and Bronchitis, can be cured by the use of Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. Prominent physicians use it and testify to its great value. Please read the following: "I used Scott's Emulsion for an obstinate Cough with Hemorrhage, Loss of Appetite, Emaciation, Sleeplessness &c. All of these have now left, and I believe your Emulsion has saved a case of well-developed Consumption."—T. J. FINDLEY, M. D., Lone Star, Texas.

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In this number of the ADVOCATE will be seen the full and winter announcement of F. B. Hardon, who is so well known to many of our older patrons, and we cheerfully introduce him to all of the readers of the ADVOCATE. The stock of millinery goods on hand is ample, and of the latest fashions. Mrs. Hardon will be found presiding in the cosy little parlor at 29 Chartres street, which is a guarantee that customers will have the best attention and lowest possible prices.

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Episcopal Visitation, 1887-8.

Conference.	*Place.*	*Date.*	*Bishop.*
M. E. Mis.	Monclova, Mex.	Nov. 10.	Duncan
Memphis	Brownsville, Tenn.	Nov. 16.	Granbery
Virginia	Danville	Nov. 16.	Key
Little Rock	Little Rock	Nov. 16.	Galloway
N. Ala.	Tuscaloosa	Nov. 16.	Keener
German Mis.	Grassyville, Tex.	Nov. 17.	Duncan
N. Texas	Honey Grove	Nov. 23.	Wilson
N. Miss.	Winona	Nov. 23.	Keener
Wilde Riv.	Searcy	Nov. 30.	Galloway
S. Carolina	Spartanburg	Nov. 30.	McTyeire
Texas	Houston	Nov. 30.	Duncan
N. Carolina	Fayetteville	Nov. 30.	Key
N. Georgia	Marietta	Dec. 7.	McTyeire
E. Texas	Marshall	Dec. 7.	Duncan
Alabama	Greensboro	Dec. 7.	Keener
S. Georgia	Sandersville	Dec. 14.	McTyeire
Mississippi	Jackson	Dec. 14.	Keener
Florida	Lovelamp	Dec. 14.	Key
Louisiana	Shreveport	Jan. 4.	Key
Con. Mex.	Pueblo	Feb. 22.	Hargrove
Baltimore	Martinsburg, Va.	Mar. 7.	Wilson

Quarterly Conferences.

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OPELOUSAS DIST.—FOURTH ROUND.

Opelousas	Nov. 19, 20	
Lake Charles	Dec. 3, 4	
L. C. German Mission	4, 5	
Plaquemine Brulee	17, 18	

S. S. KEENEY, P. E.

DELHI DIST.—FOURTH ROUND.

Lake Prov'nce—Perau Grove, at P. G.	Nov.	12, 13
Bastrop, at Bastrop		19, 20
Lind Grove, at Bonne Idee		26, 27
Floyd, at Midway	Dec.	3, 4
Monroe and Delhi, at Monroe		10, 11
Winsboro, at Winsboro		17, 18
West Monroe, at West Monroe	31, Jan.	1

J. D. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Amarico and Bellewood—Holly Gr've.	Nov.	12, 13
Natchitoches, at Natchitoches		19, 20
Pleasant Hill, at Sodus		23, —
East Point, at Coushatta Academy		26, 27
Coushatta, at Coushatta		30, —
Red River	Dec.	3, 4
Caddo, at Friendship		10, 11
Mooringsport, at Mooringsport		17, 18
Shreveport		21, —
North Bossier, at Concord		24, 25
South Bossier	31, Jan.	1

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Evergreen, at Simmsport	Nov.	12, 13
Evergreen Church Dedication		19, 20
Melville, at West Melville		26, 27
Sugar Town, at Dry Creek (Thu.)	Dec.	1
Spring Creek, at Spring Creek		3, 4
Ada, at Gray's Creek		10, 11
Columbia, at Columbia		17, 18

B. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Craps Street (10:30 A. M.)	Nov.	13
St. Charles Avenue (7 P. M.)		13
Algiers & Gretna—Algiers (11 P. M.)		20
Soroquru Street (7 P. M.)		20
Grosse Tete and False River—Harmony		26, 27
Dryades Street (10:30 A. M.)	Dec.	4
Carrollton and Parker Ch. (7 P. M.)		4
Plaquemine and Donaldsonville		11
Baton Rouge		18
Morean Street (11 A. M.)		25
Louisiana Avenue (7 P. M.)		25

JOHN T. SAWYER, P. E.

HOMER DIST.—FOURTH ROUND.

Tulip	Nov.	12, 13
Vernon, at Wesley Chapel		16, 17
Arcadia, at Arcadia		19, 20
Douglas, at Douglas		23, 24
Ruston, at Ruston		26, 27
Brushwood, at Ghiland		30
Homer, at Homer	Dec.	3, 4
Haynesville, at Colquitt		7
Farmerville, at Farmerville		10, 11
Summerfield		14
Ringgold		17, 18
Sparta and Saline, at Castor		21
Indian Village		24, 25
Downsville		28
Minden, at Minden	31, Jan.	1

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MERIDIAN DIST.—FOURTH ROUND.

Vossburg	Nov.	12, 13
Marion, at Lockhart		19, 20
Lauderdale, at Brogan's		26, 27
Adamsville (Wednesday)		30
DeKalb	Dec.	3, 4
Binnaville		4, 5
West End—Sageville		10
Enterprise		11
Meridian		12

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Fannin, at Holly Bush	Nov.	12, 13
Hillsboro		18, 20
Neshoba		26, 27
Walnut Grove	Dec.	3, 4
Carthage (Tuesday)		6
Lake		10, 11

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Moss Point, at Moss Point		19, 20
Columbia, at Hopewell		26, 27
Williamsburg, at Mt. Zion	Dec.	3, 4
Bethel		6, 7

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Bayou Sara, at Concord	Nov.	12, 13
Livingston, at Friendship		19, 20
East Baton Rouge, at Davis' Chapel		21
Pipkin Chapel, at Pipkin		26, 27
Percy's Creek	Dec.	3, 4
Woodville circuit		8, 9
Woodville		10, 11

J. A. B. JONES, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Ebenezer	Nov.	12, 13
Mayersville		19, 20
Rolling Fork		26, 27
Oak Ridge	Dec.	3, 4
Vicksburg		10, 11
South Vicksburg		11, 12

W. L. C. BUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Vazoo City	Nov.	12, 13
Sharon, at Sharon		19, 20
Canton		20, 21
Camden, at Camden		26, 27
Madison, at Wesley	Dec.	3, 4
Jackson		10, 11
West Jackson		10, 11

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Summit, at Summit	Nov.	12, 13
McComb City, at McComb City		19, 20
Mudcello, at Lemoir's Church		26, 27
Hohmesville, at Topdaw	Dec.	3, 1
Adams, at Adams		10, 11

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PRATTVILLE DIST.—FOURTH ROUND.

Camden and Oak Lawn, at Oak Lawn	Nov.	12, 13
Pleasant Hill circuit, at Benton (Thu.)		17
Pineapple circuit, at Shiloh		18, 20
Prattville		26, 27

G. PEQUHART, P. E.

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Pensacola station		19, 20
Sepulga		26, 27
Gravella, at Alabama		30

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1887-8.

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Christian Advocate.

VOL. 34.—NO. 46. NEW ORLEANS, THURSDAY, NOVEMBER 17, 1887. WHOLE NO. 1633.

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GRANT US THY PEACE!

Grant us thy peace! Our summer time is over,
The days of dreaming and delight are past;
Heavy and chill the wintry shadows gather;
One boon we crave, the sweetest and the last.
Grant us thy peace!

To others give the cup of joy full-flowing,
The bounding health, the strength for nobler strife;
We, too, have known the sunshine of thy favor;
Now, in the storm and bitterness of life,
Grant us thy peace!

The New Year comes with festival and gladness,
In happy homes he sits, a smiling guest;
But from his face we turn in silent anguish,
We, who have lost our sweetest and our best—
Grant us thy peace!

It is enough; be this henceforth our portion:
If less of earth, yet more of heaven and thee;
Until that hour of rapture and of triumph,
When thy beloved voice shall set us free,
Grant us thy peace!

The Theater and the Church.

BY REV. R. ABBEY.

The McKendree Church episode has at least waked up things. So now, Doctor, please to suffer a few words varying the subject a little. I have nothing to say about Emma. Perhaps enough has been said about her. Her performance was a little unusual, it is true; but what more could be expected from a smart, spoiled child, now a flattered, pampered theater-woman? A thousand times more important is the matter of $1,000, in one week, paid by members of that church for theatrical purposes.

This lends me to say some words about "The Theater and the Church:" first, conjointly, if you please, and then, maybe, a word or two severally. And this leads me to say that Dr. Kelley is more nearly right than many seem to suppose, when he places the church and theater so close together. For the theater *is*, and always was, both a church and religious institution, or, rather, I would say, it was always a religious institution, and for the last 1800 years or so has been a church institution. Does this surprise anyone? Then listen.

So we must look a little into the history and character of the stage. I have little or nothing to say myself, but will merely cite you to the history; of course, briefly.

"The art of dramatic representation has undergone great changes. In ancient Greece, partly from the character of the subjects selected, and partly from the origin of the drama itself, costume and acting were conventional, artificial and stereotyped. On this point we quote the words of Witzchel, who has written a hand-book for students on the Athenian stage. (Eng. trans. by Paul; ed. by T. K. Arnold, Lond., 1850.) 'There can be no doubt,' says he, 'that the somewhat fantastic costume which was handed down without any change from one generation of actors to another, was closely connected with the religious character of their tragic performances. The peculiar fashion and brilliant colors of the tragic wardrobe belonged rather to the Dionysian solemnities than to the stage. That Æschylus, by whom the greater part of it was invented, kept steadily in view the original intention of tragedy, is evident from notices which we find in ancient writers of his theatrical dresses having been worn in other religious ceremonies and processions. It is only reasonable to suppose that he would have given to the tragic stage a wardrobe of a very different description, had he not been influenced by the conviction that theatrical performances were in some sort a religious ceremonial.'"

Again: "The above description is, in the main, applicable to the Roman as well as the Greek theaters. The only additional point which it is necessary to notice is that, among the ancients, the acting of plays was not, as it is now, a regular and daily, but only an occasional affair, at festival seasons and the like. With the fall of the western empire, the disappearance of classic paganism and classic tastes, and the triumph of the Christianized barbarians of the north and east, theatrical performances ceased. But the liking of such things is not artificial. It is natural and irrepressible, and gradually, as the ancient culture resumed something of its former sway, efforts were made, not, indeed, to re-enact the majestic tragedy of Greece (for its language was scarcely known), or the pungent comedy of Rome, but to throw into dramatic form the 'mysteries,' 'miracles' and 'moralities' of the Christian religion. The rudeness of these medieval plays may, perhaps, suggest to us what Greek performances were before the days of Thespis. In fact, they were introduced as a means of edifying, as much as of amusing, the ignorant laity; were customarily the works of monks, and were performed on festive occasions in the churches." (Lib. Use. Know., Vol. 14, p. 338.)

Now, who will question not only the intimacy, but the identity of the theater and the church? The above historic extract goes back to the origin of the theater, or thereabouts, and shows that it was a religious institution.

Again: "Ancient art fell with pagan Rome. In the early ages of Christianity, anyone connected with the theater was not allowed baptism. The unwise zeal of the fathers was followed by an edict of the Emperor Julian to the same effect. The two Apollinarii, father and son, and Gregory, of Nazianzen, attempted to introduce religious plays, or mysteries, drawn from Scripture, to amuse the Christian people during the operation of Julian's law. In a short while, instead of the drama proper, there was nothing to lighten up the surrounding darkness but such productions as the saturnalian pageants, the Feast of Fools, and the Feast of the Ass."

Again: "In other European nations (other than Italy, 1529), as soon as dramatic composition rose to any degree of purity, it became thereby disconnected with the church. But in Spain this is by no means the case, for their best poets, while writing for the stage, have busied their pens in the composition of religious dramas. * * * So great was Calderon in the composition of religious plays, that by letters patent he enjoyed a monopoly of these productions for thirty-seven years." * * *

"Dramatic exhibitions in England, if they did not originate in the church, were, nevertheless, speedily appropriated by the clergy. Ecclesiastics were frequently the composers of the religious pieces, or mysteries, and they were found not seldom to be the actors. The mass of people, no doubt, owed a good deal of grotesque amusement, and were of occasional information to the biblical and legendary history which those rude attempts at the drama were fitted to convey. Those old religious plays are generally divided into two classes: *miracles*, or miracle plays, and *moralities*, or morals. The former were founded on scriptural narratives, or on the legends of the saints. The latter arose from the former by the increased introduction of imaginary features. These pious pastimes existed long before the Reformation." (Same, Vol. 5, pages 104, 105.)

Again: "The Old Testament, no doubt, contains numerous instances of dramatic dialogue, as in the book of Job, and of lyric poems placed in a dramatic connection, as Solomon's Song; but there is no instance in Hebrew literature of the existence of the drama, properly so called. The Hindus have an early dramatic poetry; but, unfortunately, this poetry dates back only to a time when the intercourse between Greece and India was close and frequent. It is to Greece alone that we, accordingly, must look for the invention of the drama, and to Athens, in particular, for its perfection. But even here it was originally exhibited only at a few festivals of a single god—Dionysus. There can be no doubt that the origin of the drama is to be sought for in the enthusiasm attendant on the worship of Bacchus." (Vol. 5, page 102.)

A little further excursion among the books would furnish almost any amount of information touching the history and character of the theater. Its *relation* to the church, if that is admissible, is easily seen. The church was the theater, and the theater was the church, though usually different parts of "worship" was acted in this and that way respectively. Women or girls on the stage is a new thing.

"The employment of female actors is of French origin, and dates from the first half of the seventeenth century. But they were not permitted, without molestation, to tread the English stage till 1661. Before this innovation female parts were performed by youths." (Vol. 14, page 339.)

Any amount almost of good reading of this kind could easily be furnished if needed. And yet away down here in almost the last decade of the nineteenth century some people are gravely discussing various questions as to how near these two "moral" and "respectable" and "religious" institutions do and do not approach each other! But it seems there's another church that is neither pagan nor papal. Maybe that's the church that Bro. Candler represented on the occasion of the recent flare-up in Nashville, and, if so, it changes the aspect of affairs considerably.

There is some difference in some matters of doctrine, usage, and morals, too, in this so-called "Christian" Church, before and since a Reformation it passed through some years ago. This church, in its reformed condition, is, and always was, in high, peremptory, uncompromising and non-debatable hostility to the theater, ancient or modern, in Nashville and out of Nashville. It holds this high and dogmatic *relation* to the theater because it rests on the Bible, and not on public opinion, editorial or dictatorial or mediatorial. We are not much in need of irreligious information, nor theatrical dictation, nor theater-going Methodist mediation touching the theater. We have no debates or discussions on the subject. If anybody wants to know how Protestant Christianity holds the theater, either at Ephesus or Nashville, we hand him a Bible. That answers all questions and shuts out all debates before they begin.

As to the distinction in theatrical plays touching the question of morals, there is no such distinction only as the rule may apply to churches, families or anything else. There are few things that could not be improved, or degraded. Theatrical morals is a question of degree, not of kind. A theater is a theater the world over. Its morality, as some men count morality, is never looked for or seen. There are degrees between moral chastity and crime. You don't know what you are going to get, or in what form of wink, sign, innuendo or gesture it may come till you go.

In England the degree to which licentiousness may be introduced in theaters, by words, actions, or otherwise, is regulated by law. Every play, or change of one, must be first submitted to the lord chamberlain, for license, seven days before production, under penalty of £50. (Sixth and Seventh Vic., C. 68.)

In this country we have no protection. Any religious man, familiar with the theater before his conversion, will tell you the moral chastity of the stage is notoriously low, and generally on a down grade.

DELTA VIEW, Mississippi.

Rev. J. L. Forsythe.

IN MEMORIAM.

BY REV. C. G. ANDREWS, D. D.

The Rev. James L. Forsythe, late of the Mississippi Conference, was born in the north of Ireland, near Port Rush, February 4, 1815. His parents were pious, and strove to bring up their children in the nurture and admonition of the Lord. They were highly respectable people, and reared a large family, all of whom occupied honorable positions in society. Several of the brothers came to this country, and settled in the Northern States and in Canada, making useful and respected citizens. He, himself, came to this country in about the seventeenth year of his age. His time was spent at first mostly in school teaching. He led prayer meetings, superintended the Sabbath-school, and was known as the religious youth. No one was surprised when he acknowledged the divine call, and was licensed to preach the gospel. He was admitted on trial in the Missouri Conference in 1836. His education and culture, accompanied by his quiet, but earnest piety, gave him at once a prominent place in his Conference. His first appointment was to Paris as preacher in charge. Afterwards he was made pastor at Columbia, at St. Charles, at Danville, at Lexington, and at St. Louis. He was elected deacon at Columbia in 1838, and was ordained by Bishop Soule in 1839. The delay was occasioned, doubtless, by the absence of a Bishop. He was ordained elder by Bishop Waugh in 1840.

In 1840 he was transferred to the Mississippi Conference, where he lived and labored in the gospel ministry, without any break or intermission, until he was taken up to his reward, from Madison circuit, Jackson district, on Saturday, September 17, 1887. His first appointment in Mississippi was to Port Gibson, where the session of the Conference was held that year. Just forty-six years from that time another session of the Conference was held in the same place. It was the conclusion of the fiftieth year of his ministry. By the request of his brethren he preached a semi-centennial sermon on the first night of the Conference. The sermon was rich in interesting incidents of the past, and was highly appreciated by his ministerial brethren, as well as by the large audience who heard it. He has filled all the most important stations in the Conference; was never local, and never on the supernumerary or superannuated list. He was put in charge of circuits, stations and districts, and was for two years president of Fayette Academy. In all these positions he secured for himself the approbation of his brethren, and made a record which entitled him to the front rank in his Conferences. In the earlier years of his ministry his preaching was at times accompanied with great power, and he was considered a successful revivalist. He rejoiced greatly in his calling, and felt that the diligent cultivation of the fields of labor assigned him was at once a duty and a delight.

His ministrations were the cause of the conversion of Bishop Marvin, of precious memory. The Bishop always regarded him as his spiritual father, and delighted to refer to the services which led to his conversion. It was beautiful to see them together; the Bishop still willing to sit at his feet, and looking up to him with gratitude, while he seemed oppressed with the honor of having given so distinguished a son to the church.

Bro. Forsythe was twice married. The first time in St. Louis, on November 4, 1841, to Miss Maria Theresa, the daughter of Capt. William Shepard, of New Orleans. There were born unto them seven children, three of whom died in comparative infancy; another, the first wife of Rev. H. R. Singleton, of the Mississippi Conference, died just as she had attained a beautiful and accomplished womanhood. Two daughters and a son survive.

His first wife was an invalid for many years, and it was in the tender care with which he ministered to her in her declining years, and smoothed her passage to the grave, that his real character of gentleness and tenderness shone forth. No one could have been more attentive or more unselfish in his devotion. For the many years of her illness his patience never flagged, and his unwearying attention was equal to every demand upon him.

His second wife was Miss Laura Steele, of Georgetown, Miss. They were married on March 17, 1880. She proved a helpmeet, indeed, and inspired him with a renewed interest in his Master's cause. The last years of his life were made joyous and successful by his association with her, and in his last illness she proved, indeed, an angel of mercy, anticipating every wish and striving to alleviate every pain. One little son, now six years old, was the fruit of his last marriage. The father's last prayer was for this precious one. Among his last utterances were: "Tell the brethren, my brethren of the Mississippi Conference, whom I love, and have loved for so many years, to look after and take care of my precious little lamb and my wife. Don't forget to pray for them."

His last illness was most protracted and painful. For over three months he suffered. His case seemed to baffle the skill of the many physicians who attended him. At least, none of their remedies gave permanent relief. He gradually grew weaker, and his disease progressed steadily forward to a crisis. He bore all his sufferings with Christian meekness and resignation. The promises of the gospel and religious services always gave him comfort, and produced a marked impression of quietude and resignation as long as he retained consciousness.

Bro. Forsythe was in many respects a model man. Kind and gentle to everyone. Discreet, prudent, and of clean lips. He preached the truth as he learned it from the Methodist standards, and had no disposition to deal in vagaries. He was most orthodox in all his teachings. He was a safe man; could be trusted with any interest. His counsel could always be relied on as just the course that ought to be followed. It would be difficult to find a man more beautifully rounded in life and character. His living and dying most consistently and comfortingly illustrate the relinings of grace and the triumphs of faith. We shall sadly miss his genial association and his valued friendship, but his memory will ever furnish an inspiration to a pure life and to a consecrated ministry.

The trivial matters of this life would make a very curious study, if one could trace them from their inception to the hour when their influence ceased to work.—Pansy.

Letter from Japan.

MR. EDITOR: I have only time to write you a few lines by this mail. We have so much work that we must do, we have but little time to write letters. Send us the brother from Mississippi as soon as you can. I want him on the Hiroshima work. Send *him at once*. I can't tell you in words how bad we need him. We have just had our first annual meeting, and from all our circuits were reported more than seventy church members, and over one hundred on probation. We have forty-six members on the Hiroshima circuit, and forty-six on probation.

I have been holding a place in Osaka (the large city near us, in twenty miles of us) for one of the young men coming to us, and then I hope to return to my work on the Hiroshima circuit. I have opened two places of Christian work in the city of Osaka and near it, and in each place I have about twenty persons who are engaged in reading the Bible. Already some have asked me to baptize them, but we want them to receive further instruction. I feel truly thankful to God that so many have given of their means to send a missionary to help us. We will give him a hearty welcome as a brother in Christ.

Say to the dear Christian friends who wanted to send Bibles to the Japanese, that if they will direct to me, at Kobe, Japan, and place in the office, they will come safely. Many thousands of Japanese all over the country are reading the English Bible. Pray for us.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, Japan, Oct. 14, 1887.

Brookhaven District, Mississippi Conference.

MR. EDITOR: Looking over my notes this morning, I find there have been reported eight hundred and eleven accessions to the church, and we are hoping the final report will reach one thousand. There have been two hundred and eleven infants and one hundred and sixty adults baptized. We have secured three new parsonages, and are building five new churches. The financial outlook is equally gratifying. I have held nine of the fourteen Quarterly Conferences on my last round, and there is good prospects for the full payment of every assessment on these charges, from the pastor down to the last item on the list. The "self-denial" offering is between five and six hundred dollars. If we should go to Conference with an evenly balanced sheet from this district, it would only be a just tribute to the faithfulness of the noble men in the field. I have never known a more consecrated and faithful band of preachers and official members than are working together in this district. We have tried to impress upon preachers and people that faithfulness to the Lord was the sure road to a solid prosperity, and I am thankful that the church in the bounds of this district is realizing the truthfulness of this gospel.

J. M. WEEMS, P. E.

NOVEMBER 10, 1887.

Ocean Springs, Miss.

MR. EDITOR: Our meeting at Biloxi closed last night with an overflowing congregation. The result was thirty-five additions to the church. The number of conversions and reclamations is not known. The interest is intense. We regretted to part with Bros. Bowen and Beville, who left on Thursday for Moss Point. Dr. Abbey remained to the close. Biloxi has moved to the front in finance as well as zeal. Pray for us.

Your brother,

G. F. THOMPSON.

NOVEMBER 14, 1887.

Christian Advocate.

THURSDAY, NOVEMBER 17, 1887.

CALLING THE ANGELS IN.

BY MARY ARTHUR PAYSON.

We never doubt—Some day, some day,
We mean to check the fevered fret
That is wearing our very souls away,
And grant to our hearts a boon
That is only enough to let them hear
The footsteps of angels drawing near.

We mean to do it. He never will ask,
When the builders of this heart shall enter,
We'll sit an hour or while the stars come out,
As the patriarchs sat at the door
Of their tents, with a heavenward-gazing eye,
To watch for the angels passing by.

We've seen them afar at high noontide,
When fervently the world's hot flashlights beat;
Yet never have bidden them turn aside,
And tarry in converse sweet;
Nor prayed them to hallow the cheer we spread,
To drink our wine and break our bread.

We promise our hearts that when the stress
Of the life-work reaches the longed-for close,
When the weight that we groan with hinders less,
We'll welcome such calm repose
As banishes care's disturbing din,
And then—we'll call the angels in.

The day that we dreamed of comes at length,
When, tired of every mocking quest,
And broken in spirit and shorn of strength,
We drop at the door of rest,
And wait and watch as the day wanes on—
But—the angels we meant to call are gone!

An Old Preacher's Talk.

The following remarks were made before the fourth Quarterly Conference of the Ebenezer circuit, North Mississippi Conference, by Rev. W. H. Lyon:

DEAR BRETHREN: As I may never be permitted to meet with you in another fourth Quarterly Conference, permit me to make a few remarks.

I am now in the seventy-ninth year of my age. I am thankful, truly thankful, that God has spared my life so long. I often take a retrospect of life, and wonder at the infinite care and boundless love a kind Providence has led me. And as Moses said of the children of Israel, so I can say in reference to myself: "He found me in a desert land, and in the waste, howling wilderness: he led me about, he instructed me, he kept me as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did me," etc.

How swiftly my days and years pass away! They "are as a shadow," "swifter than a weaver's shuttle," yet life is not a burden. Every day I am getting older; I am still clinging to the cross of my Savior. It is elevating in its influence; its attractions are onward, upward and heavenward. It presents to my mind the highest objects of pursuit, inspires my soul with most lofty purposes, and influences my life by the most noble motives. Yes, brethren, the cross of Christ is the moral lever to elevate the world and raise us to immortal happiness and glory. For fifty-three years I have been trying to preach the truth as it is in Christ Jesus, and from the beginning of my ministry I had regular monthly appointments, and filled them punctually, until the last three or four years, when my strength failed and my health declined. While preaching the truth in its application to others, I would never overlook myself; for if I am not benefited by the doctrine I preach, I can have but little hope of having any influence over others, and so I endeavor to apply the truth to myself, and to realize it in my own heart, not only as a blessed comfort, but as an inspiration to that which is right in all the relations of life. My church labors are nearly done. I can not labor much now, but, thank God! I can try to pray, and so, by faith and prayer, I can do something to promote the interest of the church and advance the cause of my blessed Redeemer. I am to-day a living monument of God's mercies. While others have died, who bid fair for life and more fair for usefulness, I am still permitted to live. While daily surrounded by dangers and trials, privations and temptations, I have passed through all safely. What God has done for me is worth more than all the wealth of this world. He has guided me in the days of my youth, and now crowns my years with goodness and makes my old age more happy than in the prime of life.

Brethren, through the long pilgrimage of life there are memories that never die. It is always pleasing to renew the happy scenes through which we have passed in other days—the pleasing associations of childhood. Our loved ones that are gone, the innocent pleasures we have enjoyed, the tender affections we have indulged, the hours of devotional exercises in which we have engaged—all come up, like a sweet dream, from the depths of the past, and breathe a gentle fragrance upon the spirit as we advance to manhood or womanhood. The happy home of our childhood, the green fields over which we have roamed, the hills we have climbed, the wild shade where we have wandered and sported in merry glee, the forms and faces, the smiles and tears of the loved ones who have gone down to the silent grave—all these form a lovely picture upon which the eye of memory ever reposes with pleasure.

I now turn my thoughts to the hallowed spot—the graves of a kind father and affectionate mother—of that father, who counseled me and guided me in the days of my youth, and of that mother, whose warm kiss I can almost still feel on my cheeks, or whose warm tears dropped on my boyish head. They are gone, and have long slept in their graves; but, whenever I think of them, a glow passes over my whole soul. I sometimes have a mournful feeling at the thought that I can hear their voices no more; that I can see them no more here: that I can no more enjoy their sympathies, their prayers, their counsel. But my mourning is turned into joy when I think of them above, and the humble hope of meeting them there springs up in my bosom. Happy they who, in the joyousness of Christian hope, can anticipate their entrance into another world, where parents and children shall meet to part no more. I promised them that I would meet them in heaven, and, by God's grace and help, I intend to fulfill my promise.

I often think of my sisters, nursed on the same lap, dandled on the same knee and rocked in the same cradle that I was. We are separated and scattered abroad, perhaps, to meet no more in this world; but I hope to meet them again in a better, brighter and happier world than this.

I often think of the companions of my early days, my schoolmates and class-mates with whom I first began the journey of life, and with whom I spent many happy hours, and whose hopes and prospects were as bright as mine. Where are they? The most, if not all, are in their graves. I can but recollect those days of former years, and I am disposed to drop the silent tear, and say: "Farewell, my old companions. I hope to meet you in glory, and praise our Savior in the heavenly land."

Brethren, when I have gone to the silent grove, and prayed to my heavenly Father in faith, in earnestness and in sincerity, I have enjoyed the brightest manifestations of his love and have realized the richest blessings of his grace. God has blessed me with a happy family—a good wife, five children that grew up to manhood, and thirteen grandchildren and two great-grandchildren; but, in the dispensation of his providence, God has taken from us three of our children, four of our grandchildren and one great-grandchild. We deeply feel our loss, but bow submissively to his will. They are gone—gone from the sorrows and sufferings of earth—gone, we have every evidence, to the "rest that remains for the people of God." They are separated from us here by death; but it has not disunited us. They are still our children; we are still one family—one in memory, one in hope, one in spirit. They still dwell with us in our sweetest and fondest recollections, and we, too, are with them in the bright anticipation of our reunion with them in the glories of heaven. We believe we will see them again, meet with them and join them again in endless bonds and in eternal peace. Oh! what shouts of victory, what anthems of joy will thrill the souls of husbands and wives, parents and children, brothers and sisters when they meet "on the other shore!"

"Then eyes with joy shall sparkle,
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

"There, hand in hand, form-linked at last,
And heart to heart enfolded all,
We'll smile upon the troubled past
And wonder why we wept at all."

"All things work together for good to them that love God," and we are assured that nothing will or can befall the Christian, whether it be prosperity or adversity, sickness or health, ease or pain, life or death, but what will tend to the promotion of his ultimate good. God will give us grace to enable us to perform the duties of life, to live to his glory—grace to support us amid the trials and conflicts of life and enable us to endure unto the end.

Brethren, I have been called upon to endure many trials and pass through many conflicts. But God declares that his grace is sufficient. In my pilgrimage I have seen the innocent prattle of childhood hushed, the blooming form of beauty fade, the vigor of manhood perish and the faltering steps of age totter into the grave. I have seen the brightest hopes dashed to pieces in a moment, and the fondest expectations cut off forever. "Once I was young, but now I am old, yet I have *never seen* the righteous forsaken nor his seed begging bread."

Now, brethren, in conclusion, I am determined, by the grace and help of God, to try and get to heaven. Come what will—life, death, disappointment, losses, pain, feebleness—come one, come all, yet may my God grant me this: that I fail not of heaven at last. Let me be saved, and it is enough; let the waves roll, let the thunders peal, let the lightnings flash, and disease make pale and tremulous—all right! Blessed be God! Brethren, I may never meet with you in another fourth Quarterly Conference. If not, how

"Sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and harps in our hands,
To meet one another again."

Preston Mission—1848, '49, '50.

MR. EDITOR: From the Minden Conference, January, 1848, I was appointed by Bishop Paine to this mission, which I served three successive years—1848, '49, '50. It was situated on the Mississippi river, seventy miles above the city of New Orleans. This mission was designed mainly for the benefit of the negroes of the estate of the late Gen. Wade Hampton, of South Carolina, which estate had been inherited by Colonels J. S. Preston and Manning, who had married his daughters, and were also of South Carolina. We always understood that the mission was established at the instance of Mrs. Wade Hampton, who was a devout Christian. There were from six hundred to a thousand negroes on these premises.

A large sugar-house was provided with seats and pulpit suitable for preaching. I remember well my first service here, the bright day, the text, and the enjoyable occasion. The congregation was large, composed of proprietors, managers and servants. The darkies had turned out in full force, arrayed in their best *bib* and *tucker*, in honor of the new preacher. Oh, my! how they did sing! To-day I would go further and pay more to hear that singing repeated than I would to hear the celebrated Gilmore Band, now in St. Louis in the interest of the Exposition. I have heard both. The Preston family were staunch Episcopalians, but showed their appreciation of these services by communing with their servants on sacramental occasions. From a hundred to a hundred and fifty of these negro children received oral instruction from Caper's Catechism every Sunday morning. Many of them could repeat it by heart from beginning to end; and they could sing like nightingales.

Here I realized more fully than ever the importance of adapting my preaching to the capacity, moral condition and circumstances of the hearers. For the same reason that I would preach to this people from the text, "Let him that stole, steal no more," I might preach in St. Louis from, "They that be drunken, are drunken in the night." Having no traveling or pastoral visiting to do, I had much time for reading and study, of which I availed myself, and have found it a lasting benefit.

There were some incidents occured during my stay here worthy of note. The Asiatic cholera made its appearance on this coast in its most malignant form, and caused great terror and gloom among the people. In many places the negroes were released from their ordinary work, and would wander about in groups with despair depicted in their countenances, as if waiting each for his time to die. They usually died in about ten hours after taken. Thus thousands of these people were suddenly hurried into eternity with little notice.

Another incident. One cool day, having to baptize by immersion a number of applicants for church membership, we all repaired to the riverside. The water was rough, the shoal uneven, and, as I was wanting both in faith and practice in the administration of this mode, by pure awkwardness, I came out about as thoroughly immersed as the rest. A gentleman took me in his carriage to his home, had a good fire, and while I was changing my clothes he prepared a toddy; then, with a significant look, he said: "I think you need and deserve a good brandy toddy." But, suffice it to say, notwithstanding "*Voulez-vous du vin?*" was the common salutation on entering almost any house in all this French community, I kept inviolate my temperance principles.

Many of these sons of Africa, though ignorant and superstitions, gave evidence in life and death that they had been born into the spiritual kingdom of our Lord Jesus Christ. And I shall be greatly disappointed if I do not see many trophies for Christ from the Preston mission in the kingdom of Glory.

Last, but not least, Solomon said: "He that findeth a wife, findeth a good thing, and obtaineth favor of the Lord." Here I realized the truth of that Scripture. J. P.

ST. LOUIS, Missouri.

From the Work.

FRANKLINTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Please allow me, through the columns of the ADVOCATE, to return thanks to all who assisted in building our mission church—McFerrin Chapel. It was begun under the most discouraging circumstances, and the work has gone on under many embarrassments; but we were laboring for the Master, and we would not be discouraged. Our progress was impeded, but our purpose not prevented. The house is not completed, but can be used. To-day we closed a meeting there, with six accessions to the church. Because of the inclemency of the weather, we had but three services. Bro. N. B. Young was with us, and preached two soul-stirring sermons. The people now have the gospel, and God a house, where was neither eight months ago. Therefore, I send our most sincere thanks to all who aided us in building this house; but I give God the glory and praise, for he changed opposers to helpers, and gave us grace and courage to press on.

Mr. Editor, I love this kind of work, and if all our pastors would work up the destitute places in reach of their charges, many precious souls that perish would be saved. True, it requires time and labor, and sometimes there is not a cent of remuneration (as in this case), but these things come not into the account. He that is sent to save souls must save them, or lose his own. Building this church has compelled me to study at night and on horseback; but, though feeble in body, thank God I am none the worse off by it, and those who sat in darkness now have the light of life. "Go out and *compel* them to come in," is the way it came to me.

Mr. Editor, I am happy to tell you that this charge is immensely improved in all respects, and the croakers are put to silence by the joyful shouts of God's new-born. We rejoice over more than one hundred accessions, a good work of grace, and finances reasonable. The way is now open for much greater prosperity next year.

We thank this people for their kindness, praise God for his goodness, and hasten on in obedience to the voice of duty.

Yours,

J. G. SIBLEY, P. C.

FLORA CIRCUIT.

MR. EDITOR: When the year is young, the brethren, newsettled, publish first impressions of new changes, and chronicle hopes that stretch through the months ahead. Time "rounds up" and rolls back the months with their lights and shadows, and the brethren come again, amid falling leaves, to tell what they have done.

Our first part for Flora was written early in the year, and part second may as well be written now.

Our last quarterly meeting is in the past; we shall not have time for more protracted ones.

Within the limits of four churches we have met many, all new faces, and will leave all, we trust, old friends. A year broadens a man much this way, and adds to his knowledge, if we regard it, a volume, with every member a chapter, and each one's conduct a page. The friendships of the year, like springing tendrils of a vigorous vine, bind us closer to our fellows, and them to us. Tears have fallen down the face in sympathy with the living around their dead. They have married about us, and settled happily down to the joys and cares of life. Children have been christened; some have walked up the aisles and handclasped the preacher in token of light in their darkness and desire of Christian fellowship.

Taking the world as a field, the circuits are small sections, suited, supposably, to our abilities of cultivation. We have tried to subsoil carefully with and in the name of the Father, Son and Holy Spirit. The results are in divine hands and under sight of all-seeing eyes. Men say, and it is a pleasure to believe them, that the condition of our churches is better than at beginning of the year; that the fields have been thoughtfully subsoiled. God grant that it is so; our judgment hesitates to give expressions of assurance.

Our presiding elder, "in simplicity and godly sincerity," has held up wavering hands, and powerfully preached the Word. Brethren, our neighbors, have helped us "with the spirit and with power," leaving their homes for days, and blessing the preacher and people in protracted meetings around the circuit. Sunday-schools have sprung into vigorous life, with earnest teachers and officers, and bright with healthy young faces.

Assessments are coming up. The self-denial week resulted in some $15, a sum proportionate to the ability of—the membership, *perhaps*. The Flora Auxiliary Woman's Missionary Society has to its credit, thus far at headquarters, more than $50. A few ADVOCATES, not enough, are taken. Between three and four hundred dollars have been raised for church repairs. One has been ceiled and painted inside; another, the Flora Church, has painter and carpenter now busy making it attractive inside and out.

The Lord has blessed the preacher and his family in pleasant neighbors and some warm friends. We have shaken but seldom with chills, and the burning of fevers has been but a touch.

Our intention to bring up a clear score next month is rock bottomed, and the provision "D. V." is mainly as regards health. We have our shadows as other brethren; but lives, like faces, are thrown into stronger relief against backgrounds of shadow.

Pray for us that there be light in the heart.

W. H. HUNTLEY.

EAST BATON ROUGE CIRCUIT.

MR. EDITOR: On the fourth Sunday in September our pastor (Bro. George D. Anders) commenced a protracted meeting at Deer Ford. The good Lord was with us from the beginning. There were twenty-five accessions to the church, and about thirty bright conversions; and in many hearts the good seed was sown that will spring up in a bountiful harvest for another reaping. Bro. Anders was ably assisted by Bro. P. A. Johnston. He preached several effectual sermons, which were highly appreciated. They were full of Christ, and delivered with intense earnestness and love for souls. He remained with us until Thursday night. The Lord wonderfully blest his labors during the meeting. Deer Ford is now on a "boom." It has a live Sunday-school, a splendid Saturday night's prayer meeting, and a young men's prayer meeting on Wednesday night. There have been, within the space of six miles during the past month, forty young men and women that took up their cross and prayed in public. What a blessed thought—not ashamed of Jesus!

One week after our meeting closed, a protracted meeting began at Bay Ridge, a little church about the distance of four miles from Deer Ford. The church was greatly revived. Day and night the altar was crowded with penitents asking the prayers of God's people, many of whom were fathers and mothers well advanced in years. The meeting resulted in twenty accessions and quite a number of conversions. Bro. Anders was assisted in this meeting by three local preachers, who did faithful work in the vineyard.

I must tell you about our new church. The good people of Deer Ford neighborhood concluded last spring to tear down the old church and build a new one. Accordingly, about four months ago down came the old house, and now we have a beautiful new house of worship, which, when finished, will cost about one thousand dollars. Our dear Bro. Johnston was invited to preach the dedicatory sermon on the fourth Sunday in October. He kindly accepted the invitation, and preached from the text, "God with us." He was with us, and in such power that he came and took full possession of the meeting on that grand occasion. Our church, though a very large one, could scarcely afford sitting-room for the congregation. After the church was dedicated, Bro. Johnston received about twenty-five members into the church, and baptized several children. It was, indeed, a service over which angels looked with delight, and one that deserves to be remembered as an epoch in the history of East Baton Rouge circuit. Bro. Anders has held a protracted meeting at all the churches on the work. They were all closed with encouraging results. He is doing a great work on this circuit. Since the first of January there have been one hundred and fifty conversions, sixty family altars have been erected, and has made more than three hundred pastoral visits this year.

The people of this circuit have all the love for Bro. Anders that a people could have for their pastor; not only Methodists, but of all denominations. We are devoutly praying he will be our pastor for next year. Pray for us. E. A. G.

OCTOBER 26, 1887.

SCRANTON, MISS.

MR. EDITOR: As the brethren have been writing in regard to the results of their labors this year, I thought it would not be amiss to say something about the Scranton work. It will be remembered that this work has only three appointments, two of which are very weak, in point of number. The Catholics are largely in the ascendency here. We have added to the church this year about thirteen members. Have had only two protracted meetings, which resulted gloriously. The churches were greatly benefited. We had six conversions. I can not say, with some of my brethren, that I will be able to bring up all of my collections. Wish I could; but when we consider the weakness of the churches, we think we are doing well. We shall leave the work, we trust, in a better condition than when we found it.

To God be all the praise.

Your brother in Christ,

J. D. HAYS.

ORANGE GROVE, Mississippi.

MANSFIELD, LA.

MR. EDITOR: We have a gracious revival in progress at Mansfield, with twelve conversions and an equal number of accessions to date.

The college is doing finely, with a fair attendance; and its friends declare that its prospects were never so bright. The buildings and grounds have undergone such improvements that they would scarcely meet with recognition by old acquaintances, while the addition of Rev. M. S. Watts and Prof. Huddle to its professorial force constitute its moral advantages—greater than that of any similar institution in the South. Both are first-class as to scholarship and other attainments.

Pray for us.

J. M. BEARD.

NORTH WILKINSON CHARGE.

MR. EDITOR: I have gone through with all of my meetings, which resulted in fifty accessions and about sixty or seventy conversions. With an increase of prayer meetings, and many new family altars erected, this charge has improved in many respects. This is my second year on this work. Last year and this, up to date, we have built three churches, improved the parsonage, and received one hundred and eighty members into the church. Many thanks to Bros. J. Wilson Brown, V. D. Skipper, and G. D. Anders, who assisted me in two of my meetings this year. To God be all the glory given.

N. J. ROBERTS.

Dr. William M. Taylor tells that in his early boyhood, after having heard a sermon in which the preacher dwelt much on "the approprinting act of faith," he asked his father what was meant by that expression. The old man gave the same reply which had been given him by his mother to the same inquiry when he was a lad, viz: "Take your Bible and underscore all the 'my's,' the 'mine's' and the 'me's' you come upon, and you will discover what approprination is."

Our Contributors.

An Open Letter to the Bishop.

Rev. and Dear Sir and Bro.: I very much dislike to "torment you before the time;" but, knowing that there are many facts in the private work and surroundings of the preachers which you do not know, and which, in the great rush of business and press of responsibilities, the presiding elders often forget, I deem it my imperative duty to trouble you with this communication. Besides this, I have often heard our Bishops say they desired advice. Please do not, therefore, regard me as meddling with the episcopal prerogatives, but simply as coming to the rescue—as turning on the light—in the important work of stationing the preachers.

I am sure, reverend and dear sir, that since it is of myself I speak, you can not regard me as a meddler—"a busybody in other men's matters." Perhaps if I present my points *seriatum*, it may help me somewhat and make the situation easier for you to grasp. It is of great importance that you understand the case thoroughly, because the welfare of the church is wrapped up in the welfare of the preachers. And, then, there is such thing as *fitness of things*, and this principle applies to preachers and stations, as well as other "things."

Be assured, my dear Bishop, that nothing but a desire to give you information, which I am sure you need, prompts me to write this letter.

It is true that, with possibly one or two exceptions, I have never brought up all my collections for missions, especially foreign missions. But this is easily explained on the ground that I have always been on poor circuits or on missions, and always among people who do not believe much in missionary work. From these facts you can see at once, if I had been on a better class of appointments, the case would have been different. No man ever loved the missionary cause more than I, and no man ever desired more keenly the evangelization of the world; but on these poor appointments I never can do much for foreign missions.

With respect to domestic missions, the case is somewhat different. My work has usually been of a missionary character, having been among people who do not pay for the gospel *they* hear, not to say anything about the gospel that *other people* hear. Hence it could not be expected of me to do much for domestic missions.

Now, in regard to the "collections for widows and orphans and for superannuated, or worn-out, preachers," this everyone regards as the most important collection "ordered by the church," except one, which fortunately is generally very light. Of course, I allude to the "Bishops' collection." It is to be regretted that our "Conference collection" is usually very heavy, in consequence of which I have not been able, as a general rule, to collect the assessment upon my work. However, I have always tried, and never failed to collect a small amount—at least from ten to twenty-five per cent. of the assessment. I have often wished I was pastor of a large, rich church, so that I could do more in this glorious cause.

The minor collections—church extension, education, General Conference expenses, etc.—I have never been so situated as to participate much in these branches of our work. I have never had a charge where I did not have something to do in the matter of building or repairing churches, and hence my people have always felt that all they did was along the line of church extension. However, I have often reported some collections for that purpose. As for the other two collections—education and General Conference expenses—I have not had to go to the General Conference. My brethren would never elect me, and none of my people go as lay delegates, so they do not feel identified with this branch of the work. Of course, you know how hard it is to get money from the people for an enterprise in which they feel no interest. Sometimes, though, I collect a dollar or two for this important object. The question of education is an important one; but, as my people are generally poor, or, if not poor, uneducated, I usually succeed but poorly in that collection.

However, my dear Bishop, there is one collection that I always do my best to bring up in full, and I seldom fail of success. The Bishop is the chief pastor, the human leader of our church; and the people understand that (I make them understand that), and the result is, I seldom fail to bring up *in full* the collection for the Bishops. Besides this, the collection is usually quite small, and this, added to the importance of keeping our chief pastors free from want, makes it easy to get.

These matters I have thought fit to mention, so that you can see I understand the work of our church, and am willing to do it whenever, "in the providence of God," I may have an opportunity.

Now, what I have to say, Bishop, is this:

1. I have been preaching over *twenty-one years*. I ought to be "of age" by this time.

2. I have gone to every appointment to which I have been assigned.

3. My people have always liked me.

4. They tell me I am a *fine preacher*, and ought to be sent to some large city. Of course, I do not mean to brag on myself. I laugh when the sisters tell me these encouraging things; but, as you have never heard me preach, I thought it best to let you know what some of the good people think of me. One example will help you to understand. I visited a family on my work, and when I left I kissed all the *little* children and gave the baby an apple. As I passed out through the gate I overheard (I could not help hearing it, and I suppose it is no harm to repeat it, for you understand, Bishop, I do not say it myself, but simply state what another said of me, which is, you know, of more weight than if I were to say it for myself)—I heard the good sister say, "Sissie, there goes the best preacher in the world"!!

5. They say I am wasting my time; I should go where the intelligence of the people is such as to appreciate me.

6. I have prepared several sermons to preach at Conference; but generally brethren from the more important appointments are called on to do the preaching, so you have never had the pleasure of hearing me. This I very much regret, as it might have changed things somewhat.

Under the circumstances, and in view of the facts stated, I feel at liberty to ask you to try to put me in position to do something for the church, more than I have been able to do. If you want a transfer for St. Louis, or Richmond, or, perhaps, San Francisco, you are at liberty to use me.

Your humble servant,

JACOB SHANKS.

N. B.—I forgot to state that my family has, in my opinion, all the fitness for city life. My wife is a lady of very fine taste, and is very popular, especially with the young men. She is quite lively, when well, and talks a great deal to the young people about marrying, and sometimes about joining the church. She is willing to go anywhere where I can be properly appreciated. My children are all smart, and when dressed up are handsome. If near the church, they would very materially enlarge the Sunday-school. They are all large enough to go to school, and two of my daughters ought to be studying music and French. Taking my children altogether, a livelier, jollier set could not be found; no moping or drooping around. You could hear them sing for two blocks around. They say their speeches so nicely, too. My wife's health is bad—in fact, she is always sick, and city life might help her. Besides; my eldest daughter, Miss Eliza Jane Shanks, will now soon be marriageable, and it is all-important, you know, that she should just now be in the very best of society. J. S.

Conference Boards and Bishops' Cabinets.

MR. EDITOR: In my previous communication, about "Domestic Missions," I referred to some difficulties in the way of administering our disciplinary rule: that the "Conference Board shall have absolute control of the missions it may establish with the consent of the president of the Conference." So long as the "Mission Board" is not admitted to the Bishops' Council, and our charges continue to undergo the frequent changes incident to our flexible policy, it is impossible that the Board, *as such*, can have "absolute control," etc. None of our charges are strictly missionary ground, being partly self-supporting. In late minutes of our Conference they are not designated as missions: working as we do now, the *name* of the fund ought to be changed. We appropriate to a charge, unable of itself to maintain a preacher such as the Bishops' Council concludes it *ought* to have, an amount which, added to the *possible* "quarterage" he may there receive, will give said preacher a living. But, as a man with considerable family might be the very preacher needed at that place, reason dictates that a larger appropriation shall be made. It were better (if the right men could be had) always to send *single* men to places thus aided, and so more nearly equalize things. But that would sometimes involve the very difficulty you expose, viz: sending inexperienced men when the wisest and best should be at work. But how can the Board outside the Bishops' Council know either the metes and bounds of the proposed mission, or the actual need of the right man for the place? The difficulty is partly obviated by the fact that the presiding elders are *ex-officio* members of the Board. But they, being bound to secrecy, can not bring out before a Board meeting all the facts essential to an intelligent judgment. Hence the usual custom with us has been to assemble, finally, just on the eve of Conference adjournment, and blindly ratify the appropriations sent us by Bishops' Council. All then is hurry. So a brother must be bold indeed who would venture an adverse opinion on any of these suggestions. Thus the order is reversed, and the Bishops' Council controls the missions with the *hurried* consent of the Board. Bishop Parker, when presiding over us at Yazoo City, fulfilled the spirit of the law as nearly as existing conditions admit. Early in the afternoon before the night of adjournment he called the Board into his council, and gave opportunity for a full understanding of what had been proposed in our line. If there had been adverse decision, I suppose alterations would have been made to suit the views of the majority of the Board. Free and satisfactory discussion was had, but no changes ordered that I now recall. Truth is, the presiding elders, acting as a check one on the other, and being, as they *should*, our best-informed men, are more qualified to judge of the needs of different portions of the work than the average member—lay or clerical. Our Boards being appointed for four years, change of location in the ministerial wing often defeats the intention of having one from each district. The lay brethren appointed are sometimes forgotten by their brethren at District Conference, and do not come. So our Board is never *full*. A member of this Board ought to be considered *ex-officio*, a delegate to Conference, and should never fail to be present.

I trust all the members named in our last year's minutes will answer to roll-call in December.

J. F. DRAKE.

Moss Point, Mississippi.

MISCELLANEOUS.

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The Modern Dance.

The following brief, pointed and forceful remarks on dancing were written by Dr. A. T. Pierson. We commend them to the attention of all our readers.

"The modern round dance is to me especially abhorrent; for one, I will not put myself where I am compelled even to look upon it. I am too well acquainted with both its origin and its history to countenance it; and, after watching for twenty-five years its effects upon modern society, I have set my face forever against it, as an iniquity and a snare. True, it did not have its roots in pagan idolatry, but it did have its origin in a worse than pagan laxity of morals; and the fact that pure-minded persons may possibly engage in it with entire innocence of wrong feelings or intent proves nothing as to its influence on society generally.

"Now, let me ask you, if you had a family of children, how long would you tolerate in your house a man who, perhaps immediately upon introduction to your daughter, should lay hands upon her person with the familiarity and freedom of the modern waltz? I am simply astonished that there can be any doubt upon this point with sound-minded, sensible, reflecting persons. The modern dance simply licenses or makes lawful what, outside of the customs of the dance, is regarded improper, immoral, insulting. Society wisely regulates the ordinary social gatherings of men and women in the parlor, even when they are well acquainted, by certain wholesome barriers of restraint. A man who, especially at first acquaintance, should violate these restrictions, as he may do in the waltz with impunity, would be kicked out of doors as a scoundrel! But the devil has invented in the round dances a polite and popular method of making such gross familiarities allowable, under the sanction of fashionable custom. Hence their attraction to the people of the world; hence their ensnaring influence to the disciples; and the better the class of men and women who countenance the devil's device, the more conspicuous his triumph."—Pittsburg Christian Advocate.

He who spends his younger days in dissipation is mortgaging himself to disease and poverty, two inexorable creditors who are certain to foreclose at last and take possession of the premises.

Hopeless, But Not Last.

It is folly for any physician to declare that he covets hopeless cases, or patients who have been "given up" by other practitioners. Sensible men, with pride in their art, and reputations that they prize, do not seek to imperil their noble profession or their own fame. Insurance companies avoid taking risks on threatened lives. Of course every practitioner whose heart is not stone does take cases that imperil his success. He does so because he loves his fellow-man. At the same time disease is most effectively grappled with in its earlier stages. Neglect of apparently trifling disorders leads to the many complicated cases which baffle the highest skill, when any one of the maladies existing alone could be handled by the physician with certainty. When the system has become the slave of some over-mastering physical complications, a complete regeneration alone suffices to restore health. The blood, the nerves, and the digestive and urinary machinery must be thoroughly overhauled. For this nothing has ever been found that equals the Compound Oxygen Treatment. The New York *Tribune* recently declared that the successful application of oxygen gas to medicine has stimulated the most urgent search for new methods of making it unattended with the long and expensive process that has so long been used. Drs. Starkey & Palen, No. 1529 Arch street, Philadelphia, Pa., have met with unprecedented success in apparently hopeless cases of lung and heart diseases in the administration of their Compound Oxygen, and this encourages them to urge its merits. They have many imitators, some of whom, even with imperfect appliances, effect a few cures. But the best is not only the cheapest, but the safest. Drs. Starkey & Palen have a large office practice that employs themselves and several assistants during the day. They have introduced a system of Home Treatment, by which they send the Compound Oxygen to all parts of the country for a very low price. It should not be understood that they prefer to treat patients at long range. On the contrary, their large and magnificently appointed offices, 1529 Arch street, are crowded daily. One visit, at least, is always desirable, but where that can not be had the next best thing must be done. The sufferer should write a full description of his or her condition to Drs. Starkey and Palen. They will give an honest opinion of the case, and their advice will cost nothing.

The saints are sometimes allowed to fall into an affliction, to preserve them from falling in with a temptation.

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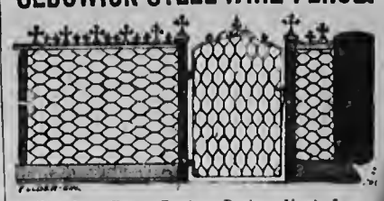

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. H. CARTER, D. D., Editor.

CORRESPONDING EDITORS
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, NOVEMBER 17, 1887.

The Publishing Committee.

The annual meeting of the committee was held in the ADVOCATE office, November 9. There were present J. D. Cameron, W. T. J. Sullivan and T. C. Wier, of North Mississippi Conference; James A. Godfrey, W. L. C. Hunnicutt and T. L. Mellen, of Mississippi Conference; S. H. Werlein, C. Keener and C. W. Carter, of the Louisiana Conference. This is the first time, in the writer's knowledge, that a full committee has been present. The committee did its work in a deliberate manner, looking carefully into all matters pertaining to the paper, both in its editorial and publishing management, and planning wisely for future advancement. The resolutions we publish show the mind of the committee in regard to the management for the past year. At an early day we will publish the annual address of the committee. In the meantime, as we are closing up the business of the year, let the preachers bear us in mind, and try to collect all our accounts and greet us at the Conferences with many new subscribers. Now is the time to work for the paper, for *now the people have some money*.

RESOLUTIONS OF RESPECT.

The Publishing Committee of this paper passed the following at its late session:

Whereas, We have learned that, in the providence of God, the Rev. W. Murrah, D. D., one of the founders of the NEW ORLEANS CHRISTIAN ADVOCATE, has been called from labor to his reward in heaven; therefore, be it

Resolved, That in the death of Dr. Murrah this paper has lost a warm friend and a strong supporter.

Resolved, That the church has lost one of her best preachers and wisest counselors.

Resolved, That we mourn the loss we have sustained in his death, but rejoice that we believe our loss is his eternal gain.

Resolved, That a copy of this preamble and resolutions be spread on our minutes, also that a copy be furnished the editor for publication in the columns of the ADVOCATE.

The editor and publisher were very gracefully complimented by the Publishing Committee, in its session here on the ninth instant, by the unanimous adoption of the following resolutions:

Resolved, That the Publishing Committee endorse the editorial management of the NEW ORLEANS CHRISTIAN ADVOCATE under Rev. Dr. Carter, and are much gratified at the present state and prospects of the paper.

Resolved, That we are much gratified with the energy and wisdom displayed by Bro. Hugh Jamieson, Jr., the publisher of the ADVOCATE, in the management, and that we commend him as worthy of our confidence and co-operation.

When you feel that you have won a compliment in a legitimate way of *not working* for it, it is one of the most enjoyable things of life. The editor and publisher feel that way, and are enjoying the grace of the above compliments.

In the hurry of closing up the business of the Conference year let our agents—the preachers—not lose sight of the fact that one important interest is to close up the ADVOCATE business by collecting all unpaid subscriptions. Be sure and call attention to this, and bring up the money to Conference. There will be some of these to represent us; and we hope to make close collections.

Responsibility for Success.

There is no doubt that every conscientious pastor desires success in his work and uses every legitimate means to conquer it; and yet the painful fact comes out that success is not always conquered. The congregations, as a rule, expect the pastor to lead the old ones and when success is not [illegible], many are ready to [illegible] the failure upon him. This ought not to be done until the congregation has done its duty in this matter. A general may plan a campaign in great wisdom, and yet his troops must execute the plan in all its details ere "victory will perch upon his banner." Here are some hints to the laity which may be of service:

In order to build up a flourishing congregation two things are essential. First, talking up the services; let the people advertise the church by speaking well of the sermons and of the various parts of worship. Second, paying the pastor well and promptly; as may readily be understood, a minister who is generously supported will do more efficient work and do it with more acceptance to all than he possibly could if his support was meager and paid in small installments. It is altogether probable that Mr. A. is not as eloquent a speaker as Mr. B., yet it is usually true that those who enter the house of God desiring a blessing will not be disappointed whoever of the Lord's servants may be in the pulpit. Some crumbs from the Master's table will fall into their hungry souls for their refreshment.

There is a hint of the way to get a blessing in the services: "Those who enter the house of God desiring a blessing will not be disappointed," no matter who ministers. We have heard preachers who, to judge by the rules of men, could not preach at all; but when the heart has been "in frame," we have never failed to realize a blessing. There is always a blessing in the services appointed by the Lord, if our hearts are open to receive it.

The point in the following extract is of vital importance; and it refers to a custom somewhat prevalent, and which can not be too strongly condemned:

Instead of adversely criticising the language, the manner and appearance of the minister, instead of returning home after sermon to disparage the service before the children and to the neighbors, if all would feel a personal responsibility in upholding all that was praiseworthy and good, the effort would be in every way admirable for the growth and usefulness of the congregation. Under such an inspiration even the dullest preacher would feel new life coursing through his veins, and his ministry would be blessed. And, indeed, do not successful business men adopt such plans in their affairs? A merchant talks up his goods in order to induce persons to buy. A shop becomes a fashionable center because many who trade there talk to their friends of the advantages and excellent qualities of the goods. There is a vast gain to any enterprise in thus talking in its favor by those who are its well-wishers. On the other hand, almost any church, shop or business may be seriously crippled by the *silence* of its friends, even though they utter no word of disparagement.

Brethren, "talk up" your church. A church that is worth anything at all is worth talking about. Study out the fine points in your pastor's preaching and the good traits in his character, and let people know that you have a preacher that is worth talking about and worth any man's while to hear. He is the messenger of God, and, as such, is entitled to all the commendation before the world that truth will allow to be spoken.

Try these two "essential" things, and see how far the experiment will succeed in filling your house with worshipers, and your pastor's heart with glad joy. If you want him to work like a Turk and preach with a strange new power, give him some token of your appreciation. The heart of a true preacher hungers for the genuine sympathy of his people in his efforts to advance the kingdom of God; and oftentimes the only sympathy he gets is in his closet, and, but for that, sometime his anxieties would run him crazy.

"Easy made easy" will ruin the preacher and distress and hurt the church of God.

Trained Ministers the Need of the Church.

BY "GILDEROY."

I find much to cheer in our ecclesiastical outlook. The tide is rising everywhere. Only one thing discourages even to distress—the ominous lack of academic, not to say collegiate, training of those who come forward for admission into the traveling connection. "Brush College" has served the church well; but its days are numbered. We can no longer depend upon it to meet the demands of the hour. With the growth of important stations we are not receiving cultured men to supply them. Our Baptist brethren in ——— State are sending out annually from fifteen to thirty young men into their pulpits, each carrying a college degree. Methodists must wake up, or see their glory depart.

These wise and weighty words were written by one in position to know the needs of our church. O that our people would heed them! It is exceedingly difficult now to supply some of these important stations in some of our Conferences. We have men enough, and they are good enough, so far as personal piety goes, but they lack the culture necessary to qualify them for the work. We need trained men—men thoroughly equipped for the work; and this demand is increasing every day. The distress at this point is very great: far greater than many of our preachers and people are willing to allow.

The agony of cabinet work often—yea, most generally, comes in right here. Here is the station, and here the man. The man is pure, true, faithful, a capital preacher of his kind, a faithful pastor, and all of that; but, alas! he lacks the culture necessary in a preacher for that charge. He can not have that power and command over men he ought to have without it. It is not a question of piety alone, nor of visiting from house to house. It is a question of preaching, of the contact of trained intellect with trained intellect—preaching that will command the respect of cultured men and women. If we do not wake up and meet this demand, our glory will depart speedily. It is waning now in some quarters. The writer of the words quoted knows this statement to be true. What is true of important stations is also true of towns, villages and circuits all over the land.

Quarterly Conferences need to wake up. More care should be taken in the matter of licensing men to preach, and recommending men to the Annual Conference for admission on trial into the traveling connection. There is laxness—indeed, careless indifference—in some quarters at this point. The church is to blame for her own misfortunes. She receives tardily, or under protest, the pastors and preachers sent out by herself. Young men of grace and good natural gifts must be helped to the training needed to fit them for our pulpits.

Annual Conferences must wake up, too. Not every good man will make an efficient preacher of the gospel. Take time, examine every man closely, and pass him along carefully, not as a matter of favor, but of merit. This will be best for the man, and best for the church. Mark what I say: *It will be best for the man*. Keep him on trial until he tries with all his might and main. This course will lay the foundation for real manhood, for a successful ministry.

We should magnify the course of study. There is all the more need for this in those who have not enjoyed an academic or collegiate course of training. Impress on young men in every possible way the absolute need of constant, hard study. Often our sympathies get the better of our judgments. We should wake up to the demands of the hour. The mastery of our course of study would go far towards making amends for the lack of culture. All of our best laymen, both male and female, know exactly what preaching is. They know a sermon from an exhortation. They can not be imposed upon. This class of laymen is largely and rapidly on the increase. There is a general toning up in the culture of our people all along the line. The ministry must go in front of the people, or the church will go down. This is a solemn fact, and there is no way to go round it. It must be met. The Sunday-school is making theologians and preaching teachers out of a great host of our people. The demand is upon us. It must be met.

Let our Methodist people everywhere wake up.

NOVEMBER 3, 1887.

The Anarchists.

At last, after going through all the phases of legal action, from the Criminal Court to the Supreme Court of the land, after having exhausted all means in reach to stay the execution of the law, four of the condemned anarchists paid the penalty of their crime on the gallows last Friday, two having their sentences commuted to life imprisonment, and one having committed suicide by blowing his head to pieces with a bomb. Thus ends this celebrated case. The law has been vindicated, and anarchism condemned in a most emphatic manner. The public breathes freer. The law is yet supreme. The following, from the Daily Picayune, expresses our sentiments on the subject:

It will be admitted that in this case the interests of society were clearly and directly at stake. The condemned anarchists belonged to a class avowedly at war with the established institutions of society, they were members of an association organized to violate the law, and they had been actively engaged in arranging the details of a revolution which they proposed to achieve by wholesale murder and arson. To pardon them or to commute their sentences would have been to encourage their associate conspirators to persist in their barbarous enterprise. It would have been said that the governor was afraid to do his duty; that the State had been overawed, and the ignorant and discontented would have rallied in increased numbers under the red and black flag of anarchy. Sentimentalism is out of place in dealing with an evil of that description.

TO OBITUARY WRITERS.—Please read the notice at the head of the obituary column. If your obituary runs over the thirty-five lines or 210 words, please count the additional lines, and send five cents for each additional line. If you leave this matter for us to do, then you entail upon us work which takes up much valuable time, for we not only have to go over the obituary, but we must enter upon a correspondence in regard to the matter. Anybody that can count can easily tell how much money, if any, to send. While you seek to be generous to your departed friends, don't forget to be just to us.

The readers of our paper are to be highly commended for the interest they have manifested this year in our mission work. They are pretty generally up with the regular collections; they contributed as much as any other section of the church to the self-denial fund, and have raised and paid up over *one thousand dollars* to help Dr. Lambuth in Japan. We are proud of such readers, and pray that they may increase a thousand-fold next year.

What Our Papers Say.

The Episcopal Methodist has this fine paragraph on a most important subject to every Christian and every sinner in the world. Speaking on the subject of "Prevailing Prayer," it says:

Now a true prayer is the expression of a felt want, which we believe God can and will supply and as an exercise of the soul requires such intensity of desire and earnestness of effort, as will bring us into a condition of absolute trust in the promises of God; not to be sure that we can work ourselves into a spiritual fervor, which will have merit; but by the aid of the Spirit of God we attain to the faith of reliance and find our want met in Jesus Christ, our Lord; who is alone our all-satisfying portion. Therefore a few minutes spent in an attitude of devotion, while not by any means valueless, does not meet the want of the soul. There must be importunity and waiting patiently on God. The Master himself passed a whole night in prayer, when it is known that a simple petition from him to the Father would have found instant answer; but his humanity needed just such continued religious exercises to tone it up to its association with his divine nature, and to fit it for the work and suffering before him.

Contrary to some people, we believe that a man may have doubts in regard to religious matters and yet be honest about it. In other words, we think that there are some honest doubters; and they are to be dealt with in a manner different from the other doubters. The following, from the Holston Methodist, strikes us as appropriate. A "lazy assent" to anything is not worth much.

Some of the best minds are tempted to infidelity; but temptation is one thing and sin is another. The struggle with doubt is often an unhappy one; and small minds can not sympathize with the struggler; but will rather berate him and decry his religion. A faith that has conquered doubt, the faith of a man that swallows nothing without investigation, that conquers every inch of ground, is a stronger, healthier faith than that of him who takes everything on credit. The faith of such a man is not a mere prejudice, a mere profession, a lazy assent to current belief, but a profound conviction, arrived at through legitimate processes and deeply grounded in the truth and its environments.

There is nothing more important to mind and soul than the kind of intellectual food that is taken. When books and magazines and pamphlets are sown broadcast over the land by the busy press of the day, it is well to look into the kind that comes into our houses. Said a brother editor to us: "A silly or bad book that comes into this office never gets beyond that stove." In regard to this subject, the St. Louis Advocate says:

If these books were written according to the rules accepted and acted upon by all able, imaginative writers from the time of Aristotle down to the present, the case would not be quite so bad; or if they really taught anything that was worth knowing, they might, for the sake of that, be endured; but as it is, with an exceptional case here and there, they do little or no real good any way, and beget in the mind of the reader a distaste for plain, solid facts and truths, and not infrequently contaminate the moral feelings and lead to vicious conduct. To a large extent they are supplanting the reading of real history and useful biography; the latter of which, when the characters are true, noble and good, is about the best reading matter that can be put in the hands of young people. They show men and women as they were, and life as it is, and not as weak and distempered minds may choose to represent them.

This "wind-up" of the Nashville Advocate, on the subject of "The Length of Sermons," is so entirely to our liking that we exhort all our *young* preachers to read it carefully:

Without, therefore, being disposed to countenance any merely thoughtless and empty clamor for brevity in the pulpit, and, without being willing to see the services of the sanctuary shorn of their dignity and power, we venture to offer a few words of exhortation. Much time may be saved by a prompt and expeditious method of conducting the opening and closing services. Begin on time. Have the hymns and lessons selected before going into the pulpit. Let the prayers be of moderate length, vital from beginning to end, and containing not a single word that does not represent the real state of the preacher's heart. If announcements are to be made, make them once for all; do not repeat them, nor dwell upon them. When the time comes for the sermon itself, get to the main subject as soon as possible. Plunge *in medias res*. Extended and stately introductions are out of order. One of the most intellectual preachers we ever knew usually wore out his congregations and broke the force of his sermons by his interminable preliminary remarks. Do not spend too much energy in the matter of applications. A real truth generally applies itself, and may be safely left to do its own work. And when you are done, quit. Iteration is the worst of rhetorical faults, revealing the poverty of the speaker's resources, or suggesting a suspicion of the congregation's intelligence.

Notes.

The tremendous clamor which Emma Abbott raised, and which the newspapers have kept up, so completely upset everybody that the real gist of Bro. Candler's sermon has been lost sight of. The main point in that sermon, the practical point, the sharp point, we hear very little of. Miss Abbott's rejoinder turned the attention away from it before the echo of the preacher's voice had ceased. Dr. Kelley wrote strange words which *kept* attention away from it. He says he can explain his words to the satisfaction of the church. We don't see how he can do it: but he ought to have a chance, since he asks it. If his *words* are such as to justify the church in asking him to resign his present position in order to her vindication, how about the *deeds* of those Methodists who spent a *thousand dollars in one week* at the theater where Miss Abbott was playing? That was the practical point in Bro. Candler's sermon, and it seems to have been entirely overlooked. The devil was very wily in drawing attention away from that. We venture the assertion, that the arraignment and trial and expulsion of Methodist theater-goers will do more to vindicate the church than ten thousand newspaper articles can do! One act of discipline in such a case is an argument against the theater and in vindication of the churches which the world can understand, and it is the *only thing* that will bring the church in a line consistent with her own teaching on that subject. "One thousand dollars spent in one week" by the members of one church in attending the theater! That is what raised the devil, and he raised Miss Abbott, and she raised Dr. Kelley, and by this time the original charge, though a most tremendous one, is completely hidden. Let us come back now and insist that those who help the theater by their *presence and money* shall be disciplined as well as those who help it by *their words*!

As a general rule, preachers of the gospel have as much of the lawful pleasures and enjoyments of life as any other class of men. The largest factor in the make-up of their enjoyments is, no doubt, to be found in the fact that they are living and working to contribute to real and permanent enjoyment of others. And yet, they have their times of depression, when the "billows go over them." Our experience is, that a small audience on Sunday depresses a preacher more than anything else. But even that may be a blessing if the following from the Sunday-school Times is true:

A large audience has the advantage of enthusiasm; a small audience has the advantage of impressibility. A large audience gives more to the speaker; a small audience gets more from the speaker. The nearer a congregation comes to being the one speaker to the one hearer, the larger the hope of a personal message being received as personal by him who listens to it.

Climaxes and anti-climaxes are very curious things sometimes. The one goes up, and you can't tell to what a height it will go, and the other goes down, and you can never guess the depths it will reach, and sometimes they go up *and* down, so that you can't tell where they belong. The following from Gov. St. John belongs to the latter class. Is it a climax, or an anti-climax?

The saloon-keeper is just as good and refined as the saloon he keeps, the saloon he keeps is just as good as the law that licensed it, the law that licensed it is just as good as the church member who voted for it.

Personals.

The National Woman's Christian Temperance Union is holding its fourteenth Annual Convention in Nashville, Tenn., during this week.

Dr. Steel, in a letter to the St. Louis Advocate, says, that in the recent Episcopal Congress in Louisville, the clergy "hissed" each other's speeches! We have thought that those preachers were the "pinks of propriety," but, perhaps, we made a mistake.

Rev. J. S. Johnson, of Mobile, Ala., has been elected by the Episcopal House of Bishops, Bishop of Western Texas.

The Board of Missions of our church is to have a called meeting in Nashville, November 25.

Volapuk, the new language that is to become universal, is to be taught in Tulane University, in this city.

The Holston Methodist has been offered for sale by the stockholders. The price is $5,000, and the only condition is that the purchaser shall be a member of the Methodist Episcopal Church, South.

We sincerely sympathize with our brother, Rev. Fred White, in the loss of his daughter, Edaline. She died November 3. May the great Healer apply the balm of his grace to the sore hearts!

Let all the little folks, especially the old little folks, read the article in the children's column headed "Trials of a Small Boy." That boy has a future before him.

The Supreme Court of Mississippi has confirmed the decision of Judge Cooper denying a writ of *habeas corpus* in the Hamilton-Eubanks case.

The New Orleans Methodist Preachers' Meeting have resolved to hold a union thanksgiving service in Carondelet Street Church, Thursday, twenty-fourth instant, at 11 A. M. Rev. S. H. Werlein was elected to preach the sermon.

Lincoln parish, La., voted for local option the other day, the majority being 697. In Union parish the majority for local option was 191.

The Methodist Book Concern and Missionary Society of the Methodist Episcopal Church have purchased in New York City property at the corner of Fifth avenue and Twentieth street, for which they are to pay $139,000.

It is a good evidence of the growth of prohibition sentiment, that more amendments on that question have been submitted for the votes of the people during 1887 than during the last twenty years before.

The general sentiment of the church organs about the Kelley-Abbott affair at Nashville, is that Dr. Kelley should resign his office of Treasurer of the Board of Missions. Dr. Kelley thinks he can make an explanation and statement which will set him right with the church. He ought to have the opportunity to do so, and will no doubt have it. In all this clamor, there seems to be one very bad thing lost sight of! What has become of the Methodists of McKendree Church who spent the thousand dollars in opening that theater?

Items of Interest.

In the United States and Canada there are 15,420 periodicals, with an aggregate circulation of 30,165,250.

That was a good vote Fairfax county, West Virginia, gave for prohibition—1,198 for and 2 against.

And now comes sturdy John Bright, of England, and joins the increasing army of those who are opposed to church fairs.

The Agricultural Department's October report intimates a probable wheat crop of 450,000,000 bushels.

The Protestants in Italy have 300 churches, and it is estimated that 10,000 members have been converted from Romanism.

In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 80,000 Protestant communicants, and all the churches are self-supporting.

During the last fiscal year the government expended $1,095,379 for the education of Indian children.

Dr. Parker, of England, said in St. Louis that Ireland will yet have home rule granted by the English people.

The Baptists of Missouri have eleven colleges with 71 teachers, 1,199 pupils, and property, $290,000, and endowment, $615,000.

Consumption, Scrofula, General

Debility, Wasting Diseases of Children, Chronic Coughs and Bronchitis, can be cured by the use of **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Prominent physicians use it and testify to its great value. Please read the following: "I used Scott's Emulsion for an obstinate Cough with Hemorrhage, Loss of Appetite, Emaciation, Sleeplessness &c. All of these have now left, and I believe your Emulsion has saved a case of well-developed Consumption."—T. J. FINDLEY, M. D., Lone Star, Texas.

Books and Periodicals.

BOOKS.

NATURAL LAW IN THE BUSINESS WORLD. By Henry Wood. Lee & Shepard, publishers, Boston. Price, thirty cents.

We have already noticed favorably this admirable little book. This is the cheap edition in paper binding. Business men of every kind should read it.

IN PURSUIT OF HAPPINESS. By Count Leo Tolstoi. Published by D. Lothrop Company, Boston. Price, seventy-five cents.

Count Tolstoi's writings have already made the author famous. He has ardent admirers and severe critics. This book is made up of simple stories, told in a simple style; and the moral inculcated is, that if you would be happy, you must *do good* to your fellows.

LETTERS FROM HEAVEN. Funk & Wagnalls, 20 Astor Place, New York. Price $1. For sale here by Wharton & Bro.

Of this book, the Independent says: "The letters are supposed to be written by a mother in heaven to her son on earth. She describes herself as the wife of a German pastor, who is with her in heaven. Heaven is conceived, after the example of Luther, as a sanctified and transfigured earthly existence; and the special point of the volume is to illustrate, in an almost unending series of examples, the happy ways in which the heavenly life comes to the aid of the life on earth, solving its mysteries and contradictions, completing its work, rounding out its unfinished experience, rewarding its faithfulness, and filling in the lost or wanting chord which is required to raise life into a harmony."

BOSTON SCHOOL-KITCHEN TEXT-BOOK: LESSONS IN COOKING FOR THE USE OF CLASSES IN PUBLIC AND INDUSTRIAL SCHOOLS. By Mrs. D. A. Lincoln. Roberts Brothers, publishers, Boston. Price, $1. It can be had here from Wharton & Bro.

There are twenty lessons, with questions on each and receipts for each. There are tables of measures, and weights and costs of materials, etc. Indeed, the whole work seems to be a book for every housekeeper. It has the merit of having an alphabetical index.

PERIODICALS.

—Cassell's Family Magazine, for November, has a large table for its readers; and they will enjoy the winter evening's rambling through its pages. Cassell & Co., New York.

—The Chautauquan is one of the most readable monthlies. It is full of articles of the very best quality on all important subjects; and we commend it to all our readers. Price, $1 50. Address Dr. T. L. Flood, editor and proprietor, Meadville, Penn.

—Southern Methodist Review has Poetry and Song, by Charles F. Sherrill; A Story with a Lesson, by C. G. Oglethorpe; Design *vs.* Chance, by C. W. Barrett, M. D.; Creed Fulton, by Rev. B. W. Fielder; Certain Aspects of Early Methodism, by Rev. John A. Faulkner; Dr. West's Book, by J. B. Cottrell, D. D.; Science of History, by Rev. J. H. Young; The Russian Church and Russian Dissent, Unity Better Than Union, by Rev. J. W. Hawley; Sanctification, by Rev. Leo Rosser, D. D.; Editor's Table, Notes and Queries. This is a fine number. We read Dr. Harrison's scholarly notes with great interest. Publishing House, Nashville, Tenn. $2 per annum. Six numbers.

—The November number of Scribner's Magazine has this table of contents: Gorge in the Mountains of Northern Algeria—frontispiece; Wagner and Scenic Art, by William F. Apthorp; Seth's Brother's Wife (conclusion), by Harold Frederic; The Physical Characteristics of the Athlete, by D. A. Sargent, M. D.; To Rhodocleia, On Her Melancholy Singing, by Andrew Lang; Tirar y Soult, by Rebecca Harding Davis; In Grand Kabylia, by Henry M. Field; A Confession, by Henrietta Christian Wright; A Diplomatic Episode, by Olive Risley Seward; In Her Garden, by Susan Coolidge; The Viking Ship, by John S. White; The Haunts of the Halcyon, by Charles Henry Luders; Song, by Ellen Burroughs; What Shall We Tell the Working-Classes? by Francis A. Walker; An Old Lesson from the Fields, by A. Lampman; A Complete Misunderstanding, by Margaret Crosby. This is as fine a number as has yet been issued; and that is saying much. Publishers, Charles Scribner's Sons, New York. $3 per year.

Notice.

The presiding elders of the Louisiana Conference will please send me at once the names of the delegates elect, the alternates, the preachers who will come for admission, and the local preachers, for orders. Any other information which will assist me in arranging for the entertainment of the Conference, to convene in Shreveport, on January 4, 1888, will be thankfully received.

JOHN H. SCRUGGS.

SHREVEPORT, LA., Nov. 10, 1887.

Notice.

We think it best for ministers coming to Conference to use, as far as they can, their clergyman's certificates over their respective roads. Have sent out certificates and circulars to all who might need them. Those who use them be *certain* to follow directions.

J. M. WYATT.

WINONA, MISS., Nov. 11, 1887.

Like Fainting Ladies.

Why are good resolutions like fainting ladies? They should be carried out, and parents should not forget the resolutions that would never suffer them to be without that cough and croup cure, Taylor's Cherokee Remedy of Sweet Gum and Mullein.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher.
112 Camp Street.

Louisiana Conference agents will be offered the satchel premium during December. Get up your lists, and be ready to forward them after November 20.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal st., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

Standing before a clergyman who was about to marry him, a rustic was asked, "Will thou have this woman?" etc. The man stared in surprise, and replied, "Ay, surely! Why, I came a-purpose!"

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

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BY E. ALICE KINNEY.

Run, little brooks, from the uplands brown,
Run, run to the sea!
Fly, little birds, where the sun goes down,
Back to the greenwood tree!

Beat, little waves, on the rocky shore,
Sing on the pebbly beach!
And teach us the sweet truths o'er and o'er
That you always used to teach.

Crowd, little birdies, 'neath mother's wings,
The night is dark and cold;
Hide, white moon, from all earthly things,
The mouth is growling old.

Nestle closer, O, baby head,
To the tender, snow-white breast!
Sunnily sleep on thy downy bed,
Sleep, sleep and rest.

For the years come and the years go,
Hearts of youth grow cold;
The roses bloom, but soon the snow—
The world grows old.

From Aunt Loretta.

My Dear Nieces and Nephews: The editor gave the boys a good talk last week. Hope all the ADVOCATE boys read it. The girls, too, could read it with profit. An English gentleman, traveling in this country some time ago, made the remark that "there were no boys and girls in America; they were born men and women." He judged from some ill-bred girls and boys whom he met, no doubt, but should not have been quite so sweeping in his remarks. I believe there are some real honest, rollicking boys and old-fashioned true-to-nature girls yet. To those I would say that the enchanted ground and days of childhood is your grandest place and time to make your mark in the world. The pictures you are drawing on memory's page to look on in future years will be shaded or brightened by the way you are living now. Live now as you wish to live when you are men and women. "Dare to do right and dare to be true."

Carrol Mellen, you have won a laurel leaf. Hope you will win enough to make a wreath while you are climbing the hill. Now get your own Bible, find, read and mark St. John iii, 16, and you will learn how "love" was God's greatest gift to man. All the nieces and nephews may do the same. Everyone should have a Bible of their own and read at least one verse every day. I may send you another puzzle some day. God bless you all!

Trials of a Small Boy.

WRITTEN BY HIMSELF.

Well, I s'pose the first thing to do is to tell who I am. My name is Thomas Stanton, and my father's name is Thomas Stanton. That is the reason, I guess, why I am called Thomas, but I am always called Tom unless I am naughty or do something dreadful.

O, I most forgot. Yes, and my mother's name is Margaret Stanton, and she is an awful good mother, too. And my sister's name is Bessie Stanton, and she has got curly hair. And my big brother's name is Robert Stanton; he goes to college now and wears tooth-pick shoes and parts his hair in the middle like a girl. Huh! 'Fore I'd try to look like a girl.

And then there is Freddie; he is about two years old, and when he is cross or mad he just goes "ya-ya-ya!"

Well, now, that's all there is of us but the dog and seven cats, but they ain't folks, so I won't put them in.

Well, one day we couldn't find Freddie and I looked and ma looked, and we all looked, even the old dog, but we couldn't find that baby. At last I went way back of the house in a big field and there I found him with the can of oil that belonged with father's reaper that stood there, and he was just soaking his feet with the oil, for he was barefooted; he did that I s'pose so he could go better, but it didn't do any good, for when I tried to lead him back to the house he just hung back and howled, "Ya-ya-ya!"

Now, if I had done so wouldn't I have got licked though? But you see it was the baby, and so they only hugged and kissed him.

Wish I could have stayed a baby, then maybe they would laugh at me instead of saying "Thomas William Stanton!" in such an awful way when I do things I hadn't ought to that my hair most stands up on my head.

And then 'nother day when all the folks was gone over to Aunt Sue's visiting and left Freddie and me alone, what do you think that awful baby done?

You see I had been out to the barn trying to make a tomahawk, cause Jimmie Smith said he knew I couldn't; and I had got it most done when it broke, and I thought I'd go to the house and get a string and see if I couldn't tie it together long enough to show Jimmie Smith that I could make a tomahawk, even if I didn't have anything but a piece of an old scythe and some shingles and my jack-knife to do it with. So I went in the house, and if you will believe it, there on the floor sat that baby with a whole apple pie in his lap and a knife in his hand, and he was just digging away at that pie, now I tell you. First he'd take some and then he'd feed some to Carlo (that's the dog). He'd got it most eat up, but I took the rest away from him, and then he set up such a ya-ya-ing. Oh my! But he stopped after a while; he had to, I guess; he didn't have breath enough to hold out.

So when ma got home I told her about the pie; I thought she'd be mad, but my! they all laughed at that baby and said "little dear!" and "too cute!" and everything like that, you know.

So one day, about a week after that, Bridget baked a lot of pumpkin pies and set them to cool in the pantry; I was going past the window and seeing those pies made me think of Freddie. And then I thought seeing they hadn't cared about the pie, and all laughed so and called it such a joke, that I would try and please them again. I do like to please folks, and then, besides ma only lets me have one piece of pie a day, and it ain't very big either; so I took the biggest pie I could find and a spoon and sat down in the middle of the floor just as the baby did.

My! wasn't that pie good though? I had got about half through when ma came to the door. She gave one look and then called father. I expected they would all laugh, and say it was cute, and all that, just as they did about the baby; but I kept right on eating till I heard that awful "Thomas William Stanton!" which most made my hair stand up, and I looked just in time to see my father going out to the barn and calling me to follow him.

Then he made me tell him why I was so "awful wicked" as to eat a whole pie, and I tried to explain and told him about the baby, but it didn't do any good: and he gave me an ——

But no, I shan't tell you what it was, but it hurt awfully, though.

But my! Don't I wish I was a baby?—Northern Christian Advocate.

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

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Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

Household.

HEROISM AT HOME.—How useless our lives seems to us sometimes! How we long for an opportunity to perform some great action! We become tired of the routine of home life and imagine we would be far happier in other scenes. We think of the life's great battle-field and we wish to be heroes. We think of the good we might do if our lot had been cast in different scenes. We forget that the world bestows no such titles as noble as father, mother, sister or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle words of soothing for another's trouble, the care for the sick, may all seem as nothing; yet who can tell the good they accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to gather. If some one in that dear home circle can look back in after years, and, as he tenderly utters our name, say: "Her words and example prepared me for a life of usefulness; to her I owe my happiness," we may well say, I have not lived in vain.—Christian at Work.

A WOMAN'S AUTUMN.—Oh, mothers, do not fold your hands across your empty lap, and say at fifty, "The story is told." If home has been so all-absorbing that outside interests have fallen away from you, find the broken thread, or take up a new one, and you will soon find yourselves among the world's creators. The summer sunshine went with the children, but your autumn may be long and bright, with real "halcyon days" here and there. Your daughters, now young mothers, will feel that your example has given them a larger life-lease, and the world must needs acknowledge its errors. The promise for the "golden age" for women is fair, but its realization will never be reached until home training undergoes the needed reformation and its girls and women secure a physical poise which shall give judgment and stability to all their undertakings. Upon the women of to-day devolves a mighty task, but, when filled with glory and honor, it teems with rich possibilities.—Dr. Elizabeth Chapin.

WHY NOT?—"Why do you not use those luscious sweet apples in place of raisins or currants in your cake?" was a friend's suggestion that put me on the track of filling batter for gingerbread and cake with pared sweet apples, cut in long, thin sections. Fruit so prepared resembles candied citron in cake, and loaves disappear only too fast. This is the recipe I use for old-fashioned, every-day gingerbread: One pint of molasses, one pint of rich buttermilk, two-thirds of a cup of shortening, two eggs, one quart of cut apples, two large teaspoonfuls soda, two-thirds teaspoonful of ginger, same of cassia, flour to make a smooth batter, bake in three loaves.

The mother is to impress her children with those spiritual characteristics which she has the best opportunity to give. No one has the power like a mother to surround the children with a right spiritual environment. She may present the mould for a righteous life. If she has to do this, she must be gently led every day by the Great Shepherd of the flock.

Would you know the keen delight
Of a wholesome appetite,
Free from ailing, colics dire,
Headache's curse, or fever's fire,
Thoughts morose, or icy chills?
Then use Dr. Pierce's pills.

Dr. Pierce's Purgative Pellets—the original and only genuine Little Liver Pills. 25 cents a vial.

What the Scriptures forbids, avoid; what it affirms, believe; what it commands, do; what it reproves, amend. As many as walk by this rule, peace on them, and on the Israel of God.—Thos. Adams.

Doctor's Bills.

Nearly all diseases originate from inaction of the liver, and this especially the case with chills and fever, intermittent fevers, and malarial diseases. To save doctors' bills and ward off disease take Simmons Liver Regulator, a medicine that increases in popularity each year, and has become the most popular and best endorsed medicine in the market for the cure of liver or bowel diseases.—TELEGRAPH, Dubuque, Iowa.

MISCELLANEOUS.

Hon. C. Edwards Lester,

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:—

New York, August 1, 1886.
122 E. 27th st.

DR. J. C. AYER & CO., Lowell, Mass.

Gentlemen:—A sense of gratitude and the desire to render a service to the public impel me to make the following statements:

My college career, at New Haven, was interrupted by a severe cold which rendered me that, for two years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result of almost every fresh exposure. For years I was under treatment of the ablest practitioners without avail. At last I learned of

Ayer's Cherry Pectoral,

which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago. With all sorts of exposure, in all sorts of climates, I have never, to this day, had any cold or any affection of the throat or lungs which did not yield to AYER'S CHERRY PECTORAL within 24 hours.

Of course I have never allowed myself to be without this remedy in all my voyages and travels. Under my own observation, it has given relief to vast numbers of persons; while in many cases of pulmonary, inflammation, such as croup and diphtheria in children, it has been preserved through its effects. I recommend its use in light but frequent doses. Properly administered, in accordance with your directions, it is

A Priceless Blessing

in any house. I speak earnestly because I feel earnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among clergymen and other public speakers, perfectly cured by this medicine. Faithfully yours,

C. EDWARDS LESTER.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists and Dealers in Medicine.

MASON & HAMLIN ORGANS. The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed the manufacture of the instruments, but the Mason & Hamlin organs always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as the result of unequaled excellence of tone, touch, and at all of the great World's Expositions, Paris, 1867, in competition with all the world's best organs, they have received honors. Illustrated catalogue free.

PIANOS. Mason & Hamlin Pianos, first introduced in 1882, and have been pronounced by experts "greatest improvement in pianos in half a century."

A circular, containing testimonials from hundred purchasers, musicians, and others, together with descriptive catalogue, to any applicant.

Pianos and Organs sold for cash or easy payments, also rented.

MASON & HAMLIN ORGAN & PIANO CO.
154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y.
149 Wabash Ave., Chicago.

X-MAS MUSIC

Christmas SELECTIONS FOR 1887 Contains new Carols by Root, Murray, Danks, Westendorf, Campbell and others together with a fine Responsive Service prepared by E. E. Rexford. To be obtained printed in colors. Price, 5cts. each, or $4 a dozen by mail, postpaid; $1 per 100 by express not prepaid.

NOEL. A beautiful Christmas Service, consisting of new and By P. P. Campiglio, finely harmonized carols interspersed throughout a most interesting of Responsive Readings. Price, same as for Christmas Selections.

NOTE.—*In the "Christmas Selections" the music is printed together after the Responsive Service, while "Noel" is interspersed throughout the Reading.*

Judge Santa Claus, By Burnham & Root. A New Christmas Cantata by three popular writers. It is full of the spirit and scope as Santa Claus" Music by the same author and is both pretty and instructive. Any Sunday School can give it with good effect. Can be prepared in two to three weeks' time. Price, 50 cts. each by mail, postpaid.

Complete Lists of Christmas Music of every description will be sent free to any address on application. Mention this paper.

The JOHN CHURCH CO., Cincinnati,
And 19 East 16th St., New York City.

POZZONI'S MEDICATED COMPLEXION POWDER. Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

AGENTS & selling our Patented KEITH'S LAMP. Can be carried from room to room. Burns three hours with one filling. Gives a clear, white light. Costs but a trifle to operate. Sells at sight. Send for circular and terms. Address Thatcher & Baker, 1 Barclay St., New York.

FOR GAS. **BAILEY'S REFLECTORS** COMPOUND Light-Spreading Silver-Plated CORRUGATED GLASS A wonderful invention for LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free. BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

BUCKEYE BELL FOUNDRY. Bells for Churches, Schools, Fire Alarms, etc. WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry Finest Grade of Bells. CHIMES AND PEALS FOR CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md. Mention this paper.

ASTHMA CURED DR. TAFT'S ASTHMALINE never fails to cure. Any one who wants to be cured can send us their address and we will mail Trial bottle FREE. Dr. TAFT BROS., Rochester, N. Y.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Christian Advocate.

Marriages.

MANGUM—SMITH, PEARCE—WADDELL.—In Dry Creek Baptist Church, on October 26, by Rev. T. B. Freeman, with one and same ceremony, Mr. W. T. Mangum and Miss Addie Smith; and Mr. J. F. Pearce and Miss Minnie Waddell, all of Rankin county, Miss.

FERGUSON—HEART.—At the Methodist Episcopal Church, South, Starkville, Miss., November 3, 1887, by Rev. N. G. Augustus, Mr. T. J. Ferguson, of New Orleans, and Miss Mary E. Heart, of Starkville.

THOMAS—O'PRY.—At the bride's home, near Robeline, La., November 3, 1887, by the Rev. H. J. Rolfs, Dr. J. W. Thomas, of Robeline, to Mrs. Josephine O'Pry, of Sabine parish, La.

MCGEHEE—MATTHEWS.—At the residence of Walter Johnson, Esq., near Mansfield, La., by Rev. J. M. Heard, Prof. R. H. McGehee, of Jackson, La., and Miss Alice Matthews, of Mansfield.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SMITH—EUGENE SMITH, son of G. W. Smith, was born October 3, 1873, and died September 20, from injuries sustained by a fall from a tree on September 19. Without warning, in a day, cut down as by a single stroke of the great reaper, Death, yet we do not fear but that all is well with his soul, for thus God has opened for him the portals of an eternity in glory, through Jesus Christ, who has said, "Blessed are the pure in heart, for they shall see God." He was all that the pride and ambition of those who loved him could wish—possessing a sweetness of disposition, a clearness of intellect and strength of character, that promised for him a successful and honorable career. But the mysterious and invisible hand has beckoned him away, where "whatever his hands are set to do, is wrought with tumult of acclaim." Beloved by all who knew him, his untimely death has created a void in his home and his class, which will not soon be filled. A pure little Christian and an exemplary Sunday-school scholar, he would have been awarded on the Sunday following his death the prize offered in his class for best lessons and good conduct. Shall we grieve that God has seen fit to want him instead?

May he, who alone can comfort the afflicted heart, give to those whom he has caused to suffer "the oil of joy for mourning and the garment of praise for the spirit of heaviness," enabling them to say, in the fullness of resignation, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

HIS SUNDAY-SCHOOL TEACHER.

DECELL.—MRS. M. J. DECELL, daughter of James and Martha Stanfill, and wife of George Decell, was born near Monticello, Miss., November 11, 1836. When a child of seven years, her parents moved to Copiah county, Miss., and settled near Pleasant Valley Church. There, at the age of sixteen, she united with the Methodist Episcopal Church, South, and was soundly converted at the same time. On this solid foundation the superstructure of a beautiful Christian character was reared to be read and known of all. Her "light" was such as "shone more and more unto the perfect day" upon all around her, evincing to all the truthfulness of her profession and the soundness of her conversion. When through the deep waters she passed, they did not overwhelm; when through the fiery test she passed, she was not consumed. But the gold was refined, and with sweeter luster shone to intensify the evidence by which Christ and Christianity was represented. With a rich experience, with love and zeal for souls and with telling pathos in her prayers, she was largely useful at camp and protracted meetings. Sister Decell was highly esteemed, and, though dead, she still speaks by her living piety to her loved ones and others. She passed up to her mansion in heaven on July 25, 1887, wherein "there is not a wave of trouble," etc. May such be the religion of her loved ones! WM. H. HINES.

FLOWERS—MARIAN A. FLOWERS, daughter of G. H. and Julia Flowers, was born in Franklin county, Miss., August, 1883; died September 15, 1887, aged four years, one month and eight days. Beautiful flower, plucked from the parent stem and transplanted in the sun-bright clime of the city of God, and blooms to fade no more. May the parents so live that they may meet the loved one on that bright and beautiful shore where parting will be no more! E. A. FLOWERS.

There is nothing more intolerable than headache; no derangement of the system which so unfits one for social enjoyment or the most simple duties of life. If it comes every day at nearly the same time, you may safely charge it to Malaria, and Shallenberger's Antidote will immediately relieve you. Don't allow prejudice to prolong your suffering. Get the medicine, and be cured.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.

USE **KELLER'S CARBOLIC SOAP**
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Handruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
J. H. KELLER'S SOAP WORKS,
210 GRAVIER ST., NEW ORLEANS, LA.

WRIGHT—MRS. SARAH E. WRIGHT, whose maiden name was Black, and the wife of Dr. R. J. Wright, was born in Louisiana, October 13, 1850; was united in marriage to Dr. Wright, September 6, 1876; departed this life on September 30, 1887, in the thirty-seventh year of her age. She was a member of the Baptist Church until married to the doctor. On that day she united with the Methodist Episcopal Church, South, the doctor being a member of the Methodist Church. She was a devoted wife, a loving mother. She was also devoted to the church, and labored and toiled to get our church at Roxie. She was devoted to the Sunday-school, and a faithful worker in the same. Her last illness was short and very severe, and death soon done its work. She passed away without a struggle, calm as a summer's evening, leaving no word to console husband and children. Yet her life and work leave on the mind of those who knew her best that with her all is well. We sorrow not as those who have no hope. In the family circle she will be missed; at the church and in the Sunday-school her presence and influence will also be missed. But God can supply those vacancies. Our loss, we trust, is her eternal gain. May the riches of divine grace sustain the afflicted husband and motherless children!

E. A. FLOWERS.

GOZA—*Whereas*, Our heavenly Parent has seen ill to remove from our Woman's Missionary Society, at Rehoboth, our much-loved friend and sister, MRS. EMMA GOZA; therefore, be it,

Resolved, That though we can not understand the mysterious providence which has taken our sister from a sphere of usefulness from our society, even in its early infancy, and from the loving embrace of fond husband and helpless little ones; yet in the shadow of this great mystery we can trust God, knowing that he is "too wise to err and too good to be unkind." Thanking him, too, that he has ever permitted us to be associated with one so patient and cheerful, even in hours of pain and affliction—one so submissive to the divine will in all things.

Resolved, That we emulate her sweet Christian character, and that we adopt her watchword, "Thy will be done," until we, too, shall have passed the "pearly portals."

Resolved, That our society extend their heartfelt sympathy to the bereaved family, praying that God's grace may be sufficient for them in their deep affliction.

Resolved, That a copy of these resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy sent to the family of the deceased.

MRS. M. R. GOFF, for Com.

WRENN—Little CARRIE PRUDENCE WRENN was born September 2, 1885; died January 1, 1887. The only child of A. G. and Minnie Wrenn. She was a precious jewel, and sweetened life with her many smiles that were akin to heaven. Her short stay on earth was like dewdrops on the roses, yet endless and unfading in memory and in heaven beyond, in that cloudless sky, shines in glory. PAPA.

A Business-like Offer.

For many years the manufacturers of Dr. Sage's Catarrh Remedy have offered, in good faith, $500 reward for a case of Nasal Catarrh which they can not cure. The Remedy is sold by druggists at only 50 cents. This wonderful remedy has fairly attained a world-wide reputation. If you have dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous purulent, bloody and putrid; if the eyes are weak, watery and inflamed; if there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice being changed and has a nasal twang; the breath offensive; smell and taste impaired; sensation of dizziness, with mental depression, a hacking cough and general debility, you are suffering from nasal catarrh. The more complicated your disease, the greater the number and diversity of symptoms. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood, or more unsuccessfully treated by physicians.

The spiritual life begotten of the Holy Spirit is the true starting-point of the soul for heaven. By faith it becomes a child of God, and is adopted into the family of believers. It begins a career in which trust, diligence, patience, love, brotherly kindness, and all Christian graces and virtues are called into action. These become the means of its growth and development, and we should seek occasion for their exercise. There is hardly a greater mistake than to shun legitimate religious work. It is a false view that looks upon it as a burden, as something disciplinary, and of the nature of cross-bearing. We may indeed make it such by our reluctance to enter upon it and lack of faith; but God intends it as a source of enjoyment. One who attempts to live within himself becomes spiritually impoverished and enfeebled.—Central Christian Advocate.

SOMETIMES an extreme tired feeling comes over us, when any effort to move the limbs or body, is attended with weariness and exhaustion; at such times, Dr. J. H. McLean's Liver and Kidney Balm, by its genial action on the Liver and Kidneys, restores health and vitality.

The more you drink into the love and spirit of Christ, the more happy and honorable and useful you will be.

DR. J. H. MCLEAN'S Liver and Kidney Pillets are a remedy and specific for chills and fever. Mild in their action, they are agreeable to take, and a certain cure.

MISCELLANEOUS.

GREAT GERM DESTROYER!
DARBYS
PROPHYLACTIC FLUID
(OZONIZED CHLORINE.)
Disinfectant, Deodorizer and Antiseptic.
FOR SAFETY, CLEANLINESS AND COMFORT
USE IT IN EVERY SICK-ROOM.
Will keep the atmosphere pure and wholesome; removing all bad odors from any source.
Will destroy all Disease Germs, infection from all Fevers, and all Contagious Diseases.
A second case of SCARLET FEVER has never been known to occur where the Fluid was freely used.
CONTAGION DESTROYED.
YELLOW FEVER has been cured with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL-POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it. **Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.**
Perfectly harmless, used internally or externally.
AS AN INTERNAL DISINFECTANT AND DETERGENT.
Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and Inflammation of the Bowels. Being Alkaline in its nature it will often afford complete relief from Heartburn, Acidity of the Stomach and Dyspepsia.
ENDORSED.—By J. Marion Sims, M. D., Jos. Le Conte, M. D., Prof. H. T. Lupton, Bishop Geo. F. Pierce, Bishop W. M. Wightman, Rev. Chas F. Deems, Rev. Richard Fuller, Hon. Alex. H. Stephens, Hon. A. J. Walker, and many others.
J. H. ZEILIN & CO., Philadelphia.

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Bottom Prices for Cash, also Easy Payments.
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WANTED.
Old U. S. and Confederate Postage Stamps Used Prior to 1865.
Cash given for these if in good order and on the original envelopes or letters. Many varieties of these old Stamps will bring fine prices, and it is to your interest to look over old letters, as dollars may be thus realized. Be sure never to remove or cut stamps from the envelopes, but send them as found by mail or express to
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Reference: Rev. A. A. McDonough, Casanova, Fauquier Co., Va.
Enclose stamp at once for Illustrated price list.
EVERY WRITER, BOOK-KEEPER AND PROFESSIONAL MAN wants a Perfect Ink Eraser. We have it. Leaves the paper Clean and Smooth. Send 35c. for sample. AGENTS WANTED. Liberal Terms.
CHAS. B. WILLCOX, 234 Broadway, N. Y.

Scientific.

How They Found "the Physical Basis of Life."

Nor is this the only case, though it is the most important, in which Mr. Murray has had strength to be a great iconoclast. Along with the earlier specimens of deep-sea deposits sent home by naturalists during the first soundings in connection with the Atlantic telegraph cable, there was very often a sort of enveloping slimy mucus in the containing bottles which arrested the attention and excited the curiosity of the specialists to whom they were consigned. It was structureless to all microscopic examination. But so is all the protoplasmic matter of which the lowest animals are formed. Could it be a widely diffused medium of this protoplasmic material not yet specialized or individualized into organic forms, nor itself yet in a condition to build up inorganic skeletons for a habitation? Here was a grand idea. It would be well to find missing links; but it would be better to find the primordial pabulum out of which all living things had come. The ultra-Darwinian enthusiasts were enchanted. Haeckel clapped his hands and shouted out "*Eureka*" loudly. Even the cautious and discriminating mind of Prof. Huxley was caught by this new and grand generalization of the "physical basis of life." It was announced by him to the British Association in 1868. Dr. William Carpenter took up the chorus. He spoke of "a living expanse of protoplasmic substance," penetrating with its living substance the "whole mass" of the oceanic mud. A fine new Greek name was devised for this mother slime, and it was christened "bathybius," from the consecrated deeps in which it lay. The conception ran like wildfire through the popular literature of science, and here again there was something like a coming plebiscite in its favor. Expectant imagination soon played its part. Wonderful movements were seen in this mysterious slime. It became an "irregular network," and it could be seen gradually "altering its form," so that "entangled granules gradually changed their relative positions." The naturalists of the Challenger began their voyage in the full bathybian faith. But the sturdy mind of Mr. John Murray kept its balance—all the more easily since he never could himself find or see any trace of this pelagic protoplasm when the dredges of the Challenger came fresh from bathysmal bottoms. Again and again he looked for it, but never could he discover it. It always hailed from home. The bottles sent there were reported to yield it in abundance, but somehow it seemed to be hatched in them. The laboratory in Jermyn street was its unfailing source, and the great observer there was its only sponsor. The ocean never yielded it until it had been bottled. At last, one day on board the Challenger an accident revealed the mystery. One of Mr. Murray's assistants poured a large quantity of spirits of wine into a bottle containing some pure sea water, when lo! the wonderful protoplasm bathybius appeared. It was the chemical precipitate of sulphate of lime produced by the mixture of alcohol and sea water. This was bathos indeed. On this announcement bathybius disappeared from science, reading us, in more senses than one, a great lesson on "precipitation."—The Duke of Argyll, in the Nineteenth Century.

No, we are not bound to go forward through life ignorant of our relations to God, or merely hoping that all is well with us now, and will be well with us when we have accomplished our probation and gone to our final settlement. We may now assure ourselves of his favor, which is life, bask in the radiance of his smile, and exult in the prospect of an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. We may have this assurance in the exercise of our own reason, and in the operation of the same mental processes by which we convince ourselves of the esteem of our friends and of the love of our families. The conviction, too, may be equally as satisfying and equally as strong. And above all, the soul and completeness of all, the Spirit bears witness with our spirits that we are the children of God. Let us realize our privilege, and also realize that our privilege is our obligation.—Pittsburg Christian Advocate.

Personal Charms.

HOW THE DELSARTIAN THEORY OF DEVELOPMENT BEAUTIFIES WOMEN.

What is the Delsartian method? If ladies can secure cultivation of the voice, so as to read and converse in sweetly modulated yet strong and deep tones, and by the same course of training acquire grace of carriage and the development of chest and lungs that ensures health and adds to personal charms, the methods employed are worthy of investigation.

So thought our reporter, who called upon Mme. Gray, the noted teacher of Oratory and Physical Culture, at one of our leading hotels.

As he entered the room, a lady, tall, but well proportioned, came with graceful movement toward him. A well-shaped head, crowned with a wealth of iron-gray hair, dark, brilliant eyes, beneath finely arched brows, were noted as she approached. When she spoke, it was with a voice sweet and low, yet with a wonderful compass.

"What is the secret of this power of vocal expression you seem to have?"

"Secret? There is no secret," laughed Mme. Gray. "Time was when I had one of the weakest and thinnest of voices. Anyone can accomplish what I have done. It is so easy to acquire a full, resonant voice, that will never tire or grow hoarse. All vocal disabilities may be overcome, hesitation, stammering, stuttering soon disappear under proper training."

"Does this training affect the physical system?"

"Yes, it will develop the bust to almost ideal perfection. Gentlemen will add four or five inches chest measurement in as many months."

"It is desirable from a point of beauty, then?"

"Yes, ladies gain the roundness of waist, taper of arm and hand, and the perfect poise, ease and grace in movement that add so much to personal charms."

"Health, I should think, would be benefited also?"

"Indeed it is. Lung and throat troubles decrease, narrow chests and thin arms are developed, and female weaknesses largely overcome."

"It seems to be a regular panacea?"

"No, I am sorry to say that some organs can not be made good in this way after they have been injured as mine were by a sojourn near a Southern swamp. Before I tried physical culture and Warner's safe cure I was a confirmed invalid. I was consumptive in early life, and it is only a few years since I overcame a serious liver trouble. I owe much to Warner's safe cure, and I do not hesitate to acknowledge it."

"And the consumption tendency?"

"Disappeared after the use of this remedy and when I had learned how to breathe. Not one in twenty breathe in such a way as to fill the air-cells, to expand the strong muscles at the base of the lungs, which should do the labor of expelling air. Hence, if kidney disease prevails, the lungs affected by the kidney poisoned blood soon give way."

"Is not your system the Delsartian theory?"

"Yes, and I greatly rejoiced when this grand teacher gave to the world his ideas. They correspond to those I had long taught, for I am a pioneer in this work, and have devoted life and energy to teaching the world that women may gain vocal accomplishments, health, grace and beauty all at the same time by these methods of cultivation."

"You are yet teaching?"

"Yes, at the School of Oratory and Physical Culture at Syracuse, N. Y., a permanent institution, now in very successful progress."

Was it not a pretty thought, that of the gay young Southern girl, dancing with a sort of ecstacy among the falling leaves, whose brilliancy she had never seen in her sea-coast home? To one near her, saddening over their fall, she said: "Just think how much more room it gives you to see the beautiful blue sky beyond!" Is it not true that as our little joys and pleasures and earth's many lovely things fade away, they open spaces for us in which to see God's heaven beyond?—"Manners Makyth Man."

When a threatening lung disorder,
Shows its first proclivity,
Do not let it cross the border—
Quell it with activity.
Many a patient, young or olden,
Owes a quick recovery
All to Dr. Pierce's Golden
Medical Discovery.

RAILROADS.

ILLINOIS CENTRAL R. R.
"GREAT JACKSON ROUTE."
THE ONLY LINE
RUNNING
PULLMAN BUFFET SLEEPERS
And Through Cars to All Classes to
CHICAGO,
Connecting with all Fully Equipped Through Car Lines East and the ONLY LINE Running Through Cars for All Classes
To St. Louis Without Change.
THE ONLY LINE
RUNNING
A Double Daily Train Service to St. Louis, with Through Sleepers to Memphis, Without Change.
The Shortest and Best Line
FROM NEW ORLEANS to VICKSBURG.
Through Pullman Palace Sleeping and Chair Cars leaving New Orleans every evening at 6 P. M., running through to Jackson, Miss.
The Shortest and Most Direct Route to MEMPHIS.
THE ONLY LINE
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Pullman Sleeping Cars
THROUGH WITHOUT CHANGE
To SPRINGFIELD, MO., FORT SCOTT and
KANSAS CITY,
Where Close Connections Are Made in Union Depot for OMAHA, DENVER, and All Points WEST.
ONLY ONE CHANGE OF CARS
FROM NEW ORLEANS to
Washington, Baltimore, Philadelphia, New York.
TICKET OFFICE: Cor. Canal and Carondelet Sts.
J. W. COLEMAN, Asst. Gen. Pass. Agt., N. O.
A. H. HANSON, G. P. A., Chicago.

Queen and Crescent Route.
New Orleans and Northeastern RAILROAD.
Shortest and Quickest Line to
BIRMINGHAM,
CHATTANOOGA,
CINCINNATI,
AND ALL POINTS
EAST and NORTH.

NORTH-BOUND.

	No. 2, Lim'd.	No. 6, Local
Lve. New Orleans	5:00 p. m.	8:00 a. m.
Arr. Meridian	10:20 p. m.	3:30 p. m.
Arr. Tuscaloosa	1:40 a. m.	8:12 a. m.
Arr. Birmingham	3:20 a. m.	10:40 a. m.
Arr. Chattanooga	8:30 a. m.	6:00 p. m.
Arr. Junction City	2:50 p. m.	2:28 a. m.
Arr. Lexington	4:15 p. m.	3:45 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Local
Lve. Cincinnati	7:55 a. m.	9:00 p. m.
Lve. Lexington	10:15 a. m.	11:50 p. m.
Lve. Junction City	11:26 a. m.	1:20 a. m.
Lve. Chattanooga	6:00 p. m.	9:15 a. m.
Lve. Birmingham	11:10 p. m.	4:00 p. m.
Lve. Tuscaloosa	12:18 a. m.	6:30 p. m.
Lve. Meridian	4:00 a. m.	8:00 a. m.
Arr. New Orleans	9:30 a. m.	3:30 p. m.

J. M. KNIGHT, Ticket Agent,
31 St. Charles Street.

LOUISVILLE, NEW ORLEANS AND TEXAS RAILWAY.
MISSISSIPPI VALLEY ROUTE.

Arrives.		Leaves.	
No. 1	9:00 a. m.	No. 2	5:00 p. m.
No. 3	6:26 p. m.	No. 4	8:00 a. m.
No. 5	10:00 a. m.	No. 6	3:45 p. m.

Summer Excursion Tickets on sale to principal resorts.
Trains Nos. 1, 2, 3 and 4 run daily between New Orleans and Memphis; One and Two carry through Pullman Buffet Cars between New Orleans and Louisville; Three and Four have through Pullman Sleepers between New Orleans and St. Louis via Little Rock. Special runs Sundays only.
Good connections made at Harriston for Natchez and N. J. and C. points; at Vicksburg with V., S. and P., and V. and M. R. R.; at Memphis with Bull Route, Newport News and Mississippi Valley Railroad, L. and N., M. and C., and other lines; also at St. Louis for Chicago, Minnesota and Wisconsin summer resorts.
All trains stop at Kenner.
JOHN IRADLEY, General Agent.
E. W. HOW, G. F. and P. A.
R. F. REYNOLDS, Cen'l Agent.

—THE—
Texas and Pacific Railway,
THE SHORT
SOUTHERN CALIFORNIA ROUTE,
The Direct Line from New Orleans to
NORTHERN, EASTERN, WESTERN,
—AND—
CENTRAL TEXAS,
and all Points in Old and New Mexico, Arizona and California.
Local Train for Baton Rouge leaves at 3:30 P. M., and arrives 11:10 A. M.
Texas and California Express leaves 7:50 A. M., and arrives 9:20 P. M.
This train has through Sleepers to Marshall, connecting there with Sleepers to Dallas, Fort Worth, Colorado City and all points west to San Francisco.
For tickets or information apply at 47 St. Charles, corner Gravier street, or depot, foot of Terpsichore street.
H. C. ARCHER, Trav'g Passenger Agent.
R. W. McCULLOUGH, Gen. Pass. and Tkt. Agt., Dallas, Texas.
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A. S. GRAHAM, Ticket Agent, New Orleans.

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Hope Insurance Company,

186 GRAVIER STREET, NEW ORLEANS, LA.

(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

CAPITAL PAID UP.....$250,000 00

ASSETS, JAN. 1, 1887.....$401,982 13

Insures Fire, River and Marine Risks.

SURPLUS LINES TAKEN ON ACCEPTABLE FIRE RISKS.

J. A. CHALARON, President.
MAURICE STERN, Vice-Pres.
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Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies issued on Desirable Fire Business.

W. R. LYMAN, President.
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CHAS. E. RICE, Secretary.

See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 15, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 220 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

Collegiate Institute

OF

BATON ROUGE.

Home School for Boys.

Prepares students for any grade in the best colleges, or for professional or business pursuits.

SESSION BEGINS OCT. 5th, 1887.

TERMS REDUCED.

For circulars, with all needed information, apply to

W. H. S. MAGRUDER, LL.D., Or J. E. MAGRUDER, A. M.

Weekly Market Review.

(For Week Ending November 15, 1887.)

COTTON.

Low ordinary	7 3/4	@ — —
Ordinary	7 5/8	— —
Good ordinary	8 1/8	— —
Low middling	9 1/2	— —
Middling	9 3/4	— —
Good middling	10 1/8	— —
Middling fair	10 1/2	— —
Fair	11 1/4	— —
Galveston middling	9 3/8	— —
Mobile middling	9 5/8	— —
St. Louis middling	9 3/4	— —

SUGAR.

OPEN KETTLE:		
Prime	4 5/8	4 3/4
Fully fair	4 5/8	4 3/4
Strictly Prime	— —	4 15-16
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4 1/2	5 13-16
Pr. yellow	5 3/8	5 7-16
Gray White	5 1/2	5 5/8
Off whites	5 3/4	5 7/8
Stan. Gran	6 11-16	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	34	35
Strictly Prime	37	38
Choice	40	— —
CENTRIFUGAL:		
Syrup	26	30

RICE.

Head	5 3/8	5 1/2
Choice	— —	— —
Prime	5 1/8	5 1/4
Good	4 7/8	5
Fair	4 5/8	4 3/4
Ordinary	4 1/4	4 3/8
Common	3 7/8	4
No. 2	2	2 1/2
Rough	3 50	4 50

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62 1/2	4 75
Choice	3 25	3 35
Fancy	3 70	3 75
Extra Fancy	3 95	4 00

CORN PRODUCTS.

Cream meal	3 40	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	57	58
Yellow	— —	— —
Mixed No. 2	56	— —
OATS:		
Western	37	— —
Texas rust-proof	40	43
BRAN:		
₩ cwt	87 1/2	90
HAY:		
Choice	18 00	19 50
Prime	16 50	17 50

PROVISIONS.

PORK:		
Mess (Standard)	14	— —
Prime Mess	13 00	— —
Rumps	10 50	11 00
BACON:		
Fancy breakfast	11	12
Shoulders	— —	6
Sides, long clear	8	— —
Sides, short rib	8	8 1/8
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	5 3/4
Sides, long clear	7 1/8	7 1/4
Sides, short rib	7 1/4	7 3/8

GROCERIES.

COFFEE:		
Prime	— —	20 1/4
Fair	— —	19 1/4
Common	— —	18
BUTTER:		
Western Creamery	30	31
Western Dairy	20	— —
Common	— —	13
LARD:		
Refined	6 3/4	— —
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	9 3/4	— —
Cotton seed	36	37
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	12	13
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 75	3 00
KROUT:		
Western, ₩ bbl	8 50	9 00
ONIONS:		
Louisiana	— —	— —
Western	2 40	2 65

BALING STUFFS.

BAGGING:		
1 3/4 lb, per yd	7	— —
2 lb	7 1/2	7 3/4
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 25	3 75
Young Chickens	1 50	2 50
Chickens, South'n	2 50	2 75
Young	1 25	1 75
Turkeys, Southern	9 00	11 00
EGGS:		
Western	18	19
Southern	21	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	5 1/2	6
Dry salted	8	8 1/2
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	17 10	— —
Pure ground bone	35 00	— —
Muriatic acid, ₩ lb	2	— —
Sulphuric acid	1 3/4	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Ursulas. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Col. Fred Grant, the Republican candidate for Secretary of State of New York, was defeated by Fred Cook, the Democratic nominee.

The prohibition amendment was defeated in Oregon.

Prohibition was carried in Dakota, and also the proposition to divide the Territory.

The fifteenth session of the American Public Health Association convened in Memphis, November 8.

Local option has been carried in Union Parish, La.

At the late election in New York eleven women of Chenango Bridge voted for prohibition.

The Democrats are pleased with the results of the late elections. Having carried New York, they consider they have the key to the situation in 1888.

A negro boy, eleven years old, has been sentenced for life for murder committed in Georgia.

The warm weather caused an increase in the number of yellow fever cases in Tampa.

The Governor of Illinois has commuted the sentences of the anarchists, Fielden and Schwab, into imprisonment for life. Louis Linng, one of the anarchists, killed himself in jail by exploding a bomb in his mouth, which tore his head to pieces.

The New Orleans division of the Texas and Pacific railroad, with the terminal plant in this city, was sold at auction a few days ago and bought by a representative of the bond-holders for $5,000,000.

Fifteen desperadoes broke jail in Tahlequah, Indian Territory.

The anarchists, Parsons, Spies, Engel and Fischer, were hanged November 11.

Grading on the Pine Bluff, New Orleans and Monroe railroad has commenced at Pine Bluff.

Gen. Sparks, Commissioner of the General Land Office, must resign, or he will be removed. In either case the appointment of his successor will lie with Mr. Vilas, who is to succeed Secretary Lamar in the Interior Office. Mr. Bryant, Assistant Attorney General is mentioned as Sparks' successor.

A tailor in New Jersey has been mobbed for displaying a red flag draped in mourning for the hanged anarchists.

An anarchist newspaper in Rhode Island is flaunting its insulting folds to the breeze.

The mayor of Chicago gave a special permit to the friends of the anarchists to have a procession in connection with the funeral of the hanged men.

It is understood that Don M. Dickinson, of Michigan, has notified the President that he will accept the position of Postmaster General.

Diphtheria prevails as an epidemic throughout the Miami Valley. At Lewisburg the schools are closed, and children forbidden to go upon the street.

The Supreme Court of the United States, in the case of Mayor Guillotte and Lessee Larquie for contempt, require the evidence of the contempt to be filed.

General Sparks will reply to Secretary Lamar to vindicate his position; but his official head will come off anyhow.

FOREIGN.

There is talk of a railroad from Vera Cruz across the continent to Acapulco, and all under English control.

Nine bandits have been executed at Matamoras, Mexico.

The physicians say an operation on the throat of the Crown Prince of Germany is unnecessary at present.

It is said that President Grevy will resign if his son-in-law, M. Wilson, is proven guilty. If he resigns, he will probably be succeeded by M. Ferry or M. de Freycinet.

The Prime Minister of Italy, Signor Crispi, has informed the American Minister that his government will exercise the greatest vigilance in the inspection of vessels carrying emigrants to America.

The Dublin municipal authorities have protested against the treatment of O'Brien in Tullamore jail.

Emperor William's health is very feeble, and serious fears are entertained in regard to the Crown Prince's condition.

O'Brien has been removed to the prison infirmary on the doctor's orders.

The committee of the French Chamber of Deputies to investigate the Caffarel scandal consists of ten members of the extreme left, six radicals, three of the moderate left, and three of the right.

Victor Lesseps, son of Count Lesseps, has written a letter in which he repents the promise that the Panama Canal will be opened February 9, and that no further loan will be required.

The existing commercial treaty between Austria and Germany has been prolonged for an indefinite period.

There has been a severe earthquake in Greece.

The consultation of physicians in the case of the Crown Prince resulted in an agreement that there is no cause for alarm.

In the Caffarel trial several sensational incidents have been brought out to the discredit of M. Wilson.

At last the doctors have agreed that the Crown Prince is afflicted with cancer, and the opinion has made a deep impression in Europe. His death is simply a question of time.

The Empress of Germany is quite sick.

The Emperor and Czar are to have a meeting in presence of Bismarck and M. de Giers, to-day, Thursday, the seventeenth.

Rt. Hon. George J. Groschen has been elected to the rectorship of Aberdeen University, over Rt. Hon. John Morley.

A mob in Trafalgar Square, London, on Sunday, was charged, clubbed and put to flight by the police. A number of men on both sides were wounded, and many arrested.

SICK headache is the bane of many lives; to cure and prevent this annoying complaint use Dr. J. M. McLean's Liver and Kidney Pillers, they are agreeable to take and gentle in their action.

Episcopal Visitation, 1887-8.

Conference.	Place.	Date.	Bishop.
Memphis	Brownsville, Tenn.	Nov. 16.	Granbery
Virginia	Danville	Nov. 16.	Key
Little Rock	Little Rock	Nov. 16.	Galloway
N. Ala	Tuscaloosa	Nov. 16.	Keener
German Mis.	Grassyville, Tex.	Nov. 17.	Duncan
N. Texas	Honey Grove	Nov. 23.	Wilson
N. Miss	Winona	Nov. 23.	Keener
White Riv.	Searcy	Nov. 30.	Galloway
S. Carolina	Spartanburg	Nov. 30.	McTyeire
Texas	Houston	Nov. 30.	Duncan
N. Carolina	Fayetteville	Nov. 30.	Key
N. Georgia	Marietta	Dec. 7.	McTyeire
E. Texas	Marshall	Dec. 7.	Duncan
Alabama	Greensboro	Dec. 7.	Keener
S. Georgia	Sandersville	Dec. 14.	McTyeire
Mississippi	Jackson	Dec. 14.	Krecher
Florida	Leesburg	Dec. 14.	Key
Louisiana	Shreveport	Jan. 4.	Key
Con. Mex.	Puebla	Feb. 22.	Hargrove
Baltimore	Martinsburg, Va.	Mar. 7.	Wilson

The Youth's Companion

is superior to any illustrated Family Weekly published. That it is highly appreciated is shown by the fact that it has won its way into 400,000 families. The publishers issue a new announcement and Calendar, showing increased attractions for the new year, which with sample copies will be sent free to all not familiar with the paper. If $1.75 is sent now, it will pay for THE COMPANION to January, 1889, and you will receive the admirable Double Thanksgiving and Christmas Number, and other weekly issues to January 1, 1888, free. The leading features of the YOUTH'S COMPANION Announcement for 1888 just published are its Six Illustrated Serial Stories, by Trowbridge, Stephens, and others, its Two Hundred Short Stories and Tales of Adventure, its articles by Eminent Writers, including the Right Hon. Wm. E. Gladstone, Professor Tyndall, Gen. Lord Wolseley, Louisa M. Alcott, Gen. George Crook, and one hundred other popular authors. Address Youth's Companion, Boston, Mass.

Farmers and others who have a little leisure time for the next few months will find it their interest to write to B. F. Johnson & Co., of Richmond, whose advertisement appears in another column. They offer great inducements to persons to work for them all or part of their time.

Quarterly Conferences.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas	Nov. 19, 20
Lake Charles	Dec. 3, 4
L. C. German Mission	4, 5
Plaquemine Brulee	17, 18

S. S. KEENER, P. E.

DELHI DIST.—FOURTH ROUND.

Bastrop, at Bastrop	Nov. 19, 20
Lind Grove, at Bonne Idee	26, 27
Floyd, at Midway	Dec. 3, 4
Monroe and Delhi, at Monroe	10, 11
Winsboro, at Winsboro	17, 18
West Monroe, at West Monroe	31, Jan. 1

J. D. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Natchitoches, at Natchitoches	Nov. 19, 20
Pleasant Hill, at Solus	23, —
East Point, at Coushatta Academy	26, 27
Coushatta, at Coushatta	30, —
Red River	Dec. 3, 4
Cadiz, at Friendship	10, 11
Mooringsport, at Mooringsport	17, 18
Shreveport	21, —
North Bossier, at Concord	24, 25
South Bossier	31, Jan. 1

J. B. CASSITY, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Evergreen Church Dedication	Nov. 19, 20
Melville, at West Melville	26, 27
Sugar Town, at Dry Creek (Thu.)	Dec. 1
Spring Creek, at Spring Creek	3, 4
Ada, at Gray's Creek	10, 11
Columbia, at Columbia	17, 18

B. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers & Gretna—Algiers (11 P. M.)	Nov. 20
Scuppara Street (7 P. M.)	20
Grosse Tete and False River—Harm'y	26, 27
Bryanles Street (10:30 A. M.)	Dec. 4
Carrollton and Parker Ch. (7 P. M.)	4
Plaquemine and Donaldsonville	11
Baton Rouge	18
Morgan Street (11 A. M.)	25
Louisiana Avenue (7 P. M.)	25

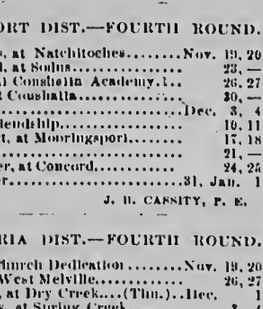
JOHN T. SAWYER, P. E.

HOMER DIST.—FOURTH ROUND.

Vernon, at Wesley Chapel	Nov. 16, 17
Arcadia, at Arcadia	19, 20
Douglas, at Douglas	23, 24
Ruston, at Ruston	26, 27
Brushwood, at Gibland	30
Homer, at Homer	Dec. 3, 4
Haynesville, at Colquitt	7
Farmerville, at Farmerville	10, 11
Summerfield	14
Ringgold	17, 18
Sparta and Saline, at Castor	21
Indian Village	24, 25
Downsville	28
Minden, at Minden	31, Jan. 1

ROBERT HANDLE, P. E.

ROYAL BAKING POWDER



Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.

ROYAL BAKING POWDER CO., New York.

To Our Agents.

For some time past we have been offering special inducements to our subscribers; but the month of November will be "red-letter month" for our agents. To every one of our agents, "itinerant preachers only," sending us three brand-new subscribers, all at one time and cash in full, we will send to their nearest express office, "not prepaid," "a brown 16-inch Gladstone Satchel," genuine "grain leather," nickel trimming, worth in your town $3 50 to $4—just the thing for Conference. North Mississippi agents can have it sent to Winona, if so desired. This offer is for *agents only*, as *above stated*, and during November only for Mississippi agents.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

THE GREATEST ART PUBLISHERS.

A Word about Raphael Tuck & Sons, Whose Famous Publications Go All Over the World.

If a dozen ordinary men were asked to name the greatest painter now living, the chances are that they would give a dozen different answers. Anybody, though, particularly any artist, will tell you that the house of Raphael Tuck & Sons are the greatest art publishers in the world. There can be no doubt of that. Their publications are before you, no matter where you find an art dealer's establishment. Their largest house is in London, but they have others almost equally extensive in Berlin, Paris, Leipzig and New York. Their headquarters in New York City, by the way, is in charge of Mr. Samuel Gabriel, at No. 298 Broadway, where the firm's latest productions can be viewed. The collection there displayed of reproductions of the most noted works of all the modern masters is worth going far to see. So extensive have Messrs. Raphael Tuck & Sons' operations in America become that Mr. Adolph Tuck will visit the New York agency about the middle of next month and make arrangements for still further extensions.

The factories of Messrs Raphael Tuck & Sons at Leipzig, employ an army of more than three hundred experienced designers, lithographers and transferers. Besides this they have their own paper and card-board mills, where are prepared the materials for their art printing. Altogether the firm employs more than one thousand people in their printing, cutting, imbellishing, finishing packing and shipping departments. They send their publications all over the world. These consist of large and handsome oleographs for framing purposes, artistic studies for painting and drawing, circular and shell plaques, wall pockets, etc., for wall, mantel and cabinet decoration; Christmas and New Year cards, and a thousand and one artistic notions, designed to beautify the homes of those who have learned to appreciate the beautiful. Messrs Raphael Tuck & Son may truly claim to have done more to render art popular than any other publishers in the world. They have reproduced and sold at popular prices all the paintings in the world-famous Berlin gallery, and the works of some of the eminent foreign and American artists. In Christmas and New Year cards alone Messrs Tuck & Sons annually print more than 2,000 designs. Among their latest novelties is an exquisite line of Porcelain Studies of superior quality and thickness and bevelled, and each inclosed in a wooden safety box, guarding it against risk of breakage in transmission through the mail. All the designs are by well-known artists, and the best that has been thus far brought out is the portrait of Mrs. President Cleveland, generally acknowledged to be the best picture of her extant.

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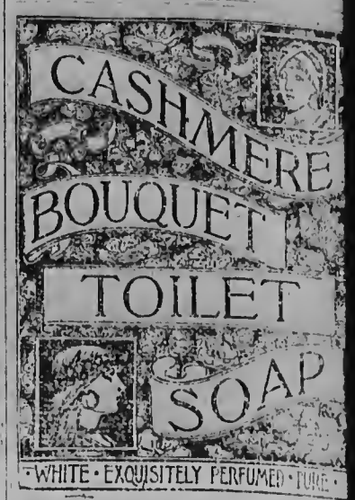

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AUTUMN LEAVES.

BY H. G. LINCOLN.

Born in the spring-time, nurtured in beauty,
Dying in glory at close of the year:
There was beauty in living, more beauty in dying;
Thus beauty to death should ever be near.

To the breast of their mother in autumn descending,
She covers them up in her white robe of snow;
But the hues of the rainbow that decked them in dying,
Still live in the sunlight and shine in its glow.

So truth, love and virtue on the tree of life budding,
Are leaves of the spirit born never to die,
Through seeming death living, true joy ever giving,
Immortal as God, as broad, deep, and high.

—The Christian Register.

(Editorial.)

"The League of Freedom and Justice."

The following, from the Daily Picayune, will be interesting to our readers, as showing the trend of thought and action by a certain class of citizens in this city:

In response to a call for a meeting of German citizens, about 500 of the people of that nationality assembled at Screwmen's Hall, at 7:30 o'clock last night, to organize the "League of Freedom and Justice." The assembly was called to order by Temporary Chairman Joseph Voegile, with A. Rengstroff, vice president, and Sol. Marx, secretary.

The lists of membership were handed in by the members of the temporary organization, and nearly 4,000 names were found to have been signed. The league is to consist exclusively of German-speaking citizens, whose aim and object was to be as follows:

First—Abrogation of the Sunday Law.

Second—Opposition to high licenses and to prohibition.

Third—Improvement of the city's interests, and protection for the citizens and property.

Each list was headed with the following pledge: "We, the undersigned, bind ourselves by our words of honor to become members of the league, and obey all the laws or orders of the central assembly, or of the officers of the ward organizations which are represented in the central assembly; to register ourselves as voters, and to exercise our rights as such at the forthcoming primary, State and city elections, and to vote only for such delegates or candidates as shall promise to sustain the principles of this organization."

Here are some significant things to which we beg leave to call the reader's attention. Here is a society of, at present, 4,000 persons banded together for the express purpose of abrogating the Sunday Law and opposing high license and prohibition. They have also bound themselves to obey "all the laws or orders of the central assembly, or the officers of the ward organizations represented in the central assembly, and to vote only for such candidates as promise to sustain the principles of their organization." The meeting above referred to is represented to have been quite an enthusiastic one, "the greatest harmony and good feeling prevailing, and some stirring addresses being made."

"Eternal vigilance is the price of liberty." With a great deal of work, and after a lapse of weary years, the people of Louisiana secured the passage, by the last Legislature, of the Sunday Law. From the quotation taken from the Picayune, they are given to understand that they can hold their victory only by fighting for it. It is an undeniable fact that the Sunday Law has been a blessing to the whole State of Louisiana and a special God-send to this city. Now, if the friends of the measure—those who worked so long and earnestly to secure that boon—sit still and allow this German "League of Freedom and Justice" to undo their good work, then our "last state will be worse than the first." The Sabbath law is the protection to all the moralities of the code. Its position in the Decalogue makes it the hinge upon which all moral precepts turn. If it is nullified by the abrogation of the State law, which protects its sanctity, then are we undone, and all sorts of licentiousness will come in like a flood. It occurs to us that this league, which has gone to work to abrogate a law whose constitutionality has been affirmed by almost every Supreme Court in the land, and whose beneficent results have been proved by the history of every State and city where it has been duly executed, has perpetrated a piece of impudent impertinence which calls for rebuke!

Our paper goes to very many of the voters of Louisiana, and to these we have to say that this devil must be fought with his own fire. He has unwittingly given us the cue. Let all the lovers of order, all who believe in God and respect his law—every man who believes that "righteousness exalteth a nation"—"vote only for such candidates as shall promise to sustain the principles of" righteousness. That is the rebuke which must be given to this league which insanely proposes to improve the interests of the community and protect citizens and property by nullifying a law of God.

Thanksgiving.

BY J. B. WALKER, D. D.

As a Christian people, who do not believe that the world is ruled by blind chance, or irresponsible and irresistible forces, but by an intelligent and beneficent Providence, and that the Most High rules in the kingdoms of the children of men, it is eminently proper that we should, in our national capacity, from the Chief Magistrate to the humblest citizen, be called to recognize and thank the beneficent Author of all our mercies. God has rolled the seasons round, seed-time and harvest have come, and we have received again the kindly fruits of the earth—a wide rain of benedictions has been poured upon our extended fields.

As a Christian nation, we should continually seek to teach our children that we live under the rule of an all-wise Providence; that it is God who setteth up and putteth down; that majesty and power cometh from him.

As a nation, we have been saved from the great scourges of pestilence, famine, and war; and this day we may say, without patriotic egotism, that we present to the world the most magnificent spectacle of national well-being the ages of history have ever seen. We live under the reign of just and equal laws, which we have enacted: laws administered by men whom we have elected, and who are responsible to us for their administration. In God's providence we are in a position to command the respect of the world, and to protect all our rights.

Our future, as a nation, promises to realize our most patriotic hopes. If we are faithful to our trusts, it may for long years be said to us: "Happy art thou, O favored people: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

As citizens of Louisiana, we have abundant cause for thanksgiving. All our staples have yielded to industry a bountiful harvest, and our rich valleys have been saved from destructive overflows. As Louisianians, we have, for the first time in our history, lived under the beneficent reign of a State Sunday Law, and have begun to reap its fruits in more temperance, better order, less criminality, and less costly criminal litigation. Let us, as citizens of this good commonwealth, be thankful for what Providence has done, and for what, under our more favorable conditions, we may be able to do for education, charity, and religion.

As Christian men, we never had more cause for thankfulness than now. The ever-increasing victories of the cross, in multitudes of revivals, in all parts of our wide land, and throughout the world, the deepening and fast-spreading interest in missions, the many godly men and consecrated women volunteering for evangelical labors in foreign fields, are most hopeful and brightly prophetic of the Redeemer's universal triumph.

Let us, then, as good citizens, as believers in God, gratefully keep Thanksgiving Day. Let us crowd to his sanctuaries, and praise God, from whom all blessings flow. Let households and friendships gather about their firesides and well-spread boards, and let charities to the poor brighten and commemorate the day, that it may be to us all, long, a pleasant memory.

A Secular Editor's Views of the Theater.

While the attention of the church is being called to the theater by the press, incited specially by an instance of theatrical impudence recently exhibited in a church at Nashville, Tenn., this ADVOCATE would furnish its readers with the soundest views on this, one of the most insidious forms of Satanic deception known in our day. The devil tempts chiefly by deception. With sugar-coated poisons he destroys his victims. He will deceive, if it be possible, the very elect, while he assumes the garb of an angel of light.

The church has always opposed the theater, and must continue to do so while the theater remains what it is. Everybody expects preachers to preach against theaters, and some may attribute their utterances to mere professional performance. But if any suppose all the secular press is sold to Satan and fights the church on this high moral question, they are greatly mistaken.

The following judicious editorial, from the Wilmington (N. C.) Star, is but one of many from the pens of secular editors who realize the holy functions of the church and applaud her when she reproves sin.

W. L. C. H.

The Star says:

"In the past the Star has several times discussed the influence of the theater. After an attendance upon dramatic representations extending through several decades, we are constrained to say that we believe the tendency is evil. It is not to be gainsaid that an ideal theater might do good, but there is no ideal theater as yet. A play of excellent moral teaching, with nothing in it to offend the most refined taste, the tenderest sensibilities or the sincerest religious convictions and principles, with a company of chaste, cultivated, refined players, with an audience of equal character, and there would not be anything really in the surroundings for the most censorious and strait laced to condemn. But there has never been any such theatrical entertainment and surroundings, and there will probably never be. We strongly suspect that if such a theater could be created that it would offer but few attractions for that large class of attendants who relish French plays, are greatly entertained with plots that turn upon the ruin of wives and maidens, are surcharged with vicious rhetoric and worse morality, and are pestilential to young and old from beginning to end. It is not denied there are plays that are not vitiated by impurities of any kind, but it is well known to all play goers and play readers that the latter-day drama is as positively tainted with vice as it is puerile, sensational and vapid. So much so is this the case that the advocates of the drama and distinguished theatrical critics have written essays upon essays in denunciation of the low grade of plays and the sad decadence of dramatic art.

"The theater, as now organized, will not begin to do. It is a school of vice if not a school of scandal. Many of the most accomplished and eminent of actors have been prompt to condemn the general tendency of the modern stage. The theater has been the theme through the last two thousand years of poets and satirists, of theologians and moralists, and they have all denounced the depraved influences that cluster around the arena of Thespis and Melpomene. This may be said without condemning the grand tragedies of the Greeks, or the equally inspiring and awing tragedies of English dramatic literature.

"We have before us the sermon of Rev. W. A. Candler, pastor of McKendree Methodist Church, Nashville, on the theater. It was a sermon delivered by the pastor to his people, and was prepared for the purpose. He began by saying:

"'It seems to me a duty incumbent upon me at this time to give the reasons why the Methodist Church forbids her people attending the theater. I do not give it primarily to dissuade any who have attended from going, because they ought to be bound by a vow stronger than any persuasion could be.'

"All know how great, numerically, is the Methodist denomination in the United States. We do not suppose of the thousands of its ministers there is one who does not condemn the theater. Right or wrong, justly or unjustly, we take it that all Methodist ministers are agreed as to the immoral influence exerted by the theater. Mr. Candler was discharging a duty, as he conceived it, in instructing his people on this matter. It is a well-prepared, thoughtful sermon, showing study and research. When an enthusiastic disciple or advocate of the stage was pleased to attend upon the services, he or she was bound by every law of decency, propriety and respectability to listen respectfully and in *silence*. No theatrical displays could be possibly in order in the house of God. No desire to make oneself more conspicuous, and thereby secure a wide advertisement and arouse the enthusiastic applause of inconsiderate and unwise people, could be a sufficient excuse for a rude outburst of indignant feeling and a sensational interruption of the orderly services in a Christian Church. There is nothing in the sermon that could so offend any well-regulated mind as to excite to an unseemly interruption of the services. Nothing was said that has not been said a thousand times in a thousand pulpits against the vitiating characters of the theater. Nothing denunciatory of the pure, admirable women who have adorned the stage do we find. Mrs. Siddons, Lady Martin, Fanny Kemble, Mary Anderson, Madame Modjeska, Charlotte Cushman, among the histrions, and Jenny Lind, Malibran, Miss Abbott, and others among singers were untouched and unrebuked by the preacher's rhetoric and citations. It was the Peg Woffingtons, the Rachels, the Bernhardts, the Pattis, the thousand debauched women of the stage who might wince and cry out under the lash of public opinion and the excoriations of the pulpit.

"The Star, on this Sunday morning, chooses to refer to this matter again in the interest of society and morality. It has stood, and it will stand on the side of truth, morality and the Bible. It will not yield to the wild clamor of the unreasoning multitude that take the side of the theater against the Christian Church. It believes that the eternal safety and welfare of the people depend upon upholding a pure religion, and it will do nothing to lessen the force and influence of the pulpits of our country. Northern papers may sing the praises of the theater and denounce Christian teachers for opposing it, and Southern papers may do likewise, but the Star will stand by those who are for maintaining a pure religion and a pure morality."

Dr. Kelley Explains.

The Daily American, of Nashville, of November 13, contains the following "Card" from Dr. D. C. Kelley:

"A CARD."

"Finding that my views in regard to the attitude of the church towards theaters and theater-going have been widely misinterpreted, I had prepared a paper, giving not only a statement of my views, but arguments and illustrations in support thereof. On second thought it has occurred to me that a paper such as this might not be so clearly understood as a simple statement of my position, while the former course might provoke discussion, which judicious friends of the church think would not now, at least, be profitable. In the interest, therefore, of candor, clearness and peace, I write this card.

"The circumstances which led to the criticism first made by me on the sermon have, perhaps, been sufficiently explained heretofore. As I have before said, that the criticism should have been made at the time it was, has been a source of deep regret. I prefer to say further, that for all that related to any of the persons concerned, either directly or indirectly, I have equal regret.

"I think it proper to state that I have never written a sentence or uttered a word on the subject of theaters or theater-going, not in full harmony with the teachings of evangelical Christianity, on these and kindred topics; nor have I, at any time, differed either in theory or practice on questions of amusements from the law and prevalent practice of the Methodist Episcopal Church, South.

"I am in nowise responsible for the widespread prominence given to a criticism of mine made in the same local paper in which the sermon criticised had been published. I am, if possible, less responsible for the fact that the Christian Advocate chose to republish my criticism after the circumstances had become known to me, which, if known at the time, would have prevented its first publication, and in a setting which has helped lead to a widespread misrepresentation of my views. When the excitement created by an untoward incident and increased by the adverse criticism of the secular press, has subsided, all candid people will, as I believe, see how thoroughly I have been misunderstood.

"The first article was confined to criticism of certain points of the sermon, does not go beyond them, and neither gives, nor was intended to give, the writer's opinion of the theaters of to-day, nor of theater-going. Incidentally it was said, 'the theater is not yet clean:' again, 'the stage needs purification'—which, to a candid mind, when the excitement is over, will convey readily the fact that I stand in opposition to theaters and theater-going while these facts remain. So far as I state principles at all, they are found below.

"To teach and advise, the choir, and preacher may make deductions from experience: but the church denies 'the right of any man or body of men to control the individual conscience where the Bible is silent.'

"'It is not amusement as such, it is not books as such, it is not theaters as such, but all of these that can not be used in the name of the Lord Jesus that the church forbids. From my childhood to this good hour I have been loyal to this teaching of the church.

"I understand that other church papers have given much more prominence to this total misunderstanding of my purpose and my views. Beside the Christian Advocate, I have seen only the Southwestern, the Arkansas, and the Episcopal Methodist. If others have commented, they have forgotten to send me their papers. I ask all who have published references to my views, to publish this card, and would be greatly obliged if they will kindly send me papers referring to this matter. Up to this time I blame no one for misunderstanding me. I hope this card will make my position clear.

"The first paper was so imperfect as to leave room for wide misunderstanding of what my opinions are. This misunderstanding has, as I think, been added to from a misapprehension of the standpoint from which I wrote. Fully believing that I held the true church view of the question with which I was dealing, well assured that I knew largely the practice of the church bearing on the points at issue, and that in opinion and practice I was in hearty agreement with the church, I did not, in the criticism of the sermon state, or think it necessary to state, any opinion as to attendance on theaters of to-day. My eye was turned only to points either historical or bearing upon the past and future potency and efficiency of Christianity in purifying our earth. My purpose was to save the church from what seemed to me might be hurtful, in the extreme views of the sermon, and to do the preacher good as well.

"To make evident this misunderstanding, it is necessary for me to bring before the reader the point in the sermon which was as it appeared to me extreme. No exception was made to the general statement that attending the theater would be violation of the oath of the church—a violation of an oath is perjury—perjury is under all circumstances a gross immorality—and by church law demands a trial—the preacher having no option, would not be failure to bring to trial, on the construction, be perjury on his part, as he violates his own vow to the church thereby? A long list of pastors, myself included, had taught the evils of the theater and kindred amusements to this congregation—done what we might in the pulpit and in private to lead the people to higher spiritual development. I do not believe the charge of perjury could be made to lie. This extreme view I regarded, then and now, as hurtful, and am not willing to see it accepted as either the law or the practice of the church. I stand and have ever stood opposed to attendance upon the theater as we find it, and in favor of proper discipline in each case. I am equally opposed to characterizing every act of attendance as an act of perjury upon the part of the member, and every failure to try the member, an act of perjury upon the part of the preacher. In this I have the prevalent practice of the church with me, for the offense when direct immorality did not appear, has so far as I know, been dealt with by pastor and member without formal trial unless the case became incorrigible. I stand with and for the church in this. For this reason I felt justified in speaking. If my position in this be not sound, then the church law and practice alike must be changed.

"I write in love both to the preacher and people. No one can regret the tone at which I wrote for the personal environments more than do I, as I now look back to them. The principles announced in the correspondence I hold in love and firmness, and in fullest allegiance to church law and practice.

"D. C. KELLEY."

Christian Advocate.

THURSDAY, NOVEMBER 24, 1887.

(We have been requested by a valued correspondent to publish these lines again.—ED.

A WORKER'S PRAYER.

BY FRANCES RIDLEY HAVERGAL.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead
The wandering and the wayward feet;
O, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O, strengthen me, that while I stand
Firm on the rock and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O, teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

O, give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from thee
To weary ones in needful hour.

O, fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, thy praise to show.

O, use me, Lord—use even me,
Just as thou wilt, and when and where,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

Woman's Department of Church Extension.

THE "PREACHERS' WIVES' LOAN FUND" FOR PARSONAGE BUILDING.

Our plan for raising a loan fund—by making each preacher's wife a life *patron* at $5—has been well received at the Annual Conferences, where it has been properly presented. Montana made 10 life patrons, $50; Missouri, 37, $185; St. Louis, 9, $45; Southwest Missouri, 25, $125; Pacific, 39, $195; Los Angeles, 20, $100; Kentucky, 23, $115; Indian Mission, 29, $145. All these have not been paid, but will be, in due time. At some of the Conferences the matter failed to be presented; but by individual effort Louisville reported 4, $20—making, altogether, 196 life patrons, or $980 that have been subscribed. We consider this a good start, and feel confident of success.

Bro. Partridge, of Florida, in suggesting this plan, intended it to be a demonstration on the part of the preachers of their personal interest in the parsonage movement among the ladies, and that they should by thus combining give substantial encouragement to a work, the need of which they, above all others, in the names of their wives, should acknowledge. I have varied a little from his original idea in urging, as I still do, that it would be a graceful compliment to a faithful pastor for his congregation to make his wife a life patron of this loan fund. This has been done in many cases, and highly appreciated. The sum is too small to be a burden; and I trust that every Methodist—man, woman or child—who sees these words will feel specially called upon to act in this matter. If your Conference has not met, send the $5 by your pastor to Conference to make his wife a life *patron*. Let him have the pleasure of saying it was done by some member or members of his congregation. If your Conference has passed, ask your pastor or presiding elder, if the money has been paid, to make his wife a life patron; if not, send the $5 with the name, using her *husband's* first name, to Dr. Morton, either through the Conference Treasurer for the Woman's Department of Church Extension, or direct to Rev. David Morton, D. D., 520 West Chestnut street, Louisville, Ky.

A loan fund not being *given*, but *lent*, comes back, and is lent again; in this way making a parsonage building agency that will never cease to be at work building parsonages for years to come. This loan fund, like all church extension loan funds, will be handled by the General Board for the good of all.

All money that has been, or shall be, raised on this loan fund should be forwarded at once, with a list of life patrons, to Dr. Morton, that the fund may be put to use as soon as possible, in response to calls on hand.

On the list of life patrons be particular in marking those that are paid, for the names of all life patrons, paid for by March, we intend to print in the annual report of the Board of Church Extension; and sincerely hope we will by that time have the name, and the money it represents, of every wife or widow of a Methodist preacher in our connection.

God only can calculate the amount of comfort that, in all years to come, this effort, so small for anyone, will give to the wives and children of many faithful servants of God.

LUCINDA B. HELM,
Sec. W. Dept. Ch. Ex.

LEXINGTON, KY., Nov. 8, 1887.

QUARTERLY REPORT.

Societies Organized.

The following Parsonage Societies were organized during the last quarter:

East Texas Conference—Members: Kilgore, 14.

Holston Conference—Members: Old Town, Va., 15; Lepoir's, Tenn., —; Louisville, Tenn., 18; Fountain Head, 13.

Indian Mission Conference—Members: Prairie View, 32; Boggy Depot, 12; Atoka, 10; South Canadian, 19.

Kentucky Conference—Members: Lancaster, —.

Louisville Conference—Members: Bewleyville, 9.

Mississippi Conference—Members: Carlisle, 5.

Missouri Conference—Members: Centenary, St. Joseph, 20; Savannah, —.

Memphis Conference—Members: First Church, Jackson, 22.

North Carolina Conference—Members: Fayetteville, —.

North Mississippi Conference—Members: Corinth, —. (This society was organized and should have been mentioned last quarter.)

Pacific Conference—Members: Oakland, 12; Woodland, 13.

St. Louis Conference—Members: Cook Avenue, —; Centenary, —; First Church, —.

Southwest Missouri Conference—Members: La Monte, —; Longwood, —; Home Workers at Centenary, Kansas City, —.

West Texas Conference—Members: San Saba, —.

Whole number of societies organized during the quarter, 26.

Scholars Added to Sabbath-School.

Western Virginia Conference—Members: Ashland, 2.

Missouri Conference—Members: Glasgow, 2; Hundley Chapel, 10; Centenary, 9.

Mrs. Maddox, of Perth, Miss., has organized a class of 21 at her own house—whole number, 44.

Our report for the summer quarter, especially for so hot and dry a summer, is fully as good as we could expect, but we hope for better things during the fall. We note, however, with pleasure the increased membership of many of our societies, and hope all will make special effort along this line, and that our next annual report may show greatly increased membership in every society. Our financial report is much better this quarter than ever before. We can not give that every quarter, but a full and exact report will be given at the end of the year in March.

The Loan Fund.

A plan for raising a loan fund for parsonage building is now being submitted to the Annual Conferences, and is received with great favor by all heard from. Five dollars makes a preacher's wife a life patron of this fund, and our desire is that the wife of every preacher in the whole church shall have her name on the list of life patrons. The list will be printed in the Annual Report of the Board of Church Extension. This fund, once secured, will be a permanent parsonage building agency.

Let Us Have a Conference Revival.

How many of us, who are members of the Mississippi Conference—laymen and preachers—desire to have a revival during the session of our Conference next month? Will Bishop Keener allow me to put it to the vote?

Supposing that the ayes have it. Now, in anticipation of the meeting of our Conference, I would like to call attention to the words of our Master (St. Mark xi, 24): "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Paul's words to the church at Rome were: "Brethren, my heart's desire and prayer to God," etc. Do we not see how the Savior and his devoted servant couple desire and prayer? May I ask, then, brethren, how much do you desire a gracious revival at Jackson?

Will Bro. Andrews allow me to ask him how much he desires it? He asked me to pray for a meeting recently held by Bro. Lewis and himself, and I tried to do so; but, as we say, the meeting was rained out. Will he let me ask him to covenant to pray with me every day, from this time until the meeting of our Conference, at sunset? (I suggest this time because most of us are more apt to see the sun set than to see it rise. I fear that if I were to propose sunrise, we would not have many prayers; and yet we claim to be followers of Wesley, who was generally preaching before sunrise), that God will most abundantly revive his work during the session of our Conference?

Will Bro. Andrews and Bishop Keener let me propose that Bro. J. G. Jones be appointed to lead a sunrise prayer meeting in the Sunday-school room of the Methodist Church in Jackson, beginning on Wednesday morning, the day upon which our Conference is to convene?

How many of you, brethren, besides Bro. Andrews, will meet me at a throne of grace at the hour of sunset—every day—from this until December 14?

I have been lately re-reading "The Power of Prayer"—a book I fear that is not much in demand these days. Let me say here, in parenthesis, that the author is Samuel Irenæus Prime, and that I recommend it to all who have never read it.

Brethren beloved, shall we have a Conference revival like those our fathers used to have? And will not all the spiritual members of your congregations, brethren, covenant with us to pray most earnestly for the gracious and abundant outpouring of the Spirit upon us during the session of our Conference?

A. B. STEWART.

MADISON STATION, Mississippi.

From the Work.

MOREAU STREET CHURCH.

MR. EDITOR: It may be of interest to some of your readers to hear how we are getting along with the work in this part of God's vineyard. The work has been moving along slowly, but, we trust, surely, during the past three years that we have been with this people. There are difficulties connected with the work which, being taken into consideration, make a small advancement appear to better advantage. Among certain classes there seems to be a cast of Romish influence prevalent, even though the classes referred to are not connected with that branch of the church. In gaining accessions to our church, a peculiar notion that many of its rules are unnecessary strictures has to be overcome, such as theater-going, dram-drinking, Sunday excursion travel, Sunday base ball, dancing, etc. The work is retarded through such evil devices, because the public is largely drawn away from the services of the sanctuary, and the power of the gospel falls upon empty pews. It is well to state, however, that we are, together with other Methodists of the city, pulling out of old grooves, and are carrying the gospel to the people upon the public squares, and there, during the past year, hundreds and thousands have heard us gladly. As a result of such efforts, we have succeeded in establishing a mission Sunday-school, the attendance of which has been as high as one hundred and twenty scholars. It is very likely that before another Conference year closes there will be a neat chapel erected, and soon organize a church membership.

Bro. Sam W. Small's visit has been the most pleasant event, in many respects, that has transpired in this church for many years. He came in the power of the Holy Spirit, to labor not to gratify the curiosity of the public, but to try and accomplish a good work for Methodism in the Third District of New Orleans, where there is only one English Methodist Church. He found out from us, while in West Virginia, the true condition of Moreau, before we had even hoped to secure him to assist in carrying on a meeting. Some have said that they believed he was afraid to attempt a meeting in this city, lest failure would follow; but that he was ready to preach the gospel to them who are in New Orleans also, he has unmistakably proven, and through him the gospel was shown to be the power of God unto salvation to everyone that believeth. He cried aloud and spared not, and faithfully rebuked those who are worshiping around an altar inscribed in principle, if not word, "To the unknown God." Thank God that we still have men possessed of a Pauline spirit, who are not afraid to "beard the lion in his den," and yet feel complacent under the protecting wing of the Most High! He preached in Moreau, all the way through, to convict of and persuade from sin. Up town, in Carondelet Street Church, he set forth the dreadfulness of many of the leading vices of the day, and urged the church to stand faithfully by the cause of Christ, and push the battle to the very gates of the enemy. His address in behalf of the Woman's Christian Temperance Union was certainly a most masterly one to an audience of over two thousand people. He made them applaud, laugh and cry, and just seemed to sway the masses at will. Great is his power as a temperance worker, and would to God that he could be turned loose in Louisiana for one year!

The crowds that attended Moreau were the largest in the history of the church, and penitents flocked to the altar from the first to his closing invitation. As near as we can estimate, there were fully fifty conversions, and as many backsliders reclaimed. The number of accessions were eighteen, and more that will likely join. The whole membership is quickened, and more willing to do anything God calls them to do than we had hoped to see while their pastor. The farewell service of Bro. Small was the most affecting one we ever witnessed. Old and young, saint and sinner, wept as he so lovingly and pathetically exhorted them to be faithful unto death, and then bade all a loving farewell, if to meet on earth no more, to strive to meet in heaven. God bless this true man of God who, by the aid of the Holy Spirit, has done so much for our struggling church.

Bro. P. A. Johnston, of Mississippi, carried on the meeting, and preached with power, benefiting and endearing himself to our people.

Mr. Editor, we have written at length, but hope you will pardon us, for not half has been told of the good things we enjoyed.

H. D. KIMBALL.

AMITE CITY.

MR. EDITOR: Though October, as doubtless you have observed, is the most pleasant month of the year in this latitude, the last has not kept up its fair reputation, for the chilly winds from the north have made it, comparatively, quite unpleasant for us. We were anxious to have a fine day for the dedication of our new church, on October 30, and though the sun shone with its usual brightness, old Boreas sent upon us a puff of his cold breath, which made the frail flowers of humanity tremble by his icy touch. Notwithstanding the unpleasantness of the day, the church was crowded to witness the dedication, and to hear a grand sermon by Bishop Galloway. All pronounced his discourse a masterly effort, and one very appropriate for the occasion. He had an intelligent audience, and the surroundings were well calculated to elevate and inspire true devotion. The singing was excellent, and the house, which is quite a neat building, was, on this occasion, most beautifully decorated with evergreens and a profusion of flowers, which gave the scene an attractive appearance. After the sermon, the Bishop set apart the church to the service of God. It must have been gratifying to him that he was not called upon to "take up a collection" to meet any indebtedness on the building. It was a joyous occasion, and those who had exerted themselves to build the house of God were glad that their labors had been rewarded.

In the afternoon the Bishop delivered a very interesting address to the Union Sunday-school, the substance of which, with some elaboration, I would be glad to see among the Sunday-school literature. It is worthy to be crystallized in permanent form. Do not suppose that we are carrying on a union school in the Methodist Church. Each denomination has its own school, which is taught in the morning, and then all unite in a school in the afternoon at the Presbyterian Church.

By the request of the Woman's Christian Temperance Union, Bishop Galloway, at night, favored us with one of his stirring addresses on temperance and prohibition, which was listened to with profound attention by a large audience.

A few words about Amite City and this pastoral charge: I have heard it remarked that this town is the prettiest one on the Central railroad. It is certainly a very desirable place for a residence. I have spent four very pleasant years here. Anyone who can enjoy nature embellished by art, and who can delight the eye in rural scenes, would be struck with the beauty of the place. You will find intelligence and refinement here. I—probably I ought to say, we—have enjoyed the association of the Christian people, and can claim among my warmest friends some of all denominations. There are but few places that I would give equal preference to when I might rest after life's battle is over, and have these Christian friends strew nature's beautiful flowers upon my grave, as tokens of friendship and Christian love. The people are generous and kind; and were their purses as large as their hearts, there would be no lack in those things that render a church prosperous in all things. The church members are in peace and harmony with each other, and with other denominations. We have had a gracious revival during the year, and a young men's prayer meeting and a ladies' prayer meeting have been organized. Although I regret that more has not been accomplished, I am glad I can leave, for my successor a neat church and a harmonious membership. But let him not suppose that he can take his *otium cum dignitate*, as there is much work to be done and two hard battles to be fought—against the saloon and the dance. This people have twice voted "no license," and yet, by the strategy of the enemy, they have been defrauded. We have been voting by wards; but it is the purpose of the prohibitionists to obtain a vote in the entire parish, when we are sure of gaining a decided victory.

The efficiency of the itinerant system is manifest in its operations on this work. Three churches here are without pastors—reason: "Can't pay the preacher." But the itinerant must stay. I have, with much pleasure, answered the calls of other denominations in the duties of the ministerial office.

I may say that the preacher has had several "poundings" and a Conference outfit, and bundles and packages, etc., have frequently found their way to the parsonage. That pastor must be of a stoical nature whose gratitude is not awakened and whose energies are not stimulated by such attentions and marks of kindly feelings.

Fraternally,

J. M. PUGH.

PRAIRIE CIRCUIT.

MR. EDITOR: God hath blessed us. We rejoice in his love. Glory be to his name forever. All the congregations have been blessed: two, much strengthened. Twenty members have been added. A new society organized at Muldon. Number of ADVOCATE subscriptions more than doubled. Number of family altars doubled. Three hundred and fifty dollars expended for improvements. Finances good. The pastor rejoices because some of the members "walk in the light;" he mourns because others "abide in darkness."

Holy Spirit, for the sake of Christ, bless us more abundantly.

PREACHER IN CHARGE.

MANSFIELD, LA.

MR. EDITOR: Our meeting closed Sunday night with twenty conversions, and the accessions will, perhaps, reach this number when the returns are all in. It was a most gracious work, and one whose influence will long be felt in this church and community. Truly,

J. M. BEARD.

CHRISTIAN FRUITFULNESS.—You remember the beautiful first Psalm: the Christian is there compared to a tree that brings forth his fruit in his season. He has sometimes a time of affliction—then the fruit of submission and self-examination is in season; sometimes a period of prosperity—then the fruit of watchfulness and prayer is in season; sometimes a period of temptation—then the fruit of faith and close cleaving to Christ is in season; sometimes a period of spiritual indolence and self-indulgence—then the fruit of repentance and self-abasement is in season. At all times faith, repentance and love are in season; and when they wither, it is evident that the tree wants watering with copious showers of divine influence. Prayer, as in Elijah's case, must open the windows of heaven, which have been closed, that there may be "an abundance of rain." Then how sweet to know that the heavenly Gardener is watching and training this little tree! Through his intercession it has not been cut down; and his blood has purchased the blessings it needs to revive and sustain it.

Mrs. Sherman.

Critic's Corner.

Word-Studies.

Catholic. This is a pure Greek word. Many words have come into the English language without having gone through the process of transformation. Instead of having been "translated" into English, they have simply been "transferred." The word "catholic" belongs to this class. It is in Greek, *katholikos*, and has been taken out of Greek soil and transplanted into English soil. So we must go to its original home to find its meaning; and when we do this, we find its meaning to be "general," "universal." So the phrase, "Catholic Church," means "universal church." What is "universal" can not be confined by geographical lines or restricted to nationalities. And this word, in this, its true, meaning, is the true word to apply to the church of Christ, because it carries in itself the aim and purpose of that church on earth. It is, then, a manifest misnomer to say "the Roman Catholic Church," as much of a misnomer as it is to say "the Methodist Catholic Church."

Church. The New Testament word, *ekklesia*, means "an assembly called together by the public crier." The root-meaning is, "called out." In the Bible this is the fundamental idea of the church; it is "called out" of the world. But, strange to see, the word "church" is itself an untranslated word, with a different meaning from *ekklesia*. The dictionaries give it this way: English, church; Scotch, *kirk*; German, *kirche*; Old Saxon, *kerika*; Greek, *kuriakon*. Now, this last word, in Greek, means the same as the Old Testament, Bethel—"the Lord's house." We see clearly, then, where we get our two meanings for the word "church," for we do use it in two different senses. We say, "The church needs a revival," and, with equal correctness, we say, "The church needs repairing." In the first we use the sense of *ekklesia*; in the second, the sense of *koriakon*. The first is the Christian community; the second is the house in which it worships.

O.

(We invite short notes of a critical kind for this column.—ED.)

A great deal has been said lately in the religious papers about the theater. The secular papers have also said much, and we give an extract from one of them. The Augusta (Ga.) Gazette has this anent Miss Abbott:

"Miss Abbott made a mistake. *She violated the very highest of proprieties.* She will not see it while it shall seem to be a profitable error, but she will feel it in time. The butterfly newspaper press and the fluttering beaux of the opera, light enough to float and meander in mid-air without wings, may chirp and chatter within her engaging and gifted presence, and toy with the blossoms that garnish her bosom, and turn somersaults in and out of her scented gloves, and stand on their heads on the illusive edge of her zephyr fan, and play bo-peep behind her perfumed handkerchief, and chorus to her: 'We glory in your spunk!' but when the opera is over, and the stage has been swept, and the butterfly beaux and handy-legged newspapers have been dusted together in a pile, they wont fill a match box nor outweigh a soap balloon.

"'Cheek' and 'spunk' and 'back-talk' may do for the circus ring and the sawdust side-show. But if Emma Abbott is to maintain the chaste and proud distinction she by every right may claim, she must not hope to advance her standard by seeking to stare a religion she professes to respect utterly out of countenance."

The women of the country should give more time to rest and relaxation and less to routine housework. They should make fewer pies and less cake and do more sitting down in the rocking-chair on the porch. They would be far more useful in their families as the years go by. The woman who stays at home every day but when she "goes to meeting" on Sunday, who is always "doing for the family," will soon have no idea beyond the family circle, but none there to its advantage. She will be worn out physically and mentally early in life, and her children will begin to ignore her before they are gone.—Chicago News.

Our Contributors.

The Sublime and the Ridiculous.

THE SUBLIME.

A body of our troops had sustained themselves for hours against fearful odds, the fighting had been hard, prodigies of valor had been performed; but the number of our troops was being fast decimated, demoralization was setting in, and soon the rout must become general. Behind these wavering heroes a line of battle was formed for their relief. As this relieving column was being thrown forward, in passing the crest of a ridge, it crossed an open space—a narrow field running parallel with their line, and where the whole line came out in full view. Standing on a stump, near the center of the column, was an officer of high rank, who, lifting his plumed hat, waved it high in the air, and shouted: "Charge them, my brave boys. Save your comrades-in-arms, your country's flag, your country's honor, your homes and your firesides." This was responded to by a shout of cheers from thousands of throats. They met the broken ranks of their routed countrymen-in-arms; then the column of the victorious foe. With the sight of that commanding officer, with his animating gestures still in mind, and his trumpet voice shouting to the charge still ringing in their ears, they struck them with a force which scattered them like thistles before the wind.

To change the scene: The day had been hot, the fighting hard, the casualties great. The enemy was posted on a hill, his guns were so planted as to command any approach our men could make after leaving the cover of the woods. Three times our men had rushed from the woods into the open space at double-quick; three times they had recoiled in rout and disorder before the tempest of fire which met them there. The day was far gone into the afternoon, yet the position must be taken, or all the bloody work of that day must be repeated the next at greater disadvantage. Another attacking column was formed in the woods. The general had taken in the entire situation, as the sequel seems to disclose. There was a depression in the plain, after passing the first half of the field, where the enemy could not depress his guns, and where the troops would be safer than where they were first formed in the woods. It is evident he meant to reserve the ardor of his troops, that it might culminate in its most resistless force, where it would be unchecked by the (then) useless guns of the enemy. The order from the aides was, "Forward!" Just then the commanding officer was seen riding out in front, and was heard shouting, "Come on, boys." He was followed by his command in well-dressed line of battle. It was met by a tempest of lead and iron, but the general still led on. Then came another storm of grape and canister, opening great gaps in the advancing line; the general himself went down, the column wavered. The general was seen to rise from his horse, which was shot, and move on in firm and leisurely step, as a fugleman before his company at drill, his plume nodding, his full uniform shimmering in the low declining sun, his sword describing fiery circles round his head. Another time the enemy's guns roar, the flame and missiles leap out; but this time they have little effect—a few men only are struck in the head. The supreme moment has come; the soldiers themselves now saw their advantage. The general waved them on with loud shouts to charge at double-quick. This was responded to with a blood-curdling yell from all along the line, at which many brave men in the opposing line turned pale. They rushed on up the hill, passed the batteries, capturing every gun, and struck the column drawn up to support the guns like boys at their toy soldiers in mimic fray.

THE RIDICULOUS.

These men in those sublime scenes, where the truly sublime was exhibited in those battles where the greatest human strength was put forth, lived in the minds of thousands for long years after, and who, as the central figures of those grand battle struggles, were the last objects to the sight of hundreds who went down in death with these grand figures in their eyes; these men, we are told, may be seen monthly, at stated times, seated in a room, in the city of New Orleans, in a capacity similar to that of counters of the game for gamblers, and are paid a salary of thousands annually to give character and dignity to a scheme of gambling and fraud carried on by a lottery company manipulating millions of dollars from unsuspecting thousands in Louisiana and adjoining States.

J. D. NEWSOM.

Local Preachers—A Suggestion.

Lay preaching is nearly coeval with Methodism. Thomas Maxwell was Mr. Wesley's first local preacher, and his success was so extraordinary that Mr. Wesley soon gave up his prejudices against lay preaching, and licensed many worthy and talented laymen to assist in preaching the gospel among the Methodists. They soon took the name of local preachers, to distinguish them from the regular itinerants, since which time they have been one of the strong arms of Methodism wherever it has been established.

Robert Strawbridge, a local preacher, was the first to establish Methodism in Maryland, and a few years later Philip Embury, another local preacher, organized the first Methodist Church in the City of New York. Local preachers have in numberless cases introduced our church into new places, and have been of great service in originating and building up our churches through our whole history. We greatly need them. We can not do well without them, and should encourage them in their work everywhere. As men called of God to preach, they deserve our reverence, esteem and confidence. Now for my suggestion.

A few years ago an effort was made to establish a Local Conference in the bounds of the Brookhaven district, Mississippi Conference. It has only had a very limited success. But few local preachers met in Conference; none from a distance. At the last meeting there were barely enough for a legal quorum. The cause of their absence, no doubt, grew out of the fact that they have to engage in secular employments for the support of their families, and, after attending to their home Quarterly and District Conference, have no time to travel fifty or seventy-five miles across the country and spend two or three days at a Local Conference, when everything they want done can be done as well, if not better, elsewhere. This brings me to my main suggestion, which is, that our local brethren can transact all their business at the District Conference, to which they belong, as well—and I think, better—than in a separate Conference with only a small minority present. All local preachers are legal members of the District Conference, and ought to be in attendance. While there they can have a separate meeting, if they desire it, to confer together about when, where and how they can do their best work for the next twelve months; what places in the district are, comparatively, without preaching, prayer meetings or Sunday-schools, and by proper attention might be nursed into a regular church and congregation. In consultation with our local brethren, we paid considerable attention to this matter at our District Conference at Brookhaven, last year, the result of which has been the systematic and well directed labors of our local brethren, in connection with the neighboring pastors, enough outlying territory has been organized to make, at least, two pretty fair pastoral charges. Most of our local preachers love to preach, because they feel called of God to preach, and they wish to do as much as their providential circumstances will permit them to do to advance the Redeemer's kingdom. I suggest this transaction of their business at the time and place of the District Conference as the easiest and most effectual way of doing it.

I will be glad to have their views on the subject. It seems to me a separate Local Conference of respectable size and efficiency is hardly practicable in our wide country. I am willing to aid and encourage any plan that will give more prominence and efficiency to the local wing of our ministry.

J. G. JONES.

HAZLEHURST, Mississippi.

"I never had any faith in luck at all," says Mr. Spurgeon, "except that I believe good luck will carry a man over a ditch if he jumps well, and will put a piece of bacon into his pot if he looks after his garden and keeps a pig. Luck generally comes to those who look after it; and my notion is, it taps, once in a lifetime, at everybody's door, but if industry does not open it, away it goes."

A Pious Horse-Trot.

In these days of semi-gambling for the Lord, in those religious shows, where grab-bags, ring-cakes, post-offices, bean-bag-throwing, age-betting, weight-guessing and girl-kissing at a price are indulged in so frequently, all in a pious way (as the end sanctifies the means), is not too much time wasted? Could not some great, grand scheme be introduced to secure all the money expected by such means at one effort during the entire year.

This is the horse-trotting season. Would it not be well to secure the services of such horses as Maud S., Jay Eye See and other "good steppers" to trot for the Lord? As "pool-selling" seems to be sanctioned by high authority, the churches in certain sections could be pooled and vast sums realized. I call attention to several desirable attractions of this enterprise:

1. It is, I think, a new thing under the sun. Whoever heard before of "trotting for the Lord?" People everywhere are fond of novelty, and doubtless great crowds would swarm to the scene of operations.

2. It would be a liberal movement on the part of the churches and would have a tendency to break down bigotry and superstition. The church and the world would decidedly meet on one common level, and who knows but that there would be an easier access to the hearts as well as the pockets of the wanton and the profane?

3. It might have a tendency to ease the consciences of gamblers in general and of horse gamblers in particular. If the owners of the horses have any scruples as to any of the measures used in the years gone by, they might be greatly relieved by loaning or giving the services of their trotters for so high and noble and Christian a purpose.

4. Being a well-meant and Christian endeavor, doubtless the Lord would sanction it, and the revenue would be unprecedented.

5. Who knows but that by such a promiscuous intermingling of the church and the world some might be attracted from the horse-trot to the church services on Sunday and on other occasions? It might be that a certain class would be attracted to revival seasons and be thus benefited. Can it be that any of our Methodists will be so squeamish as not to sanction a great, general "horse-trot for the Lord?" Why should this be considered any more harmful than other forms of gambling already indulged? Money success would be great.—M. E. L., in Northern Christian Advocate.

A Woman's Confession.

"Do you know, Mary, I once actually contemplated suicide?" "You horrify me, Mrs. B. Tell me about it." "I was suffering from chronic weakness. I believed myself the most unhappy woman in the world. I looked ten years older than I really was, and I felt twenty. Life seemed to have nothing in it worth living for." "I have experienced all those symptoms myself. Well?" "Well, I was saved at the eleventh hour from the commission of a deed which I shudder to think of. A friend advised me to take Dr. Pierre's Favorite Prescription. I did so. In an incredibly short time I felt like a new being. The 'Prescription' cured me, and I owe Dr. Pierce a debt of gratitude which I can never repay."

Be a good listener. To appear interested in the conversation of others is a mark of good breeding. There is something better than the gift of the tongue; it is the gift of holding the tongue.—Thoreau.

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Lve. New Orleans	5:00 p. m.	8:00 a. m.
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Arr. Tuscaloosa	1:40 a. m.	8:02 a. m.
Arr. Birmingham	3:20 a. m.	10:40 a. m.
Arr. Chattanooga	8:30 a. m.	6:00 p. m.
Arr. Junction City	2:30 p. m.	2:25 a. m.
Arr. Lexington	4:15 p. m.	3:15 a. m.
Arr. Cincinnati	6:40 p. m.	6:30 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Local
Lve. Cincinnati	7:55 a. m.	9:00 p. m.
Lve. Lexington	10:15 a. m.	11:59 p. m.
Lve. Junction City	11:26 a. m.	1:20 a. m.
Lve. Chattanooga	6:00 p. m.	6:15 a. m.
Lve. Birmingham	11:10 p. m.	4:00 p. m.
Lve. Tuscaloosa	12:58 a. m.	6:50 p. m.
Lve. Meridian	4:00 a. m.	8:05 a. m.
Arr. New Orleans	9:30 a. m.	3:30 p. m.

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Arrives.		Leaves.	
No. 1	9:50 a. m.	No. 2	7:00 p. m.
No. 3	6:25 p. m.	No. 4	8:00 a. m.
No. 5	10:00 a. m.	No. 6	3:45 p. m.

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(Mississippi Valley Railroad.)

	Arrive.	Leave.
No. 1	9:50 am	No. 2 5:00 pm
No. 3	6:25 pm	No. 4 8:00 am
No. 5	10:00 am	No. 6 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Cin. Ex.	7:10 pm	No. 1 Fast Line	8:05 am
No. 11 St. Line	7:20 pm	No. 6 Cin. Ex.	3:45 pm
No. 5 Coast	9:30 am	No. 7 Mail	5:30 pm

ILLINOIS CENTRAL.

No. 1 Passenger	11:50 pm	No. 2 Passenger	9:15 am
No. 3 Chic. and St. Louis		No. 4 St. Louis	
No. 9 Express	8:20 am	No. 8 Chicago Express	5:00 pm

TEXAS AND PACIFIC.

No. 51 Cadiz		No. 52 Cadiz	
No. 1 Express	2:20 pm	No. 2 Express	7:05 am
No. 3 Fort Worth Express	11:45 pm	No. 4 Express	7:40 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Cadiz	1:00 pm	No. 18 Local	7:30 pm
No. 1 Local	7:45 am	No. 20 Cadiz	12:00 M

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(New Orleans and Northeastern Railroad.)

No. 1, Limited	9:30 am	No. 2, Limited	7:00 pm
No. 5, Local	5:30 pm	No. 6, Local	8:00 am

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Christian Advocate.

DEVOTED TO THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. B. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. E. A. ADAMS, D. D. REV. J. A. SAWYER.
REV. W. L. CHENAULT, D. D.

THURSDAY, NOVEMBER 24, 1887.

Briefs.

"Oh, praise the Lord, all ye nations: praise him all ye people: for his merciful kindness is great toward us: and the truth of the Lord endureth forever! Praise ye the Lord!"

Mr. Wesley was once asked this question: "Why are not more people converted?" And he gave this reply: "Because we do not pray enough." This was his deliberate answer to a question vital to the prosperity of the church, and to the salvation of the individual. Our Lord said: "Men ought *always* to pray, and not to faint."

Are there not too many Christians, like soldiers, "marking time"? They look soldierly, they seem to be on the march, but they make no real progress; yet the command of the Great Captain is, "Go forward!" There is too much of the "make-believe" about a good deal of our religion! There is nothing equal to integrity; nothing so good as wholeness!

If your prayers for the success of the gospel do not stimulate you to put forth *effort* for that success, then you may question the sincerity of those prayers. Importunate prayer is not always followed by the blessing desired, but it is invariably followed by *earnest* effort to *secure that* blessing. Martin Luther said that his best day's work was preceded by three hours of prayer.

Senator Colquit, of Georgia, in an article in November Forum, says the school enrollment in Georgia has increased from 49,578 in 1871, white and black, to 309,594 in 1885. In 1871 the colored children in school numbered 6,664; in 1885 they numbered 119,248, and he thinks they now number at least 140,000. This has been accomplished since the carpet-bag ascendency and misrule ceased, and, of course, under the system and policy inaugurated and carried out by the Georgians themselves.

It is said that the literature of a people is the outgrowth of its life. How then can we account for the fact that the Israelites were always prone to idolatry, while their literature continually pointed to the one God and the requirements of his law? Simply in this way: What is true of other peoples and their literature is not true of the Israelites. Their literature was not the outgrowth of their life, but a revelation of life above their life. This fact discloses the consistency and credibility of the Old Testament history. It can be explained in no other way.

From the November number of the Woman's Missionary Advocate we gather these facts in regard to the progress the Woman's Board of Missions is making. There are now: Auxiliaries, 1,525, with 31,689 members; Young People's and Juvenile Societies, 673, with 20,394 members; subscribers to Woman's Missionary Advocate, 8,311; receipts during the last quarter, $11,509 06. We regret to see that only 125 subscribers for their Advocate are reported from Louisiana Conference, and 151 from Mississippi Conference, and 231 from North Mississippi. It seems to us that these three Conferences ought to give more than 507 subscribers to their admirable paper!

This Day.

This is the day set apart by the Chief Magistrates of our land for the people to assemble in their houses of worship to return thanks to Almighty God for the blessings of providence and grace that have been so liberally dispensed by his bountiful hand during the past months of the current year. The custom of having such a day is growing in favor in all parts of our country, and the people generally see more beauty and appropriateness in it than ever before. When pretended atheism, with loud-mouthed babblings, seeks to blot out the remembrance of the divine Being and his goodness to the children of men, it is well for those in authority to rebuke such teachings by calling upon *all* the people to observe a day of thanksgiving, when the praises of hearts and lips shall sound forth to the honor of the Lord Most High. The custom is a specific recognition of the existence and goodness of God, and of our dependence upon his bounty for "life and breath and all things." It is a distinct recognition of the Bible fact that nations themselves, as well as individuals, owe their existence and the perpetuity of their institutions to the providence of him who is the God of nations. It is a recognition of the central truth in all God's providences, brought out in the history of nations, that "righteousness exalteth a nation, while sin is a reproach to any people."

Looking back over the past months of the year, we may see many occasions and remember many things which should awake in the heart of the nation a feeling of gratitude to God. There has been no serious disturbance of our peaceful relations with the other nations of the world. War and pestilence and famine have been keep away. The general business of the land has been healthy. The harvests are abundant. The prices of our products are good. In some notable cases of disorder the supremacy of protecting law has been firmly maintained. The churches have had a year of unusual prosperity. Missionary effort, at home and abroad, has yielded larger returns for labor expended and money given than during any previous year. The benefactions of the wealthy to charitable purposes have been unprecedented. Schools and colleges and churches and hospitals and asylums have been reared all over the land. The temperance cause has advanced more rapidly during 1887 than during the past decade. Science has made more adventurous explorations into the mysterious realm of nature, and come home laden with spoils which astonished the most credulous of her devotees. Invention has kept pace with the growing wants of our civilization. The social evils that yet afflict us have been calmly discussed, and the discussion has opened a new door of hope for their peaceful settlement. And so there are thousands of other matters which might be mentioned; and they all call for gratitude from the hearts of the people of this nation.

A day of thanksgiving ought to be a peculiarly glad day to the Christian.

"What troubles has he seen
What conflicts has he past
But out of all the Lord
Hath brought him by his love!"

The special providences of God in his daily life, the blessings of grace—"every morning fresh and every evening new"—the mercy that has withheld the merited chastisement for his sins, the church and her beautiful ordinances, the Bible and its holy teachings, the religion of his Savior and its radiant hopes, the heaven of the good and its anticipated rest—all unite to cause him to sing on this glad day:

"Praise God from whom all blessings flow,
Praise him all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

The Publishing Committee.

ANNUAL ADDRESS.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met, according to appointment, on November 9, in the editorial room, and had a pleasant and profitable session. All the members of the committee were present. A thorough examination of the status of the ADVOCATE was had; and it was found that the paper was, perhaps, in a better financial condition than for some time past.

The publisher, Mr. Jamieson, a Methodist true and tried, has thrown into the management of the publishing department a good deal of intelligent enthusiasm, the result of long business connection with the ADVOCATE. The committee expressed much satisfaction with the plan adopted by Mr. Jamieson of proposing valuable premiums to those who would secure new subscribers for the paper. The plan has the promise of excellent results, and Mr. Jamieson deserves special commendation for this enterprising departure.

Since the last annual meeting of the Publishing Committee, the paper has undergone notable changes in its facial and typographical features. A more fairly attired weekly can not be found among all the sisterhood of Advocates. The type is quite new; the press is one recently purchased, with all the latest improvements, and the workmanship can not be surpassed.

There is a determination to conduct the paper on a solid and secure basis. The "pay-as-you-go policy" prevails. The subscription list is not as large as it has been at different times during the history of the paper, but the actual number of promptly paying subscribers will compare favorably with that of any year in the past.

The Publishing Committee, as representatives of the three patronizing Conferences — Mississippi, North Mississippi and Louisiana—pledged their Conferences to sustain the paper and increase its influence and patronage. It was decided that more minute and specific information concerning the paper should be furnished the patronizing Conferences, and more earnest appeals should be made for its support by the brethren. The Publishing Committee are of the opinion that if every ministerial member of the patronizing Conferences will give substantial effort to the circulation of the paper, a grand rally among the entire laity can be effected.

It is due the able editor, Dr. Carter, to say that the Publishing Committee, by a unanimous vote, passed a resolution endorsing the editorial management of the ADVOCATE, and expressing much satisfaction in its promising outlook. The editor has been physically disabled during the past year, and found it impossible to execute a contemplated plan of extended visitation to District and Annual Conferences. We are glad to be able to inform our brethren that his health is now much improved, and that they may look for his pleasing countenance and cheery voice whenever the duties of his office will admit of his absence from the city.

It is among the possibilities of the NEW ORLEANS CHRISTIAN ADVOCATE to become one of the great religious weeklies of the country. To this end money is the desideratum. Able correspondents, in this and other lands, for small compensation, are willing to add to the attraction of the paper. Because of this lacking valuable articles have been declined. Let all the patronizing Conferences double their subscriptions, and Dr. Carter will give us a paper that will compare with any other religious paper in the United States.

A great city like New Orleans, with a population thoroughly cosmopolitan, infected largely with Romanism and European infidelity, demands a strong religious organ to give voice and expression to healthy scriptural teaching. Perhaps no territory within the bounds of Southern Methodism, in this respect, requires the same attention. An attractive and trenchant newspaper, exponent of Christianity, is read by persons who would otherwise never come within hearing of the voices of our pulpits. The educational power of the religious press can not be estimated. The great centers in which the secular press exerts great and dominant influence upon the sentiments and opinions of the populace must have the counteracting and more morally luminous presence of vigorous religious papers. On this ground also the ADVOCATE calls for active support. It should be regarded as a standard-bearer; and where her pure banner flies, the church in its entire connection should extend a helping hand. Not only three Conferences should patronize it, but all the Conferences should take stock in a paper which, in this Roman Catholic city, dares assert, with fearless voice, and maintain with unwearied persistency, a Christianity without formal and traditional and papal incumbrances.

S. H. WERLEIN,
For Committee.

City Mission.

The last bi-monthly meeting of the New Orleans City Mission was an occasion long to be remembered. Intensely spiritual, thoroughly practical and full of enthusiasm were the prayers, the singing and the talks that night. It was good to be there to catch the inspiration of the courageous words uttered, the prayers of faith offered, the heart-felt singing of the songs of Zion, and, above all, to be fired up for mission work by the thrilling personal experience of a Carondelet Street layman. Born a Romanist, he was in his young manhood led to Christ through the influence of a Methodist mission. We have been over and over again impressed during this year that the time is fully ripe for a grand onward and outward movement into the lanes and by-places of the city, letting in upon its multitudes living in sin, ignorance and misery the blessed beams of Christian light, knowledge and help. The work so far accomplished by the City Mission is ample proof of its being surely needed in New Orleans, and is also prophetic of the wonderful possibilities for permanent good within its grasp. We have a number of mission schools at work, and all our churches have felt the effects of our out-door services, while the ministry and laymen who have borne a part in its work have been led to see more than ever the necessity of direct aim in preaching and of personal effort for souls. We are to have a city missionary to take general and special charge of the work of the Mission, and there are many, no doubt, who are asking God to so influence Bishop Key that he shall send us just the man for the place. The people are rallying and subscribing liberally for his support, and we feel mightily encouraged. We will have the man, if he can be found; and, with a picked band of consecrated men and women, who are eager for the work, at his back, he will, in God's sufficient strength, move out into this inviting field of labor, already "white unto the harvest."

In the Methodist Times, Mr. Editor, you loaned us, we were amazed to read of the magnitude of the work being done in West London by those two leading men of the Wesleyan Conference who were set apart unto that mission work. Many thousands are being reached who seemed heretofore hopelessly beyond the range of Christian effort, and pounds sterling are being contributed in princely sums for the support of these brethren and their delightful work. We have not so large a field as they; but ours is sufficiently large, and of such a character as to challenge us, as Christians, to the putting forth of our best of head and heart, and the spending of much of our substance to win these "heathen at our doors" to the knowledge of the truth.

Fellow-Methodists, do take *upon your heart* our City Mission work, and, by constant prayer, intelligent labor and cheerful offerings of money, help it on to success. The field is before us, and God has opened the way and bids us "go forward." "Let us go up at once and possess it, for *we are well able*."

J. A. SAWYER.

NEW ORLEANS, Nov. 15, 1887.

Our brother of the Southwestern Presbyterian, just down the street from us, has this in regard to the *first* purpose of anarchy:

To meet anarchism successfully, we must meet it in its beginning. The American people are already confronted with an issue which lies at the very beginning. It is the question of protecting our people in their right to the Sabbath. Our motto must be, "The Sabbath for the citizen." The real meaning of the anarchist is not understood. He does not demand the abrogation of the Sabbath simply for himself; he demands it for all. His purpose is that no one shall have a Sabbath. His purpose is that the day shall be destroyed. In this he is logical. For the Sabbath is in his way. It gives the poor man rest, and a home. It gives his family decency and food. It makes him a better citizen by bringing him under the sacred influences of domestic life; it gives him a chance to read and to think; it helps to make him independent, and it makes him contented. It puts down blackguardism; it limits the number of those who fatten by stimulating the bad passions and vices; it makes the people united and the country prosperous. On the other hand, as the experience of all cities proves, nothing so brutalizes men and boys, nothing inflicts such misery and degradation, and so paves the way for anarchy, as putting the drinking-saloon above the Sabbath and the brewery above the people. Everywhere the Sabbath stands for law and order. Hence a despised and desecrated Sabbath will always be the corner-stone of anarchy.

Minter City, Miss.

MR. EDITOR: I intended to write you sooner in regard to this charge, but much work has hindered. Three meetings held—one week each—resulting in nine conversions and ten accessions. Still the work is looking upward.

At our last Conference, Sunnyside and McNutt was formed into a separate charge, and now another church is ready to form half of another new charge. Our assessments were much larger than last year; still we will pay from 25 to 100 per cent. above assessments. We already have more than double on foreign missions, *i. e.*, by counting: Lambuth fund, $20; self-denial, $30; missionary quilt, $32 65.

Our church extension, which is so often below with many, will be fifty per cent. above assessment. A Parsonage Aid Society, just organized, has gone to work in good earnest. The land is secured on which to build another new church. So "Minter City and Strathmore" is now one of our best charges.

Very truly,

J. L. FUTRELL.

NOVEMBER 15, 1887.

Mississippi Conference Notice.

The class of the second year will please meet the committee, in the Methodist Church, in Jackson, on Monday, December 12, at 7 P. M.

J. M. WEEMS, Chair'n.

Notes.

We have read in the London Methodist Times a most interesting account of the opening of West London Mission by the Wesleyans. The beginning of the movement was most hopeful and auspicious, the large St. James Hall being filled to overflowing with the very people the mission was designed to reach. Ministers of several denominations were present, and by their prayers and words of cheer much encouraged the promoters of the scheme. The money for the mission work is coming in hopefully, and we doubt not Methodism has made an advance which will tell for good in the future of the great city of the world. The gospel is to capture the earth by capturing and holding the great cities. We are the more interested in the movement spoken of above from the fact that this great city of the South, in which we are working, needs just such a work done in it as the Wesleyans propose to do in West London. The masses here are not reached by the gospel. They *will not go* to our churches! If they did go, we could not seat *one tenth of them!* It is safe to say that our sittings are ordinarily not over two-thirds full! And yet the people are perishing! What is to be done? What can be done? And yet there are hopeful signs. During the past year much mission work has been done, and we propose, by God's help, to do better next year. The Methodists here are a feeble folk in numbers, and there is not much wealth among them; but they are taking courage from past events. Their faith is enlarging and strengthening and their liberality is growing; but we hunger for the sympathy and prayers and aid of our brethren throughout the land. "Brethren, pray for us, that the Word of the Lord may have free course and be glorified, as it is with you."

The death of Jenny Lind has brought to remembrance the furore created by the famous singer when she first visited the United States. Her debut was at Castle Garden before an audience of 5,000 people, and the receipts of the evening reached the enormous sum of $26,000, which were devoted to charitable objects. The prices paid for tickets to her concerts were unparalleled, ranging all the way up to $650 for a single ticket. The Swedish singer's generosity knew no bounds, amounting during her brief stay in America to $50,000. The American Art Journal tells this story of Jenny Lind and Daniel Webster.

Her concerts in Washington were attended by the President and his family and every member of the Cabinet. It happened that on the day of one of these concerts several members of the Cabinet and Senate were dining with M. Bodisco, the Russian Minister, whose good dinner and choice of wines had kept the party so late that the concert had progressed quite far when Daniel Webster, Crittendon and others came in. Whether from the hurry in which they came, or from the heat of the room, their faces were a little flushed, and they all looked somewhat flurried. After the applause with which these dignitaries were received had subsided, and silence was once more restored, the second part of the concert was opened by Jenny Lind with "Hail Columbia." At the close of the first verse Webster's patriotism boiled over. He could stand it no longer, and, rising like Olympian Jove, he added his deep, sonorous, bass voice to the chorus. Mrs. Webster, who sat immediately behind him, kept tugging at his coat tail to make him sit down or stop singing, but it was of no earthly use. At the close of each verse Webster joined in, and it was hard to say whether Jenny Lind, Webster, or the audience was the most delighted. At the close of the air, Webster arose, hat in hand, and made such a bow as Chesterfield would have deemed a fortune for his son, and which eclipsed D'Orsay's best. Jenny Lind, sweetly blushing at the distinguished honor, courtesied to the floor, the audience applauding to the very echo.

The wise man has said: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." These words are as applicable to churches as to individuals. As the man who puts forth effort only for self-existence is doomed, so a church that is not reaching out its helpful hands to those in need and in reach of it must dwindle, lose its power and die. The city church that is not endeavoring to evangelize the near-lying districts by Sunday-schools and preaching services has a "hard time" to get along, and it is getting along toward its death. An anti-missionary church, as well as an anti-missionary man, is dead, and God has no use for dead things. Those individuals and churches that are earnest in mission work are a fine commentary on Solomon's words, "There is that scattereth, and yet increaseth."

Dr. Benjamin Richardson, the leading sanitary authority in England, in a recent lecture upon the Mosaic Sanitary Code, said, "The rest upon the seventh day is a most important provision for health, which, if strictly obeyed, would insure to any nation an extra term of life."

Personals.

From the Southern Reporter we learn that our pastor, Dr. Wier, of Sardis, Miss., is preaching some strong sermons, and preaching them with earnestness and vigor. That is the special need of the times: strong sermons preached with earnestness. There is still great power in the gospel.

The Central Methodist appears in a new dress. We offer our "right hand of fellowship," and congratulations on this evidence of growth. All such improvements cost money, and we hope the Central in its new outfit will captivate and capture very many new subscribers.

Our young friend, Rev. Josephus Stephan, whom we knew as a little boy during our pastorate in Baton Rouge, La., is to be married, November 28, to Miss Mattie Keith, of Bonne Terre, Mo. We wish the young couple all happiness.

Prohibition ruins everything: in proof of which we offer this clip from the New Mississippian, of fifteenth instant:

After twelve months of prohibition in Jackson, we point proudly to our advertising columns, where there is not a single advertisement of houses for rent, but advertisements of tenants wanting houses to rent. With every available dwelling in the city rented, the incoming citizens cry aloud and advertise for houses.

In digging for the foundation of the Southern Brewery, on Canal street, the other day, the workmen shoveled up some curious pottery and a *human skull!* Typical and prophetic! Breweries and skulls!

If the brethren will make special efforts during the next few weeks to raise their Conference collections, they will be able, like Job, to say, "I caused the widows' heart to sing for joy."

It is stated that Robert Louis Stevenson, the author, is smoking himself to death. He smokes cigarettes.

For the year ending October 31, the Methodist Episcopal Church has collected for missions $1,386,000. So says J. W. Philips, the Treasurer of the Missionary Society of that church!

Sir William McArthur, ex-Lord Mayor of London, ex-member of the House of Commons, and a distinguished Wesleyan, died recently in an underground railway carriage.

Bro. Candler has revised his sermon on "The Theater," and published it in pamphlet form. Let every one interested in this subject get this pamphlet. It can be had at our House in Nashville at ten cents a copy, or $1 per dozen.

Mr. Beecher's church has resolved to call Rev. Charles A. Berry, of Wolverhampton, England, as its pastor. He shares in the liberal views of Mr. Beecher.

The Christian Index, referring to the speech of Mr. Grady, of the Atlanta Constitution, at a prohibition meeting in Atlanta recently, says that "at times its eloquence was maddening." The speech was in defense of prohibition.

Of Senator Colquit's speech on the same occasion, the same paper says: "It was his masterpiece. It was one of those speeches that lift men out of their animalism and make them feel that they are akin to God."

Rev. A. B. Earle, who has been in charge of our church in Gretna for the past five months, left for the South Carolina Conference last Monday evening. Bro. Earle has done a fine work among us, and our prayers and good wishes accompany him to his field of future labor.

The following resolutions were passed by the Preachers' Meeting:

Whereas, Rev. A. B. Earle is about to sever his connection with us; *And, whereas*, His stay with us has been very pleasant and profitable; therefore, be it

Resolved, That our prayers shall accompany him on his journey to his future field of labor.

Resolved, That we recommend him to the brethren in South Carolina as a worthy brother and faithful minister and pastor.

That old sermon, brother, which once kindled fire in your own heart and flashed its light and warmth into the consciences of your hearers, has somehow lost its power. What is the matter with it? The thoughts are the same; perhaps, the words are the same, and yet the results of its delivery are far different! It needs to be taken to pieces and reconstructed. It needs to go through a process of intellectual reproduction. It needs to be born again. Don't throw it away yet, but by prayer and study try to bring your own heart into closest sympathy with its grand thoughts and see if the old fires will not again be kindled by it. It has been said that one of the most pathetic things is the crater of an extinct enthusiasm," and that is a pretty good illustration of an old worn-out, fireless sermon. If, after earnest and fair trial, you can't put fire into it, then—put it in the fire.

PILLS and fever are the result of a malarious climate, but they can be cured by Dr. J. H. McLean's Liver and Kidney Pillets, they are pleasant to take, mild in their action and a certain cure.

Band of Hope at Parker Chapel.

Last Friday night it was our good fortune to be present at Parker Chapel on the occasion of a public meeting of the Band of Hope. The floral decorations were truly artistic and evidenced the refined taste of Miss Kate Riggs, to whose personal attention the beautiful display was due. The pastor, Rev. Clayton M. Lyons, took charge of the exercises; and, after reading and prayer, a most interesting program was successfully carried out by the little folks, interspersed all along by spirited singing. We felt highly honored in being called to the front for a temperance speech. Fathers, mothers and children filled the auditorium, and listened attentively to some earnest words that we know came from the heart. The coldest of speakers might well be fired up in the advocacy of the cause of our noble women and the precious boys and girls of the Band of Hope. God bless the National Woman's Christian Temperance Union with the peerless Miss Willard at their head! God bless the Louisiana Woman's Christian Temperance Union with Mrs. Merrick to lead them to victory in this most hotly contested field of battle! God bless all the Bands of Hope, and especially the Parker Chapel Band under the able management of Miss Riggs!

A number came forward and signed the pledge. We have not just at hand, *a la* the Nashville Convention, a palmetto and a pine to wave, but we say to that little band of "*temperance* boys and *temperance* girls"—Long may you wave!

S.

NOVEMBER 19, 1887.

The Sunday Law.

In view of the fact that strenuous efforts are being made, in this city, to influence the next Legislature of Louisiana to repeal or modify the existing Sunday Law, the Evangelical Preachers' Union have issued the following circular:

ROOMS OF THE EVANGELICAL PREACHERS' UNION,
November 16, 1887.

Reverend and Dear Brother: Strenuous efforts are being made by the enemies of our Sunday Law to have that law repealed by our next Legislature. Several thousand voters in New Orleans have leagued themselves together for the purpose of opposing every candidate for legislative honors who does not pledge himself to carry out their behests. Fearing that the people in the interior of the State shall demand to hold on to the Law, the leaguers express themselves content with a Legislative measure which will exclude our city from the operation of the Sunday Law. Failing in this, as a *dernier resort*, the legislators to be elected shall insist, that the existing law operate on Sunday only, from sunrise to 2 o'clock P. M., reclaiming Sunday evening and night for pleasure and business.

Petitions are being circulated by various committees for the purpose of securing signatures of parties pledging themselves by their vote to promote the changes proposed.

Ought we not by moral suasion counteract this wicked movement? We ought, and we will do it! As an effective means of accomplishing this object, the New Orleans Evangelical Preachers' Union requests you, on Sunday, November 27, 1887, to preach a sermon on the "Proper Observance of the Sabbath;" apprising your hearers, if you see fit, of the impending danger.

By order of the Evangelical Preachers' Union.

J. B. A. AIRES,
Secretary.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $5 per hundred.

HUGH JAMIESON, JR., Publisher.
112 Camp street.

Periodicals.

—St. Nicholas begins Vol. XV., and is as bright and beautiful as it ever was. There is all sorts of reading for the young, as for the old as well. Now is a good time to subscribe. Century Co., New York. $3.

—The Eclectic has 140 pages of as solid reading matter as can be found anywhere in the same compass. E. R. Pelton, 25 Bond street, New York. $5.

—Popular Science seems to us to be a little better than usual. We call special attention to Agassiz and Evolution, by Prof. LeConte; Science and Revolution, by Prof. Stokes; Astronomy with an Opera Glass, by Garrett P. Serviss. D. Appleton & Co., 1 and 3 Bond street, New York. $5.

The Forum has articles of great value from such writers as President Barnard, Senator Colquit, George Ticknor Curtiss, Brander Matthews, W. S. Lilly, John D. Long, Dr. Van Dyke, and others. The mechanical execution of this monthly might be much improved.

—The first number of the Monteagleam, a monthly published in the interest of Christian culture and official organ of the Monteagle Sunday-school Assembly, has been received. It is edited by Rev. Rufus J. Clark, Nashville, Tenn. This number is bright and cheery, and gives promise of great usefulness in the future. We wish this new candidate for public reading abundant success. Price, $1 per year. Rev. R. J. Clark, Nashville, Tenn.

—The Pulpit Treasury has its wonted fullness of good things for the clergy and laity. There are sermons, sketches, notes, hints and various other interesting features. E. B. Treat, 771 Broadway, New York.

—The Cosmopolitan has an interesting table of contents, among which we notice: The Noble Art of Self-Defense, by Julian Hawthorne; A Brighter Hope for Women, by Shirly Dare; The California Ranch, by Ella Stirling Cummins; The Origin of Love and Beauty, by Joel Benton; The Boyhood of James Russell Lowell, by W. H. Ribbing; and other articles. Published by Schlicht, Field & Co., 29 Park Row, New York. Price, $2 a year; twenty cents a number.

—The Sidereal Messenger is on our table. It is published at Northfield, Minn. $2.

Outing, for November, has a tempting table of contents for all lovers of out-door sports. Published for $3 at 140 Nassau street, New York. We are indebted to Wharton & Bro., this city, for a copy.

—Babyhood, for November, is as full as usual of sensible articles in regard to the little ones. We have often said that this is a good periodical for those rearing families, and we take pleasure in saying it again. Babyhood Publishing Company, 5 Beekman street, New York. Price, $1 50 a year.

—The New Princeton Review, for November, has this table of contents: Shelley, by Charles Dudley Warner; A Scheme for Church Reunion, by George Woolsey Hodge; The American Idea, by George Cary Eggleston; American History in the French Archives, by J. Durand; Recollections of David Friedrich Strauss, by William Nast; Dean Plumptre's Dante, by Marvin R. Vincent; The Drama of an Evening, by Grace King; Criticisms, Notes and Reviews—Church Union—The Posthumous Letters of Thackeray—Books Received—Record—American—Foreign—Literary—Scientific—Art and Archæology—Analytical Index of Vol. IV. This review is published six times a year for $3. A. C. Armstrong & Son, 714 Broadway, New York.

—The Quiver, for December, is a noteworthy number containing two dozen readable articles of all styles and shades of good Sunday reading; and all for fifteen cents. It is published by Cassell & Co., 739 Broadway. Price, $1 50 a year.

DIZZINESS, nausea, drowsiness and distress after eating can be cured and prevented by taking Dr. J. H. McLean's Liver and Kidney Pillets.

Dr. Lambuth's Call.

Reported previously		$1,033 65
J. D. Odom	Cash	1 00
Total to date		$1,034 65

(The editor takes pleasure in reporting that all this money has been paid in, excepting *one dollar*. Counting the congregations and Sunday-schools, of which there were less than a dozen, who contributed to this fund, the number of contributors is 403. The largest individual contribution were two of $50, both from Mississippi. The smallest contribution was 50 cents, of which there were 20.)

A great Frenchman has said, "The church is a great thought which every man ought to study." It is more than a great thought; it is a great *fact* whose dimensions every man ought to try to measure. Some of the most wonderful things in the New Testament are said of the church. Dr. Whedon was of the opinion that Paul was speaking of the church when he said, "That ye being rooted and grounded in love, may be able to comprehend with all saints, what is the *breadth and length and depth and height*." But whether that is so or not, we know he says in the same chapter that the manifold wisdom of God is made known to the heavenly world *by the church*. Heaven learning of God's wisdom through the church on earth is one of the most stupendous facts revealed in the Bible.

Louisiana Conference agents will be offered the satchel premium during December. Get up your lists, and be ready to forward them after November 30.

The Youth's Companion

FOR 1888.

A Remarkable Volume.

Increased in Size. Finely Illustrated. 400,000 Subscribers.

Eminent Authors.

Special Articles of great interest, written for the Companion, will appear from the following Eminent Authors of Great Britain and the United States:

Right Hon. W. E. Gladstone,
Professor Tyndall,
Gen. George Crook, U. S. A.,
Archdeacon Farrar,
Gen. Lord Wolseley,
Col. T. W. Higginson,
Justin McCarthy, M. P.,
Louisa M. Alcott,

And One Hundred other Well-known and Popular Writers.

Six Serial Stories

WILL BE GIVEN IN 1888, FULLY ILLUSTRATED, AND BY FAVORITE AUTHORS, INCLUDING

J. T. Trowbridge, C. A. Stephens,

AND OTHERS. ALSO,

200 Short Stories; Tales of Adventure;

Illustrated Articles of Travel; Sketches of Eminent Men;
Historical and Scientific Articles; Bright Sayings;
1000 Short Articles; Anecdotes; Sketches
of Natural History; Poetry.

Twelve Pages Weekly, instead of eight pages, will be given nearly every week during 1888, increasing the size of the paper almost one-half, giving an extraordinary amount and variety of choice reading and illustrations, without any advance in the subscription price.

The Double Holiday Numbers,

For Thanksgiving and Christmas, twenty pages each, with Colored Covers and Full-page Frontispiece Pictures, are a feature of the Companion volume. They will be unusually attractive this year.

Two Million Readers.

FREE to JAN. 1. To any New Subscriber, who sends $1.75 for a year's subscription at once, mentioning this paper, the Companion will be sent FREE from the time the subscription is received, to Jan. 1, 1888, and for a full year from that date.

☞ New Subscribers, sent in November, will receive both the Thanksgiving and Christmas Double Holiday Numbers, besides the weekly issues. Those who subscribe in December will be entitled to the Christmas Double Number.

Specimen Copies and Colored Announcement and Calendar free, if you mention this paper.

Address PERRY MASON & CO., 41 Temple Place, Boston, Mass.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant means business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

A teacher in this city recently asked a class to write an essay on "The Result of Laziness," and one of the bright, but lazy boys in a class handed in as his composition a blank sheet of paper.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Pond's Extract, for every Pain or Soreness. A history without a parallel; almost without advertising its sale has extended all over the country. Try it!

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1888.

Harper's Young People

AN ILLUSTRATED WEEKLY.

HARPER'S YOUNG PEOPLE interests all young readers by its carefully selected variety of themes and their well-considered treatment. It contains the best serial and short stories, valuable articles on scientific subjects and travel, historical and biographical sketches, papers on athletic sports and games, stirring poems, etc., contributed by the brightest and most famous writers. Its illustrations are numerous and excellent. Occasional Supplements of especial interest to Parents and Teachers will be a feature of the forthcoming volume, which will comprise fifty-three weekly numbers. Every line in the paper is subjected to the most rigid editorial scrutiny in order that nothing harmful may enter its columns.

An epitome of everything that is attractive and desirable in juvenile literature.—*Boston Courier.*

A weekly feast of good things to the boys and girls in every family which it visits.—*Brooklyn Union.*

It is wonderful in its wealth of pictures, information, and interest.—*Christian Advocate, N. Y.*

TERMS: Postage prepaid, $2 per Year.

Vol. IX. begins November 1, 1887.

Specimen Copy sent on receipt of a two cent stamp

SINGLE NUMBERS, Five Cents each.

Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.

Address HARPER & BROTHERS, NEW YORK.

A MAN OF A THOUSAND.

A Consumptive Cured.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of California, he accidentally made a preparation which cured his only child of Consumption. He could be seen in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this receipt free, only asking to pay expenses. The Receipt will cure Coughs, Colds, Sore Throat, Influenza, Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address CRADDOCK & CO., 1509 Race Street, Philadelphia, naming this paper.

MISCELLANEOUS.

W. H. FOSTER. ANDREW H. WILSON.

FOSTER & WILSON,

Attorneys, Counselor and Solicitors,

No. 5 Commercial Place,

Corner of Camp Street.

P. O. Box 3080. NEW ORLEANS, LA.

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NOW OPEN

For the reception of Permanent and Transient Boarders.

COR. ST. CHARLES AND POYDRAS STS.

Entrance, 251 Poydras Street.

Good Board, Comfortable Rooms, Moderate Rates.

For Women's Colleges

—AND—

Young Ladies' Schools and Seminaries

LAUDAMUS. A Hymnal. Compiled by J. R. Kendrick, D. D., and F. L. Ritter, Mus. Doc., and Director; both of Vassar College.

Price, Cloth, $1.25; Boards, $1.00.

The compilers' aim in this new book has been to admit only such hymns as approve themselves to a fair critical judgment, while they contain the spirit of devotion. The tunes are arranged for three part singing, female voices, with a Bass Part for the Convenience of the organist or pianist; and they comprise the best of those already familiar to American congregations, besides a great number of fine melodies from English, German and other of the Catholic hymnals. In the most important sense, "Laudamus" is the most important work of the kind yet published, and should be examined by all ladies' schools and seminaries.

OTHER NEW PUBLICATIONS.

MARCHESI'S METHOD OF SINGING. By Mathilde Marchesi, Op. 45. Two Ladies Duets. Part I., Op. 31, Part II., Op. 32. Complete in one volume, 8vo, pp. 88, for Practice of the Art of Singing. Price, $2.50. Contains new and practical elementary and progressive exercises. Should be examined by all teachers of vocal culture.

EASTERN ECHOES. A new Sunday-school singing-book; by L. O. Emerson. Price, 50 cts.

Oliver Ditson & Co., Boston.

C. H. Ditson & Co., 867 Broadway, New York.

MISCELLANEOUS.

THE NEW IMPROVED

SEWING MACHINE

The Best in the World!

The Singer is the best to buy; the best to own; the best to run; and, it need be, the best to sell. It has three customers to one for all other kinds.

Singer New Family Needles, 15¢ per dozen two dozen, 25¢. All other sizes, from 15¢ to 25¢ dz., 5¢ a bottle. Singer Shuttles, 25¢ each. Postage extra. Send for Illustrated Catalogue and Price List.

HALL'S BAZAR SKIRT FORMS.

The Singer Manufacturing Co.,

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DIAMOND DYES

COLOR EVERYTHING.

Unequalled for Silk, Wool, Cotton and all Fabrics and Fancy Goods. Brilliant, Durable and Economical. Any one can use them.

32 COLORS—10 CENTS EACH.

Remember, these are the only Pure, Harmless and Unadulterated Dyes.

Beware of other Dyes, because often Poisonous, Adulterated, Weak and Worthless.

We warrant these Dyes to color more goods, package for package, than any other Dyes ever made, and to give more brilliant and durable colors. Sample Card free.

THE DIAMOND PAINTS,

GOLD, SILVER, BRONZE and COPPER

For gilding Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Equal to any of the high priced kinds and only 10 cts. a package. Also Artists Black for Coloring.

Sold by Druggists everywhere. Send postal for Sample Card, directions for 50 Fun, Comic, Juicy Fancy work, and making Ink.

WELLS, RICHARDSON & CO., Burlington, Vt.

D. H. Holmes.

FOR EVENING WEAR.

A choice assortment of SURAHS, FAILLE FRANCAISES, RHADAMES, DUCHESSE and MOIRES in all the leading new Colors, including the Phosphorescent Tints. DOUBLE SURAHS with Novelty Stripes to match, making a very Superb Costume.

Just received direct from PARIS the very Latest Novelty in PLUSHES, LOOP BOURETTES in Fifteen Different Shades.

In the LACE DEPARTMENT will be found TULLES in Brussels, Malines, Illusion and Filets, GAUZES in Lamies, Medora, and Fancy Effects, CREPONS, Plain and Satin Stripes, LACES—Fedora, Point-d'-Espirit and Tunisian. Pearl and Beaded Netts and Laces to match, in White, Cream and all the Delicate Tints, making the most elegant display we ever offered.

155 Canal St.

Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO STERN'S Fert. and Chem. Man'f'g Company

—MANUF'RS OF— HIGH GRADE BONE FERTILIZERS PURE GROUND BONE, ACID PHOSPHATE, KAINITE, Etc.

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Write for Agricultural Hand-Book.

The Southern Insurance Company

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Cash Capital	*$300,000 00*
Assets, 1st of January, 1887	*429,600 30*

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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Always the Cheapest!

Never before have we placed before the public a line of goods of such superior merit as our present assortment. Never before have we or any other house named such Low Prices for such fine goods as we are now offering.

CARPET ROOMS.

It is our constant aim to sell the same goods for less money, or better goods for the same money, than our competitors.

ROCK-BOTTOM PRICES.

Domestic Body Brussels Carpets, 40c; regular price, 50c. Wool Brussels Carpets from 60c to 85c Genuine Body Brussels, $1; regular price, $1 15. Cherry, Ebony, Walnut and Oak Curtain Poles from 25c up. Fine Shades, Gold Dado and Spring Roller, from 50c up. Yard-wide Ingrain Carpets from 15c up. Large size Linoleum Floor Mats, 45c. Large Size Felt Druggets, $3 50. Smyrna Rugs, 22x36 inches, $1; worth $1 75. Smyrna Rugs, 30x60 inches, $2; worth $1 25. Real Quality Skin Rugs, 36x72, at $3 each. SPECIAL—50 Pieces, choice styles, Wool Brussels Carpets offered at 50½c; worth from 65 to 75c.

N. B.—For the benefit of our patrons our store will be opened until 9 P. M., Saturdays.

J. A. Braselman & Co., 586 and 588 MAGAZINE ST.

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Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 128 pieces	$10	American Porcelain Dinner Sets, 136 p'ces	$12 00
Decorated Dinner Sets, from $12 to $35		Stone China Chamber Sets, square shape	2 50
Colored Band Chamber Sets, new shape	$3	Decorated Chamber Sets, new shape	3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

WM. H. PIERSON.

STYLISH CLOTHING!

We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $3 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. Under City Hotel.

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Our Young People.

WHAT BECAME OF A LIE.

BY MRS. M. A. KIDDER.

First, somebody told it,
Then the room wouldn't hold it
So the busy tongues rolled it
Till they got it outside;
When the crowd came across it,
And never once lost it,
But tossed it and tossed it
Till it grew long and wide.

From a very small lie, sir,
It grew deep and high, sir,
Till it reached to the sky, sir,
And frightened the moon;
For she hid her sweet face, sir,
In a veil of cloud-lace, sir,
At the dreadful disgrace, sir,
That had happened at noon.

This he brought forth others,
Dark sisters and brothers,
And fathers and mothers—
A terrible crew;
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.

And so, evil-hooded,
This monstrous LIE goaded,
Till at last it exploded
In smoke and in shame;
When from mud and from mire
The pieces flew higher,
And hit the sad liar,
And killed his good name!

Thanksgiving Missionary Quilt-Roll.

Not quite all of the following names were reported by the specified time; but the quilts in these respective charges were reported finished by the first part of October. Others have quilts completed, or nearly so, who either did not furnish names of contributors, or did not get them finished by that time, who justly deserve praise. Possibly, still others have worked faithfully who have made no report. That all who have aided in the good cause evermore may continue to be workers in the Lord's vineyard, and whether their names are here enrolled or not, by faith in Jesus, may have them written in the beautiful book of life, where no name will ever grow dim and fade away—where they will forever remain effulgent with the purity and brightness of heaven, is the sincere wish of

COUSIN CATE.

Carnersville Circuit, Holly Springs District—Rev. J. H. Smith, P. C.

Misses M. L. Overton, Mattie Miller, Lena Miller, Elkanah Miller, M. M. Greer, Mary Morgan, Annie Greer, Mollie Coyl, Fannie Coyl, Ann Cook, Caroline Cook, Hattie Cook, Pinkie Whaley, Corrie Whaley, Nina Tolan, Ellie Tolan, Agnes Gallaher, Mattie Gibson, Florence Overton, Hattie Marrett, Lena Massey, Emma Montgomery, Mattie Bateman, Blanche Vernon, Susan Murry, Mollie Ruff, Rosa Roland, Hattie Taylor, J. D. Callahan, M. A. Smith, M. A. C. Smith, Susan McCauly, Mattie McCauly, Lula Willis, Mollie Powell, Mattie Powell, Mallie Harrison, Catherine Philips, Ella Philips, Rhoda Philips, the Misses Reynolds, Madames Susan Overton, C. V. Smith, N. A. B. Smith, Georgie Coyl, Rebecca Cook, Zip Gilmer, Lizzie Jones, Josephine Cook, Sallie McCall, Erlie Garrett, Jane Gibbs, Annie Donigan, Sallie Whaley, Letha Miller, Elizabeth Greer, Bettie Greer, Mary Pope, Jett Leland, Susie Holdredge, Louisa Greer, Irvin Callahan, Mary Laws, Jennie Gallaher, Georgie Brooks, — Brooks, America Marrette, Pattie Ruff, — McCallie, Susie Johnson, S. C. Roland, Eliza Young, Elizabeth Farr, Miriam Overton, — Smith, S. C. Johnson, — Crofford, Rebecca Beck, — Cooper, Julia McLeroy, — Tayler, Messrs. Augustus Jones, Erasmus Jones, Howard Thornton, Jimmie Hancock, Drs. F. P. Boatner, R. J. McCall, A. T. Greer, Messrs. J. S. Whaley, Charlie Bateman, E. J. Marretto, Cofagus Card, Claude House, R. B. Overton, William Cook, Charlie Cook, Abner Dunegan, W. L. Holdredge, Jimmie Greer, Robert Greer, J. T. Hamilton, Brantley Gilmer, Robert Callahan.

Ripley Circuit, Corinth District—Rev. G. H. Jacobs, P. C.

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A Pill in Time, Saves Nine.

Dr. Pierce's Pleasant Purgative Pellets are preventive as well as curative. A few of these "Little Giants," taken at the right time, with little expense and no inconvenience, will accomplish what many dollars and much sacrifice of time will fail to do after Disease once holds you with his iron grasp. Constipation relieved, and Liver regulated, the Blood purified, will fortify against fevers and all contagious diseases. Persons intending travel, changing diet, water and climate, will find invaluable. Dr. Pierce's Pleasant Purgative Pellets. In vials convenient to carry.

A LITTLE GIRL'S RELIGION.—A little girl of twelve was telling, in a simple way, the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teacher was not looking at me, making fun for the children to laugh at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home; didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is real joy to me to help mother in any way, and show that I love her." Such a religion is essential to the best interests and moral growth of youth, and will make life cheerful.

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MISCELLANEOUS.

Martyrs to Headache

Seek relief in vain, until they begin to use Ayer's Sarsaparilla. Then they regret the years of suffering they might have escaped had they tried this remedy earlier. The trouble was constitutional not local; and, until Ayer's Sarsaparilla did its effective work as an Alterative and Blood Purifier, they were compelled to suffer.

The wife of Samuel Page, 21 Austin st., Lowell, Mass., was, for a long time, subject to severe headaches, the result of stomach and liver disorders. A perfect cure has been effected by Ayer's Sarsaparilla.

Frank Roberts, 727 Washington st., Boston, says that he formerly had terrible headaches, and until he took Ayer's Sarsaparilla, never found any medicine that would give

Permanent Relief.

"Every Spring, for years," writes Lizzie W. DeVean, 282 Fifteenth st., Brooklyn, N. Y., "I have had intolerable headaches. I commenced the use of Ayer's Sarsaparilla last March, and have not had a headache since that time."

"I suffered from headache, indigestion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of A st., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

Jonas Garman, Esq., of Lykins, Pa., writes: "For years I have suffered dreadfully, every Spring, from headache, caused by impurity of the blood and biliousness. It seemed for days and weeks that my head would split open. Nothing relieved me till I took Ayer's Sarsaparilla. This medicine has cured me completely."

When Mrs. Genevra Belanger, of 24 Bridge st., Springfield, Mass., began to use Ayer's Sarsaparilla, she had suffered for some years from a serious affection of the kidneys. Every Spring, also, she was afflicted with headache, loss of appetite, and indigestion. A friend persuaded her to use Ayer's Sarsaparilla, which benefited her wonderfully. Her health is now perfect. Martyrs to headache should try

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price $1; six bottles, $5. Worth $5 a bottle.

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Judge Santa Claus. By Burnham & Root. A New Christmas Cantata by these popular writers. It is of the same scope as Santa Claus' Million by the same authors, and is both pretty and instructive. Any Sunday School can give it with good effect. Can be prepared in two to three weeks' time. Price, 30cts. each by mail, postpaid.

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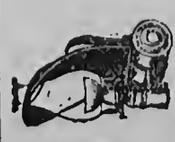
I CURE FITS!

I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life long study. I warrant my remedy to cure the most cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a free bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., New York.



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OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Christian Advocate.

Marriages.

JONES—HOSLEY.—In Bossier Point, La., October, 20, 1887, by Rev. H. M. Blocker, Frank K. Jones to Miss Susie S. Hosley.

HOLT—McCLANAHAN.—In Haughton, La., November 6, 1887, by Rev. R. M. Blocker, P. H. Holt, editor of Bossier Democrat, to Miss Lizzie McClanahan.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

WILLIAMS—JUDGE JAMES ANDERSON WILLIAMS was born May 27, 1816, in Darlington district, S. C.; joined the Methodist Episcopal Church, South, when quite a young man; married October 20, 1835, and died in great peace and strong faith, October 3, 1887, at his residence, St. Helena parish. Having embraced Christ in early life, and by yielding to his gentle Spirit, he became a genial Christian gentleman. Such cultivation soon brought him into great esteem with his fellow-citizens, so that he was chosen to serve them as clerk of the court for several years, and subsequently as judge of the parish court of St. Helena. He was emphatically a Christian, a man of faith, and a hard Bible student; a man of prayer and of strong devotion to his church. As a husband, he was not to be surpassed, except by such as may have had larger capacities, untiring in his energetic thoughtfulness for her comfort, and tender in all his sympathies for her invalid; state and as a father, wisely indulgent and godly in his government, thereby securing the highest respect and fondest love of all his children. Owing to afflictions for several years he spent a quiet home life, with his faithful daughter and grandchildren, who, with their father, were inmates of his godly home. May God bless the bereaved ones with great comfort and sustaining grace, and finally bring them to meet again in heaven, where there will be no more death, nor partings, nor tears!

J. W. ELLISON, Pastor.

HUFF—MOLLIE GARFIELD HUFF, daughter of George W. and Charity L. Huff, of Amite county, Miss., was born March 13, 1883, and died July 11, 1887. Though only about four years of age, her parents had taught her of heaven and heavenly things. No doubt, the blessed Savior had made himself known to her, and she loved to talk of him and of heaven. While in good health she would express a desire to go to heaven, and the night before her death she said she was too sick to get well, and told her parents she was going to that beautiful home above. Of the four children God gave to her parents, he has taken three away. Babes in Christ in heaven. Into what glorious maturity they will grow! The parents lean on Christ and find comfort, such as the world can not give.

J. WILSON BROWN.

EDMUNDS—On Friday night, August 12, 1887, at the home of Mr. W. G. Hope, near Farmersville, Collin county, Texas, WILLIAM HARMON EDMUNDS passed away. He was born in St. Helena parish, Louisiana, May 10, 1859, and was twenty-eight years, three months and two days old. Though born and raised in Louisiana, he was far away from the home of his nativity and those who loved him best in a strange land, but not among strangers. He was with dear friends who tenderly and attentively nursed him, and, with the assistance of an eminent physician, did all that care and attention could; but God claimed him for his own, and his young life went out forever, and those who loved him best will mourn his death as only a fond mother and loving sisters and brother can mourn.

A FRIEND.

ROBERTS—MAMIE M. ROBERTS, daughter of Thomas J. and M. L. Roberts, died October 16, 1887, aged about one year and six months. She was dedicated in baptism to the God that took her by Rev. Archie White. Death has scarcely ever plucked a sweeter flower from the fields of earth. Her death was indeed a sad blow to her parents and brothers and sisters, who loved her so ardently. Surely there is another world where these thousands of lovely infants help to make its brightness and its glory, for to them there is never any death. There we trust this whole family will be forever unbroken in the glorious resurrection.

J. WILSON BROWN.

ECLECTIC, ALA., Oct. 20, 1886.

Dr. A. T. SHALLENBERGER, Rochester, Pa.

Dear Sir: Last February I received from you a bottle of your Antidote for Malaria, and gave it to a young lady attending school here, but who had not been well enough to go for several weeks, and was quite broken down in health. In a few days after taking the medicine she was back in school again, and has not lost a day the entire summer. I think it is the best medicine I ever knew. Yours very truly,

R. C. WILLIAMS.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.

USE **KELLER'S CARBOLIC SOAP**
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
J. R. KELLER'S SOAP WORKS,
119 GRAVIER ST., NEW ORLEANS, LA.

COLE—We have never been called upon to chronicle three deaths so sudden as those I now mention:

EDITH COLE, eldest daughter of Watt Cole and Emma Q. Thorn, died on Peters avenue, New Orleans, October 10, aged ten years; LOTTIE died on the fifteenth, aged seven years; and MAGGIE, on the twenty-third, aged three years—their only three daughters. These three little angel-sisters passed from earth to heaven in about two weeks. They were members of Parker Chapel Sunday-school, and were always in their places in the Sunday-school, and took an unusual interest in studying their lessons. To say the least of them, they were extraordinary children for sprightliness and good deportment. We shall miss them very much from their places in our Sunday-school. But, oh! what must be the loss of the heart-stricken parents and their dear only child, a son. We condole with them sincerely. May the loving father in heaven bind up their wounded and bleeding hearts, and bring the entire family to dwell with him above where parting is unknown! Bereaved ones, "Earth hath no sorrow that heaven can not heal."

J. D. P.

EAST—MRS. KISSIAH EAST, wife of Thomas W. East was born August, 1833, and died October 7, 1887, aged fifty-four years. She was married April 1, 1855. She was a kind and loving wife, a good and affectionate mother, a good neighbor, and a special friend to the poor. Her walk from girlhood was that of a true child of God. She professed religion, January, 1853, and lived a consistent Christian ever since. A heavenly vision has been present with her fourteen years. The praises of the heavenly host also have been heard by her fourteen years at intervals up to a few days before her death. Then the praises were continual. She was sick in prison for a number of years, but bore her affliction with patience to the end. She used her utmost exertion to set her house in order before death, giving her children instruction as to the way to meet her in heaven. She gave instructions as to her burial, and made mention of her departure from this life, and told her husband and children not to grieve after her, and to meet her in heaven.

THOS. W. EAST.

The Despair of Science.

Rheumatism and Neuralgia, two remorseless demons of human suffering, have puzzled the masters of medical science. They are finally agreed that the first is a blood disease, and that the second is an affection of the nerves. For their cure, until recently, the faculty prescribed similar remedies. Principal reliance was placed on external application in both affections. Lately several of the most distinguished physicians of Philadelphia have prescribed nitro-glycerine to neuralgic patients.

Now, the dynamite, or nitro-glycerine, treatment of the old-school faculty has not yet resulted in any cures. Skeptical sufferers from acute neuralgia or rheumatism, in the majority of cases, would prefer to have the dynamite placed directly upon the affected part and exploded promptly. Cures are, after all, the vindication of a new departure in the healing art. The Compound Oxygen treatment solves the question as to the complete eradication of both rheumatism and neuralgia from the system. Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa., send a Home Treatment which can be used with perfect ease and safety at the patient's residence. The effects of the Compound Oxygen are felt immediately; the system takes a new tone and life becomes full of enjoyment again. A postal card sent to the above address will secure an interesting pamphlet on the discovery, application and cures made by Compound Oxygen.

A tree will not only lie as it falls, but it will fall as it leans: and the great question everyone should bring home to himself is this: "What is the inclination of my soul? Does it, with all its affections, lean toward God, or away from him?"—J. J. Gurney.

Darbys Prophylactic Fluid

Use it in every sick-room. Will keep the atmosphere pure and wholesome; removing all bad odors from any source.

Will destroy all Disease Germs, infection from all Fevers, and all contagious diseases.

The eminent physician, J. Marion Sims, M. D., New York, says: "I am convinced that Prof. Darbys Prophylactic Fluid is a most valuable disinfectant."

Let our Lord's sweet hand square us and hammer us, and strike off all kinds of pride, self-love, world worship and infidelity, so that he makes us stones and pillars in his Father's house.—Samuel Rutherford.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

The great design, both in judgments and mercies, is to convince us that *there is none like the Lord our God*, none so wise, so mighty, so good, no enemy so formidable, no friend so desirable, so valuable.—Matthew Henry.

SOUR stomach is one of the first symptoms of a coming bilious attack, and if remedied in time a severe spell of sickness may be prevented. Take Dr. J. H. McLean's Liver and Kidney Pills. 25 cents per vial.

MISCELLANEOUS.

How's Your Liver?

Is the Oriental salutation, knowing that good health can not exist without a healthy Liver. When the Liver is torpid, the Bowels are sluggish and constipated, the food lies in the stomach undigested, poisoning the blood; frequent headache ensues; a feeling of lassitude, despondency and nervousness indicate how the whole system is deranged. Simmons Liver Regulator has been the means of restoring more people to health and happiness by giving them a healthy Liver than any agency known on earth. It acts with extraordinary power and efficacy.

NEVER BEEN DISAPPOINTED.

As a general family remedy for Dyspepsia, Torpid Liver, Constipation, etc., I hardly ever use anything else, and have never been disappointed in the effect produced; it seems to be almost a perfect cure for all diseases of the Stomach and Bowels.

W. J. McELROY, MACON, GA.

Has our Z Stamp in red on front of Wrapper.

J. H. ZEILIN & CO., Philadelphia, Pa., SOLE PROPRIETORS. PRICE, $1.00.

P. WERLEIN,

135 Canal Street.

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MATHUSHEK,
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Musical Instruments!
Direct Importation!

Bottom Prices for Cash, also Easy Payments.

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Hay Press Company,
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CONTINUOUS
HAY PRESSES,

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Write for particulars, prices, cuts, etc., to
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GAS FIXTURES,
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Steam and Gas Fitters,
—SOLE AGENTS FOR THE—
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NO. 110 CAMP STREET,
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Old U. S. and Confederate Postage Stamps Used Prior to 1865.

Cash given for these if in good order and on the original envelopes or letters. Many varieties of these old Stamps will bring fine prices, and it is to your interest to look over old letters, as dollars may be thus realized. Be sure never to remove or cut stamps from the envelopes, but send them as found by mail or express to

G. H. BASTABLE,
Catlett, Va.

References: Rev. A. A. Mellonough, Casanova, Fauquier Co., Va.

Enclose stamps at once for illustrated price list.

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AND WINDOW SHADES.
Cheapest House in New Orleans.
BROWNE & JENKINS,
174 CAMP STREET.
Write for prices. Samples sent to country free.

Scientific.

Edison's Latest Invention.

Mr. Edison has invented an improved phonograph which exceeds in wonder anything his brain has heretofore evolved. It supersedes letter writing. The operation, he says, is simplicity itself, and is thus described:

"The merchant or clerk who wishes to send a letter has only to set the machine in motion, and to talk in his natural voice and at the usual rate of speech into the receiver. When he has finished the sheet or 'phonogram,' as I call it, it is ready for putting into a little box made on purpose for the mail. We are making the sheets in three sizes, one for letters of from eight hundred to one thousand words, another size for twenty-five words, and another size for four hundred words. I expect that an arrangement can be made with the postoffice authorities enabling the phonogram cores to be sent at the same rate as a letter. The receiver of a phonogram will put it onto his apparatus, and the message will be given out more clearly, more distinctly than the best telephone message ever sent. The tones of the voice on the two phonographs which I have finished are so perfectly rendered that one can distinguish between twenty different persons, each one of whom having said a few words. One tremendous advantage is that the letter may be repeated a thousand times if necessary. The phonogram does not wear out by use. Moreover, it may be filed away for a hundred years and be ready the instant it is needed. The cost of making the phonogram will be scarcely more than the cost of ordinary letter paper. The machine will read out the letter or message at the same speed with which it was dictated.

"I have experimented with a device for enabling printers to set type directly from the dictation of the phonograph, and think that it will work as a charm. It is so arranged that the printer by touching a lever with his foot allows five or ten words of the phonogram to be sounded. If he is not satisfied with the first hearing, he can make it repeat the same words over and over again."

Making Postage Stamps.

In printing steel plates are used, on which 200 stamps are engraved. Two men are kept at work covering them with the colored inks and passing them to a man and girl, who are equally busy at printing them with large rolling hand-presses. Three of these little squads are employed all the time, although ten presses can be put into use in case of necessity. After the small sheet of paper upon which the 200 stamps are engraved, is dry enough, they are sent into another room and gummed. The gum used for this purpose is a peculiar composition made of the powder of potatoes and other vegetables, mixed with water, which is better than any other material, gum arabic, for instance, which cracks the paper badly. This paper is also of a peculiar texture, somewhat similar to that of bank notes. After having again been dried, this time on little racks that are fanned by steam power for about an hour, they are put between sheets of pasteboard and pressed in hydraulic presses capable of applying a weight of 2,000 tons. The next thing is to cut the sheet in halves; each sheet, of course, when cut contains 100 stamps. They are then passed to two other squads, who, in as many operations, perforate the sheets between the stamps. Next, they are pressed once more, and then packed and labeled and stored away in another room, preparatory to being put into mail-bags for dispatching to fill orders. If a single stamp is torn or in any way mutilated, the whole sheet of 100 is burned. Five hundred thousand are burned every week from this cause. For the past twenty years not a single sheet has been lost, such care has been taken in counting them. During the process of manufacturing the sheets are counted eleven times.

If all so-called remedies have failed, Dr. Sage's Catarrh Remedy cures.

Frequent thoughts of death, judgment and eternity are very profitable and useful for many purposes.

ONE of the first symptoms of a derangement of the digestive organs is constipation, and should be promptly attended to or inflammation of the bowels may follow. Dr. J. H. McLean's Liver and Kidney Pills will promptly cure and are agreeable to take. 25 cents per vial.

MISCELLANEOUS

NOW IS THE TIME TO SUBSCRIBE.

New Volume begins November 1, 1887.

WEALTH of good reading for boys and girls will be found in the pages of HARPER'S YOUNG PEOPLE. It contains the best serial and short stories, entertaining articles of an instructive character, papers on athletic sports and games, stirring poems, etc., contributed by the brightest and most famous writers. Its illustrations are numerous and excellent. Every line in the paper is subjected to the most rigid editorial scrutiny in order that nothing harmful may enter its columns. Occasional supplements of special interest to parents and teachers will be a feature of the new volume. There can be no better gift for a child than a subscription to a paper which, coming fifty-two times in the year, is a source of perpetual delight to its recipient. Subscription, postpaid, $2 00. Remit by Post-office Money Order or Draft. A specimen copy sent free on application.

NOTICES FROM SOME LEADING RELIGIOUS PAPERS.

As fresh and sparkling as the boys and girls for whom it is written.—Christian Advocate, N. Y.

A delight and a treasure in thousands of happy homes.—Evangelist, N. Y.

It entertains, instructs, and charms its readers.—Christian Intelligencer, N. Y.

Brimful of exhilaration and amusement.—Churchman, N. Y.

A boy or girl can have no purer and brighter magazine as a weekly guest.—Independent, N. Y.

We cannot commend it too highly.—Christian Union, N. Y.

Harper's Young People for 1887. Vol. VIII.

Pp. viii., 841. With over 700 Illustrations. 4to, Ornamental Cloth, $3 50. Vols. V., VI., and VII., $3 50 each. Vols. I., II., III., and IV. *out of print.* Sent, postpaid, on receipt of price.

PUBLISHED BY HARPER & BROTHERS, NEW YORK.

B. A. FAHNESTOCK'S ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the sovereign remedy. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is merely attended, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look pale and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden sappers and miners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, loosing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

VERMIFUGE

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, there to prey upon the system—especially *moths*—as who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK must be shown

ADVERTISEMENT.

RELIGIOUS BOOK DEPOSITORY.

94 Camp Street.

The rooms of the ADVOCATE, No. 94 Camp St., last week were crowded by a large number of the choicest line of colored and gilt-edged cards shown in this or any other city. All this season's books excel other years in [illegible] and beauty.

You also can now have the following list of books by mail, well covered, with illustrations, from one of the best.

Remember Methodist Sunday-schools get the [illegible] as the publishers themselves allow.

5 CENTS EACH.

Children's Story Books, 6 volumes, 16mo, [illegible] page [illegible] a box, [illegible]
The Children's Pets, 16mo, [illegible] boards, [illegible]

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Infant Library, [illegible] volumes, Printed extra strong; also Bell-Back and Side, fully illustrated, [illegible]

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Little People's Home Library, 12 volumes, 16mo, [illegible]
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Story Tree Series, 6 volumes, [illegible] 1 50
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All the above books are in boxes. Besides them are many more in sets and uniform binding, such as the Pansy series—7 volumes, at 75 cents each; 7 volumes, at $1 each; 6 volumes, at $1 25 each; 4 volumes at $1 50 each. The Rose [illegible] Favorite Series—25 volumes, at 50 cents each. The Girls' Own Library Series—25 volumes, at $1 each. These large books have been selected [illegible] year from $1 25 each.

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E. S. UPTON,
NEW ORLEANS.

Weekly Market Review.

(For Week Ending November 22, 1887.)

COTTON.

Low ordinary	7 1/8	@ — —
Ordinary	7 3/8	— —
Good ordinary	8 5/16	— —
Low middling	9 1/4	— —
Middling	9 1/2	— —
Good middling	9 7/8	— —
Middling fair	10 1/4	— —
Fair	11	— —
Galveston, middling	9 5/8	— —
Mobile middling	9 5/8	— —
St. Louis middling	9 9-16	— —

SUGAR.

OPEN KETTLE:		
Prime	4 7-16	4 1/2
Fully fair	— —	4 3/8
Strictly Prime	— —	4 9-16
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4 1/4	5
Pr. yellow	5 5-16	5 1/8
Gray White	5 1/16	5 1/2
Off whites	5 5/8	— —
Stan. Gran	6 9-16	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	36	37
Strictly Prime	38	40
Choice	41	— —
CENTRIFUGAL:		
Strictly Prime	28	31

RICE.

Head	5 3/16	5 1/2
Choice	— —	— —
Prime	5 1/8	5 1/4
Good	4 7/8	5
Fair	4 5/8	4 3/4
Ordinary	4 3/8	4 1/2
Common	4	4 1/4
No. 2	— —	2 1/2
Rough	3 50	4 65

FLOUR.

Minnesota bakers	4 62 1/2	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62 1/2	4 75
Choice	3 40	3 50
Fancy	— —	3 75
Extra Fancy	3 95	4 00

CORN PRODUCTS.

Cream meal	3 40	— —
Corn meal	2 50	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	60	61
Yellow	60	61
Mixed No. 2	59	60
OATS:		
Western	37 1/2	38
Texas rust-proof	40	43
BRAN:		
₩ cwt	87 1/2	90
HAY:		
Choice	19 00	20 00
Prime	17 00	18 00

PROVISIONS.

PORK:		
Mess (Standard)	14 1/2	— —
Prime Mess	12 00	12 50
Rumps	10 50	11 00
BACON:		
Fancy breakfast	10 1/2	11
Shoulders	— —	6
Sides, long clear	8 3/8	— —
Sides, short rib	8 1/2	— —
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	5 3/4
Sides, long clear	7 1/8	7 1/4
Sides, short rib	7 1/4	7 3/8

GROCERIES.

COFFEE:		
Prime	20	20 1/4
Fair	19	19 1/4
Common	17 3/4	18
BUTTER:		
Western Creamery	30	31
Western Dairy	20	— —
Common	12	13
LARD:		
Refined	7	7 1/8
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	9 3/4	— —
Cotton seed	32	— —
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	12	13
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	— —	3 00
KROUT:		
Western, ₩ bbl	9 00	10 00
ONIONS:		
Louisiana	— —	— —
Western	2 60	3 00

BALING STUFFS.

BAGGING:		
1 3/4 lb, per yd	7	— —
2 lb	7 1/2	7 3/4
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 25	3 50
Young Chickens	1 50	2 50
Chickens, South'n	2 50	2 75
Young	1 25	1 75
Turkeys, Southern	9 00	11 00
EGGS:		
Western	20	21
Southern	22	—
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Hurry	10	12
JOUNTS HIDES:		
Green salted, ₩ lb	5 1/2	6
Dry salted	8	8 1/2
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	17 10	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2 1/2	— —
Sulphuric acid	2	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

A careless boy dropped a cigarette upon a bale of cotton in the Union Cotton Compress, Little Rock, Ark., and a fire broke out consuming three blocks of buildings and five thousand bales of cotton, and the loss is over $300,000.

Gen. Sparks has replied to Secretary Lamar, and tendered his resignation as Commissioner of the General Land Office.

About 300 delegates were in attendance upon the National Convention of the Woman's Christian Temperance Union in Nashville, Tenn., during the past week.

What is thought to be the richest gold mine in the world has been discovered ten miles from Prescott, Arizona. The ore averages $1,000 per ton, and thousands of tons are in sight.

The Apaches have made two raids upon the ranches in the Labinal mining district in Mexico, 150 miles south of El Paso.

The Hancock Chemical Company's packing house for dynamite at Ishpeming, Mich., exploded, and not a trace of the building or workmen was left.

An official list of the next House of Representatives shows that there will be 168 Democrats, 153 Republicans and 1 Independents.

The resignation of Gen. Sparks, Commissioner of the General Land Office, has been accepted by the President.

In the Convention of the Woman's Christian Temperence Union, Nashville, Tenn., there were representatives from every State except Nevada, and every Territory except Idaho and Arizona.

Two fires in Memphis have destroyed 18,100 bales of cotton. Losses on cotton, compresses, sheds and cars estimated at $780,000.

The Saratoga Hotel, Chicago, had a fire damaging the building about $12,000 worth. No one hurt.

It is now said that there is a probability that Senator Colquit, of Georgia, will succeed Secretary Lamar in the Interior Office.

The Board of Regents of the Smithsonian Institute has elected Prof. S. P. Langley, secretary of the institution, in place of Prof. Baird, deceased.

Forest fires are creating great damages in many places in the West and along the valley of the Mississippi.

The steamer "Sirius", from Rio, has been quarantined at New York on account of small-pox on board.

The main building of Barnum & Shaw's show, at Bridgeport, Conn., has been destroyed by fire and many of the animals were burned to death. Loss $700,000.

A terrible storm, carrying devastation in its path, has swept over the great lakes.

Sixty-seven ladies of the Woman's Christian Temperance Union held services in the churches in Nashville, last Sunday.

FOREIGN.

The evidence before the committee of the French Chamber examining the Wilson-Caffarel case, is inculpating many people. The sale of the decorations seems to have been quite widespread.

Mr. Froude, the historian, in a letter, says, "England never yet succeeded in governing Ireland constitutionally and never will."

The Crown Prince relies more on his good constitution and unbroken physical strength than medical remedies or doctors' knives. Austria has expressed deep sympathy with him.

Great agitation prevails among the French Deputies over the revelations of the Caffarel scandal. They recognize the eve of a grave crisis. The Minister of Justice has resigned.

The Italian Parliament was opened the sixteenth instant, and King Humbert made a speech which was greeted with warm applause.

Emperor William has received messages of sympathy for the Crown Prince from Austria, Russia, France, Belgium, Holland, England, Italy and Spain, and the United States.

In the French Chamber it has been decided to prosecute M. Wilson, the vote being 537 to 3.

The government has abandoned the prosecution of Mr. Saunders for addressing the crowd at Trafalgar Square. The News says this is of itself a "direct discouragement to constitutional methods and a distinct incitement to violence."

O'Brien is greatly changed since he went to prison, and now refuses to take nourishing food.

The Empress of Germany is suffering from paralysis of the lower jaw

It is now said that the Crown Prince's malady is undoubtedly soft cancer of the worst kind.

The Czar and Czarina paid a brief visit to Emperor William at Berlin, on the eighteenth instant, and left the same day for St. Petersburg.

A Law and Liberty League has been formed in London, John Bright and Mr. Snead being among its supporters.

Lord Lytton has been elected Rector of Glasgow University by the casting vote of the Chancellor.

The French Cabinet have resigned. President Grevy hesitates to resign, fearing that such a course will establish a mischievous precedent.

Archbishop Raoul has been expelled from Guatemala by the government for interfering in temporal concerns.

The steamer "Scholten" collided with the "Rosa Mary" ten miles off Dover and sank in twenty minutes. One hundred and thirty-two persons are missing.

The meeting of the Emperor and the Czar, it is said, will not result in improving the relations of Germany and Russia.

M. Goblet has been requested by President Grevy to form a Cabinet. M. Clemenceau has also been invited to a conference with the President.

School-Girls.

Why do school-girls like northeast winds? It brings chaps to their lips. Should it bring colds to their heads, let them take Taylor's Cherokee Remedy of Sweet Gum and Mullein.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

Consumption, Scrofula, General

Debility, Wasting Diseases of Children, Chronic Coughs and Bronchitis, can be cured by the use of Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. Prominent physicians use it and testify to its great value. Please read the following: "I used Scott's Emulsion for an obstinate Cough with Hemorrhage, Loss of Appetite, Emaciation, Sleeplessness &c. All of these have now left, and I believe your Emulsion has saved a case of well-developed Consumption."—T. J. FINDLEY, M. D., Lone Star, Texas.

The English government has abandoned the prosecution of Sullivan, Lord Mayor of Dublin.

"I Cure Fits."

This heading is a familiar sight to most newspaper readers, as it has appeared regularly in the best publications for many years past. Dr. H. G. Root, of 183 Pearl Street, New York, has a world-wide reputation as a successful specialist in this distressing disease and has no doubt cured more cases than all other doctors combined. As an evidence of good faith the doctor sends a free sample bottle of his remedy to all sufferers who write for it. If they give their express and post-office address.

To Our Agents.

For some time past we have been offering special inducements to our subscribers; but the month of November will be "red-letter month" for our agents. To every one of our agents, "itinerant preachers only," sending us three brand-new subscribers, all at one time and cash in full, we will send to their nearest express office, "not prepaid," "a brown 16-inch Gladstone Satchel," genuine "grain leather," nickel trimming, worth in your town $3 50 to $4—just the thing for Conference. North Mississippi agents can have it sent to Winona, if so desired. This offer is for *agents only*, as *above stated*, and during November only for Mississippi agents.

Text: "Husbands, love your wives." 1. Never find fault with her before others. 2. *Per contra*, remember the counsel of the good Book: "Her husband shall praise her in the gates;" that is, before folks. 3. Bear all her burdens for her; even then she'll bear more than you do in spite of you. 4. If you want her to submit to your judgment, never ask her to submit to your selfishness. 5. A woman's life is made up of little things. Make her life happy by little courtesies. 6. Love is a wife's wages. Don't scrimp in your pay.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent.
126 Carondelet street, New Orleans.

In every community there are a number of men whose whole time is not occupied, such as teachers, ministers, farmers' sons, and others. To these classes especially, we would say, if you wish to make several hundred dollars during the next few months, write at once to B. F. Johnson & Co., of Richmond, Va., and they will show you how to do it.

Episcopal Visitation, 1887-8.

Conference.	Place.	Date.	Bishop.
White Riv.	Searcy	Nov. 30	Galloway
S. Carolina	Spartanburg	Nov. 30	McTyeire
Texas	Houston	Nov. 30	Duncan
N. Carolina	Fayetteville	Nov. 30	Key
N. Georgia	Marietta	Dec. 7	McTyeire
E. Texas	Marshall	Dec. 7	Duncan
Alabama	Greensboro	Dec. 7	Keener
S. Georgia	Sandersville	Dec. 14	McTyeire
Mississippi	Jackson	Dec. 14	Keener
Florida	Leesburg	Dec. 14	Key
Louisiana	Shreveport	Jan. 4	Key
Cen. Mex.	Puebla	Feb. 22	Hargrove
Baltimore	Martinsburg, Va	Mar. 7	Wilson

Quarterly Conferences.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Charles	Dec. 3, 4
L. C. German Mission	" 3, 4
Plaquemine Brulee	" 17, 18

S. S. KENER, P. E.

DELHI DIST.—FOURTH ROUND.

Lind Grove, at Bonne Idee	Nov. 26, 27
Lloyd, at Midway	Dec. 3, 4
Monroe and Delhi, at Monroe	" 10, 11
Whitsboro, at Whitsboro	" 17, 18
West Monroe, at West Monroe	31, Jan. 1

J. W. HARPER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

East Point, at Coushatta Academy	Nov. 26, 27
Coushatta, at Coushatta	" 30, —
Red River	Dec. 3, 4
Caddo, at Friendship	" 10, 11
Mooringsport, at Mooringsport	" 17, 18
Shreveport	" 24, —
North Bossier, at Concord	" 24, 25
South Bossier	31, Jan. 1

J. B. CASSITY, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Melville, at West Melville	Nov. 26, 27
Negro Town, at Bay Creek	Dec. 1
Spring Creek, at Spring Creek	" 3, 4
Vidalia, at Gum Creek	" 10, 11
Columbia, at Columbia	" 17, 18

B. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Grosse Tete and False River—Harmony	Nov. 26, 27
Dryades Street (10:30 A. M.)	Dec. 4
Carrollton and Parker (7 P. M.)	" 4
Plaquemine and Donaldsonville	" 11
Baton Rouge	" 18
Morgan Street (11 A. M.)	" 25
Louisiana Avenue (7 P. M.)	" 25

JOHN T. SAWYER, P. E.

HOMER DIST.—FOURTH ROUND.

Douglas, at Douglas	Nov. 23, 24
Ruston, at Ruston	" 26, 27
Brushwood, at Gibland	" 30
Homer, at Homer	Dec. 3, 4
Haynesville, at Cobpilit	" 7
Farmerville, at Farmerville	" 10, 11
Summerfield	" 11
Bluggobl	" 17, 18
Sparta and Saline, at Castor	" 21
Indian Village	" 24, 25
Downsville	" 28
Minden, at Minden	31, Jan. 1

ROBERT RANDLE, P. E.

Gen. Lord Wolseley.

Who took part in the siege and relief of Lucknow, and was severely wounded at Sebastopol, and who has been at the head of the British army in Ashantee and Zululand, has written a paper on "Young Men in Battle," for the *Youth's Companion*, giving instances of daring and fidelity which he has seen among youthful soldiers in his various campaigns. The article is full of thrilling incidents.

It is reported in Rome that the Pope has disapproved of the lawlessness and political fanaticism of the people of Ireland, and sent instructions to the clergy in reference to their future attitude regarding relations between landlord and tenant.

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Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 14, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for Board and Tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month or four weeks, extra.

Instruction on French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and simple regular college or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference of the Methodist Episcopal Church, South, and the daughters of members of the body receive one-half tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Trustees have made arrangements for increasing the capacity and improving the buildings and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, President.

MISCELLANEOUS.

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Cures Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.

To Consumptives.—Wilbor's Cod-Liver Oil and Phosphate of Lime has now been before the public forty years, and has steadily grown in favor and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphate of Lime with pure Cod-Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. It can be taken by the most delicate [illegible] without creating the disgusting nausea which is such an objection to the Cod-Liver Oil when taken without Lime. It is prescribed by the Regular faculty. Sold by the proprietor, A. B. Wilbor, Chemist, Boston, and all druggists.

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EACH number contains a handsome steel-engraving, a mammoth double-sized colored fashion-plate, and numerous illustrated [illegible] on the latest style of ladies' and children's dresses.

THE literary contents of "Peterson" are not surpassed by any other magazine. Among its contributors are Frank Lee Benedict, Edgar Fawcett, Miss M. G. McClelland, and Alice Bowman.

EVERY number contains a dress-pattern, which is alone worth the price of the number, as it enables every woman to cut out her own and her children's dresses.

RECIPES for cooking, the toilette, [illegible], etc., articles on home-furnishing, gardening, etc., are given monthly, also a mothers' department, by an experienced physician.

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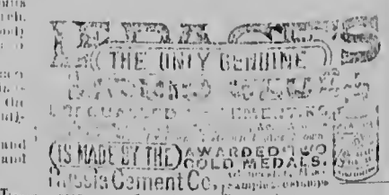

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THE UNANSWERED PRAYER.

BY MARGARET J. PRESTON.

"Lord, who am I, that thus should call
Thy servant to a task so great—
Forgotten in my low estate,
I, void of wisdom, power and all
The needs that on such service wait?

"The people know not who thou art;
They would not heed my prayers or tears;
A fugitive full forty years,
Within the lonely desert's heart,
How could *I* move their hopes or fears?

"I am not eloquent. My speech
Is slow, my tongue is slorn of grace.
I dare not take the prophet's place,
Without the prophet's power to reach
The heart of a despairing race.

"Send whom thou will! All choice is Thine:
Thou canst fulfill thy settled plan
Through other hands more meet to be
Upborne in thy so vast design:
But, Lord, I beseech thee—send not *me*."

Had Moses failed to go, had God
Granted his prayer—Christ could have been
For *him* no leader safe to win—
No pillared fire, no cloud by day—
No wonders in the land of Zin—

No smiting of the sea—no wells
Ecstatic, shed on Sinai's steep—
No Nebo, with a tomb to keep
His burial! Only forty years
Of desert-watching with his sheep!

—Independent.

Autumnal Musings.

BY W. H. ANDERSON, D. D.

"Where there is a will there is a way." This is an old, trite, and generally true adage. Will and way ought to be equal partners in every department of business, whether in Church or State. They should ever harmonize in purpose and plan, in spirit and agencies. This is not always as true in practice as plain in theory. Will may be too large-souled, too generous, too ambitious. Way may be so awkward or impetuous or imprudent as to embarrass, if not to defeat, the plans of will. Will may be a momentary impulse rather than a fixed development of character. Way may be dull in comprehension, lacking in enterprise, slow and inefficient in movement. Every mind should have its "committee of ways and means" always in session.

The will may sympathize with want and distress, yet it requires way to exercise kindness of action, so as to avoid the extremes of penuriousness or of extravagance; to furnish aid to the needy without offending the pride of the recipient by too great display of self-complacent charity. Self must be kept hid closely behind the benevolence of the action done "for Jesus' sake."

The way of performing manifest duty, to which will moves us, has very much to do with the character and results of the action. Kindness may impel us to assist the needy; but there must not be extravagance in attention to one needy call, so as to induce bankruptcy to all the other claimants on our benevolence or our assistance. The will has no right to select pet schemes and foster them to the neglect of the wide demands, which are so many, for human as well as divine aid in our sin-disordered world.

It is right we should endeavor to correct error and to recall the erring; but reproof or rebuke may lose all its intended benefit by too harsh a tone, look or word. The spirit may be too censorious, and not enough forgiving and kind, and may injure rather than benefit, harden rather than soften and recall the offender back to duty and right. Punishment should be inflicted on violators of law; but if attended by appearance of passion or of resentment, the design is utterly lost. Indeed, the culprit finds in the spirit of the punishment palliation of offense if not confirmation in evil practice.

Correct methods are fully of as much value in carrying out wise and good designs, as the designs themselves. Adaptation of means and to circumstances is an important element of correct action. We best aid the needy by helping them to help themselves. Self-love is propitiated and proper pride is not humiliated by the absence of the idea of reception of cold, naked charity. Human nature revolts at dependence even on the mercy and kindness of God, much more at reception of charity from our brother-man.

The tender union between will and way should be seen in dispensing these acts of delicate, refined friendship and Christian affection between a flock and their pastor, which so kindly express esteem, exhibit grateful appreciation, and call out reciprocal, refined gratitude and attention. Large gifts, if attended with pharisaic pretension, have not the sweet fragrance of the offering of the widow's mite attended by the loving spirit of grateful Christian affection.

Method is of incalculable value in visiting the sick and the unfortunate. There is a time when silence should not be interfered with while nature and medicine are in fearful combat with disease. Undisturbed quiet is often the best of remedies for a sick body or a wearied mind. How to enter a sick room, how to behave when there, and the time and method of withdrawal, make up an important fine art in true charity. Silence is often more golden than words; a kind look may shed a gleam of healthful sunshine. The best efforts of best medical skill may be defeated by the funeral look and the depressing words of benevolent will, but of awkward, blundering way. There is the absence of usual prudence and good sense to crowd the sick-room with those whom mere idle curiosity has brought there, and whose protracted muttered conversation but taxes the nerves of the sick and drives away much needed curative repose and slumber. The same train of thought may apply to care of the convalescent, and the suitable and sufficient supply of nourishment, amount of company, permission of exercise.

In religious matters we see the largest, most frequent antagonism of pious will and ignorant, untrained way. Take one scene. A revival is in progress. The gospel is clothed with power. Prayer is energized by the Holy Spirit. Saints receive a new baptism from on high, and sinners are cut to the heart, and mourners in Zion crowd the altars of God. What nice discrimination is necessary in reading spiritual want and in furnishing proper supply. The hymn, the prayer, the advice should be perfectly suited to humble the penitent in the dust, and then to help to faith in Christ. The head and heart and hand of "a master in Israel" are necessary now. Souls are struggling into life; souls are smitten down by the lightning of God's truth and Spirit. Let that bungler close his effort to lead in singing by starting hymns and tunes entirely out of place. Let that zealous young disciple be still, while experienced piety quotes promise, helps to remove doubt, and prays with, as well as for, a present salvation to the mourner in Zion. The keen ear hears when words of pardon are spoken; the educated soul responds to the newly sent blessing, and the work of grace is begun aright.

It is an evidence of good sense and good piety for way to know how and when to keep out of "the way of the Lord," as well as when and where and how to work in the vineyard of the Master.

SARDIS, KY., Nov. 14, 1887.

Chilocco Industrial School for Indians.

BY REV. T. C. BRADFORD.

MR. EDITOR: On leaving Mississippi, I promised some of our brethren to write to the ADVOCATE. Will you be kind enough to allow me a little space?

This, you are aware, is a government institution, founded about four years ago, for the education of children from the wild tribes of Indians. It is located in the northern part of the Indian Territory, and only about six miles from Arkansas City, Kansas—a most beautiful and rapidly growing city of eight thousand inhabitants, with street railways, numerous banks, factories, flouring mills, electric lights, etc. One of the most noteworthy features, however, is the number and beauty of its churches and school buildings—all of the most substantial material and modern architecture. But I purposed writing of the Indian school.

Our main building is of native stone, four-storied, very handsome, and of capacity sufficient to accommodate one hundred and eighty boarders. Besides this, we have numerous shops for industrial training; also barns, granary and cattle-shed—all situated in the midst of a gently rolling and apparently boundless prairie.

These children are very much as other children—learn many things about as readily, and excel in geography, spelling, history, penmanship and drawing. Some of them, also, are becoming pretty good farmers, tolerable carpenters and blacksmiths, good shoemakers and tailors, under the skillful training of heads of these several departments. Many of the girls, too, are fair seamstresses, cooks and laundresses.

We have now one hundred and forty pupils, male and female, and will probably very soon have as many as we can accommodate, as the cold weather usually brings them in pretty rapidly. They are frequently brought to us without names, and we are expected by their parents to supply this little deficiency. So it occurs that we have a Clark, Benson, McTyeire, Galloway and Green Andrews. One of the first essentials, however, to a comfortable and *safe* matriculation, you will not be surprised to learn, is an abundant supply and vigorous use of soap and water.

Religious. Our morning and evening service, consisting of Scripture lessons, singing and prayer, is held in the school chapel, and is at times intensely interesting, as many of the children sing well and appear to enter with spirit into the service. We have preaching every Sunday morning, Sabbath-school in the afternoon, and a service of some kind in the evening. A goodly number of the pupils are church members, and two of them are willing, when called on, to lead in prayer, and, I trust, will some day receive a divine call to carry the gospel to their own people. I assure you these wild tribes need the "glad message," and I am pleased to know that our dear Bishop Galloway has recently sent them a missionary. He will need the prayers and material support of the Southern Methodist Church in the States.

Personal. This work, of course, is novel to us, but we (Mrs. B. and I) are rapidly becoming used to it, and more and more interested in it. Our employees are whites, and most of them Southern Methodists. So you see we are at home even in the Indian Territory. Indeed, we are becoming pretty well Territorialized, for besides seeing, almost daily, flocks of prairie chickens, we have witnessed a prairie fire at night, and seen the Indian in his wild state and native "nobility."

There is hope for the red man. He is going upward, however slowly, in the scale of civilization; and you would probably be surprised to see the progress made by some of these children in the short space of one or two years. I enclose you a letter from a pupil of Haskell Institute to one of our school.—You will see from this that they are catching the right spirit. Remember us, dear brother, when you go to your closet.

Mexican Border Mission Conference.

BY REV. ROBT. W. MACDONELL.

The Mexican Border Mission Conference met in third annual session at Monclova, Mexico, November 10, and adjourned November 14. Bishop W. W. Duncan presided. R. W. MacDonell was elected secretary, and S. G. Kilgore and I. S. Rivera, assistants.

Pedro Grado, Pedro Vasquez, Carlos Quesenberry, Jose M. Chavez, and Marcelino Pineda were admitted on trial. Ignacio Escalante was continued on trial. Four were admitted into full connection, and two located, one of them at his own request (Bro. Rush McDonald), who goes to Vanderbilt University to pursue his studies there. Pablo G. Verduzco, Nicolas Rodriguez, Luis Gomez, Manuel San Miguel, and Jose Chavez (head) were ordained deacons. Jose M. Guzman, Manuel Flores, and Encarnacion Rodriguez were ordained elders. One faithful worker had fallen at his post (Romain V. Palomares), who, a miracle of grace him-self, became a blessing to many of his countrymen, some of whom to day are ministers of the gospel. The Conference room was, indeed, a *Bochim*, a place of weeping, when the Committee on Memoirs presented their report.

The following figures are extracted from the statistical report, and show the results of the year's labors. Local preachers, 18; members, 1,705; a gain of 139. The increase was larger, however, as over a hundred American members had been turned over, at the beginning of the year, to the West Texas Conference. Infants baptized, 176; adults, 250; Sunday-schools, 61; officers and teachers, 123; scholars, 1,542. Collected for Conference claimants, $122 79; for church extension, $193 21; for missions, $718 98; for Bishops, $14 61; for education, and paid to Instituto Fronterizo Monterey, $45 50; for Bible cause, $16 41; number of churches, 15—value, $27,135; parsonages, 5, valued at $2,637 50. Laredo Seminary, Frontier Institute, and the Girls' School at Saltillo were reported to be in a flourishing condition. A new school had been opened in Durango, Mexico, that had enrolled twenty-five pupils during the year.

The attendance on the Conference sessions and services by citizens of Monclova was encouraging, though the room in which they were held did not furnish sufficient accommodations. The weather was miserable for three days, and admirers of Mexico, who had enthusiastically praised her clear skies and balmy atmosphere, kept in the background; but Sunday and Monday Old Sol shone out, and those who were strangers to the soil became enthusiastic also. Bishop Duncan gave satisfaction to all, both in the presidential chair and in the pulpit. He gave special emphasis to the work of church extension, and assisted at the missionary anniversary in an address in behalf of missions. Rev. Joseph Norwood, of the Central Mexican Conference, was present a part of the session, and interpreted the Bishop's sermon on Sunday morning. A collection of $405 was taken in cash and subscriptions at the anniversary of the Mission and Church Extension Boards, and will be divided between the two. The next Conference will be held at Del Rio, Texas.

The following is a list of the appointments for 1887-88:

APPOINTMENTS.

MONTERREY DISTRICT.—*A. H. Sutherland, P. E.* Monterey, A. H. Sutherland; Instituto Fronterizo, P. C. Bryce, Pedro Grado; Saltillo, to be supplied (by J. J. Mercado); San Francisco, Pedro Vasquez; Huajuco, Nicolas Rodriguez; Cadereita, Encarnacion Rodriguez; Lampasas, Andres San Miguel; Laredo, M. San Miguel.

SAN ANTONIO DISTRICT.—*Santiago Tafolla, P. E.* San Antonio, I. S. Rivera—Elias Robertson, supernumerary; San Marcos and Bandera, J. P. Rodriguez; Lodi and Medina, Santos Romo; Corpus Christi and San Diego, Luis Gomez.

TAMAULIPAS DISTRICT.—*Alejandro de Leon, P. E.* Mier, Alejandro de Leon; Camargo, Eulalio Chavez; Rio Grande City, Carlos Quesenberry; Reynosa, Basilio Soto; Cerralvo, to be supplied (by Marcos Pompa).

MONCLOVA DISTRICT.—*C. A. Rodriguez, P. E.* Monclova and San Buenaventura, D. F. Acosta; Cuatro Cienegas, Marcelino Pineda; Santa Rosa, Josue Acosta; Zaragoza, Jose Chavez; Guerrero, Manuel Flores; Piedras Negras, Jose M. Guzman; Del Rio, Matilde Trevino.

DURANGO DISTRICT.—*R. W. MacDonell, P. E.* Durango, R. W. MacDonell, H. C. Hernandez; Chihuahua, S. G. Kilgore, Ignacio Escalante; Sonora, John E. Corbin, P. G. Verduzco; Sinaloa, Jefferson D. Scoggins; La Laz, Adolfo Cardenas; Paso del Norte, Maximo Villareal—Local supply, Pedro Garcia.

William Monk, W. T. Thornberg, and W. P. McCorkle transferred to West Texas Conference, and stationed as follows: Pecos mission, William Monk; Fort Davis, W. T. Thornberg; El Paso, W. P. McCorkle.

R. A. Durham, transferred to Texas Conference; J. F. Carl, to Northwest Texas Conference.

SAN MARCOS, TEX., 1887.

Reduced Rates to the Mississippi Conference.

Members coming to the Conference to be held in Jackson, Miss., December 14, can secure round-trip tickets at one and one-third fare over the following roads, viz: Alabama Great Southern, Illinois Central, Louisville and Nashville, Louisville, New Orleans and Texas, Mobile and Ohio, New Orleans and Northeastern, and Vicksburg and Meridian.

Ask the agent at the station where you board the train, to sell you a special ticket to be furnished to members of Conference. You will be required to certify that you are going to Conference, and to sign your name. You will keep these special tickets until you return; then you can buy tickets at one-third the usual rate.

Do not fail to buy the special tickets, as the old plan of getting the secretary's certificate at Conference will be of no avail. I have been informed by Mr. Slaughter, Commissioner Southern Passenger Association, Atlanta, Ga., that special tickets "are placed in the hands of ticket agents who will furnish them to delegates and members, upon application, at the time the ticket for the going journey is purchased."

The Natchez, Jackson and Columbus road can make no reduction that will be serviceable to members of Conference.

C. G. ANDREWS.

What is the Bible? It is the hive of all sweetness. It is the armory of all well-tempered weapons. It is the tower containing the crown-jewels of the universe. It is the lamp that kindles all other lights. It is the home of all majesties and splendors. It is the marriage-ring that unites the celestial and the terrestrial, while all the clustering white-robed denizens of the sky hovering around rejoice at the nuptials.

A Column of Clips.

He is ever waiting till his servants are willing to be led on by him to something better than they have yet attained to; not constraining them, but waiting to be constrained by them; revealing out their unformed wishes into definite acts, and ever crowning those acts by further revelations of himself. Thus he is constrained, but it is by the love of himself which he himself first kindles within.—Isaac Williams.

It is possible to emulate the exploits of a Don Quixote in our religious life, and to run a tilt at any number of spiritual windmills; but this is not watchfulness. A clerical brother of mine, alarmed from his slumbers by a policeman, who reported his church open, imagined that he had captured a burglar by the hair of the head in the tower of his church, when he had only laid violent hands, in the darkness, upon the church mop. It is quite possible to convert a deep into a burglar in our own spiritual experiences.—W. H. M. H. Aitken.

How shall we define this golden attribute of mercy? Is it not the one perfection which we creatures give, or seem to give, to our Creator? How could he have mercy were it not for us? Mercy is the tranquility of his omnipotence, and the sweetness of his omnipresence; the fruit of his eternity, and the compassion of his immensity; the chief satisfaction of his justice, the triumph of his wisdom, and the patient perseverance of his love. Wherever we go there is mercy, the peaceful, active, broad, deep, endless mercy of our heavenly Father. If we work by day, we work in mercy's light, and we sleep at night in the lap of our Father's mercy.—F. W. Faber.

The fact is, that man has in himself the double capacity of believing on proof, and of believing above proof. Faith and reason climb the ladder hand in hand until the top-most standpoint of the visible is reached, and there Reason pauses but Faith goes on—goes on and goes up, not treading vacuity, but planting its footsteps on the rungs of a ladder invisible, indeed, but just as existent and as strong as anything which appears to sight. Reason cries out to Faith: "Come down; you are in the region of superstition!" "It is true there is something which stands above our reason; there is something the existence of which can no more be made manifest to reason than the non-luminous rays of heat or the actinic solar rays can be made perceptible to the optic nerve.—Charles F. Deems, D. D.

Do you suppose that sin is to be driven out of the human heart by some fine theory, some sentiment, some easy method? Until you know what sin is the gospel will be an extravagant and astounding tragedy. If there is no mystery in redemption, there is equally a mystery in sin. This is the motive that follows the disease. Here is the solution of the mystery of the cross. The ghastly cross follows the ghastly sin; the tragedy of redemption is God's answer to the tragedy of crime. You find nothing in the atonement in the way of mystery that does not find in the way of sin. We could not guide us away by soft words from the chains of hell. It could only be done by blood. You have been thinking sin a trifle. I wonder not then, you have been thinking the cross a tragedy extravagant beyond the necessity of the case. If you have been calling sin "infirmity," "mistake," I wonder not that you are frightened by the awful transactions that are here in the four gospels. You need the whole blood of the whole heart of the dying Savior to help you to get rid of sin and to be delivered from its bondage.—Dr. Joseph Parker.

The power of Christian song in maintaining sound views of doctrine has not been estimated at its true value. Hymns are powerful educators. No sermon ever preached has made the conditions of salvation so plain to the lowliest mind, or pointed so many hearts crushed beneath the burden of guilt to the Lamb of God that taketh away the sins of the world, as Charlotte Elliott's "Just as I am, without one plea." We much doubt if any of the formal treatises on the atonement has helped men to understand the subject as well as Toplady's "Rock of Ages, cleft for me." And Charles Wesley's "Jesus, lover of my soul," has helped innumerable hearts to recognize in Christ their consolation and strength as no theological essay could do, however profound and scriptural. We do not disparage theology, we do not belittle the work of the pulpit when we say that there is something better can do, and that something is best done by Christian hymns. This function of Christian song is so well appreciated by unevangelical bodies that they have felt compelled to publish hymn books of their own, from which all traces of objectionable sentiments have been carefully expunged. Even agnostics and atheists have attempted to compile hymn books. Very dreary have been the resultant books, but the effort bears witness to the potency of hymnology as an educator of the Christian consciousness.

Christian Advocate.

THURSDAY, DECEMBER 1, 1887.

IN MEMORIAM.

[illegible]

Come through the long grass to the river side,
Beneath the mossy stone,
Where the pale whose names and deeds
To all the world are known
[illegible]
[illegible]
Above the almost [illegible]
Of Lyman and De Lee.

One eve I plucked a little flow'r,
Sin-kissed from tears dispersed alone,
And laid it on the breast of him
Who guided Christian hopes,
The twilight zephyrs gently stirred
The clover in the vale;
And poor blind Mary sang for me
Her songs from Bedford dale.

And when I sought another grave,
Between a tear and smile,
I came to be a boy again
With Crusoe on his isle.
I blessed the book—the last of all
My boyhood's treasures new
And thanked the necromancer great
For all the joys I knew.

How gently sleep the honored pair!
The years that come and go
But add new lustre to the names
Of Lyman and De Lee.
To-night the stars look softly down,
The sky its dew-drops yields,
And love [illegible] the famous dead
In quiet Bonhill Fields.

Programme for the Week of Prayer and Self-Denial, Woman's Missionary Society.

The Woman's Board of Missions, at a called meeting, November 1, took the following action:

Whereas, The Woman's Board at the last annual meeting called for the observance of a week of prayer and self-denial for the members of the Woman's Missionary Society preceding the Christmas holidays; therefore, be it

Resolved, That the date of this week be fixed from December 12 to 18, inclusive.

Resolved, To secure concerted action and union in prayer, that a programme be prepared by the secretary, and all auxiliaries and members of the Woman's Missionary Society, and those interested in the cause of missions not allied with the society be requested to observe this programme closely, and lend their influence in bringing to the church rich results.

In compliance with the order of the Board, the following programme is submitted with the urgent request that, wherever practicable, the auxiliaries will meet at the church each day for united prayer. If this is not possible, that at a stated hour of the day prayer be made at home. The Young People and Juvenile Societies are expected to take part in both prayer and self-denial, and all pastors are earnestly requested to call the attention of the women of their respective charges to this programme, and to aid them in carrying it out, not only where there is an auxiliary organized, but where there is none, and effort be made at that time to organize.

Monday, December 12—China.

Let prayer be made for this mission and its missionaries, remembering all by name, and their work as follows:

Shanghai—Miss Haygood, that the plan for the Home and School, delayed by her ill health, may be successfully carried out, and that it be remembered in the offerings. Also for Misses Muse, Hamilton, Atkinson, Lipscomb, Hughes, and Mrs. Campbell.

Nantzinng—Misses Rankin, Kate Roberts, and Reagan. Miss Rankin requests that special prayer be made for the new work so wonderfully opening to her in Kading.

Soochow—Dr. Philips, that physical strength will be given her to bear up under the great strain of her profession, seeing that medical missionaries of all Boards are more liable than others to break down early. For Miss Lou Philips and her work, and Misses Kerr and Gordon. Also for the medical candidates in course of preparation.

Tuesday, December 13—Mexican Border Mission.

Laredo—Misses Naunie and Delia Holding. Miss Toland, and all the assistant teachers in the Seminary. Special request is made for prayer that the "Laredo Building Fund" may be remembered and increased.

Saltillo—Misses Lelia Roberts and Gilbert.

Wednesday, December 14—Brazil.

Piracicaba—Misses Rennotte, Watts, Marvin, and all the assistant teachers in the College.

Rio de Janeiro—Misses Bruce and Jones. Let special prayer be made that God will remove the present opposition and obstacles to the establishment of the Girls' College in that city, remembering also the call for a lady of first-class qualities to go to assist in that work.

Thursday, December 15—Indian Mission.

Muscogee—Harrell Institute and its teachers.

Friday, December 16.

For the outpouring of the Holy Spirit upon the home church in the quickening of faith and zeal, the revival of interest in the lukewarm, the awakening of the indifferent, and the bringing of more laborers into the foreign field. That those who direct the work may be endowed with wisdom and power from on high.

Saturday, December 17.

That God, who ruleth the hearts of men and women, may move upon all to devise liberal things, that they bring unto him who, "though he was rich, yet for your sakes he became poor," a free-will offering of what would otherwise be expended upon the pleasure or useless indulgence of self, children, and friends, who should be influenced to exercise like self-denial.

Sunday, December 18.

Let special prayer be asked for the Woman's Missionary Society in all the churches at the morning service. In the afternoon or night let a public meeting be held, with suitable services and prayer for the general work. At this time let the offerings of the people be gathered up as "an offering and a sacrifice to God for a sweet-smelling savor."

(As some may desire to add to their offerings after this date, such additions may be received at any time. All money given in observance of this week of prayer and self-denial must go through the regular channel to the treasury of the Woman's Missionary Society, to be used in its work.)

THAT WEEK OF PRAYER AND SELF-DENIAL—HOW SHALL WE KEEP IT?

At the last meeting of the Woman's Board of Missions much embarrassment was felt when appropriations for the ensuing year were to be made. The missionaries had sent estimates of what would be *necessary* to carry on successfully the work in their different fields. A depleted treasury forbade the appropriations of such amounts. With sorrow and shame it was confessed that the more than half a million women in our church were not contributing enough to keep *twenty* devoted women in the foreign fields with means sufficient to do the work as it should be done. Now, *growth* is the law of life; to cease to grow is to begin to die. This is not less true of spiritual than of physical life; not less true of individual than of church life. The church that is satisfied to be comfortable and prosperous in its own borders is doomed—it is already dying; the fate of the Laodiceans will be hers. The same rule applies to the individual Christian.

When the Woman's Board of Missions was organized, it was not with the idea that when a few schools were established, a church built, a hospital opened and equipped, the work was done. These are only the foundation-stones of a building, the purpose of which will not be accomplished till the "whole earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Its consummation will not be reached until he "bring forth the headstone thereof with shoutings of, 'Grace, grace unto it!'"

Our work is expanding. On every side open doors are inviting entrance, while a reasonable degree of success is encouraging the hearts of our young women in the fields now occupied.

The demand for "more money" was so imperative that the Board resolved, in order to meet the emergency, to set apart the week before Christmas as a time for special *prayer*, *self-denial*, and *giving*. Few are so obtuse as not to see the fitness of the time chosen. The Christian world is busy preparing to celebrate—what? The birth of him who was God's great, unspeakably great, Gift to man. It is a time of giving and receiving; gladness fills the air; homes that are colorless, if not really dark, during the year are happier at this season. None are so poor but they would give *something* to make brighter for *somebody* the hours of that short winter day. It may be no more than a smile, a kiss, a kind wish, or a tender prayer; but it *is* "blessed to give," and all would share the blessing. He who gave himself for us, said, "It is more blessed to give than to receive." Do our women believe this word of his? If they do, *now* is the time to give proof of their belief.

What would be thought of the wife who, at this glad time, gave freely to others, but neglected her husband, presumed to be her dearest earthly friend? or of the husband whose wife received no token of loving devotion, while others were enjoying his gifts? And yet the church, the bride of the Lord, does can it be true?—it *does* often forget the Bridegroom at this happy season. Earthly friends are kindly remembered, while he who made the day what it is, whose birth brought the first ray of hope to a dying world, is forgotten. "If you do good to them that do good to you, what thanks have you?" A subtle selfishness may underlie this thing of making ourselves happy by the happiness we bestow. And if we give to those from whom we receive, we are bound by this principle to give to him, for "what have we that we have not received?" The poor are always with us as his representatives—"whensoever we will, we may do them good," and he assures us that "inasmuch as we do it unto the least of these, we do it unto him." Of the poor, surely none are so poor as they who are ignorant of his love and his salvation. When he would give the church a perpetual reminder of his infinite love, he instituted the Lord's Supper. When he would give the church a work whereby they would prove their love, he said, as he ascended into heaven, "*Go teach all nations.*" These were the last words a bereaved church heard fall from his lips. The measure of their (and our) love was to be, "as I have loved you." His love meant prayer, sacrifice, self-denial, suffering, death. So must we love. How, then, shall we keep this week of prayer and self-denial? True prayer is always heard, always answered, not always as we desire or expect, perhaps; but, if offered in accordance with scriptural instructions, we may be sure of that for which we pray, in one form or another. There is no presumption in praying, "Thy kingdom come," or in praying the Lord to "send forth more laborers." Since Christ gives us these words, we may boldly pray them, *provided* we are doing what we can to answer these prayers. Prayer without effort in the direction of the prayer savors strongly of pious mockery. Let there be no saying of prayers! After honest self-examination, let us ask God to teach us what he would have us do, and to make us ready for his will, whatever it may cost. Let not that Old Testament saint, who would not offer to God that which "cost him nothing," put us to shame who are living in the full blaze of gospel light. Recognizing that every good thing we enjoy we owe to this gospel, and in token of our earnest desire to extend its blessed benefits to the women of other lands, let us, from day to day, lay upon the altar a gift, consecrated by prayer and faith. What and how much it shall be, each must decide for herself, after taking counsel of her own heart, her conscience, and her God. Various customs prevail in different households at this season. Some set apart a certain amount for purchasing gifts for friends. Don't forget the Friend of friends. One-tenth of this amount is a small proportion to give to him to whom we owe our all. Our Mrs. Purdys may lay aside at least the value of one chicken in every ten sold; so of butter, eggs, milk, etc. There is ready market now for things of this kind. Don't fail to remember that the "Lord hath need," and give as you never gave before. If each Mrs. Pickett remembers each "benefit," and renders accordingly, she and her society will be amazed and rejoiced at the result. Try it! None are so straitened but that a gift of some value may find its way to the altar. In preparing your feast of good things remember not only the poor who are at your door, but the *soul-hungry* of other lands who have never tasted "the bread of life" or had a draught from the fountain of living waters. Let the price of some dainty which you deny yourself go into the mite-box for *his sake*. It will give keener relish for your Christmas dinner.

Thus far, only those of limited means have been addressed. God has intrusted large wealth to the stewardship of some of our women. Elegant homes, rich attire, sumptuous tables, prove that they have money, for without money, and *much of it*, they could not have these things to possess and enjoy. O for words to reach the hearts of these in behalf of our perishing sisters beyond the seas! Our women are not cruel; it is because they do not stop to "consider" that they do not give. The price of one handsome dress, of a piece of furniture merely ornamental, of a superfluous vehicle, or of an excursion not needed, how these would swell our receipts! The silks, the laces, the velvets, the jewels, without which you can do so well, would clothe these wretched ones in "robes of righteousness:" would furnish the "wedding garment" to those who, lacking it, will not be admitted to the marriage-supper of the Lamb. Dear sisters, you expect to be there. Will you not, by some act of self-denial proportionate to your means, lend your aid to swelling the company who shall gather at "that day" to do honor to the King's Son? You will, perhaps, give an entertainment during the holidays, the price of which, laid on this altar, might bring a feast to those who "hunger and thirst after righteousness," though perchance they understand not the exact nature of their longings. *They* only know they are miserable. *You* know the cause and the remedy. What will you do? We say not, "Don't give that entertainment," but we beg that in all things it be so ordered that the personal presence of Jesus himself would be no embarrassment; and, further, that, after a careful calculation, you lay on God's altar, in token of your love, a sum equal to the cost of it. If you can not do both, *for this one time* try the experiment of putting God and his suffering poor first. We believe it will prove the rarest, richest entertainment you ever gave. You may not know in this world the good your gifts have done, but God is keeping a strict account of what you do, and what you give; and, solemn thought, of what you *do not*, and of what you *do not* give. He will be faithful and just in his rewards. "He surrenders much who surrenders all, however little that may be, and he surrenders nothing who keeps back anything."

The call sounds in your ears. If there be responses according to our ability, giving as "God has prospered us," a sum will be realized that will enable the Board to furnish what is needed for "extension of work," and to hasten on their way the young women who are saying, "Send us." In addition to this, the reflex influence on the heart and life of each "cheerful giver" will be fresh evidence that it is "more blessed to give than to receive."

Let us pray! and as we pray, let us determine, with God's help, to answer our own prayers by coming up to the full measure of our duty as individuals. Lord help us!

"Review of the Modern Fathers."

A NEW BOOK.

I have always pitied the man who felt it his duty to write a book. Like offenses, books must needs come; but, alas! for the luckless authors. The death-day of the happiness of many authors is the day on which their books were issued. "Why don't the people, specially my many friends, buy, read, approve, acknowledge manifest merit?" Then come the critics with dissecting knife, and make sad havoc among the choicest chapters. Meanwhile, the capital invested is not productive of profit. Scenes, sad; drop curtain. But I do not mean to discourage anyone. Write on. In the bright galaxies of the literary sky there is more room for stars, suns, planets and satellites—even comets and meteors are welcome.

Rev. John M. Crow, A. M., of the Louisville Conference, has given us a new book. As a star, it is not a sun, for that title I ascribe only to the Bible; it is not a satellite, for the author is quite original and disdains to strut in borrowed feathers. It is a planet whose light is received directly from the sun. The book contains an elaborate consideration of the theories of modern Methodist writers, and of the historic and scriptural doctrines of Methodism. It is indeed a unique critique of books found in the libraries of all good Methodists. As common parlance has it: The author makes the feathers fly. If it were not intrinsically a serious matter, it would be amusing to see Drs. Harrison, Miller and Marvin, agreeing to disagree, engaged in fierce contest. One of them is building up; the other one lustily tearing down, and the third one scattering the debris. Capping the climax, the author of the "Review of Modern Fathers" comes now and demonstrates that the building site was not held in fee simple. It is a battle of the giants.

One thing, certainly, Bro. Crow has made plain—that is, not blindly to accept the views, doctrines and precepts of any man, be that man Bishop, doctor of divinity, or eminent divine. Nothing is easier for a theologian of speculative cast of mind than to build up a vague, charming, attractive theory in regard to original sin, imputed righteousness, nature of the sacraments, etc.—a theory which is, perhaps, nothing less than a conglomerate of heretical nonsense. Sad that some theologians should deem themselves capable of seeing the invisible, and complacently bask themselves in a light not derived from the Bible. Not that Bro. Crow loves the authors whose errors he lays bare any less, but that he loves the revealed truth more.

J. B. A. AIKENS.

From the Work.

BROOKHAVEN DISTRICT, TERRY CIRCUIT.

MR. EDITOR: At our last Annual Conference my name was read out for this circuit, most of which was once known as the old Georgetown circuit. Most of the year the writer and family lived on the north end of the work, but now living on the south end, in the clever little town of Gallman, in a comfortable house, which is expected to be bought for a parsonage—only waiting for the deed to be made. It is a good home for the preacher. We have also built, at Gallman, this year, a good house of worship, nearly completed—50x35. The writer preached in it last Sabbath to a fine congregation. We hope to build another on the work soon. There is no better Board of Stewards and a kinder people anywhere than on this work. Our sojourn at Terry and vicinity was made very pleasant indeed by kindnesses shown us. May the blessings of the Father abide upon them!

There are three Woman's Foreign Missionary Societies and one Juvenile. I am doing what I can to bring up all the collections, and hope to make a fair showing in this matter. Have sent $27 25 as the result of week of prayer, and self-denial, and some on "Children's Day," and forwarded some missionary funds. A goodly number of the NEW ORLEANS CHRISTIAN ADVOCATE taken. Have had gracious revivals on the work, and some accessions, while the year has been one of toil, yet very pleasant—made so by the cleverness of our people.

The country through here is developing very rapidly, and our church must keep abreast with the rising tide. Terry, Crystal Springs and Gallman are large shipping points for vegetables, fruits, etc. No whisky saloons, thank the Lord!

Yours, etc.,

GEO. BANCROFT.

MARVIN CIRCUIT.

MR. EDITOR: The closing of the Conference year with preachers is a time of reflection, meditation, penitence and vows; a time of examination as to whether we have kept the faith and vows already made; a time, probably, of regret, time wasted, opportunities lost, so little done; a time, with some, of great rejoicing. God has owned the labors of his servants in the salvation of sinners. I write from experience, and know whereof I affirm.

On Marvin circuit we have much to be grateful for—much to regret. Finances better. The membership in good working order. Several new subscribers to the ADVOCATE. One new church taking the place of an old one; and Sunday-school interest reviving.

By the way, we have organized a Sunday-school Conference on the circuit, to meet each fifth Sunday to discuss subjects of Sunday-school interest. Dr. W. M. Flowers, layman, was the moving spirit in this work; and it promises much for the Sunday-schools on the work.

We have had over fifty accessions this year, yet we are not all Israel who are of Israel; and the worst of it, they don't care to be. The labors of some have ended, and they have passed to their reward.

L. P. MEADOR.

STEVENS CREEK, MISS., Nov. 22, 1887.

One will confer the greatest benefits on his town, not by raising its roofs, but by exalting its souls; for it is better that great souls should live in small habitations, than that abject slaves should burrow in great houses.—Epictetus.

Critic's Corner.

Word-Studies.

Dedicate. This word is very common in church parlance. We speak of "dedicating" a house to the worship of God. In our book of discipline there is a section entitled, "Form of the Dedication of a Church." In the "sentence of dedication" this phrase occurs: "We solemnly dedicate," etc. The word "dedicate" does not in itself carry the idea of a religious act. It is used frequently when nothing religious is intended. An author "dedicates" his book to a friend. Here the word is used in a proper sense, and yet a sense entirely different from that in which it is used when we "dedicate" a house to the worship of God. A man may "dedicate" himself to a certain object without any religious ceremony whatever. The object to which a thing or person is "dedicated" seems to determine the *character* of the dedication. While our use of the word in our Discipline is quite correct, it does not seem to be the best word for the service to which it is applied. In religious rites and ceremonies it seems to us that words which have a specific meaning should be used. No ambiguous words should be tolerated where clearness of thought is so necessary. In religious formulæ no word of a double meaning should be used. In place of the word "dedicate," which may be used in several senses, we would use the word,

Consecrate. This is a word of specific meaning, and always carries the idea of something religious. While "dedicate" means to set apart a thing to a certain use—which use can only be determined by the *manner of dedication*—"consecrate" invariably means to make a thing sacred by a religious act. A thing can not be "consecrated" without a religious ceremony; and that ceremony is, and must be, *formal*. When a thing is said to be "consecrated," there can be no doubt as to the purpose of it or the manner in which it was done. One of the definitions of "consecrate" is: "A species of *formal* dedication by virtue of a religious observance." So a "dedication" *may* turn out to be a "consecration;" but not necessarily so. The "sentence of dedication" in our book of discipline, when used at the proper time and place, and the Scripture lessons and prayers and hymns laid down in the "Form of the Dedication of a Church," constitute a religious rite by which we "set apart from all unhallowed or common uses" a house for the worship of God. That, then, is an act of "consecration," because it makes the house sacred. There is a meaning in the act which can not be mistaken. Since, then, "dedicate" may have a secular meaning as well as a religious meaning, and "consecrate" can only have a religious meaning, we think the heading of Sec. 8 in our ritual would be better if it read: Form of the Consecration of a Church.

O.

A Systematic Plan.

MR. EDITOR: I believe that we all agree that we need a systematic plan of education in our church, beginning with primary schools, in connection with each congregation, and passing up through district high schools and Conference colleges to the church university. I suggest that to the effective accomplishment of this the General Conference authorize the Board and faculty of Vanderbilt University, with the aid of one competent representative from each Annual Conference, to adopt a curriculum, beginning with the alphabet and ending in the text-books of the various departments of the university. Authorize our Publishing House to publish, or keep on sale, this series of school books to supply the various schools that may be established. I think that a plan of this kind would, in one decade, fill our Conference colleges with well-trained students and our university with a thousand or more students preparing for the various professions. The university might add a normal department, and we could then educate our children at home, in our own schools, with our own books and teachers.

D. F. WHITE.

ALEXANDRIA, Louisiana.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them.—Charles Kingsley.

Our Contributors.

Centenary College, Jackson, La.

I feel a deep interest in Centenary College; partly because I am connectional in my feelings, and partly because I had the honor to occupy one of her chairs for a short while. I desire to speak, through the ADVOCATE, to the Methodists of the patronizing Conferences in behalf of this college.

1. Schools are essential to the proper development of Methodism. Methodism reaches the masses, and glories that through our system "the poor have the gospel preached unto them;" yet her mission, as a church, is not only to reach and save the masses, but also to elevate them. Born in a university, our church must plant schools and colleges wherever we would hold and develop the territory conquered by our pioneer itinerants. So necessary are schools to church work, that it may be stated, as a rule, that the church which controls no schools in this country can not succeed.

2. Grouping our Annual Conferences together according to location, there should be a Methodist college in each group.

The section of country that includes the patronizing Conferences of Centenary is too large a territory to leave without the influence and support of a well-equipped college. Such a college should exist in that section because (1) it is the duty of the church to furnish Methodist institutions for the education of her children, and because (2) such a college compounds the support thus given her and returns it increased manifold in support to the church. The church, to my thinking, will cripple herself in that country if she fails to place Centenary upon solid footing.

I write this almost under the shadow of our great Vanderbilt, my *alma mater*, whom I love and for whom I expect to labor; but I am not of the class who would ignore our colleges that did such noble work for us before Vanderbilt existed. I would not have our educational energies all concentrated upon one great institution.

Central College, Emory and Henry, Randolph-Macon, Wofford, Centenary, *et id omne genus*, are still to be valuable colaborers with the faithful itinerant in strengthening and enlarging Methodism in our Southland.

3. I was pleased to see a statement that Greenville, Miss., had raised one thousand dollars this year for Centenary. That is getting at the matter right. The annual collections ordered by the Conferences is well, but not the best. Centenary needs—and needs it *now*—to have an endowment. I could give several reasons why there should be raised an endowment fund at once. Let that institution be placed on an independent footing, with a good endowment, so that she may command the best talent to occupy her chairs; then let the patronizing Conferences join hands with her as their very important ally, and she will not disappoint them in results.

4. Centenary is the property of our church, and is the only college for boys (if I am correctly informed) in Mississippi or Louisiana that is under control of Methodism. She should not be regarded as a mendicant to whom an annual eleemosynary contribution is to be made. If the good people of that section will make a bank account to the credit of Centenary, endow her chairs and refurnish her large edifice, under the blessing of God, she will become an impregnable fortress, a high tower of strength for Methodism.

J. E. HARRISON.

FRANKLIN, Tennessee.

Exodus xx, 10.

"There is no doubt in my mind that, in regard to the command in the verse quoted at the head of this, there is more or less of sin among God's people, through heedlessness or ignorance, than obtains as to any other of the commands of the first table. But heedlessness or ignorance is no excuse for the setting at naught so plain a command as the one referred to. Nor will any euphemisms of man avail as against the plain '*thou shalt not*,' or 'thus saith the Lord.'

"The command reads plainly: 'In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy MAN-SERVANT, nor thy *maid-servant*, NOR THY CATTLE, nor thy stranger that is within thy gates.'

"I have double underscored in the above quotation, as I wish to call special attention to a matter wherein, I think, many Christians not only sin themselves, but are the occasion of sin in many others as regards this plain command. I am well aware that certain works—those of necessity and mercy—are not only permissible, but are enjoined by our Lord, upon the Sabbath; but I do not admit that any *necessity* can be shown in the matter whereof I shall speak. If such can be shown, I believe I am open to conviction, and ask the showing. The command reads, 'Thou shalt not do ANY work, thy MAN-SERVANT, nor thy CATTLE;' and yet many make the attending the worship of God in his house the occasion of violating God's command. Yet to Saul's plea of keeping the cattle (which God had commanded to be destroyed), in order to offer them as sacrifice to God, Samuel replied, '*To obey* is better than sacrifice, and to hearken, than the fat of rams.' How can riding in a street car on the Sabbath, to attend a church miles away, be excused by any Christian, when there is not one of them that has not a house of God, and most every one of them a house of their own sort, within easy walking distance of their homes?"

What comment does it justify to see those who profess to love God, and to have a regard for his holy day, crowding into a street car (whose underpaid and overworked driver is denied all his right in and to the God-given day) to go to worship God, who commands their *man-servant* and their *cattle*, "Thou shalt not do *any work!*" What respect do such show to God's command when they thus countenance such open violation of it? Will anyone attempt to deny that the driver of a street car is as much entitled to the rest and privileges of the Lord's Day as any other man? Can any *necessity* be pleaded for the denial of it to him, or any mercy be shown in its denial? If not, how can a Christian justify his doing that which countenances the working of the car driver and mules on the Sabbath.

The leading editorial of the Southwestern Presbyterian, of last week (from which I cut the extract that begins this article), entitled "Elements of Anarchy," closes thus:

"Everywhere the Sabbath stands for law and order. Hence a despised and desecrated Sabbath will always be the corner-stone of anarchy."

I endorse that sentiment. I commend the whole article to the perusal of those who love the Sabbath. Here is another little extract:

"To meet anarchism successfully, we must meet it in its beginning. The American people are already confronted with an issue which lies at the very beginning. *It is the question of protecting our people in their right to the Sabbath.* Our motto must be, '*The Sabbath for the citizen.*'"

And I ask Christians the following: Has the car driver any right in the Sabbath, and will you protect him in that right?

T. E. S.

Romanism and the Bible.

In view of the fact that the Church of Rome is denominated "Christian," and numbers within its pale some of the most elevated, self-sacrificing men and women of the world, it may seem strange to affirm that Protestantism, the exact opposite of Romanism in all, or nearly all, of the doctrines and practices of Christianity, must depend solely upon the Bible for its triumph over Rome.

The scarcity of Bibles among Romanists is very poorly realized by Protestants. Every Romanist has what he calls a Bible—a book purporting to be the Book and yet when you read it, it is not the Bible. A version by Pope Sextus is the *cash memo* of the average Romanist: at least, this Sextinian version of the Bible, interspersed with canons and prayers and popish dogma, is the book this writer has generally, if not everywhere, found amongst them, and upon this they rely "for reproof, for correction and for instruction in righteousness." Recognizing the production of the ingenuity and vanity of the Church of Rome as the Bible, no conscientious man can be anything else than a Romanist. The book was prepared for that purpose: To the reader of this book priestly arrogance is a Bible truth: so are penmnce, priestly pardon, infallibility, indulgences, confession to the priest, and all the peculiar tenets of Romanism.

Men may write and preach, and do all that, but not until the hold upon this pretended book is broken will it be of any use. To the Romanist this is gospel. All else is nonsense and heresy: all else is profanity and blasphemy. This thought moved Tyndall; it urged Luther on; and nowhere has the power of Rome been broken till this false book has been displaced by the "pure Word of God." Missionaries in "Catholic countries" is not what we need. Bibles, colporteurs is the need of the hour. The sentiment of Rome in regard to the power of the "pure Word of God" is clearly read in the light of the bonfires kindled by Tyndall's translation in England. Latimer and Ridley and Cranmer were not so much dreaded by the arrogant priests as that little book of Tyndall. No! These men were only men; this book was the Word of God. The word of man might overcome the word of man; but the "Word of God is quick and powerful"—no human agency can conquer it. It must be kept out of sight: it would never do to trust Romanism to its influence, nor measure Romanism by its rules. It was so in the sixteenth century: it is so in the nineteenth.

Romanism is darkness, and disappears before the light. In all countries where she is dominant ignorance, illiteracy, prevails. She has her schools, but they are Romish schools: her science and her literature—what she has of each—is Romanized. She recognizes nothing, touches nothing that is not impregnated with her peculiar tenets. She is afraid: she dare not risk her children out of her lap. But of all agencies Rome dreads none as she dreads "the pure Word of God."

These are indices. The American Bible Society is the grandest agency now in existence through which to break the power of Rome. And just in this connection I want to say that Bro. McLaurin, the superintendent of the district of Mississippi and Louisiana, has before him the grandest possibilities of almost any man in America. Outside of the great cities of the country, and in proportion to the population of his district, no superintendent of the society has a larger population of Romanists among whom to work. Taking the coast and river side of Mississippi and Southern and Eastern Louisiana, I suppose that nearly or, perhaps, fully one third of the population of his district is under Romish influence. A great work this—too great for one man or a few men to perform! The superintendent needs the help of every Protestant in his district—your moral influence and your money. Put the "pure Word of God" into the hands of these children of Rome, and you will soon see the grand drama of "dry bones" enacted. The process of moral synthesis will begin, and a great "body" will stand up for God, and Romanism will begin to hide its threatening mien: for the True One will see to it that his Word will "not return unto" him "void," but will "accomplish that whereto" he "has sent it."

Let the thoughtful ponder these things, and give Bro. McLaurin and his work a lift. "If you would break the power of Romanism, pray for the Bible, pay for the Bible, send the Bible to Rome as we find it in our midst.

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Lve. Birmingham	11:10 p. m.	4:00 p. m.
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THURSDAY, DECEMBER 1, 1887.

Briefs.

If some members of the church would be as zealous and work as earnestly to get sinners converted to God as they do to get their candidates into office, would we not have a revival all the time? Zeal for politics overshadows zeal for God even with most Christian people! The patience of God is most wonderful.

"No man can mend a wrong subtraction by doing his addition right." And yet a number of people are endeavoring to quiet conscience in that very way. "Robbing Peter to pay Paul," in order to square accounts with honesty, is but a modern version of the mythological story of Sisyphus rolling the stone up the mountain. And such efforts generally originate from the same place, for it was Pluto who set Sisyphus at that job!

The best answer we have yet seen to the proposition of the Episcopal House of Bishops for all denominations to unite on the basis of the reordination of ministers is in the November number of the New Princeton Review, when the editor sums up the whole matter in these words: "It is a mistake to seek the unity of the body in the bond of prelacy instead of the unity of the spirit in the bond of peace."

These are the statistics of the West Texas Conference: Local preachers, 109; members, 10,955; infants baptized, 560; adults baptized, 655; Sunday-schools, 115; teachers, 805; scholars, 5,640; collected for Conference claimants, $1,659 65; foreign missions, $1,714 75—domestic, $1,926 60; church extension, $304 50; number of churches, 90½; value of same, $129,240; number of parsonages, 37; value of same, $24,225; collected for education, $274 20; admitted on trial, 5; into full connection, 3; readmitted, 1; located, 4; supernumerary, 5; superannuated, 8.

Does your religion bear any relation to this, as described by Rev. Mark Guy Pearse, of the English Wesleyans:

In a recent sermon, at Newcastle-on-Tyne, Rev. Mark Guy Pearse said: "There was a deal of religion in this world, but it was not Christ's religion unless it cared for men's bodies as well as for their souls. He believed the time would come when the church would rather look after the poor as its first duty than anything else, and men would be willing to forgo costly churches in order to care for the poor and afflicted. It might be their religion which cared for men's souls, but Jesus Christ's religion cared both for their bodies and souls."

The total immigration to the United States from all countries, except Canada and Mexico, during the nine months of the present calendar year was 411,000, against 291,596 in the same period of 1886. Of this number, about three-fourths, or 313,106, arrived at the port of New York, against 233,500 in 1886. The United Kingdom is responsible for a large portion of this year's immigration, as 144,148 immigrants came from that country, against 99,040 in 1886. Germany ranks second, with 88,709 immigrants, against 63,446 in 1886. Norway and Sweden, Italy, the Austrian Empire and Russia rank next in the order named. The immigration from Canada and Mexico evidently is not of large proportions, as the above figures are said to include 98 per cent. of the total immigration into this country.

The Men for Office.

The people of Louisiana are considerably stirred on the question of choosing office-holders. As we have quite a large constituency, we wish to say a few words on this very important subject.) The editor and his constituents believe in the teachings of a very old book called, The Bible. In this book we find the germ of everything good; whether the good be for the individual or the community; whether it be for the Church or the State; whether it be religious or social or political. Among all these we find the unmistakable germ of good government. The history of the nations is in proof of the fact that all the good governments which have existed have been developed from the Bible germ. The quality of government depends entirely upon the character of the officers who administer it in the execution of its laws. A government is good or bad, weak or strong, just in the ratio of the goodness or badness, the weakness or strength of its official administrators. Then the efficiency or inefficiency of a government to reach its own ends depends entirely upon the sort of men that are at its head. The subject of choosing rulers is, then, one of the most important that the people of the State can consider. It is so vital to the welfare of the country that it ought to be considered calmly and outside of the heat of partisan politics.

In the Bible we have the oldest account, that we know anything of, of the organization of civil government; and when we remember that the State was erected under the special supervision and superintendence of the Divine Being, we may draw the lawful inference that, in its essential features, that first government was a model for all others. In the setting up of that government we see that a special emphasis was laid upon the fact that a certain class of men must be chosen to administer it. The directions upon this point are so distinct and clear-cut and emphatic that we quote the passage for our readers: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over the people, to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens. And let them judge the people at all seasons." (Exodus xviii, 21, 22.) That is what we call the germ of good government. It is a most remarkable fact that the qualifications pointed out as needful in the officers of a government, set up nearly 3,500 years ago, should be the very qualifications that thinking people recognize as necessary for the officers of government to-day!

The passage above quoted teaches a democracy, pure and simple—"Thou shalt provide *out of all the people* able men." The rulers are to be chosen from among the whole people. No classes, as such, have proprietary rights to the offices of government. No classes, as such, can be excluded from participation in rulership, provided they furnish men with the required qualifications. The *general* qualification is that rulers shall be "able men." We suppose that means men possessing mental power sufficient to enable them to learn readily the duties of any office to which they may be chosen—men of strong intellectual endowments, reinforced by cultivation and exercise. But this *general* qualification is not enough. There are many "able men" who would make very poor rulers. Hence there are three special qualifications required to make good officers. In addition to being "able men," they must be "such as fear God." God is the author of civil government. "The powers that be are ordained of God." He is the source of all authority; because he is the Supreme Ruler. All earthly rulership is, and must be, subordinate to him. Every ruler must recognize and acknowledge his entire dependence upon the Sovereign of the universe, and rule in his fear. On this point the teaching of our old Bible is as clear as a sunbeam. David's last words are these: "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, *He that ruleth over men must be just, ruling in the fear of God.*" The blessedness of having such a ruler is portrayed in the highly poetic language of the East thus: "He shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

The next qualification is, They must be "men of truth." One of the objects of government is the execution of righteousness between man and man, the dispensation of justice to all the citizens. If the ruler is not one who knows the truth and loves it for its own sake, if he is not one who regards truth as of more importance than his own position, and is not willing to sacrifice himself rather than sacrifice truth, then he will not be able to withstand the pressure that evil men will bring to bear against him, and his administration will veer in the direction of unrighteousness. "To deal truly" is one of the factors which, according to the Prophet Ezekiel, enters into the character of a just ruler. The exhortation of Zechariah bears upon this point, when he cries out to the rulers of Israel: "Execute the *judgment of truth* and peace in your gates!"

The next qualification is, "Hating covetousness." If we believe the newspapers, we are already convinced that much of our legislation and many official acts are tainted by bribery. The love of money is the bane of our civilization to-day. The popular injunction is: "Get money, and with all thy getting, get more money." The contagion has reached the legislative halls and municipal offices and executive chambers, and the dire influence is felt through all the ramifications of society. Public institutions suffer because the office-holders are "greedy of gain." Hordes upon hordes of evils visit every government whose officers are not men "hating covetousness." In our old Bible there are more warnings to rulers on this subject than on any other. Even receiving gifts is prohibited the ruler, because it "perverts judgment and blinds the eyes of the wise." Samuel's sons are denounced because they "turned aside after lucre and took bribes and perverted judgment." Venerable old Samuel stood before his people, whom he had ruled so long, and challenged anyone to say "of whose hands he had received any bribe to blind his eyes." David spoke of "sinners, bloody men, whose right hands are full of bribes." Isaiah rebuked the rulers of his time as being "rebellious princes and companions of thieves; everyone loving gifts and following after rewards." He also spoke of those who "justify the wicked for reward." Solomon has a remarkable sentence in this: "The king by judgment establisheth the land, but he that receiveth gifts overthroweth it." The Prophet Amos characterizes this sin as among the "mighty sins:" "For I know your manifold transgressions and your mighty sins; they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." And many other passages teach the same terrible lesson, that a people who are afflicted with covetous rulers are in a sad case. Bribe-givers and bribe-takers will undermine and destroy the strongest government on earth!

These are the qualifications the Bible lays down for governmental officers—from the lowest to the highest, from the magistrate of the ward to the President of the republic: "Thou shalt place such men to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens." All the offices are to be filled with men of that kind—"able men, such as fear God, men of truth, hating covetousness." Let every voter in Louisiana be guided by the desire to put such men in office, and then vote to put them in, and we will have good government.

North Mississippi Conference.

The eighteenth session of this body convened, November 24, in Winona, Miss. Bishop Keener presided. Winona is a flourishing town, on the Illinois Central railroad, of about 1,800 inhabitants. The business interests are chiefly the cotton trade and its adjuncts. About 15,000 bales are shipped annually. There are five churches in the place, and the people are generally prosperous and well-to-do; and their hospitality was tested by the influx of a great crowd during the session and proved itself equal, and more than equal, to all demands. The business of the Conference, under the practiced skill of Bishop Keener, advanced at a rapid pace from the opening to the close of the session, and yet due deliberation was given to every interest involved. The reports from all parts of the Conference indicated substantial growth and advancement on all the lines of church work. The finances of the church have wonderfully improved, the collections for all purposes being much larger than ever before.

Three were admitted on trial: Joseph T. Howell, Joseph W. Treadwell and William W. Moss. Four were elected and ordained elders: N. G. Augustus, C. H. Owen, K. M. Harrison and J. W. Killough. Nine were admitted into full connection: H. T. Gaines, A. B. Dearing, E. H. Rook, W. D. Bass, W. M. Young, G. H. Jacobs, J. W. Malone, J. R. D. King and F. A. Whitson. Four traveling preachers were elected deacons: A. B. Dearing, W. D. Bass, J. R. D. King, F. A. Whitson. Two were received from other churches: B. R. East, from the Congregational Methodist Church; and D. M. Miller, from the Methodist Free Church.

The missionary meeting, Saturday night, was a success in every way. Bishop Keener and T. J. Newell, of Grenada Female Institute, made the speeches, and the collection was over $750. The receipts from circuits and stations during the year amounted to $8,063 for foreign missions; for domestic missions, $1,958; for Bishops, $1,143; and for Conference claimants, $2,363.

There are in the Conference: Local preachers, 156; church members, 36,243; adults baptized, 2,344; infants baptized, 775; number Sunday-schools, 383; officers and teachers, 2,209; number scholars, 17,044; church buildings, 468½; value of churches, $408,963; number parsonages, 71; value parsonages, $76,083.

The New Orleans Advocate is growing in favor with the preachers and members of the North Mississippi Conference, and we are hopeful that when we meet again, next year, at Starkville, many hundred names will have been added to our subscription list.

The editor enjoyed the generous hospitality of Bro. Moore and his daughter, Mrs. Turner.

We append the appointments:

APPOINTMENTS.

SARDIS DISTRICT.

S. M. Thames, P. E.
Sardis and Davis Chapel, T. C. Wier—C. N. Terry, supernumerary.
Como and Fredonia, E. H. Moon.
Senatobia, R. G. Porter—J. H. Hunter, supernumerary.
Arkalutla, to be supplied.
Hernando and Coldwater, K. H. Jones.
Horn Lake, H. B. Scruggs.
Lewisburg, A. P. Sage.
Cockrum, H. L. Vaughn.
Mount Vernon, A. P. Leech.
Batesville and Wesley, J. W. Bell.
Pleasant Grove, W. J. O'Bryant.
Panola, J. M. Massey.
Courtland, E. H. Cacey.
Chulahoma, J. M. Huggin.
Memphis Railroad missionary, J. W. Bates.

GRENADA DISTRICT.

J. F. Evans, P. E.
Grenada, J. E. Thomas.
Grenada ct., H. C. Morehead.
Water Valley, J. S. Oakley.
Water Valley ct., J. H. Brown.
Abbeville, R. M. Davis.
Coffeeville, H. T. Gaines.
Charleston, R. P. Goar.
Oxford, R. M. Stundifer.
Toccopola, A. J. Foster—C. C. Grisham, supernumerary.
Banner, J. Porter.
Pittsboro, T. C. Freeman—J. M. Hampton, supernumerary.
Atlanta, W. C. Lester.
Minter City and Strathmore, J. L. Futrell.
Sunnyside and McNutt, W. S. Shipman.
Carrollton, R. A. Barronghs.
Chapel Hill, R. C. Calloway.
President Grenada Institute, T. J. Newell.
Professor in University of Mississippi, J. J. Wheat.

WINONA DISTRICT.

R. P. Mitchell, P. E.
Winona, J. M. Wyatt.
Winona ct., D. G. Foust.
Vaiden, W. S. Lagrono.
Carrollton and Greenwood, T. W. Lewis.
West, R. A. Ellis.
Black Hawk, E. G. Kilgore.
Lexington and Durant, T. Y. Ramsey.
Richland, T. A. S. Adams.
Ebenezer, W. A. Dollar.
Newport, G. W. Brown.
Kosciusko, J. W. Malone.
Sallis, W. W. Williams.
McCool, D. M. Cogdell.
Ethel, A. W. Langley.
Zilpha, to be supplied (by W. B. Hull).
Newtonville, H. C. Parrott.
Belzona, W. W. Moss.
Sidon, J. T. Howell.
Book agent and S. S. agent, G. W. Bachman.
Professor in Whitworth College, W. B. Murrah.

COLUMBUS DISTRICT.

W. T. J. Sullivan, P. E.
Columbus, J. W. Price.
Columbus ct., B. F. Phillips.
Walthall, E. H. Rook.
Crawford, T. B. Malone.
Brooksville, J. W. Luter.
Macon, S. D. Long.
Hebron, Q. A. Oats.
Salem, W. W. Woollard.
Louisville, J. A. Leech.
Shuqualak, J. R. D. King.
Plattsburg, J. E. Buck.
Starkville, T. Cameron—W. S. Harrison, supernumerary.
Starkville ct., B. P. Fullilove.
West Point, J. D. Cameron.
Tibbee, W. C. Harris.
Tampico, to be supplied (by C. O. Bogan).
Lagrange, W. R. Rainey.
Chester, W. T. Barnett.
Sturgis, S. D. Worsham.

HOLLY SPRINGS DISTRICT.

J. Barcroft, P. E.
Holly Springs, G. S. Inge.
Holly Springs ct., W. M. Adams.
Pine Mountain, J. W. Poston.
Byhalia and Victoria, J. T. Moody.
Marshall, J. W. Anderson.
Olive Branch, G. H. Hodge.
Early Grove, J. J. Brooks.
Ashland, C. R. A. Brantley.
Emory, O. L. Savage.
Snow Creek, J. K. Marris.
Myrtle, J. H. Smith.
Hickory Flat, D. M. Geddie.
Cornersville, S. A. Ellis.

GREENVILLE DISTRICT.

J. W. Hannell, P. E.
Greenville, J. A. Bowen.
Arcola and Indianola, J. H. Shumaker.
Faisonia and New Salem, C. H. Owen.
Huntington and Mound Bayon, J. D. Newsom.
Cleveland and Lake Lea, W. W. Durman.
Clarksdale and Lyon, J. A. Randolph.
Austin, T. J. Taylor.
Friar's Point, P. P. Spencer.
Concordia, J. C. Lowe.
Bolivar, J. B. Harris.
Australia and Rosedale, T. Y. Ramsey, Jr.

ABERDEEN DISTRICT.

Amos Kendall, P. E.
Aberdeen, E. L. Spraggins.
Okolona, J. Richie.
Okolona ct., F. A. Whitson.
Verona and Tupelo, E. Johnson.
Prairie, B. S. Rayner—J. T. Cunningham, supernumerary.
Buena Vista, H. R. Tucker.
Houston and Wesley, J. R. Roberson.
Sparta, W. D. Bass—T. J. Lowery, supernumerary.
Pontotoc, N. G. Augustus.
Sharon, J. M. Barnes.
Richmond, M. H. Honnoll.
Saltillo, W. T. Shell.
Tremont, B. B. East.
Fulton and Smithville, G. W. Gordon.
Ebenezer, A. B. Dearing.

CORINTH DISTRICT.

J. B. Stone, P. E.
Corinth, J. H. Mitchell.
Corinth ct., W. M. Young.
Iuka, D. L. Cogdell.
Iuka ct., to be supplied (by H. Crow).
Harmony, to be supplied (by L. A. McKeown).
Kossuth, T. L. Foster.
Blackland, J. McElhannon.
Jonesboro, B. B. Sullivan.
Ripley and New Albany, D. W. Babb.
Ripley ct., O. N. Koon.
Boonville, K. M. Harrison.
Baldwin, G. H. Jacobs.
Marietta, J. A. Whitehurst.
Pleasant Ridge, M. E. Tribblin.
Guntown, T. Johnson.

Transferred.—J. H. Scruggs and J. O. Bennet, to Louisiana Conference; E. B. Ramsey, to Memphis Conference; T. W. Dye, to Florida Conference.

Notes.

The London Methodist Times, in a strong article in favor of a general adoption of the Revised Version of the Scriptures, says, that "if it led to a general massacre of old sermons, it would be a great blessing to the congregations; but an immeasurably greater blessing to the preachers themselves. In our own church the temptation to preach too many old sermons is one of the most terrible evils inflicted by the three years' system. A Revised Bible accompanied by revised sermons would send a fresh breath of life through the whole land."

The London Methodist Times, criticising Dr. Parker's eulogy of Henry Ward Beecher, says:

It is worth noting also that during the last twenty years a singular change has passed over the public taste in relation to eloquence. The ornate itself has almost disappeared. Discourses which smell of the lamp, and evidence labored preparation are not appreciated at their former worth. The elaborate phrase no longer calls for wonder or applause. The public has craved something simpler, less labored, more direct, practical, and pungent than the old style. The most popular speakers are the men who hit hardest, who know how to say telling and racy things in the most effective manner. Young divines will do well to avoid most of the special peculiarities of the eulogy on Beecher.

The question is often asked: "Is there any harm in dancing?" Sometimes, too often, it is replied: "There is no harm in the mere act of dancing; the harm is in the associations." We prefer the answer of an old Baptist minister, and his answer is evidence against the practice derived from the observation of a lifetime. He said: "Just how much harm there may be in dancing, I can not say; but of this much I am sure: I have been a Baptist minister for over forty years, and I have never seen a dancing Baptist that was of any account as a church member." To our mind, that settles the question of harmfulness. A church member that is of no account as a *church member* is the most harmful thing that can afflict a church, and anything that harms the church will, in the end, receive "the just judgment of God."

Cardinal Manning has said: "Better were it for sun and moon to drop from heaven, for the earth to fail, and for all the many millions who are upon it to die of starvation in extremest agony, so far as temporal affliction goes, than that one soul should tell one willful untruth, though it harmed no one, or steal one poor farthing without excuse." From the amount of lying and stealing that is going on around us, we imagine that not many people believe like the Cardinal in this matter. The grade of lying and stealing runs all the way, from the man or woman who takes a child over three years into the street car without paying, and thus tells a lie that five cents may be stolen, to the one who lies into some position that he may steal thousands. Verily the Savior's words are true of this generation—"Ye are of your father, the devil, and the works of your father ye do."

Personals.

A brother writes as follows:

I have a little girl on my work—Lizzie Starling—whose missionary hen brought her $1 75. This was duly handed me for missions, and proved to be the largest contribution of any one person from that church this year.

The children often bring the blush of shame to the grown people by their zeal for the Lord.

The Supreme Court of Mississippi has refused to release J. D. Hamilton on a writ of habeas corpus. Eubanks was released on a $1,000 bond.

What has become of the old Methodist custom of two or three or half-dozen or more Christians covenanting together to pray at a certain hour of a certain day of the week for a revived ministry and a revived church? Would it not be well to "revive" that old fashion?

Yale and Amherst Colleges, says the Independent, have put the Bible on the list of elective studies. How about our *church* schools?

"The Church of the Retired Christians," spoken of by a religious journal, might prove a great blessing if we could get all the religious "do-nothings," to join it.

Cornelius Vanderbilt has the reputation of being the most liberal of the New York millionaires.

Rev. J. A. Bowen passed through our city last week on his way to Conference. He has been on the gulf coast several weeks, holding revival meetings. The meetings at Biloxi, Moss Point and Handsboro were very successful. The people are stirred as they have not been for a long time, all along that coast. Many Romanists have given in their adhesion to the Methodist faith, and the outlook is favorable for a continuous development. Bro. Bowen's labors were greatly appreciated by the people and blest of God.

Items of Interest.

The Topeka Capitol says that Kansas has saved $12,000,000 since she turned her back on whisky. Of course!

Thirty-three missionary societies are at work in Africa, and parts of the Bible have been translated into sixty-six dialects of that country.

A lease of 999 years, made in the days of King Alfred, has just expired in England. The land was leased by the church to the Crown, and reverts now to the Church of England after a millennium of years—a striking illustration of the stability of the law in that little isle.

The Christian natives of the South Sea Islands prepare their Sunday food on Saturday. Not a fire is lighted, not a tree climbed, nor a canoe seen on the water, nor a journey by land undertaken on the Lord's day.

Americans spend $10,000,000 in Europe every summer. During the past month they have paid a million and a half for French pictures.

Some one has figured it out that it costs $5,125 an hour to run the municipal machinery of New York City.

Malthus, in his celebrated work on "Population," shows that while the populations of the earth are increasing in geometrical ratio, subsistence is increasing in arithmetical ratio, and that, unless this condition of things in some way be changed, the earth will soon be unable to support its teeming millions.

This question needs to be answered by somebody: If the prohibitory law is a "failure in Maine," why do the people of Maine persist in voting, three to one, in favor of it?

The annual production of gold and silver from the mines of the world is estimated at $200,000,000.

The Methodist Book Concern of New York City and Cincinnati paid to Annual Conferences for worn-out preachers, in 1887, the sum of $21,000. Next year it will pay 30,000.

In the city of Chicago there is one baker for each 470 families; one butcher for each 205 families; one grocer for each 89 families; and one liquor saloon for each 35 families. And Chicago is not the most saloon-cursed city in the world. When will the great Christian majority of our population arise to a sense of its duty?

The Presbyterians of Illinois Synod gave to foreign missions this year at the rate of $1 20 apiece; ten years ago they gave 45 cents.

These are the statistics of the Episcopal Diocese of Mississippi given at the sixtieth annual council: Clergy, 31; lay readers, 20; candidates, 5; baptisms, 358; confirmations, 291; communicants, 2,510; Sunday-school teachers and scholars, 1,437.

The Man in the Moon.

How does the sailor know there is a man in the moon? Because he has been to sea (sea), and sights that whenever he has a cough or cold he takes Taylor's Cherokee Remedy of Sweet Gum and Mullein.

The League of Freedom and Justice.

This league has undoubtedly waked up an opposition it did not expect. The law-abiding people of this city and State are becoming fully aroused to make their best effort for the maintenance of the present Sunday Law. It has already proved a blessing to every class; and the people will hardly be willing to exchange its benefits for the "protection of property and liberty to the citizen" which the League of Freedom and Justice promises. What this league is, and what it proposes, is thus put forth by an exchange:

Liquor dealers and Bible-haters and other law-breaking classes have formed a "Personal Liberty League" and joined hands to destroy the Christian Sabbath. "Personal liberty," however, is a misnomer. It means license to buy and sell beer and whisky on Sunday. It means the destruction of a legal holiday. It means that Sunday is a day on which tired laborers get drunk, waste their earnings and dissipate their physical energies to enrich the saloonist and the brewer. Such a Sabbath will ruin this country. Our laboring classes have enough to contend with in the liquor traffic itself. They are worsted every day in that encounter. Give them an European Sabbath—a Sunday of lawlessness and carousal, and the two foes of the laboring man, free liquor and no Sunday, will become the upper and nether millstones, between which they will be ground to powder. Capital is not the laboring man's greatest foe. It is liquor.

Dr. Kelley Retracts.

At the meeting of the Board of Missions at Nashville, November 25, Dr. Kelley presented the following paper, which was accepted, and which is explicit as to his present position:

To the Members of the Board of Missions: Having been informed by brethren, whom I trust, that my supposed attitude toward theaters is in the way of my usefulness as Missionary Treasurer of the Methodist Episcopal Church, South, and that my published card is not sufficiently explicit on this subject, I now define my position further. I am opposed to any attendance of theaters by members of our church, and uphold our ministers in the correction of this evil by public and private admonition and by a patient and kind, but firm administration of discipline. I regret and withdraw my articles in the American, in so far as they may be construed to defend the interruption of public worship on October 9, at McKendree Church. I consider myself to have said heretofore all contained in this paper, but as it is thought that this statement is clearer and more easily understood than the statement of the card, I gladly write and sign this paper.

D. C. KELLEY.

Felicity Street Church.

BUILT, 1850. BURNED, 1887.
REBUILT, 1888.

Anyone who knows and loves her; anyone who has served at her altars, or found Christ precious within her sanctuaries; anyone who has ever attended or worked in her Sunday-school as scholar, teacher or officer; any stranger without her gates; any friend, whoever and wherever dispersed, having a mind to assist in the rebuilding of Felicity Street Church, has now an opportunity. All are invited to help. "Who gives quickly gives twice."

The church approaches rapidly to completion, and will soon call her children and well-wishers once more to offer, under the shadow of her walls, the morning and evening sacrifice of prayer and praise. Contributions, however small, in aid will be promptly acknowledged by the treasurer and gratefully appreciated by the people. Send them to the preacher in charge, Rev. S. H. Werlein, care of Philip Werlein, 135 Canal street, New Orleans.

Dr. J. H. McLean's Liver and Kidney Pillets are a remedy and specific for chills and fever, and in their action they are agreeable to take and a certain cure.

Books and Periodicals.

BOOKS.

GARDEN SECRETS. By Philip Bourke Marston. With biographical sketch by Louise Chandler Moulton. Publishers, Roberts Brothers, Boston. For sale here by Wharton & Bro. Price, $1.

This is an exquisite little book of poetry on flowers, and gotten up in beautiful style.

THE MAKING OF THE GREAT WEST—1512-1883. By Samuel Drake Adams. Published by Charles Scribner's Sons, New York. Price, $1 75. For sale here by Wharton & Bro.

The author has already given us a similar book, in "The Making of New England." This book is a valuable contribution to the historical literature of our country. The style is easy, the facts arranged orderly; and in a small volume we get the beginnings of the great empire of the West. We have seen nothing of the kind that pleases us so much as this book.

From the American Sunday-school Union, 1122 Chestnut street, Philadelphia, we have received the following:

PEARL'S LIGHT. By "Ruby." Price, sixty cents.

The story is pure, sweet, wholesome and full of sunny Christianity. The girls will like it, and so will the boys.

THE GOSPEL STORY; OR, THE LIFE OF CHRIST FOR THE LITTLE ONES. Price, sixty cents.

In this gospel story the words of the narrative of the four evangelists harmonized have been adopted. As it is intended for children, hard words have been avoided, and in thirty-three chapters (with seventeen full-page illustrations) we have a simple, full and orderly account, which places before "the little lambs of the flock a loving and life-like view of their great Shepherd," from his annunciation to his ascension. The illustrations are attractive and instructive.

BARBARA'S BROTHERS. By Evelyn Everett Green. Price, $1 50.

The story is interesting in plot and characters. It shows the power of true religion in shaping beautiful characters, and ennobles and dignifies Christian service done in loyalty to the Master. Sunday-school librarians will find this book in demand.

OUT OF THE SHADOW. By Mary Hubbard Howell. Price, $1 50.

The reader becomes fascinated with the mystery of the strange child introduced in the first chapter, and follows him through the labyrinth, looking for clues which again and again disappoint. The book is the story of a noble life which reaches its consummation through manifold perplexities. The reader's faith in God, in Christ, in the Bible, in humanity and in goodness will be increased by studying how John Millington came "out of the shadow."

PERIODICALS.

—The Journal of Education is published in this city, and edited by William O. Rogers, the accomplished secretary of Tulane University. The November number has a fine table of contents, and must prove interesting to all teachers.

—The "Woman" Magazine. This is the first number of a new monthly devoted to "woman." This first number gives promise of much good work to be looked for in the future. Published by The Woman Publishing Company, 122 Nassau street, New York. Price, twenty-five cents a number; $2 75 a year.

—The Musical Herald, for November, has its usual quantity of musical viands for the delectation of the appetites of the music lovers. Musical Herald Company, Franklin Square, Boston. Price, ten cents a number.

Literary Notes.

Gen. and Mrs. Fremont are gathering material for a Life of the general.

Miss Holly's (Josiah Allen's wife) volume of poems is to be published by Funk and Wagnalls.

A new edition of "Weights and Wings," by Charles F. Deems, D. D., is in the press of the publisher, Wilbur B. Ketcham, New York.

The second edition of "What shall we do with the Sunday-School as an Institution," is now ready. Price in cloth, 30 cents. Dr. George Lansing Taylor is the author. (Wilbur B. Ketcham, New York.)

"Christian Thought" (New York City), for December, will contain a very readable article by Dr. Lyman Abbott, editor of the Christian Union, on "The Religion of Humanity." The Rev. Dr. Deems is the editor of this valuable bi-monthly.

Wilbur B. Ketcham (New York City) has nearly ready a new edition of "Furnishing for Workers," by L. W. Munhall, a manual of Scripture texts, arranged by subjects and for ready reference. It is bound in flexible Morocco, and will be just the book for pocket use for every clergyman and Christian worker.

Frank E. Moush & Co., publishers of the dainty ragged-edged booklets—the Song Series—report an immense sale. They seem to take all hearts; "Childhood Songs," for the children, "Love Songs" for the youths and maidens, "Mother Songs," and "Songs for the Night," for anybody, but particularly adapted for those along in years. They are very pretty, and only 25 cents each. If not on sale in your town, send direct to the publisher at Brattleboro, Vt., and they will be sent postpaid. They would like to quote special price for a dozen assorted, to introduce them.

THANKSGIVING SERVICE.—The Methodist congregations in this city held a union thanksgiving service in Carondelet Street Church, November 24. All the pastors who were in town were present, and a respectable number from each church made up quite a large congregation. The sermon was preached by Bro. Werlein, pastor of Felicity Church, and was in every respect worthy of the man and of the occasion. It had been well prepared, and was delivered in the best style of the popular young preacher: and the congregation was edified, and all went home resolved to work more earnestly for the redemption of our land from the curse of sin.

A Party of Harvard Students

visited Cape Cod last summer to study the natural history of the coast. Their morning experiences have been described by one of their number for the *Youth's Companion*, which will publish the article in its coming volume.

Publisher's Department.

No fraudulent advertisments will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

MEHR JAMIESON, JR.,
Publisher.

IMMENSE BARGAINS.—The great piano dealer, Philip Werlein, 135 Canal St., is now offering some of the greatest bargains in pianos and organs. This popular merchant is sure business, and he has put prices of pianos and organs down so low as to put them within the reach of all. You will be astonished to see what money can be saved by dealing at this popular house. Indeed, it is a source of pleasure to have dealings with such a house as that of Philip Werlein. Now, that the prices have been reduced, and terms offered are so convenient, every one will avail himself of the opportunity. Write to Mr. Werlein for catalogues and prices.

Do not fail to read the notice, "How to Make Money," to be found in this issue of the ADVOCATE. A goodly number of farmers in our southern country have taken stock in the new departure of truck farming, and find that fruit culture is a profitable branch. The notice of Col. Stuart, respecting the celebrated variety of pear trees which he is at present handling, should have the immediate attention of every farmer who reads it, as now is the time and reason for this work, and prices are such as to enable every farmer to set out a score of first-class trees.

School-director—Your pretensions of ability to take charge of the school are not satisfactory. Applicant—I still have my leading feature in reserve. "What is that?" "I am cross-eyed as you may have noticed. I can keep a whole school in order at once."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

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ESTABLISHED 1824. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased, until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the most reliable remedy. Worm confections made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge is now come to stay in favor lastly. Children often look pale and sickly from no other cause than worms, and spasms are most frequently the result of these hidden serpents and miseries. When they are restless and feverish, sometimes refuse food, and seldom rest well, grinding the teeth, picking the nose, starting suddenly in sleep, moaning and grinding the teeth. Then be assured these symptoms are indications of worms. Many a helpless child has been consigned to the grave when a dose of this Vermifuge would have restored health and vigor. Worms have really been the cause. It has been proved to a certainty that worms exist in the bodies of persons who, as infants, were treated for some purely imaginary disease, when the real cause was worms. Parents, especially mothers, who are more constantly with their children, will be the best observers of the first appearance of worms, and they can, if they will, by a timely use of this Vermifuge, save their children from much suffering, and perhaps death. It never fails. It has been used in every part of the country, testify to its uniform success. In fact, it never fails. It has frequently been given to babes as safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged, and immediate relief afforded. Great caution must be used in every purchase. Be sure the name Fahnestock is on the wrapper. And before you administer to your child, examine every bottle to be sure it is genuine. Be sure and observe carefully to see that the initials are B. A. Fahnestock, and be sure and observe the

Caution.

Having used the original "B. A. Fahnestock's Vermifuge" in my practice for many years, I have no hesitancy in recommending it as a remedy which is safe, reliable and efficient in all cases where a vermifuge is needed. THOS. H. HANDY, M. D.

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Our Young People.

BOYS' RIGHTS.

BY CARRIE MAY.

I wonder now it anyone
In this broad land has heard
In favor of down-trodden boys
One solitary word?
We hear enough of "woman's rights,"
And "rights of workingmen,"
Of "equal rights," and "nation's rights,"
But prav just tell us when
Boys' rights were ever spoken of?
Why, we've become so used
To being snubbed by every one,
And slighted and abused,
That when one is polite to us,
We open wide our eyes,
And stretch them in astonishment
To nearly twice their size!
Boys seldom dare to ask their friends
To venture in the house;
It don't come natural at all
To creep round like a mouse.
And if we should forget ourselves
And make a little noise,
Then ma or auntie sure would say,
"Oh, my! those dreadful boys!"
The girls bang on the piano
In peace, but if the boys
Attempt a tune with fife and drum,
It's "stop that horrid noise!"
"That horrid noise!"—just think of it,
When sister never fails
To make a noise three times as bad
With everlasting "scales."
Insulted thus, we lose no time
In beating a retreat;
So off we go to roam and rear
And scamper in the street.
No wonder that so many boys
Such wicked men become!
'Twere better far to let them have
Their plays and games at home,
Perhaps that text the teacher quotes
Sometimes—"Train up the child"—
Means only, train the little girls,
And let the boys run wild.
But patience, and the time shall come
When we will all be men,
And when it does, I rather think
Wrongs will be righted then.

Woman's Department of Church Extension.

QUARTERLY REPORT.

TO THE CHILDREN.

Our Mite-box Brigade of Home Builders has not quite so favorable a report this quarter; nevertheless it is good, and I congratulate you upon it. I am glad to tell you that with your mites you have raised enough in six months to aid very largely in building a home for one of our preachers among the Indians. When you drop a copper-cent in your box it looks very small: but a great many children are doing the same thing. One by one you drop them in, and at the end of three months, when it is all gathered in, there is a good sum of money with which a great deal can be done. So if you have but a few cents in your box do not think it not worth bringing in, for if each one had thought that, the children would have done nothing to build the nice house that is going to make one good man comfortable while he is trying to save souls. If each drop of rain staid away because it was so little, we would have no rain. Maybe the little drops did get discouraged and each stay away thinking the others could go, and that made the terrible drought that has caused so much suffering in the whole country. Your one-cent pieces are like little drops, and I hope none will be kept away because they are so small, but keep dropping, dropping into your boxes everywhere, until they rain a flood of blessings upon poor dying souls. When you build homes for our preachers you help them to preach the gospel to sinners and save souls. Remember this every time you put a mite in your box, and say, "That goes to help somebody get to heaven."

The whole amount contributed by the children this quarter is $103 34; last quarter it was $202 80—making in six months, $309 14. That is thirty thousand, nine hundred and fourteen one-cent pieces. God bless each child that put in one to make up that number.

THE ROLL OF HONOR.

North Alabama Conference—Sam Du Bois, of Blount Springs, $12; whole amount $24 60.

Louisville Conference—Helen Wood; of Hopkinsville, $5 92; whole amount, $16 22.

Holston Conference—George Hodge, Broad Street, Knoxville; $5 01; whole amount, $38 44.

Indian Mission Conference—Bertie Crabtree, of Muscogee, $1 00; whole amount $4 45.

North Texas Conference—Benja Hughes, of Cochran Chapel, $3 70; whole amount, $5 66.

Memphis Conference—Maggie and Lulie Green, of Memphis, each $2 00; whole amount, $4 00.

Kentucky Conference—George W. Threlkeld, of Visalia, $1 50; whole amount, $4 13.

Missouri Conference—Mabel Planers, of Centenary, St. Joseph, $0 82; whole amount, $2 81.

You will see a little boy in North Alabama leads the Brigade this quarter, and that there are three boys on the roll. I congratulate you on this, boys; though as a general rule, the girls are ahead.

LUCINDA B. HELM,
Sec. Woman's Dep't. Ch. Ex.
ELIZABETHTOWN, Kentucky.

Prue's Missionary Money.

"Oh, mamma, my potatoes are looking splendid, and papa thinks there will be at least six bushels, and if they are fifty cents a bushel, there will be three dollars. Only think, won't that be a good deal of money?" So saying, Phil Sanborn drew up to the dinner-table, delighted.

"Yes, my son, that will be a good deal indeed," said Mrs. Sanborn, as she smiled upon her ten-year-old boy.

The spring previous some of the ladies of the Woman's Board of Missions had been in that town to tell the grand work they were doing, and even the boys and girls were interested. Phil had been told that he could plant some potatoes, caring for them himself, and have their price for missions when these ladies came again. Prue, Phil's nine-year-old sister, heard, and her large blue eyes grew sad, for she had nothing to give.

"Eat your dinner, Prue," said mamma. "I thought my little girl was fond of apple-dumplings?"

"So I am, but I was thinking."

"Of what, pussy?" asked papa. "Any new disease attacked your dolly?"

"No, papa, but such wonderful things are to be done."

"What wonderful things? Is Barnum coming up here with his museum?"

"Why, no, papa, but about missions, and you, and mamma, and auntie, and even Phil, have something to give, and I haven't anything." And Prue ended with a sob.

"Who ever expected girls could earn anything, I'd like to know! See here, Prue, I'll give you ten cents of my potato money," said Phil.

"Thank you, I do not want it," returned Prue.

"I'll give you twenty-five cents," said papa.

"That would not be earning it myself like the rest of you do! No, I shall give nothing which is not my very own," said the little miss.

After the dishes were washed mamma sat down to her sewing, and auntie to her knitting, while Prue, with the kitten in her lap, was in a brown study.

"Oh, mamma, I've got an idea!" and Prue gave such a jump that the kitten went out of the window. "Auntie said I was very clever about making doll's clothes, and I might make a few suits, real nice ones, and put them in Mr. Roberts' store. He will let me, if it is for missions, and then I'll have some money all my own to give."

"So you shall, dearie," said auntie. "Get your silks and merino and your dolly, and we will commence. I will cut and fit and you shall sew every stitch."

In November the missionary meetings were held again. Phil gave three dollars and seventy-five cents, the dollars from potatoes, and the cents from chestnuts. Then happy little Prue brought her offering—four bright, new silver dollars—with her eyes shining like stars.

That night as they talked the meeting over by the fire at home, Phil said, "I have changed my mind about girls since Prue earned so much. I don't know that many boys could have done better."

And Prue whispered to mamma, "Wasn't it work for Jesus, too, mamma."

"Yes, darling, if you did it for the love of helping him," replied mamma, with a loving kiss for her little girl.

"It seemed, to-day, as though Jesus stood there and smiled at me, saying, 'Prue, I know that you love me, for you gave up those pretty clothes for me.'"—Exchange.

Inventions of the 19th Century.

The steamboat, the cotton-gin, sewing machine,
Cars, running by night and by day,
Houses lighted by gas and heated by steam,
And bright electricity's ray.
The telegraph's click, speeds like lightning across,
Then the telephone comes to excel it;
And, to put on the finish, the last but not least,
Is the famed little Dandelion Pellet.

Last but not least is Dr. Pierce's Pleasant Purgative Pellet, because it relieves human suffering, adds to the sum of human comfort, and enables the relieved sufferer to enjoy all the blessings and luxuries of the age we live in.

Household.

HOW TO BOIL WATER.—What is the reason that a cup of tea, made from the best brands, is so often insipid, and coffee—Mocha and Java mixed—after passing through the ordeal of preparation, presents itself as a nauseating compound? This, too, in spite of the emphatic assertion that the water was boiling, "actually boiling till it ran over." Charles Delmonico (an undisputed authority) thus explains the mystery: "The secret is in putting good, fresh water into a neat kettle, already quite warm, and setting the water to boiling quickly, and then taking right off to use in tea, coffee, or other drinks, before it is spoiled. To let it steam, simmer and evaporate, until the good water is all in the atmosphere, and the lime and iron dregs left in the kettle—bah! that is what makes a good many people sick, and is worse than no water at all."

THE FAMILY INCOME.—Every mistress of a household, especially every mother, ought to find out what the family income is and where it comes from, and thereby prevent all needless extravagance. Half the miserable or disgraceful bankruptcies never would happen if the wives had the sense and courage to stand firm and insist on knowing enough about the family income to spend it proportionately: to restrain, as every wife should, a too-lavish husband; or failing that, to stop herself out of all luxuries which she can not righteously afford. Above all, to bring up her children in a tender carefulness that refuses to mulct "the governor" out of one unnecessary half-penny, or to waste the money he works so hard for in their own thoughtless amusement.—Mrs. Craik.

WARMTH AND HAPPINESS.—Rose Terry Cooke gives vigorous advice as follows: "If you want to be happy, keep warm. Women are eaten up with neuralgia, doctors say. No wonder. They sit all the morning by a hot register, and then tie a live or six-inch strip of bonnet over their back hair, a bit of lace tichu over their bangs, put on kid boots, with silk or thread stockings underneath, and dawdle along the pavement with bitter winds smiting their temples, their delicate ears, their throats, and the bases of what should be their brain. But, no matter, their chests are well covered with fur cloaks. But cold feet, numb ears, reddened temples, and exposed neck will have their own story to tell."

Baked potatoes should be served the moment they are done; better with a hard core in them than wait till they become soggy. The average oven does not heat as quickly as water on the top of the stove will boil; so when baked potatoes are wanted in a hurry, they may be partially boiled, then put into the oven to finish.—Good Housekeeping.

MISCELLANEOUS.

BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, instantly relieve and rapidly cure all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from all poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

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Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Baine, New Berne, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say that I am now a well man, and grateful to your chemistry, which outstrips mine."

The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, for which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

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Christmas SELECTIONS FOR 1887 Contains new Cycle by Root, Mercer, Bartlett, Westendorf, Lingard and others, with a fine Responsive Service prepared by E. E. Rexford to be rendered by quartette. Price, 5cts. each, or $5 per 100; by mail, postpaid, $1 per 100 by express not prepaid.

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NOTE.—In the "Christmas Selections" the music is printed together after the Responsive Service. In "Noel" it is interspersed throughout the Reading.

Judge Santa Claus, By Burnham & Root. A New Christmas Cantata by these popular writers. It is of the same scope as Santa Claus. Has a fine Responsive Service and is both pretty and instructive. Any Sunday School can give it with good effect. Can be prepared in two to three weeks' time. Price, 30cts. each by mail, postpaid.

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AGENTS WANTED. Samples Free.

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I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., New York.

AGENTS desired. Address [illegible] CAMP, Lansing, Mich. Horse clothing and Blankets. Send for catalogue. Forbes & Muir, Commercial Pl., Chicago.

BAILEY'S COMPOUND Light-spread Silver-Plated PORCELAIN GLASS REFLECTORS A wonderful Invention for LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free. BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

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OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Christian Advocate.

Marriages.

HUNTER—GUICE.—At the Methodist Church in Waterproof, La., at 7:30 P. M., November 17, 1887, by Rev. R. S. Collier, Mr. Lawton B. Hunter to Miss M. Gussie Guice, of Waterproof, La.

HAMLTER—HOBBY.—At the residence of Chrisfield's father, Lawrence Hobby, Esq., near Hamilton, La., November 17, 1887, by Rev. R. F. Hocker, Mr. W. C. Hamlter, of Claiborne parish, La., to Miss Lettie A. Hobby.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SMITH—Died, October 14, 1887, in Greenville, Miss., SISTER S. MYRA SMITH. She was born in 1822, near Natchez, Miss. She was converted in her twentieth year, giving herself to Christ at the interesting age of beautiful young womanhood, from which time, till God called her home, her whole energies were given to his service. Her Christian character was of a most decided type—she had no compromise for the world or sin. The cause of Christ and the church were ever first with her. In seeking the advancement of his service, she never conferred with flesh and blood, but literally "denied herself and took up her cross daily." She had large influence in moulding and modeling the church of which she was a member, and in the years to come that influence will be felt and recognized in the church at Greenville. Hers was a high, strong type of faith; she "staggered not at the promise of God, and it was counted to her for righteousness." She tried God's promises and proved them. Hers was also an active faith. She showed her faith by her works. In the earlier history of the church in Greenville, men, as members, were scarce, and hence it was often necessary to have ladies for stewards; indeed, it was the rule rather than the exception. In *this* capacity she acted for nearly, if not quite, twenty-five years, effective and faithful. Her life was not void of trials; rather, many were her afflictions, but in all these she murmured not, nor charged God foolishly." None of her most intimate associates ever heard her complain. Through one epidemic of yellow fever she stowed herself to be literally a "sister of mercy"—nursing the sick, cheering the dying, and comforting the bereaved. She faltered not—going to all alike. She was to the afflicted town, in its dire suffering, as one sent from God. To this terrible scourge, her son, her only living child, fell, leaving her almost alone in the world. Yet in this her faith grew stronger, and she felt that "all things work together for good to them that love God."

Her last sickness was long and severe, but her end was peace. She died, honored and loved by all, and her memory will be held sacred. Her life and death may be briefly summed up: "She hath done what she could," and "is not, for God took her."

R. M. STANDEFER, Pastor.

SELLERS—The subject of this tribute, MRS. CARRIE M. SELLERS, was born April 12, 1859, and departed this life August 19, 1887. Sister Sellers joined the Methodist Episcopal Church, South, in 1878, and, being of a sweet, amiable temperament and naturally inclined to piety from a child, she lived a consistent member of the church. But two years previous to her death she was deeply impressed that she had not yet found the pearl of great price; so she prayed earnestly to God to save her from all sin, and in answer to her prayer she told her now disconsolate husband, that a sweet peace permeated her agonizing soul, and from that hour till the mandate was given to come up higher, all doubt and gloom disappeared and her pathway to the sky was as clear as the noonday sun. With such a testimony it is no wonder that her end was peace. The evening before her immortal spirit took its everlasting flight to regions of supernal beauty, she asked a dear friend to pray with her. While her friend was praying she praised God aloud; continuing as long as her strength would permit, to shout the praises of "him who hath redeemed her with his blood." Shortly before the final struggle came she requested those standing around her bed to sing, while she was passing away, that beautiful chorus, "I want to die shouting," which they did. Thus surrounded by sorrowing loved ones, the glorified spirit of Sister Sellers passed from earth to heaven, and, with the white-robed myriads that bask in perennial joys around the throne of God, she is, doubtless, chanting, with celestial melody, praises to the eternal King.

G. H. ELLIS.

Congestive chills would be impossible if a full dose of Shallenberger's Antidote for Malaria had been taken once a week during the summer and autumn. Malaria often accumulates in the system until enough is gathered to overwhelm the vital powers. Shallenberger's Antidote destroys its power for evil. The medicine is entirely harmless, and could be taken daily as safely as bread. Sold by Druggists.

KELLER'S
LABOR-SAVING
SOAPINA!
Will wash in any kind of water.
USE KELLER'S CARBOLIC SOAP
For eruption of the skin. For Cuts, Bruises, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.
J. H. KELLER'S SOAP WORKS,
GRAVIER ST., NEW ORLEANS, LA.

FORD—THOMAS PETOLOMY, son of J. S. and the late S. E. Ford, was born April 15, 1858, and died at Downsville, Union parish, La., August 26, 1887. Deceased was happily converted and joined the Methodist Church at the Downsville Camp Meeting, in 1886, rendering a consistent member till death. His sainted mother had preceded him to the happy spirit land about five years; and, as death's cold embrace was rapidly closing his earthly existence and shutting out all material objects from his natural vision, his loving mother appeared to him, and, with emotions of delight, he said to his father, "I see ma!" and motioned to his sorrowing friends to clear the window that she might enter and accompany his spirit home.

He was a good and useful citizen—obliging and indulgent—strictly honest and upright in all his dealings with his fellow-man, ever exemplifying in all his business and social transactions and relations those high principles of justice and equity inculcated by the Golden Rule. He was an obedient son, an affectionate husband and a faithful friend. He leaves a sorrowing wife, father, six brothers and one sister to mourn their loss. He sleeps in the arms of Jesus, awaiting his crown at the last day.

A FRIEND.

ROBERTS—SELMA ROBERTS, daughter of Bro. S. D. Roberts, of Woodland Church, Amite circuit, was born May 4, 1881, and died September 16, 1887. Though so young, this dear little girl had been taught a great deal about heaven. She loved to talk of mother and the "pretties" up there. While bereft of his father, wife and a younger child, her father found comfort in his sweet little Selma. From the home from which her grandfather had gone to his heavenly mansion, the gloom of his death was largely dispelled by the wonderful intelligence and brightness of her pure child-life. In that home her grandmother, father, aunt and four uncles delighted in this sweet child. Perhaps she was too pure and tender for earth, and God took her to a purer, holier clime. She can not come to us. Let us all, in our sorrow, say, "We will go to her." Blessed hope! blessed Jesus! blessed heaven!

J. WILSON BROWN.

ADAMS—JAMES JESSE, only child of J. T. and A. T. Adams, was born January 20, 1886; died October 2, 1887, aged one year, eight months and eleven days. Jesse was a bright little boy, and the light of his home and parents. Grieve not, Christian parents, for God, who doeth all things well, thought it best to call your little treasure home. Little Jesse's faculties will now ripen and expand in heaven in the line of eternal progress, "wherefore comfort ye one another with these words."

AUNTY.

Countless as the Stars.

The number of people who are suffering from catarrh, consumption, or some form of bronchial affection almost exceeds belief. The steps by which a simple affection of the nasal passages or of the throat leads to consumption and death are known to every observing man and woman. Drs. Starkey & Palen, No. 1529 Arch street, Philadelphia, Pa., arrest all diseases of this character by a prompt application of their Compound Oxygen. Chronic cases yield to its persistent use, and the vigorous restoration which promptly sets in astonishes the most skeptical. They make no charge for consultation, and will frankly tell any patient whether they believe his or her case can be benefited. They send free to all applicants an interesting pamphlet on the subject.

Some one advised President Harrison to get a dog to watch his premises and take care of his fruit trees. "Better get a Sunday-school teacher to take care of the children," was the wise reply of the old soldier.

Yes, he loves you now, 'tis true,
Lass with eyes of violet blue,
Lips as sweet as honey-dew,
Roguy little bride!
Will he love you as to-day,
When your bloom has fled away,
When your golden locks are grey—
Will this love abide?

Yes, if it is the true kind it will survive all the inevitable wastes and changes of life. But, it is every woman's desire and duty to retain, as long as she can, the attractions that made her charming and beloved in youth. No one can keep her youthful bloom or equable temper if weighed down and suffering from female weakness and disorders. Dr. Pierce's Favorite Prescription is a remedy for these troubles. Sold by druggists.

If a young man starts from a good, honest, industrious Christian mother, he graduates from a university better than that of Berlin, or Edinburgh, with a diploma in each hand.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

Let not unworthiness scare the children of God. Parents love their children and do them good, not because they see they are more worthy than others, but because they are their own.—Leighton.

MAKE your family happy! don't you see what a pale, haggard, dispirited woman your wife has become; get her a bottle of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, if you would hear her ringing laugh and see the bloom of health on her cheeks again.

MISCELLANEOUS.

LOOK OUT!
Compare this with your purchase)

RESTLESSNESS.
A STRICTLY VEGETABLE FAULTLESS FAMILY MEDICINE.
Prepared only by
J. H. ZEILIN & CO.
MACON, GA.
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Price, ONE Dollar

As you value health, perhaps life, examine each package and be sure you get the Genuine. See the Red Z Trade-Mark and the full title on front of Wrapper, and on the side the seal and signature of J. H. Zeilin & Co., as in the above fac-simile. Remember there is no other genuine Simmons Liver Regulator.

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Reference: Rev. A. A. McDonough, Casanova, Fauquier Co., Va.
Enclose stamp at once for illustrated price list.

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BROWNE & JENKINS,
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Write for prices. Samples sent to country trade.

Scientific.

The Panama Canal.

The Panama Canal enterprise, which has been the subject of so much inquiry and discussion of late, has had a peculiar history. Work was begun upon the canal in the early part of the year 1881. It was estimated by the administrative council of the canal company at that time that the canal would be open to navigation in seven or eight years, and that the work would cost only 600,000,000 francs (about $120,000,000). A little later in the same year M. de Lesseps estimated that the work would be finished in 1888. In August, 1881, the first of January, 1888, was fixed upon as the definitive date for the completion of the canal. The work, however, did not proceed at the rate which was at first expected, and the estimates as to the date of the completion of the canal had to be revised. In July, 1885, M. de Lesseps hoped for the finishing of the work by the end of 1888, and last year the date of completion was fixed still further off, being set for July 1, 1889. The latest estimate of M. de Lesseps fixes the date of the opening of the canal in February, 1890. The estimates regarding the cost of the work have proven no more trustworthy than those regarding the time of its completion. The canal is still far from being finished, yet the money thus far expended is considerably in excess of the sum at first fixed upon as covering the cost of the entire work.

The latest information which has been made public regarding the actual status of the enterprise is contained in a report of Senor Tanco Armero, an agent of the government of Colombia, the republic from which the canal company obtained its concession. According to the report the company had up to the end of August excavated only 33,925,230 meters out of a total of 161,000,000, or less than one-fourth of the whole. At the same time the company has expended more than 800,000,000 francs (over $160,000,000), or one-third more than the sum originally fixed upon as covering the total cost of the work. Senor Armero estimates that in order to complete the canal there will be required over 3,000,000,000 francs ($600,000,000) additional, without reckoning upon the sum the company must pay for interest upon the capital already loaned and general expenses. He believes, further, that the canal can not be opened at the date fixed by M. de Lesseps, or in 1892, the year when the concessions granted to the company by the Colombian government terminate, or, if the present system and rate of progress are continued, even in ten years from now. Senor Armero does not doubt that M. de Lesseps will succeed in carrying the undertaking to a happy end. At the same time the facts disclosed by him in his report go to confirm the criticism of the company and its method made by such severe critics as M. Leroy-Beaulieu.—Bradstreet's.

THE WEALTH OF SIBERIA.—The London Iron and Steel Trades Journal says that Siberia "is not the cold, desolate place it is believed to be by Britishers," but that it is "a northern Australia with larger rivers, more extensive forests, and mineral wealth not inferior to that of the island continent. In a very few years Siberia will be bridged from end to end with railways, and in this matter the Russian government is showing a large and wise policy. The magnificent water communications—for it is irrigated from end to end with some of the largest rivers in the world, navigable for thousands of miles through fertile and richly wooded lands destined to be the home of millions of colonists—and a canal is now being made between the Obi and the Yenisei, which will enable goods to be conveyed by water the whole way from Tiumen to beyond Lake Baikal. At Tiumen there is a railway which passes through the Ural Mountains to Ekaterineburg and Perm, through the heart of the richest mining district in Western Siberia."

Get to the root of things. The gold mines of Scripture are not in the top soil; you must open a shaft; the precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the Word of God, and seek to possess all the inward work of the blessed Spirit.—Spurgeon.

"Let Us Have Peace."

NO WAR AT SPECIFIABLE EXCEPT WHEN ERRONEOUS OPINION.

The great Chieftain, who lies buried at Riverside, no doubt felt the full force of the prayer:

"Let us have peace."

He had learned that "Civil war leaves nothing but tombs."

The greatest military heroes have not been those who shed blood for the love of it.

Wellington said: "Take my word for it, if you had seen but one day of war, you would pray to Almighty God that you might never see such a thing again."

The sentiment that war is a "relic of barbarism" and—as a method of settling international differences—should be shelved with other obsolete relics of darker ages is a growing one. The idea of arbitration is more befitting modern civilization.

But it is recognized that the sentiment, "Let us have peace," must be given a broader meaning if its full benefit is to be realized.

We see the catholicity which the trend of modern thought develops in the efforts for the union of the churches, the striking down of the barriers which have been a hindrance to the advancement of the true faith.

It is noticeable, too, in the leniency, growing yearly more marked, shown by the medical schools toward each other. Time was when a practitioner of one school willingly, if not gladly, noted the death of a patient of a physician of another school. The "brotherhood-of-man" ideas of the present day took no root in the medical profession of a quarter of a century ago.

Now physicians of the highest standing admit, and dare publish to the world, their belief in the efficacy of that professional *bete noir*, the proprietary medicine.

The late Dr. J. G. Holland, an educated physician, some years ago, wrote in *Scribner's Magazine*, of which he was editor: "It is a fact that many of the best proprietary medicines of the day are more successful than many physicians, and most of them were first discovered and used in actual medical practice."

Millions of people all over the globe confirm this statement.

The celebrated Dr. R. A. Gunn, of the Medical College of New York, in his published book, recommends the use of Warner's safe cure in cases of bright's disease, and other kidney disorders, and says he knows the remedy is used by leading physicians. It not only cures kidney disease, but the many other common-named diseases which would not prevail were the kidneys sound.

That great public teacher, Dr. Dio Lewis, had the courage to write to the proprietors of Warner's safe cure, after a full investigation of its merits, "If I found myself the victim of a serious kidney trouble, I should use your preparations." The serious nature of kidney disorders is that they are the real cause of nearly all the diseases from which we suffer. If, therefore, the kidneys are kept in health, we shall escape all such diseases.

The world is growing more tolerant, as intelligence increases; Grant but voiced the growing sentiment when he prayed, "Let us have peace," and Tennyson builded better than he knew when he wrote:

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand years of old,
Ring in the thousand years of peace."

The beauty of youth is fleeting. Beautiful features are rare, and the most brilliant complexions fade. The beauty of intellect is rarer still; but the beauty of holiness is within the reach of all; all may acquire that if they choose; and this is a beauty that never fades, but daily increases, though the outer man may wither and decay. It was seen in the dying Stephen, when his face shone, "as if it had been the face of an angel."—Zion's Herald.

An Offensive Breath

Is most distressing, not only to the person afflicted, if he have any pride, but to those with whom he comes in contact. It is a delicate matter to speak of, but it has parted not only friends, but lovers. Bad breath and catarrh are inseparable. Dr. Sage's Catarrh Remedy cures the worst cases as thousands can testify.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.—F. W. Robertson.

ONE of the first symptoms of a severe bilious attack is sour stomach. If taken in time, Dr. J. H. McLean's Liver and Kidney Pillets will check and, perhaps, prevent a serious illness.

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Mason & Hamlin offer a demonstration of the unequaled excellence of their organs, the latest at all of the great World's Exhibitions, since that of Paris, 1867, in competition with the best makers of all countries, they have invariably received the highest honors. Illustrated catalogues free.
PIANOS. Mason & Hamlin's Piano Stringer was introduced by them in 1882, and has been pronounced by experts the greatest improvement in pianos in half a century.
A circular, containing testimonials from three hundred purchasers, musicians, and others, sent, together with descriptive catalogue, to any applicant.
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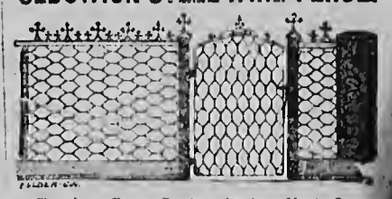

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The superiority of these Cereals is owing to their being twice cooked, first by steam, and subsequently roasted with super-heated air—dessicated—which removes all traces of moisture and renders them most easy of digestion.
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Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.
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Jackson, - Michigan.

$35

ASTHMA Any one who wants to be CURED never fails to Cure, address and we will mail trial bottle can send us their Dr. TAFT BROS., Rochester, N. Y. FREE.

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Religious Book Depository,

94 Camp Street.

CHOICE CHRISTMAS CARDS.

These cards are catalogued in sets for the convenience of teachers having classes, and who wish to present each of their scholars with a card of same size and style, but all with different designs.

No.		Cts.
1.	Floral sprays, 6 different designs, per set	10
2.	Floral sprays; 12 in set	20
3.	Scene, with holly sprays; 4 in set	10
4.	Birds on branches; 6 in set	20
5.	Water lilies; 4 in set	10
6.	Winter scene—churches; 3 in set	10
7.	Hall-wreaths; 6 in set	15
8.	Holly and roses; 4 in set	10
9.	Churches, in blue and silver; 4 in set	20
10.	Birds on branches; 6 in set	30
11.	Sprays—geranium, etc.; 4 in set	20
12.	Sprays—violets, etc.; 4 in set	20
13.	Swallows, clusters, azaleas, etc.; 8 in set	35
14.	Palettes—floral sprays; 4 in set	20
15.	Tied bouquets; 4 in set	20
16.	Floral sprays, with silver cross; 4 in set	20
17.	Vignetted winter scenery; 4 in set	25
18.	Moonlight sea scenes; 4 in set	25
19.	Rustic anchors, flowers; 4 in set	25
20.	Scriptural tablets; 4 in set	30
21.	Lilies, gold-bordered; 4 in set	30
22.	Palettes—moonlight scenes; 6 in set	45
23.	Silver cross, lily sprays; 4 in set	25
24.	Flying doves and swallows; 4 in set	30
25.	Birds flying, lily sprays; 4 in set	35
26.	Upright landscape, novel sky; 4 in set	35
27.	Water scene, wreaths of daisies; 4 in set	35
28.	Folding card—lilies on branches; 4 in set	40
29.	Silver, beveled, floral crescent; 6 in set	50
30.	River Thames by moonlight; 2 in set	30
31.	Crescent shapes—Raphael's angels; 2 in set	25
32.	Floral wreath, roses in center; 4 in set	60
33.	Oval, with orchid sprays; 4 in set	50
34.	Folder—half-wreaths of violets, etc.; 4 in set	60
35.	The Flight to Egypt; 2 in set	40
36.	Bell-shaped, decorated with angels; 2 in set	50
37.	Novelty—winter border, satin center; 4 in set	80
38.	Fourfold screen—lake scenery; 1 screen	40
39.	Scenery through porches; 1 screen	40
40.	The Infant Jesus; 6 in set	25
41.	Dreams of Peace; 6 in set	25
42.	Glad Praises; 6 in set	25
43.	Scenes from the Holy Land; 6 in set	25
44.	Sermon on the Mount, etc.; 6 in set	30
	Assorted cards, 100 different styles; each	05
	The same, larger; each	10
	Fringed cards; each	10
	Fringed cards, larger	15
	Fringed cards, larger	25
	Novel bonbonettes and artistic fringed card, with rod, ornaments, etc.; many styles; each	50

CHRISTMAS BOOKLETS.

Bound in white ragged-edged Vellum, various tints, tied with ribbon, with beautiful designs mounted on the covers; each in an envelope.

Christmas Melodies. Mounts of lovely frosted winter scenes 25
A Chime of Christmas Bells. From favorite authors. Mounts of Bell with frosted landscapes 25
A Christmas Chaplet. By Frances R. Havergal. Mounts of crescents and star 25
Memories of Bethlehem. Mounts of frosted landscapes, views of Bethlehem, etc 25
Christmas Joy. From favorite authors. In delicate pink and blue with mounts of frosted castles, lands apes, etc 25
Secret of a Happy Day. By Frances R. Havergal. Floral card covers, with mounts of frosted flowers 25
Melodies of the Twenty-Third Psalm. Mounts of Xmas flowers, landscapes, etc 25
Christmas Songs. By Frances R. Havergal. Mounts of frosted scenes, also stars 25
Old English Hymns. Abide with Me, Lead Kindly Light, Jerusalem the Golden, in one book. Mounts of frosted flowers, delicate scenery, etc 25
The Star Song. By Robert Herrick. Very quaint and beautiful. Mounts of Xmas star, including frosted landscapes 25
Wit and Wisdom from Shakespeare. 100 quotations, with mounts 25
Heavenly Echoes. Songs of Heaven to cheer the aged Pilgrim. Bound in Xmas styles 25
Bells Across the Snow. By Frances Ridley Havergal 25
Chimes of Christmas. From American authors 25
Trusting in God 25
My Times are in Thy Hands. By A. L. Waring. 25
Good Tidings of Great Joy 25
Little Servants. By Rev. J. K. Nutting 25
Compensation. By Charlotte Elliott 25
Greetings of Yule Tide. From English authors. 25
Jerusalem the Golden 25
Christmas Cheer. By E. H. Clapsaddle. Copperplate print and illustrations 50
The Rose of Sharon. By Mrs. E. R. Fairchild. 25
Christmas Song. By Wm. Morris 25
Ode to Deity. By Derzhalm. Translated from the Russian by John Browning 25
A Song of the Nativity 25
The Stream of Life 25

SCRIPTURE REWARD CARDS.

Red or blue tickets, perforated, 126 on sheet 10
Red or blue tickets, not perforated, 252 on sheet 15
250 tickets in package, very small 25
200 " " " " 25
141 " " " " 25
96 " " " " 25
72 " " " " 25
48 " " " " 25
16 Cards—Prophet Daniel 25
16 " Queen Esther 25
16 " Joseph and Brethren 25
16 " Life of Christ 25
12 " Wild Animals 25
12 " Garden Flowers 25
12 " Feathered Favorites 25
12 " Song Birds 25
12 " Floral Crosses 25
12 " Raised Floral Texts 25
12 " Prayer and Promise 25
12 " 5½x7½, Assorted, with Texts 25
10 " Floral Bible Texts 20
10 " My Stronghold 20
72 Tickets in package 15
6 Scripture cards 10

In this paper, of two weeks ago, a column was given to a description of color books suitable for gifts. Last week another column, relating to small and large libraries, was given. This week we show you something in the card line. The goods are elegant in design and execution. A perfect description is impossible. You will surely be pleased if you order by mail.

All Shapes and Styles in Binding of Bibles, Prayer Books, Hymnals, Devotional Books, Library Books, and Books for Gifts and Prizes. Catechisms, and all Sabbath-school Requisites for any Denomination. Call and see or send for Catalogues of anything you want in religious books or supplies.

E. S. UPTON, New Orleans.

Weekly Market Review.

(For Week Ending November 29, 1887.)

COTTON.

Low ordinary	7 5-16	@— —
Ordinary	7 9 10	— —
Good ordinary	8 13-16	— —
Low middling	9 7-16	— —
Middling	9 11-16	— —
Good middling	10 1-16	— —
Middling fair	10 7-16	— —
Fair	11 3-16	— —
Galveston middling	9 11-16	— —
Mobile middling	9 9-16	— —
St. Louis middling	9⅝	— —

SUGAR.

OPEN KETTLE:		
Prime	4 7-16	— —
Fully fair	4⅛	4 3-16
Strictly Prime	— —	— —
Choice	— —	— —
CENTRIFUGAL:		
Seconds	4	4⅞
Pr. yellow	5 3-16	5¼
Gray White	5¼	5⅜
Off whites	5½	5 9-16
Stan. Gran	6 9-16	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	34	35
Strictly Prime	36	38
Choice	40	— —
CENTRIFUGAL:		
Syrup	28	31

RICE.

Head	5⅜	5⅝
Choice	— —	— —
Prime	5⅛	5¼
Good	4⅞	5
Fair	4⅝	4¾
Ordinary	4⅜	4½
Common	4	4¼
No. 2	— —	2½
Rough	3 50	4 60

FLOUR.

Minnesota bakers	4 62½	— —
Minnesota patents	5 00	— —
Extra fancy	— —	4 25
Winter wheat patents	4 62½	4 75
Choice	3 25	3 35
Fancy	— —	3 75
Extra Fancy	4 10	4 20

CORN PRODUCTS.

Cream meal	3 40	— —
Corn meal	2 60	— —
Grits	3 40	3 50
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	60	61
Yellow	60	61
Mixed No. 2	60	61
OATS:		
Western	— —	38
Texas rust-proof	40	43
BRAN:		
₩ cwt	95	1 00
HAY:		
Choice	19 00	20 00
Prime	17 50	18 50

PROVISIONS.

PORK:		
Mess (Standard)	14⅝	14¾
Prime Mess	12 00	12 50
Rumps	10 50	11 00
BACON:		
Fancy breakfast	10½	11½
Shoulders	— —	6
Sides, long clear	8¼	8⅜
Sides, short rib	8⅜	8¾
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	— —	6⅜
Sides, long clear	7¾	7⅞
Sides, short rib	7¾	7⅞

GROCERIES.

COFFEE:		
Prime	19¾	20
Fair	18¾	19
Common	17½	17¾
BUTTER:		
Western Creamery	32	33
Western Dairy	20	21
Common	12	13
LARD:		
Refined	7	7¼
PEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12¼	— —
Coal, bbls	9¾	— —
Cotton seed	32	— —
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	15	16
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 00	3 25
KROUT:		
Western, ₩ bbl	9 00	10 00
ONIONS:		
Louisiana	— —	— —
Western	2 50	3 00

BALING STUFFS.

BAGGING:		
1¾ lb, per yd	7	— —
2 lb	7½	7¾
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 25	3 75
Young Chickens	1 50	2 50
Chickens, South'n	2 50	2 75
Young	1 25	1 75
Turkeys, Southern	9 00	11 00
EGGS:		
Western	19	20
Southern	22	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	5½	6
Dry salted	8	8½
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	17 10	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Good rains have fallen in north, northeast and central Texas.

General Master Workman Powderly, in a private letter, persists in his resolve to retire from his office.

Judge Phillips, of Kansas City, it is said, is to succeed General Sparks in the General Land Office.

The strikers on the Houston and Texas Central railroad have been suppressed by an order from the United States Circuit Court, Judge Pardee presiding.

The dispatches from Washington indicate a prospect of harmony among the Democrats on the tariff question.

The first formal conference upon the fisheries question was held, November 22, in the diplomatic reception-room—all the negotiators being present.

Forest fires have done great damage to property, and impeding travel both by water and rail.

All the indications point to Mr. Carlisle as the Speaker of the Fiftieth Congress.

The citizens' ticket for the Public School Board was carried by a large majority in St. Louis.

Brig.-Gen. R. B. Marcy, U. S. A., retired, died November 23, aged seventy-six years.

Two boy bandits, aged seventeen, have been sentenced to the penitentiary for life from Seguin, Texas.

The sessions of the negotiators of the fisheries dispute are held with closed doors, and officials refuse to say anything about the progress of the negotiations.

The great steamer, "Charles P. Chotean," was burned at Sunflower Landing, Miss. Two lives were lost, and 3,500 bales of cotton.

The synod which has been in session at Meridian for the past four days closed its session with a mass meeting, held in the Presbyterian Church, on last Saturday night, in the interests of foreign missions. The session has been remarkably pleasant in every respect, and the distinguished divines express themselves as delighted with the city and its hospitalities. The next annual session will be held in Yazoo City.

A heavy windstorm visited Mineola, Texas, on the night of November 27, blowing down a hall during the progress of a dance held by colored people. Five persons were killed and about twenty injured.

Jacques Wishler, who engraved nearly all the plates from which the money and bonds of the Confederate States of America were printed, died, November 25, at his home in Camden, N. J., aged eighty-four.

FOREIGN.

In France affairs have reached a crisis. The refusal of every leading politician to form a ministry is regarded as making the resignation of President Grevy inevitable. He has been plainly told that the crisis in relation to the presidency is without a remedy.

Prof. Virchow, having examined the matter discharged from the Crown Prince's throat, found very few cancerous cells.

Ex-Empress Eugenie is critically ill at Amsterdam.

John Bright says that nothing can be done for Ireland until Gladstone's hills are gotten out of the way. Sir William Harcourt ridicules the dissident policy, and said that while their leaders showed no signs of altering their views, there had been a shaking in the minds of their followers.

The German papers, speaking of the conference between Bismarck and the Czar, say it was of a friendly and very comprehensive character. In Russia it is believed that it may contribute to the strengthening of the friendship between the two empires.

Lord Salisbury, at the conservative conference, in giving the government programme for the coming Parliament, said the regulation of the liquor traffic would have a prominent place. Referring to the Trafalgar Square troubles, he attributed them to Mr. Gladstone's words, his advice to the Irish having been applied in England.

President Grevy pleads for time; but the question is only one of time. He will be forced to resign. Already meetings have been held to discuss the question of his successor. The evidence against M. Wilson is to be kept secret. It is rumored that M. Rebot will form a new Cabinet, among whose members will be M. Goblet and Deves.

Frank Hugh O'Donnell has brought a libel suit against the London Times for £50,000 damages.

The German Reichstag was opened November 24. The speech from the throne represented the empire in a prosperous condition. The reading was interrupted by frequent applause. A telegram of sympathy was sent to the Crown Prince.

Lord Mayor Sullivan of Dublin has received seven summons for publishing the proceedings of the suppressed League. The trial will begin December 1.

The interview between Prince Bismarck and the Czar is reported as having been a dramatic one. The Czar assured the German Chancellor that he desired peace, and did not intend to attack Germany or take part in any coalition against her. Prince Bismarck declared that whosoever wished peace must not attack Germany's allies. The Czar added that his declaration regarding Germany applied fully to Austria.

M. Grevy, on November 27, formally informed M. Rouvier of his resolution to resign the presidency, and said that he would send a message to the Senate and Chamber of Deputies on Thursday next.

A report was current in London, on November 26, that Mr. Parnell was suffering from a cancerous tumor. The rumor is denied.

Marshal MacMahon is seriously ill.

In New York State the prohibition vote has increased in two years from 30,000 to 45,000.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
Publisher.

A Wonderful Food and Medicine.

Known and used by Physicians all over the world. Scott's Emulsion not only gives flesh and strength by virtue of its own nutritious properties, but creates an appetite for food that builds up the wasted body. "I have been using Scott's Emulsion for several years, and am pleased with its action. My patients say it is pleasant and palatable, and all grow stronger and gain flesh from the use of it. I use it in all cases of Wasting Diseases, and it is specially useful for children when nutrient medication is needed, as in Marasmus."—T. W. PRUDE, M. D., Knoxville, Ala.

To Our Agents.

For some time past we have been offering special inducements to our subscribers; but the month of December will be "red-letter month" for our agents of the Louisiana Conference. To every one of our agents, "itinerant preachers only," sending us three brand-new subscribers, all at one time and cash in full, we will send to their nearest express office, "not prepaid," "a brown 16-inch Gladstone Satchel," genuine "grain leather," nickel trimming, worth in your town $3 50 to $4—just the thing for Conference.

This offer is for *agents*, as *above stated*, and during December only for Louisiana agents.

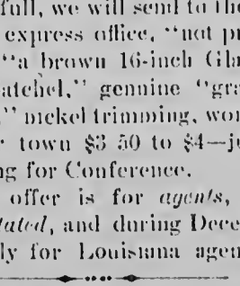
How to Make Money.

Plant Le Conte & Keiffer's pear trees; diversify your industry. One party last season got over $700 net from less than two acres. Every planter should lose no time in setting an orchard; the extra labor will not be felt to keep one to ten acres in condition. Le Conte & Keiffer's are blight proof. Correspondence solicited. One, two and three-year-old trees for sale.

W. R. STUART,
Ocean Springs.

Whatever we may have thought or done in this world, however various and multiform our lives may have been, yet in the tablets of the angel witnesses but one brief line of record will suffice to be transcribed upon our tombs—"He did that which was good"—or, "He did that which was evil in the sight of the Lord."—F. W. Farrar.

ROYAL



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ROYAL BAKING POWDER Co., New York.

Learning to Pray.

How very much of what the New Testament makes us know is given to us in the form of suggestion! How often do we need to break the shell of some incident or narrative in order to have the nourishing kernel within! It may be that there are those who imagine that it is quite unnecessary to learn how to pray. We are very sure there are those—we know positively of one—who after a long life of prayer find that even then there is something more to be learned as to this great matter—"how to pray." It is very true that "prayer is the simplest form of speech an infant's lips can try;" it is very true, and great cause for thankfulness, than any cry of the consciously needy soul is prayer. But we very much mistake if we imagine that when this is said all is said. This, in fact, is just the alphabet of prayer; it is that imperfect utterance of which a soul is capable in the infancy of its new spiritual life. It may be only as a kind of gesture directed heavenward in some moment of human extremity or peril. But the communion of a human soul with God must mean greatly more than this. There are men who spend whole years in learning, by study and by practice, how to address as they ought their fellow-beings, in those forms of public service which become for them the assigned sphere of active life. Is it so much a matter for study that one may know how to talk to his fellow-men, and is any crude form of unpremeditated utterance all that need be required in talking to God? Such thoughts as these must often be in the minds of reflecting Christians; and such persons may, even after years of ordinary Christian experience feel that the words of the apostle describe their own state exactly: "We know not what we should pray for as we ought." They may be at the end of their Christian life far more convinced than at its beginning what a need there is for that inward "intercession." That meditation in their behalf of the teaching Spirit, running the sluggish spiritual desire till there shall be "groanings which can not *be* uttered."—Standard.

"Christ Before Pilate."

Munkacsy's great picture of "Christ Before Pilate"—a perfect copy on steel of the original picture, which has just been sold for one hundred thousand dollars. By subscription only; to ministers and agents at reduced price.

J. C. M'ALLISTER, Agent,
148 Carondelet street, New Orleans.

Episcopal Visitation, 1887 8.

Conference.	Place.	Date.	Bishop.
N. Georgia	Marietta	Dec. 7	McTyeire
E. Texas	Marshall	Dec. 7	Duncan
Alabama	Greensboro	Dec. 7	Keener
S. Georgia	Sandersville	Dec. 14	McTyeire
Mississippi	Jackson	Dec. 14	Keener
Florida	Leesburg	Dec. 14	Key
Louisiana	Shreveport	Jan. 4	Key
Cen. Mex.	Pueblo	Feb. 22	Hargrove
Baltimore	Marthasburg, Va.	Mar. 7	Wilson

WHEN you are constipated, with loss of appetite, headache, take one of Dr. J. H. McLean's Liver and Kidney Pills; they are pleasant to take and will cure you. 25 cents a vial.

Quarterly Conferences.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Charles	Dec. 3, 4
L. C. German Mission	4, 5
Plaquemine Brulee	17, 18

S. S. KEENER, P. E.

DELHI DIST.—FOURTH ROUND.

Floyd, at Midway	Dec. 3, 4
Monroe and Delhi, at Monroe	10, 11
Winnsboro, at Winnsboro	17, 18
West Monroe, at West Monroe	31, Jan. 1

J. H. DAGGETT, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Red River	Dec. 3, 4
Caddo, at Splendora	10, 11
Mooringsport, at Mooringsport	17, 18
Shreveport	24, —
North Bossier, at Concord	24, 25
South Bossier	31, Jan. 1

A. G. CASSITY, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Sugar Town, at Dry Creek (Thu.)	Dec. 1
Spring Creek, at Spring Creek	3, 4
Ada, at Gray's Creek	10, 11
Columbia, at Columbia	17, 18

B. F. ALEXANDER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Dryades Street (10:30 A. M.)	Dec. 4
Carrollton and Parker Ch. (7 P. M.)	4
Plaquemine and Donaldsonville	11
Baton Rouge	18
Morgan Street (11 A. M.)	25
Louisiana Avenue (7 P. M.)	25

JOHN T. SAWYER, P. E.

HOMER DIST.—FOURTH ROUND.

Homer, at Homer	Dec. 3, 4
Haynesville, at Colquitt	7
Farmerville, at Farmerville	10, 11
Shumach Belt	14
Rimrock	17, 18
Sparta and Saline, at Castor	21
Indian Village	24, 25
Downsville	28
Minden, at Minden	31, Jan. 1

ROBERT RANKIN, P. E.

The great success of many agents employed by B. F. Johnson & Co., of Richmond, is a pretty good evidence of the excellence and popularity of the books they offer to sell through their agents. This is a reliable house, and any contract made with them you can depend on will be faithfully carried out.

MISCELLANEOUS.

FULL WEIGHT PURE

DR PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Indorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's the only Baking Powder that does not contain Ammonia, Lime, or Alum. Sold only in Cans.

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NEW YORK. CHICAGO. ST. LOUIS.

Music Books for Young and Old

No nicer book has appeared for a long time than

Songs & Games for the Little Ones.

By GERTRUDE WOLFE & HARRIET S. JOSLIN.

136 of the sweetest old sweet songs for the Kindergarten or Primary school. Large, handsome pages, fine print. Price $2.00.

JINGLE BELLS. (30 Cents; $3 per dozen.) Lewis, One of the very prettiest and easiest of Christmas operettas. Just out

LAUDAMUS. Hymnal for Ladies Colleges. $1.25 Cloth, $1 Boards. A. R. KENDRICK and F. L. RITTER, of Vassar College. Refined and superior collection.

OLD SWEET STORY. (8 Cents.) New Christmas service for Sunday-schools, lively and inspiring, as to BIRTHDAY OF OUR LORD. (5 Cts.) also a Christmas service. Send for list of Christmas Carols!

Leonard's Mass in E. (75 Cts.) In a very good music.

Classical Pianist. ($1.) New and very good collection of pieces. 35 first rate composers.

Any Book Mailed for Retail Price
Oliver Ditson & Co., Boston.

C. H. DITSON & Co., 867 Broadway, New York

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ESTABLISHED 18

TONE, TOUCH, WORKMANSHIP AND DURABILITY

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NEW YORK, 112 Fifth Avenue.
WASHINGTON, 817 Market Space.

WILBOR'S COMPOUND OF
PURE COD LIVER OIL
AND PHOSPHATES OF
LIME, SODA, IRON.

Cures Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.

To Consumptives.—Wilbor's Compound of Cod-Liver Oil and Lime, without possessing the very nauseating flavor of the article heretofore used, is endowed by the Phosphates of Lime with a healing property which renders the Oil readily enjoyable. Remarkable results follow its use. Its efficacy can be shown. Send for circular. Prepared by H. WILBOR, Chem. ist, Boston, and all druggists.

Have You Naso-Catarrh?

Use DR. JAMES' three preparations of EUCALYPTUS HERBS; they will prevent the Catarrh Germs of the Bronchial tubes or lungs from developing into CONSUMPTION, and keep ill-health away from you until it is entirely cured. Put yourself under the influence of these remedies, and assure yourself that the sun rises upon you a complete cure and a well man made of that loathsome disease.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. It will break up a fresh cold in two days. Four bottles will cure the worst chronic case.

Ask your druggist for DR. JAMES' CATARRH INDUCA, and if they fail you, send to us direct. Price $2 50 per bottle, or three bottles for $6 50. Pills, $2 50 per bottle, or three bottles for $6 50. Pills and Ointment, $1 25 each. Address CHAMPION & CO., 1032 Race St., Philadelphia, Pa.

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A CHOICE GIFT

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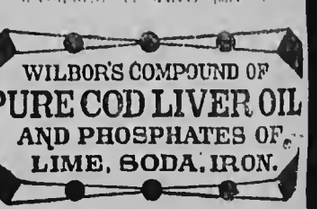

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THE BEST PREACHER.

BY R. W. J.

He preacheth best who liveth best—
Men heed not words, but actions;
By this smooth stone 'tis fair to test
The zeal of blust'ring factions.

A godly deed weighs more than creed:
And armor fit for trials
Is forged alone by hands that speed
In righteous self-denials.

To win mankind, the heart first find
By acts of right and reason,
For words alone will never bind
Like good deeds done in season.

Not as we say on Sabbath day,
But as we practice weekly,
Will people rate us, tho' we may
Preach long and wise, and meekly.

Wouldst thou preach well? Then live thou well—
Who'd lead the way to glory,
And best the gospel tidings tell,
Should fire the old, old story.

—Christian Observer.

Miss Callie Hallaran.

IN MEMORIAM.

BY BISHOP J. C. KEENER.

MR. EDITOR: The Times-Democrat, of this morning, announces the death of Miss Callie Hallaran. Her health had been gradually failing for several months. It is nearly a year since she left Mexico, seeking a better climate, and came to Texas, to the family of her sister, now Mrs. Charlotte Jones. There, in the midst of those dearest on earth to her, the candle which had shone so brightly, slowly burned out.

My first acquaintance with her was formed in the City of Mexico. She was then engaged in giving music and English lessons in the best families of the city: and as the correspondent of the Times-Democrat, under the name of "Clara Bridgeman." She was also assisting her sister, Charlotte Hallaran, in our mission school. Here she presently became the principal, and we offered to give her the entire guidance of the school, and all that she might ask for, constituting a first-class Anglo-Mexican Mission School.

It is needless to say that she succeeded in training the girls committed to her to be useful and accomplished women, who are already valuable aids to our work in Mexico. Beyond this, she spent all that she could spare in clothing and educating several orphans whom she adopted. For breadth of mind, cultivation and genius, as a writer, I have not met her superior. Her articles would have graced the editorial columns of the London Times. She is certainly at the head of all female "correspondents" of our Southern States. She was a superior Spanish scholar, and for several years edited our child's paper in Mexico. With this she was, of all, the most unselfish, generous and sympathetic. She is an honor to our city, for here she was trained by a lady, of whose elevated and gifted qualities we could not say too much, who adopted "Callie" as a child, and made her, under God, the noble character that she was.

We have here an instance of an early death, doubtless hastened by overwork. From before breakfast until ten o'clock at night, this earnest spirit wrought without intermission. Nor could she be persuaded to moderate her labors. She seemed to keep in view the certain approach of that "night when no man can work," for she was conscientious and thoughtful in all her undertakings. I was greatly drawn to her, and she once said to me, "I could wish you were my father." Like many other great spirits, she has passed away from this world after a very brief life, but not before leaving upon it ineffaceable traces of love for the Savior, and of abiding sympathy for her race. Her memory is among the precious things which can not be lost.

From the justly appreciative notice of her death, in the Times-Democrat, I make the following extract:

Miss Hallaran went out to Mexico to teach, and was in every way splendidly equipped for her new duties. In consequence of her broadness of culture and many attractive traits, she won her way rapidly into the esteem and affections of the people with whom she was thrown in contact. Among her closest friends were many of the leading scholars, jurists and literateurs of our sister republic. In connection with her chosen mission to a strange land, Miss Hallaran was engaged, before her departure from New Orleans, as the special Mexican correspondent of the Times-Democrat, and her letters during the past five years, in our columns, bear witness to a remarkable keenness of insight, a peculiar facility for grappling with novel economic and social questions; and a wonderful capacity for life-like descriptions of the picturesque—in that most picturesque of countries—which have seldom, if ever, been surpassed by any correspondent of the American press. She had made a close study of Mexico, of its history, both civil and religious, as well as of its many unique traditions; and, had her life been spared, would have given to the world a most instructive and entertaining volume. It was by reason of long-continued and laborious literary work that her health gave way. The deceased was not only a gifted and brilliant woman, but a most lovable one; and there never lived, perhaps—and we speak advisedly—a more loving, more tender or more dutiful daughter. Her remains have been interred at Salado, Tex., the residence of her sister.

It is delightful to look forward to the meeting her again "in the land that is far off, where the King sits in his beauty."

DECEMBER 2, 1887.

Rev. C. F. Gillaspie.

IN MEMORIAM.

BY REV. H. S. RAYNER.

Rev. Charles Fox Gillaspie, late of the Mississippi Conference, died at the home of his daughter, Mrs. W. J. McRaney, in Polk county, Texas, July 21, 1887, aged eighty-three years and thirteen days. He was born in Virginia, July 11, 1804.

The first half of his life was passed in recklessness and dissipation. He was acquainted with every department of vice known to "Young America." The drunkard's sayings and songs were familiar with him to the last. He could never get rid of them. He often lamented, with sighs and groans, the loss of the first forty years of his life. To his dying day he sang with great force and feeling:

"Amazing grace! how sweet the sound!
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see."

He attended school but little, scarcely learning to read. At the age of forty, in Alabama, he was converted and received into the Methodist Protestant Church. Soon after his conversion he was licensed to preach. He at once applied himself to literary and theological studies, soon mastering the ordinary branches of the English language, in which he gave special attention to grammar and logic, keeping these before him through life.

His energy, vivacity and consecration rendered him efficient from the beginning. He had a fine voice, singing well, and delivering his sermons with great force.

In about 1850 he removed to Mississippi. He at once became a recognized leader among his brethren here. He had not the brain nor the oratory of Rev. P. H. Napier; but his energy, cheerfulness, agreeability and sociability, together with his splendid laconic preaching ability, rendered him the leading spirit among them.

He was married to Miss Margaret Elizabeth Denley, in Calhoun county, Miss., in 1851. His wife, after having become the mother of seven children, died in Attala county, in June, 1868. Only two of the children survive: Mrs. B. B. Napier, of Covington county, Miss., and Mrs. W. J. McRaney, of Polk county, Texas.

Bro. Gillaspie was in the Civil War, and was among the "true and the brave."

Previous to the war he was elected president of the Mississippi Conference, Methodist Protestant Church, and after the war filled that office, with but little intermission, to the time of the union of his Conference with the Mississippi Conference, Methodist Episcopal Church, South, which union was effected at the session of the latter Conference, held at Crystal Springs in 1870, and in which Conference Bro. Gillaspie represented his brethren, he being president of his Conference at the time. His love for his brethren and his unselfishness were manifested in the fact that, in the Crystal Springs Conference, in which he represented them, he secured appointments for all of them, leaving himself out. The year following he lectured on masonry.

His first appointment after the union was Seashore district, which appointment he filled with acceptability and efficiency for the full term—four years. After this he filled the following appointments: Cayuga circuit, 1875 and 1876; Covington circuit, 1877; Whittington circuit, 1878; East Pascagoula circuit, 1879 and 1880; Whittington circuit, 1881 and 1882; Americus circuit, 1883; Augusta circuit, 1884. He was superannuated, 1885 and 1886.

Some of the foregoing were poor circuits of large territory—hard work for a man of his age, but he readily accepted them, and filled them with fidelity and zeal. It was astonishing to see how cheerfully he filled such poor appointments, while worthless young men were constantly complaining. The minutes show that his own salary often fell short, but that the claims of his presiding elder and the assessments ordered by the Annual Conference were always paid in full. These he often settled out of his own meager purse, telling his congregations that the last cent of them must be paid if he had to sell Mollie (his buggy horse) and buggy.

He was as far removed from egotism as any man, working hard and giving others credit for his work. He presented a striking contrast with a numerous class, who do comparatively nothing, and yet claim that they fill more "hard appointments," revive more "dead congregations," and build up more "first-class charges" than anybody else.

He was punctual and brief. He began his service at the appointed minute. His Scripture lessons were short, his sermons averaged about thirty-five minutes, and his prayers were seldom more than three minutes. When the time for his service came, if there were but a half-dozen persons in the house, he began as promptly and proceeded with as much energy as if his congregation had been waiting. His whole service was characterized by great energy. It was not unusual for him, in returning from his first appointments in a charge, to meet persons a mile away going to church.

He was a doctrinal preacher. He had thoroughly studied, well-arranged, clear-cut sermons on all the leading doctrines of Christianity. These he often delivered with telling effect. He was never more at home than when boldly presenting the distinctive doctrines of Methodism.

He was a man of strong faith. He never suffered himself to mistrust God for a moment. He had no confidence in himself: but he would often say, looking and pointing to heaven, "I know it is all right with my heavenly Father." He had no patience with gloomy experiences or with a roundabout way of telling them. He always spoke in an experience meeting—spoke pointedly and positively, and got through in a minute. He had a large Oxford Teacher's Bible, which he carried with him. He was seldom more than a few feet from his Bible, and he read it constantly. His daily practice was to read the fourteenth, fifteenth and sixteenth chapters of St. John. These were his abiding comfort. For four years next preceding his death the writer was more intimately associated with him than any other individual, and in that time I never saw or heard a thing of him derogatory to the highest Christian character. Being constantly associated with hundreds who knew him, I never heard aught against the good name which he bore.

His good humor was constantly apparent. He was never found in an ill mood, or heard to speak unkindly of any person. Laughing was his chosen and natural method. It was said of Heraclitus, a Grecian philosopher, that he never looked upon a man without weeping. Contrary to this, Democritus, another Grecian philosopher, never looked upon a man without laughing. Bro. Gillaspie was the Democritus of the present age. He said that laughing had added fifteen years to his life.

Uncle Charley is gone. He left behind him no enemies, but thousands who love and cherish his memory; who weep over his grave and rejoice in his triumph. He had no fear of death. He often spoke on that subject, and freely expressed "a desire to depart and to be with Christ." He spoke of heaven as near at hand, and with the assurance of an inheritance already possessed. His mental faculties somewhat failed, his physical strength abated, his eyes grew dim; but while "the outward man perished, the inward man was renewed day by day." We have not heard the particulars of his death, nor do we care to hear them. We know that he died well—"in full assurance of faith"—and "that he rests from his labors and his works do follow him."

With him

"The pains of death are past,
Labor and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace."

EDWARDSVILLE, Mississippi.

European Affairs.

BY JEAN PAUL.

Political matters in France have ever been kaleidoscopic. Last week President Grevy fell a victim to aggravated nepotism. His son-in-law, M. Wilson, was charged with official crookedness. The courts of justice were investigating the charge. But the Chambers feared that these courts were unduly biased, and ordered an investigation by a committee of their own number. This incensed the President and his Ministers, threatening to resign if that committee was appointed. The threat was of no avail; the committee was appointed; the President and his Ministers resigned. M. Sadi-Carnot has been elected his successor, and the election seems to give satisfaction to France and Germany.

The alliance recently entered into by Germany, Austria and Italy is not a menace to a peace-loving neighbor, since mutual support is not stipulated in case any one of these powers should be the aggressor. The alliance does not design bloodshed, but rather to prevent it. Revengeful France is now doomed to clinch her fist in secret. Unscrupulous Russia, in her morbid hunger for more territory, is forced to weigh the consequences of encroachments on Austria or Turkey. An alliance between France and Russia is impossible, notwithstanding the irresponsible utterances of dethroned and deposed officials. The Czar of Russia despises intensely the communistic tendencies of the French people, and can not be persuaded to enter into intimate relations with them. The Czar and his Prime Minister, De Giers, are enthusiastic admirers of William I. and his great Chancellor.

The near demise, from a cancerous disease, of the German Crown Prince is not likely to injure the interests of the empire. The sick man's son, Prince William, is twenty-eight years old, a valiant soldier, tried statesman, and, withal, an earnest Christian. At a recent meeting of prominent Christians, at Berlin, devising means for effective city mission work, the Prince spoke for half an hour, exhorting the august assembly to make greater efforts in regaining religious influence over the sweepings and scum of society. Neither Germany nor its neighbors need fear any harm from such a man.

At last the professional agitators in Ireland are forced to desist from their nefarious business. Recent legislation forced them into silence. Strange that American money should so long and so bountifully have supported professional disturbers of the peace. In our own country such agitators among the poor and laboring classes are held in low esteem. On our sugar plantations in Louisiana we have found them to be a great pest. If many tillers of the soil in Great Britain would drink less whisky and work more, their groundrent would not be deemed exorbitant.

East Tennessee Letter.

BY PROF. J. H. BRUNER, D. D.

MR. EDITOR: Our portion of the State showed her good sense in voting for the prohibitory amendment in our last election. It is with great pleasure we see the steady march of temperance in your territory—the region in which the NEW ORLEANS CHRISTIAN ADVOCATE mainly circulates. But we are saddened by news from another quarter. Rev. G. G. Smith says, in the Nashville Advocate:

"Atlanta had Mr. Cleveland, and Macon had Mr. Davis. My attachment for Mr. Davis adds to my sadness, when I see how the good-meaning old man has been used as a tool by the liquor men. A beer-making German sent a load of beer to Macon, called *Jeff Davis* beer, and stated that it was in honor of his anti-prohibition letter; and all the saloon keepers sent bottles and jugs to the old statesman as he departed, as a token of their grateful remembrance of his service."

The Candler-Aldcott-Kelley affair attracts attention also. There is indignation against the actress for the part she took in the Sunday services at McKendree Church; but there is even greater feeling against her apologist, who said she had uttered "the right words in the right place," and who seems to have had "a death's blade" for his brother-minister. So it is:

Brazen Emma rose in church,
And talked a rousing racket!
Doctor Kelley felt a lurch,
When he essayed to back it.

The Young Men's Christian Association in our college observed last week as a week of prayer. They enjoyed a season of refreshing from the presence of the Lord. Six conversions were reported at one service. A revival in a college is far-reaching in its consequences. Eternity alone can tell results.

The visits of the NEW ORLEANS CHRISTIAN ADVOCATE are hailed with delight. Its pages are always clean. Nothing impure is admitted there. And then it *advocates* all that pertains to our Christian system in its fullness and entirety. On no other paper in the connection has our church set such seals of approbation, saving to so many of its representative editors, "Well done; enter into a general superintendency." We have found your Advocate our best-paying means of advertising Hiwassee College.

Our Conference organ, the Holston Methodist, was recently burned out of house and home, and its financial affairs have ever since been of an unsatisfactory character. The stockholders are now arranging for a new departure, and the prospect is now fair for better times. But ours is not a reading people. Hardly two thousand subscribers to our Conference paper (which the statutes show fifty thousand members of our church ought to register) is the measure of our reading. Surely there is need of amendment along this line, and, of course, on other lines as well. Holston has many mountains, and in these are many poor people, many illiterate. We preach the greater need of a system of intelligence. We must plan and wait.

The denizens of our mountains are being aroused by the steam whistle of modern progress. New railways and new factories arrest attention in all directions. Happy the day, if the leavening influences of the gospel shall permeate all the communities of this rapidly developing portion of our great republic. In such a cause we know no better plan than to serve like the angels—all at it, at it all the time, at it with all our might.

Notice.

TO THE CONFERENCE COLLECTORS OF THE NORTH MISSISSIPPI CONFERENCE.

Please send to Dr. [illegible] Wier, Sardis, Miss., what you are willing to give to aid in the education of our young preachers. He is president of the Conference Board of Education, and will give your money a practical use at once. You can designate the person, if you wish, to whose help your fund is to go. Two of our young preachers have located for a time, that they may go to school; another is waiting till he is better prepared for the itinerant work. Two others are ready to avail themselves of such aid. One hundred and twenty-five dollars will keep a young preacher at Centenary College a year. Each district in the Conference ought to have one or more of these young preachers in school preparing for the demands of the itinerant ministry. Who will send Dr. Wier ten, or five, or two dollars per month, for the next five months, to help in this good work? Two have already subscribed $25 in this way; and others will help. Prompt and liberal action will soon bear a much needed fruit: the givers will be twice blessed.

W. T. J. SULLIVAN.
J. D. CAMERON.

(The editor wishes to say that money given for this purpose will receive good interest. Ed.)

To Presiding Elders of Mississippi Conference.

The presiding elders of the Mississippi Conference will please write me where, and at what time, parsonages have been built since the last Annual Conference.

MRS. [illegible]
[illegible]

Mississippi Conference Notice.

Applicants for admission on trial will meet the committee in the Methodist Church, at Jackson, at nine o'clock A. M., December 13.

[illegible]

Notice.

There will be a meeting of the Mississippi Conference Missionary and Educational Association in the Methodist Church, Jackson, Miss., on Tuesday night, December 13, at seven o'clock.

A. F. WATKINS, Pres.

Christian Advocate.

THURSDAY, DECEMBER 8, 1887.

"AND I LAY ME DOWN TO SLEEP."

BY MINNIE L. KENNEY.

The day is over, and the tender gloaming
Is softly drawing down its misty veil;
The crimson fires of sunset long have vanished,
And in the west the glowing embers pale.

Behind the hills the last bright gleams are dying,
And one by one their glories fade away;
The hush of evening rests on weary nature,
And mist-like shadows shroud the dying day.

I hear the children in the next nursery,
Their voices echo through the dewy air.
As at their white robe reverently kneeling
With clasped hands, they say their evening prayer.

That sweet old prayer, by countless tongues repeated,
Lovingly taught us at our mother's knee,
And hallowed by the trusting faith of childhood,
Come echoing through the twilight dim to me.

"If I should die"—the childish voices falter,
Thinking of one already gone to rest;
Whose voice with theirs in evening prayer had mingled,
Now singing Jesus' praises with the blest.

I listen to them as they softly utter
Each sweet petition of that dear old prayer,
And wish myself back to the days of childhood,
Unsullied by sin, and undisturbed by care.

If I could choose of all the poems written,
Or noblest songs by poets ever sung,
I would that mine had been this sweet petition,
Nightly repeated by pure childhood's tongue.

Surely among the prayers to heaven ascending
And written by recording angels there,
The loving Savior hears this sweet petition
And listens to the little children's prayer.

Religious Instruction of Children and Family Prayer.

MR. EDITOR: If we, as parents and heads of our families, are not required, both by precept and example, in the Holy Scriptures, to instruct our children religiously and pray in our families, we need not trouble either ourselves or anyone else about such matters. Or if it is left optionary with us either to do these things or leave them undone, we may take our choice. But if these duties are plainly required of us in the Word of God, we may not neglect them without endangering our own salvation and the salvation of our children. Let us look honestly into this matter before it is forever too late. As to the religious instruction and training of our children, it is made as plain in the Bible as language can make it. There can be no doubt as to the obligation divinely imposed upon us. The Lord highly honored Abraham by saying, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

In the law given by Moses, the Lord says, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Here we are required persistently to give the fullest religious instruction to our children; not by proxy, but do it ourselves. The same duty is plainly required of us in the New Testament, especially where we are taught to "bring them up in the nurture and admonition of the Lord." To succeed we must be good-humored, loving, patient and persevering. The salvation of our children requires us to be prompt and faithful.

As to the duty of family prayer, we have both precept and example in the Bible sufficient to convince any honest-hearted head of a family what is his duty in the premises. About the first we know of the Adamic family, after their expulsion from the Garden of Eden, they were holding family worship. Abel did it acceptably, and was blest: Cain offered a lame sacrifice, and was cursed. I have no doubt but that good man, Enoch, kept up family worship: and so did Noah when he was afloat in the ark, for he took a surplus of "clean beasts" into the ark and used them as sacrifices in his household worship, and as soon as he left the ark he built an altar and went into family worship regularly. How often do we read of Abraham, Isaac and Jacob erecting altars for family worship at every place they sojourned? This duty often comes incidentally before us or is implied in various passages in the Old Testament. In the New Testament there is no regular argument on the subject. The inspired writers seem almost to take it for granted that all Christian heads of families would intuitively admit their obligations to the souls committed to their care and control in these important matters. Yet they do incidentally give us some strong arguments in favor of family prayer. Paul would have men to "pray *everywhere*." Our families are somewhere, and if we do not pray in them it can not be said that we pray everywhere. I do not think, however, that we need many arguments to convince us that it is our solemn duty to pray with our families, provided we listen to the dictates of an enlightened conscience. If we fail to worship God in our families, and neglect the religious training of our children, we endanger our own salvation as well as theirs. What says the Word of God in reference to the omission of duty? "Him that knoweth to do good, and doeth it not, to him it is sin." Then if it is right to train our children for heaven, and to worship God in our families, and we do it not, we are guilty of a sin of omission. Again, it is written: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

I have written enough for this time. I do rejoice that a great revival is now taking place in our church on the subject of family religion. Hundreds—I may say, thousands—of family altars have been erected in our church within a few years past. Bible family religion is the very foundation of good families, good churches, and a good and safe civil government. Push the battle, brethren, and we will soon be able to hold our prayer meeting everywhere, whether we have a preacher present or not. Get men to praying in their families, and they will soon help you in the weekly prayer meeting.

J. G. JONES.

HAZLEHURST, Mississippi.

Obedience and Duty.

When we connect ourselves with any branch of the Christian Church we, in the presence of God and the people, obligate ourselves to obey its laws and support its institutions. This promise is just as binding as if we were to enter some mercantile house and purchase some article of wearing apparel. Should we refuse to pay for the article in question, the laws of our country would force us to a settlement. Not so in the church. No law is enforced, and the members are left to exercise their own conscience, and it often occurs that conscience is very easily quieted in regard to paying church claims.

On one occasion we heard a church member make the remark that he did not believe it his duty to pay anything to the church, from the fact that he was too poor. No one is too poor to put a penny into the Lord's treasury, and by doing so God may prosper him in this world's goods. The Bible teaches us that God loves a cheerful giver, and that it is more blessed to give than to receive. In paying our church claims, it is not an act of charity, but it is doing our duty in paying a sacred debt. We and all of our possession belong to God. Why then refuse to give him his own?

It is a conceded fact that in nearly all the churches about one-half of the members meet the church claims (if they are met at all), while the other half pay little, or nothing. It is a problem unsolved, how some of these non-paying members can sing, "I love thy kingdom, Lord," and yet fail to fulfill their solemn vow in supporting the institutions of the church. In union there is strength. If each member would do his duty—give according to his *means*—all the church claims would be paid in full, and then the pastor would enter the room of the Annual Conference with an elastic step and smiling countenance. Pride of character is just as essential in church matters as in worldly affairs. No minister would like to report in a large audience, claims unpaid, and no church with proper pride would like to be so reported.

On one occasion a poor minister came up to attend a District Conference, and when he made his report, it was only four dollars. The Bishop seemed to enjoy the report, and rather made a jest of it. That was years ago, but that minister has our sympathy to this day. The people whom he had been laboring with and for were to blame, and not the minister.

Some members attend the theater, circus and other places of amusement; but ask them to contribute something to the church, and their answer is invariably, "I am too poor," or, "I have so many other claims upon me." Perhaps we all have other claims, but are they any more binding or sacred than the debt we owe to the church? Let us pay our debts. If we mistake not, the Bible says, "Owe no man anything." Then let us pay up our pastors, that they may be well fed and clothed, and then they can pray better and preach better.

As a people, we are proud of our beautiful Sunny South, where the orange blossoms grow, and the forest songsters warble their sweetest notes; but are we not deficient in energy and ambition to make and accumulate more than a meager support? How many precious hours are irretrievably lost! The sleepy South when it is fully aroused from its state of lethargy, and each moment of time spent in some profitable pursuit, we will be a more prosperous people, and the church will advance with more rapid strides.

The Methodist Church is like a vast piece of machinery, and to keep it in perpetual motion and good order requires labor, talent and money. While the pennies are being thrown into the Lord's treasury, the great wheel revolves, and the gospel is spreading out over heathen lands. The cheering news is borne back of the great good that is being accomplished.

Let each member of the Methodist Church do his whole duty, redeem his solemn vow, and then we may sweetly sing, "I love thy kingdom, Lord."

B.

ENTERPRISE, Mississippi.

Mission Work.

MR. EDITOR: I wish to state, briefly, for the encouragement of other missionary workers, what our Sunday-school missionary society is doing in the little town of Benton. We meet semi-monthly—dues, ten cents per month. These meetings are made interesting in various ways—by recitations, readings, etc., interspersed with beautiful and appropriate songs. Sometimes we have an address from the pastors—one or both of them—about some special field or work—say, China or Japan; and at another meeting some other subject is taken up. We have recently adopted the monthly programs as published in each issue of the Missionary Reporter. These we find interesting and helpful in furnishing much-needed information, and in quickening missionary zeal.

It is surprising what valuable aid these societies can render financially, and also in educating our children and people with reference to missions. Up to date, our society has raised about thirty-five dollars this year; and this in a village where, of course, the membership can not be very large.

Passing down the street, some weeks ago, I saw, what was to me, a beautiful sight. One of our little workers had erected a kind of fruit-stand or shelf at his father's gate, and upon it were some apples; and there the brave little fellow stood, patiently watching for a customer, in order to raise missionary money. This instance among many. I hope these societies will be organized in every Sunday-school in the land.

Our thank-offering for the week of self-denial has been forwarded. Your sister,

MRS. J. S. PARKER.

BENTON, Mississippi.

A Bob-Tailed Quarterly Meeting.

I have never liked the holding of Church Conferences on the Sabbath day. It places a premium upon ease, business, etc., that give no place for practice of self-denial for Christ's sake. The Farmers' Alliances have no trouble about obtaining a full attendance on a week-day of the same people, men and women, who can not possibly attend Church Conference except on Sunday. This burden of Christ's service is increasing, and, alas! alas! it culminates into a "bob-tailed quarterly meeting" within the State of old Mississippi.

You ask, "What is a 'bob-tailed quarterly meeting?'" I will tell you.

This year, in a presiding elder's district, the time for quarterly meeting arrives. Not Saturday or Monday, but Sunday. Promptly at eleven A. M., Sunday, the elder arrives, preaches, administers the Lord's Supper, then opens Quarterly Conference, attends to the business, gets his pay in full—all assessments overpaid—then departs to hold another "bob-tailed quarterly meeting." No wonder a quaint old brother, dazed while there, after getting out in open space where he could holla, remarked, *sotto voce*, "That's what I call a 'bob-tailed quarterly meeting.'" Let the Bishop ventilate "bob-tailed quarterly meetings" at next round.

REFORMER.

From the Work.

ALGIERS, LA.

MR. EDITOR: The church at Algiers can be reported on rising ground, though having passed through some trying times in the last twelve months.

Rev. Charles E. McLean, our regularly appointed pastor in 1886 and 1887, has been sick over a year, with the exception of a few weeks before and after Conference. So protracted has been his illness that he was compelled to surrender the work. He now lies at death's door. To say that our people loved him will but faintly express our feelings.

Rev. A. B. Earle was appointed to the work by Bishop Duncan, and labored with us faithfully and earnestly until Sunday, November 20, when he left to join his home Conference in South Carolina. Bro. Earle did his work well at Algiers, and leaves bearing our love with him. Our farewell meeting was very affecting, and evidenced the people's regard for this dear young minister. I trust that this spirit will grow in the people, and that they will always *show* their appreciation for their pastors.

The Algiers Church should take rank with many of our city churches. The field is open, but the people need quickening. We have been blessed with faithful men in the past; many who are now doing efficient work in the itinerant ranks—Alexander, Reed, Werlein, Beard, Wright, Scurlock, and others who have crossed the flood. We have the honor of claiming our lamented Bishop Parker as one of our earliest pastors—this being his first work.

Our collections are up in full, with an excess on the Conference claimants' fund. We will fall short about one hundred dollars on preacher's salary. Some of our people think *only itinerant preachers should be* paid, and then *only* when in the harness. When the groceryman gets sick and his substitute serves me, I must pay for the goods all the same. I suppose the preacher has more money than the tradesman (?); hence the obligation is not binding. I think a church should pay every cent she bargains for at the beginning of the year. Preacher or no preacher, the surplus, if by accident there be any, can be applied to good use; if even to pay back some old short accounts with pastors in by-gone years.

Our Sunday-schools are doing well. We are making slow progress at Gouldsboro. Bro. Dunstan preaches at Gretna, and conducts the Sunday-school there as the Carondelet Street Church Mission.

We hope to have a church building at Gretna next year. The ground is ready for a church at Gouldsboro as soon as the people manifest the desire for Methodism in that growing suburb.

We are praying that the Lord will send us the right man in 1888. We would rather have him to choose the man than make the selection ourselves, even had we the privilege.

Yours truly,

FRANK A. DANIELS.

MOSS POINT, MISS.

MR. EDITOR: The Lord has visited and refreshed us here with the presence and power of his Spirit. We have been praying for and expecting some such blessing. Our people have been so kind to their pastor's family, and so liberal in their responses to the church's financial call, despite a great *straitness* in their business, that I could not doubt a covenant-keeping God would reward them spiritually.

On Friday evening, November 11, Bros. J. A. Bowen and J. H. Beville came to us fresh from a great victory at Biloxi. Within a few hours Bro. Beville was delighting us with his sweet and earnest singing of gospel hymns, while Bro. Bowen moved our understandings and wills by his free, off-hand and persuasive talk. Three services were held each day to constantly increasing audiences. Bro. Bowen put in many extra hours of diligent work visiting among the mill-hands, greeting and inviting them to church. Much of his preaching was about the Spirit's power, and was in demonstration thereof. The church was moved *immediately*, and soon sinners began to awake out of sleep. When these brethren had to leave for another engagement, Thursday, the nineteenth, our community was roused and interested as has not been the case before for very many years.

With the good help of Bro. J. D. Hays we continued the meeting several days longer, and with good result. Last Sunday we received fourteen into our church—most all of whom are grown men. A praying band among the men and boys and a prayer circle for the ladies are among the fruits which we trust will *abide*. May the Lord continue his own work!

Gratefully yours,

J. P. DRAKE.

BETHEL CIRCUIT.

MR. EDITOR: While others are telling what the Lord is doing for them, I will give an account of old Bethel charge. I have held a protracted meeting at each of the seven churches on this work: the last of which I closed at Bay Springs Church, Tuesday evening last, which resulted in great and lasting good—fifteen added to the church, thirteen infants baptized and the entire membership greatly blessed. At the close of this meeting there were quite a number that were filled to overflowing, and shouted the praises of God aloud.

We have had very good meetings indeed at every church on the work. There have been eighty-five accessions to the church up to date, with more to follow. Collections are somewhat behind yet, but are coming up tolerably well. We have renewed seven of the ten subscribers that we found for your paper, and have got nine new ones. This work is poor financially, but rich spiritually. The people are generally kind, social and clever, always ready to welcome their pastor and minister to his temporal wants while he ministers to their spiritual wants. May God's blessings ever rest upon this people!

R. A. BRELAND, P. C.

NOVEMBER 18, 1887.

VANCLEAVE, MISS.

MR. EDITOR: Permit me to give you an account of the New Prospect Camp Meeting. Everything was very favorable, and the meeting commenced, led by our presiding elder, T. S. West. He was assisted by Bros. Marble, Thomson, Cox and a number of local preachers and other brethren, who seemed to be filled with the love of God. I verily believe that the Spirit of God was with us; and saint as well as sinner felt its influence. The meeting was a success, and all the tent-holders felt that they were abundantly recompensed for their hospitality.

As the year is fast drawing to a close, I feel that my labors have been blessed, and that my lot has been cast among kind people. There is continually coming to the parsonage tokens from the different parts of the work, reminding us that the people have not forgotten the pastor and his family.

As to the result of the year's labor to date, ninety-four have been added to the church, and 100 have professed conversion; one church built. The parsonage has been repaired, and all the collections will be paid, I think, in full. The ADVOCATE has not been forgotten.

Your brother,

J. J. LOVETT.

ROBELINE, LA.

MR. EDITOR: I am glad to report progress since my last communication to the ADVOCATE. An interesting meeting at Pisgah with some accessions. Have just held a successful meeting at Provencal, where I selected and had deeded to the Methodist Episcopal Church, South, two very desirable lots of ground, upon which some brother may build a handsome church next year. I had my choice of lots, and all agree I made a good selection. Am trying to round up my year's work ready for Conference. Am truly thankful to God for any degree of success attending my efforts in his vineyard.

R. S. ISBELL.

EBENEZER CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

The missionary quilt of this charge sold for $28 10.

W. A. DOLLAR.

A Letter That Says Something.

MR. EDITOR: Inclosed please find $10 for Lambath's call—a thank-offering from a brother Baptist, a reader of your paper—handed me at the close of our thanksgiving service yesterday. Another Baptist also handed me an offering for missions. I mention no Methodist offering for the good reason that none were made at that time.

Your brother, etc.,

P. HOWARD.

CENTREVILLE, MISS., Nov. 25, 1887.

Critic's Corner.

Word-Studies.

Depravity. This is a word of frequent use in sermons, and in theological writings. It may not be amiss to know what it means. The root of the word is the Latin, *pravus*, which means "crooked," "out of the established order." Depravity, then, is "crookedness," "distortion from the regular course." Webster says that depravity is "a vitiated state of moral character." The word is applied only to the mind and heart. We say, correctly, "The depravity of the human heart." We say, with equal correctness, "The depravity of public morals." Depravity describes a thing as it really is, and is more or less open. Depravity requires reformation, which is a process of making "crooked things straight."

Corruption. This is another word of frequent use in the pulpit and works on theology. This, too, is from the Latin, and its primitive meaning is to "break." The main idea in the word is "a disunion, or decomposition of parts." The word marks the "spoiling of things." While depravity turns things out of their ordinary course, corruption destroys their essential qualities. Corruption is the natural process by which material substances are disorganized. When the word is used figuratively, it carries the same idea intensified in the application. When we say a man is corrupt, the idea is much stronger than when we say a man is depraved. As depravity is more or less open, corruption is more or less disguised, and, therefore, the more fatal. Corruption may be a slow process, but it infuses as a slow poison. As what is depraved requires reformation, what is corrupt requires purification. These two processes—reformation and purification—are the only remedies for a depraved and corrupt nature.

O.

The Sabbath.

The following report was presented to the North Mississippi Conference, at its late session, by Lieut-Gov. G. D. Shands, and adopted:

"The Sabbath is universal and adjustible to all conditions. Created near the beginning, its termination is at the other terminus of time. If after six days of work the great Architect of the universe rested one day and sanctified it, surely man needs no less. If the Jew needed it, none the less is it necessary for the Gentile. God imposed no hard or impossible conditions upon his chosen people. His legislation for them is the very essence of wise political economy, and has been the basic fact in the best humane regulation. Before Sinai, the Sabbath was observed and was obligatory. From creation to the decalogue, in bondage and in the wilderness, it was a law of the social condition. The table of stone but restated and emphasized that which had theretofore been operative, and we are unable to lay our finger upon where, in express words or by any fair implication, God diminishes the original obligation. It was, and is, one of God's statutes, not subject to amendment or repeal by any lesser authority. It is not ambiguous or abstruse, and, therefore, is not to be reasoned away in an unneeded construction of its meaning. No limitations are enacted in it, and no power of suspension is vested anywhere. It emanated from the divine mind complete, compact and comprehensive; and was a gift from God to man, suited and squared to his want; a gift to all men, everywhere, of priceless value and importance; and he who robs himself of its enjoyments and advantages commits a grievous waste and wrong; and he who robs his fellow-man of this gift none the less violates the spirit and letter of the divine enactment and perpetrates an open, demoralizing and destructive sin.

"Holding to these ideas, and believing them to be taught in God's Word, and finding therein nothing opposed thereto, this Conference does most earnestly enjoin upon all people everywhere, who wish for the extending of Christ's kingdom upon earth, and who desire to maintain good government upon the earth, and promote the happiness and improve the conduct of all the people, to so exercise, at all times, every gift and power and franchise enjoyed by them as men and citizens, and to promote, protect and magnify the Christian Sabbath."

Our Contributors.

Overdone Enterprises.

BY REV. J. A. PARKER.

There are a great number of undertakings which, though of great utility, have nevertheless come to confusion on account of being "overindened." Most of us would think it rather bad policy if, in order to ditch off a pond in the field, we should dig down all the hills about the place. Or if we wanted to dam up a river, and should go way up among the hills and begin to dam across all the branches and creeks, what would our friends think of our wisdom? Yet this is what we are seeing done almost every day.

People—at least, some people, after years of slumbering, wake up from their Rip Van Winkle sleep, and seeing the world is not what they think it should be, imagine that it is their imperative duty to set it right in all its "details and specifications," or, in the event of failure, politics, literature and religion are all gone. Apropos of this idea, labor, seeing itself subordinated to capital, seeks not only to break the chains of subordination to capital, but wants to subordinate capital to labor. Hence "communism."

Again, the proceeds of workmanship are seen to enrich the proprietor, without correspondingly enriching the workmen, and hence comes "strikes" and "anarchy." Not only the raising of wages by an independent and meritorious devotion to the trade followed, but a general leveling of conditions is sought for. These are indices pointing in the direction of our outgoing thoughts.

Many and great reforms are needed—some desirable and others essential; some on principles of statescraft and others on principles of moral suasion. Under the forms of government morals—not piety—will become formulated in a somewhat similar fashion, and habits will settle down *ex legis*. Without a "Sunday law," it will become the habit of the people to secularize the Sabbath. God and men and beasts require a Sabbath. This is essential. But from this it does not follow that there must be a law to make men attend church, say prayers, visit the sick, etc., and do other needed and pious things.

So we need a law to "regulate the *sale* and *use*" of liquors (Con. La., 1879, Art. 170); but it does not follow that we should prevent boys from smoking cigarettes, or men chewing tobacco or smoking cigars, although these things may be hurtful to the individual, because such things inflict no more evil on the public than eating too much apple pie or drinking too much milk. That is to say: These things, equally and alike, affect the individual, but do no hurt to a second party. Liquor will cause—has caused in tens of thousands of instances—murder and all minor crimes. It may be fought as an enemy to law and order, and a public evil. Smoking, chewing, "dipping" snuff, drinking tea, coffee, and the like, can not. However great evils some may declare these things to be, they can not be condemned as "public evils"—hurtful to the moral senses or violation of statute law. Neither morals nor intellect—reason—are debased by them. Liquor does all this. It is the sum of all evils, and, when drank to excess, he who drinks it is hurt less, physically and legally, than those whom he meets. It is a public evil of great weight, and he who bears it off will not need, nor be able to carry, any additional burden. We want no freshly awakened Rip Van Winkles in the opposers of the great public foe—liquor.

The mistake of New England must not be repeated in the South. The tariff, lotteries, gambling, tobacco, coffee, and all else of the kind, find opposers—some on public grounds and others on personal grounds. It is a settled principle in our government that lotteries, gambling, liquor drinking, opium, and the like, are hurtful to the public morals, and may be suppressed by law. Does not everyone see the folly of weighting these great public issues down with the tens of thousands of individual sins? Seeing there has been such an indiscriminate knitting together of the individual and public sins, it is not to be wondered at that men regard legislation on the liquor traffic as infringing individual rights. It has never been decided, under our forms of government, that that which hurts no one but the party acting is a subject of legislation, while it is a settled principle that anything which affects the public—parties other than the actor—is subject of prohibition by the law. It is on this principle that I may not put a slaughter-pen at your gate, or drain my pond on to your land, or drive depredating stock out of my field into yours. Yet I may build a dam and make a pond on my land—if it does not make anyone sick by creating malaria (see Blackstone), or put stock in my field, or build a slaughter-pen at my door—if it be not to close to yours. (*Ibid.*) In short, I am at liberty to do anything which harms no one, even though it may harm myself: but every State in the Union has decided that the liquor traffic is a public evil, and must not be turned loose upon the people.

We bring *moral* suasion against such evils as are purely individual, but we bring *legal* suasion against such evils as are public, or hurtful to the public. It is unwise to burden this question of *public welfare* with individual evils. "Let us lay aside every weight" and fight the liquor traffic.

RUSTON, Louisiana.

Ruined!

In this day of great *moral* ideas and stern, practical life nothing is more convincing than facts. The speculator may assert his plans, and the enthusiast may intrude his views: but the public mind says, Show us your works, and then we will accept your theories. I have taken in hand to write of two towns in the State of Mississippi, of which it was said by the advocates of the saloon that for prohibition to carry would ruin business.

The first place of which I shall give account is my own town of Crystal Springs. Prohibition has existed here for more that two years, during which time there has been a gradual increase in the business, there being at this time not a single vacant residence in the town. So great has been the demand for homes that several houses occupied last year by negroes have been refitted and painted, and are now occupied by white families come here to engage in mercantile and other business. Within the last three months a large hardware store has been opened in the town: another building, which has been vacant for more than two years, is now undergoing repairs, and will soon be occupied by merchants, and it is very authentically reported that a third store-building, which has been vacant several years, will soon be occupied by a large dry goods firm. In addition to this, the paint brush has been freely used by our people, and our houses look neat and inviting to the stranger. While our community has thus improved in its business, there has been a very significant improvement in the morals of our people. We have but one officer in the town, and his duties are so light and pay so small that the old mayor was re-elected on yesterday without the least opposition. So far as the trial of persons for crimes or misdemeanors, his office is a sinecure, his chief employment being a general supervision of the public buildings and streets. We have had many additions to our farming population, and our people are out of debt and contented. Such ruin as this is greatly to be coveted.

The other place of which I speak is Yazoo City—my home for four years previous to my coming to this place two years ago. Perhaps no town in the State fought more obstinately for the saloon: but under the local option law the county voted for prohibition, and now the town is, and has been for six months, legally *dry*. When I left the town in January, 1886, there were no less than nine or ten saloons doing a flourishing business. It was my pleasure to spend two days of last week in the town. I do not remember to have seen a closed door on the streets. On lots where frame buildings were destroyed by fire, have been erected substantial brick houses. A large citizen's warehouse, built of brick, and with a capacity for thousands of bales of cotton, has been opened, and was being added to while I was there. Where was one of, if not the most popular saloon in the town is now occupied by a large fancy and family produce store. I heard no complaints of lack of custom, and everybody seemed to be busy; and the increase in cotton receipts for the past year and for this season up to date does not indicate death or starvation. I counted no less than six large dwellings which have been erected and occupied since I left the place, and a citizen of the town told me that there was not a vacant dwelling in the place. At least calculation, I suppose that $50,000 has been expended in dwellings and other buildings. In the item of crimes and misdemeanors there has been only a repetition of the history of all other places where prohibition has been faithfully tried. The falling off in the mayor's report of fines collected is very significant, and the most popular magistrate, by far, in the town said to me that no one's business had suffered but the officers' and lawyers'. And all of this in the face of the fact that the jug business is carried on to a shameful extent. The whisky men are threatening another contest next year, and are, by use of the jug and otherwise, turning heaven and earth to demonstrate that "prohibition don't prohibit:" but the good citizens of the town and country say they will *snow them under* by a vote of three to one. Confusion's Yazoo is improving in every particular: prohibition works well: the good citizens are satisfied, and no one *ruined*.

T. B. HOLLOMAN.

Yon sturdy oak whose branches wide
Boldly the storms and winds defy,
Nor long ago an acorn, small,
Lay dormant 'neath the summer sky.

Not unlike the thrifty oak in its germ development and growth, is consumption. But even this mighty foe of mankind positively yields to the wonderful curative properties of Dr. Pierce's Golden Medical Discovery if taken early. Don't be blind to your own interests and think yours a hopeless case. This remarkable remedy has rescued thousands. Of druggists.

The Mission of the Church.

The Christian Church is unquestionably designed to be a mission to the world; but how is she to do it? She is to preach the glad tidings to "the uttermost ends of the earth:" but how is she to preach them so as to effect her end? The answer of the New Testament to both these questions is immediate and direct. It is not merely by sending out missionaries, however numerous, or contributing funds, however large: but by carrying the conviction to the minds of all who are without her fold that she is an institution which has for its one great object the relieving the burdens and the healing the sorrows of the world through a manifestation of the love awakened in her heart by that love of God which she has herself experienced. Men must not only be told that such love is her proper and legitimate return for the love of God to her. They must see it in the glance of her eye, feel it in the touch of her hand, mark it in the beating of her heart. Then they will understand her when they will not understand the more elaborate teachings of her creeds. Then they will be won by her when they will not be convinced by argument. Then they will be softened by the power of love when they might only be more firmly wedded to their own systems by expostulations and entreaties that they shall abandon them for ours. Without this her missionaries may prove but a disordered army, the regiments of which fight against each other, and the most lavish expenditure of funds may be but a useless waste of money. How the church in her present condition, and with her present views, can expect to convert the world is wholly incomprehensible to anyone who will look at her commission in the light in which it was given her by the lips, and commenced on by the life, of Jesus. The church has yet to learn that the repetition in her own life of the cross-bearing life of Christ is the main weapon of her warfare, and that the practical dying the death of Christ for the world's good is the only argument to which the world will yield.—Dr. Milligan.

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Arr. Chattanooga	8:30 a. m.	6:00 p. m.
Arr. Junction City	2:50 p. m.	2:23 a. m.
Arr. Lexington	4:15 p. m.	5:45 a. m.
Arr. Cincinnati	6:40 p. m.	1:40 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Local
Lve. Cincinnati	7:55, a. m.	8:00 p. m.
Lve. Lexington	10:15 a. m.	11:30 p. m.
Lve. Junction City	11:25 a. m.	1:20 a. m.
Lve Chattanooga	6:00 p. m.	5:15 a. m.
Lve. Birmingham	11:10 p. m.	4:00 p. m.
Lve. Tuscaloosa	12:18 a. m.	8:56 p. m.
Lve. Meridian	4:00 a. m.	8:00 a. m.
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No. 5	10:30 a. m.	No. 6	3:45 p. m.

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(Mississippi Valley Railroad.)

Arrive.		Leave	
No. 1	9:30 a m	No. 2	5:00 p m
No. 3	8:25 p m	No. 4	8:00 a m
No. 5	10:30 a m	No. 6	3:45 p m

LOUISVILLE AND NASHVILLE.

No. 3 Cin. Ex.	7:10 a m	No. 4 Fast Line	8:05 a m
No. 1 Fast Line	7:20 p m	No. 2 Coast	5:25 p m
No. 5 Coast	9:05 a m	No. 23 Cin. Ex.	5:10 p m

ILLINOIS CENTRAL.

No. 1 Pass'r	11:00 p m	No. 7 Pass'r	9:15 a m
No. 3 Chicago		No. 6 Chicago	
No. 5 Chicago	8:25 a m	and St Louis Ex	5:00 p m

TEXAS AND PACIFIC

No. 52 California Express	9:20 a m	No. 51 Express	7:30 a m
Baggage Local	6:00 a m	Baggage Local	5:30 p m

SOUTHERN PACIFIC CO. MORGAN LINE.

No. 19 Coast	4:00 p m	No. 18 Local	7:00 p m
No. 17 Local	6:30 a m	No. 20 Galveston	12:00 M

QUEEN AND CRESCENT ROUTE.

(New Orleans and Northeastern Railroad.)

No. 1 Chicago	9:30 a m	No. 2 Lim'd	5:00 p m
No. 5 Local	3:25 p m	No. 4	8:00 a m
No. 3	10:30 a m	No. 6 Local	3:45 p m

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER.
REV. W. L. G. HUNNICUTT, D. D.

THURSDAY, DECEMBER 8, 1887.

Briefs.

You have worked earnestly for the accomplishment of good, and yet you do not see much result. Remember two facts: Christ said, "Without *me* ye can do nothing;" Christ must work *in* you, before he can work *by* you.

A correspondent of the Philadelphia Methodist proposes to solve the difficulties in Bishop Taylor's case by changing the Third Restrictive Rule so as to read:

The General Conference shall not change nor alter any part or rule of our government so as to do away with Episcopacy nor destroy the plan of our itinerant general superintendency, for our general work; but may assign a Bishop to any one or more of our foreign missions for four or more years, whose residence, for such time, shall be within such missions, respectively.

Rev. Mark Guy Pearse, in an exposition of the second chapter of Luke's Gospel, has this: "Simeon's words were the swan-song of Judaism, but Anna's were the lark-song of Christianity. Most Christians are mere Jews, like Simeon, wishing to get to heaven as soon as they themselves are saved. But Anna caught the true spirit of Christianity, for, instead of desiring to depart, she hurried away to communicate the good news 'to all them that were looking for redemption in Jerusalem.'"

The preacher who "essays" the "subjective" and "objective," the "environment" and "evolution," and all such, is, to the majority of his hearers, "darkening counsel by words without knowledge." The general criticism on such preaching is contained in the expression of a plain deacon, when he said of the preacher's sermon: "The more he unfolded it, the more he covered it up." There is nothing so effective and powerful as "plainness of speech," and no words equal to the "words which the Holy Ghost teacheth."

The Virginia Conference did good work last year. There was a gain in membership of 2,593—the total being now 69,308. Money raised for all purposes, $379,535—an increase of $1,986 over last year. Money paid on preachers' salaries, $153,351, being an increase over last year of $7,785. Value of church property is $1,729,443—an increase of $83,536 over last year. Raised for foreign and domestic missions from all sources, $28,951. For superannuated preachers and the widows and orphans of deceased preachers, this year, $8,006 86—increase, $349 17. Bishops' Fund, this year, $1,673 67—increase, $179 42. Educational Fund, this year, $2,528 62—increase, $147 39. Church extension, this year, $3,008 16—increase, $299 48. Children's Day, this year, $1,386 85—increase, $1,386 85. Total, this year, $16,604 16—increase, $2,407 31.

Correction.

The following omissions and corrections in the appointments of the North Mississippi Conference, published last week, have been pointed out by Bishop Keener:

Greenville District—Cherry Hill ct., J. W. Treadwell; Jonestown and Lula, J. W. Dorman.

Aberdeen District—Athens, to be supplied (by T. M. Weaver).

Corinth District—New Albany, G. H. Jacobs.

North Mississippi Conference Notes.

This body met at Winona, November 23, Bishop Keener presiding.

Winona's hospitality is unbounded, and the Conference *esprit de corps* as nearly perfect as attainable. The *personnel* is admirable. Of the Cabinet, secretary and other prominent members, it is superfluous to write. Everybody knows them—and before this is in print every preacher will have had his appointment—so that it would be taffy thrown away. The brethren will thus know why they are not noticed. Visitors will understand that no mention of them is made because, as visitors, they see rather than are seen. We get at this by etymology. We say, however, that we like them, and always say to them, in Bible language, "Come and see." We expect them to tell what they have seen; and we will always enjoy reading of ourselves. But to our personals.

The Rev. J. A. Bowen, the energetic and successful evangelist, is prominent among his brethren for his erect bearing. His black, flowing beard and his piercing black eye are but indices of that direct and forceful presentation of gospel truth for which he has become famous.

The Rev. T. B. Malone, the genial, the versatile, the practical preacher, pastor and printer, is a member of this body. No one is a handier or readier accountant or secretary. He has served most efficiently in the Mission Board and in other capacities, and is widely known and read as correspondent of our periodical press. He wears a "regulation coat;" and it fits.

Dr. J. W. Price, of Columbus station, has a portly bearing, and is one of our most delightful and deserving preachers. He has won not only upon his brethren, but upon his charge. This year's report from him shows an advance all along the line. We will take one or two more such Kentuckians.

Drs. W. T. J. Sullivan and T. C. Wier are not presiding elders at this writing. What they may be before the publication hereof is not known; but if they should develop, they will know that this scribe will not commend them to the cool shades of oblivion without great regrets, for they are really estimable men. The same may be added of the Rev. J. D. Cameron and of the Rev. T. Y. Ramsey, *pere*. T. Y., *fils*, is our most worthy statistical secretary.

The Rev. W. B. Murrah, at present professor in Whitworth Female College, is the worthy son of the late lamented Dr. William Murrah. The mantle of the father is not too large for the son. As a teacher, he stands at the head of the profession; but in this day when first-class preachers and pastors are in such demand, it seems to be a real calamity to the church that such as he should be confined to the class-room. Your scribe does not hold education in disesteem, but men do not all have equal facility in the pulpit and in the school-room, and our first-class pulpit men ought to stay there.

The Rev. T. J. Newell, A. M., is another of the same kind. Versatile, affable, firm, with first-class organizing power, he has impressed himself upon the people as a thoughtful, original and eloquent preacher, and has shown, by the great success attained as president of Grenada Collegiate Institute, that he is no less a school-man. A visit to that institution opened the eyes of this writer more widely than they had been—not on the point of the *oughtness* of the existence of the school, but on the *fact* that it *does exist*; has demonstrated its *fitness to be*. There are fifty, less one, boarding pupils, while the entire register foots up nearly two hundred. The faculty is first-class; the buildings ample and valuable, and the *morale* of the institution is as good as your correspondent has anywhere seen. Let parents and guardians get acquainted with President Newell, and they will soon know whereof I affirm.

These notes would be incomplete if mention were not made of at least a few more members of this body. Of the Rev. J. M. Wyatt, you will, no doubt, speak. R. M. Standifer, who has just closed a successful pastorate, extending over four years, at Greenville, has, by limitation, to seek a new field of labor. Happy will that flock be to whom he shall go!

Among the laymen who are members of this body, conspicuous for his personal appearance, but more especially for his influence in the State, is Lieut.-Gov. G. D. Shands. His report upon the observance of the Sabbath is as strong, as lucid and as broad a paper on that subject as has ever been presented to any ecclesiastical or political body. Some day we may be able to write him as governor of our commonwealth; but should this never be, it will be no sign that his real influence has abated, or that his usefulness is minified.

Prof. T. B. Winston, a largely successful teacher, is a delegate. At Blue Mountain he has built up a fine school for boys and young men, and has for a long series of years sent out from his halls many who are now filling places of profit and prominence throughout the State. He is notable not only by this fact, but his very presence shows him to be a man of mark.

But this article has grown to too great a length. Brethren whose names are not here mentioned must consider the situation, and next time we shall try to give them a notice. *. *.

That Thousand Dollars, and How It Was Gotten.

If anyone thinks the missionary spirit is dead or dying in the hearts of Southern Methodists, let him consider the readiness with which a few hundred readers of the NEW ORLEANS CHRISTIAN ADVOCATE contributed more than one thousand dollars to send a missionary to Japan, in response to Dr. Lambuth's call. This result is so remarkable as to justify some inquiry into its causes. This ADVOCATE has shown that a goodly sum of money can be gotten in a short time for foreign missions, and that, too, when the church, generally, is lamenting its inability to raise money for missions. If the whole Southern church should pay per member as the contributors to this thousand dollars did, we should have over two millions for missions. How was this money gotten? Let it be noted that Dr. Lambuth's call was not for himself and his devoted wife, who have spent more than thirty years serving God and the church in the foreign mission field. It was a call simply to send out a new missionary. Sending a new missionary to a foreign field is now no new thing, even for us. It is done by other churches and our own every year. What then moved the people to respond to Dr. Lambuth's call through the ADVOCATE?

The ADVOCATE finds no little difficulty in collecting its own dues, yet it calls for a thousand dollars for missions, and in a few months gets more than it called for—no one knowing what preacher would be sent with the money. Dr. Carter had to ask the people to stop giving, as Moses did of old. There must be a cause for this; but who shall discover and declare it?

One chief element of the success of this call seems to be in the fact that it came directly to the people from one laboring in the missionary field. Dr. Lambuth's letter came from Japan; was read by the people, and was cheerfully responded to. Our great Missionary Board seems, in spite of all we can do to prevent it, to be something like a disjunctive conjunction: It fails to bring the giver and the receiver of missionary money into direct connection. If the Mission Rooms at Nashville could be made to fill the place of a central telephone office, so that a helper of missions could say to the Secretary, "Please put me in connection with our missionary at Souchow, in China, or at Hiogo, Japan, or at Rio, South America," would not a new and widespread interest be awakened in missions, and would not money flow into the treasury? Our missionary directory seems intended to do this very thing. Who will tell us why it does not do it?

This ADVOCATE has demonstrated that money for missions can be gotten readily on a call from a foreign field through a church paper. We may draw one of two conclusions from this fact: Either Dr. Carter possesses some extraordinary skill as a caller, or there must have been something peculiarly inspiring in the nature of the call itself. Now, Dr. Carter, I think, claims no art peculiar, no legerdemain, in money-getting even for missions. Indeed, he was grieving over the meagre results of self-denial week (not within the territory of this ADVOCATE, for that raised more than any other of its extent in the church), while he was receiving an easy and constant flow of this money for Japan. It came so gradually that it did not even divert the editor's eye from the irresponsiveness of the church to the great call of the General Board. Can anyone fully explain the peculiar effectiveness of this call? If it can be done, it ought to be done; for just such a call ought to be repeated a thousand times throughout the church. The missionaries abroad yearn for direct communication with the church at home.

W. L. G. H.

What Our Papers Say.

We had occasion not long since to call the attention of our readers to the "League of Freedom and Justice," organized by some Germans of this city for the express purpose of working for the abrogation of the Sunday Law. This league has its ramifications through the other large cities, and its purpose is the same—to do away with the Sabbath. It is a pleasure to know that there are many Germans here, and in other cities, who do not fall in with the plan of this league, which is pledged to abrogate the peace and quiet of our Sunday. They see and appreciate the blessings which flow from the Sabbath day, and are in hearty sympathy with all legitimate efforts made to conserve those blessings and to hand them down to their children. They realize that a quiet Sunday—one free from beer-drinking and rowdyism—is an inestimable boon. They, too, are moving in concert with the lovers of order and peace to perpetuate this great blessing. The following from the Springfield Republican is in proof:

Not all the Germans are enemies of the American Sunday. A mass meeting was held in Cooper Institute, at New York, Tuesday evening, November 1, where over 3,000 German-Americans of a wholly different sort applauded arguments in favor of a rigorous enforcement of the Sunday laws. Lutheran, Reformed, Moravian, Methodist and Presbyterian ministers were on the platform; some of them treated the matter from only the religious standpoint, but others spoke more wisely as simply American citizens. Rev. Dr. Johannes Oerter dissected the Personal Liberty League very sharply, and paralleled their notion of personal liberty with that of the anarchist murders and the Mormons, as practically the theory that a man has a right to do what he pleases. "On the contrary," said Dr. Oerter, "personal liberty is the divine right to act without interference within the limits of the law." He showed also that the liquor sellers and drinkers who want to do away with Sunday restrictions really ask for special privileges to the prejudice of all other citizens. It is good to see an occasional meeting of this sort. Things are coming to the pass in this republic that the existence of many things which have constituted the very heart of the American social order are violently attacked by foreign elements, and the fight must be made for their preservation.

The Arkansas Methodist has this about paying debts:

Our church was once very strict in making our members pay their debts, but unfortunately we are so no more, and our people are being evil-spoken of and our religion injured. We hear of a great many preachers moving around and leaving unpaid debts. Brethren, these things ought not so to be. If you have been unfortunate and can not pay, then stop till you can. We do not think any man should continue in the work of the ministry without pay. We have no confidence in the loud professions of any man who will not pay his debts.

Perhaps if official Boards would be more careful in paying the preachers what they promise, we would not hear of "a great many preachers moving around and leaving unpaid debts." Generally, the preacher builds upon the promise of his stewards; and if they don't pay their debt to him, how can he meet his engagements? We venture to say that the majority of those "preachers moving around and leaving unpaid debts" have reported deficiencies in their salaries large enough to more than pay all they owe anywhere. Make the Boards pay the preachers what they promise, and then "a great many preachers moving around" will *not* leave "unpaid debts."

We have often been skeptical about what some people call the providences of God. We believe in God's providence *heartily*; but when people make the Lord the author of everything that occurs, then we dissent. How anyone can read the Book of Job, and believe the record, and then hold the Lord responsible for everything, we can not see. The Richmond Advocate, in an article on "Satanic Powers," closes with a paragraph in accord with our thinking on this subject:

The power of Satan over the moral world is generally acknowledged among Christians. We are less apt to remember his agency in the physical sphere. But are we not warranted in attributing to his malignity many of the calamities of mankind and many of the afflictive trials of the righteous? The petty troubles and minute annoyances of life often appear to perplex the believer when regarded as direct appointments of Providence. The permission of the sovereign omnipotence of God is undeniable, but the perplexity is somewhat relieved by supposing the intervention of an inferior power impelled by hate to every refinement of cruelty. It is our cherished conviction that the pests and stings that sometimes render life almost intolerable were the inventions of an archangel, fallen and inflamed with an inextinguishable passion for the misery of other beings. The curse inflicted upon the earth for human sinfulness may well include the sway of a gigantic intelligence as bitter in its malice as it is mighty in its resources.

In a thoughtful and considerate article on the anarchists, who so lately paid the penalty of their great crime, the Watchman closes with words of warning, which should find a lodgment in all our hearts and cause every true lover of our country and her institutions to act with promptness to spread the light and love of our holy religion.

We are too much inclined, perhaps, to congratulate ourselves that this form of anarchistic thought is exotic, introduced by foreigners, not the product of American institutions, and repulsive to the American people. Let us not deceive ourselves. Under certain moral conditions Americans are as liable to infection with the poison as any other people. There is no prophylactic against it but Christian light and Christian faith, and the pervasive working of Christian love. While we stand guard over the precious interests of society with the irresistible might of law and justice, let us remember that our institutions rest upon the intelligence and morality of the people, and that for popular intelligence and virtue there is no security but in that sense of religious responsibility which exercises its restraints silently and surely in the hearts of the people.

Notes.

We advise all our young preachers to read again, and more carefully than ever before, Bunyan's saying: "Satan tempteth novices in the faith to study and labor in nice distinctions and the affecting of uncouth expressions, that vary from the form of sound words, thereby to get applause and a name." Paul exhorted Timothy: "Hold fast the *form of sound words*."

The following sounds very much like something we wrote some time ago; but it is the beginning of an article in the Advance and simply shows that, perhaps, we were on the right track in the matter spoken of:

It is the boast of the college that it aims to provide for a liberal education. From whatever point of view it be regarded, the Bible is confessedly the supreme book of the world. Is it not strange, is it not an almost heathenish fact, that while the colleges crowd their courses of study with the literature of Greece and Rome they should ignore, almost wholly, as a subject of scholarly study, the Bible?

Dr. Kelley has retracted and confessed and forsaken his evil ways and sayings, and now let the word of forgiveness be spoken. "Whoso confesseth and forsaketh his sins shall have mercy." That is the divine rule, and it should also govern us. "If ye forgive not your brethren their trespasses, neither will your Father in heaven forgive your trespasses." That must be an awful utterance to some people. "If a man be overtaken in a fault, ye that are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Having "restored" Dr. Kelley, now let us look after those deluded church members, who, contrary to Christ and their own vows, support the institutions of the devil instead of the institutions of the church; those one-thousand-dollars-in-one-week-for-the-theater Christians!

When our Lord sent to John the evidences of his Messiahship, he mentioned as one of the proofs that he "preached the gospel to the poor." Are we following the example of our Lord in this matter? Are we really preaching the gospel to the really poor? Is not the real fact disclosed in these words of Dr. A. Alexander?

Go into the churches of any Protestant denomination, and you will probably find a large, respectable audience of well-dressed people quietly occupying their own pews, and listening with more or less attention to the instructions of the pastor; but where are the miserable poor? In society they form a large portion of the people, but here we see, perhaps, a few old women the beneficiaries of the church.

Ought not these "respectable audiences of well-dressed people" show the genuineness of their religion by following their Lord in seeking out the "miserable poor" and "preach the gospel unto them?" How can they answer in the day of judgment if they do not?

There is no doubting the fact that the larger part of our missionary contributions comes from the poor, and the gifts of the poor are dear to God. The man or woman or child, who saves from the little pittance that comes in as the result of hard work, in order to be able to give to the cause of the Lord, has the promise of a peculiarly precious blessing. And many thousands of God's poor are doing that very thing to-day. The "poor widow" mentioned in Luke's Gospel was the prototype of many in every generation. We have just read of one in Manchester, England. Here is the incident:

At the missionary meeting in that chapel, on Monday, Mr. H. B. Harrison exhibited to the congregation a small bag full of coins which had been placed in his hands on the preceding evening. The bag contained a hundred and four farthings, and was the offering of a poor widow to the missionary cause. During two years this widow has conscientiously laid by week by week out of her small pittance one farthing—which sum, indeed, was a considerable proportion of her small income; and of her penury she gave it freely for the spread of the work of God abroad.

Reader, make a note of this instance of *self-denial for Christ's sake*, and "go thou and do likewise!"

Personals.

Rev. G. W. Bachman, colporteur and Sunday-school agent of the North Mississippi Conference, expects to visit the Mississippi Conference at its session, in Jackson, Miss., December 14, in the interests of the Publishing House periodicals.

We are indebted to E. L. Woodside, secretary of the Central Louisiana Fair Association, for a complimentary ticket to the annual fair, to be held in Baton Rouge, La., December 7, 8 and 9.

The prohibitionists of Atlanta have suffered defeat in the late election. Various reasons have been assigned. No cause ever won a general victory without at some points having suffered reverses. Even the Federal army had its Bull Run.

Dr. Abbey gave us a call last week. The Doctor is in his eighty-third year, and yet his health is good and his step is firm. He says he can preach three times a day and not be fatigued.

E. B. Ramsey was transferred at the late session of the North Mississippi Conference to the Memphis Conference, and T. W. Dye to the Florida Conference.

Miss Annie Linfield, the secretary of the Woman's Missionary Society of the Mississippi Conference, is now located in Crystal Springs, Miss. That society has done a grand work during the past year, and we confidently expect it will grow grander in the future. Secretaries of auxiliaries are requested to send to her their quarterly reports promptly. We printed last week the programme for the week of prayer and self-denial, to begin December 12, and hope all the societies will carry it out.

The Court of Appeals has reversed the decision in the case of Jacob Sharp, and ordered a new trial.

Johann Most has been convicted by a jury of using incendiary language. A motion for a new trial has been made. It is to be hoped that this anarchist will not escape the just penalty of his deeds.

Seven out of ten of the applicants for admission on trial at the late North Mississippi Conference were rejected on the ground of defective education! That is simply a "dig in the side" to wake up the seventy thousand Methodists in Mississippi to the *absolute necessity* of doing something in the matter of ministerial education!

The Texas Advocate reports that M. H. Wells has been transferred to the Alabama Conference. He was at one time a member of the Louisiana Conference.

Dr. W. V. Tudor has been stationed in Granby Street Church, Norfolk, Va.

Dr. Young J. Allen, our missionary in China, has arrived in this country, and was in Nashville a few days ago.

In the Virginia Conference, during the past year, the money raised for all purposes averaged $5 48 per member.

At the North Mississippi Conference we met a steward who had been in the office continuously since 1836, with the exception of three months when he was on the move from Virginia to Mississippi. In all that time he has only missed attendance on *four* quarterly meetings. He has attended every District Conference of his district, since those Conferences were organized. He has been twice a lay delegate to the General Conference. The steward's name is O. J. Moore, of Winona, Miss.

The first number of the Journal of Commerce of the Chamber of Commerce has been laid upon our desk. As its name suggests, it is a monthly periodical started in the interests of commerce. It is edited by D. L. Mitchell, and the first number gives promise of good things in the future. Price $1 50 per year. Office 59 Carondelet street.

Our young friend, Sam Standifer, of Ruston, La., who was graduated from Centenary College at its last commencement, has completed the commercial course at Eleeman College, Poughkeepsie, N. Y. We wish him abundant success in his life-work.

Prof. Schurman, in his "Ethical Import of Darwinism," gives this definition of evolution: "Evolutionism is that conception of the universe which regards it as the result, not of an *act*, but of a *process*; which holds that it is not now what it was in the beginning, but has become what it is through a series of slow and gradual changes, whereby growth, development or progress has been effected, and all purely by the action of causes immanent in the universe. This evolutionism is as old as human thought, and had explained before Darwin the process of development in the inorganic world. Further, it had asserted development as a law of life and originator of species, but *causes* adequate to such a result it had not discovered. It was *this lack* that Darwinism supplied with natural selection."

Action of the Board of Missions.

A called meeting of the Board of Missions was held at the Mission Rooms, Nashville, November 25, 1887. The following members were present: Col. E. W. Cole, president, in the chair; Bishops McTyeire, Galloway, Granbery, and Hargrove; Revs. R. B. Crawford, of the Alabama Conference; W. D. Kirkland, of the South Carolina Conference; John S. Martin, of the Baltimore Conference; W. G. E. Cunnyngham, of the Holston Conference; R. K. Brown, of the Tennessee Conference; W. C. Johnson, of the Memphis Conference; Chas. Taylor, of the Kentucky Conference; P. A. Peterson, of the Virginia Conference; A. R. Winfield, of the Little Rock Conference; V. V. Harlan, of the Arkansas Conference; M. M. Pugh, of the Missouri Conference; O. P. Fitzgerald, of the Pacific Conference; A. G. Haygood, of the North Georgia Conference; and B. W. Macrae, William Morrow, T. D. Fite, Thomas S. Weaver, J. D. Hamilton, laymen, and Rev. I. G. John, secretary, and Rev. D. C. Kelley, treasurer.

The forenoon was taken up in considering certain questions—chiefly financial—in connection with the Central Mexican Mission. This business was resumed and partially concluded in the afternoon.

The matter of Dr. D. C. Kelley was then taken up under a preamble and resolutions offered by Rev. Dr. P. A. Peterson, of Virginia, and Rev. W. D. Kirkland, of South Carolina, reciting the facts in the case, and expressing the disapprobation of the Board at recent utterances of one of its chief officers. Pending the consideration of the same, the treasurer offered the following paper, whereupon the preamble and resolutions were withdrawn by the movers, and the paper of Dr. Kelley was accepted:

To the Board: Having been informed by brethren whom I trust that my supposed attitude toward theaters is in the way of my usefulness as Missionary Treasurer of the Methodist Epi-copal Church, South, and that my published card is not sufficiently explicit on this subject, I now define my position farther:

I am opposed to any attendance on theaters by members of our church, and uphold our ministers in the correction of this evil by public and private admonition and by a patient and kind, but firm administration of discipline.

I regret and withdraw my articles in the American, in so far as they may be construed to defend the interruption of the public worship on October 9, at McKendree Church.

I consider myself to have said heretofore all contained in this paper, but as it is thought that this statement is clearer and more easily understood than the statement of the card, I gladly write and sign this paper.

W. C. KELLEY.

A resolution was passed recommending the observance of a week of self-denial and prayer during the year 1888, the presiding elders to fix the time for their respective districts.

The Board then adjourned.

I. H. JOHN, Secretary.

To Our Agents.

For some time past we have been offering special inducements to our subscribers; but the month of December will be "red-letter month" for our agents of the Louisiana Conference. To every one of our agents, "itinerant preachers only," sending us three brand-new subscribers, all at one time and cash in full, we will send to their nearest express office, "not prepaid," "a brown 18-inch Gladstone Satchel," genuine "grain leather," nickel trimming, worth in your town $3 50 to $4—just the thing for Conference.

This offer is for *agents*, as *above stated*, and during December only for Louisiana agents.

Periodicals.

—The Homiletic Monthly, for November, contains much valuable literature for ministers, and is a very cheap publication. E. B. Treat, 771 Broadway, New York. Price, thirty cents a number.

—The Magazine of Art, for December, is a magnificent specimen of an art journal. The pictures are charming, and the reading matter easy. Cassell & Co., 739 Broadway, New York. Price, $3 50 a year; thirty-five cents a number.

—The Chautauquan, for December, is full to overflowing with good things. This is one of the brightest, cheerfulest, most thoughtful and most edifying periodicals of the day. It contains nothing but clean and good and improving reading matter. T. L. Flood, D. D., Meadville, Pa. Price, $1 50 per annum.

—Scribner's Magazine, for December, is a superb number. Robert Louis Stevenson appears in a poem, entitled, Ticonderoga. Bret Harte has A Drift from Redwood Camp. Louise Imogen Guiney contributes Tarpeia. Elizabeth Akers writes of the Water Witch. Edwin P. Whipple contributes, In Dickens' Land. T. R. Sullivan writes, The Tincture of Success. This monthly is one of the best, and it is the cheapest. Charles Scribner's Sons, New York. Price, $3 a year; twenty-five cents a number.

—Cassell's Family Magazine, for December, comes to us with 150 pages of select reading. The Gatherer, an illustrated record of invention and discovery, is a very valuable part of this monthly. Cassell & Co., New York. Price, $1 50 per annum; fifteen cents a number.

—St. Nicholas, for this month, is simply beautiful beyond compare. Our young people have a luscious feast of dainties and substantials in this Christmas number. Frank Stockton, J. T. Trowbridge, Washington Gladden, and others, contribute to this number. Century Company, New York. Price, $3.

—Popular Science, for December, has its usual complement of scientific articles, presenting science in its various phases. We specially commend, A Great Lesson, by the Duke of Argyll. D. Appleton & Co., New York. Price, $5.

—The Eclectic gives us a loaded table of the very best food for the intellect. This number closes the forty-sixth volume of the new series. We commenced this monthly to you for the next year. E. R. Pelton, 25 Bond street, New York. Price, $5.

—The Forum, for December, has some notable names attached to its articles—John A. Kasson, Murat Halstead, James Parton, Frances E. Willard, Park Benjamin, and others. This periodical is well worth the attention of all thinking people. If you will read it next year, you will be much wiser thereby. Forum Publishing Company, 97 Fifth Avenue, New York. Price, $5.

—The Century, for December, opens with The Sea of Galilee, by E. L. Wilson; and then we have After the War, by J. G. Perkins; An Large, by George W. Cable; Parisian Newspapers, by Brander Matthews; Lincoln's Inauguration, by Nicolay and Hay; Memoranda of the Civil War; Topics of the Time; Open Letters, etc. Century Company, Union Square, New York. Price, $4.

—Christmas Wide Awake is made up of thirty-five poems, stories, sketches, papers of all sorts, long and short, and pictures—fifty-seven. Both writers and artists are such as stand for timely help along the highway of life with good cheer in the bargain. If such an amount of such work of pen and pencil was made into Christmas books, they would cost as many dollars as cents in Wide Awake.

Think of it, $20-worth of the stuff that Christmas books are made of for twenty cents! Besides there is a part not reckoned, but which is full of interest—32 pages of pictures of Christmas things to be got for a little work. There is many a boy and girl who will find in those 32 pages not only Christmas delight, but hints toward wider fortune.

By all means have the Christmas Wide Awake. If your bookseller hasn't got it, send to the publishers, D. Lothrop Company, Boston.

—The American Magazine is in all its features a superb Christmas number. Christ-Ideals in American Art, by W. H. Ingersoll, is worth the price of the magazine. Other articles of interest and value make up a magnificent monthly.

—Babyhood, for December, commends itself to all parents. It is rich in suggestive information, and every family ought to have it. Babyhood Publishing Company, 5 Beekman street, New York. Price, $1 50.

The American edition of The Illustrated London News keeps well apace with the leading events of the world, superbly illustrating all passing events of note—no country being too remote for its comprehensive enterprise. Each number is a magazine in itself, and of the highest order, its reading matter having attained a high standard throughout the English-reading world. The subscription consists of fifty-two numbers during the year for the modest sum of four dollars, including all supplements issued during the year. The Christmas number this year will exceed in beauty and finish anything heretofore published, being a double number, with fifteen full-page illustrations, besides four beautiful colored pictures from attractive paintings—the whole being a marvel in the illustrated periodical line. This edition will be on sale after December 1 by all newsdealers, or the Illustrated News Company, Potter Building, New York.

In Russia, the Czar has failed to gain control of the anti-Teutonic party, the majority of the imperial council not being convinced of the friendly intentions of the German government. The Russian press does not obey the order to cease attacking Germany.

The Youth's Companion

Increased in Size. Finely Illustrated. 400,000 Subscribers.

Six Serial Stories

BY J. T. TROWBRIDGE, C. A. STEPHENS, AND OTHER FAVORITE AUTHORS. FULLY ILLUSTRATED.

Twelve Pages Weekly instead of eight pages will be given nearly every week during 1888, increasing the size of the paper almost one-half, giving an extraordinary amount and variety of choice reading and illustrations, without any advance in the subscription price.

200 Short Stories. Tales of Adventure.

FREE to JAN. 1. To any New Subscriber who sends us $1.75 for a year's subscription now, mentioning this paper, we will send the Companion FREE from the time the subscription is received, to Jan. 1, 1888, and for a full year from that date.

New Subscribers, sent in November, will receive both the Thanksgiving and Christmas Double Holiday Numbers, besides the other weekly issues. Those who subscribe in December will be entitled to the Christmas Double Number.

Sample Copies and Colored Announcement and Calendar free, if you mention this paper.

Address PERRY MASON & CO., 41 Temple Place, Boston, Mass.

BUSINESS PROSPERITY.—In conversation with one of our most intelligent and successful business men, a short time ago, he informed us that the business prospects of our city and surrounding country had not been so promising for a long time. The grain crops had been abundant, the cotton and sugar crops were better than for years, and the prices for all very good. The Picayune, of last Saturday, gives the figures which show that the business of this city, beginning with October 7 and ending December 2, has exceeded that of the same period of last year by $21,547,000 as shown by the bank clearances. The receipts of cotton are nearly 200,000 bales ahead of last year, and the receipts of sugar are about double. Prices of all staple articles, except coffee, have steadily advanced. Such being the case, our people have much cause for gratitude, and, in their abundance, should recognize the claims of God, and give more largely than ever of their means for the extension of the kingdom of Christ among men.

Mr. J. T. Trowbridge

Has been called the Thackeray of writers for boys. He will not only contribute a serial story to the *Youth's Companion* for 1888, but also a true narrative of his own boyhood and his early struggles for literary distinction. The latter will be supplemented by a similar paper written by Miss Alcott, in which she will give the autobiography of her girlhood. Some of her "Little Women" will appear here without any of the disguises of fiction.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

P. WERLEIN.—Take notice of the new advertisement of Mr. Philip Werlein, in this issue of the ADVOCATE, and see the extra inducements offered for music and musical instruments, of which there is an immense stock to select from. The wares of the best manufactures in the world can be found on sale at this mammoth establishment, at prices unheard of and terms which bring within the reach of everyone, making an endeavor, the possibility to secure a first-class instrument. Testimonials from the first people in the South ready for exhibit, showing forth the liberality and fair dealing of the great piano house of P. Werlein, 125 Canal St., New Orleans, La.

It is no credit to say of a man that he is regular as a clock. To some it might imply that he moved through life on tick.

Do not fail to read the notice, "How to Make Money," to be found in this issue of the ADVOCATE. A goodly number of farmers in our Southern country have taken stock in the new departure of truck farming, and find that fruit culture is a profitable branch. The notice of Col. Stuart, respecting the celebrated variety of pear trees which he is at present handling, should have the immediate attention of every farmer who reads it, as now is the time and season for this work, and prices are such as to enable every farmer to set out a score of first-class trees.

"I am going to take the neck strain," said the criminal as he stood on the gallows waiting to be hung.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,

135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and Other Celebrated Pianos.

MASON & HAMLIN, ESTEY and Other World-Renowned Organs

Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

D. H. Holmes.

FOR EVENING WEAR.

A choice assortment of SURAHS, FAILLE FRANCAISES, RHADAMES, DUCHESSE and MOIRES in all the leading new Colors, including the Phosphorescent Tints. DOUBLE SURAHS with Novelty Stripes to match, making a very Superb Costume.

Just received direct from PARIS the very Latest Novelty in PLUSHES, LOOP BOURETTES in Fifteen Different Shades.

In the LACE DEPARTMENT will be found TULLES in Brussels, Malines, Illusion and Filets. GAUZES in Lamies, Medora, and Fancy Effects. GREPONS, Plain and Satin Stripes. LACES—Fedora, Point-d'-Espirit and Tunisian. Pearl and Beaded Nets and Laces to match, in White, Cream and all the Delicate Tints, making the most elegant display we ever offered.

156 Canal St.

Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO STERN'S Fert. and Chem. Man'f'g Company

14 UNION ST., NEW ORLEANS, LA.

—MANUF'RS OF— HIGH GRADE BONE FERTILIZERS, PURE GROUND BONE, ACID PHOSPHATE, KAINITE, ETC.

Write for Agricultural Hand-Book.

WM. H. PIERSON.

STYLISH CLOTHING!

We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $16 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $3 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

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15 Pounds gained in Three Weeks, and CURED of CONSUMPTION.

Messrs. Craddock & Co., 1032 Race St., Philadelphia, Pa.

GENTLEMEN:—Please send me twelve bottles of Dr. H. JAMES' CANADA INDIAN, one carton of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HILL.
Lawrenceburg, Anderson Co., Ky.

Latest S. S. Books.

Eighty-Seven, by "Pansy" (Mrs. G. R. Alden), a religious tale of progress. 12mo, $1.50.

Six o'Clock in the Evening, by "Pansy," grandmother's talks for children. Illustrating favorite Texts. 16mo, $0.60 each.

Stories of great Men and Stories of Remarkable Women, two separate books by Faye Huntington, using great lives to teach duty. 16mo, $0.60 each.

Only Me and Possibilities, two books by Rev. Thomas L. Baily. 12mo, $1.25 each.

Seven Easter Lilies, the latest work of Ella M. Baker, author of Soldier and Servant, Plover Leaves, etc. 12mo, $1.25.

Ben Gilbert's Victory, by Susie A. Bisbee. How little victories lead to big ones.

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At the Book Stores, or sent by the Publishers.

Two long lists of S. S. books, religious and secular books in separable lists, some hundreds of books in both lists arranged in the order of their importance to Sunday-Schools, as near as we know it—the best help yet in picking good books. Sent free.

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Cashmere Bouquet
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Luxurious
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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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CARPET ROOMS.

It is our constant aim to sell the same goods for less money, or better goods for the same money, than our competitors.

ROCK-BOTTOM PRICES.

Domestic Body Brussels Carpets, 40c; regular price, 55c. Wool Brussels Carpets from 50c to 85c Genuine Body Brussels, $1; regular price, $1 15. Cherry, Ebony, Walnut and Oak Curtain Poles from 25c up. Blue Shades, Gold Dado and Spring Roller, from 50c up. Yard-wide Ingrain Carpets from 15c up. Large Size Linoleum Floor Mats, 45c. Large Size Felt Druggets, $2 50. Smyrna Rugs, 28x58 inches, $1; worth $1 75. Smyrna Rugs, 30x60 inches, $1; worth $1 25. Best Quality Skin Rugs, 34x72, at $3 each. SPECIAL—50 Pieces, choice styles, Wool Brussels Carpets offered at 58½c; worth from 65 to 75c.

N. B.—For the benefit of our patrons our store will be opened until 8 P. M., Saturdays.

J. A. Braselman & Co., 586 and 588 MAGAZINE ST.

W. C. SHEPARD, 49 Camp Street, New Orleans.

Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 125 pieces.....$10	American Porcelain Dinner Sets, 136 p'ces..$12 00
Decorated Dinner Sets.....from $12 to $35	Stone China Chamber Sets, square shape... 2 50
Colored Band Chamber Sets, new shape.....$3	Decorated Chamber Sets, new shape..... 3 50

Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slop Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $4 50 per dozen.

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FINLEY & GRANT, 50 and 52 Baronne Street,

The Cheapest Furniture House in New Orleans. Reliable Goods, Fair Dealing and Bottom Prices. Send for Illustrated Catalogue and Price List.

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ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is almost universally acknowledged throughout nearly all parts of the world to be the *sovereign remedy*. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country; but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to gain in favor daily. *Children* often look pale and *sickly* from no other cause than *worms*, and *spasms* are most frequently the result of these hidden suppers and dinners. When they are irritable and feverish, sometimes craving food and eating ravenously, again refusing wholesome diet, tossing restlessly in sleep, moaning and grinding the teeth, then be assured these symptoms are indications of worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system *from* earliest infancy, therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. *Great caution* must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEW FRANKLIN, HOWARD CO., MO.
Messrs. J. E. Schwartz & Co., Pittsburg, Pa.
Gentlemen—I have used some of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.
Yours, &c., J. W. HUBBARD, M. D.

CAMBRIDGE, MD.
Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

SUCCESSORS TO J. E. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

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LIGHTNING MALARIA ERADICATOR AND LIVER REGULATOR.
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Our Safe Family Doctor.
A Complete Family Medicine.
Perfect Substitute for Calomel.
A Safe and Reliable Remedy in all cases.
The Greatest Remedy of the age for Bilious Diseases.
A PURELY VEGETABLE compound and the most effective preparation known for removing bile from the system and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It renovates the blood, restores it to healthy vigor, increases the appetite and aids in the digestion and assimilation of the food. It can be given with PERFECT SAFETY to children or adults of any age in all cases where there is a derangement of the system. It has been used with most wonderful effect in
Colds, Bilious Colic, Malaria Fevers, Bilious Fever, Cholera, Diarrhœa, Rheumatism, General Debility, Loss of Appetite, Headache, &c.
ASK YOUR DRUGGIST FOR IT.
For FREE TRIAL PACKAGE send 6 cts. in stamps. For full package send 50 cts. to
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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

Our Young People.

SOMETHING WHICH MAY BE LOST.

A wee little maid, with a bright little face,
Climbing up on the railing, one day,
Which guarded the pansies—a slip and a fall,
And down 'mid the blossoms she lay!
No very bad bruises were found on her knees,
And very few tears in her eyes,
"The child lost her balance," her grandma declared:
May listened in wondering surprise.
They missed her, and down in the pansies she knelt,
Now peering first this way and that:
"'Tis gone—some one stealed it," she calmly announced,
Looking up from the depths of her hat.
"And what did you drop?" asked her mamma, surprised
(And kissed the cheeks all aglow).
They laughed at her answer, and kissed her again:
"My balance—I lost it, you know!"
—Our Little Ones.

MR. EDITOR: As you were so kind as to publish my other letter, I will write again. I still go to school to Mr. Collins. I also go to Sunday-school. My aunt, Mrs. Mortay, is my teacher. Mr. Editor, I will tell you about our protracted meetings. Bro. Foust came and helped Bro. Johns, and we had a glorious meeting. Bro. Foust and Bro. Johns preached such good sermons. There were nine that joined the church. I was one of them. I am nine years old. Do you think, Mr. Editor, I am too young to be a member of the church? I have two brothers and seven sisters; all are members of the church except three. I will close for this time. Little cousins, can any of you tell me where in the Bible this passage is found: "Almost thou persuadeth me to be a Christian?" With much love to the dear old ADVOCATE, I remain,

Your little friend,
MARVIN P. HODGES.
COTTON VALLEY, Louisiana.

(The editor does not think that you are too young to be a member of the church.)

MR. EDITOR: Grandma requires me to read, to morrow, for a composition, a letter, and she also wishes me to write a letter to you; so this must do for both. It is a task for me to write. I can not think of anything to say like sister can. Sister was worried when she saw her letter in the ADVOCATE with two mistakes. We had looked the spelling-book through for a word having all the vowels in regular order; but could not find one. Sister looked in a small pronouncing dictionary and found "abstemious," "abstemiously," etc. Our papa died April 20, instead of the twenty-sixth. Aunt Loretta, your puzzle is too hard for a little boy like me. We never thought of praying for the editor until you mentioned it. Grandma and mamma teach us to pray for everybody, especially ministers and their families. I would write more, but am tired of writing, and there is cotton to pick. Yours respectfully,

GARDNER D. CURRIE.
EAST CARROLL, Louisiana.

MR. EDITOR: As this is Thanksgiving Day, and we have a holiday, I thought I would write to the ADVOCATE. Mr. McCombs preached a Thanksgiving sermon to-day in the Baptist Church. His text was Psalms cxvi, 12. I am going to school. Misses Maud Whitehead and Mamie Bush are our teachers. Bro. Williams, of Utica, was to see us the fifth Sunday in October. We enjoyed his visit very much. I will ask a question: What miracle did Jesus perform with one word?

Your friend,
MINNIE ROBERTS.
LEARNED, Mississippi.

CHILLS and fever are the result of a malarious climate, but they can be cured by Dr. J. H. McLean's Liver and Kidney Pillets. They are pleasant to take, mild in their action and a certain cure.

MR. EDITOR: Will you be so kind as to publish a short letter for us. We are four little girls going to school to Mr. Collins. We all like him. He is so kind to us. We also go to Sunday-school. Our preachers' names are Bro. Blocker and Bro. Johns. We like them both. We call Bro. Johns our little preacher, but we tell you, Mr. Editor, he can preach big sermons if he is a little man. We have no pets but our little brothers and sisters. They are very sweet to us. Well, Mr. Editor, for fear we will bother you, we will close by asking a question: Who anointed Saul king? We remain,

Your little friends,
JULIA A. HODGES,
LELIA L. HODGES,
MARY S. HODGES,
CLARA D. HODGES.
COTTON VALLEY, Louisiana.

MR. EDITOR: As this is my first letter to a newspaper, I hope I will see it in print. My aunt has been taking your valuable paper a long time, and how I enjoy reading the little cousins' letters! We have Sabbath-school every Sunday. Capt. Bob Smith is our superintendent, and Rev. Mr. Cooper our pastor. We all love them very much. I will answer Ellis R. Allen's and Ellender J. Graves' questions: "Figtree" is found in St. Luke xiii, 6: "Trust in the Lord and do good," is found in Psalms xxxvii, 3. If you will permit me, I will also answer Edward Hood's: The longest verse in the Bible is found in Esther viii, 9. Can any of my little cousins tell me in what Psalm is found: "Cast thy burden upon the Lord, and he shall sustain thee?"

Your little friend,
EDITH M. CHICHESTER.
EDWARDS DEPOT, Mississippi.

MR. EDITOR: As I have never written to your valuable paper, allow me to have a few words with the young people. We have Sunday-school twice a month. Our superintendent is Mr. B. W. Newman. We like him very much. Our pastor is Rev. G. A. Mandeville. We like him so much. He has but one more time to preach for us, unless the Bishop is so kind as to send him back to us another year. Will any of the young folks tell me where is the shortest verse in the Bible found? I will answer Birdie Harelson's question: The longest verse in the Bible may be found in Esther viii, 9. For fear my letter will reach that horrible waste-basket, I will close. With many good wishes to the dear old ADVOCATE, I remain, Yours ever,

JOHN M. LINDSEY.
RED RIVER PARISH, Louisiana.

MR. EDITOR: As I have not written to your paper in so long, I thought I would write again. We had a protracted meeting at Pine Grove Church. There were thirteen accessions to the church. I will answer some of the little cousins' questions: Henry Lewis, Adam was nine hundred and thirty years old when he died. It is found in Genesis v, 5. Marshal Holland: "candlestick" is found in Matthew v, 15. Rhoda Bush, the nineteenth chapter of II Kings and thirty-seventh chapter of Isaiah are alike. I will close by asking a question: How many books, chapters, verses, words and letters are there in the Old and New Testament? With many good wishes to the dear old ADVOCATE, I remain, as ever,

CATIE C. JONES.
PINE GROVE, Louisiana.

MR. EDITOR: I am a boy only ten years old. I live in a little town. My grandpa takes the ADVOCATE, and I am anxious to tell you how much your valuable paper is appreciated in our home. I am fond of reading, and enjoy the children's letters very much. All our family are Methodists. I read in the fifth reader, and I spell every day. I attend school. Our teacher has a badge which is given for silence. I got it last Friday, and am very proud of it.

Your friend,
SAM F. M'CLELLAN.

A CHILD'S INFLUENCE.—Little Mary, one evening when all were silent, looked anxiously in the face of her backsliding father, who had ceased to pray in his family, and said to him with quivering lips, "Pa, is God dead?"

"No, my child—why do you ask that?"

"Why, pa, you never talk to him now as you used to do."

These words haunted the father until he was mercifully reclaimed.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of diseases-sustaining elements, and thus removes the cause.

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CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers.

Sold everywhere. Price, CUTICURA 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

Household.

As the guest of others, we have often suffered over the "point of etiquette" mentioned below, and, therefore, we print this little scrap for the benefit of our housekeepers, and beg them to bear it in mind especially when they have the privilege of entertaining "over night" a tired preacher.—ED.

A POINT OF ETIQUETTE.—It is always a debatable point of etiquette whether hostess or guest make the first movement to go to bed, and thus break up the evening gathering. The guest may be overcome with fatigue from a day's journey, the host may be fidgeting under the strain of entertaining, and longing for the guest to show some signs by which he can gracefully and hospitably suggest "that it is growing late," yet neither quite like to appear, as they think, impolite. In fact, many visitors have suffered agonies in trying to be agreeable, while the host and hostess were doing their best to suppress their yawns and to "make conversation," until chance offered a solution of the difficulty. There is, however, but one rule to be followed in this relationship of host and hostess, and the hour of retirement. The host or hostess must always take the initiative and say an appropriate word as to the lateness of the hour and the desirability of going to bed.—Boston Beacon.

MARRIAGE IN HOLLAND.—Marriage-making in Holland seems to be carried on in a systematic manner. According to the Pall Mall Gazette, of the twelve months in the year, December is reckoned in certain villages in Holland to be by far the most important. The four Sundays of this month are known respectively as Review Sunday, Decision Sunday, Purchase Sunday and Possession Sunday, names which sufficiently explain the purposes to which each is put by the young people. On the first Thursday in December all the villagers turn out in their best attire to be present at the village fair and watch the respective couples perform the country dance which is the invariable opening of such events. On Review Sunday the unmarried girls and young men after the morning service walk up and down staring at one another to their heart's content. Having made up their minds whom to select on the following Sunday, the youths, with the politest bows imaginable, salute the fair ones, and judge from the way in which their courtesy is responded to whether success or defeat is to be their lot. The third Sunday is devoted to the less romantic task of obtaining the consent of the parents and arranging in business-like fashion the details of the marriage settlement. All the following week the parson is busy at marrying, but not until Possession Sunday comes round are the happy betrothed permitted more than an affectionate gaze, or a most tender squeeze of the hand.

How do parents provoke their children? By unreasonable commands, by perpetual restriction, by capricious jerks at the bridle, alternating with as capricious dropping the reins altogether: by not governing their own tempers, by shrill or stern tones where quiet, soft ones would do, by frequent checks and rebukes, and sparing praise. And what is sure to follow such mistreatment by father or mother? Bursts of temper, for which the child is punished and the parent is guilty, and then spiritless listlessness and apathy. "I can not please him, whatever I do," leads to a rankling sense of injustice, and then to recklessness—"It is useless to try any more." And when a man or child loses heart, there will be no more obedience. Many a parent, especially many a father, drives his child into evil by keeping him at a distance. He should make his boy a companion and playmate, teach him to think of his father as his confidant, try to keep his child nearer to himself than to anybody else, and then his authority will be absolute, his opinion an oracle, and his lightest wish a law.—Alexander Maclaren, D. D.

If you have catarrh, you are in danger, as the disease is liable to become chronic and affect your general health, or develop into consumption. Hood's Sarsaparilla cures catarrh by purifying and enriching the blood, and building up the System. Give it a trial.

MISCELLANEOUS.

To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the mucous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the hacking cough is relieved, the bronchial tubes can have no opportunity to heal. Ayer's Cherry Pectoral

Soothes and Heals

the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly esteemed than any other pulmonary specific.

L. D. Bixby, of Bartonsville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

Lung Trouble.

For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me, and, I believe, saved my life."

Ayer's Cherry Pectoral,

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Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price $1; six bottles, $5.

X-MAS MUSIC

Christmas SELECTIONS FOR 1887 Contains new Carols by Bliss, Mortay, Danks, Westendorf, Coombs, and others, together with a fine Responsive Service prepared by E. E. Rexford. 16 pp elegantly printed in colors. Price, 5cts. each, or 6cts. a copy by mail, postpaid; $4 per 100, by express not prepaid.

NOEL. A beautiful Christmas Service, consisting of new and By P. P. Campiglio, finely harmonized Carols interspersed throughout a most interesting set of Responsive Readings. Price, same as 1st Christmas Selections.

NOTE.—*In the "Christmas Selections" the music is not printed together after the Responsive Service, as in "Noel" it is interspersed throughout the Readings.*

Judge Santa Claus, A New Christmas Cantata by these popular writers. It is of the same scope as Santa Claus' Visit, and is both pretty and instructive. Any Sunday-School can give it with good effect. Can be prepared in two to three weeks' time. Price, 30cts. each by mail, postpaid.
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Complete Lists of Christmas Music of every description will be sent free to any address on application.

Mention this paper.

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POZZONI'S MEDICATED COMPLEXION POWDER.

Imparts a delightful transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by J. A. POZZONI, St. Louis, Mo.

I WANT ACTIVE ENERGETIC MEN and Women all over the country to sell the Missouri Steam Washer. Why does it pay to work for us? Agents? Because the environments in its favor are so numerous and convincing that sales are made with little difficulty. I will ship a Washer on two weeks' trial on liberal terms, to be returned at my expense if not satisfactory. Agents can thus test it for themselves. Don't fail to write for terms and illustrated circular with outline of arguments to be used in making sales. J. WORTH, 12th & Franklin Aves., St. Louis, Mo. (Best premium $2 works' trial to person for the reason where there is no agent. All postmasters assist. Free Trial)

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Worth Twenty-five Cents.

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A vivid portrayal of the stupendous marvels in the vast wonder-land west of the Missouri River. Six Books in one Vol., comprising Marvels of Nature, Marvelauf Race, Marvels of Enterprise, Marvels of Mining, Marvels of Stock Raising, Marvels of Agriculture. Over 350 original Blue Engravings. A perfect Picture Gallery. It has more selling qualities than any other book.
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OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Christian Advocate.

Marriages.

PRIMM—PREVELLE.—Near Marthaville, on September 15, by Rev. R. S. Isbell, Mr. Thomas Primm and Mrs. Martha Prevelle, all of Natchitoches parish, La.

RIFF—JACKSON.—At the Methodist Church in Marthaville, September 15, by Rev. R. S. Isbell, Mr. J. B. Riff and Miss Leola A. Jackson, all of Marthaville, La.

PROTHRO—PROTHRO.—At the residence of the bride's father, near Robeline, October 23, by Rev. R. S. Isbell, Mr. A. B. Prothro and Miss Jenny Prothro, all of Sabine parish, La.

HARDY—RAUSHECK.—In the Methodist Church, Robeline, La., October 26, by Rev. R. S. Isbell, Mr. E. S. Hardy, of Marshall, Texas, and Miss Bessie E. Rausheck, of Natchitoches parish, La.

HANSON—CHAPMAN.—In the Methodist Church, Robeline, La., November 17, by Rev. R. S. Isbell, Mr. Charles Hanson, of Marthaville, and Miss Addie B. Chapman, of Robeline.

TYNES—RAUSHECK.—In the Methodist Church, Robeline, La., November 23, by Rev. R. S. Isbell, Mr. Timothy Tynes and Miss Doralese A. Rausheck, of Natchitoches parish, La.

HOLLAND—MOORE.—In Wesson, Miss., November 22, 1887, by Rev. T. L. Mellen, Mr. James T. Holland and Miss Jenny Moore, all of Copiah county, Miss.

HALL—CALHOUN.—In Yazoo City, Miss., November 24, 1887, by Rev. R. S. Woodward, Mr. James G. Hall to Mrs. Mattie W. Calhoun.

WATT—TROTTER.—At the residence of the bride's father, at Vinton, Miss., November 22, 1887, by Rev. S. H. Augustus, Mr. Robert S. Watt and Miss Susie E. Trotter.

STRINGER—HOLDER.—At the residence of the bride's mother, September 25, 1887, by Rev. J. H. Evans, Mr. Mal. R. Stringer to Miss Julia C. Holder, all of Jasper county, Miss.

MCCOMACK—NEAL.—At the residence of the bride's father, Mr. Neal, at Mount Rose, Jasper county, Miss., October 17, 1887, by Rev. J. C. Brogan, Mr. Charley McComack and Miss Mary Neal.

DIX—HUTTA.—At the residence of Mr. John Murry, near Rose Hill Institute, Jasper county, Miss., November 10, 1887, by Rev. J. C. Brogan, Mr. Thomas Nix and Miss Connie Hutta, both of Jasper county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

TARVER—WILLIAM ALLEN TARVER, son of Rev. Elijah Tarver, was born in Pike county, Miss., March 16, 1838, and was "born again," when about fifteen years of age, at a camp meeting near Liberty, Amite county, Miss. He was married December 17, 1867, to Julia A. Muse, daughter of Rev. and Hon. James H. Muse, of Louisiana. To them were born a number of sons and daughters, four preceding him to the grave, and six with their mother surviving to mourn his death. He died in Amite county, Sunday morning, October 30, 1887. As a son, he was dutiful; as a husband, faithful; as a father, kind and affectionate; as a friend, sincere; as a Mason, true; as a man, honest; and as a Christian, consistent, devoted to his church and ready to meet any demands upon him. He prayed in private, at the family altar, and in the prayer meetings. He was a visiting class-leader. He read his Bible and the ADVOCATE. Aided by his Christian wife, he was bringing up his children "in the nurture and admonition of the Lord." A sweet-spirited Christian daughter had gone before him to the better world, and every one of the surviving children, over five years old, is a member of the Methodist Episcopal Church, South. The large concourse at the funeral attested the hold he had upon the affections of his old neighbors. We laid his body away, with Christian and masonic ceremonies, in hope of a glorious resurrection. T. L. MELLEN.

JONES—JOHN WALTON, son of Jesse T. and Kannie Jones, died near Summit, Pike county, Miss., aged one year, ten months and nineteen days. Walton was a sweet, precious boy and very promising. The parents were much devoted to him. He was not only the joy and pride of devoted parents, but of hosts of friends and relatives. The Savior said, "For of such is the Kingdom of Heaven." Our loved ones can not come to us, but we may go to them. May Walton wait at the beautiful gate and greet his parents! "Another jewel for my crown is wanted," said the King. The angels spread their snowy wings, and thus begin to sing, "Hosanna! hosanna! a jewel for our King."

GRANDMA.

HOCK VILLA, LA., Nov. 1st, 1886.
DESSRS. A. T. SCHALLES & CO. HERR & Co., Rochester, Pa.

Gents—I received a sample bottle of your Antidote for Malaria last spring, and have tested it fully in my own case. After failing utterly with quinine, it has cured me permanently, and I would take it before any remedy whatever. There is no unpleasant effect while using, and it leaves none. If you could sell at a lower price, if for intraductory purposes only, it would be "bread upon the waters" later, when the world finds it must have it. Very truly yours,

J. S. WEBSTER.

KELLER'S
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SOAPINA!
Will wash in any kind of water.

USE **KELLER'S CARBOLIC SOAP**
For eruption of the skin. For Pain, Restless, Prickly Heat, for Dandruff or for Boils
IT HAS NO EQUAL.
Every housekeeper should keep it as a disinfectant.
For sale at all groceries. Liberal discount to the trade.

J. H. KELLER'S SOAP WORKS,
310 GRAVIER ST., NEW ORLEANS, LA.

PERSINGER—Resolutions passed by the Campte Sunday-school on the death of MRS. ALICE PERSINGER.

The committee appointed to draft resolutions in memory of our sister, pupil and class-mate, Mrs. Alice Persinger, submit the following:

Whereas, An all-wise Providence has seen fit to remove from our midst our beloved pupil and class-mate; therefore, be it

Resolved, That we feel the great loss that we have sustained in this sad event, and that her death has caused a vacancy in our school and church circle that can not be filled by another. That we will ever remember her as a sweet companion and friend, and that we will never hear her gentle voice again in our class, nor mingle our songs of praise together.

Resolved, That we will cherish her memory, strive to emulate her virtues, and at the same time bow to the will of him who "doeth all things well."

Resolved, That the Sunday-school at this place has lost one of its most worthy members. That the whole school unite in heart-felt sympathy with the family of our deceased friend and class-mate, and especially the husband and mother, and pray God to comfort and sustain them in this, their hour of need.

Resolved, That a copy of these resolutions be tendered the family, and one be entered in minutes of the Sunday-school, and a copy be furnished the CHRISTIAN ADVOCATE for publication. S. P. RAINES, for Com.

FARMER—ALTA ANNA BELLE, daughter of B. F. and M. E. Farmer, was born March 9, 1881, and died near Downsville, August 21, 1887, aged three years, five months and fourteen days. This sweet flower budded on earth three summers; but ere the chilling winds of another winter, God removed her to bloom in paradise. She was one of the sweetest and brightest ever sent to gladden the hearts of a loving father and mother. That sweet kiss and fond embrace are felt no more; her place at the fireside and table are vacant; her little playthings are laid away; and that sweet voice, oh! how it is missed. But weep not, dear father and mother, God is good, and we must believe "that he doeth all things well." Our little Alta went straight to Jesus, and is now walking the streets of that beautiful city above. HER AUNT.

FRIDGE—EMMA ZENAIDA FRIDGE was born January 27, 1885; died July 21, 1887. Although she continued on earth but a short time, she had become so identified with the lives of parents, brothers, sisters and friends, that it was a severe trial to give her up. But let her parents remember that she is another tie to bind them to the glory-land. PASTOR.

Ills of Children.

Mrs. M. J. French, of Ludington, Mich., writes of the successful treatment of her child for "diphtheria" with "Compound Oxygen." Mothers everywhere are finding it an aid to them in many ways, and are enthusiastic in their praise of this simple and pleasant remedy.

A mother, writing from Italy Hill, N. Y., says:

"I believe I never told you that *I gave it to my two children*, who had always been very slender, and have never had to call in a doctor for them since. *They are both healthy now.*"

A gentleman of Brooklyn, New York, writes of the restoration of a son of ten years from gastric fever, after having been given up by his physician.

A young gentleman of Roxbury, New York, who had from infancy been a great sufferer from asthma, writes that by its use he has been entirely cured, and wishes he could tell every asthma sufferer of the value of Compound Oxygen.

"*Compound Oxygen—Its Mode of Action and Results*," is the title of a volume of two hundred pages, published by Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., which will be mailed free to any address on application.

The ancients painted Opportunity with a hairy forehead, but bald behind, to signify that while a man hath opportunity before him, he may lay hold on it; but if he suffer it to slip away, he can not pull it back again.—Brooks.

To Lucy's Harness.

Most women naturally look forward to matrimony as their proper sphere in life, but they should constantly bear in mind that a fair, rosy face, bright eyes, and a healthy, well-developed form, are the best passports to a happy marriage. All those wasting disorders, weaknesses, "dragging-down" sensations, and functional irregularities peculiar to their sex, have an unfailing specific in Dr. Pierce's Favorite Prescription. It is the only medicine for women, sold by druggists, *under a positive guarantee* from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

Humanity is more than mere civilization. Humanity does not consist in politeness and graceful forms alone, but in the just treatment of all as in like conditions we would wish to be treated.

Suit Yourself,

but there is no other remedy for sick headache, dizziness, constipation, biliousness, or to restore a regular, healthy action to the liver, stomach and bowels, equal to those reliable little "Pleasant Purgative Pellets" prepared by Dr. Pierce. Of druggists.

Everything but God leaves an aching void. Nothing but God satisfies.

EXTREME nervousness, attended with fear, and superstition is cured at once by using Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

MISCELLANEOUS.

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COLOR EVERYTHING.
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32 COLORS—10 CENTS EACH.
Remember, these are the only Pure, Harmless and Unadulterated Dyes.
Beware of other Dyes, because often Poisonous, Adulterated, Weak and Worthless.
We warrant these Dyes to color more goods, package for package, than any other Dyes ever made, and to give more brilliant and durable colors. Sample Card free.

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For gilding Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work; Equal to any of the high priced kinds and only 10 cents a package. Also Artists' Bronzing. Sold by Druggists everywhere. Send postal for Sample Card, directions for coloring Photos, doing fancy work, and marking Ink.
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The Singer is the best to buy; the best to own; the best to run; and, figured by the best to sell. It has three customers to one for all other kinds.
Singer New Family Needles, 25c per dozen two dozen, 25c. All other styles, from 15c to 25c. Oil, 5c a bottle. Singer Shuttles, 25c each. Postage extra. Send for Illustrated Catalogue and Price List.
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begins the year with the richest holiday number ever made, and follows up the months with such riches to come as never were dreamed of. If you want particulars, write for a primer prospectus; sent free. If you want the holiday number, the newsstands will have it November 19th (20 cents), or write for that.
There are serial stories—half-a-year long. There are series of papers each complete in itself, but connected enough to make you look for the next one. Some of the stories are nothing but stories; some are social or scholarly helps, or helps to do things—helps to get on in the world. The separate papers cover, one would think, about all the needs of the year. 1,000 illustrated quarto pages, a year, $2.40. (But these are comments on that primer you are going to send for.
Send for the Premium List while you're about it; 32 pages of pictures of things to be paid for for getting subscribers. The wonder is that everybody hasn't subscribed already.
We publish also four other magazines: *Babyland*, 50 cents a year; *Our Little Men and Women*, $1; *Pansy*, $1; *Chautauqua Young Folk's Journal*, $1. Sample copies of all will be sent for 15 cents; or any one for 5 cents.
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Cash given for these if in good order and on the original envelopes or letters. Many varieties of these old Stamps will bring fine prices, and it is to your interest to look over old letters, as dollars may be thus realized. Be sure never to remove or cut stamps from the envelopes, but send them as found by mail or express to
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Reference: Rev. A. A. McDonough, Casanova, Fauquier Co., Va.
Enclose stamp at once for illustrated price list.

Scientific.

COLORS OF SWEDISH EYES.—Prof. Wittrock read a paper before the Swedish Anthropological Society on the investigations into the hereditability of the color of the eyes, which he had undertaken at the instance of Prof. Alphonse de Candolle. These results differed from those which Prof. de Candolle had published for Switzerland, North Germany, and Belgium. Brown eyes were more common among women than among men. From the fact that 56 per cent. of the children of parents who were bi-colored (or one of whom had brown and the other blue eyes) had brown eyes, it appeared that eyes of that color were on the increase. The majority of wives had brown eyes. The average number of children of con-colored parents was 4.49, and that of bi-colored parents 4.03—contrary to Prof. de Candolle's observations, which gave the larger number to bi-colored parents. It also appeared that 52.6 per cent. of the children inherited the eyes of the father, and 47.4 per cent. those of the mother; of the sons, 51.8 per cent. inherited the father's, and 48.2 per cent. those of the mother, while the figures with regard to the daughters were respectively 53.5 and 46.5 per cent. These figures show that in Sweden the eyes are not predominantly inherited from the mother alone, and that the offspring of equally constituted parents should not be weaker than they. Children under ten years of age were excluded from the examinations, and blue-gray and gray eyes were classified as blue.—Popular Science Monthly.

THE HUMAN FAMILY.—The human family living to-day on earth consists of about 1,450,000,000 individuals; not less, probably more. These are distributed over the earth's surface so that now there is no considerable part where man is not found. In Asia, where he was first planted, there are now approximately about 800,000,000, densely crowded; on an average of 120 to the square mile. In Europe are 350,000,000, averaging 100 to the square mile—not so crowded, but everywhere dense, and at all points overpopulated. In Africa there are 200,000,000. In America, North and South, there are 110,000,000, relatively thinly scattered and recent. In the Islands, large and small, probably 10,000,000. The extremes of the white and black are as five to three; the remaining 700,000,000, intermediate brown and tawny. Of the race, 500,000,000 are well clothed—that is, wear garments of some kind to cover their nakedness; 700,000,000 are semi-clothed, covering inferior parts of the body; 250,000,000 are practically naked. Of the race, 500,000,000 live in houses partly furnished with the appointments of civilization; 800,000,000 live in huts or caves with no furnishing; 260,000,000 have nothing that can be called a home, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, which is the highest known—down to the naked savagery. The portion of the race lying below the line of human condition is at the very least three-fifths of the whole—900,000,000.—Philadelphia Record.

We do not know in what regions of space meteors originate, nor what courses they follow before they come within the sphere of the earth's attraction. They have been supposed to be ejections from volcanoes in the moon. If this were the case, they would have to be supposed to have been ejected by the eruption with velocity enough to pass the neutral point, or the point where a body is equally attracted by the moon and the earth. That velocity should be at least 2,270 metres a second, or about five times that of a cannon ball; if it were less, the mass would fall back to the moon. Another more probable supposition is that they come from a group of minute asteroids which revolve in the space between Mars and Jupiter, whose orbits cross those of the large planets, ours included, and are occasionally met by the earth in its course. There is nothing else, since the beautiful researches of Schiaparelli have connected the periodical swarms of shooting-stars with comets, to assure us that they do not come from still more distant parts of the sky, or even from without the solar system.—Daubree.

"Doctoring Old Time."

A STRIKING PICTURE. A REVIVAL OF OLD-TIME SIMPLICITIES.

In one of Harper's issues is given a very fine illustration of Roberts' celebrated painting, known as "Doctoring Old Time." It represents a typical old-timer, with his bellows, blowing the dust from an ancient clock, with its cords and weights carefully secured. One of these clocks in this generation is appreciated only as a rare relic.

The suggestive name, "Doctoring Old Time," brings to our mind another version of the title, used for another purpose—"Old Time Doctoring."

We learn, through a reliable source, that one of the enterprising proprietary medicine firms of the country, has been for years investigating the formulas and medical preparations used in the beginning of this century, and even before, with a view of ascertaining why people in our great-grandfathers' time enjoyed a health and physical vigor so seldom found in the present generation. They now think they have secured the secret or secrets. They find that the prevailing opinion that then existed, that "Nature has a remedy for every existing disorder," was true, and acting under this belief, our grandparents used the common herbs and plants. Continual trespass upon the forest domain, has made these herbs less abundant, and has driven them further from civilization, until they have been discarded as remedial agents because of the difficulty of obtaining them.

H. H. Warner, proprietor of Warner's safe cure, and founder of the Warner Observatory, Rochester, N. Y., has been pressing investigations in this direction, into the annals of old family histories, until he has secured some very valuable formulas, from which his firm is now preparing medicines, to be sold by all druggists.

They will, we learn, be known under the general title of "Warner's Log Cabin Remedies." Among these medicines will be a "Sarsaparilla" for the blood and liver, "Log Cabin Hops and Buchu Remedy," for the stomach, etc., "Log Cabin Cough and Consumption Remedy," a remedy called "Scalpine," for the hair, "Log Cabin Extract," for internal and external use, and an old valuable discovery for Catarrh, called "Log Cabin Rose Cream." Among the list is also a "Log Cabin Plaster," and a "Log Cabin Liver Pill."

From the number of remedies, it will be seen that they no not propose to cure all diseases with one preparation. It is believed by many that with these remedies a new era is to dawn upon suffering humanity, and that the close of the nineteenth century will see these roots and herbs, as compounded under the title of Warner's Log Cabin Remedies, as popular as they were at its beginning. Although they come in the form of proprietary medicines, yet they will be none the less welcome, for suffering humanity has become tired of modern doctoring, and the public has great confidence in any remedies put up by the firm of which H. H. Warner is the head. The people have become suspicious of the effects of doctoring with poisonous drugs. Few realize the injurious efferts following the prescriptions of many modern physicians. These effects of poisonous drugs, already prominent, will become more pronounced in coming generations. Therefore, we can cordially wish the old-fashioned new remedies the best of success.

The natural life still flourishes in us if we have an outward eye closely watching and judging others, instead of looking inwardly upon our own failings. True humility and sanctity ask, "Who maketh thee to differ?"

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To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

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Mansfield Female College.
1887-8.
THE FALL TERM will open Wednesday, September 15, 1887.
The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Biddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and their, with their families, will add much to the social advantage of the girls.
Other highly qualified teachers have been secured for the Literary, Music and Art Departments.
Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons five dollars per month of four weeks, extra.
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The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.
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E. S. UPTON, New Orleans.

Weekly Market Review.

(For Week Ending December 6, 1887.)

COTTON.

Low ordinary	7 7-16	@ — —
Ordinary	7 15-16	— —
Good ordinary	9 1-16	— —
Low middling	9⅛	— —
Middling	9 13-16	— —
Good middling	10 3-16	— —
Middling fair	10 9-16	— —
Fair	11 5-16	— —
Galveston middling	9 13-16	— —
Mobile middling	9 13-16	— —
St. Louis middling	9¾	— —

SUGAR.

OPEN KETTLE:		
Prime	4 7-16	4½
Fully fair	4⅜	4½
Strictly Prime	4 7-16	4½
Choice	— —	4 9-16
CENTRIFUGAL:		
Seconds	4½	5
Fr. yellow	5 7-16	5½
Gray White	5 9-16	5⅝
Off whites	5¾	5⅞
Stan. Gran	6 13-16	6⅞

MOLASSES.

OPEN KETTLE:		
Good Prime	33	35
Strictly Prime	37	38
Choice	39	— —
CENTRIFUGAL:		
Syrup	25	30

RICE.

Head	5⅜	5½
Choice	— —	— —
Prime	5⅛	5¼
Good	4⅞	5
Fair	4⅝	4¾
Ordinary	4⅜	4½
Common	4	4¼
No. 2	2½	2⅝
Rough	3 50	4 55

FLOUR.

Minnesota bakers	4 50	— —
Minnesota patents	5 00	5 15
Extra fancy	4 30	4 45
Winter wheat patents	4 75	5 00
Choice	3 50	3 65
Fancy	3 80	4 00
Extra Fancy	4 30	4 40

CORN PRODUCTS.

Cream meal	3 60	— —
Corn meal	2 85	2 90
Grits	3 60	3 70
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White	— —	64
Yellow	— —	64
Mixed No. 2	60	61
OATS:		
Western	40	41
Texas rust-proof	— —	46
BRAN:		
₩ cwt	1 05	1 10
HAY:		
Choice	20 00	21 00
Prime	18 50	19 50

PROVISIONS.

PORK:		
Mess (Standard)	— —	15½
Prime Mess	13 50	14 00
Rumps	12 50	13 00
BACON:		
Fancy breakfast	11	11¾
Shoulders	— —	7
Sides, long clear	— —	8⅞
Sides, short rib	— —	9
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	6¾	6½
Sides, long clear	— —	8
Sides, short rib	— —	8

GROCERIES.

COFFEE:		
Prime	19½	19¾
Fair	18½	18¾
Common	17¼	17½
BUTTER:		
Western Creamery	33	34
Western Dairy	20	21
Common	12	13
LARD:		
Refined	7⅜	7½
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12¼	— —
Coal, bbls	9¾	— —
Cotton seed	32	— —
Lard	— —	55

VEGETABLES.

CABBAGES:		
Western, per head	— —	16
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 00	3 25
KROUT:		
Western, ₩ bbl	9 00	10 00
ONIONS:		
Louisiana	— —	— —
Western	2 75	3 00

BALING STUFFS.

BAGGING:		
1¾ lb, per yd	7	— —
2 lb	7½	7¾
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 50	3 50
Chickens, South'n	2 50	2 75
Young	1 25	1 75
Turkeys, Southern	9 00	11 00
EGGS:		
Western	20	21
Southern	22	22½
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	4½	5
Dry salted	8	8½
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	17 60	— —
Pure ground bone	30 00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Port Royal, the finest port on the southern coast has been purchased by an English syndicate, who will establish banks and put on a line of steamers between Augusta, Ga., and Liverpool.

The bridge over the Mississippi river at Dubuque, Iowa, has been opened with imposing ceremonies. It is one of the finest on the river, and is fifty feet above high water mark.

At the last meeting of the Vicksburg Improvement Committee, $26,000 was subscribed for the purpose of building a cotton mill in that place.

An attempt has been made to get the seven Crow warriors away from Fort Snelling, and so prevent their being taken to Florida, before they are tried in Minnesota.

The New York commissioner of public works has ordered that all work in the streets, including excavations, shall be stopped. The stoppage throws 6,000 men out of employment.

Jacob Sharp has been granted a new trial.

Gov. Ross, of Texas, has called in experts to examine the capitol building and make needed changes in the dome.

The revenue officers and some illicit distillers have had a fight on Sand Mountain, Ala., which resulted in mortally wounding one of the distillers.

The present cotton crop is set down now at 6,180,000 bales.

The experts, who examined the dome of the capital of Texas, found it three-fourths of an inch out of plumb. The structure is 300 feet high.

Two illicit distilleries in the neighborhood of Corinth, Miss., have been broken up and their owners are in jail.

A. S. Colyar, of Nashville, has been recommended to the President, to succeed late Minister Manning, in the Mexican Mission.

The Fiftieth Congress assembled on Monday, and both Houses organized for the despatch of business. Senator Ingalls is president of the Senate, and Congressman Carlisle, Speaker of the House. Everything was done decently and in order.

The Supreme Court has decided the Kansas prohibition statutes to be constitutional. In the same court the motion to punish Mayor Guillotte, of this city, for contempt was denied.

The papers announce the death of Gen. William H. Emory, one of the most distinguished soldiers of the late war.

FOREIGN.

Queen Victoria expects to visit San Remo in January.

The German budget passed its first reading in the Reichstag, and was referred to a committee.

The meeting held at Count Waldensee's residence to discuss the social question, has caused a sensation among cathedral dignitaries. Drs. Koenel and Frommel were among those present.

President Grevy, in his message to Parliament, will give as a reason for resigning the refusal of all leading statesmen to form a cabinet.

The General Council has adopted a resolution in favor of Congress revising the Constitution and abolishing the Senate and presidency.

A number of members of the Chamber of Deputies have called on President Grevy, at the Palace Elysee, and requested him not to resign.

President Grevy has at last resigned. Freycinet is the choice of the Republican groups as his successor. Serious rioting occurred in Paris, many persons being wounded by the police.

Lord Mayor Sullivan has been sentenced to two months' imprisonment for printing in his paper reports of suppressed branches of the National League.

The Congress of Senators and Deputies to elect a successor to President Grevy, after two ballots, elected M. Sadi-Carnot. He received 616 votes out of 821. The Parisians are well pleased with the selection. The election is also satisfactory to the Germans, as the new President is considered to prefer a neutral, pacific policy and will try to govern through a ministry with the same tendencies.

Rev. Daniel McGillgan, Archbishop of Armagh and Primate of Ireland, is dead.

In Austria, the issue of the French crisis is regarded as satisfactory.

An earthquake in Calabria has rendered 4,000 persons homeless, and many others are missing.

A sensational report of an Irish plot to murder Lord Hartington, comes from Ireland.

The English, Russian and German newspapers congratulate France on the election of Sadi-Carnot as President of the Republic. It is the show of a firm front against monarchist intrigues and anarchist outbreaks, and a guarantee of peace within and without France.

M. Gavard, of Geneva, has been elected President, and M. Schoch, of Schaffhausen, Vice-president, of Switzerland. Both are radicals.

At a conference, in London, to consider the condition of the working classes, at which Lord Herschell presided, resolutions were adopted calling upon the government to undertake local relief works and to take measures to assist emigration and to prevent immigration.

Lord Lyons, who recently retired from the post of British Ambassador at Paris, is dead.

The Holidays

And the colder winter weather are now rapidly approaching. The joyful season is eagerly anticipated by young folks in thousands of homes; but in nearly all there are one or more older ones to whom the cold waves and the storms mean renewed suffering from rheumatic back or limbs. It is not claimed that Hood's Sarsaparilla is a positive specific for rheumatism; we doubt if there is or can be such a remedy. But the remarkable success Hood's Sarsaparilla has had in curing this affection is sufficient reason for those who are suffering to try this peculiar medicine.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	Dec.	17
Lake Lee		18
Cherry Hill	Jan.	1
Jonestown		8
Austin		15
Friar's Point		22
Fairview		29
Personia	Feb.	5
Indianola		12
Concordia		19
Australia		26
Bolivar	Mar.	4
Greenville		11

District stewards' meeting at Greenville, March 10, 1888, at twelve M.

J. W. BONNOLL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okalona station	Dec.	10, 11
Shannon, at Shannon		17, 18
Verona and Tupelo, at Verona		24, 25
Saltillo, at Allen's Chapel	31, Jan.	1
Richmond, at Evergreen		7, 8
Pontotoc, at Pontotoc		14, 15
Sparta, at Friendship		21, 22
Houston and Weshey, at Houston		28, 29
Buena Vista, at Buena Vista	Feb.	1
Ebenezer, at Pleasant Grove		4, 5
Okalona circuit, at Blackwell's Chapel		11, 12
Prairie, at Pabor's Chapel		18, 19
Tremont, at Asbury		25
Fulton and Smithville, at Smithville		25, 26
Athens, at Sardis		29

District stewards' meeting at Okalona, December 9, at eleven A. M.

AMOS KENDALL, P. E.

SARDIS DIST.—FIRST ROUND.

Senatobia station	Dec.	10, 11
Como and Fredonia		17, 18
Hernando and Coldwater		24, 25
Batesville and Wesley	31, Jan.	1
Courtland circuit		7, 8
Panola circuit		14, 15
Pleasant Grove circuit		21, 22
Arkabutla circuit		28, 29
Mt. Vernon circuit	Feb.	4, 5
Chulahoma circuit		11, 12
Cockrum circuit		18, 19
Louisburg circuit		25, 26
Horn Lake	Mar.	3, 4

The district stewards of Sardis district, North Mississippi Conference, will meet me at Senatobia, Monday, December 19, 1887.

S. M. THAMES, P. E.

WINONA DISTRICT—FIRST ROUND.

Sallis circuit, at Springdale	Dec.	10, 11
Richland circuit, at Pleasant		24, 25
Durant and Lexington, at Durant	31, Jan.	1
West circuit, at West		7, 8
Black Hawk, at Avona		14, 15
Winona circuit, at New Hope		21, 22
Winona station		22, 23
Newtonville, at Smyrna		26
McCool, at Wells		28, 29
Newport, at Harmonia	Feb.	1
Carrollton and Greenwood—Carroll'n		4, 5
Sidon, at Pleasant Ridge		11, 12
Vaiden, at Columbiana		18, 19
Ebenezer, at Hebron		23
Belzona, at Belzona		25, 26
Ethel, at Ethel	Mar.	3, 4
Zilphs, at Friendship		10, 11

District stewards will meet at Durant, Friday, December 16, 1887.

G. P. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Tibbee, at Mayhew	Dec.	10, 11
West Point		12
Hebron, at Center Point		17, 18
Macon		19
Starkville circuit, at Steel's Mills		22
Sturges circuit, at Sturges	31, Jan.	1
Starkville		5
Columbus circuit, at New Hope		7, 8
Columbus station		9
Shuqualak, at Ridgeway		14, 15
Crawford circuit, at Crawford		16
Salem circuit, at Macedonia		21, 22
Brooksville circuit, at Brooksville		25
Louisville circuit, at Louisville		28, 29
Plateauing circuit, at Mt. Hebron		31
Chester circuit at Chester	Feb.	4, 5
Walthall circuit, at Walthall		11, 12
Lafayette circuit, at Lewis Chapel		18, 19
Tompkin circuit, at Cedar Bluff		25, 26

The district stewards will meet at West Point, on Tuesday, December 13, at ten o'clock A. M. A full meeting is urged.

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs ct., at Pleasant Grove	Dec.	24, 25
Holly Springs	Jan.	1, 2
Early Grove at Early Grove		7, 8
Emory, at Hebron		14, 15
Cornersville, at Bethlehem		21, 22
Rylalia and Victoria, at Rylalia		28, 29
Olive Branch at Center Hill	Feb.	4, 5
Snow Creek circuit, at Harmony		11, 12
Ashdun, at Cuban Hill		18, 19
Marshall, at Mt. Pleasant		25, 26
Pine Mountain, at Asbury	Mar.	3, 4
Myrtle, at Tirion Hill		10, 11
Hickory Flat, at Bethel		17, 18

JNO. HARCMOT, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville, at Booneville	Dec.	17, 18
Marietta, at New Prospect	31, Jan.	1
Corinth station		7, 8
Corinth circuit, at Gaines' Chapel		9
Iuka circuit, at New Salem		12
Harmony circuit, at Snowdown		13
Iuka station		14, 15
New Albany circuit, at Locust Grove		21, 22
Glenlowe circuit, at Glenlowe		28, 29
Kossuth circuit, at Bethel	Feb.	4, 5
Blackland circuit, at Carolina		11, 12
Jonesboro circuit, at Ebenezer		18, 19
Ripley circuit, at New Hope		22
Ripley and New Albany, at Ripley		25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar.	3, 4

The district stewards will please meet me in Corinth, on Tuesday, January 10, at ten o'clock.

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo, at Friendship	Dec.	10, 11
Mooringsport, at Mooringsport		17, 18
Shreveport		21, —
North Bossier, at Concord		24, 25
South Bossier	31, Jan.	1

A. B. CASSITY, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine and Donaldsonville	Dec.	11
Baton Rouge		18
Morgan Street	(11 A. M.)	25
Louisiana Avenue	(7 P. M.)	25

JOHN T. SAWYER, P. E.

HOMER DIST.—FOURTH ROUND.

Farmerville, at Farmerville	Dec.	10, 11
Summerfield		14
Ringgold		17, 18
Sparta and Saline, at Castor		21
Indian Village		24, 25
Downsville		28
Minden, at Minden	31, Jan.	1

GOBERT RANDLE, P. E.

Episcopal Visitations, 1887-8.

Conference.	Place.	Date.	Bishop.
S. Georgia	Sandersville	Dec. 14	McTyeire
Mississippi	Jackson	Dec. 14	Keener
Florida	Lensburg	Dec. 14	Key
Louisiana	Shreveport	Jan. 4	Key
Cen. Mex.	Pueblo	Feb. 22	Hargrave
Baltimore	Murfreesburg, Va.	Mar. 7	Wilson

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Ocean Springs.

Felicity Street Church.

BUILT, 1850. BURNED, 1887. REBUILT, 1888.

Anyone who knows and loves her; anyone who has served at her altars, or found Christ precious within her sanctuaries; anyone who has ever attended or worked in her Sunday-school as scholar, teacher or officer; any stranger without her gates; any friend, whoever and wherever dispersed, having a mind to assist in the rebuilding of Felicity Street Church, has now an opportunity. All are invited to help. "Who gives quickly gives twice."

The church approaches rapidly to completion, and will soon call her children and well-wishers once more to offer, under the shadow of her walls, the morning and evening sacrifice of prayer and praise. Contributions, however small, in aid will be promptly acknowledged by the treasurer and gratefully appreciated by the people. Send them to the preacher in charge, Rev. S. H. Werlein, care of Philip Werlein, 135 Canal street, New Orleans.

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Known and used by Physicians all over the world. Scott's Emulsion not only gives flesh and strength by virtue of its own nutritious properties, but creates an appetite for food that builds up the wasted body. "I have been using Scott's Emulsion for several years, and am pleased with its action. My patients say it is pleasant and palatable, and all grow stronger and gain flesh from the use of it. I use it in all cases of Wasting Diseases, and it is specially useful for children when nutrient medication is needed, as in Marasmus."—T. W. PIERCE, M. D., Knoxville, Ala.

The Interstate Commerce Commission has decided that a railroad "must furnish to colored people, who buy first-class tickets, accommodations equally safe and comfortable with other first-class passengers."

Breaking a Window.

If a tree were to break a window, what might the window say? Tremendous (tre-mend-u-s). Taylor's Cherokee Remedy of Sweet Gum and Mullein has a tremendous sale, for it mends all forms of coughs, colds and lung troubles.

Agents for prominent French and English sldp builders are negotiating with the principal iron-workers of Bilboa, with the object of establishing on the Bay of Biscay, extensive naval yards, similar to Armstrong's, in Italy.

Make your family happy; don't you see what a pale, haggard, dispirited woman your wife has become; get her a bottle of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. If you would hear her ringing laugh and see the bloom of health on her cheeks again.

It takes but a small object when sufficiently near the eye to shut a universe from view. It takes but a little thing, when sufficiently near the heart, to blind it into a darkness which shuts out God and everything in the present and proposed administrations of his grace.—Wesleyan Methodist.

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1888.

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Christian Advocate.

VOL. 34.—NO. 50. NEW ORLEANS, THURSDAY, DECEMBER 15, 1887. WHOLE NO. 1637.

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For the New Orleans Christian Advocate.

ACROSTICS.

BY REV. W. H. HUNTER.

DECEMBER.

I.

Deep-shining, like the oyster-pearl, twelve fathoms down,
Each fleeting month a fathom, ebbing like a tide,
Christ's birthday gleams, engarmented in frost and gold,
Even as the pearl is woven in the rainbow's vivid hues.
Month of holy birth, all hail! Messiah's natal day!
Burst forth, O Christmas bells, in joyous jubilee;
Echo, O sounding bells, tones that shall stay and sway:
"Redeemed! redeemed from death thro' Christ! sin-free!"

II.

Deal prudently, my God,
Endow with gracious strength,
Create anew my shining heart,
Engage my life at length.
My trust in thee is fixed;
By Jesus freed from sin;
Endless my joys when, Savior, thou
Read grace and glory in!

Our English Letter.

English Methodism mourns the death of its most distinguished and influential layman—Sir William McArthur, K. C. M. G. He died in a carriage of the London Underground railroad, on the morning of November 16. The deceased gentleman was the son of an Irish Wesleyan minister. He was Lord Mayor of London during the year of the Ecumenical Conference, and gave a banquet at the Mansion House, at which Bishop McTyeire, Dr. McFerrin, Dr. C. K. Marshall, and other distinguished ministers of the Methodist Church, South, were present. One of the latest acts of Sir William's life was to give $50,000 to the Methodist College at Belfast.

The West End Mission, recently inaugurated by Hugh Price Hughes, M. A., and Mark Guy Pearse, is already a glorious success. Thousands flock to hear the word of life as proclaimed by these earnest evangelists.

Mr. Spurgeon's recent action in withdrawing from the Baptist Union has excited considerable comment on both sides of the Atlantic. The Methodist papers in the United States seem to uphold him in his course, while in England the feeling is one of almost universal regret. The Baptist Union represents 2,000 churches and 200,000 members. An insignificant minority has departed from the evangelical faith; but this no more justifies Mr. Spurgeon in his course than would the apostacy of Judas, or the vehement denial of Peter, have justified the other apostles in leaving the college.

Mr. Spurgeon is "an old fogy." While he is honored and beloved by his brethren, and while his "praise is in all the churches," he is behind the times. He fails to appreciate the importance of the great moral and political movements now transpiring in the British Isles. A year or two ago, when Mrs. Butler, Mr. Stead, Mr. Hughes, and other reformers started the Social Purity crusade, Mr. Spurgeon had his doubts about the propriety of the movement, and refused to co-operate. When the Salvation Army began its victorious march, he could not tolerate the innovation, and bitterly denounced the enterprise. When justice to Ireland became the absorbing question of British politics, Mr. Spurgeon's sympathies went with the oppressor rather than with the oppressed, and now the old-time Puritanism drives him from the midst of his brethren.

Among the recent publications of the Wesleyan Conference Office are two works of more than ordinary interest: the second volume of the Life of Jabez Bunting, D. D., and the Life of William Morley Punshon, LL.D. These may be noticed in my next. O.

Local Option Legislation in Louisiana.

BY REV. J. N. PACE.

Pres. Inst. Prohibition Convention of Louisiana.

If a reason for occupying this space with this subject be asked for, it may be found in the fact that the writer is constantly in receipt of letters of inquiry as to the law of Louisiana relating to prohibition, and the interpretation of it. The rapidity with which interest along this line is growing, together with the fact that portions of the State heretofore regarded as "sold under" whisky is wanting a more perfect understanding of the Local Option Law of the State, is reason to hope that the day is not far distant when the temples of Bacchus will be torn down, and the idols—jugs—be "cast down and ground to powder."

Parishes which have recently voted "dry" for the second time (or for a greater number of times) have done so by *increased majorities*, while those which have once, or oftener, voted "wet," have done so with *constantly reducing majorities*.

These facts go to establish confidence, and this increasing confidence is rapidly drawing the better class of men of all creeds, and parties, and colors into line, and pushing on the grand work of local prohibition.

Previously to 1855 the people seemed not to realize the fact that, by a general license law, they had sold their liberties and were left at the mercy of those who wished to engage in the liquor traffic, thereby demoralizing men and debauching boys.

At that time (1855) the Legislature saw the point, and (whether from these motives or others) determined that the masses should have some rights as well as the few who might desire to engage in that hurtful sort of business.

The law, as passed by that Legislature, and under the sanction of the Constitution then in force, authorized the police juries of the several parishes, together with the mayor and council of the several towns, and the mayor and Board of Aldermen of the city of New Orleans, to pass laws regulating the sale, or the prohibition of the sale of ardent liquors, and to grant or withhold licenses from drinking-houses. In order to ascertain the "sense of the people," the act authorized these several authorities to order elections *whenever they* deemed it necessary, "*provided* said elections should not be held more than once a year."

This act, it will be seen, gave to the town authorities concurrent jurisdiction with the parochial authorities, and frequently resulted in conflict, *e. g.*: A ward of a parish having say—300 voters in it, and an incorporated town with twenty-five voters, would vote "against license" almost unanimously; then "the mayor and councilmen" of the town would come up with thirteen of the twenty-five voters in the town, and, by holding an election for the "incorporated town," vote in what 300 voters had voted out of the ward.

To overcome this conflict, growing out of the fact that the town authorities had jurisdiction of the question as to granting or withholding licenses for drinking-houses within the incorporation, the Legislature, in 1881, amended and re-enacted the act of 1855, taking the jurisdiction of the question of license out of the hands of town authorities, and vesting it wholly in the hands of the police jury, so that an election, when held for a parish at large, is as binding on the incorporated town in the parish "as if said election had been held by the authority of said town."

It was soon seen, however, that the act of 1881, although of vast utility to the cause of local prohibition, was still inadequate, owing to the fact that druggists were allowed to sell liquor on prescriptions without a license, and a few physicians could be found who will give "prescriptions" as "a matter of accommodation."

This difficulty was removed by the Legislature of 1886 in two ways, viz.: (1) By inserting into the license bill a *proviso* that liquor should not be sold in any quantity—at retail—without first obtaining a fifty-dollar license; and (2) by so amending the penal statute as to provide a penalty against all doctors who might attempt to evade the law by means of a prescription, and making the question as to the validity of the prescription triable by jury.

The Constitution of Louisiana—1879—is very liberal touching the question of the liquor traffic. Art. 170 declares the traffic to be subject of police regulation, and says: "The Legislature may pass laws regulating its sale and use."

This is all the legislation we have on the question of the liquor traffic, and the success of local-prohibition under this frail system of laws has simply been phenomenal. These laws need to be systematized and extended.

Beside those now on the books we need an amendment to the law relating to "public carriers," in order to prevent an indiscriminate transportation of liquor into prohibition communities.

We need also an amendment to the act of 1884, recognizing the rights of the masses, and requiring a vote before license can be issued. If it is right to consult the people as to giving up an evil, it is certainly right to consult them as to whether they will have it. Why should one man be allowed to enter a community of several hundred people, engage in a business obnoxious to them, and force them to the trouble and expense of voting the man and his business out? Let him ask permission, and if they want, let them vote him in.

However, as the law now stands, we may sum it up thus:

1. Each and every municipal organization has authority to vote out the liquor traffic, or vote it in, if taken in the ascending line.

2. But taken in the *descending* line, the larger municipality has authority over the smaller. Hence, a town of a ward, or a ward of a parish may vote the traffic out; and if a town votes "dry," the ward can not turn round and vote it "wet:" but if the town votes "wet," the ward can vote it "dry." The same principle applies to the parish. If a parish votes "dry," everything in it—towns and wards—is dry; but a town or a ward may vote "dry," while all the other portions of the parish may vote "wet." The purpose of the law seems to be to give the smallest municipality an opportunity to rid itself of the curse of the liquor traffic.

3. The vote can not be taken in any municipality oftener than once a year. But I see nothing in the law to prevent the police jury from refusing license without the trouble of an election. The authority to "regulate the sale, or the prohibition of the sale" of liquor, is absolute. The holding or ordering an election is optional. "Whenever they deem it necessary," is the way the law puts it.

4. There is nothing in the law requiring an election every year. When once voted out, it is out for all time, if the police jury has nerve enough to resist the clamor and threats of the whisky men, or until *they* get an order for an election and vote it *in*.

Belle Chasse.

BY W. L. F. H.

Belle Chasse is a sugar plantation on the right bank of the river, about twenty miles below New Orleans. I was fortunate in making my first visit to a sugar plantation during the grinding season. The month of November below New Orleans is often as pleasant as May is three hundred miles above the city. Then the roses are in full bloom, the oranges hang in golden clusters on the bright green trees, the sugar cane is matured, and one may see one of the chief industries of the United States pressing to its consummation, as the clarified sugar is packed in barrels and rolled out to the boat which carries it to market.

The name "Belle Chasse" is French, and means "beautiful chase." In the long ago fleet-footed deer or winged fowls, whose feathers bore their flesh away, may have eluded their eager pursuers on these broad extended acres. Now, a still more delusive object of pursuit, the fortune that is to be made by sugar planting, makes this, and almost every other plantation in Southern Louisiana, a veritable *Belle Chasse*. The price of sugar is too low to make it profitable to raise it with free labor. Still these planters must make sugar. They have prepared for it at great expense, and must make sugar or nothing.

Belle Chasse is well located, and thoroughly drained and equipped for growing and making sugar. It has over four miles of river front, and contains about 2,500 acres, one-half of which is open and in an admirable state of cultivation. The elegant residence of the owner is two and a half stories high, has eighteen rooms, a wide hall, and a broad verandah all around outside, above and below, and is in a good state of preservation. The place was formerly the property of the ancestors of Judah P. Benjamin, and is now owned by Mr. M. J. Zants, of New Orleans.

To see a hundred hands, with broad knives fourteen inches long, with hooked ends, drawing the cane to them, severing the tops at the last ripened joint, stripping the fodder, and then cutting the cane at the ground and throwing it into rows for the hauling carts, is an interesting sight. Good cane ripens from five to ten feet of length, yields from four to eight thousand pounds of cane to the acre, and from one to two hundred pounds of sugar for each ton of cane.

A sugar house furnished with all the modern appliances for making sugar is a sight worth seeing. The machinery is elaborate and costly. The cane brought from the field in carts is thrown upon an endless belt of slats, by which it is carried to the rollers, crushed, and passed on a similar belt to the opposite side of the building, whence it must be carted away, or is taken for fuel for the engine. The pressure on the cane is very great, hydraulic power being used in connection with an adjustable apparatus, which makes the pressure the same, whether one cane or one hundred be passing through the rollers. The juice is conveyed by troughs and pumps from tank to tank, heated and purified, and finally granulated into sugar by processes too numerous to be described here. Several substances have been used, sand among them, for purifying the juice. Bone black is about the best. At Belle Chasse there are fourteen large cylinders filled with charred bones ground to coarse powder, through which all the juice is passed twice. It comes out clear and clean. One part of the boiling process deserves mention. The steam arising from one boiler is made to pass through copper tubes into the next, and, boiling its contents, to pass through tubes into the next, so that one boiler being heated boils the contents of two others. The last boiling of the juice is in a large vacuum pan, which boils at a low temperature, the pressure of its own steam being taken off by an exhausting pump. When the syrup is ready for sugar making, it is so thick it would not flow if it were cool. Indeed, if allowed to cool quietly, it would turn to almost a solid mass of sugar. When the syrup is ready for granulation, or rather for separation from the sugar, it is poured by machinery into the centrifugals. These are large tubs with finely perforated metallic walls, which are made to revolve with great rapidity, the molasses passing out through the small holes, while the sugar remains lying in a thick wall against the sides of each tub. It is now ready to be cooled and barreled.

The profit of sugar raising in Louisiana is said to be a thing of the past. This country uses about 1,000,000 tons, only about one-tenth of which is produced at home. Beet and other sugars from foreign governments, that give premiums to the producers, have brought the price below the cost of raising it here. Last year good sugar brought its producer less than five cents per pound, and yields him less than an average of six cents this year. No wonder many plantations are planted in rice, or allowed to lie idle. The bane of this great industry is, as in the case of many others, the number of profits taken out of the sugar between the producer and the consumer. The marketing of almost all sugar raised in Louisiana is on this wise: The planter delivers his sugar to a broker in New Orleans. The broker sells it to a dealer; the dealer sells it to a wholesale merchant; the wholesale merchant sells to a retail merchant; the retailer sells to a country or distant city merchant, who sells to a consumer. Here are at least *five* distinct profits to be made out of the sugar between the maker and the eater. Such a process would, it seems, ruin almost any business. Why should not merchants in Vicksburg or Jackson, Miss., bring their sugars directly from the plantations in Louisiana? Louisiana planters need look for no protective tariff. The tariff they need protection *from* is near home. Let them throw it off, and they may prosper raising sugar.

Bible, Tract and Book Depository, of Vicksburg, Miss.

BY REV. E. G. COOK.

It may be interesting to the preachers of the Mississippi Conference to know the history of an institution of the above designation.

It originated in the head of Dr. R. Abbey, and was established by him. He suggested the plan of procuring contributors, of one hundred dollars each, to endow a business house in Vicksburg, to deal in religious books, tracts, school books and stationery. Very few had any hopes of success. To the surprise, however, of all he obtained two hundred and thirty subscribers ($23,000), and collected from one hundred and sixty-five $16,000.

A charter drawn according to law is recorded in Warren county deed book, A. A., page 125. This charter was submitted to the Mississippi Conference at Brandon. A committee was appointed to consider and report upon the subject, Dr. B. M. Drake, L. Campbell, and others. They reported that the provision in the charter making the Mississippi Conference the beneficiary of all profits after paying expenses and ten dollars' worth of tracts to each stockholder, should not be accepted by the Conference, as it might involve legal liability; otherwise they approved the attempt about to be made.

Directors were elected who selected a president. Dr. Abbey invested the sixteen thousand dollars in books—religious, literary, and for schools and general stationery. W. H. Nelson, an accomplished bookkeeper and true Methodist, had charge until 1859, when he resigned. W. Crutchen, the president, requested me to superintend until a clerk could be found. A. Weygatt was employed, who had been engaged in the book trade. For a time Rev. R. B. Downer was salesman.

Before a suitable clerk could be employed, the war troubles came. Neither the president nor any director would act or advise. The Depository remained in my hands. I did the best I could, at times neglecting my own interest in the midst of the disturbances in Vicksburg. Sales could be made at high prices for Confederate money, which was good in Vicksburg, but would not pay for new books and stationery. To close up would be construed as a reflection upon the money and cause. It would involve arrest upon charge of treason.

I appeared at Conference in Canton with four thousand dollars, an inventory of fifteen thousand dollars' worth of stock, besides debts due, owing but little. The Conference would not allow a hearing, as it really had no interest in, nor control over, the Depository.

Returning to Vicksburg, upon the advice of the president, I loaned a part of the money to a Methodist preacher upon good collaterals, and invested a part in Confederate bonds and certificates. Decided to box up the books and remove all to Brandon. My boxes were seized for Confederate military service. All I could do was to store the books, safe and office furniture, and they were safely kept and were in good condition when the United States Army took possession, July 4, 1863. Their general turned them over to the Christian Commission, to be used in the hospitals and by the convalescent patients. The Federal soldiers who left on furlough each took a book, to be kept in his family as a *souvenir* of his having been in the siege and at the capture of that city.

After the war some of the preachers asked me upon what terms they could compromise their indebtedness. My answer was, I had no right to receive the money. The preacher could keep it, and report when some one authorized to receipt should be appointed. Thus it remains.

Being in Washington City in 1874, I made an effort to procure an allowance by Congress for ten thousand dollars, to be in full of the whole property which passed into the hands of the United States Army. Dr. Abbey was in that city at the same time attending to the Publishing House claim. He gave me advice. The Hon. George C. McKee, member of Congress from Mississippi, gave attention to this claim. It was made to depend somewhat upon a similar claim by William and Mary College, of Virginia. This was allowed, but with a proviso that hereafter there should be no discrimination as to color of those applying to become students. The trustees would not accept the allowance with this limitation. The majority in Congress became angry, and the Depository claim remains in *statu quo*. So of the other claims.

My intention was to invest the ten thousand dollars so as to commence again the religious business house intended by Dr. Abbey and the original contributors.

HAZLEHURST, MISS., Dec. 7, 1887.

The statistics of the Arkansas Conference are as follows:

Local preachers, 226; members, 20,326; infants baptized, 720; adults baptized, 1,652; number of Sunday-schools, 183; teachers, 1,227; scholars, 10,631; collected for Conference Fund, $948 55; for foreign missions on assessment, $2,169 55; on account of self-denial, $251 55; for domestic missions, $1,115 50; church extension, $552 61; number of churches, 155—value, $111,655; number of parsonages, 57 value, $21,725; number of colleges, 2 value, $21,000; numbers of high schools, — value, $11,000.

Christian Advocate.

THURSDAY, DECEMBER 15, 1887.

LINES TO A PICTURE OF WHITTIER IN OLD AGE.

(John G. Whittier's Eightieth Birthday, Dec. 17.

BY WILLIAM H. TERRELL.

Crowned with thy reverenced hair,
Peaceful as though in prayer,
Saint-like in calm;
Mild as the light of morn,
Dreadful as victor's scorn,
Poet and hero born,
Thy life a psalm.

Touch of thy magic strong
Wakes all the world to song,
City and sea;
Voice of the battle's cry,
Breath of the captive's sigh,
Songs of the summer's sky,
Shouts of the free;

Long may the evening's ray
Gild thy ascending way;
Linger, O night!
Live till thy fame grows old,
Live till our love grows cold,
Then shall thy years unfold
Endless in light.

A Model Steward.

The Discipline makes it the duty of stewards to estimate and collect the salary and traveling expenses of the preachers. If faithful, and no providential hinderance, they generally succeed in raising at least in the neighborhood of the amount, and sometimes more than the assessment; the latter is considered a good report, and goes far to show the acceptability of the preacher. The Board of Finance makes the estimate for Conference claimants, approved by the Conference, then apportioned to the several districts, then by the presiding elder to the stations, circuits, etc., on his district; so the pastors in charge became stewards for the Conference claimants. In the Louisiana Conference the assessment for 1887 is $4,000. This is for fifteen widows, eight superannuated preachers, and a score or more of uneducated children. In our last District Conference one preacher said he would pay every dollar assessed, but no more; if any over, he should turn it over to his Board of Stewards. If the future is to be judged by the past, some will fall away behind; some flimsy excuse will settle the deficit, and the claimants will be the sufferers. The preacher's annual report is his history for that year, and will be read when he is gone. Now, if all the preachers were such stewards as we heard preach this week, and pressed the sacred claim as he did, we venture to say there would be no deficit on the Conference collection. This same preacher will double, if not treble, his foreign mission collection this year. He stressed and pressed the claim as a debt of gratitude, and our religious duty to meet it, etc.; a duty which all can and should join in. This is our idea of a model steward. HOPE.

A Tribute of Respect.

Three times have I unfolded the ADVOCATE, and searched, with longing eyes, its columns to see if any friend had paid a tribute of respect to our departed loved one—Mrs. Dru. M. Parker, of Madison county, Miss.—who has been a shining light in her church and social circle for many years, truly adding a luster to every duty of life. Disappointment has crowned my efforts, but I, who have known "the true wealth of sisterly love," will pay an humble tribute to one whose lofty virtues rendered her a worthy daughter of our sainted father, Rev. D. M. Wiggins. It was not my happy privilege to be with her in her last illness, but had she left no dying testimony, her life has been sufficient to satisfy the most skeptical; even her colored friends, in their expressions of grief, testified that one so pure in life was safely housed in glory. Some instances of her life made a lasting impression upon me. On one occasion, when we were having one of our happy family reunions, she called her children together, read a chapter from the Bible, then offered one of the most beautiful prayers I have ever heard, of thanksgiving for the reunion of loving hearts, and a plea that it might be continued beyond the grave with our precious ones who had gone before. It is true, I was older, but it was a lesson to me; it far surpassed anything I could have done. It was a holy Sabbath morning, and it seemed unusually hallowed for that prayer. Death truly sought a shining mark. Oh, what is a more sacred legacy than a consecrated Christian life! It sheds a brightness upon the darkest hours of our pilgrimage here.

She was loyal to her church; she never shrank from performing any service which it demanded in an earnest, faithful manner. She loved her Bible and the ADVOCATE; and I feel that its columns, that she has so often read with such intense interest, should bear witness to her great worth and piety.

In her family, we may truthfully say, "She hath done what she could." A devoted wife, her patient instruction and wise counsel have been a treasure to her children. A loving, dutiful daughter; but, oh! what can I say as a sister! Words fail to express the deep, tender affection; and it is sad to think that the one who gave such is forever hid in the grave. I can only thank God for such a sister's love, and express the hope that we may meet on the shining shore.

Last August we were on a visit to our childhood's home and enjoyed her sweet companionship, although she was suffering from a temporary illness. She bore it with the same sweet spirit, which was her usual manner. Sickness and misfortune in her family did not cause her lofty faith to stagger; "even through the deep water of affliction" it shone with the light of noonday splendor. When the poor tortured body was giving way, her pastor asked her how she felt. She faintly said: "I am trusting, as ever, in the Lord." May we all follow her example, and meet her at the beautiful gate, where she will be waiting and watching! M. W. SYKES.

BUCK HILL, Mississippi.

The C. L. S. C. in the South.

The C. L. S. C. Class of '91 is the largest yet enrolled, and the outlook more flattering than ever before for the extending of this great educational movement. The growth in the South is almost phenomenal. All over the country persons are reading, and interesting and profitable Circles have been formed. Dr. J. H. Vincent recently delivered a lecture on the "Chautauqua Idea" before a large and cultivated audience, at Atlanta, Ga., in which he traced the origin, growth, and showed the objects of the C. L. S. C., speaking most enthusiastically of the work in the South, and the good results that are being felt.

This is the age of books and much reading. The people *will read*, and the aim of the C. L. S. C. is to get them to read *good* books, and, by careful and systematic thought-training, to develop vigorous thought-power.

More than 14,000 circulars have been mailed to teachers in the South, and I will gladly give information to any who desire to know further of the many and varied departments of this grand work. J. H. WARREN.

MURFREESBORO, Tennessee.

Colportage Work in the North Mississippi Conference.

My fourth quarterly report is as follows:

Miles traveled, 370. Collected for church papers, $23. Books sold, $293, as follows: Kosciusko, $29; Sallis, $28 90; West Point, $4 20; Prairie circuit, $40 05; Ebenezer circuit, $96 20; Sturgis, $8 75; Chester circuit, $64 65; Wier, $3 45; Belzoni, $2 80; Walthall, $12; Louisville, $3.

Total during the Conference year, ending November 23: Miles traveled, 2,850; pastoral charges visited, 40; books sold, $1,258 60; collected for church papers, $287.

Praise the Lord for life, health and success!

G. W. HACHMAN,
Colporteur and Book Agent.

KOSCIUSKO, Miss., Dec. 3, 1887.

From the Work.

SCOTLAND CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We are closing up the second year on the Scotland circuit, Mississippi Conference. This circuit covers a part of four counties—Lincoln, Franklin, Jefferson and Copiah—and spreads its membership over an area of twenty miles square, of hills and valleys, forests and fields, traversed by dangerous streams and bottomless quicksands when flushed. Its requires energy, courage and an abundant supply of grace and a good horse to travel this large area, populated by 450 Methodists, and see them and talk and pray with them. We have done this, and tried to be faithful to all.

The *first* year was a successful one: 100 were gathered into the church, between 70 and 80 conversions, 34 adults and 57 children baptized, and a general revival.

This year, 1887, we have had good revivals at all five of the churches, and many have been converted; and we record 40 accessions, 10 adults and 18 children baptized—making for the two years 140 accessions to the church, 44 adults and 75 children baptized. I presume *not less* than one hundred converted.

The material on this work from which, in the outside world, to gather members is very limited—most all in some church. At the beginning of last year we began to preach at a schoolhouse to accommodate a few old and infirm, and women with families who could not attend preaching elsewhere. In the fall we built a brush-arbor, and held a protracted meeting. Had a sweeping revival. And this year on that ground we have a beautiful church, and membership of eighty members.

Our last quarterly meeting was held at Bethel, our strongest church, and we protracted nine days. Our presiding elder, Bro. James M. Weems, remained until Wednesday, and did good service in preaching and other labors. Bro. A. B. Nicholson was with us through the meeting, and gave us better preaching than this writer ever heard from him before. He is *not* worn out, and ought to be on the effective roll. Bro. R. Havens was with us through the meeting, and did us good. Rev. A. F. Watkins, of Brookhaven, was with us two days at New Hope meeting, and gave us four *excellent* sermons, full of thought and power, well illustrated and well delivered.

Now, Doctor, this preacher has been sitting in this sick-chair more than two weeks, unable, except a few times, and a few moments at a time, to leave his room, from a severe cold, ending in bronchitis; and he is much afraid this will greatly interfere with his Conference collections. I am decidedly better, and hope to be out in a few days.

Yours truly,

WM. H. HINES.

DECEMBER 2, 1887.

HARRISONBURG AND SICILY ISLAND CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: A protracted meeting, under the auspices of the Rev. W. P. Kimball, reached its highest point here last Thursday—Thanksgiving Day. The business houses were closed, the school adjourned, and all men, ceasing from labor, put on a holiday attire, and repaired to the church, which, by ten A. M., was filled to its utmost capacity. The sermon was delivered by the young and talented H. D. Kimball, pastor of Morgan Street Church, your city, who came hither on a visit, and to assist his father (our preacher) in this meeting. He read first the President's proclamation, and for his lesson Psalm cxxxvi, together with Romans xii, selecting for his text Psalm cvi, 1: "Praise ye the Lord. O give thanks unto the Lord: for his mercy endureth for ever." His rendition was terse, convincing, and powerful.

We feel that we have a different and wiser conception of a thanksgiving now than we ever had before, and shall henceforth welcome a recurrence of the hallowed day, and will be pleased to give thanks from the fullness of our heart, overflowing with devotional love for our blessed Master.

With unabated devotion and increasing zeal this meeting continued twelve days. Many professed pardon, not a few backsliders were reclaimed, whilst the whole membership was quickened, and joyfully returned to their first love. Twenty-five (mostly pupils of the H. M. and F. L. School, over which Bro. W. P. Kimball exercises pastoral oversight) joined the church. At each service the altar was thronged with penitents, groaning in anguish for mercy and pardon, and, oh! what a number covenanted to lead in future a better and more acceptable life, by his grace, in the sight of God.

Just before the last benediction to this blessed meeting was pronounced, a collection was ordered, to secure funds with which to defray the expenses of Bro. Kimball from and to his charge, and for other laudable purposes, when the stewards within a few moments reported and counted out $58. For the propagation of our Lord's gospel this church will pay this current year about $350.

We have a Sabbath-school, and prayer meeting each Wednesday night.

Let us add, in conclusion, and in addition to all we have said, that the good people of Harrisonburg presented Bro. W. P. Kimball, as a thank-offering, on Thanksgiving Day, with an excellent suit of clothes, in token of their regard for the great interest he is continually and assiduously manifesting for, and in behalf of, their spiritual well-being.

RECORDING STEWARD.

MANY CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: As many of the brethren from various parts of the country have been writing in regard to the results of their labors during the year, I thought it would not be amiss to say something more about the Many circuit. This work has eleven appointments, some of which are very weak in point of numbers. But I think that the greater part of the people are willing to do all they can to promote and build up the kingdom of Christ. Many of them have labored faithfully and earnestly for a revival of religion; and the good Lord has wonderfully blessed the people in almost every locality throughout the entire circuit. I have gone through with all of my protracted meetings, which resulted in one hundred and fifty accessions to the church. Infants baptized this year, fifty; and the good work still goes on. This charge has improved in many respects since the beginning of the year. Some family altars have been erected, prayer meetings organized; and many of the noble young men who have joined the church this year are now officiating in public. We have had some glorious revivals this year. The good Lord has blessed preacher and people with an outpouring of his Holy Spirit, for which we are truly grateful. Our work is still behind financially; but I am doing what I can to bring up all the collections, and hope to be able to report some of the assessments in full, if not all. But few of the NEW ORLEANS CHRISTIAN ADVOCATES are taken, but we hope to swell the number some by Conference.

The first Sunday in December, it being the fourth day of said month, which was our last appointment at Bayou Scie for this year, we had a most excellent meeting. The Holy Ghost descended and filled this humble scribe's heart to overflowing: and at the close of the service almost the entire congregation came forward and gave their hand as a token that the Spirit of God was bearing witness with their spirit that they were the children of God. The summer is past and the winter is here, and we are still in a revival at some places.

I have spent three very pleasant years here, and would not think that the Bishop was too hard on me if he thinks it best to send me back another year. This has been the most prosperous year of my life since I have entered the ministry. Dear brethren and fathers in Israel, pray for me that I may make a useful man in the church of God.

H. J. BOLTZ, P. C.

OCEAN SPRINGS, MISS.

MR. EDITOR: We commenced our meeting in Handsboro, Wednesday before the third Sunday in November. Bros. Bowen and Beville, being at Moss Point, did not reach there until Thursday evening. The congregations were good from the first service. The meeting was a great success: resulted in twenty-three accessions—number of conversions not known. We organized a Ladies' Aid Society of seventeen in number.

On the fourth Sunday I organized a Methodist Sunday-school of fifty-four scholars. Officers and teachers entered into it with a zest. They also raised the money for the literature. We have had 115 accessions on this work this year.

Bros. Bowen and Beville were abundant in labors, in word and songs. Their visit among us will be long remembered with much love.

Yours in Christ,

G. F. THOMPSON.

PAULDING CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I am winding up for Conference. We had a pleasant year. Over one hundred conversions, and thirty accessions to the church. I have eight Sunday-schools, five Woman's Missionary Societies, one Wesleyan Society, and twenty-two new subscribers to the ADVOCATE this year.

J. C. BROGAN.

CARTHAGE, MISS.

MR. EDITOR: For the information of many friends and acquaintances among the readers of the ADVOCATE, allow me to say that for four months past I have had typhoid fever in my family, and that we have still two cases that require my constant care and attention. A married daughter, Mrs. Mars, died with this terrible disease, July 28, and soon after my wife was prostrated with it, and after her three other members of my family have succumbed to its power. Through the mercy of God none of my present family have died with it as yet, but we can not feel assured of the recovery of the ones that are now sick.

I have utterly failed in my contemplated protracted meetings, not being able to leave home—a part of the time I was the only one competent to nurse the sick. My collections are so far behind that it discourages me to think of it. My own claims are not half paid, and almost nothing on the other collections. I will send up (for I don't calculate I can go) to Conference the poorest report I have ever made.

D. G. W. ELLIS.

CARTHAGE, MISS., Dec. 1, 1887.

Church Music.

The Baptist Weekly is very tolerant "Concerning Religious Music," holding that the timbrel or tambourine of Miriam may have its place and justification:

The symphony of the brass band in the Moravian Church steeple, on the death of one of the brotherhood, has in it more religious pathos by far than the thunderous fugue of the grand organ when the organist marches the people out of church at the close of a solemn service.

We see that the Wesleyans have made a new departure in West London by opening a great hall, and having religious services for the rich and poor alike: and one of the attractions is a great brass band, to help draw and hold the crowd. The opening meeting the other night was a grand success. We wish there might be such a great hall with all the music, brass and vocal, that might be necessary to draw a crowd, only so that we can get them under the sound of the gospel; and having opened their ears with joyous music, pour into those ears the more glorious melodies of salvation. The same may be said of hymns and tunes. It must be remembered that what will awaken religious emotion and aid in the work of the gospel with one class of people, will utterly fail with another. What is the use of criticising contemptuously the "Gospel Hymns"? If they do not suit your taste in poetry or melody, don't use them; but we must not forget that hundreds of thousands of people have been set to singing by these Gospel Hymns, who never sung praises before, and that some of the rudest and crudest have been the most popular and the most useful with a multitude of people whose tastes are not critical. The lesson of the whole matter is that we should be slow in dogmatizing about religious music.

MUSIC AS A MORAL FORCE.

The good work of enlisting music more and more completely on the side of religious and moral influences goes bravely on. A daily contemporary has drawn attention, within the last few days, to remarkable developments of the policy adopted, in a manner so conspicuous, by the late Dean of Gloucester, and imitated elsewhere. First, we have the noteworthy Sunday afternoon services at the Church of St. Nicholis, Cole Abbey, Queen Victoria Street. These, it should be pointed out, are now in their third winter season, and, therefore, take precedence of enterprises which have attracted wider notice, despite their more recent origin. But, apart from any such consideration, the rector of the little city parish deserves hearty congratulation upon the steadfast manner in which, braving the criticism of the "unco' guid," he has gone on providing his people with excellent performances of sacred music, and attracting crowds to his church who would otherwise, perhaps, have gone to no church at all. In the next place we find the Wesleyans making ample musical provision in aid of their remarkable missionary effort at the West End. Regarding the prospective success of that mission, we have no desire to express an opinion; but one thing is certain—the upshot will be none the less satisfactory because music takes a prominent part. It is a simple fact that we are only beginning to find out the value of music as an agency that "maketh for righteousness." In the divine art we have one of the most powerful weapons for the regeneration of the mass; and, whenever it is taken in hand, there is no more agreeable duty than that of proclaiming the fact as an example for imitation.—London Musical Times.

TO THE ORGANIST.—We beg you to discontinue your long, "impertinent" interludes. The second adjective is not original; it is Joseph Parker's, we believe; but we think the two ought to go together, for an interlude is not apt to be impertinent unless it is long. Please, also, curtail that fifteen minutes' voluntary. It is, no doubt, the most artistic kind of music that you give us; but we all came to church to do something else than listen to artistic instrumental music. Please, too, be kind enough to spare us the latest operatic air. Some of us, to be sure, have conscientious scruples about the opera, and perhaps you thought you were doing us a kindness by bringing the latest thing to church; but let us assure you that, despite our scruples, we prefer to hear these airs even in the opera house rather than in the church. And, once more, when we come out of church, with the sweet and quiet influence of the service of God's house upon our souls, do not so deafen our ears and so exasperate our spirits that we shall forget even the text before we leave the church door. Play something quiet and simple and devotional, and you will have our lasting gratitude.—Golden Rule.

SELF-SACRIFICE.—Pure religion and undefiled is "ministering," not the other thing, "being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa-corner for one who is weary. It is "moving up" in the pew to let the newcomer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving up your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity. If we mean to copy the spirit of the Master, we must be ready in every relation of life and at every hour of the day to give up being waited upon, and to practice the self-sacrificing, beneficent and "ministering" graciousness of spirit and conduct.—Rev. A. L. Stone.

Critic's Corner.

Origin of Popular Phrases.

Bosh. The derivation of this word, which is applied to anything nonsensical or trashy, is variously accounted for. It is traced by some to the Dutch, *bosch*, corrupted from Bois-le-Duc, the name of a town in Holland. It is probably a Turkish word, however, meaning empty, vain, worthless, bogus, in short, and was imported into England some twenty-five years ago by British soldiers who had served in the Russian War and had picked it up from the Turkish soldiery with whom they had been thrown in contact.

Hanker. Probably a corruption of "hunger." It is always used in connection with the word "after," as "we hanker after something." The text in Matthew v, 6, "Blessed are they which do hunger and thirst after righteousness," shows the affinity, even if it does not establish the identity of the two words—"hunger" and "hanker."

The half is better than the whole. The author of this proverb was Hesiod, an ancient poet whose learning was not drawn from books. It was given in the nature of an admonition to his brother, to prefer a friendly accommodation to a litigious lawsuit and has fixed a paradoxical saying often applied.

The die is cast. When Cæsar, after anxious deliberation, decided on the passage of the Rubicon, rousing himself with a start of courage he committed himself to fortune with the above proverbial expression on his lips, used by gamesters in desperate play. Having passed the Rubicon, he exclaimed: "The die is cast."—Selected.

What Prohibitionists Want Is Prohibition.

BY ATTICUS G. HAYGOOD, D. D.

It is now understood clearly that there is no evil thing among us that the drink habit does not aggravate, and no good thing that it does not antagonize. More than everything else the saloon fosters and sustains the drink habit. It is now mere commonplace to say, "The saloon is a standing menace to our civilization." Every law passed for the regulation of the liquor traffic has its reason in the character of the business. The history of legislation in relation to the liquor business is the history of the effort made by society, through government, to protect itself against the business. The laws enacted in relation to the liquor traffic have never sought to encourage and build up the business, but to discourage and limit it. In their nature they have been proscriptive; in their design, restrictive. They have been prohibitory just as far as the consensus of public sentiment would sustain them. The existence of these anti-liquor laws is the proof of the recognized inadequacy of "moral suasion."

The history of the liquor business as conducted under laws, regulative in their design and restrictive in their tendency, is absolute proof of the insufficiency of these laws. Such laws have never protected society against the enormous evils of the liquor business. For this, among other reasons, the business is itself a sort of anarchy. It does not respect law; it cares only for money; it breaks every law of God or man, that interferes with its evil gains. It is "evil, only evil, and that continually." Regulative laws can not change its character; it is incapable of regeneration; "this leopard can not change its spots." No law can make good what in its essence is evil. One can not make the rattlesnake harmless by making a pet of him. To his last minute he will strike if he can, and kill if he strikes. The one right thing to do with a rattlesnake is, to kill him. This country has had long and bitter experience with its costly and terrible pet. It is time to have done with experiments; it is time to make an end of this "old serpent."

The liquor men say, "Prohibition doesn't prohibit." This means two things: First, they intend to break the law as much and as often as they can. Second, that the people, after enacting prohibitory laws, have failed to enforce them. This is not an argument against prohibition. It is an argument against a business that hates and defies law. More, it is an argument for redoubled zeal in the effort to teach all the people what the business is, till they will enforce the laws they enact for their protection against their greatest enemy. If the statement of the liquor people proves anything, it proves too much. It is an argument against all law, for no law of God or man is so absolutely enforced to prevent utterly what it forbids. This argument would upset the Decalogue.

But prohibitionists must be candid. Prohibitory laws have not been enforced as efficiently as they might have been and, therefore, ought to have been. Their case is not singular in this. It is always easier to pass a law than to enforce it. But the difficulty diminishes; the enactment of a good law and the least honest attempt to enforce it are educative.

In the Southern States prohibition has made most progress under "local option" laws, for the simple reason that where the public conscience is vigorous enough to enact a prohibitory law, the public will is strong enough to enforce it. But, as a matter of fact, the public will is not so strong as the public conscience. Many men will, because they think they ought, vote for a prohibitory law who will take no active part in its enforcement, because they do not recognize personal responsibility as to the enforcement of law.

What is to be done? The public will must be energized. There is but one way—energizing the public conscience. How is the public conscience to be energized? By enlightening the public mind. People feel things to be wrong that they see to be wrong. By every means temperance people, prohibition people, must teach all men, all women, all children, what the evils of the drink habit are; must show how the liquor traffic creates, fosters, strengthens, perpetuates the drink habit. By pulpit, by press, by platform, by pamphlet, by essay, by volume, by common-school teaching, by Sunday-school teaching—above all, by fireside teaching, let the light enter all minds and all consciences in all homes. This teaching, like other gospel teaching about virtue and vice, about holiness and sin, about hell and heaven, must go on all the time. Denouncing the business can not substitute teaching the people the evil of the drink habit and the relations of the business to the habit. Denouncing the men engaged in the business does not teach the people. Curses are not arguments, even when prohibitionists do the cursing.

There are millions of prohibitionists, and not a few of them have the itch of leadership. Bees hum in some of their bonnets. These are unhappy if all men do not sing their tune in their time and at their pitch. Some prohibitionists are cranks—they are incapable of harmonious motion. Some are fanatics and, therefore, intolerant. Prohibition has few enemies more potent than those who are intolerant of prohibitionists who can not keep step to their music and rally to all their war-cries. A prohibitionist out of temper with his brethren is a windfall of good luck to the liquor men.

But granting that it is not "in nature" that so many should agree in all points, it ought to be "in grace" that they agree in some points as to means and methods. Some, advocating "local option," denounce "constitutional amendments;" some, advocating "constitutional amendment," ridicule "local option." This is absurd child's play. What suits in one State may be out of place in another. Let prohibitionists in the different States consider what, for the present distress and state of the case, is best for them. Let them consider what sort of law they can best secure and best enforce, and then let them put their conclusions into law and its enforcement. If Georgia finds local option best, let Georgia work out out her salvation under local option. Georgia need not condemn States that prefer to make trial by constitutional amendment; they should not condemn Georgia for not following their method when she works the plan she knows to be best for her.

Prohibition is a big enough question in itself. It does not need reinforcement by "lugging in" other issues. Its true friends should not allow it to be handicapped by "jockeys" riding in other interests. The labor question, the tobacco question, the woman suffrage question—let these questions be discussed and settled on their merits. There is just one plank trustworthy for building the prohibition platform—*Prohibition*. Whether the labor question, the woman suffrage question, the tobacco question, be larger or less, they are not the prohibition question. Prohibitionists may unite on prohibition; they will split into splinters on the other questions. It is unfair to prohibitionists for the friends of *other* issues to demand alliance with prohibitionists. Prohibition in alliance with other issues will be like Israel in alliance with Egypt—"broken reeds and pierced hands."

Although what I am now going to write should expose me to the charge of inconsistency in relation to some things that have gone before in this article, I say it nevertheless and plead "not guilty." As I look at it, and as most Southern prohibitionists look at it, the cause has no occasion to commit its fortunes to a third party, existent, or probable. It is a question for the whole people. Saturate the people with right thoughts and sentiments and no party will stand in the way of their will. This government is too big a thing to be run in the interests of even as big a thing as prohibition. The Prohibition Party—as a party—must widen their platform to make it wide enough for this government. When that is done, prohibition is merged in the bigger thing—running the government, and it is lost. The aim of prohibitionists is not running the government, but prohibition of the liquor traffic. No government can be run on one issue. The end prohibitionists seek fails if they take in hand all the issues that belong to running the government of the whole country. As long as there are Republicans and Democrats—as long as there are parties, if differenced only as "outs" and "ins," there will be prohibitionists in each who will agree about nothing else. What prohibitionists want is prohibition—not this or that, but prohibition. Nor do they want offices.—Advance.

Evidences of a Universal Deluge.

There was a universal deluge after all—according to the following, which we clip from the London World: At one time, not very long ago, almost every geologist of note, at least in this country, would have scouted the idea. It was supposed that Sir Charles Lyell had given the quietus to that theory, based upon no better authority, so it was alleged, than a few ancient traditions. The day for any rational belief in the occurrence of a cataclysm such as we read of in Genesis, in the Chaldean tablets, and in other legendary lore, was thought to be passed forever. The changes, stupendous though they be, which geology shows us have occurred since this earth was a molten globe, were brought about, it was argued, by slow processes, through countless ages, as slow as those we see in operation to-day. Yet Mr. H. H. Howorth, M. P., a distinguished geologist, has come forward to do battle for the Universal Deluge in a way which even the most orthodox Uniformitarian must admit to be scientific enough to demand the serious consideration of his fellow-workers in the geological field. What are the facts upon which Mr. Howorth founds his great induction? They are not new, though no one has hitherto collected them into a connected argument in the way he has done in his book just issued, entitled "The Mammoth and the Flood," a book which, however it may be regarded in other respects, is very delightful reading and brimful of the most curious and interesting facts. The discovery of numerous frozen mammoth mummies in Siberia and Alaska, and of still more numerous skeletons of these animals both in Europe and Asia; the occurrence together, in caves in every part of the globe, of miscellaneous assemblages of the most opposite kinds of animals, under circumstances that make it certain that they were overwhelmed by water, and all perished at the same time; and the acknowledged gap that occurred after the disappearance of palæolithic man, showing that men and animals all perished in one grand catastrophe, from which only few escaped: these are the chief facts appealed to by Mr. Howorth for his conclusion. He does not, in the present volume, enter into the geological proofs he says he can produce, but is content to hint, as to the probable cause of this Universal Deluge, that it may have arisen from alterations in the earth's crust, such as would be caused by the upheaval of the Cordilleras in South America.

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Lve. Chattanooga	6:00 p. m.	9:15 a. m.
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THURSDAY, DECEMBER 15, 1887.

Briefs.

Melancthon says three things make a theologian—*oratio, meditatio, tentatio.*

Bro. Minister, can you sincerely say, with Paul, "I *take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake"?

Have you ever noticed how careful the great apostle is to state the explicit purpose for which he was clothed with ministerial authority? This authority was one of the grounds of his glorying. He felt that he had been greatly honored by its investure, but he says plainly that it was to be used only for a certain purpose. Speaking of it to the Corinthians, he says: "The Lord gave it for building up and not for casting down," for "edification and not for destruction." That fact augments the responsibility for its use.

The statistics of the Memphis Conference:

Number of local preachers, 236—decrease, 4; number of members, 43,463—net increase, 1,514; infants baptized, 1,033—decrease, 429; adults baptized, 2,858—decrease, 1,009; number of Sunday-schools, 435—decrease, 2; number of teachers, 2,988—net increase, 146; number of scholars, 25,221—net increase, 598; estimates for superannuates, etc., $3,000; collected on that account, $3,488 30; raised for foreign missions, $8,918 89; raised for domestic missions, $1,430 69; raised for church extension, $1,871 53; number of churches, 443—value, $569,934; number of parsonages, 50—value, $54,160; educational statistics—2 female colleges, 2 colleges for boys and girls, and 5 district high schools.

A picture of love forcing its way out of the depths of a soul filled with agony! "For out of much affliction and anguish of heart I wrote unto you with many tears, not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." Paul's great and unselfish heart throbs in pitying love in every word of that sentence, and the sobs of his anguished soul prove his anxiety for the spiritual welfare of his converts. That one scene in Paul's life opens to our view the deepest depths of his soul! A minister weeping in secret over the sins and follies of church members is an awful sight!

In Paul's exhortation to the Corinthians, to abound in the grace of liberality, there is a point made which is too often overlooked. He says he does not base the exhortation upon a divine command, for that had been given long ago, but "as proving through the earnestness of others the *sincerity also of your love.*" The grace of liberality, exercised in daily life, is the real proof of love to God and man. Jesus said: "If ye love me, keep my commandments." The idea of loving Christ and men without being liberal with our means for the furtherance of the cause of Christ and men is an idea that has no foundation on truth in the Scripture. In regard to giving to support him as a minister, Paul expressly said to the Philippians that it was not a "gift," but fruit that would abound to their account." If we are *not* liberal with our money, we may gravely question the "sincerity of our love" to Christ and men!

The Sons of Consolation.

Luke gives us a translation of Barnabas' name: "And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation)." There must have been something in the character and actions of Barnabas answering to this name that induced the apostles to give it to him. The first time he is introduced we see it plainly. There was deep down in his soul a genuine love for men in their troubles and sorrows; a sympathy for their woes which manifested itself in an act of charity never to be forgotten. This characteristic of Barnabas shone out conspicuously toward Saul of Tarsus when "he assayed to join himself to the disciples at Jerusalem, and they were all afraid of him and believed not that he was a disciple." He came to Saul's relief in this, one of the most distressful periods of his life. Seeing that Saul was avoided and shunned, and looked upon with suspicion by the whole church, his sympathetic nature responded to the necessities of the case by introducing Saul to the apostles and declaring his conversion to the faith which he had so shortly before been endeavoring to destroy. This trait of character, developed to large proportions by the grace of God, was not overlooked by the Holy Ghost when he said to the church at Antioch, "Separate me *Barnabas* and Saul for the work whereunto I have called them."

Undoubtedly this is not only a chief point of excellence to be desired by every minister, but its exercise is one of the surest guarantees to a successful ministry. To be able to give consolation in the sorrows that visit human hearts; to be a bearer of comfort to stricken homes, is the sure pass-word that opens hearts and homes which are barred and bolted against every other influence. But we can not assume this power at will. Our own souls must pass through the fire, in order that we may be brought into a "fellowship of suffering" with others, before we can be true "sons of consolation" to others. An old writer says: "*A theologus non tentatus* lacks an important qualification for his work"—that is, "a minister without an experience of personal trials in religion" can not be very serviceable in bearing comfort to the tried. There is no bond of sympathy between them, and the attempt to send a current of consolation from a soul untried to one under trials of deep affliction generally results in an awkward failure. But the Lord so arranges his providence and brings forward its events at such times and in such ways as to let that measure of affliction and trial come upon his chosen messengers which will qualify them to be the "sons of consolation" to all the afflicted in reach of them.

It was this peculiar providence of God in regard to his ministers which Paul was contemplating when he raised that magnificent hymn of thanksgiving which we read in the first chapter of II Corinthians: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, *that we may be able to comfort them which are in any trouble*, by the comfort wherewith we ourselves are comforted of God." He deliberately says that his own troubles and afflictions were the sources of comfort and salvation to others, and then turns round and says his comforts in the grace of God were those sources, too. His words are: "If we be afflicted, it is for your consolation and salvation; if we be comforted, it is for your consolation and salvation." Ten times in these five verses he rings out the words, "comfort" and "consolation."

But special attention is attracted to the positive statement of the apostle: that ministerial afflictions are intended to reach beyond the minister himself, even to the afflicted members of his congregation. God sends the tribulation in order that he may send comfort, and by this process qualify his servant to "comfort them which are in any trouble." This is the reason Paul "gloried in tribulation." He knew that the consolation was coming, and by its coming he would be qualified to send it on further to some suffering soul beyond himself. He regarded all such afflictions as the "sufferings of Christ;" and as they abounded in him, so his consolations to others abounded by Christ. This is the simple, yet deeply philosophical reason for a ministry which the providence of God keeps on the same plane of suffering with suffering humanity. An angelic ministry would be a most woful failure. This "fellowship of suffering" is the clew by which to traverse the mysteries and find the reason of the incarnation of the Son of God. "*Ought* not Christ to have suffered these things?" said Jesus. Paul declared, in Thessalonica: "Christ must needs have suffered." "It behoved him to be made like unto his brethren." "He learned obedience by the things which he suffered." "For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." It was this great principle, underlying the whole redemption scheme, which called out of Paul's soul that wonderful passage in Philippians, where his restless zeal is represented as counting everything as nothing, in order that he might enter into the fullest fellowship of the sufferings of Christ, even "being made conformable to his death." Bro. Minister, "despise not thou the chastening of the Lord," but "comfort those that are in any trouble," and thus fulfill a glorious part of your ministry.

Christmas Festivities.

We commend to our pastors and Sunday-school superintendents a thoughtful consideration of the following note from the New York Christian Advocate. We feel sure that *something* ought to be done to banish Santa Claus from the altars of the church:

As Christmas approaches we submit to the serious consideration of the managers of Sabbath-school entertainments whether the introduction of a Santa Claus would not better be dispensed with. There has been so much silly and pernicious prattle about this mythical personage in some of our celebrations that the name of Jesus is but seldom heard. It ministers only to irreverence to have performances of that kind in the sanctuary, and perhaps over the very spot where the holy communion is administered, where the burial rites are observed, and where sinners are invited to Christ. Surely, refined amusement is possible. Leave the Santa Claus to the unconventional rough-and-tumble of home festivities. We are to a considerable extent under the influence of association. Buffoonery and the holy communion in a place consecrated to the worship of Almighty God does violence to both spirituality and sensibility. Not that we object to some mirth on such occasions even in the house of God. It is against the vulgarizing and contempt breeding extreme that we protest.

It has been stated that the Virginia Conference paid during the year 1887, for all objects, $5 48 per member. In looking over the record for 1886, we note that, for that year, the Louisiana Conference paid for all objects $5 66 per member, and, of course, we will do better this year, so as to *keep ahead* of "Ole Virginia."

A System of Schools.

Seeing that many leading minds of the church are looking toward the inauguration of some uniform system of scholastic instruction among us, and that our whole people are suffering greatly for lack of more general facilities for Christian education, I offer the following as the substance of what might be placed in our Discipline as a part of the chapter on education:

The educational system of the Methodist Episcopal Church, South, shall consist of four grades of schools, named and organized as follows:

1. There shall be at least one primary school, and not more than one, for every congregation in each pastoral charge. Five trustees shall be elected for each school by the Quarterly Conference upon the nomination of the preacher in charge. The teacher of each school shall be elected by its trustees upon the nomination of the preacher in charge.

2. There shall be at least one high school in each presiding elder's district. Nine trustees shall be elected for each high school by the District Conference. The principal of each high school shall be elected by its trustees upon the nomination of the presiding elder.

3. There shall be at least one college in every episcopal district. Fifteen trustees shall be elected for every college by the Conference of the episcopal district. Each Conference shall be represented on the Board of Trustees in proportion to the number of traveling preachers it contains. The trustees shall be nominated by the Board of Education in each Annual Conference. The president of each college shall be elected by its trustees upon the nomination of the Bishop in charge of the district. There shall not be more than one college for every forty thousand members of our church.

4. There shall be at least one university, and not more than one, for every five hundred thousand members in our church. Twenty-one trustees shall be elected for each university by the General Conference. The chancellor of each university shall be elected by its trustees upon the nomination of the College of Bishops.

The trustees of these several schools shall have authority to make rules for the government of each.

Tuition may be charged for in each of these schools; but in order to enable the church to dispense charity in education and to compete with free public schools and colleges, an educational fund shall be raised, through all the pastors of the church, which shall be distributed as follows: Five per cent. shall be paid to the university; ten per cent. shall be paid to the Conference college; twenty per cent., to the district high school, and sixty-five per cent., to the primary school of the charge. The trustees of each school shall apply the educational fund.

No student shall pass from one of these schools to another of any grade without a certificate from the head of the school last attended, attesting his fitness in scholarship and worthiness in character to be received into such school.

Primary schools may grant certificates of proficiency in English and mathematics; high schools, of proficiency in arts and sciences; colleges, the degrees of A. B., A. M. and D. D. to their students or to persons living within the Conferences they represent; universities may confer such degrees as their charters may authorize.

The Bible shall be appropriately taught in all these schools of every grade.

Nothing is requisite to the carrying out of such a system as this but the loyalty of our members. If it were considered disloyalty to the church for Methodists to patronize other than our own schools, this or some similar system would make and maintain itself among us. The church is an educator, but not thoroughly. Her system is lacking at the foundation. She has no primary schools. She can not longer afford to leave her children to the tuition of the State, which professes no religion and can not teach any. The church must make her scheme of education more comprehensive, or fail in one of the chief sources of her power in the world. W. L. C. H.

Shreveport Church.

The Methodists have been occupying their new church at Shreveport for over two months. It is said to be very comfortable and elegantly finished inside. It will be ready, we learn, for dedication at our coming Conference. The total cost of lots and building will be something less than $30,000. The lots, eligibly situated, at the head of Texas street, cost $2,700, and of the total amount expended, the ladies of the congregation have raised $4,300, and paid it out as follows:

For organ, $2,700; furnace, $600; lights and fixtures, etc., $200; carpet, pulpit and chairs, $830—total $4,300.

We suppose the church will be dedicated entirely free of debt, and our denomination will not have a more beautiful and complete structure in the bounds of the ADVOCATE's circulation. We anticipate a delightful session of the Conference in this new church, and we hope that many souls may be converted during our stay in Shreveport.

The League of Freedom and Justice.

Whatever proposes to strike down a law that has been tested, and proved itself to be good, the execution of which has brought blessings to the individual and the family and the State, deserves to be itself stricken down. This league of so-called freedom and justice is an organized iniquity seeking to abrogate a law of God and a law of the State for the sole purpose of having free liquor on Sunday. Its promoters would have Sunday transformed into saloon day. Let nobody be deceived by its pretences or alarmed at its blusters. Read this from Pulpit Treasury:

THE SALOON DAY.

This is to what the "Personal Liberty" men desire to pervert the Christian Sabbath. To permit the sale of intoxicating drink on any portion of the day would be opening the door for the influx of a tide of iniquity which would soon swell into a deluge that would not only overwhelm every sacred thing, but destroy the very name of Sabbath. This precious day, which is only one day younger than man himself, and which was made to meet his physical, mental and moral necessities, is thus assailed by these so-called friends of humanity who would obliterate its very name from the vocabulary of man, although it has been one of his best blessings through all the ages. The "Personal Liberty" men would make of the day one of his greatest curses, by opening up on that day the flood gates of every kind of vice and crime. This perversion of the Sabbath must be stoutly resisted by every legitimate means, and especially by the pulpit giving warning of this foe that is arraying itself in our midst, mustering its forces, and issuing its declarations of war. Never must God's holy day be permitted to be used as the saloon day.

CONGRESS.—The Fiftieth Congress assembled on December 5, and speedily organized. Senator Ingalls, of Kansas, is the President of the Senate, and John G. Carlisle, of Kentucky, Speaker of the House of Representatives. The President's Message was confined mostly to the discussion of the finance problem of the nation. It has been a surprise both to his party and to the Republicans. Some Democrats land it to the skies, while others think he has made a great mistake. The Republicans—at least, some of them—think he has opened the door for the re-entrance of their party to power. In the meantime, both Houses are ready to do the legislation of the nation. Already some important measures have been brought forward. Undoubtedly, the present Congress will have some very difficult problems to solve, which will tell for good or evil upon the future prosperity of our country.

Lorenzo D. Huston, at one time a prominent minister of our church, died recently in Florida.

Notes.

This story is told of a little boy, who sat up late at night, enjoying the company of several preachers who were spending the night under his father's roof: When there was a pause in the conversation, he stretched himself, yawned heavily, and said: "I wish I was abed, and asleep, and it was morn'n', and I was up and dressed and had my breakfast." That boy would'nt wait long for a railroad train!

There is no doubt about the newspaper being a great power in this land of ours. Greater numbers of people are reading them to-day than ever before, and the numbers are rapidly increasing every week. Did the reader of this ever ask himself the question: "For what purpose do I read the newspaper?" John Newton said, "I read the newspaper that I may see how my heavenly Father governs the world!" That is certainly a very high reason, and a very satisfactory one! Do you read it for that purpose?

The General Missionary Committee of the Methodist Episcopal Church, after making an appropriation of $1,202,821 for mission work during the coming year, closes an address to the church with these words: "We exhort you to remember that the advance of Christ's cause can not depend for its human motive power upon the large gifts of the few, but must depend upon the self-sacrificing fidelity of the many. Let us face the future with an intelligent courage and faith proved by our works." That is the whole secret of success. The "self-sacrificing fidelity of the many" and "an intelligent courage" are the only things needful to make any church successful in its mission work.

The land is full of commercial travelers—drummers. These persons have goods for sale, and they seek *personal* conference with others to induce them to buy. They do not rely so much on a newspaper advertisement as they once did. They succeed better on the personal contact plan. Christians, working for the salvation of souls, can learn a lesson from these commercial agents. "The power of the pulpit is largely lost in general allies." The pastor can not multiply himself a thousand times, but his congregation can do it for him, by personal conference with non-church goers on the themes of his sermons. A live church—one in earnest—will preach the pastor's sermon many times during the week, and thus reach hundreds of consciences that are entirely out of *his* reach. One object of preaching to Christians is that they may re-preach the sermon to others in a personal conference with them.

The Independent speaks of Dr. Charles S. Robinson as "that *rara avis* that has more than a hundred sermons prepared in advance, which he has never preached." Dr. Robinson seems to have been a very successful pastor, and he has done much literary work of value, and published quite a number of excellent hymn and tune books; but the wisdom of keeping on hand one hundred unpreached sermons is very questionable. One of the best preachers in our church—a preacher who *commands* the thoughtful attention of every thinking man and woman—said to us not long ago that he had been forty years making one sermon. If a man wants to preach just to pass away the time, he may preach an *unstudied* sermon. If he wants to preach as Christ has called him to preach, he had better study deeply and broadly. "One hundred sermons in advance," is a poor qualification, we think!

We have often wondered who the first editor was, and what he edited, and if he had perplexities and vexations, and how was he paid, and in what, and many other things about him. We have at last found him out. Dr. George Lansing Taylor, in his poem, "The Progress of Learning," delivered at the Centennial of Columbia College, New York, last April, has this allusion to the first editor:

"An editor for God! the first in story!
He crowns the editorial chair with glory.
Inspired to publish Jehovah's weekly plan of
He lays (as corner-stone, sheet-tide canon,
His Bible college, i-ble publication.
Convey the city, crown the Convocation,
And fix the beacon-duke for Pilgrim's course.
The chronicle he mails—source of the s. ries."

Does the reader recognize Ezra in this?

Another word about obituaries: We ask our friends, please do not send us "resolutions of respect," etc., passed by Sunday-schools or other bodies to be published as obituaries. The best way is to appoint somebody to write a short, appropriate obituary. That will be published. As a general rule, resolutions do not mean anything, and they take up more space than we can afford to give to unmeaning things. Please, friends, bear this in mind.

Personals.

Robert Bonner will shortly retire from the control of the New York Ledger. He is sixty-nine years old and has been in the newspaper business forty-eight years.

Dr. Haygood's article, on the third page, taken from the Chicago Advance, is the most judicious statement of the subject we have seen, and we hope all our readers will give it a careful perusal.

A superannuate writes: "You don't know how much good the weekly visits of the ADVOCATE do me. I feel like I am in conversation with the brethren." Those "weekly visits" are as regular as the clock, and always carry sunshine and cheer.

The church is sadly bereaved by the sudden death of Dr. L. S. Burkhead, of the North Carolina Conference. He died during the session of the Conference at Fayetteville. It is supposed, of heart disease. He was a prominent man among his brethren, and the church at large has lost a valuable minister of God.

Rev. John P. McFerrin, of Chattanooga, passed through our city, a few days ago, *en route* to Texas. We did not have the pleasure of seeing him, but hear that he gave our people at Carondelet Street Church an edifying sermon, Sunday morning.

With sadness we record the death of Mrs. Lucy Thomson, wife of George Thomson, of the firm of J. Thomson and Bros., this city. An elegant, refined and modest Christian woman, after months of extreme suffering, went to the home of the saints with the high praises of God on her lips.

The highest compliment this ADVOCATE has received is from Pres. Brunner, of Hiwassee College. He says: "We have found your ADVOCATE our *best paying means* of advertising Hiwassee College." The same thing has been told us by another college president. Brethren, push up the subscriptions!

One of the *successful* workers for the ADVOCATE writes us as follows: "Why, sir, it would do you good to see me up in the pulpit with the ADVOCATE in hand, turning its leaves and explaining what is in each column on each page. These people are beginning to find out that the more they read the ADVOCATE, the more willing they are to pay the assessments made by the church." This corroborates what we have been saying all along: if you want to raise all your collections, get the ADVOCATE into all your families.

Notice.

The former secretary of the Louisiana Conference requests us to say to the preachers in his Conference to prepare their statistical reports on the blanks furnished by the Publishing House, in order that our reports may be in harmony with the reports of other Conferences in the connection! The General Conference action in this matter seems to be obligatory; therefore, let the brethren procure their blanks at once from the Publishing House.

We would also call attention to this action of the General Conference:

The Board of Finance of each Conference at its session during the year 1887, and every fourth year thereafter, shall estimate the traveling expenses of its delegates to and from the General Conference, and add also the sum of thirty dollars per delegate for expense of entertainment during the session, and furnish the same to the Agent of the Publishing House.

Notice.

The announcement of time in the ADVOCATE, of December 8, of holding district stewards' meeting for Winona district is wrong. The district stewards' will meet at Durant, on Friday, December 30, 1887, at eleven o'clock A. M., and not December 11.

R. P. MITCHELL, P. E.

Lambuth Fund.

Previously reported.....		$1,034 85
A Baptist.....	Cash..	10 00
Dr. E. B. Partin.....	" ..	2 50
B. Garrett and wife...	" ..	1 00
Other parties.....	" ..	2 00
Total to date.....		$1,050 15

DECEMBER 14, 1887.

Smell in a Drug Store.

What smells most in a drug store? Your nose. But when you have a cold, nothing. Cure coughs and colds by taking Taylor's Cherokee Remedy of Sweet Gum and Mullein.

Books.

WHITE COCKADES. By Edward Irenæus Stevenson. New York: Charles Scribner's Sons, publishers. Price, $1. It may be ordered from Wharton & Bro., 5 Carondelet street, this city.

This is a story of that stirring time in English history, when Charles Stuart, defeated at Culloden Moor, was hiding where he could until he reached the sea and embarked for France. It is a thrilling tale of danger and hairbreadth escapes, and the interest is sustained throughout. This book will please our boy readers.

SERMONS FOR CHILDREN. By Dean Stanley. Published by Charles Scribner's Sons. Price, $1 50. For sale here by Wharton & Bro.

Here are fourteen sermons, except the last, all delivered in Westminster Abbey to the children. They cover a wide range, and in Dean Stanley's best vein the simple gospel is given to childhood. The simplicity of the language, the clearness of the style and the singular adaptation of the profound truths of the gospel to the capacity of children is another proof of the fact that great learning never appears to better advantage than when explaining Bible truth.

THE STORY OF THE PSALMS. By Henry Van Dyke, D. D. New York: Charles Scribner's Sons. Price, $1 50. For sale at 5 Carondelet street, New Orleans, by Wharton & Bro.

In this book seventeen Psalms come under review. The probable history of each is given; when, and under what circumstances and by whom composed. This brings the reader into sympathy with the psalmist, and gives the Psalm an increased power. In reading the history of the Psalm new thoughts are continually suggested, and this awakens new interest, and the Psalm comes to be as fresh as if composed for our own times and circumstances. The book will doubtless prove an inspiration to devotion and an aid to growth in Christian life to all who carefully read its pages.

THE ETHICAL IMPORT OF DARWINISM. By Jacob Gould Schurman, Sage Professor of Philosophy in Cornell University. New York: Charles Scribner's Sons. Price, $1 50. For sale here by Wharton & Bro., 5 Carondelet street.

The criticism of the Standard, Chicago, on this book we adopt most heartily. It says:

"Prof. Schurman is a considerate author. At great cost to himself he economizes time and labor for his readers. Making no estimate now of the ethical or philosophical value of the work, it would be hard to find a more just and clear analysis of Darwinism, pure and simple, than is given us in fifty pages of this little book.

"Prof. Schurman makes it clear that much less is explained by Darwinism than its advocates have been in the habit of supposing. 'An effect is simply its cause translated, and nothing can be developed into actuality which was not enveloped potentially in the germ.' 'Power adequate to the result there must have been.' 'This jeggery with causality as though in time everything could be got out of almost nothing, is the besetting sin of Darwinists.' Are morals, then, in any way affected by the doctrine of natural selection? Not in the slightest. The consciousness of right and wrong is underived, and like intelligence in general, witnesses to a supra-sensible principle in man, a principle which the wheels of mechanism, grinding through eternity, could never of themselves produce. Beyond peradventure this is wholesome teaching for the times. Prof. Schurman has done a much-needed work. He handles a free-lance, puncturing error easily, yet dealing reverently with truth."

MADAME DE STAEL. By Bella Duffy. Roberts Brothers, Boston. Wharton & Bro., New Orleans. Price, $1.

This book belongs to the "Famous Women" Series, of which fifteen volumes have already been published. The story of a woman who lived in her time—1766-1817—and who was intimate with so many of the great people of Europe, and who was as great, perhaps, as any of them, is here told, with an interest that never flags, and with a hold upon the reader which never tires from the first page to the last.

CHRISTIAN EVOLUTIONISM AND ITS INFLUENCE ON RELIGIOUS THOUGHT. By Prof. Daniel S. Martin. Wilbur B. Keeblaun, publisher, 71 Bible House, New York. Price, twenty cents.

This book is calculated to find an extensive circle of readers from the known ability of its author and the masterly treatment of his theme. The paper gives marked evidence of careful thought; and denotes familiarity with the advanced thought of the age. It can not be read without genuine profit.

STANDARD ECLECTIC BIBLE-LESSON COMMENTARY FOR 1888. Prepared by S. M. Jefferson, A. N. Gilbert and J. W. Monser, with Geographical Notes by Prof. J. W. McGarvey; also Missionary and Temperance General Exercises. Standard Publishing Company, Cincinnati, Ohio.

The plan of these notes seems to be simple and judicious. The book is interspersed with maps, which go a long way toward giving the reader a correct idea of the location of the scene of each lesson. With all these "aids and helps," the Sunday-school teacher ought to do solid work in impressing the truths of religion upon the young mind.

From Cupples & Hurd, Boston, through Wharton & Bro., of this city, we have received:

ZORD: A LOVE TALE OF MODERN EGYPT. By Elizabeth Balch. D. T. S.) Price, $1 25.

BLEDISLOE; OR, AUNT PEN'S AMERICAN NIECES. An International Story. By Ada M. Trotter. Price, $1 50.

From the National School of Elocution and Oratory, 1121 Arch street, Philadelphia:

THE ELOCUTIONIST'S ANNUAL, No. 15. Boards, fifty cents; paper, thirty cents.

CHOICE DIALECT. Boards, fifty cents; paper, thirty cents.

HOLIDAY ENTERTAINMENTS. Boards, fifty cents; paper, thirty cents.

CHILD'S OWN SPEAKER. Boards, fifty cents; paper, thirty cents.

FAITH AND ACTION. From the writings of Frederic Denison Maurice. Introduction by Phillips Brooks. Boston: D. Lothrop & Co. Price, $1. For sale by Eyrich, 130 Canal street.

The volume before us, which is made up of excerpts and extracts from the sermons, writings and correspondence of Mr. Maurice, has unusual and permanent value. It is a treasure-house of things useful for every-day life; ideas which go straight home and make the reader think. There is the true, honest talk of a true, honest man, with a purpose in it. The introduction to the book is by Rev. Phillips Brooks. There is much that is alike in the two men; the same honesty, sturdy independence and belief in practical rather than purely theoretical religion. Mr. Brooks speaks of Maurice as "one of the greatest souls in the whole history of English religion." The volume is carefully indexed.

THE MODERN VIKINGS. Stories of Life and Sport in the Norseland. By Hjalmar H. Boyesen. With many full-page illustrations. One volume, 12 mo. $2. Charles Scribner's Sons, New York. For sale by Wharton & Bro., this city.

The cold, invigorating air of the North blows through these pages, but warm, red blood runs in the veins of the brave lads who are the heroes of the tales. The vigor and the spirit of the narratives are happily matched by similar qualities in the numerous full-page illustrations in the book.

STALL'S LUTHERAN YEAR-BOOK FOR 1888. Published by the author, and for sale by all Lutheran book stores in the United States and Canada. 192 pages. Price, twenty-five cents.

Stall's Lutheran Year-Book for 1888 is in every respect a book of superior excellence. The book is a real credit to the Lutheran Church, and every person who would know what a mighty moral agency that denomination is in the United States should possess a copy of this annual.

AFTER SCHOOL DAYS. A story for girls. By Christina Goodwin. Boston: D. Lothrop Company. Price, $1. For sale by Eyrich, 130 Canal street.

A book like this comes like a breath of fresh, pure air in a hot day. There is strong moral fibre in it, and there are scattered through its pages apt suggestions as to the vital things of life which can not but set readers to thinking. And they are introduced so deftly and unconsciously that they have no effect of being forced. The key to the book may be found in these half-dozen lines from one of the chapters: "If life has taught me anything it is this—to value the present, to enjoy to the utmost its pleasures, to estimate at the highest its opportunities to praise the Lord for its blessings without looking forward with anxiety or backward with regret."

TWELVE TIMES ONE. By Miss M. A. Lathbury, artist-author of "Seven Little Maids," "Ring-a-round-a-Rosy," etc., consisting of facsimile water-colored drawings, exquisitely printed in twelve colors, with descriptive verses to each illustration. Boards in lithographic covers of original design in colors and gold. $1 75. Worthington Company.

This new book by Miss Lathbury, although on a larger scale, is a charming companion to the author's ever-popular "Seven Little Maids." Every care has been taken to make the mechanical part of this work as perfect as the lithographic art can make it, and the exquisite work of Miss Lathbury has been faithfully copied to the most minute details. It is the most dainty and delightful volume ever issued.

LIFE OF WASHINGTON. By Virginia F. Townsend. Illustrated. One volume, 12 mo.; cloth, $1 25. Worthington Company.

Among the numerous "Lives of Washington" this volume by Miss Virginia Townsend will occupy a unique place. It is not intended for the serious student of history, although it is as accurate as it can be, but it is written principally for the young. It presents a woman's way of looking at our greatest man, and we are glad to say that the author has entered some by-paths where she has gained some views which throw a new light upon the figure which stands in solitary majesty in the heart and imagination of the American people. The narrative is fascinating, and altogether it is one of the best biographies written.

From George Wharton & Bro., 5 Carondelet street, this city, we have received:

PARADISE. A Novel. By Lloyd S. Bryce. Price, twenty-five cents. Funk & Wagnalls, Astor Place, New York.

MEDIÆVAL HISTORY. By George Thomas Stokes, D. D., Professor of Ecclesiastical History in the University of Dublin. J. B. Lippincott Company, Philadelphia. George Wharton & Bro., New Orleans. Price, $1 50.

This is a universal history, beginning with the death of Theodosius the Great, A. D. 395, and terminating with the downfall of Constantinople, A. D. 1453. This is one of the most interesting periods of history. It witnessed the birth and development of the papacy, the origin and conquests of Mahometanism, the rise and decay of feudalism, the invention of gunpowder, the printing press, the mariner's compass and the beginning of those adventures in navigation which soon afterwards culminated in the discovery of the New World. The author has brought together the salient facts of this interesting period and grouped them in such a manner as to give a clear view of their relation to each other and the great movement of time. There are numerous tables showing the sovereigns and the time of their reigns, and a copious index for reference.

THE PROGRESS OF LEARNING. A Poem. By George Lansing Taylor, S. T. D. John B. Alden, publisher, New York.

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P. WERLEIN.—Take notice of the new advertisement of Mr. Philip Werlein, in this issue of the ADVOCATE, and see the extra inducements offered for music and musical instruments, of which there is an immense stock to select from. The wares of the best manufactures in the world can be found on sale at this mammoth establishment, at prices unheard of and terms which bring within the reach of everyone, making an endeavor, the possibility to secure a first-class instrument. Testimonials from the first people in the South ready for exhibit, showing forth the liberality and fair dealing of the great piano house of P. Werlein, 135 Canal St., New Orleans, La.

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Do not fail to read the notice, "How to Make Money," to be found in this issue of the ADVOCATE. A goodly number of farmers in our Southern country have taken stock in the new departure of truck farming, and find that fruit culture is a profitable branch. The native of Col. Stuart, respecting the celebrated variety of pear trees which he is at present handling, should have the immediate attention of every farmer who reads it, as now is the time and season for this work, and prices are such as to enable every farmer to set out a score of first-class trees.

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Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest infancy, therefore parents—especially mothers who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge.

Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its uniform success. In fact, it *never fails*. It has frequently been given to children as a safe purgative, not suspecting the cause of the illness, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in one sense, and to examine every bottle he buys of it. The simple name of Fahnestock is not sufficient. He must look closely and carefully to see that the initials are **B. A.** Fahnestock, and be satisfied with nothing else.

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Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable* and *efficient* in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

J. E. SCHWARTZ & CO., SUCCESSORS TO B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

Our Young People.

STAR DREAMS.

The stars that fleck the midnight sky,
I call the flowers of God;
In heavenly fields thick sown they lie
As daisies on the sod.
They garland ever holy place;
They crown the pillars of his house,
And, twined in wreath and chaplet, grace
Serene angelic brows.

I call them, too, my milk-white sheep,
In any pastures fed,
Who wander o'er the hills of sleep
By night, the shepherd led;
They range the happy meadows wide,
And by the streamlets bless;
At morn he drives them down the slope,
And folds them in the west.

They are my ships, my stately ships,
That sail the tideless blue,
Till westward blown at morn they crowd
The gates of sunset through;
Nor ever snowy sail is furled,
Nor anchor cast by sea or shore;
From sunrise port to sunrise bay
They sail for evermore.

I call them, too, my bright-haired boys,
An eager, joyous throng,
Who ever dreamland, hill and dale
Go wandering all night long,
With scrip and staff and sandaled feet,
Fair pilgrims of the sky,
In dreams I bless them one by one,
As they go wandering by.

So all night long across the sky
My white ships sail, my flocks are led,
My dream-born children pass me by
With eager, joyous tread.
The flowers that in his garden shine
I wear on brow and breast;
And, lulled by melodies divine,
I sink to dreamless rest.

—Harper's Young People.

Have our little cousins given up the problem of adding 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, so as to make 100? Don't give it up so quickly. It can be done, and when you work it out you will wonder at its simplicity. Try it again.—ED.

MR. EDITOR: We are three little sisters, aged nine, seven and five. Our papa and mamma are members of the Methodist Church. We have only one little brother, George, who is two years old. Mr. Editor, we want to tell you and the little cousins how we raised our missionary money: To the oldest of us, Ella, mamma gave a turkey egg, which hatched a turkey, which grew up well, and was sold for fifty cents. To the other two of us mamma gave all the eggs that were laid on Sunday for two months, which, when sold, brought ninety-five cents; but mamma gave us the other five cents which made up one dollar. Thus we have paid fifty cents apiece. Dr. John has been asking fifty cents apiece from church members. We are not members of the church, but will be soon. Don't you think we did well, Mr. Editor? Sending much love to the cousins, and wishing you success, we are,

Your little friends,

ELLA COLE,
FLOSSIE COLE,
MARTHA COLE.

COTTON VALLEY, Louisiana.

(You did well indeed.—ED.)

MR. EDITOR: I was so much interested in the addresses delivered by Bishop Keener and Rev. T. J. Newell, at the North Mississippi Conference, held in Winona, Miss., on the missionary cause, that I resolved to make a crazy quilt; and have it sold at the next Annual Conference (which will be held at Starkville, Miss.) and ask through your paper for contributions of silk, satin, velvet and plush, little ends of ribbons and embroidery silk from all the friends of the missionary cause. I am a little girl thirteen years old, but can and will make the quilt, if I can collect the material. I would be very glad if all the papers that feel an interest in this cause would copy this letter.

MADIE R. MOSS.

WINONA, Mississippi.

(The editor hopes that you may succeed with the quilt.—ED.)

MR. EDITOR: I am a little girl nine years old. My mamma takes your valuable paper, and I am always delighted when it comes, for I like so much to read the little cousins' letters. We have three Sunday-schools in our little town. I attend two of them—one in the morning, and one in the evening. I am very fond of my teachers, and always try to please them with good lessons. Now, I hope you will not ignore my first effort, but let it be numbered with those of next week's ADVOCATE. Will some of the little cousins tell me why the kingdom of Heaven is like a mustard seed? Wishing you all that is good, I remain, Your loving friend,

NEALIE SPEARMAN.

GRAND CANE, Louisiana.

Storm Calendar and Weather Forecasts for 1888, by Rev. Irl R. Hicks, with explanations of the "Great Jovian Period," upon which our Planet is now entering, mailed to any address, on receipt of a two-cent postage stamp. Write plainly your Name, Post Office, and State.

THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

MR. EDITOR: I am a little girl five years old. I am going to school to Bro. Price. Sister is gone to college at Meridian, and I am so lonesome that I thought I would ask papa to write you a letter; and ask the little cousins who was with Joseph when he was sold into Egypt? RUBY C. LOVETT.

A GENTLE BOY.—"Be gentle with little Gracie, Charlie," said his mother, as she tucked up the little girl in her carriage, all ready for a ride. "Be a gentle boy."

"Oh, mother! boys are never gentle," answered Charlie. "I don't want to be calleda gentle boy."

"Yet a few years from this time if you should not be called a gentleman, you would feel very bad," answered the mother. "And you can not be a gentleman unless you are a gentle boy first; kind and considerate to all around you, gentle to the weak, and courteous to those whom you meet every day. You are forming your character now, my boy, and it will be too late for you to change when you are grown up. You will want to be considered a gentleman then, so try to be a gentle boy now. There is nothing unmanly in being gentle and courteous. Now, think about this while you are giving Gracie her ride, and don't think it is not manly to be gentle to your little sister."

I hope that all the little boys that read this paper will remember that gentlemen are made of gentle boys.—Selected.

THE DULL BOY.—Dull boys, stupid blockheads, and dunces often turn out successful men. Bright, quick boys are supposed to be certain to make good men, but they often do not. Good scholars are favorites with teachers, while the plodding, slow student frequently gets no encouragement or sympathy. While he is doing his best, he is frequently accosted with the remark: "Why don't you get your lessons as well as Tom?" "You're either lazy or stupid." It is a terrible uphill road for poor, plodding John to travel. He often thinks he will be obliged to give it up, but the will within him will not let him; he only stops his ear when he is scolded, covers up the sharp wounds unfavorable comparisons make in his heart, and keeps at it all the while, growing on all sides. He astonishes no one by his bright sayings and brilliant ways. But by-and-by he turns out a first-class man. It is of vital importance that those who have the care of the young should early discover the difference between absolute deficiency and slowness of perception.

GOD'S LOVE.—Standing on the top of the Cheviot Hills, a little son's hand enclosed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German ocean, then westward over the limitless hill and dale, and then, sweeping his hand and eye around the whole circling horizon, he said: "Johnny, my boy, God's love is as big as all that!"

"Why, father," the boy cheerily replied, with sparkling eyes, "then we must be in the very middle of it."

MISCELLANEOUS.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

WALL PAPER

AND WINDOW SHADES.

Cheapest House in New Orleans.

BROWNE & JENKINS,

174 CAMP STREET.

Write for prices. Samples sent to country free.

Household.

Quotations from Marion Harland.

In leaving or entering a room, men, of whatever age or position, should stand aside and let the women of the party pass out first, unless there is a procession of couples walking arm-in-arm.

When in parlor or drawing-room a woman—standing—hands a cup, a book, a flower, or any article, to a man who is seated, *he should rise to receive it.* This rule is without exception.

"It is only the really poor and the rich who can afford to marry and go to housekeeping now-a-days," is a saying that is no longer flippant, but so pertinent that wise humanitarians look grave with the hearing thereof.

To sign one's name as "Mrs." Anybody at the bottom of a letter of friendship or business is a favorite trick of second-hand "gentility." If you must enclose your address, write it on another part of the sheet. Append to the body of the epistle the name given by your godfathers and godmothers in baptism.

You may not keep up Latin after you leave school, and German may, from the same date, become to you as truly a dead language. But you will write and speak your mother-tongue the better for having learned the one; the breadth and grasp of your mind will be improved by the study of the other.

The next best thing to a perfect constitution is the knowledge of the weak point in your *physique*, and the wisdom that leads you never to leave that unguarded.

The sick-chamber is a sacred isle past which the waves of domestic life glide silently. Still the tender house-mother confesses to herself that there is a difference in the feeling with which she nurses the invalid whose illness is not of his own making, and the boy who has overeaten himself, the daughter who thought it too much trouble to change her wet shoes, or the husband who "did not notice" that he was reading his newspaper in a draught that blew on the back of his neck. Neglect of one's health is needless cruelty to others, if not to himself.

Unnecessary fatigue is a violation of moral, mental and physical economy. This is a pearl of practical wisdom.—Advance.

WHEN TO WED.—Girls, don't be in haste to wed. Build up healthy bodies by good food, plenty of exercise and sleep. Learn all the useful household arts before you attempt to make a home. Cultivate your minds with the best books, that you may be able to teach your children much that school training alone will never give you. Choose your amusements wisely, for youth must have pleasure, but need not waste itself in harmful frivolity. Above all, select your friends with care. Avoid girls who live only for fashion, flirtation and enjoyment, and use the privilege all women may claim, to decline the acquaintance of young men whose lives will not bear inspection by the innocent eyes of women. Let no delusion of wealth, rank, comeliness or love tempt you to trust your happiness to such a one. Watch and wait till the true lover comes, even if it be all your life, for single blessedness is far better than double misery and wrong. Spinsters are a very useful, happy, independent race; never more so than now when all professions are open to them, and honor, fame and fortune are bravely won by many gifted members of the sisterhood. Set your standard high, and live up to it, sure that the reward will come here or hereafter, and in the form best suited to your real needs.—Louisa M. Alcott.

Readiness for death is that of character rather than of occupation. It is right-living which prepares for safe and even joyous dying.

A Large Estate.

A broad land is this in which we live, dotted so thickly with thrifty cities, towns and villages! Amid them all, with ever increasing popularity and helpfulness, is Dr. Pierce's Golden Medical Discovery, giving hope and cheer where there is disease and despair. Wherever there is humanity there is suffering; wherever there is suffering there is the best field for this greatest American Remedy. Consumption (which is hog-scrofula), yields to it, if employed in the early stages of the disease; Chronic Nasal Catarrh yields to it; Kidney and Liver diseases yield to it! If you want the best known remedy for all diseases of the blood, ask for Dr. Pierce's Golden Medical Discovery, and take no other.

MISCELLANEOUS.

No Universal Remedy

has yet been discovered; but, as at least four-fifths of human diseases have their source in **Impure Blood,** a medicine which restores that fluid from a depraved to a healthy condition comes as near being a universal cure as any that can be produced. **Ayer's Sarsaparilla** affects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles,

which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial.

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple.

That insidious disease, Scrofula, is the fruitful cause of innumerable complaints, Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak and wasted muscles, a capricious appetite, and the like, are pretty sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil.

All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial,—avoiding all powders, ointments, and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

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Christmas Selections FOR 1887 contains new Carols by Root, Murray, Danks, Westendorf, Applebit, and others, together with a fine Responsive Service prepared by E. E. Rexford. It is tastefully printed in colors. Price, 5cts. each, or 50cts. per doz. by mail; postpaid; $4 per 100 by express not prepaid.

NOEL. A beautiful Christmas Service, consisting of new and **By P. F. Chapiglio,** finely harmonized Carols interspersed throughout a most interesting set of Responsive Readings. Price, same as for Christmas Selections.

NOTE.—*In the "Christmas Selections" the music is all printed together after the Responsive Service, while as "Noel" it is interspersed throughout the Readings.*

Judge Santa Claus, A New Christmas Cantata by three popular writers. It is of the most acceptable Santa Claus Mistake by the same author, and is both pretty and instructive. Any Sunday-School can give it with good effect. Can be prepared in two or three weeks' time. Price, 30cts each by mail, postpaid.

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OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

Christian Advocate.

Marriages.

LOCKE—WHITWORTH.—At the residence of the bride's mother, November 30, 1887, by Rev. Ira B. Robertson, Mr. James B. Locke to Miss Emma Whitworth, all of Madison county, Miss.

RAWLS—DAYLIS.—At the residence of the bride's father, near Columbia, Miss., November 24, 1887, by Rev. R. S. Gale, Mr. J. B. Rawls, Jr., to Miss Ella E. Daylis.

BARNES—LEWIS.—At the residence of the bride's father, near Plain Grove, Miss., November 24, 1887, by Rev. R. S. Gale, Mr. U. C. Barnes to Miss Bethiah B. Lewis.

RILEY—RILEY.—At the residence of the bride, Jackson, La., November 27, 1887, by Rev. H. Bradford, Mr. Wesley Riley to Miss Annie Riley.

LUM—RAY.—At the residence of the bride's father, Mr. J. M. Ray, December 1, 1887, by Rev. H. O. Howell, Mr. Eddie L. Lum to Miss Sue L. Ray, all of Claiborne county, Miss.

FORTNER—LUM.—At the residence of the bride's mother, Mrs. L. M. Lum, December 1, 1887, by Rev. H. O. Howell, Mr. Lot H. Fortner, of Warren county, to Miss Fannie Lum, near Rocky Springs, Miss.

WILSON—ADEN.—At the residence of the bride's father, December 7, 1887, by Rev. Ira H. Robertson, Mr. Sam Y. Wilson, of Memphis, Tenn., to Miss Lucie E. Aden, of Camden, Miss.

HIGL—RIMMER.—At the residence of the bride's father, December 7, 1887, by Rev. Ira H. Robertson, Mr. D. F. Hill to Miss M. L. Rimmer, all of Madison county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MYERS—DR. GIDSON MYERS was born February 1, 1818, and departed this life August 28, 1887, aged sixty-nine years, six months and twenty-eight days. He was a native of the state of Missouri, and there studied his profession as a physician, which profession he retained until the day of his death. After having traveled over many different States, he finally settled in Cabrashen parish, La., where he remained for some years, and was always very attentive to his profession. He moved from there to Rapides parish, La., and located on Spring Creek, where he remained only four or five years; and from there came to Sabine parish, where he remained until he was called from time to eternity.

He first joined the Methodist Episcopal Church, South, at Sugar Town, between the year 1870 and the year 1880. He withdrew from the church soon after having joined, and was for several years not a member of the church; but he again united with the church in 1881, and lived a consistent Christian as long as he lived. My first acquaintance with Dr. Myers was at Spring Creek Camp Meeting in 1881. I never had the pleasure of meeting him any more until he moved to Sabine parish in 1885, where he again united with the church by letter for the last time on earth. The people of Bayou Sue Church were well pleased to have him cast his lot among them. He was a well-informed man; his conversation showed that he had read many books and had been a close observer through life. He was a wise man. Indeed, he was better versed in the Scriptures than any man that I have ever conversed with outside of the ministry. It was a great pleasure to be in his company. He loved to talk about the Bible and religion, and was very interesting and instructive. He always manifested a spirit of philanthropy and benevolence toward all with whom he had the privilege of meeting. He was a kind and affectionate husband and father. He will be greatly missed by the church to which he belonged and the people whom he had so often visited and administered to when help was so greatly needed. I have seen him endeavor to comfort and console the bereaved as though he might have been an humble minister of the gospel. May the God of all goodness help us to meet him in that beautiful land with all the blood-bought throng that has gone on before! H. J. BOLTZ.

ENOCHS—SISTER VIOLA V. Enochs, daughter of Archie and N. T. Holcombe, died November 17, 1887. She was born December 2, 1859, and was married to K. S. Enochs, November 30, 1886. She joined the Methodist Church about twelve years of age, and made a very exemplary member, willing to undertake any work, when called upon, for the good of the church. She was a very affectionate and dutiful daughter. Her married life was short, but happy, and in her death her husband has lost a helpmeet indeed. She sleeps; but the Savior will wake her afterwhile. Dear one, farewell, but not forever.

L. P. MEADOR.

Have you Malaria in your system, which you have been fighting with quinine unsuccessfully? Send one dollar to Dr. A. T. Shallenberger, Rochester, Pa., and get his *Antidote* by mail. If it does not immediately cure you, send a postal card stating the fact, and the dollar will be returned to you promptly. This offer is made to those who have lost faith in everything.

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HEDRICK—MRS. SINAI A. F. HEDRICK (*nee* Tannehill) was born in Claiborne county, Miss., September 23, 1819, and passed her entire probation of sixty-eight years in the vicinity of her birthplace. I believe the most lovely sight I have ever beheld is that of a comely, intelligent, refined, Christian lady, adorned with a meek and quiet spirit, walking in the commandments and ordinances of the Lord, blameless and fruitful in good works. Such was the life-long character of our dear departed Sister Hedrick. She embraced religion early in life and united with the Methodist Episcopal Church, of which she proved to be a very consistent, happy and useful member to the close of life. In early womanhood she was married to Mr. J. H. Hedrick, with whom she lived in conjugal love and peace forty-seven years. She excelled as a good wife and a loving and faithful mother. Indeed, she was the center of attraction to her whole household. She never gave her pastors or her church any trouble or uneasiness. She was always in her place in the house of God when able to be there. It is true, she had her trials in common with all who live godly in Christ Jesus, but she bore them with the most exemplary patience and fortitude. By a fall from her buggy she was badly crippled, so that her last year on earth was one of much pain and suffering; but she was often very happy and filled with thankfulness to her heavenly Father for all his mercy and love to her. She repeatedly assured her family that she was ready to go at the Master's call. She fell asleep in Jesus, September 23, 1887, it being her sixty-eighth birthday. I knew her well, and in her fifty years' pilgrimage was often her pastor. I wish to say to my esteemed Bro. Hedrick, Your wife is in heaven; and to her children, Your mother is in Paradise, and will never be found anywhere else. If you wish to enjoy her sweet companionship again, you must all live as she did, and then you will meet her in glory. That you may, is the prayer of one who loves you much. J. G. JONES.

BONNETTE—The following resolutions were passed by the Vampte Sunday-school on the death of Rev. J. H. Bonnette:

Resolved, That words fail to express our sorrow at the death of Bro. J. H. Bonnette, who was called from labor to rest in the bosom of our Father, on the morning of September 29, 1887; but we rejoice to know that our loss is his eternal gain.

Resolved, That, while we can not fathom the depth of the mysterious providence, and while we mourn his departure, we bow submissively to the will of God, believing that "he doeth all things well," although he has lain the hand of affliction heavily upon us. He has but taken his own.

Resolved, That in the death of Bro. Bonnette, this Sunday-school has lost its founder, a loved and faithful member; and, though our little band is weakened by the death of one of our best workers, we will unite our best efforts to carry on his works, ever praying that all obstacles be removed to the accomplishment of the end that he so much desired.

Resolved, That we thank God for having had Bro. Bonnette as our pastor and superintendent; that we have known and loved him, and that, by the grace of God, we will strive to emulate his example. Long will his earnest calls to duty resound in our ears as they fell from his lips.

Resolved, That we accept his message of love and friendship sent us from a triumphant death-bed, and lay them to our hearts with resolutions for a higher Christian life.

Resolved, That we tender our affectionate condolence to the aged mother and our heartfelt sympathies to the bereft wife and child, praying that our loving Savior will encircle them in his arms of love and mercy and give them grace to say, "Thy will, and not mine, be done."

S. P. SAINTS, for Vamp.

HENRY—WILLIAM B. HENRY died in Cleburne, Texas, after an illness of forty days, of typhoid fever, on September 29, 1887. He was born in West Carroll parish, La., September 11, 1869. Bro. Willie, in the summer of 1881, with a large class, under the ministry of Rev. R. S. Isbell, united with the Methodist Church, and to the end of his life lived a noble Christian, "as becometh the gospel of Christ." He died away from home, having gone with his grandmother to spend awhile with her in Texas. He leaves a devoted mother and step-father, several brothers and sisters to mourn his death, besides all who knew him. How rude is death! He comes, and none can say, "What doest thou?" In this instance, he has taken the first-born, and that, too, when he was just entering manhood with bright prospects. To this writer the subject of this notice was well-known. I knew him as a school-mate, always cheerful, studious and a general favorite. A little later on, he was my pupil, and then I learned to love him with an ardent affection that can not be expressed in language. To his heart-broken mother, we extend our sympathy in this sad hour of bereavement.

A FRIEND.

The Longest Word in the Dictionary

is incompetent to communicate the inexpressible satisfaction and incomprehensible consequences resulting from a judicious administration of Dr. Pierce's Favorite Prescription, a preparation designed especially for the speedy relief and permanent cure of all Female Weaknesses, Nervousness, and all diseases peculiar to the female sex. The only remedy for woman's peculiar ills, sold by druggists, under a positive guarantee, to give satisfaction. See guarantee on wrapper of bottle. This guarantee has been faithfully carried out for many years by the proprietors.

There is nothing will make you a Christian indeed but a taste of the sweetness of Christ. "Come and see" will speak best to your soul.—Samuel Rutherford.

THE "Life of the flesh is the blood thereof." Pure blood means perfect functional activity, and this beers with it the certainty of quick restoration from sickness or accident. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier gives pure rich blood, and vitalizes and strengthens the whole body.

Scientific.

Curious Experiment with Oxygen.

The necessity for breathing fresh air is recognized as a fact known to the human race from the earliest times; but it has always been much of a puzzle why cats, birds and other animals invariably bury their respiratory machinery in fur or feathers when they go in sheep. Dr. Richardson, in making some experiments on the respiration of animals, has found that in currents of pure oxygen different animals are affected in diverse manners. Some, such as the cat, dog, guinea-pig and pigeon, were excited and rendered feverish by it; others (rabbit and frog) showed no such effect; in no instance was narcotism produced so long as oxygen was freshly supplied in steady current. In some later experiments, however, in order to economize the oxygen, the gas, after passing through the chambers in which the animals were placed, was collected, purified from products of respiration, and then supplied to the animals again. Entirely different results were now obtained: the frogs remained still unaffected, but the warm-blooded animals all became drowsy. With time the sleep became deeper, the breathing slower, and during the third passage of the oxygen through the chambers the pigeons ceased to breathe. On removing the animals from the chamber the pigeon was found to be dead, the cat slept for a few minutes longer and then died, the dog and rabbit recovered. The explanation of the discordance in the results of the earlier experimenters follows from these results, the depressant and narcotic action having been observed in those cases where the conditions of experiment led to the reinhalation of the oxygen. The cause of the phenomenon, however, is by no means clear. The oxygen did not seem to have suffered any other change in property; it still supported combustion and the respiration of cold-blooded animals; and when subjected to a brush discharge from a metalic point connected with the positive conductor of a frictional electrical machine, it lost its narcotizzing power and resumed its character of an excitant on warm-blooded animals. The subject is worth a good deal of further investigation.—English Mechanic.

Scientific Cant.

All the operations of nature are the result of God's agency. What is called science refers these operations to laws. Laws do everything. We are sick of this cant. What are these laws? Science can not answer. I call not that philosophy which can not give me an intelligible and adequate cause for events. I see the rivers flow and the ocean roll and the stars of heaven wheel along the dome of night; I mark the revolutions of the sun, see the clouds laden with oceans coursing through the upper fields of air, and the showers descending on the earth, and the lands bursting into new forms of life; I feel that there must be some mighty power at work in the universe. Who or what is it? I am told, "Law!" I do not understand the answer; I am not satisfied. The Bible tells me, "God," and I bow. My philosophy and my deepest instincts acquiesce in the response.—Dr. Thomas.

Catarrh is caused by scrofulous taint in the blood, and is cured by Hood's Sarsaparilla, which purifies and enriches the blood and gives the whole system health and strength. Try this "peculiar medicine." It is prepared by C. I. Hood & Co., Lowell, Mass.

Did you ever write a letter, and, just as you were finishing it, let your pen fall on it, or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be effectually effaced. Did you never cut yourself unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicuous place in a group to have his daguerreotype taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred. Do you ask what application we would make of these facts? Just this: It takes a lifetime to build a character—it only takes one moment to destroy it. "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

KEEP AHEAD.—One of the grand secrets of success in life is to keep ahead in all ways possible. If you once fall behind, it may be very difficult to make up the headway which you have lost. One who begins with putting aside some part of his earnings, however small, and keeps it up for a number of years, is likely to become rich before he dies. One who inherits property, and goes on, year by year, spending a little more than his income, will be poor, if he lives long enough. Living beyond their means has brought multitudes of persons to ruin in our generation. It is the cause of nine-tenths of all the defalcations which have disgraced the age. Bankers and business men do not often help themselves to other people's money until their own fund begins to fall off and their expenditures exceed their receipts. A man who is in debt walks in the midst of perils. It can not but impair a man's self-respect to know that he is living at the expense of others.

A New Ministerial Experience.

One year ago, last December, the pastor of a church in Philadelphia was forced to surrender his pulpit and, acting on his physician's advice, with his young wife, sought the warmer climate of Florida. Both were consumptive, and when it became evident that the young minister must relinquish a future that promised so much, he was broken in spirit. Together these two afflicted persons traveled toward the milder latitudes. It seemed a journey to death. Nothing more pathetic has been seen since Charles and Mary Lamb set out hand-in-hand, and with tearful eyes, toward the madhouse to which they had self-condemned themselves. The parting from their friends and parishioners at the railroad station was affecting in the highest degree. Several long weary months followed in which the hoped-for improvement was awaited. It came not. Both man and wife gradually grew weaker. The little cottage they had taken at Jacksonville finally began to lack the necessary comforts. A small negro servant had to be discharged because she could no longer be paid. Then the despairing young wife took her bed and rapidly grew worse. One good lady assumed that death was inevitable, and hoped only to make the end as painless as possible. In her mission of kindness she encountered a bale old gentleman who, after having given her a ten-dollar note, added: "I will do more. I will send that unfortunate woman my Compound Oxygen. I always take it with me to cure sudden colds or throat affections, but I know what it can do even in desperate cases." In a few minutes he was ready and accompanied the noble-hearted lady to the house of suffering. Hot water was readily procurable, and in a brief time the consumptive was inhaling the Compound Oxygen, evolved from one of Drs. Starkey & Palen's Home Treatment. At the end of a week notable improvement in the woman's condition set in. The end of another week's treatment found her seated in a chair on the porch, and she was soon able to walk about. Meanwhile full advice had been received from Dr. Starkey as to the Compound Oxygen; two Home Treatments had arrived, and the minister began to give some attention to his own case. Friends gathered around them, amid the Land of Oranges, and now they are both in a degree of health that enables the pastor to resume his pulpit, and his good wife the care of her own home.

A valuable and interesting pamphlet on the methods of manufacture and of treatment by Compound Oxygen, is sent free to all who desire it by Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

Men are asking, "What is religion?" and are attempting to answer the question by going to sources of information outside of, and utterly apart from, the Bible. They go to "the ten great religions of the world," as they denominate them, for a reply; they ask Buddha, Sakamuni and Confucius; they go to physical science and to *belles-lettres* to discover the nature and purposes of God, and the origin and destiny of man; they seek the living among the dead; they would find religion in the atmosphere or in the ground. This is not the way to get an answer to the sad, anxious, baffled inquiries of the human heart. Men must return to the Book. If they would understand the opinions of Socrates, they must read and study the Platonic Dialogues. They know that the study of biology and geology will never introduce them into the Academy. In like manner, if they would understand the opinions of God, they must read and study his written Word.—Dr. Shedd.

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To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.
181 Pearl St., New York.

If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing.—Benjamin Franklin.

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1887-8.

THE FALL TERM will open Wednesday, September 14, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Hamblie, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

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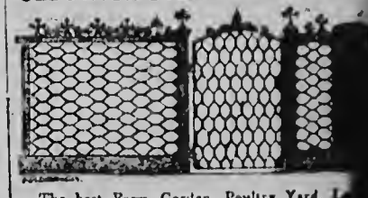

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ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. Will light, heat and a radical cure is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.
EGGLESTON TRUSS CO., Chicago, Ill.

FOR GAS. BAILEY'S COMPOUND Light-Spreading Silver-Plated CORRUGATED GLASS REFLECTORS! A wonderful invention for LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free. FOR OIL.

BAILEY REFLECTOR CO.,
113 Wood St., Pittsburgh, Pa

THE "CORONET" HEALTH CORSET

Possesses the five Cardinal Points of excellence essential to a Perfect Adjustable Corset. Send $1.00 for sample Corset. Circulars free.
AGENTS WANTED.
CORONET CORSET CO.,
Jackson, - Michigan.

TELEGRAPH
LIGHTNING
MALARIA
ERRADICATOR
AND LIVER REGULATOR.
Our Safe Family Doctor.
A Complete Family Medicine.
Perfect Substitute for Calomel.
A Safe and Reliable Remedy in all cases.
The Greatest Remedy of the age for Bilious Diseases.
A PURELY VEGETABLE compound and the most effective preparation known for removing bile from the system and restoring the natural action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It promotes a sound restful sleep, and in a few days restores the patient to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It may be given with PERFECT SAFETY to children or adults of any age in all cases where there is a derangement of the system. It has been used with most wonderful effect in
Colds, Bilious Colic, Malaria Fevers, Bilious Fever, Cholera, Diarrhœa, Rheumatism, General Debility, Loss of Appetite, Headache, &c.
ASK YOUR DRUGGIST FOR IT.
FREE

For FREE TRIAL PACKAGE send 6 cts. in stamps. For full package send 50 cts. to
TELEGRAPH MEDICINE CO., LAKE CHARLES, LA.

Weekly Market Review.

(For Week Ending December 13, 1887.)

COTTON.

Low ordinary	7⅞ @	— —
Ordinary	7⅞	— —
Good ordinary	9	— —
Low middling	9 7-16	— —
Middling	9¾	— —
Good middling	10⅛	— —
Middling fair	10½	— —
Fair	11¼	— —
Galveston middling	9¾	— —
Mobile middling	9⅝	— —
St. Louis middling	9 11-16	— —

SUGAR.

OPEN KETTLE:		
Prime	4⅜	4 7-16
Fully fair	4⅛	4¼
Strictly Prime	4⅜	4 7-16
Choice	— —	4½
CENTRIFUGAL:		
Seconds	4	4⅞
Pr. yellow	— —	5⅜
Gray White	5½	5⅝
Off whites	— —	5⅞
Stan. Gran	6⅞	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	31	33
Strictly Prime	34	37
Choice	39	— —
CENTRIFUGAL:		
Syrup	25	28

RICE.

Head	5⅜	5½
Choice	— —	— —
Prime	5⅛	5¼
Good	4⅞	5
Fair	4⅝	4¾
Ordinary	4⅜	4½
Common	4	4¼
No. 2	2½	2⅝
Rough	3 25	4 50

FLOUR.

Minnesota bakers	4 50	— —
Minnesota patents	5 15	5 25
Extra fancy	4 50	4 60
Winter wheat patents	5 00	5 10
Choice	3 50	3 65
Fancy	3 90	4 00
Extra Fancy	4 30	4 40

CORN PRODUCTS.

Cream meal	3 75	3 80
Corn meal	2 85	2 90
Grits	3 85	3 90
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	— —	63
Yellow	63	64
Mixed No. 2	62	63
OATS:		
Western	41	42
Texas rust-proof	— —	47
BRAN:		
₩ cwt	— —	1 05
HAY:		
Choice	21 00	22 00
Prime	19 00	20 00

PROVISIONS.

PORK:		
Mess (Standard)	— —	15
Prime Mess	13 50	14 00
Rumps	12 50	13 00
BACON:		
Fancy breakfast	11	11¾
Shoulders	— —	7½
Sides, long clear	— —	8¾
Sides, short rib	— —	8¾
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	— —	6¼
Sides, long clear	7⅝	7¾
Sides, short rib	— —	7¾

GROCERIES.

COFFEE:		
Prime	19½	19½
Fair	18¾	18½
Common	17	17¼
BUTTER:		
Western Creamery	33	34
Western Dairy	20	21
Common	12	13
LARD:		
Refined	— —	7⅛
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12¼	— —
Coal, bbls	9¾	— —
Cotton seed	32	— —
Lard	— —	65

VEGETABLES.

CABBAGES:		
Western, per head	11	16
Chicago, per 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 00	3 25
KROUT:		
Western, ₩ bbl	9 00	12 50
ONIONS:		
Louisiana	— —	— —
Western	2 50	2 75

BALING STUFFS.

BAGGING:		
1¾ lb. per yd	7	— —
2 lb	7½	7¾
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, South'n	2 50	2 75
Young	1 25	1 75
Turkeys, Southern	9 00	11 00
EGGS:		
Western	20	22
Southern	23	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₩ lb	4½	5
Dry salted	8	8½
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	17 60	— —
Pure ground bone, 30	00	— —
Muriatic acid, ₩ lb	2½	— —
Sulphuric acid	2	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 247 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

The President's message is said to have been a real surprise to the body of Democrats in Congress. His declaration of opposition to any reduction of the taxes on tobacco and whisky or other alcoholic spirits is a great disappointment to many.

The President has sent the following nominations to the Senate: Lucius Q. C. Lamar, of Mississippi, to be associate justice of the Supreme Court of the United States; William F. Vilas, of Wisconsin, to be Secretary of the Interior; Don M. Dickenson, of Michigan, to be Postmaster General; Charles S. Fairchild, of New York, to be Secretary of the Treasury; George L. Rives, of New York, to be Assistant Secretary of State; Isaac H. Maynard, of New York, to be Assistant Secretary of the Treasury; Sigourney Butler, of Massachusetts, to be Second Controller of the Treasury; James W. Hyatt, of Connecticut, to be Treasurer of the United States.

The city election in Atlanta resulted in the election of a straight-out anti-prohibition ticket by a majority of 1,000.

C. H. J. Taylor, Minister to Liberia, has resigned.

Senator Farwell, of Illinois, has prepared a bill to perpetuate the national banking system, which will soon be introduced in the Senate.

The Republican National Committee have selected Chicago as the place for the meeting of the Republican Convention, June 19, 1888.

Hon. John S. Barbour has been nominated by the Democratic caucus for United States Senator for Virginia, in place of Riddleberger, whose term expires 1889.

Virginia has requested her representatives in Congress to use their efforts to secure a repeal of the entire internal revenue system of taxation; and a similar sentiment prevails in North Carolina.

The Chicago Tribune takes issue with Mr. Blaine on the tariff question. It says the position of Mr. Blaine is the weakest ground he has yet occupied.

Arensdorf, on trial at Sioux City, Iowa, for the murder of Rev. Geo. C. Haddock, has been found not guilty by the jury.

It is said that Mr. Blaine has captured the Republican National Committee, the evidence being the selection of Chicago as the place for the Nominating Convention.

The new railroad between Pruilhomme, on the Texas Pacific, and Natchitoches has been completed, and trains are running.

Gustavus J. Orr, superintendent of public instruction for the State of Georgia, died in Atlanta, last Sunday.

The bridge over the Alabama river, on the Louisville and Nashville road, fell in last Sunday. One man was drowned.

FOREIGN.

Russian military movements on the frontier of Austria create grave apprehensions in regard to the peace of Europe. The effect upon the Bourse at Vienna was that rentes fell heavily and gold arose.

Lord Mayor Sullivan has been removed to Tullamore Jail to prevent him holding daily levees as he did in Dublin Jail.

The new doctor, Sommerbrod, after examining the throat of the Crown Prince, said the prospects of the Prince's recovery were hopeful.

Austrian frontier guards will be organized and increased to meet the threatening aspect of Russia.

Germany, Austria and Italy have agreed to raise their ministers at Madrid to the rank of ambassadors. This is a step towards recognizing Spain as a great power. England is expected to do the same with her minister to Spain.

The Russian troops whose time of service expired in autumn have been retained in the service, and 250,000 recruits have been enrolled in the army corps which forms the military line along the Austrian frontier. It is said that the movement of Russian troops on the Galician frontier is due to orders issued over a year ago, and have no special menace.

The Crown Prince, in a letter to a former tutor, takes a hopeful view of his case. He says he has confidence in his physician, has never lost strength, and general appearance is that of perfect health.

M. Goblet, having failed to form a Cabinet, President Carnot has made another appeal to M. Falleres to undertake the task.

In the lobby of the French Chamber of Deputies, M. Jules Ferry was fired at three times by a man named Auberthi, and was slightly wounded. It was the beginning of a general melee and many hot quarrels between moderates and radicals.

President Carnot has received the congratulations of the diplomatic body.

The war cloud is looming up. Orders have been issued to place the Fifth, Seventh, Eighth and Eleventh Russian Army Corps on a war footing. Austria has adopted the waiting policy to find out the real intentions of Russia.

Mr. Hooper, M. P., has been arrested at Cork for publishing reports of meetings of the suppressed branches of the National League.

The new German Military Service Bill introduced in the Reichstag will add largely to the numbers of the army.

Rev. Mr. Berry, of Wolverhampton, England, has declined the call to Plymouth Church as the successor of Henry Ward Beecher.

M. Fallieres has failed to form the French Cabinet, and the President has called upon Senator Tirard to do so, and a Cabinet has been formed of Moderate Republicans.

Bismarck and Emperor William are reported unwell.

THE blood must be pure, or the body would be in perfect condition. Dr. A. H. McLean's Strengthening Cordial and Blood Purifier, makes pure blood, and imparts the rich blood of health and vigor to the whole body.

The Sunday Law.

Dr. McKim, rector of Trinity Episcopal Church, in this city, preached, December 4, on "The Sunday Rest and the Sunday Law." We quote the last paragraphs of the sermon, and call the reader's special attention to them:

As to our Sunday Law, I affirm that, in spite of its inadequate enforcement, in spite of its evasion in great numbers of instances, it has proved a very great blessing to this community. Even its opponents admit that drunkenness and disorder have greatly diminished since it came into operation. Our criminal courts, both in the city and in the country, tell the same story. And, what is of very great importance, it has lifted the yoke of toil from thousands of our fellow-citizens, who formerly had no day they could call their own.

But for all that, it is now proposed to repeal this law, or to so modify it as to strip it of more than half its power to bless. It interferes, forsooth, with "personal liberty"—which, being interpreted, means that it interferes with the liberty of a certain class of men to make money on that day, in plying a traffic which is highly dangerous to the morals and good order of the community! Oh, Liberty! What outrages upon the public weal have not been perpetrated in thy name! I warn you, my friends, not to be caught by this specious appeal to "liberty," and I urge you to use your influence, as citizens, against a movement which is really directed against the right of the laboring man to rest on the Sunday, and which, if successful, will inflict grave injustice upon thousands of the toilers in our midst, and strike a blow at the peace and quiet of our city. Take note of the fact that it is not the laboring men who are inspiring and directing this movement against the Sunday Law and raising the cry of "personal liberty," but others who are pecuniarily interested in securing the "liberty" to grow rich by plying their questionable traffic seven days in the week.

A Candid Acknowledgment.

(Extract from a letter of Dr. D. W. Atkinson, Siloam Springs, Ark.)

"I know that many physicians are very much prejudiced against all proprietary medicines, and I think, sometimes foolishly so. I am, however, willing to acknowledge merit wherever it is deserved. I have prescribed Simmons Liver Regulator, and have given it a pretty thorough trial myself, and think it deserves all the praise it receives. I have watched its use for the last five years, and do not know of a more popular medicine. My patients praise it very highly, and it gives good results wherever it is used.

To Our Agents.

For some time past we have been offering special inducements to our subscribers; but the month of December will be "red-letter month" for our agents of the Louisiana Conference. To every one of our agents, "itinerant preachers only," sending us three brand-new subscribers, all at one time and cash in full, we will send to their nearest express office, "not prepaid," "a brown 16-inch Gladstone Satchel," genuine "grain leather," nickel trimming, worth in your town $3 50 to $4—just the thing for Conference.

This offer is for *agents*, as *above stated*, and during December only for Louisiana agents.

Mansfield Female College—1888.

One hundred dollars, paid in advance, will entitle new pupils to board, tuition and music for the term beginning Monday, January 2, 1888, and ending Wednesday, June 13. Seventy-five dollars will pay board and tuition in the literary department, without music. Let those who have been attending home schools during the fall term avail themselves of this offer.

F. M. GRACE, Pres.

HOW TO MAKE MONEY.—Plant Le Conte & Keiffer's pear trees; diversify your industry. One party last season got over $700 net from less than two acres. Every planter should lose no time in setting an orchard; the extra labor will not be felt to keep one to ten acres in condition. Le Conte & Keiffer's are blight proof. Correspondence solicited. One, two and three-year-old trees for sale.

W. B. STUART,
Ocean Springs.

Prof. Tyndall,

Who is scarcely less famous as a mountaineer than as a scientist, spent last summer in the Alps of Switzerland, and his adventures and observations will form the subject of two articles which he has written expressly for the *Youth's Companion*.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Miller City	Dec. 15
Sunnyside and McNutt	17, 18
Carrollton circuit	24, 25
Grenada circuit	31, Jan. 1
Oxford	8, 8
Abbeville	10
Collierville	14, 15
Charleston	18
Chapel Hill	21, 22
Alnwick	28, 29
Pittsboro	31
Banner	Feb. 2
Tocopola	4, 5
Water Valley circuit	7

District stewards' meeting at Grenada, January 4, 1887.

J. F. EVANS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Lake Lee	Dec. 18
Cherry Hill	Jan. 1
Indianola	8
Bolivar	15
Friar's Point	22
Fairview	29
Faisonia	Feb. 5
Jonestown	12
Austin	19
Australia	20
Concordia	Mar. 4
Greenville	11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville

J. W. HONNOLL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Shannon, at Shannon	Dec. 17, 18
Verona and Tupelo, at Verona	24, 25
Splitlip, at Allen's Chapel	31, Jan. 1
Richmond, at Evergreen	7, 8
Pontotoc, at Pontotoc	14, 15
Sparta, at Friendship	21, 22
Houston and Wesley, at Houston	28, 29
Buena Vista, at Buena Vista	Feb. 1
Ebenezer, at Pleasant Grove	4, 5
Okalona circuit, at Blackwell's Chapel	11, 12
Prairie, at Palue's Chapel	18, 19
Tremont, at Asbury	23
Fulton and Smithville, at Smithville	25, 26
Athens, at Sardis	29

District stewards' meeting at Okalona, December 9, at eleven A. M.

AMOS KENDALL, P. E.

SARDIS DIST.—FIRST ROUND.

Como and Fredonia	Dec. 17, 18
Hernando and Coldwater	24, 25
Batesville and Wesley	31, Jan. 1
Courtland circuit	7, 8
Panola circuit	14, 15
Pleasant Grove circuit	21, 22
Arkabutla circuit	28, 29
Mt. Vernon circuit	Feb. 4, 5
Chulahoma circuit	11, 12
Dorhum circuit	18, 19
Louisburg circuit	25, 26
Horn Lake	Mar. 3, 4

The district stewards of Sardis district, North Mississippi Conference, will meet me at Senatobia, Monday, December 19, 1887.

S. M. THAMES, P. E.

WINONA DISTRICT—FIRST ROUND.

Richland circuit, at Pickens	Dec. 24, 25
Durant and Lexington, at Durant	31, Jan. 1
West circuit, at West	7, 8
Black Hawk, at Acona	14, 15
Winona circuit, at New Hope	21, 22
Winona station	22, 23
Newtonville, at Smyrna	26
McCool, at Weir's	28, 29
Newport, at Harmonia	Feb. 1
Carrollton and Greenwood—Carroll'n	4, 5
Sidon, at Pleasant Ridge	11, 12
Valden, at Columbiana	18, 19
Ebenezer, at Herron	23
Belzoni, at Belzoni	25, 26
Ethel, at Ethel	Mar. 3, 4
Zilpha, at Friendship	10, 11

District stewards will meet at Durant, Friday, December 30, 1887.

H. F. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Hebron, at Center Point	Dec. 17, 18
Macon	19
Starkville circuit, at Sherl's Mills	22
Sturges circuit, at Sturges	31, Jan. 1
Starkville	5
Columbus circuit, at New Hope	7, 8
Columbus station	9
Shuqualak, at Ridgeway	14, 15
Crawford circuit, at Crawford	16
Salem circuit, at Macedonia	21, 22
Brooksville circuit, at Brooksville	23
Louisville circuit, at Louisville	28, 29
Philadelphia circuit, at Mt. Hebron	31
Chester circuit, at Chester	Feb. 4, 5
Walthall circuit, at Walthall	11, 12
LaGrange circuit, at Lewis Chapel	18, 19
Tampico circuit, at Cedar Bluff	25, 26

The district stewards will meet at West Point, on Tuesday, December 13, at ten o'clock A. M. A full meeting is urged.

W. T. J. SULLIVANT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs ct., at Pleasant Grove	Dec. 24, 25
Holly Springs	Jan. 1, 2
Early Grove, at Early Grove	7, 8
Emory, at Hebron	14, 15
Cornersville, at Bethlehem	21, 22
Hyhatta and Victoria, at Hyhatta	28, 29
Olive Branch, at Center Hill	Feb. 4, 5
Snow Creek circuit, at Harmony	11, 12
Ashlam, at Union Hill	18, 19
Marshall, at Mt. Pleasant	25, 26
Pine Mountain, at Asbury	Mar. 3, 4
Myrtle, at Union Hill	10, 11
Hickory Flat, at Bethel	17, 18

JNO. HANCROFT, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville, at Booneville	Dec. 17, 18
Marietta, at New Prospect	31, Jan. 1
Corinth station	7, 8
Corinth circuit, at Gaines' Chapel	9
Iuka circuit, at New Salem	12
Harmony circuit, at Snowdown	13
Iuka station	14, 15
New Albany circuit, at Locust Grove	21, 22
Guntown circuit, at Guntown	28, 29
Kossuth circuit, at Bethel	Feb. 4, 5
Blackland circuit, at Carolina	11, 12
Jumpertown circuit, at Ebenezer	18, 19
Ripley circuit, at New Hope	22
Ripley and New Albany, at Ripley	25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar. 3, 4

The district stewards will please meet me in Corinth, on Tuesday, January 10, at ten o'clock.

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Mooringsport, at Mooringsport	Dec. 17, 18
Shreveport	21, —
North Bossier, at Concord	24, 25
South Bossier	31, Jan. 1

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Baton Rouge	Dec. 18
Moreau Street (11 A. M.)	25
Louisiana Avenue (7 P. M.)	25

JOHN T. SAWYER, P. E.

HOMER DIST.—FOURTH ROUND.

Ruggold	Dec. 17, 18
Sparta and Saline, at Castor	21
Indian Village	24, 25
Downsville	28
Minden, at Minden	31, Jan. 1

ROBERT HANDLE, P. E.

The Garden.

For the management of vegetable gardens and practical instructions concerning the culture of flowers—for hints and information respecting all kinds of seeds, planting and cultivating all vegetables and flowers, D. M. Ferry & Co.'s Seed Annual for 1888 will be found as complete as any work of a similar character ever issued. The variety and extraordinary range of the information given renders their Annual worthy the special attention of everyone interested in having luscious vegetables of beautiful flowers. D. M. Ferry & Co. make the growing and sale of onion seed a leading speciality, and give so much information on onion culture as to make their Annual of permanent value to all onion growers and gardeners. The Annual can be had for the asking. Address D. M. FERRY & Co., Detroit, Mich.

Felicity Street Church.

BUILT, 1850. BURNED, 1887.
REBUILT, 1888.

Anyone who knows and loves her; anyone who has served at her altars, or found Christ precious within her sanctuaries; anyone who has ever attended or worked in her Sunday-school as scholar, teacher or officer; any stranger without her gates; any friend, whoever and wherever dispersed, having a mind to assist in the rebuilding of Felicity Street Church, has now an opportunity. All are invited to help. "Who gives quickly gives twice."

The church approaches rapidly to completion, and will soon call her children and well-wishers once more to offer, under the shadow of her walls, the morning and evening sacrifice of prayer and praise. Contributions, however small, in aid will be promptly acknowledged by the treasurer and gratefully appreciated by the people. Send them to the preacher in charge, Rev. S. H. Werlein, care of Philip Werlein, 135 Canal street, New Orleans.

A Wonderful Food and Medicine,

Known and used by Physicians all over the world. Scott's Emulsion not only gives flesh and strength by virtue of its own nutritious properties, but creates an appetite for food that builds up the wasted body. "I have been using Scott's Emulsion for several years, and am pleased with its action. My patients say it is pleasant and palatable, and all grow stronger and gain flesh from the use of it. I use it in all cases of Wasting Diseases, and it is specially useful for children when nutrient medication is needed, as in Marasmus."—T. W. PIERCE, M. D., Knoxville, Ala.

A friendly settlement of the Virginia debt is deemed probable. W. L. Royall, of Richmond, having been appointed by English bond-holders to represent them in a conference for the purpose of a compromise settlement.

A Universal Interest

Will be felt in the article which MR. GLADSTONE has written expressly for the *Youth's Companion*. The subject of the great statesman is the "Future of the English-Speaking Races," and the paper is said to be remarkably bold and suggestive.

John Most, the anarchist, who was sentenced to one year's imprisonment, and who was granted a stay of proceedings, has been released on $5,000 bond.

MISCELLANEOUS.

ROYAL

BAKING
POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

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PURE COD LIVER OIL
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Cures Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.

The friends of persons who have been restored from confirmed Consumption by the use of this original preparation, and the grateful parties themselves, have, by recommending it and acknowledging its wonderful efficacy, given the article a vast popularity in New England. The Cod-Liver Oil is in this combination robbed of its unpleasant taste, and rendered doubly effective in being coupled with the Phosphate of Lime, which is itself a restorative principle, supplying nature with just the assistance required to heal and restore the diseased Lungs. A. B. WILBOR, Boston, proprietor. Sold by all druggists.

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WASHINGTON, 817 Market Space.

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CREAM
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1888.
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ILLUSTRATED.

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Fifteen Objections to Church Entertainments...10

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Send for Plan of getting the choicest Periodicals by the month.
Inquire about Hymn Books, Devotional Books, Library Books, or any Religious Book.
Tell UNION SCHOOLS and your
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THE CHRISTMAS BELLS.

BY LONGFELLOW.

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men!

Till ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime
Of peace on earth, good-will to men!

Then from each black, accursed throat
The cannon thundered from the boat,
And with the sound
It was as if an earthquake rent
The hearth-stone of a continent,
And made forlorn
The households born
Of peace on earth, good-will to men!

And in despair I bent my head:
"There is no peace on earth," I said;
For hate is strong
And mocks the song
Of peace on earth, good-will to men!

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good-will to men!"

Our Last Issue.

The Fullness of the Time.

BY REV. O. P. EVANS, D. D.,

Pastor at Bayou Municipal Church, New Orleans.

The tardiness of the Messiah's advent has been urged by infidelity as an objection to his claims, and devout minds have been perplexed that, with his ability to remedy the world's ills and remove its sins, he did not sooner inaugurate his work. Was it indifference? or was it an oversight? Lest we should imagine either, Paul tells us that "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." The purpose indicated in the promise to the first transgressors had been steadily pursued. Into God's plans had entered the vicissitudes of every nation and every age. Every achievement, every calamity and prosperous event, the battles and harvests, the philosophies, poems and inventions, the accessions and decays of royal houses, and the changes of political boundaries, laid before him like the colors upon the painter's pallet, to be wrought into the design upon the canvas, Jesus was to come, come as a King: but not until the mountains were razed and the valleys exalted, the rough places smoothed, and the crooked made straight. An event that was to gather into one all things in heaven and earth, and was to effect all worlds forever, could not have been precipitated any more than it could have been forgotten. The solemn and stupendous venture of divine grace was not to be repeated, and, inasmuch as it was perfectly unconstrained, it was inevitable that divine wisdom would select and prepare the time of its unfolding. If Jesus had opened his mission to the trembling pair outside of Eden's gate, this pretentious age would have objected to his credentials as being unauthenticated by an adequate scholarship, and pronounced his character a myth worthy of the unhistoric age. If he had come in the time of David or Solomon, men would have said that the prodigious machinery and magnificent sacrifice was beyond the necessity of the case, and before human nature had an opportunity to demonstrate its recuperative power. If he had come to his people in the time of their bondage to Babylon or Rome, it would be charged that he was only one of Israel's judges, who substituted the traditional military genius with the exceptional gifts of a philosopher. A little reflection will satisfy any open mind that the Savior came into the world at the most suitable time in the world's history. There was a very exact calculation and adjustment of his nativity to the salvation of the world.

With reference, in the first place, to the Jewish nation. For various reasons the Jews were selected as the depositary of the divine idea of redemption, and the royal line of David as the progenitors of our Lord. It was all important that this people should be able in some degree at least to apprehend the significance of his mission. If no one among them could fathom the mystery of his character, it was indispensable that his teaching should not be unintelligible for the lack of spiritual training. It was to this end that a people whom even David pronounced brutish, and whose pastors Jeremiah pronounced so, were put under the discipline of the Mosaic institution. The ceremonial law, with its distinctions and refinements, with its interdictions and sacrifices, and ablutions and grim penalties, was ordained to cultivate the idea of holiness, which seemed, even when the Savior came, to be a thing, with many, the most obscure and intangible. The Pharisees, who were the most cultivated and unexceptionable in morals, were proud and envious, and full of hatred and malice. They were but partisans of the temple and of the Holy City, and, while punctilious in a round of ceremonies, they were strangers to justice, mercy and truth. Though the Jews were greatly superior to their idolatrous neighbors in all their outward morality, two thousand years of training, under the moral and ceremonial law, were necessary to make the idea of holiness accessible. Only now and then had there been a real apprehension of what was meant by purity of heart, until the events attending the Roman conquest broke up the fallow ground and enabled John the Baptist to get a fair hearing for the gospel of repentance.

Fundamental to this conception was the utter overthrow of their political hopes. Jerusalem must be trodden down of the Gentiles. And never were they in such a remorseless grip, never hope of relief so desperate. Herod was as brilliant in battle as he was selfish, crafty and cruel on his throne. He who would not hesitate to sacrifice his idolized Mariamne and two manly sons, nor scruple to slaughter all the children "from two years old and under," would not falter in blotting out all traces of revolt. Loaded down with exorbitant imposts to indulge his passion for palaces, temples and great cities, goaded by the importation of foreigners and the prevalence of the Greek language and customs, terror-stricken at the profusion of heathens in the outer courts of the temple, while their gifts adorned its walls and their sacrifices bled upon its altars, appalled by the murder of all their prominent rabbis, there was nothing to moderate their despair but the hope of the Messiah, whose advent, according to prophecy, must be very near. Searching the Scriptures for the time and manner of his coming, they became familiar with the qualities of his person and the credentials of his office, as they never would have done if prompted only by literary or religious curiosity. God gave them "the valley of Achor, for a door of hope," and the whole nation quivered with the expectancy of Shiloh. The evening shadows were hailed with feverish anxiety to behold Balaam's "star." When the forerunner said, "The kingdom of Heaven is at hand," he assured the hope uppermost in every mind. Surely the time was full.

As the Savior was to be born of Jewish parents in a Jewish village, use his first ministers were selected from his people, and they opened their message in every city to their own people. It was of the first importance, then, that these Jews should be "scattered abroad." They had the knowledge of Jehovah and the doctrines of the kingdom, the immortality of the soul, and the last judgment. They had the Scriptures, which declared his coming, and synagogues accessible to all Jews, where these Scriptures were read, and where any Jew who desired might speak to an organized congregation on religious subjects. The Assyrian, Babylonian and Roman deportations had directly or indirectly scattered the Jews among all the principal cities of Europe, Asia and Africa. Paul found them in Philippi and in Corinth. The Jews' quarter in Alexandria contained 200,000 people. On the day of Pentecost representatives from every continent and many islands were in Jerusalem. Wheresoever the apostles went they were sure of an attentive and numerous auditory. While the Greeks might mock and dismiss the Christian missionary with a shrug of nonchalance, every Jew listened with most intense interest to whatever pertained to the Messianic hope, around which revolved the most sacred of political ambitions, and dearer now than ever in the distress of their exile. Until now the fullness of time had not come.

It was equally the auspicious time with reference to the Gentiles.

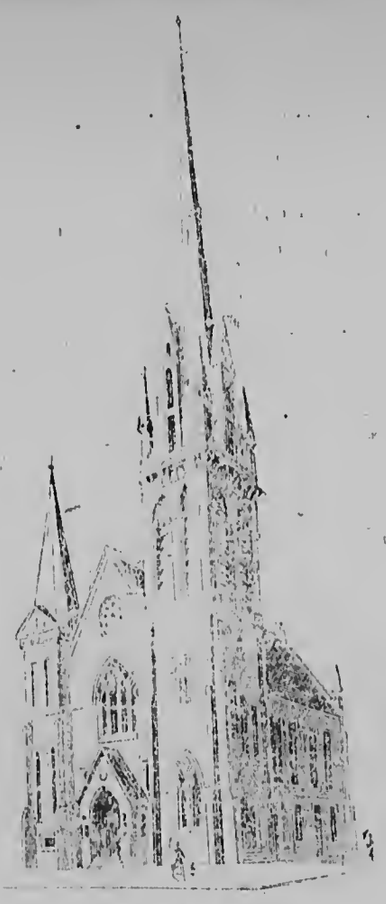
1. It was necessary that a language should be provided in which the gospel should be held in solution, and that this language should be the tongue of a cultivated and thoughtful people. The gospel conveying the final and most complete revelation of Deity, a system of ethics of perpetual obligation, and the philosophy of a divine life which was proffered to all men, must necessarily be expressed in terms of fixed value, and intelligible to every grade of culture. The scholars and thinkers would analyze its statements and requirements with the most subtle skill. The poor and illiterate, with the keenest interest, would ponder the color and tones of every thought for light on their privileges, and solace for their sorrows. And so God prepared a language of amplest measures and most elastic texture: a language then spoken by a commercial people, but one in which statesmen had thought, and poets sung, and philosophers written, and orators spoken, and the world's great tragedies been acted before its most refined and cultivated audiences. Such was the Greek, which Sir William Jones, who is said to have learned twenty-eight languages, pronounced "the most perfect ever spoken by men." For its capacity to express abstract ideas, by its numerous compounds and rich inflections, carrying each shade of sentiment and emotion, it is eminently fitted as the menstruum of divine truth.

The Greeks, though occupying originally a small territory, were a commercial people, and were constantly sending out colonies. Athens alone sent out forty. The conquests of Alexander were remarkable chiefly for the prevalence he gave to the Greek language and literature by means of the numerous colonies he planted. The Greek had become the language of literature, commerce and government throughout the world. It was the language even of Herod's court in Cæsarea, though an Idumean prince, in a Roman government, on a Jewish throne. The Jews, especially in Africa, were conversant with it: for nearly 300 years had used the Septuagint version of their Scriptures. Cicero said that the Grecian writings are read among almost all nations, while the Latin are confined to their own boundaries—quite small." Hence, with two or three exceptions, the books of the New Testament were originally written in the Greek. With such a language to hand, and whose vicissitudes had passed in the political extinction of its peoples, the fullness of time had come.

2. It was necessary that the world should be at peace. This would allow leisure and inclination to consider what might otherwise be crowded out of sight by the strained necessities of the hour. The early nations were small, and their territories the scenes of incessant broils. Commerce and travel were both limited and difficult. Rome was able to merge the world into one empire, and hold it under one system of laws. All minor rivalries were suppressed by the grasp of one comprehensive iron hand. For the first time in centuries the whole world had peace, and the temple of Janus was closed. The most distant provinces were bound to the Capitoline Hill by roads that offered easy travel at all seasons, and the terror of the Roman legions restraining lawless hands and individuals from pillage, social confidence was begotten among the nations, and travel and commerce were invited everywhere. A Roman citizen was always safe. This condition of things enabled the early evangelists to go "everywhere preaching the Word."

3. It was necessary that men should have a sense of their guilt and their helplessness to escape from it. The sin which men would not or could not perceive and abhor as a fact of their inner life, they were permitted to see in its awful results upon the outer life "bringing forth death." The death whose harbinger was physical pain: death in the dissolution of domestic bonds: death in the demolition of the commonwealth: death in the relaxing of commercial confidence, and death in the political swirl, by which liberty and individuality and spontaneity, with all that was gentle and beautiful, went down in a general despotism. There was almost universal poverty, universal crime and universal unrest. The Spirit of God was no idle spectator of the general misery, but was busy, and, even through heathen oracles, was convincing the world of "sin, of righteousness, and judgment to come." The universality of propitiatory sacrifices was an admission of guilt: but sacrifices brought neither peace nor purity. Philosophy had proved to be a miserable failure, for its teachers were no better than others. Plato was accused of avarice, incontinence and lying. Cato, extolled as a model of virtue, was a drunkard and suicide. Cicero, as choice a specimen of heathen virtue as could be found, pleaded for toleration, while Socrates is charged with that crime and its cure. Art, whether it kindled in stone or on the canvas, could not beguile men: the muses could not inspire them, neither art nor letters could cure men's woes from sin. The social fabric and the individual life, alike, lay in ashes. Men were staggering and groaning under the burden of [illegible] the message of John the Baptist, under proper auspices, would have met with the same result in Corinth or Rome, and Jerusalem. The world's hope had perished but for one slender thread, that, dropping out of the Jewish Scriptures, had wound itself among all the nations—*a Deliverer would come.*

Continued on Page Five.



Our New Church.

The above sketch represents the new Felicity Street Methodist Episcopal Church, South, at New Orleans. As is well known, the old structure, which had become familiar to the entire congregation as one of the early solid edifices of our Methodism, was, by an unhappy accident, destroyed by fire in the early part of this year. The ashes had hardly grown cold when the pastor, Rev. S. H. Werlein, started with subscription book to secure the funds for its reconstruction. With rapidity the canvass was pushed, and with most gratifying results. Almost the entire community, with a sympathy most generous, evinced a disposition to give practical assistance.

As an evidence of the spirit of unity which prevails among the Protestant Churches of this city, it is worthy of note that the ladies representing the different denominations, with hearty unanimity, determined to aid the sister church which had met with so great misfortune. There was given at Washington Artillery Hall a most select entertainment, under the auspices of the Presbyterian, Baptist, Christian, Episcopal, Unitarian, Jewish and Methodist Churches, the proceeds of which were added to the amount already secured by subscription.

The Building Committee were proffered the services of the leading architects of the city, who most generously proposed plans for the new church without charge. The selection fell on Messrs. Williams and Patton, who at once furnished the elevation which adorns this page. J. J. Kelley & Bro. were accepted as contractors for the entire work of construction, their bid being $21,000. Old material and foundations, valued at about $4,500, were furnished the contractor, which makes the actual cost of the edifice, exclusive of heating furnace, gas fixtures, organ, pulpit furniture and carpets, about $26,500. It is expected that the church will be ready for occupancy by or before April 1, 1888. Not quite sufficient money has been secured to cover the amount of the contract, and the church is [illegible] being urged with the hope that at the completion of the structure there will not be a cent of indebtedness.

On the corner-stone, in brass letters, is written: "Built, 1850. Burned, 1887. Rebuilt, 1888." During this interval of thirty-eight years the church has been served by the following clergymen: Rev. Dr. Holland N. McTyeire, now Bishop, under whose pastorate the first edifice was constructed. He was followed by Rev. Linus Parker, from 1853 to 1855; Rev. J. B. Walker, from 1856 to 1857; Rev. J. C. Keener, from 1858 to 1859; Rev. Linus Parker, from 1860 to 1863. During the years of 1864 and 1865 the church was in the hands of the Northern Methodist Church. In 1866 Rev. Linus Parker was again appointed to Felicity Street Church, and remained until 1870. He was followed by Rev. John Matthews, who remained from 1871 to 1874: Rev. J. B. Walker, from 1875 to 1878; Rev. John Hannon, from 1879 to 1880; Rev. C. W. Carter, from 1881 to 1884; Rev. S. H. Werlein, from 1885 to this present time.

The following description of the church is furnished by the architects, Messrs. Williams & Patton:

The building is in the early English Gothic style of architecture, and measures about ninety feet front from the rear. The church proper is forty-six feet in width, with a front including towers of sixty feet. A general idea of the exterior of the building may be gained from the engraving. But a few words may serve to give a more definite idea. The height of the main church tower will be perfect from the base to the pavement. The earth tower will be ninety-six feet high. The lower or basement portion is cemented in imitation of ashlar stone up to a height of thirteen feet, where there is a belt course. From there up the finish is in the natural color of the brick building brick. The principal entrance is on Felicity street, through a tiled Gothic portico leading direct into the vestibule, where a wide, easy flight of stairs leads to the vestibule of the main auditorium. From the Chestnut street side there is another entrance up a flight of stone steps to the principal tower, from whence another flight leads to the upper vestibule. There is also a private flight of stairs from the [illegible] leading directly to the minister's retiring-room behind the pulpit. There are five entrances to the basement or Sunday-school room, one from the lower front vestibule, from either side and from the rear. This room is forty-six feet wide by sixty-three feet [illegible] high ceiling, with [illegible] The library is [illegible] the pastor's [illegible] The [illegible] will be [illegible] The [illegible] will [illegible] the [illegible] heating system, [illegible] to have a pure supply of fresh, warm air circulating throughout the building, and thus make the ventilation thorough.

different States, and, excepting that of Methodism in Georgia, by Rev. George G. Smith, I have not found one to compare with this either in the interest of the subject matter or in the manner of treating it. Bishop Hargrove remarked that what interested him most in Bishop McFerrin's History of Methodism was the chapter on the introduction of Methodism into Louisiana. But what was merely a sketch in that work is here drawn out and written in detail. The very names, dates, places and facts are all delivered to us from one who was the associate of the original actors in these thrilling scenes, though then a young man.

It is said in Proverbs that the names of the righteous shall be held in everlasting remembrance. And who that reads in this fair volume the names of Tobias and Randall Gibson, the Grillings, Newet Vick, Tommy Owen, James Axley and Richmond Nolley, as well as Larner Blackman, Samuel Sellers, Elisha Bowman, and many others, will not realize the truth of this proverb? The style of the book is gossipy and diffuse, but the English is idiomatic and pure, and the narrative clear and fluent, the parts well proportioned, and nothing wanting to a complete history of early Methodism, which means heroic piety in the States of Alabama, Mississippi and Louisiana.

F. M. GRACE.

Centenary College.

Sometimes people talk too much and injure the cause which they have espoused and hoped to benefit; sometimes men driving a bargain say more than is prudent, and miss the trade; but it seldom happens that men say too little about anything. A few times, however, we have seen causes which demanded earnest, honest toil and pluck in advocating and placing them before the minds of the public, and in such instances we have seen men shrink from action on their own part and whisper confidentially to some other brother, "Don't sacrifice yourself."

Now, we think the Methodists of Louisiana and Mississippi have a cause which they ought to espouse in real earnest right away, and that is the upbuilding of Centenary College. It is not necessary to make speeches and pass good resolutions at meetings, when the cause of education is mentioned; but it *is* necessary to go to influential men, and men of wealth, and tell them that the interests of Methodism demand that Centenary College shall live, and that those whom God has prospered should honor him with their substance.

It seems to us that there are enough large-hearted Methodists in these two States to raise an endowment of one hundred thousand dollars for the sake of the youth of the country and the church, and their duty should be pressed upon them by our brethren. Rich Methodists would be better men and enjoy religion more if they would give in this noble cause. With such an endowment invested in bonds at a reasonable rate, and tuition put to one-third of what it is at present, we would have at least two hundred students, and Centenary College would again flourish and be a power for good in the land; so what rich man will now step forward and immortalize himself, and get honor and glory to God? Centenary College is not situated immediately on any railroad, or in a large town, where young men generally learn to drink and gamble and grow idle; but it is six miles from Ethel, on the Mississippi Valley road, from which place there is not the least difficulty in getting transport by hack to Jackson, La., for the small sum of seventy-five cents. The idea entertained by some that Centenary is inaccessible is entirely erroneous.

Our students this session, though few in number, are closely drawn to the faculty, are in perfect harmony among themselves, apply themselves with diligence to their studies and are of excellent moral character. Not of late years has the attention of the two States seemed to be drawn so closely to the interests of Centenary as during this session, and we feel sure that the time has come when something must and will be done to endow and place this institution on a firm financial basis.

Brethren of the church, if you intend to have a college here, endow it. We feel great confidence in the wise deliberations of the trustees, and believe they will give us a pushing, energetic, enterprising president.

R. H. M'GIMSEY.

To Young Preachers Seeking Aid to an Education.

Mr. Editor: Thanks for the emphatic commendation you gave last week to the call made of the good people in the North Mississippi Conference, to aid in sending young preachers to school as a preparation for the itinerant ministry. Let me say a word to the young preachers who need such aid, and are willing to avail themselves of it. They should write to Dr. T. C. Wier, Sardis, Miss., at once, and inform him of their purpose to preach, and get the presiding elder or the preacher in charge to certify to him the worthiness and need of the applicant, and also state the extent of aid. Some young men will find adequate aid among family or private friends; others are able to pay part of the expense of going to school, needing only a supplement more or less. Others, again, have little or no means, and these are most likely to be in need of education as well as the help to obtain it. Let the young men of each class make known their purposes and circumstances, and set to work in good earnest to prepare for the great work before them. If a young man does this in a modest, humble, energetic way, committing himself meantime to the Lord's guidance, he will find somebody to help him. If, on the other hand, those who want to see our ministry possessed of the best practical advantages, and will seek to aid in such an achievement, they will soon find a fit and needy young man who is ready to be helped into the blessed work of preaching this glorious gospel.

The presiding elders can and, no doubt, will help forward this important movement as recommended by our Conference at its recent session. More than likely, a proper young man can be found without trouble in each district of the Conference, who can, at once, be made the beneficiary of that district. Let prompt action be taken, and the good results will quickly be seen.

W. T. J. SULLIVAN.

December 9, 1887.

The Last Service of the Year.

We went out to the pretty little, unpretentious church of Mt. Hermon yesterday to hear the pastor for the last time during the Conference year. The deep-green banners of the giant oaks all seemed to have been furled, and the various little pathways by which the feet of the worshipers went up to the house of God were full of autumn leaves, which were still descending like a generous offering from on high, and were borne hither and thither by November's surly blast which had, as in Burns' day, laid fields and forest bare. Although the day was unfavorable and a drizzling shower was descending, there was a large crowd out to meet and greet the preacher at his last appointment. The discourse was upon the words, "Quench not the Spirit," and was an able one. It carried the speaker into deep and intricate matters. He engaged in showing both the unity and the separateness of the Godhead, and how, while the three were one in power and essence, that each performed separate and independent functions in the work of salvation; that without the death of the Son man could not have been saved, and that without the silent continuous operations of the Spirit his death would not have insured salvation; that man was not cleansed by the blood of Jesus, but by the merits of that blood. He descanted largely upon the power and influence of the new birth, and exhibited the folly of the belief that holds that the flesh can sin without the soul being responsible; that the body is but inert matter, and is entirely dominated by the soul that lives within it, and urged the importance of living up close to duty—close to the Savior's side. At the conclusion, a young man was received as a member, who voluntarily came over from the Baptist Church. The pastor received him by vote, but did not put him under the usual vow, remarking that as he had already confessed Christ and professed regeneration, that it would be an improper reflection upon the church from whence he came to subject him to a new vow.

It was with feelings of regret that the membership bade farewell to their young and active pastor who was there with his people for the last time. At such a time the administration of the Lord's Supper would have been most commendable; but, as the preacher is only in his Sophomore year, it is probable he is not yet authorized to administer this solemn rite.

There have been about 120 accessions upon the Franklinton work this year, and the field has been well handled.

It is to be hoped that Mr. Sibley will find warm friends in whatever new field the Conference may send him.

M'GEHEE.

Who Will Help to Educate Our Young Preachers?

The North Mississippi Conference is waking up to the necessity of making earnest effort to aid in the education of young men preparing for the ministry. At our late session a resolution was adopted looking to the formation of a ministerial educational aid society in each district.

We would urge upon our presiding elders the importance of prompt action in this matter, of organizing at once such societies in their respective districts. Appoint your secretaries and treasurers; get your preachers to talking and working, and solicit aid from the liberal-minded. There are, I suppose, as many as ten young men within our Conference territory who desire to enter the active ministry, and who are yet delayed by lack of needful educational qualifications. These young preachers would greatly appreciate timely aid. I think I know one presiding elder who will be ready to undertake the education of one of these young men, relying upon the liberality of the church within the bounds of his district. Can not each of our eight presiding elders do as much? Say you will, brethren, and have faith in God and the church to help you.

In the Advocate, of the eighth instant, Dr. W. T. J. Sullivan makes an earnest appeal to our people for their contributions in behalf of ministerial education. Have we not liberal Methodists in Greenville, Columbus, Aberdeen, Tupelo, Winona, Sardis, and elsewhere, who will give $100, $50, $25, $10, or less, for the education of young preachers in North Mississippi? Think of this, Christian men and women, stewards of the Lord, and when you pray, "Send forth laborers," help to answer your prayer by giving your money to send them. If those who have already subscribed will forward their money, we can put it to immediate use. I had, this very morning, a communication from a young man, asking counsel and needing material aid in the matter of education for the ministry.

T. C. WIER.

Sardis, Mississippi.

Palmer Camp Ground.

We, the tenters of Palmer Camp Ground, met, according to previous appointment, for the dispatch of whatever business as may come regularly before us. Members present: Bros. E. Miles, G. W. Walker, Rufus Williams, Samuel Walker; G. W. Walker being entitled to two votes, as he holds two tents, and R. Williams was asked by Bro. O'Neal to act as proxy for him. Therefore, having a quorum, we proceed to business. On motion, Bro. S. Walker was elected secretary.

1. The public tent question was raised and left to a vote, and unanimously voted down.

2. Time for holding the next annual meeting was set to commence Saturday night before the first Sunday in October, 1888, and hold until Friday morning following, or longer if the interest of the meeting demands it. The people will be supported exclusively by the tenters as heretofore.

3. The grounds are open for anyone who may want to build private family tents (permanent or cloth tents).

4. It will not be expected for any person, except tenters, to run hacks to and from the railroad to the camp ground.

5. All public collections, if any, will be taken for the support of the grounds.

6. We appoint the second Monday in January for the tenters, and (as many others as may wish to meet with us) to meet at the camp ground for the purpose of inclosing the tabernacle, so as to prevent stock from being under it, also the hallways of our tent, and some other work will be done. Lumber will be on the ground for the work.

No further business being on hand, after singing, "All hail the power of Jesus' name," and prayer, we adjourned until next meeting.

ELBERT MILES,
President.

SAMUEL WALKER,
Secretary.

Temperance in West Carroll Parish.

Mr. Editor: We, the temperance people of West Carroll parish, are made to rejoice. Our police jury, at its session this month (December), ordered the sheriff not to issue licenses for the sale of liquors for the year 1888, from the fact that in the past three elections the vote of our people has been in favor of prohibition. We have a wide-awake committee, who are determined to use all fair means to keep the devil out of our parish.

Col. H. R. Lott, the chairman of the temperance cause in this parish, deserves great credit for originality in the plan adopted and energy put forth by him in keeping it out. We have in the Colonel a prohibitionist with a backbone in him, and brains to back his courage. I wish we could get him on the rostrum in some of our parishes that are laboring hard to be freed from the curse. In Bros. Jackson and Reneau the Colonel has efficient help.

May God bless them and direct their labors in future!

C. T. MUNHOLLAND.

Oak Grove, La., 1887.

Monteagle, Tenn.

Mr. Editor: I am writing to the family of Advocates in behalf of what I think I may justly call a connectional enterprise; and that not only from a Methodist standpoint, but from that of all the churches. We need at Monteagle a larger and better church than we mountain people are able to build. We will do all we can; will pay about six or seven hundred dollars. We have an acre lot worth $350; title clear, and, according to the disciplinary form, centrally and suitably located. We expect some help from the Church Extension Society; but we want a Christmas gift of a postage stamp from all of your readers, or anything above that which anyone can spare us. Should anyone wish to donate any church furniture—from the carpet to the chandelier—it will be gratefully received.

Direct to the Building Committee of the Methodist Episcopal Church, South, Monteagle, Tenn. Respectfully, etc.,

R. A. M. ONLY, Chair'n.

To the Members of the Louisiana Conference.

Arrangements have been made with the following railroads for rates of travel to the session of Conference, which convenes in this place (Shreveport) on the fourth proximo:

Vicksburg, Shreveport and Pacific, full fare going, one-fifth returning, on presentation of certificate of Conference secretary. Shreveport and Houston, four cents per mile round trip. Texas and Pacific have been applied to, but have not been heard from. Will make announcement in Advocate as soon as arrangements are made with this road.

Bro. Sawyer is the only presiding elder who has complied with my request by sending me a list of the lay delegates. Please attend to this matter at once. It is important that I have the names of all who expect to be present at Conference.

J. H. SCRUGGS.

From the Work.

BASTROP, LA.

Mr. Editor: The year's work winds up very satisfactorily under the circumstances. I have just closed a revival service of three weeks' duration; and the gross number of accessions for the year is thirty.

The converted Jew, Harry May, was with me, and put in two solid weeks of good work. He is fine help in a meeting. He preaches a clear-cut, straight-edged gospel, and never fails to wake up the devil of hatred, anger and adverse criticisms generally. He fires a rifled-gun, and does not scatter. He is direct, plain, pungent and fearfully personal. Preachers and people, generally, who do not want to get hit had better keep away; and some do. He calls a spade a spade, and spells it in English, too. He does not worm about the corners, but strikes the rough edges of iniquity square from the shoulders; and, of course, the sparks fly. There is no mistaking his meaning, nor that he means *you*. The personal pronouns are in large demand, and well used. He does not know how to

"Stroke down the text to ears polite,
And smugly keep damnation out of sight."

Not he; and would not, I believe, if he knew how. He is too faithful and conscientious in his high calling to be guilty of any such cowardice and time-serving as that. In this, as in other respects, his preaching is eminently evangelical, and suits the writer in a marked degree. This is no time for "cotton-string" men in the pulpit. Iniquity is bold and presumptuous, and must be rebuked. May the great Head of the church, in giving us wisdom, give us also courage to meet the demands of the age! Heroism is much needed now as at any time in our history. I heartily indorse Bro. May as an efficient man in revival meetings. Other commendable points may not now be mentioned for want of space; but brethren who may secure his services will find him to be a good, safe man. His address is, Nacogdoches, Texas.

I am glad to mention also, Mr. Editor, that we have built and nearly completed, this year, the finest parsonage in the Conference. It is not a third-rate house constructed on the out-of-date style and located where it requires a special guide to find it, but it is a brand-new house, modern style, built of well-seasoned lumber, by a first-class mechanic, situated on the main street in our town, in a good neighborhood, a block and a half from the church, and is nice enough for anybody to live in. Thanks to our generous people who have held up the pastor's hands in this enterprise—with a splendid brick church and the best parsonage in the State, with plenty of room for garden and other purposes, and a new, comfortable servant's house.

The *material* interests of the Bastrop charge are on a solid foundation; and now for a greater baptism of the Holy Spirit than we have had. May the good Lord graciously send it! Amen!

JAS. J. BILLINGSLEY.

I confess that the majesty of the Scriptures astonishes me, that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp, what a littleness have they, when compared with this! Is it possible that a book, at once so sublime and simple, should be the work of men?—Rousseau.

Critic's Corner.

Word-Studies.

Advent. This is a word much used in the church. Its first and literal meaning is, "a coming," "an approach," "a visitation." These definitions all imply the previous existence of the one coming. The word is used in some churches to signify that season of the year which includes the four Sundays before Christmas, and is celebrated with unusual devoutness.

Epiphany. This word has not been translated into our language. It has simply been transplanted. It means "an appearance of one," "to show one's self." It also recognizes the previous existence of the person appearing. In some churches it is a "festival celebrated on the twelfth day after Christmas in commemoration, as some say, of the appearance of our Savior to the Magi; and others say to commemorate the appearance of the star to the Magi, and symbolizes the manifestation of Christ to the Gentiles." The word is used sometimes of any of the appearances of the Lord; notably, of his transfiguration and of his appearances to the disciples between his resurrection and his ascension, and to John on the Island of Patmos.

Incarnation. This is the act of taking on a human body—the act of clothing with flesh. Here again is the recognition of the idea of previous existence. Paul states this great fact in the life of Christ in these striking words: "God *sent* forth his Son, *made* of a woman." Pre-existence is always included in the words which speak of Christ's mission to the earth, and go no little way in the establishment of the fact of his divinity. After John had made the positive statement: "The Word *was* God," he says: "The Word *became* flesh." So when at this season of the year we celebrate the "advent" of Christ, we celebrate the coming of him who shared the glory of the Father "before the world was," who is the "heir of all things," who is "the brightness of the Father's glory and the express image of his person. Therefore, let us rejoice in this manifestation of his grace.

O.

Bro. Jones' Book.

Some fifteen years ago, while living in another State, the writer learned that Bro. John G. Jones had written and was desirous to publish an original and authentic history of Methodism in Mississippi, and I wrote to encourage him in this work, which seemed to me to be important to future times. I heard no more of the book till at the Seashore Camp Meeting, in 1886, I had the pleasure of meeting the author and of spending several days and nights in his company at the hospitable home of our good Bro. Foster, the president of the camp ground. During this intercourse I became still more impressed with the value of his work, and was glad to learn that arrangements had been made for the publication of the first volume of the four that have been written. And here I would say that it seemed strange to me that the great Publishing House of our church should hesitate to purchase and take the risk of publishing such a work as this. It had to be done at last at the expense of individuals. If the authorized publishers of the church can not risk a little money on a work of such importance, they certainly run the risk of losing a great deal of history that belongs to the church. For the men that have this knowledge do not always possess the means necessary to publish their own works. Adam Clarke offered his magnificent commentary to the Wesleyan Book House, and they were afraid to touch it. Outside parties had more appreciation. But the first volume is out, and the book is now before us. I wish to say that I have read several histories of Methodism in the different States, and, excepting that of Methodism in Georgia, by Rev. George G. Smith, I have not found one to compare with this either in the interest of the subject matter or in the manner of treating it. Bishop Hargrove remarked that what interested him most in Bishop McFerrin's History of Methodism was the chapter on the introduction of Methodism into Louisiana. But what was merely a sketch in that work is here drawn out and written in detail. The very names, dates, places and facts are all delivered to us from one who was the associate of the original actors in these thrilling scenes, though then a young man.

It is said in Proverbs that the names of the righteous shall be held in everlasting remembrance. And who that reads in this fair volume the names of Tobias and Randall Gibson, the Grillings, Newet Vick, Tommy Owen, James Axley and Richmond Nolley, as well as Larner Blackman, Samuel Sellers, Elisha Bowman, and many others, will not realize the truth of this proverb? The style of the book is gossipy and diffuse, but the English is idiomatic and pure, and the narrative clear and fluent, the parts well proportioned, and nothing wanting to a complete history of early Methodism, which means heroic piety in the States of Alabama, Mississippi and Louisiana.

F. M. GRACE.

The Kingship of Jesus.

BY HENRY VAN DYKE, D. D.

When we speak of the crown and kingdom of Christ, it is difficult to avoid falling into the language of metaphor, which sounds like exaggeration. For it is evident that the Man whom we exalt and before whom we bow the knee has never worn a literal diadem, save one of thorns; has never been formally proclaimed as the monarch of any province, and has not even established his spiritual dominion in such a form that we can trace its boundaries and measure its power. And yet it is true that he has a kingdom vaster and more glorious than any visible empire of the world; he has an influence larger and more potent than sceptered monarch or sworded conqueror has ever exercised. His kingdom is within. His influence is the power of his teaching to control men's thoughts, the power of his example to control men's lives, the power of his character to mould men's hearts into conformity to himself. A silent influence, an unseen kingdom, so far as the means which he uses to advance it, and the laws by which he controls it, are concerned, but eloquent and visible in its results.

Do we behold the laws of nations becoming more just and firm and equitable, recognizing that their authority rests not upon the arbitrary wills of sovereigns, but upon the deep foundation of eternal right, reaching out to cover not only the relations between man and man, but also those wider relations which exist between races and peoples, and at least approximating the lofty ideal of

"The parliament of man, the federation of the world"?

It is the wisdom of King Jesus; teaching us to believe that God is our Father and all men are brothers.

Do we see the shapes of ancient wrong and oppression trembling and vanishing or hiding themselves in dark corners, disguising themselves in borrowed garments, defending themselves with the craft and energy of despair? Do we see woman lifted from the dust and set in the place of household honor; and poverty transformed from a badge of disgrace into an appeal for help; and the instruments of torture, the stake, the fagot, the rack, the knout, broken into fragments or preserved in museums as curious relics of a barbarous past? Do we see those who still love tyranny and practice cruelty forced to conceal their purposes, and to defend their principles with desperate expedients, while they retreat with sullen steps before the incoming flood of light? Do we see charity assuming a royal garb, and compassion exciting a princely generosity, hospitals and asylums rising like palaces, kings and queens bending beside the couches of the sick? It is the humanity of King Jesus, breaking the fetters from the heart of the world, sparing the poor and needy and saving the souls of the needy.

Do we hear the voices of hope and cheer rising on every side and answering from land to land, proclaiming the promise of a better day in the future than any that has dawned in the past, prophesying through all discouragements and regrets that the course of mankind is not downward, but upward, acknowledging that when all men are like Christ earth will be like heaven? It is the divinity of King Jesus, manifested in human flesh, real, living and eternal, the hope, the joy, the glory of mankind.

If we have yielded our hearts to him as monarch, we know the sweetness of his secret reign. If we have fixed our hearts on him as God, we know the certainty of his open triumph. The day is coming when all shadows shall depart and light be everywhere; when all rebellion shall cease and peace be everywhere; when all sorrow shall vanish and joy be everywhere; when all discord shall be silent, and angels leaning from the battlements of heaven shall hear but one word encircling earth with music:

"All nations shall call him BLESSED."

—From "The Story of the Psalms."

Study, Pulpit and Pew.

BY "EINAS."

"Will you kindly excuse me? Eight o'clock, Saturday—you know! We ministers—Sunday work, you know!" And the Rev. Hiram Smilerton left his host, secretly wishing that it was not Saturday night; but, genial, with good conversational powers and intelligence, his presence was an acquisition to a social gathering, and his good nature impelled him to accept the invitation against his better judgment. Quickly he threw his thoughts into the subject for to-morrow's sermon, and ere he reached his home and entered the study, its course was mapped out even to the brilliant peroration.

"Other people are getting ready for Sabbath rest and I for Sabbath work," he thought, as he drew a chair to the table and opened a book which lay upon it: "but it's a fine thing to be a minister! a blessed calling, thank God! And there is much to encourage one: two new families have taken pews, Sabbath-school unusually large, organ paid for, sexton's house almost completed. Yes, there is much to be thankful for!" Not as much spirituality as should be, perhaps;" and he began to read. But the last thought carried by the Holy Spirit would not readily give place to the thoughts of the commentator, and he moved uneasily. "There is as much as in most churches! Mr. Towell does not seem satisfied; thinks that all the congregation should be converted, and that those who do make a profession are not half in earnest. He's very good, but we must not look at the gloomy side. The very thing—we'll have a mission!"

Encouraged by these cheering thoughts, he plunged into his subject once more, and an hour passed in careful preparation.

But the Recording Angel who had been hovering over the study wrote, "Hiram Smilerton, weighed in the balance and found wanting."

From the pulpit the Rev. Hiram Smilerton glanced over the well-filled church, and as his eye rested on a few earnest faces the thought that their prayers would go up to God while he preached filled his heart with thankfulness as he knelt with bowed head before the sermon. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Dividing the text into three parts, he described in glowing words the "ransomed travelers" and the "everlasting joy" which crowns them on their journey to "Zion"—"the beautiful city of song," and closed with an earnest appeal to his audience to cast away all doubt and gloom, for the promise is sure—they "shall return."

"What a cheering discourse!" said Mrs. Tweedle to Mr. Slowton, as he opened her umbrella at the church door: "no quarter for long-faced Christians there."

"Yes, it was cheering," he replied, "but *how* is one to go through this world with joy and gladness?"

"What did you think of the sermon?" asked Mr. Green of his friend, Mr. Bloomer. "It was splendid," said Mr. Bloomer, who all the time had been thinking of the success of his last business speculation.

"Now," said Mrs. Towell to her husband, "don't I always tell you that you ought to rejoice more: it's not our fault if most of the people prefer ease or amusement to a week-evening service. We're all right, and let us be happy." But Mr. Towell thought of the "man clothed with linen, with a writer's ink-horn by his side."

"What good did you get out of the service this morning?" asked Ruth of her brother, as they sat down to an early dinner. "Only the thirty-fifth chapter of Isaiah," he replied: "and I think that we all need to understand the eighth verse before we can touch the tenth."

And the Recording Angel who had been hovering over the church wrote, "Hiram Smilerton, woe to him, for he is at ease in Zion."

—Irish Christian Advocate.

Courage in the Pulpit.

One of the most imperial and indispensable qualities for a Christian pulpit is courage. The preacher should be quick to see the right, should be in ardent sympathy with it, and should dare to proclaim it. We do not hesitate to declare that it is far less deplorable for a preacher to be suspected of lack of what is commonly understood as "ability," than to be suspected of lack of courage. But courage *is* one form of ability. He who has "the courage of his convictions" is, so far at least, a man of real and effective ability.

Just what do we mean by courage? Some time ago we heard Dr. Lorimer, of Chicago, tell us about his preaching a sermon against card playing in the homes of Christians. The next Sunday he noticed that a leading member of his congregation was absent from his accustomed place. But his wife was present. "Where's the Colonel to-day?" inquired Dr. Lorimer, after the services. "Oh," said the lady, "he didn't like what you said last Sunday, and thinks that if you have got so notional that you can't allow a man to play cards, he doesn't want to hear you preach any more." "Well," said Dr. Lorimer, "I guess you may tell him that if he has got so notional that he can't allow a preacher to speak his convictions, he will have to stay away; but tell him I'm sorry *for him*: he will lose a good many things that *he ought to hear!*"

But, says someone, Dr. Lorimer is a very able man, and can do such things, when a young man, for instance, can not. But a good part of the Chicago preacher's ability lies in this very courage. People like him for it; where one fool (we use the term in the Scriptural sense) will stare up and mutter because "it" scores, will applaud, and take, with more or less gratitude, the slips which their sins and follies invite. There is nothing in the pulpit to-day, or in any day, that *the people* can more admire and "run after" than courage, combined with good, hard sense. Gen. Clinton B. Fiske tells of a *young* preacher who had just been sent to a new charge, and was warned that a wine merchant, who occupied a chief seat in the synagogue, contributed fifty dollars to the stipend, so he was to deal gently with the drink question. "No, sir," was the reply: "let's begin fair. Take fifty dollars off my salary: I want to get a shot at that pew." He got his shot at the pew, and it is said that he got his fifty dollars, too. Assuming that good sense characterized his conduct and speech, as it evidently did, he presented an example of the courage that is desirable in the pulpit.

That blunt exhorter and straight-out hitter of hard blows, Sam Jones, speaks the truth in the following: "The greatest blessing God ever bestowed on a church is a good preacher, that is afraid of neither man nor devil. The greatest blessing God ever bestowed upon a preacher is a membership that will stand up to his side when the blasts of the mouths of a thousand cannon are belching in their faces." From Sam Jones to John G. Whittier may be a long stride in some respects—for instance, as to *form* of utterance: but we take it, and quote the following from the Quaker poet:

"God's true priest is silent never,
Free, the needed truth to speak,
Right the wrong, and raise the weak."

Morning Star.

Did the Physician Fail?

If he did we do not quarrel with him. He did his best, and labored as faithfully as he knew how. Did he use the right remedies? He no doubt observed the prescribed formulas in the "Materia Medica," but they did not avail. There are thousands and thousands of cases of protracted nerve-suffering which the physicians have never been able to relieve. There are cases of fleeting prostration which the doctors try for years to cure. Every month the patients become worse and more enfeebled, and go down lower and lower. Something must be done. Neighbor or friend happens to mention Compound Oxygen. "Did you ever hear of it?" "Yes; but can it do anything for me?" "Well, do what others have done. Just try it. There are lots of very healthy people to-day living, who were not years ago prostrated with long and low nervous diseases, but were restored to health and vigor by Compound Oxygen." There is no charge for consultation. If you want Drs. Starkey and Palen's opinion as to your case, write them your symptoms, and the opinion will be freely sent. Anyhow, write for their treatise on Compound Oxygen, to 1529 Arch street, Philadelphia, Pa., and it will be sent free.

Despotism may govern without faith, but liberty can not. De Tocqueville.

Dyspepsia

Makes many lives miserable, and often leads to self-destruction. Sufferers after eating, distress, pain, headache, heartburn, sour stomach, lassitude or drowsiness, dizziness, dread of society, loss of appetite, constipation, etc., are called by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the complexion, and overcomes the most obstinate cases of dyspepsia. Read the following:

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SECRET OF BEAUTY

Is health. The secret of health is the power to digest a proper quantity of food. Tutt's Pills never be done when the liver does not respond. It is the driving wheel in the mechanism of man, and when it is out of order, the whole system becomes deranged, and fever, dyspepsia, sick headache, Constipation, Jaundice, Biliousness, General Debility, etc., prevail. To restore the functions of the Liver and impart that manly vigor which always attends a healthy constitution, Dr. Tutt's Liver Pills are recommended. They are not a purgative, but are designed solely for the disordered Liver and the diseases which it produces.

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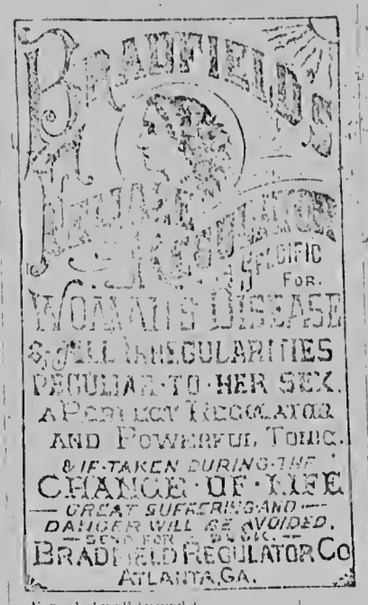

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Lve. Birmingham	11:40 p. m.	4:00 p. m.
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This train has through Sleepers to Marshall, connecting there with Sleepers to Dallas, Fort Worth, Colorado City and all points west to San Francisco.

For tickets or information apply at 47 St. Charles, corner Gravier street, or depot, foot of Terpsichore street.

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No. 5 ..... 11:30 a m

LOUISVILLE AND NASHVILLE

No. 2 ..... 9:10 p m
No. 4 ..... 5:00 a m
No. 6 ..... 4:45 p m

ILLINOIS CENTRAL.

No. 1 ..... 9:00 a m
No. 3 ..... 4:00 p m
No. 5 ..... 4:00 p m

TEXAS AND PACIFIC.

No. 1 ..... 9:00 a m
No. 3 ..... 4:00 p m
No. 5 ..... 4:00 p m

SOUTHERN PACIFIC LINE.

No. 1 ..... 9:00 a m
No. 3 ..... 4:00 p m
No. 5 ..... 4:00 p m

QUEEN AND CRESCENT ROUTE.

No. 1 ..... 9:00 a m
No. 3 ..... 4:00 p m
No. 5 ..... 4:00 p m

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No. 1 ..... 9:00 a m
No. 3 ..... 4:00 p m
No. 5 ..... 4:00 p m

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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REV. W. L. D. ELLISON, D. D.

THURSDAY, DECEMBER 22, 1887.

Briefs.

PROPHECIES.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. And I will put my words into his mouth."

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow into it. And many people shall say, Come and let us go into the mountain of the Lord."

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever."

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law."

FULFILLMENT.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. And they came with haste and found Mary and Joseph and the babe lying in a manger."

"And when they were come into the house, they saw the young child with Mary his mother and fell down and worshiped him."

"And Simeon took him up in his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel."

"And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

THE CLASP.

"I, Jesus, have sent mine angel to testify these things in the churches. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book."

His Star.

The gospel narrative teems with natural and moral wonders. There is nothing more wonderful in the record than the "star" which guided the Magi from the East to Jerusalem, and from Jerusalem to Bethlehem. What this star was, whether a planet or a meteor or what, we can not tell. All we know is, that it was God's instrument to guide some illustrious strangers to the feet of the new-born Savior. Old Jerusalem was sleeping quietly in its thread-bare garment of a worn-out religion, when one day some mysterious men in Eastern garb knocked at its gates, and inquired: "Where is he that is born King of the Jews? We have seen his star in the east, and are come to worship him." The question and solemn statement probed the heart of the city and set it in an uproar. "All Jerusalem was troubled." But the star does not do all the guiding. Its first office was to direct the Magi to Jerusalem with their inquiry. Jerusalem was the depository of the divine oracles. To these they must go for an answer. Supernatural appearances can not substitute the divine Word. They may *start* men on the quest for Christ, but somewhere on the way men must come in contact with the Word before they can reach him. In all time and everywhere God will honor his Word. The Scriptures alone can tell where Christ is to be found. And so the Magi received answer: "In Bethlehem, for *thus it is written by the prophet*." Having their question answered, they start now for Bethlehem. They know now whither they are going. The place is named. "And, lo! the star went before them, and came and stood over where the young child was." Having received specific instructions from the Word, they were overwhelmed with joy at the second appearance of the star to guide them to the end of their journey. How wonderful is all this! This star—so strange, so unique, so fascinating—has flashed its light into the hearts of all classes of people, and called forth some as sublime eloquence as ever man's lips uttered—some as enchanting poetry as was ever struck from a poet's lyre. We give one choice bit from the lamented Dr. J. G. Holland:

"There's a song in the air.
There's a star in the sky,
There's a mother's deep prayer,
And a baby's low cry—
And the star rains its fire, while the beautiful sing,
For the manger of Bethlehem cradles a King.

"There's a gleam of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth!
Aye, the star rains its fire, while the beautiful sing,
For the manger of Bethlehem cradles a King.

"In the light of that star
Lie the ages impearled;
And that song from afar
Has swept o'er the world—
Every heart is aflame, while the beautiful sing,
In the homes of the nations, that Jesus is King.

"We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng—
Aye, we shout to the lovely evangel they bring,
And we greet in his cradle our Savior and King."

A Born King.

It is a very curious circumstance that the first title ever given by men to the infant Jesus was that of "King," and that it was given by men who were *Gentiles*. It is a very curious coincidence that the last title given by men to the dying Jesus was that of "King," and that it was written out by the *Gentile* governor. It is still more curious that the full title is the same in both cases. The Magi asked: "Where is he that is born *King of the Jews?*" Pilate wrote on the cross, above his head: "This is Jesus of Nazareth the *King of the Jews!*" The Gentile world recognized this claim of Jesus from the very first to the very last of his life: the Jews repudiated it always and everywhere. Even at the very last they said: "We have no king but Cæsar." The child Jesus differed from every other child born into the world: in that he was "born King." His was not a prospective kingship. He came into the world a King. He did not have to wait till years of maturity to wield his scepter, but while he lay in the manger, in the swaddling clothes, he attracted the homage of the wise and the unlearned—the Magi and the humble shepherds. His was royal blood, of the purest kind; and the little hands which lay muffled up in the swaddling clothes were royal hands, and the eyes that were closed in the peaceful slumbers of that manger held in their wondrous depths the kingly fire that had gleamed from under the brows of earth's most splendid monarchs. His reign began in that manger-cradle. Men bowed in acknowledgment of his claim even in that strange place, "among the beasts of the stall," and went away to tell the wondrous story, and to live and die for him as their only King. From that day to this he has reigned in human hearts somewhere. From that day to this the limits of his kingdom have been broadening, and to-day this "born King" has enthroned himself in millions of souls as the King of Peace. When Pilate asked him, "Art thou a King?" his answer was: "To this end was I born." Being born into the world amid the beasts of the stall, and yet born a King, and dying with a crown of thorns about his brow, yet dying a King: being heralded by an innumerable company of angels as Christ the Lord, and worshiped by the Magi and the shepherds as a King born: going out in his gospel of peace and power, and winning victories everywhere, the evidences of his kingship over nature and men and the heavenly intelligences are substantiated beyond a doubt, and we bow in adoration, and join with the rapt poet of Methodism in the glad song:

"Hark! the herald angels sing,
'Glory to the new-born King:
Peace on earth, and mercy mild;
God and sinners reconciled!'
Joyful all ye nations rise,
Join the triumphs of the skies:
With th' angelic host proclaim,
'Christ is born in Bethlehem.'

"Christ, by highest heaven adored,
Christ, the Everlasting Lord:
Late in time behold him come,
Offspring of a Virgin's womb.
Veiled in flesh the Godhead see,
Hail th' incarnate Deity!
Pleased as man with men t' appear,
Jesus our Immanuel here.

"Hail, the heaven-born Prince of Peace,
Hail, the Sun of Righteousness!
Light and life to all he brings,
Risen with healing in his wings:
Mild he lays his glory by,
Born that man no more may die:
Born to raise the sons of earth:
Born to give them second birth.

"Come, Desire of nations, come!
Fix in us thy humble home:
Rise, the woman's conq'ring Seed,
Bruise in us the serpent's head:
Adam's likeness now efface,
Stamp thine image in its place:
Second Adam from above,
Reinstate us in thy love."

Volapük.

Through the courtesy of Prof. Deiler, of Tulane University, we are able to give our readers a specimen of the Volapük language—a language invented by Rev. Johann Martin Schleyer, of Germany. It is said to be very simple. Its grammar has but few rules, and no exceptions. It avoids the difficulties of pronunciation, and in every way fulfills all the requirements of an "universal language." The word "Volapük" means "language of the world." The accent is always on the last syllable. The Professor has translated the "Lord's Prayer" from the German into the Volapük for us; and here it is:

O, Fat obas, el in sils. Paisamükomöz nem ola. Kömomöz lekinam ola. Jenomöz vil ola, äslik in sül i sin tul. Bodi delik obsa givolös obse tudel. E fögivolös obse debis obas äs id obs aifögivobs debeles obas. E no niudncolös obis in tenüdi, sod aidalivolös obsi de bad. Jenosöd.

Prof. Deiler says the missionaries in foreign lands are very much interested in this language. What if it should be the very thing they need?

Christmas Greetings.

To our readers, young and old, male and female, preachers and laymen, rich and poor, learned and unlearned, the publisher and editor and printers send Christmas salutations in the name of our blessed Lord at this happy Christmas time! "Grace to you and peace from God, our Father, and the Lord Jesus Christ!" For fifty-two weeks we have met face to face and held pleasant and profitable intercourse. We have had much joy together in the Lord: we have suffered together in the flesh. We have tried to "bear one another's burdens;" we have shared richly in each other's grace. We have petted one another, and we have pouted at each other. We have worked together to help on the "glorious gospel," and rejoiced together in the triumphs of the cross. We have been "helpers" of each other's joys, and sympathizers in one another's sorrows. These things have strengthened the bond of union, and drawn us into a sweeter fellowship of love. By that fellowship our homes have been brightened, and our trials lightened, and our lives made more hopeful; and the long future gleams with light.

The Advocate office—publisher, editor, printers—all send to every reader of this paper the divine benediction:

"The Lord bless thee out of Zion,
Even he that made heaven and earth."

Mississippi Conference.

The seventy-fourth session of the Mississippi Annual Conference convened in Jackson, Miss., December 14, Bishop J. C. Keener presiding, and C. G. Andrews, with his efficient aids—John A. B. Jones and T. W. Adams—acting as secretaries. There was a large attendance of ministers and laymen at the first calling of the roll. The business, under the guiding of Bishop Keener's practiced hand, moved off with promptness from the very beginning. There is nothing like *knowing how* a thing ought to be done, and then having it done after that *how*. To do the work of a Conference with promptness and, at the same time, in a thorough manner is an art that has to be learned by practice, not only by the members, but by the presiding officer. The presiding Bishop and the Mississippi brethren have learned this happy art: so when the editor arrived on Saturday morning, he found the work of the session had "made the turn" towards the end.

This session was favored with several distinguished visitors. Bishop Duncan looked in on them to see how the preachers looked after a year's work under his direction, and to rejoice with them over the successes which they had won for the Master. Bishop Galloway, having finished his tour in the West, came in time to spend a few days with his old yoke-fellows in the gospel; and his brethren were gratified with a touch of his *presiding* ability as well as a sample of his platform work as a Bishop. Dr. Morton's portly form showed itself early, and the church extension cause was ably represented by his addresses and intercourse with the brethren.

The meeting on Friday night, in the interest of church extension, will doubtless bring forth fruit during the coming year. The missionary meeting, Saturday night, was a good time. Dr. Barbee, our Book Agent, made a strong missionary speech on the obligations to benevolence. It was more of a sermon than a speech. His strong thoughts, clothed in strong language, was at times fearful. The responsibility for the use of our money was piled upon us to such an extent that we felt stifled by it; and when he closed, we asked ourselves the question: "Can anybody be saved who does not give all?" He was followed by Dr. Winfield, of Arkansas. We have just sense enough *not to attempt* to describe him or his speech.

Sunday was indeed a high day. The various pulpits of the city were filled by the Methodist pastors. The love-feast at the Methodist Church, conducted by Bro. Mellen, was a season of "refreshing from the presence of the Lord:" the brethren and sisters "sat together in heavenly places in Christ Jesus," and received new power for the difficulties and duties of the future. Bishop Keener's sermon was a grand exposition of the work of the Spirit of God, and its influence will, doubtless, be seen in the preaching of many during the coming year. Bishop Galloway preached in West Jackson, and, true to the instincts of a Methodist preacher, took a good collection and received five members in the church. The day ended with a most solemn and profitable memorial service, followed by the communion. In contemplating the character and work of departed brethren, we drew near the confines of the spiritual world, and there was a rejoicing even in sorrow. The brethren who have died during the year are: Joseph Nicholson, John Lusk, Charles F. Gillaspie, James N. Williams, William G. Millsaps, James L. Forsythe.

This Conference has on hand several extra things which are thought to be good. It has laid plans for the building up of an orphans' home, and a committee has been appointed to investigate the practicability of the scheme. It has also a Ministerial Aid Association, whose aim is to afford means to give a liberal education to young men who are called to preach and are looking to the itinerancy as their field. This association has done good work in this direction already, and it now has several young men at Centenary College studying under its auspices.

The work of the year has been progressive along all the lines. The missionary and church extension work has been quickened into a new life. There have been a number of gracious revivals, and many additions to the church, as appear by the statistics below.

The following were admitted on trial: R. W. Tucker, F. M. Keene, J. M. Cowan, W. P. Jones, P. M. Jones, B. H. Rawls, W. P. Meador, J. G. Cammack, J. D. Crymes.

The following were elected and ordained deacons: J. G. Sibley, A. C. Flowers, J. H. Woodward, R. Selby, J. A. Newsom, M. L. Long, T. R. Reagan.

These were elected and ordained elders, viz: H. L. Scarborough, A. D. Miller, R. F. Witt, M. H. Moore, B. F. Lewis, A. F. Watkins, T. L. Mellen, W. G. Backus, S. J. Cottop, V. D. Skipper, J. W. Brown.

Admitted into full connection: J. G. Sibley, V. V. Boone, A. C. Flowers, J. H. Woodward, R. Selby, J. A. Newsom, M. L. Burton, N. B. Harmon, J. M. Ware, W. W. Morse, R. S. Gale, H. Bradford.

The superannuates are: J. M. Gann, A. B. Nicholson, J. A. Godfrey, E. R. Strickland, D. W. Dillehay, G. T. Vickers, T. Y. Armstrong, A. B. Stewart, L. Pearce, D. Merchant, Thomas Price, E. A. Flowers and John G. Jones.

The supernumeraries are: R. Abbey and J. A. Vance.

The following are the statistics:

Local preachers, 170; members, 34,205; infants baptized, 1,476—adults, 1,244; Sunday-schools, 389; teachers, 1,949; scholars, 14,610; collected for superannuates, $3,085 46; for foreign missions, $5,731; for Self-denial Fund, $2,000; for domestic missions, $1,508; for church extension, $1,600; number of churches, 384½—value, $353,075; number of parsonages, 71—value, $64,670; money expended on churches and parsonages, $24,920.

APPOINTMENTS.

WOODVILLE DISTRICT.

J. A. Ellis, P. E.
Woodville sta., R. F. Jones.
Percy Creek, T. W. Brown.
Centreville, P. Howard.
North Wilkinson, M. H. Moore.
Amite ct., J. W. Brown.
Amite City, T. M. Keene.
St. Helena, J. W. Ellison.
East Feliciana, N. J. Roberts.
Clinton, La., L. S. Jones.
Jackson, La., J. V. Penn—W. L. Lingeld.
Bayou Sara, D. P. Bradford.
Pipkins Chapel, James Healy.
East Baton Rouge, G. D. Anders.
Livingston, R. W. Tucker.
Springfield, J. W. Sandell.
Wilson, C. D. Cecil.
New River, to be supplied (by E. L. Singletary).
Professor Palmer Institute, J. M. Pugh.

SEASHORE DISTRICT.

T. S. West, P. E.
Moss Point, J. P. Drake.
Ocean Springs, G. F. Thomson.
Pearlington, J. W. Chambers.
Covington, to be supplied (by G. A. Ellis).
Columbia, G. H. Galloway.
Mt. Carmel, R. B. Downor.
Bethel, W. P. Meador.
Hattiesburg, W. W. Simpons.
Poplarville, J. D. Hays.
Whitington, R. A. Beeland.
Vancleave, J. J. Lovett.
Americus, M. J. Marble.
Seashore, B. Jones—R. Abbey, supernumerary.
Augusta, to be supplied by A. P. Cox).
West Pearl, J. D. Crymes.
Bay St. Louis, V. V. Boone.
Assistant professor Vanderbilt University, W. B. Sims.

JACKSON DISTRICT.

D. A. Tubb, P. E.
Jackson sta., C. G. Andrews.
West Jackson, J. M. Cowan.
Madison, J. A. Newsom.
Sharon, [illegible] Powell.
Camden, L. B. Robertson.
Canton, W. B. Lewis.
Edwards, L. W. Cooper.
Raymond, W. E. Ballard.
Flora, W. H. Huntley.
Benton, J. S. Parker.
Mt. Olivet, S. J. Cotton.
Yazoo City, E. S. Woodward.
Silver Creek, N. M. Clark.
Yazoo ct., J. L. Scarborough.
Anding, J. H. Woodward.
Missionary to Japan, J. W. Lambuth.

BRANDON DISTRICT.

P. A. Johnston, P. E.
Brandon sta., F. M. Featherston.
Marvin, L. P. Meador.
Neshoba, M. A. Miller.
Trenton, B. H. Rawls.
Lake, H. R. Caldwell.
Walnut Grove, W. W. Cammack—J. A. Vance, supernumerary.
Carthage, D. G. W. Ellis.
Hillsboro, R. A. Sibley.
Fanain, J. N. Tucker.
Shiloh, A. D. Miller.
Raleigh, J. H. Evans.
Newton, I. L. Peebles.
Westville, P. M. Jones.
Morton and Forest, C. Methodist.
Coochatta, J. B. Cammack.
Agent Centenary College, P. A. Johnston.

MERIDIAN DISTRICT.

R. D. Norsworthy, P. E.
Meridian sta., W. C. Black.
Meridian ct., L. J. Jones.
Marion, J. H. Hollands.
Enterprise, B. S. Rayner.
Waynesboro and State Line, E. F. Edgar.
Sandersville, J. N. Ware.
Vossburg, D. C. Langford.
Paulding, J. C. Brogan.
Shubuta, L. Carley.
Winchester, J. M. Morse.
Clarke, W. W. Morse.
Union, C. C. Campbell.
Binnsville, R. F. Witt.
Lauderdale, H. P. Lewis.
DeKalb, W. G. Backus.
Louisville, to be supplied (by J. B. Baldwin).
East Mississippi Female College, A. D. McCoy.

BROOKHAVEN DISTRICT.

J. M. Weems, P. E.
Brookhaven sta., A. F. Watkins.
Summit, B. F. Lewis.
McComb, T. W. Adams.
Adams, M. L. Burton.
Wesson and Beauregard, T. L. Mellen.
Providence, W. B. Hines.
Hazlehurst, J. T. Nicholson.
Gallman, G. Bancroft.
Crystal Springs, T. B. Hollomon.
Holmesville, R. S. Gale.
Scotland, H. H. Howell.
Franklinton, A. C. Flowers.
Bowerton, D. F. Gulee
New Hope, to be supplied (by W. Hoover).
Tapisaw, J. G. Sibley
Kavanaugh College, H. W. Featherston.
Bible Agent, J. W. McLaurin.

VICKSBURG DISTRICT.

W. L. G. Hammett, P. E.
Vicksburg sta., R. J. Jones.
South Vicksburg, to be supplied (by W. T. Beall).
Utica, F. M. Williams.
Washington, to be supplied (by L. B. McLaurin).
Natchez—Jefferson St., H. B. Slaughton.
Natchez—Wesley Chapel, N. B. Harmon.
Warren, R. Bradley.
South Warren, W. P. Jones.
Mayersville, V. D. Skipper.
Rocky Springs, W. W. Hurst.
Martin, Robert Selby.
Meadville, H. Bradford.
Burtonton, B. M. Drake.
Roxie, N. B. Young.
Fayette, J. A. B. Jones.
Anguilla, J. W. Harmon.
Rolling Fork, W. D. Doublick.
Port Gibson sta., E. H. Monnger.
Port Gibson Female College, E. H. Monnger.

TRANSFERRED.—J. W. Thaln, to East Texas Conference; T. C. Bradford, to Indian Mission Conference, and appointed to Chilocco School.

Personals.

A brother, who has been doing good work in circulating the ADVOCATE among his people, giving an account of his last quarterly meeting, says: "No collection, as everything was in readiness to *pay up* the preacher in charge and the presiding elder beforehand; other collections *about* fail for that church. It is said they never did that way before." What wonders our paper does work where it is circulated and read! Put it in every family, brethren, and next year will be the grandest year we have ever seen.

If you "skip over" our Christmas sermon, on the first page, you will miss some choice reading. The subject is one of intense interest, and is treated in a lucid manner by Dr. Evans, and you will be both edified and pleased by a careful perusal of it.

We don't know any better prohibition campaign documents than two addresses by H. W. Grady, of the Atlanta Constitution, during the last fight in Atlanta. They are simply superb. Published in pamphlet by W. J. Campbell, Atlanta, Ga.

Having been assigned to appointments which render it impracticable for them to do editorial work, Bros. Bobbitt and Robey, of the Methodist Advance, offer their paper for lease or sale. We are sorry to lose these brethren from the editorial corps of the church, because they have done a good work in sending forth a bright and helpful paper. May they do as well in the other field!

We are under special obligations to our young friends, Geo. Wharton and Bro., booksellers, 5 Carondelet street, for a batch of beautiful Christmas and New Year cards. To be appreciated they must be seen and studied. Their beauty is one of the marvels of art.

Mississippi Conference Personals.

Bishops, three—Keener, Duncan, Galloway. The German and Scotch blood shows. Presiding elders, seven—Ellis, Hunnicutt, Weems, Jones, Norsworthy, West, Little, Welsh, Scotch and Irish again predominant. It is a study worthy of the most painstaking and observant to analyse the ethnics of ethics in Methodist itinerancy. But we only suggest. The Bishops and Cabinet can take care of the ethnics; the ethnics will string out into chapters of themselves as long as the two books of Chronicles.

R. J. Jones, the portly, self-poised, clean-shaved, debonair, studious, patient, eloquent, is the incumbent of Vicksburg pulpit. This is his first year. His pastoral charge will not be changed.

T. L. Mellen, the *not-clean-shaved* compares in other points with the afore-mentioned. He is Mr. Greatheart of John Bunyan. His missionary and educational collections more than doubled the amount assessed to his charge. He is just through the four years' course and is already an author known to the church.

H. R. Singleton, small as Zaccheus, but with a knack at getting out of the sycamore tree quicker, reports his charge as paying two thousand dollars above assessments. All his many friends will be glad to hear of his greatly improved physical condition. His intellectual avoirdupois is greater than his corporeal.

W. C. Black, the scholarly, eloquent, untiring advocate of prohibition, holds still more firmly his place among the sons of thunder. Time slips lightly over his benign face and leaves no mill-dust yet upon his hair, but admonishes him to lengthen his belt.

A. F. Watkins, the tall, the dignified, the matter-of-fact, the precise, holds well in hand the things committed to him. Brookhaven asks nothing better than to retain him.

R. S. Woodward, of Yazoo City, shows apparently the snows of winter, but only apparently. There is no man more vigorous and none more appreciated by his brethren.

R. B. Downer moves up as well as down among his people. Though lame, he is as active in his work as any man in the Conference, and is a workman that needeth not to be ashamed.

T. B. Holloman is among the thirty, but hath not attained unto the first three. If he ever gets there, it will be difficult to decide whether his German or his Scotch-ing did it.

Of the Lewises there are three—but not as of the former three. For their name is too Frankish. But they betray in their manners that gentleness and polish which belong to the great strain of blood which has made the world's history more enduring as well as more entertaining. More than this, the son and the son's son are in evidence that preachers' boys are not the worst boys in the world. There is also a gentle reminder of the "Mountains of Hepsidam" and the "harp of a thousand strings" softened in tone by distance and enriched in cadence by time till the laughing rills of humor have mingled their voice with the breath of dirges and made a memory musical with the promise and the pledge, "In Isaac (laughter) shall thy seed be called."

We must leave this class of younger and growing men for some of those who still bind us with links almost worn in two to the blessed, though toiling past. Richard Abbey past his four-score, yet, with a firm and elastic step, moves along his way among his brethren. Who has not read his strong, original and suggestive books, "Dimonality," "Ecce Ecclesia," "Christian Cradlehood," and other works? Our advice is, Go and read and ponder.

J. G. Jones—still older and quite as famous as the historian of "Methodism in the Southwest," across whose sky his own sixty years of glorious toil stretches like the galaxy—is still among his sons and grandsons and great-grandsons in the gospel. Rich and mellow, as the blending light and snow of a Christmas sunset, fall the mantles of the skies upon his head; and clear as an inspiration the utterances of his hope and faith. "Even down to old age" the Christian lives in the hope of eternal life rather than in the richest memories of a dead past.

E. B. Strickland, the peer and long-time yoke-fellow of the glorious band, makes up the number three on the score of age.

A second three—H. J. Harris, J. A. Godfrey and T. Y. Armstrong—have past their three score and ten, and, "faint, yet pursuing," "follow after if, that they may lay hold that of which they have been laid hold on."

Other heads are whitening in the sixties and the fifties, while yet the strong heart beats within a breast expanding by the inhalations of the fresh air of a Tabor or an Olivet, and ready to soar when called up the steeps of a Moriah. These are men who have passed that point of life where the hill-tops are rimmed with the morning rainbows. Ambition is dead, because, if for no other reason, their generation has fallen into a minority in point of numbers. They preach no grand sermons which herald the fame of the future. It is mid-afternoon of life. Hot now the sun shines; now a great cloud throws its black bosom between the toiler and the day king. But he works on. The rolling of the wheels of the tempest car are heard in the distance; to them it is "the chariot of Israel and the horsemen thereof" coming for Elijah, but Elisha is to stay behind and ere long from a death-bed direct Israel's king to shoot eastward. And that young monarch is at the window; has shot twice only as yet to the East—China and Japan. But if there are now no worldly ambitions for these men, are they less valiant? No, no. For they wrestle not against flesh and blood.

Now we look around upon the youngest from whose cheek the peach-down is not yet gone. Here are Linfield and Drake, whose names bring mingling tears of sweet memory and glowing hope to the eyes of older men, for their fathers were brethren beloved, who died with the harness on; and these sons are following in their footsteps. Here is Herbert Woodward, the worthy son of his honored sire. Close by are George Galloway, John Chambers, Charlie Campbell, James Healy and J. V. Penn—Centenarians, but not by reason of age. Over there sits N. B. Harmon, son of Dr. J. W. Harmon, whose fatherhood so long has flashed in the foremost and thickest fight for temperance. Here are J. A. Newsom, M. L. Borton, and many others. The ranks are filling faster than they are thinning. As yet the wail of sterility, so doleful from other churches, is not echoed by our Methodist mother. Twins and triplets are nothing to her. She names them Bad, for, behold! a troop cometh—and still they come; and we say, "Come on! glorious church, from whose sanctified matrix issues, even as when Immanuel first came to the world, that divine offspring whose line has gone forth through all the world, and whose circuit shall ultimately coincide with the horizon which rims it, whose every hill-top is a pole!" Blessed mother! over whose face, now older than Sarah's when Isaac was born, never comes a wrinkle, except those which break up into the dimples of a smile sweeter than maternity to Niobe ere she felt Diana's jealousy! The sons born to her, and who have drawn their first and purest sweet milk from her breast, may sometimes go forth from her wide tabernacles to more pretentious temples. But they go as a God-send to be foster-sons of mothers who long for the prolific habit of her who has given to the world more evangelists in one century than any other church could ever enroll upon her calendar.

Of the laymen, W. L. Nugent, T. A. Holloman, Peter James are so well known that little needs to be said. What princes are they when it comes to counsel! But their strong, safe counsel is eclipsed by their liberality. Other men talk like most boys play marbles they "lay up and 'vents you;" but these "plump the middle man from law."

H. C. Newsom, conspicuous as a legislator and as the father of a preacher, as also brother of the inimitable J. H. Newsom, of North Mississippi, always comes to Conference when elected. He is often elected, too; but not like some who wait till the year when the delegates to General Conference are elected. Prof. C. H. Wiley, president *pro tem* of Centenary College, is here representing most quietly and effectively that great and worthy institution.

But I am admonished that the editor wants only a column of copy. So, too, the printer. Brethren who have been forgotten, "don't think," and you shall get yours next time.

O-REST-ES.

Books and Periodicals.

BOOKS.

READING THE BIBLE WITH RELISH. By Rev. Wilbur F. Crafts. Price, fifteen cents.

POCKET QUARTERLY FOR TEACHERS. By Mrs. Wilbur F. Crafts. Price, ten cents. Published by Pocket Quarterly, 71 Eighth street, New York City.

A BOOK OF FORMS FOR USE IN ECCLESIASTICAL COURTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH. By Rev. John B. Allen, of South Texas Conference. It can be had of "Pub. and Or. at Blossom Prairie, Texas for twenty cents each single copy; two copies, $2 50.

This book has been commended by many pastors, presiding elders and by several of our Bishops, and, therefore, needs no commendation from us.

KEYS TO THE WORDS OF HOLY SCRIPTURE. By A. T. [illegible], D. D. Published by A. D. F. Randolph & Co., New York. Price, seventy-five cents.

This will be a helpful book to all readers of the Bible. It gives the "key-word" and a synopsis of each book in the Bible. The author's name is a guarantee of its freshness.

MILLENNIAL DAWN. Publisher, Zion's Watch Tower, Pittsburg, Pa. Price, in cloth, $1.

This is the first of a series that proposes to discuss and illustrate and make plain God's plan of the ages. One sentence is enough for us: "Those who do not receive a full knowledge and enjoyment of God's favor in the present time will assuredly have it in the world to come." The second probation is an illusion of the devil and not in God's plan of the ages.

THE LOOK-ABOUT CLUB, AND THE CURIOUS LIVE THINGS THEY FOUND. By Mary E. Bamford. D. Lothrop Company, Boston. For sale by Exrich, 130 Canal street, New Orleans. Price, $1 50.

This is the companion volume of "My Land and Water Friends," by the same author, and noticed in our columns some time ago. The author has the fact to teach natural history in a very pleasing and profitable way. This volume deals mostly in insects; and the wonderful things about them are told in words adapted to the capacity of young minds. There is quite a fund of information to be gathered from the book.

THE FLAG ON THE MILL. By Miss Speight. A novel of incident and story. Funk & Wagnalls, publishers, 18 and 20 Astor Place, New York. Price, $1 50.

This novel deserves a very high position. It possesses all the elements of a first-class story. The conception, the plot, the characters, the action, the lessons, and the final complete impression—all show the hand of a practiced and accomplished writer and novelist. It presents strong incentives to a noble life, and can not fail to meet with a warm welcome.

ON THE WING. A Text-Book for Each Day in the Month. E. & J. B. Young & Co., Cooper Union, Fourth avenue, New York.

THE LANDING OF THE PILGRIM FATHERS. Poem. By Mrs. Hemans. E. & J. B. Young & Co., Cooper Union, Fourth avenue, New York.

THE FOOTSTEPS OF JESUS. A Text-Book for Children. E. & J. B. Young & Co., Cooper Union, Fourth Avenue, New York.

These are as dainty and pretty little books as we have ever seen.

PERIODICALS.

—Book News, holiday number, John Wanamaker, Philadelphia. Price five cents a number; fifty cents a year. Valuable to all who desire to know anything about new books and their contents.

—Year Book of the United Brethren, for 1888, contains much valuable information concerning that branch of the Church of Christ.

—The Sidereal Messenger is on hand, and has food for those who live among the heavenly bodies. It is conducted by W. W. Payne, director of Carleton College Observatory, Northfield, Minn.

From Exrich, 130 Canal street, we have received the bound volumes of Pansy and Babyland for the past year. These periodicals are published by D. Lothrop Company, Boston, and are bright and beautiful, and when read will make bright and beautiful children. Blessed is the household into which they enter. Babyland is seventy-five cents; Pansy, $1 25. For sale by Exrich.

The Pulpit Treasury, for December, has a full table of contents consisting of sermons, editorials and short articles on Prayer Meetings, Sunday-school Work, Mission Fields, Helps in Pastoral Work, etc. E. B. Treat, 771 Broadway, New York.

—The Woman's World. This is a new magazine, edited by Oscar Wilde, and published by Cassell & Co., 739, 741 Broadway, N. Y. The table of contents of this first number shows the following contributors: Miss Thackeray, Countess of Portsmouth, Mrs. Jeune, Lady Campbell, Amy Levy, Violet Fane, George Fleming, Mrs. Bancroft and the editor. Price thirty-five cents monthly; $3 50 a year.

The Youth's Companion

Will publish an article in 1888, written for the Companion by the

Right Hon. W. E. Gladstone,

AMONG OTHER EMINENT CONTRIBUTORS ARE:

Professor Tyndall, Gen. Lord Wolseley,
Gen. George Crook, Justin McCarthy, M. P.,
Archdeacon Farrar, Louisa M. Alcott.

FREE to JAN. 1.

To any New Subscriber who sends $1.75 for a year's subscription at once, mentioning this paper, the Companion will be sent FREE from the time the subscription is received, to Jan. 1, 1888, and for a full year from that date.

☞ New Subscribers, sent in November, will receive both the Thanksgiving and Christmas Double Holiday Numbers, besides the weekly issues. Those who subscribe in December will be entitled to the Christmas Double Number.

Sample Copies and Colored Announcement and Calendar for 1888, if you mention this paper.

Address PERRY MASON & CO., 41 Temple Place, Boston, Mass.

The Fullness of the Time.

Continued from Page One.

1. It was necessary that his coming should be heralded, and that expectancy of him should exist among all nations. It took time to propagate the idea, and for it to settle down into the convictions of men. Once there, men would become familiar with the statements of his mission, and be inclined to accept him on the unfolding of his credentials. That such expectation existed we have ample proof. "The fact," says Bishop Horsley, "is so notorious to all who have any knowledge of antiquity, that, if anyone would deny it, I would decline all dispute with such an adversary as too ignorant to receive conviction, or too disingenuous to acknowledge what he must secretly admit." Virgil, in his celebrated Pollio, attributes to the child of his friend prophesies of the Cumean sybil, which are almost identical with those of Isaiah. Tacitus says that in Vespasian's time there was a prophecy that "one who should come forth out of Judah should reign over the world." Whether the wide dispersion of this hope came through the carrying away of the Jews is immaterial. A belief in this prophecy brought the "wise men from the East to Jerusalem." The unconscious prophecies of pagan superstitions served to break the audacity of the events connected with the incarnation. Buddha, of the Hindoos, and Zoroaster, of the Persians, were said to be born of virgins. Krishna, of India, was said to be an incarnation of Deity. So it was said that Osiris, after assuming human nature, was killed, buried, and rose again, when he killed the great serpent, and returned to the invisible world to judge the Egyptians. With even the sacrifice of human beings to appease the wrath of the gods, the world had become familiar. So that with the declaration of a mighty Savior, the outline of his work and character had been more than intimated in the mythologies and superstitions of the pagan world.

The time was fully come now, and the herald was sent forth, the people summoned, the authenticating dove descended, and the voice from the upper glory declared: "This is my beloved Son, in whom I am well pleased."

Mansfield Female College—1888.

One hundred dollars, paid in advance, will entitle new pupils to board, tuition and music for the term beginning Monday, January 2, 1888, and ending Wednesday, June 13. Seventy-five dollars will pay board and tuition in the literary department, without music. Let those who have been attending home schools during the fall term avail themselves of this offer.

L. M. GRACE, Pres.

This advent time is a good season to read carefully and ponder prayerfully the 15th, 72nd and 145th Psalms. In the light of the New Testament and the history of the church these Psalms are continually growing in beauty. How they could have been written before the New Testament, and before the present record of church history, is inexplicable, except on the theory of divine inspiration. Therefore, study them with devout and reverent attention during this Christmas week.

W. H. Pierson has taken special pains in his selection of fine scarfs and neckwear; just the article for Christmas presents. The assortment will be found complete and tasteful. The genial and accommodating Mr. Howes will take pleasure in attending all comers for Christmas goods, and distributing *sunshine* for the little ones.

PHILIP WERLEIN'S
GREAT PIANO HOUSE,
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

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Special Discounts to Schools and Churches. Greatest Bargains Ever Obtained at this Popular Piano House.

Catalogues mailed on application.

$5.00 BIBLE!

A Handsome Family Bible, bound in Morocco, Gilt-edge, 2,000 Illustrations, Family Record, etc. This Bible retails for $10 and $12. I have 50 of them on hand, and will close them out at $5 each. Some Bibles in American Morocco or Arabesque for $4.

J. C. GRANT, Successor to FINLEY & GRANT. 50 and 52 Baronne St., New Orleans.

Grenada Collegiate Institute.

All notes and subscriptions for Grenada Collegiate Institute are turned over to Rev. Thomas J. Newell. All installments on notes and amounts otherwise contributed will be sent to Rev. Thomas J. Newell, president, Grenada, Miss.

H. H. HOOGE.

Miss Clara Louise Kellogg.

The singer does not believe in sending American girls abroad for a musical education. She gives her reasons in an article which will appear in the *Youth's Companion*.

Notice.

The class for admission on trial to the Louisiana Annual Conference are requested to meet in the pastor's office of the church at Shreveport, Tuesday, January 3, at ten o'clock A. M.

J. M. BEARD, for Com.

WHEN nature falters and requires help, recruit her enfeebled energies with Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

P. WERLEIN.—Take notice of the new advertisement of Mr. Philip Werlein, in this issue of the ADVOCATE, and see the extra inducements offered for music and musical instruments, of which there is no large stock to select from. The wares of the best manufactures in the world can be found on sale at this mammoth establishment, at prices midward of and terms which bring within the reach of everyone, making an endeavor the possibility to secure a first-class instrument. Testimonials from the first people in the South ready for exhibition, setting forth the liberality and fair dealing of the great piano house of P. Werlein, 135 Canal st., New Orleans, La.

BROWN'S HELLO, JONES, HOW'S YOUR WIFE? JONES, IN LITTLE DEAL—VERY DISTANT AND DISAGREEABLE AGAIN THIS MORNING.

CHANGES.—We have quite a number of orders to change the address of subscribers, some without signal date, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE. Please keep this in remembrance.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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STEAM
SASH, BLIND AND DOOR FACTORY,

299, 301, 303, 305, 307 Gravier Street.

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Sash, Blinds, Doors, Mouldings, Flooring, Ceiling, Newels, Balusters, etc., always on hand or made to order.

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Good Board, Fashionable Rooms, Moderate Rates.

WOODEN-WARE,

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Bottles and Glass,	Soaps and Perfumery,
Corks,	Stationery,
Demijohns,	Stone-Ware,
Extracts,	Tin-Ware,
Hardware,	Tobacco and Snuff,
Iron—Toll Bar,	Wicks,
Lamps and Lamp Trimmings,	Well Buckets, etc.

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Most careful attention given to orders.

We solicit your patronage.

MISCELLANEOUS.

D. H. Holmes.

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A choice assortment of SURAHS, FAILLE FRANCAISES, RHADAMES, DUCHESSE and MOIRES in all the leading new Colors, including the Phosphorescent Tints. DOUBLE SURAHS with Novelty Stripes to match, making a very Superb Costume.

Just received direct from PARIS the very Latest Novelty in PLUSHES, LOOP BOUFFETTES in Fifteen Different Shades.

In the LACE DEPARTMENT will be found TULLES in Brussels, Malines, Illusion and Fibet. GAUZES in Lamies, Medora, and Fancy Effects. CREPONS, Plain and Satin Stripes. LACES—Fedora, Point-d'-Esprit and Tunisian. Pearl and Beaded Netts and Laces to match, in White, Cream and all the Delicate Tints, making the most elegant display we ever offered.

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Write for Agricultural Hand-Book.

WM. H. PIERSON.

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We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $15 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $5 up. Youths' Suits, $6 up. Celebrated STAR Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. Under City Hotel.

The Southern Insurance Company

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Cash Capital.....$300,000 00
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Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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Always the Cheapest!

Never before have we placed before the public a line of goods of such superior merit as our present assortment. Never before have we or any other house named such Low Prices for such fine goods as we are now offering.

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It is our constant aim to sell the same goods for less money, or better goods for the same money, than our competitors.

ROCK-BOTTOM PRICES.

Domestic Body Brussels Carpets, 40c; regular price, 55c. Wool Brussels Carpets from 50c to 85c Genuine Body Brussels, $1; regular price, $1 15. Cherry, Ebony, Walnut and Oak Curtain Poles from 25c up. Fine Shades, Gold Dad and Spring Roller, from 50c up. Yard-wide Ingrain Carpets from 15c up. Large Size Linoleum Floor Mats, 45c. Large Size Felt Druggets, $4 50. Smyrna Rugs, 22x58 inches, $1; worth $1 75. Smyrna Rugs, 30x60 inches, $2; worth $1 25. Best Quality Skin Rugs, 36x72, at $3 each. SPECIAL—50 Pieces, choice styles, Wool Brussels Carpets offered at 58½c; worth from 75 to 75c.

N. B.—For the benefit of our patrons our store will be opened until 8 P. M., Saturdays.

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Crockery, China, Glassware and General House-Furnishing Goods.

PRICES LOWER THAN EVER.

Stone China Dinner Sets, 128 pieces.....$16
Decorated Dinner Sets.....from $12 to $35
Colored Band Chamber Sets, new shape.....$3
American Porcelain Dinner Sets, 136 pcs.....$12 00
Stone China Chamber Sets, square shape.... 2 50
Decorated Chamber Sets, new shape..... 3 50

Handsome Ivy Japanned Toilet Sets, consisting of Water Carrier, Slops Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 90 cents to $2 50 per dozen.

B. A. FAHNESTOCK'S VERMIFUGE

ESTABLISHED 1827. It is now nearly sixty years since this medicine was offered as a remedy for Worms, and from that time its reputation has steadily increased until at the present day it is the most universally acknowledged throughout nearly all parts of the world to be the sure foreign remedy. Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily. *Children* often look *pale* and *sickly* from no other cause than *worms*, and *worms* are the most frequently the result of these hidden suppressed causes. When they are irritable and feverish, sometimes craving food and eating ravenously, again rubbing the nose, the lips closing testimony to them, moaning and grinding the teeth, then be assured these symptoms are indications of Worms.

Many a helpless child has been laid in the grave, when the disease which caused its death has been entirely misunderstood, and when worms have really been the cause. It has been proved beyond cavil that worms exist in the human system from earliest childhood; therefore parents—especially *mothers* who are more constantly with their children, cannot be too observing of the *first symptoms of worms*, for so surely as they exist, they can be *safely* and *speedily* removed from the *most delicate infant*, by the timely use of B. A. Fahnestock's Vermifuge. Physicians do not hesitate to recommend it and use it in their practice, and many of the most eminent of the profession, from all parts of the country, testify to its unfailing success. In fact, it *never fails*. If the directions given to children as a safe purgative, not expecting the cause of the disease, and large quantities of worms were discharged and immediate relief afforded. Great caution must be used by every purchaser to be his own judge in the case, and to examine every bottle he buys of it. The simple name of FAHNESTOCK is not sufficient. He must look closely and carefully to see that the initials are B. A. FAHNESTOCK, and be satisfied with nothing else.

NEAR FRANKLIN, Howard Co., Mo.

Messrs. J. E. Schwartz & Co., Pittsburg, Pa.

Gentlemen—I have used one of that most excellent remedy, B. A. Fahnestock's Vermifuge, and found it to have the desired effect. I think your vermifuge can not safely be dispensed with in any family.

Yours, &c., J. W. HUBBARD, M. D.

BALTIMORE, MD.

Having used the original "B. A. Fahnestock" Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is safe, reliable and efficient in all cases where a Vermifuge is needed. THOS. H. HANDY, M. D.

Successors to J. E. SCHWARTZ & CO., B. A. Fahnestock & Co., Pittsburg, Pa., Sole Proprietors.

TELEGRAPH

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Our Young People.

ADVENT.

Softly he cometh.
This King.
No sound on the mountains afar;
No herald save one silent star;
Nor highway with triumph ringing!

Lowly he cometh.
This King.
No robes of bright purple and gold;
No pageantry royal and bold;
No banner its glory to fling!

Meekly he cometh.
This King.
To fill in our earthen shade of woe;
To wear our humanity, so
That souls in their sorrow may sing!

Quickly he cometh.
This King.
Lord, even so—hasting we wait
Outside of the pearl-builded gate,
Outside of the glory so great—
Till flow our glad welcome shall bring!
Thou—Brother, and Savior,
And King!

We give our little cousins two stories below, which we think will do for Christmas stories. We hope the boys and girls will learn the lessons they inculcate and put them in daily practice during the coming year. The editor wishes you all a happy Christmas time!—Ed.

A Daughter Worth Having.

Two gentlemen, friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock, sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer tenderly: "a daughter. But *she's a darling.*"

And then they parted: the stranger in the city getting into a street-car bound for the park.

After a block or two, a group of five girls entered the car: they all evidently belonged to families of wealth; they conversed well. Each carried a very elaborately decorated lunch-basket: each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion, too?"

"I shouldn't want to leave home if I had to look like that. Would you?" This to another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry.

Just then, the exclamation, "Why there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car-driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid one hand on the boy's thin cheeks as she asked of his sister:

"This little boy is sick, is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're goin' to the park to see if 'twont make Freddie better."

"I am glad you are going," the young girl replied in a low voice meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess, mebbe, Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened; and very soon she asked the girl where they lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister, in a jubilant whisper:

"She said we could eat 'em all—every one—when we get to the park. What made her so sweet and good to us?"

And the little girl whispered back:

"It's cause she's beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage; he treated them to oyster soup at the park restaurant.

At two o'clock sharp, the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said proudly, introducing a comely lady, "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you called her a darling. She is a darling and no mistake, God bless her." And then he told his friend what he had seen and heard in the horse car.—Selected.

How Phil and the Boys Worked up Giving.

"Yes, I always give for missions and everything else," said Phil. "I give something every Sunday, don't you?"

"Why, no; I give five or ten cents when I have a good deal of money and don't want it all for anything," said Tom.

"I give whatever papa or mamma gives me for it," said James. "Sometimes it's more, and sometimes it's less."

"O! I always give my own money," said Phil. "I don't think it's any giving at all unless you do that."

"Yours is the best way, I'm sure," said Tom soberly. "They say it's the regular giving that counts. And then, of course, what you give is just so much out of what you would like to spend on yourself."

"Yes," said Phil, feeling very self-denying and virtuous.

"I'm going to try your way," said Tom, "and I'm going to keep an account and see what it will amount to."

The three boys were on their way home from Sunday-school, where they had heard from a missionary some very interesting accounts of the great work which is going on in Africa. He had treated his subject with all the power which comes of a heart glowing with zeal in the grand work to which he had devoted his life and love for the poor creatures whose eyes had learned to look to him in earnest seeking for the knowledge of the way of life.

And as heart always awakens heart, he had succeeded in deeply stirring the sympathies of his young hearers as he told of the lives wretched and degraded in this world, and hopeless as regards any other; of down-trodden women and neglected children who are crying out to those in our favored land, "Come over and help us."

So that many of them went away with the solemn feeling that they should, in some sense, be held answerable if they did not strive to hold out a helping hand to those in such sore need. For the present it was plain that the missionary interest was to be centered in the Dark Continent, and little societies were forming among Sunday-school children, they believing that it would be pleasanter to put their gifts together than to offer them separately.

Several boys came to Phil's house on the next afternoon to talk it over, and Phil brought his account book to put down their names as the first members of their society, with a preamble in which occurred many high-sounding words setting forth their resolves and intentions.

"What's this, Phil?" asked his uncle, picking up the book on the same evening after tea.

"O! that's my account book, uncle. I brought it down to take names and draw up resolutions for our missionary society."

"May I read it, or is it a secret organization?"

"Certainly you can. I am simply, you know, trying to work up the idea of liberal giving among the boys."

"A most excellent idea," said his uncle, concealing his amusement at Phil's pompous tone. "Let me see—bananas, twenty-five cents; soda water, ten cents; peanuts, twenty-five cents; bat, thirty-five cents; base-ball cap, seventy-five cents; Sunday-school, six cents—"

"O! stop, Uncle George; that isn't it. That's when I was visiting Cousin Tom's and I promised mamma I'd put down every cent I spent."

But Uncle George seemed not to hear, and went on. "Peanuts, fifteen cents; bananas, twenty-five cents; getting shoes mended, forty cents; soda water, ten cents; missionaries, five cents; getting bat mended, fifteen cents; lemonade for the boys, fifty cents; bananas, twenty-five cents; collection in church, two cents."

"Please give me the book, uncle."

"I'm glad you don't forget your charitable duties, Phil," said his uncle, giving up the book with rather a mischievous smile.

Phil took it in some confusion. He had heretofore thought but little more of his spending than to remember his mother's wish that he should keep an account of the money with which she kept him so liberally supplied. Now, in looking over his hasty entries, he was astonished.

"Well, well!" he exclaimed, as he added up one page, "two dollars and ninety cents for eating and play, and seventeen cents for giving. And I bragging to the boys what a good thing it is to give regularly!"

He was a conscientious boy, and his heart smote him as he ran over the long list and thought with his newly awakened feelings of the bread of life which that much money might have carried to starving souls. If his mother had aimed to teach him a lesson through his account book she had not failed. He knew well that he could not excuse himself for the selfishness of the past.

He got up at last and stood before the glass. "Now, my young man," he said, shaking his head threateningly at the boyish face he saw there, "you know very well that a quarter for peanuts doesn't look any larger to you than a pin's head, and that a quarter for giving looks as big as a cart wheel. But that's got to stop, sir! This book isn't going to hold any more accounts of dollars for trash and cents for Sunday-school."—N. Y. Observer.

MISCELLANEOUS.

Hon. C. Edwards Lester,

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:

New York, August 1, 1887.
122 E. 27th St.

Dr. J. C. AYER & Co., Lowell, Mass.

Gentlemen:—A sense of gratitude, and the desire to render a service to the public impel me to make the following statements:

My college career, at New Haven, was interrupted by a severe cold which enfeebled me that, for ten years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result on almost every fresh exposure. For seven years I was under treatment for the oldest pulmonary ailments without avail. Last I learned of

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Of course I have never allowed myself to be without this remedy in my voyages and travels. Under my observation, it has given relief to hundreds of persons; while in cases of pulmonary inflammation, croup and diphtheria so often fatal, it has been preserved through me. I recommend its use in light and frequent doses. Properly administered in accordance with your directions,

A Priceless Blessing

in any house. I speak earnestly when I feel earnestly. I have, in cases of apparently confirmed consumption and cough, with loss of voice, fairly among clergymen and public speakers, perfectly cured by this medicine. Faithfully yours,

C. EDWARDS LESTER.

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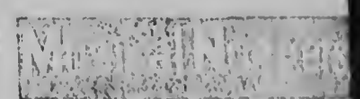

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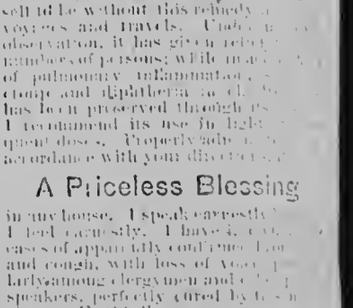

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Christian Advocate.

Marriages.

ROSENWATER—ROBERTSON.—At the residence of the bride's father, J. F. Robertson, Esq., Port Vincent, La., December 6, 1887, by Rev. B. L. Scarborough, Mr. J. W. Rosenwater to Miss Pattie Robertson, both of Livingston parish, La.

BOUSSTAFA—PROVOST.—At the residence of the bride's father, in St. Tammany parish, La., December 6, 1887, by Rev. J. N. Tucker, Mr. V. J. Boussafa to Miss Emily Provost, both of the same parish.

HARRIS—DAVIS.—At the residence of the bride's father, Dr. M. Davis, December 7, 1887, by the Rev. M. L. Tomlin, Mr. M. L. Harris to Miss Partheny Davis, all of Tishomingo county, Miss.

BUCHANAN—MILFORD.—At the residence of the bride's father, G. M. Milford, Esq., by Rev. M. P. Tomlin, Mr. W. S. Buchanan to Miss L. M. Milford, all of Tishomingo county, Miss.

CUMMINGS—PERRY.—At the residence of Mr. H. B. McGinty, in Natchitoches parish, La., December 3, 1887, by Rev. John P. McFarland, Mr. Porter P. Cummings to Miss Lizzie Perry, all of Ringgold, La.

HOLLINGSWORTH—AUSTIN.—At the Lawrence House, Jackson, Miss., December 11, 1887, by Rev. S. A. Colton, Mr. J. C. Hollingsworth, Valley Yazoo county, Miss., to Miss Mollie E. Austin of Morton, Scott county, Miss.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE, *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

GARNER.—The committee appointed to pass resolutions expressive of our feelings in regard to the decease of our sister, Mrs. KATE GARNER, respectfully submit the following:

Resolved, That we are deeply sensible of our great loss in the death of our sister, Kate Garner, who was one of the most prompt, active and efficient members of the Woman's Missionary Society of Grenada.

Resolved, That in this dispensation of our heavenly Father's wise providence we submissively and trustingly bow to his holy will, though we can not now discern why he has taken the devoted, helpful wife from the husband who so appreciated the ministry of her faithful heart and hand, and from the little children the loving mother who was so needed and so faithful to care for and guide them in the paths of truth and righteousness.

Resolved, That we tender to the bereaved family our sincere sympathy in this, their great sorrow, and assure them of our prayers, that our loving Father will overrule this sad event for the good of each one.

Resolved, That we recognize the divine admonition to ourselves not to be weary in well doing, but by diligence in the Lord's business to be also ready when he shall call for us.

Resolved, That a copy of these resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE and the Woman's Missionary Advocate for publication, and a copy be sent the family of the deceased.

MRS. GEO. W. JONES, for Com.

BATEMAN.—MRS. JULIA ETTA BATEMAN was born September 15, 1865, and died September 22, 1887, just twenty-two years of age. She had just been married to a life-long playmate; beautiful, amiable, and with the prospect of a long life of usefulness before her, she is called upon by the all-wise, but mysterious providence of God to render her account. All that we can say is, "that the Lord gave and the Lord hath taken away," and that "his ways are past finding out;" all that we can do, is to bow in submission to his will, "who doeth all things well for those that love him." Mrs. Bateman joined the Methodist Church under the ministry of Rev. James Healey, about three years since. She had a tender conscience and was truly sorry when, sometimes, she was hurried by worldly associates into the commission of even what might be termed a small sin. The last few months of her life gave marked evidence of her having settled down to the sober realities of a Christian, married life. Her mother (the best judge in matters so delicate) says, that she gave evidences of true conversion by a "meek and quiet spirit," which "is above all price." May the Holy Spirit comfort her parents and convert her husband!

E. BRADFORD.

WEST BROOK, N. C., Sept. 6th, 1886.

DR. A. T. SHALLENBERGER, Rochester, Pa.

Dear Sir—The two boxes of Pills you sent me did everything you said they would. My son was the victim of Malaria, deep-set, by living in Florida two years, and the Antidote has done more than five-hundred dollars' worth of other medicines could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to every one suffering from Malaria. Respectfully yours,

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COLLIER.—"ISSA COLLIER is dead!" Though we were daily expecting it, yet how sad those words made us feel! A friend indeed was gone; a neighbor whom none could know but to love had passed away; a Christian whose light did shine so that his good works were seen and led to the glory of God, is to be so sadly missed among us. His devotion to his widowed mother was so beautiful, his faithful love to his children so constant, and his affection for his wife was not excelled. Their loss will seem irretrievable, and, but for the consolations of the religion of the Bible and the hope of the resurrection, their grief would be inconsolable. But they weep not as those who have no hope, for Bro. Collier was a Christian in every sense of the word. His parents, M. T. and A. E. Collier, were Christians before him. He was born November 9, 1851, and raised in this county and always showed the picture of good health until the exposures incident to the late overflows brought on that fearful disease, consumption. He spent a year in and around San Antonio, Texas, hoping to regain his lost vigor, but in vain. He returned in July, took to his bed about the middle of October, and died at Sharkey, Miss., November 1, 1887. His end was peaceful. He expressed in his last moments perfect submission to the will of God. There was no startled expression at the approach of death, but all was peace and quiet. He bade all around his bed good-bye, and just before he breathed his last was heard to say, "It is almost over, and all is right."

As his pastor, we have had the pleasure of consulting much with Bro. Collier as to the ways and means of church work. There has been much to do, and very few to help; still we do not recollect ever to have heard him even intimate that too much was expected of him. He seemed rather to be studying to find a way by which he might do more. We will never forget our first visit to him and Bro. James, his father-in-law; the look of gladness with which he met us; and when asked if their church—seven members—could do its part, i. e., pay the half of $1,200 for the preacher besides the other claims, be answered, "Yes, for that is the way to have preaching, and we must have it;" and, sure enough, the little band not only came up nobly, but built a beautiful $1,400 church, and had it ready for our protracted meeting in September. Bid for the fact that while God takes his workmen he carries on his work, our church at Strathmore would feel their loss irrevocable. A. L. O'NEAL.

OSBORN.—SAMUEL A. OSBORN was born in Columbus county, Miss., August 13, 1822; died in Jefferson county, Miss., September 9, 1887. He was the son of John and Matilda Osborn. Having spent his life in this section of Mississippi, he was well known and respected by his fellow-citizens. In 1871 he joined the Methodist Episcopal Church, South, and then or after professed to find God in forgiveness of his sins. His life, so far as this writer knew it, seemed to be devoted and happy in the service of God and the church. His pastor always found him highly appreciative of religious conversation and family religion. He was soundly Methodistic in his understanding of Bible doctrines, and the practical results which follow real faith in those doctrines. For several years his health was poor, and he expected to die soon. In speaking of this, he uniformly said he was ready, and often expressed a desire to depart. He died in the bosom of his family—wife and children, relatives and friends, and we trust has found admittance into that city whose gates are pearl and whose walls are jasper. WM. B. HINES.

HOLDER.—JESSE WEAR HOLDER was born April 23, 1829, in Jackson county, Miss., and in the year 1847 he moved to Jasper county, Miss., where he joined the "Methodist Episcopal Church, South. He did not make any profession of that saving faith in Christ until about five years after he joined the church. He was married to Miss M. A. Risher, September 21, 1846, with whom he lived until he departed this life, which took place August 29, 1887. His faith was strong in the Lord while in affliction, and he died in the faith of the gospel, looking forward to the time when all things shall be brought together in Christ Jesus. He leaves a wife and nine children to mourn his departure. May the family of the departed brother follow his example as he followed Christ's, and at last be united in that sweet by-and-by!

J. H. EVANS, P. C.

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There is a great deal of spurious modesty in the world which is simply cowardice. When a man shrinks from accepting a well-merited honor, that is modesty, when he shirks the performance of a recognized duty, that is cowardice, though he may call it a modest distrust of his own powers. True modesty shrinks from the reward of work well done; false modesty shrinks from the work itself. This affords an excellent test of true and false modesty in ourselves and others. Is it the honor that we shrink from? or is it the responsibility? —Sunday-School Times.

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To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

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Scientific.

Christianity and Scientific Men.

I have been asked to give "a word of testimony from scientific men." I do not know that the scientific men have been slow in their testimony for Christ altogether. To begin when Christ was in Bethlehem. The first who came to him were poor peasants; but the next were the scientific men of the age, traveling from afar, who had seen the star in the east. Not the priests of Jerusalem, not the leading politicians, but astronomers—wise men who came bringing gold, frankincense and myrrh. That was only the commencement of a long line of scientific men who have brought their homage to Christ in one way or another. I will not go through the whole line; it would be too long and complicated. There was not a great number that we should call scientific men in the early ages of the church; but those that were, generally influenced the current of Christianity to a considerable extent, though not always advantageously. Coming to later ages, we find such men as Copernicus, Tycho Brahe and Kepler, who were men of a Christian spirit, and ready to ascribe to God all their faculties and to give praise to him. Turning to our own country we find such men (I will not speak of those of the first rank) as Lord Bacon. I do not say that he was a godly man in every way, but we know not only that he was a believer in the Bible, but that he wrote as a Christian, and that his writings remain not only the highest philosophy, but a good deal of religious advice. Well, we go on and find Newton. No higher name could we mention—a name great in many departments of science, the greatest, perhaps; and, at the same time, a devout Christian who was not ashamed to write religious works. I might proceed to such men as Robert Boyle, "the father of chemistry," or "Cuvier," one of the greatest anatomists. Then, again, there is Michael Faraday, a man who was a humble Christian, and who, in various quiet ways, endeavored to do acts of Christian kindness. And I may mention Herschell, Sir David Brewster and the late Clark Maxwell—all men known as Christians by their words and by their writings.

If you ask whose name stands the highest in physical science among living men, some will probably answer, Professor Stokes, of Cambridge, and others, Sir William Thomson, of Glasgow—both believers in Christianity. Some of you may have read Professor Stokes' paper at the recent Church Congress.

If we turn to the biological side of science, and ask which is the highest name, we shall probably be reminded of the veteran Richard Owen, whose contributions to the study of natural theology are well known. Some time ago, at the anniversary of the Royal Society, the four savans to whom medals were distributed were Professor Flower, Captain Abney, Professor Cayley and Lord Rayleigh, no slight proof that among those who are taking a high place in science are to be found good disciples of Christ.

Let us look abroad to the French Academy: M. Dumas, the perpetual secretary, and M. Wurtz, the late president, are both personally known to me as Christian men, though belonging to different churches. These I have mentioned are leading men. It is difficult for me to remember a single man of the first rank in science who is opposed to Christianity, unless that charge can be truthfully brought against my friend, Professor Huxley. I could find several in the second or third rank; but alongside of these could be found many who are believers. That has been the case in time past, and it is so at the present time. D. J. H. Gladstone, F. R. S.

A Young Girl's Grief

at seeing her charms of face and form departing, and her health supplanted by disagreeable complaints, at this critical period of life, was turned to joy and gratitude after a brief self-treatment with Dr. Pierce's Favorite Prescription. It purifies and enriches the blood, gives a healthy activity to the kidneys, stomach, bowels, and other organs, and builds up robust health speedily followed. It is the only medicine for women, sold by druggists *under a positive guarantee* from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

Whither, Are We Tending?

The following extract from the pastoral letter, issued by the House of Bishops at the late Protestant Episcopal Convention in Chicago, touches upon a topic of great moment:

The time has come when the church of God must change her attitude, must take higher, stronger, more definite ground in her care for the education of the young life intrusted to her, as well as of the young in the broader field of the nation. She has a message to deliver, a duty to discharge, in this matter. Too long already have both been held in abeyance. At the close of this first century of her own and of the country's history, so full of solemn warnings as well as of great achievements, let her voice go forth declaring that whatever others may do, she can not, without protest and resistance, allow the salt of Christ's gospel to be cast out, little by little, from the education of the children of this land; that she can not without utter disloyalty to her divine commission, acquiesce in what has grown to be the policy of the day on this subject, which, because of its inability to agree upon the fundamentals of religion to be taught in the public schools, has lapsed into the perilous heresy of modern secularism, that these schools can best do their proper work when giving no religious teaching whatever. We are the friends of these schools, sustained by such liberal expenditure, and because we are so, we desire all the more to see them placed on the only basis which will be at once enduring and beneficent. It is not to be admitted that we are confronted with tendencies in the training of the children of the church and of the nation which indicate changes in the feelings and opinion of this generation as dangerous as they are profound—changes which strike at the church's hold upon the loyalty and love of the children now being nurtured in her bosom, and threaten to inflict an incurable wound upon the moral interests of the nation. We are drifting into an apostacy from the eternal law of righteousness, the supreme factor in the making of public and private character, which can only end in the eclipse of the noblest hopes and franchises of a humanity redeemed by the precious blood of the Son of God.

Better than a Hero.

"What a reward that Major Smith is," said Jones to Robinson. "why, the very sight of gunpowder would make him ill. How did he ever manage to become an officer in the army?" "Don't say anything against Smith," answered Robinson, "he once saved my life." "Saved your life! Nonsense, impossible! What do you mean?" "I mean that I was in the first stages of consumption: I was losing strength and vitality every day with the terrible disease, when Smith advised me to take Dr. Pierce's Golden Medical Discovery. I had tried all kinds of medicines without success, and my physician had given me no hope; yet here I am, as well as ever a man was, and I owe my life to Smith, and to the wonderful remedy he recommended."

How to Die in Faith.—Would you be so happy as to die in faith, take these advices:

1. Be careful to get faith beforehand; for death is a time to use faith, not to get it. They were foolish virgins who had their oil to buy when the bridegroom was close at hand.

2. Study to live every day in the exercise of faith, and be still improving and making use of Christ in all his offices, and for all those ends and uses for which God hath given him to believers.

3. Frequently clear up your evidences of heaven, and beware of letting sin blot them to you.

4. Record and lay up the experiences of God's kind dealings with you, and be often reflecting upon them, that you may have them ready at hand in the hour of death.

5. Meditate much on those promises which have been sweet and comfortable to you in the time of trial, and beg that the Lord may bring them to your remembrance when you come to die.

Neuralgia and sick headache may be improved and even cured by the use of Dr. Pierce's Golden Medical Discovery, or "Favorite Prescription," a powerful tonic and nervine.

God denies a Christian nothing but with a design to give him something better.—Cecil.

In advance of the sickly season render yourself impervious to malarial atmosphere or sudden change of temperature is fraught with danger. Use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

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MISCELLANEOUS.

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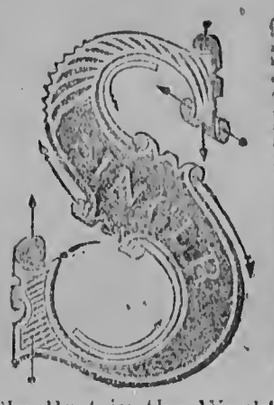

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S. E. RUNDLE, *Agent.*

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HUGH JAMIESON, Jr., Pub'r.

Weekly Market Review.

(For Week Ending December 20, 1887.)

COTTON.

Low ordinary	8	@— —
Ordinary	8 1/2	— —
Good ordinary	9 1/8	— —
Low middling	9 9-16	— —
Middling	9 7/8	— —
Good middling	10 1/4	— —
Middling fair	10 5/8	— —
Fair	11 3/8	— —
Galveston middling	9 7/8	— —
Mobile middling	9 3/4	— —
St. Louis middling	9 13-16	— —

SUGAR.

OPEN KETTLE:		
Prime	4 3/16	4 7-16
Fully fair	4 1/8	4 1/4
Strictly Prime	4 1/8	4 7-16
Choice	— —	4 1/2
CENTRIFUGAL:		
Seconds	4	5
Pr. yellow	5 5-16	5 3/8
Gray White	5 1/2	5 5/8
Off whites	5 7/8	5 15-16
Stan. Gran	6 7/8	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	28	29
Strictly Prime	33	36
Choice	38	— —
CENTRIFUGAL:		
Syrup	20	27

RICE.

Head	5 3/8	5 1/2
Prime	5 1/8	5 1/4
Good	4 7/8	5
Fair	4 5/8	4 3/4
Ordinary	4 3/8	4 1/2
Common	4	4 1/8
No. 2	2 1/2	2 5/8
Rough	3 00	4 50

FLOUR.

Choice	3 50	3 65
Fancy	3 90	4 00
Extra Fancy	4 25	4 30
Minnesota bakers	4 50	— —
Minnesota patents	5 15	5 25
Extra fancy	4 50	4 60
Winter wheat patents	5 00	5 10

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 85	3 90
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	— —	63
Yellow	62	63
Mixed No. 2	62	— —
OATS:		
Western	— —	42
Texas rust-proof	45	46
BRAN:		
₱ cwt	1 02 1/2	1 05
HAY:		
Prime	18 50	19 00
Choice	21 00	21 00

PROVISIONS.

PORK:		
Mess (Standard)	15 1/4	15 1/2
Prime Mess	13 50	14 00
Rumps	12 50	13 00
BACON:		
Fancy breakfast	11	11 3/4
Shoulders	— —	7 1/2
Sides, short rib	9	9 1/8
Sides, long clear	9	— —
HAMS:		
Sugar-cured	12	12 1/2
DRY SALT MEAT:		
Shoulders	6 1/8	6 1/4
Sides, short rib	— —	8 1/8
Sides, long clear	— —	8

GROCERIES.

COFFEE:		
Prime	20	— —
Fair	19	— —
Common	17 3/4	— —
BUTTER:		
Western Creamery	31	35
Western Dairy	20	21
Common	13	16
LARD:		
Refined	— —	7 5/8
TEAS:		
Choice	40	80
Fair	21	35
OILS:		
Coal, cases	12 1/4	— —
Coal, bbls	9 3/4	— —
Cotton seed	32	— —
Lard	— —	65

VEGETABLES.

CABBAGES:		
Western, per head	11	15
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	2 75	3 50
KROUT:		
Western, ₱ bbl	9 00	12 50
ONIONS:		
Louisiana	— —	— —
Western	2 50	2 75

BALING STUFFS.

BAGGING:		
1 3/4 lb. per yd	7	— —
2 lb	7 1/2	7 3/4
BALING TWINE:		
₱ lb	— —	10
TIES:		
₱ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, South'n	2 50	2 75
Young	1 25	1 75
Turkeys, Southern	9 00	11 00
EGGS:		
Western	21	22
Southern	25	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₱ lb	4 1/2	5
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₱ ton	14 00	— —
Meal	17 00	— —
Pure ground Bone	30 00	— —
Muriatic acid, ₱ lb	2 1/2	— —
Sulphuric acid	2	— —
Bone black	— —	— —

OYSTERS—A. RIGGS & BRO., 247 Decatur street. Best Bryedes. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

Senator Farwell's bill for the regulation of immigration provides that every immigrant shall produce a certificate from the United States Consul for the port of clearance whence the vessel in which he comes, sails, that he is not a convict, pauper, idiot or insane person, and that he is possessed of sufficient means to support himself for six months. If he can not exhibit such certificate, he shall be returned whence he came. All masters of vessels who violate this law shall be guilty of a misdemeanor, and may be fined not exceeding $1,000, and imprisoned for not more than one year.

Mr. Powderly, Grand Master Workman of the Knights of Labor, has had a prostrating hemorrhage of the lungs.

Senator Chandler has introduced a bill to regulate the holding of congressional elections in South Carolina, Florida, Mississippi and Louisiana.

The Committee on Privileges and Elections have agreed to report favorably for Mr. Faulkner, of West Virginia, as entitled to a seat in the Senate.

Senator Cullom has introduced in the Senate a postal telegraph bill. The Senate Finance Committee has ordered a favorable report on the bill passed last session to refund to the States the direct taxes imposed by the act of 1861.

Mr. Faulkner, of West Virginia, has been seated in the Senate.

Young Woolfolk, of Georgia, has been tried for the murder of nine members of his family, and convicted and sentenced to be hanged February 10.

The Temple Sinai was damaged by fire, on the seventeenth instant, to the extent of $1,500.

Constable Curtis continues his prosecution of the whiskey sellers of Sioux City.

The Adams-Caswell feud resulted in seven more deaths during the past week in and about Winchester, Ky.

In an encounter on the street of Farmerville, La., on the nineteenth instant, between Judge J. E. Trimble and J. B. Ramsey, both were killed.

The Missouri Local Option Law has been declared constitutional by the Supreme Court of Missouri.

The Secretary of War, in his report on the claim of John R. Reynolds, recommends that $71,992 be paid to Reynolds for the property taken from his plantation near Natchez, Miss.

FOREIGN.

Gen. Boulanger, refusing a seat among the Deputies, says that France has more need of generals than of Deputies.

M. Wilson has resolved to retain his seat in the Chamber of Deputies.

The orders to the Russian troops to advance to the Austrian frontier have been countermanded.

In China the Yellow river has broken over the province of Honan. Eleven populous towns have been swept away, seven thousand miles of territory has been inundated, the loss of life is incalculable, and millions of people are homeless and starving.

The Chamber of Deputies sustain the new French ministry by passing the appropriations asked by a vote of 521 to 13.

Russia, in trying to defend her military movements, has created a bad impression throughout Europe.

The new French Cabinet is a moderate Republican body.

M. Ferry has recovered from his wounds.

M. Wilson has been acquitted, the judges deciding that no offense against the law had been committed.

President Carnot's first message to the Chambers was well received.

The Cabinet is not considered permanent, and already prophecies are rife that it will collapse before the holidays are over.

In a letter to a liberal meeting at Dundee, Scotland, Mr. Gladstone says: "The state of Ireland has grown sadly worse under the present government."

The Crown Prince has grown worse, and considerable alarm is created over the present turn of his disease.

Mr. Balfour, Chief Secretary for Ireland, met with a stormy reception at Manchester. The hall and platform where he spoke were guarded by the police, and the hisses almost drowned the applause while he spoke.

The Sultan gave a cordial reception, on the seventeenth instant, to Mr. Vanderbilt and Mr. Straus, the American Minister. Ahmed Pasha conducted Mr. Vanderbilt to his carriage.

A dispatch from Vienna says that the delegation will vote 20,000,000 florins to the government in the event of preparations being made for war.

The London Missionary Society has received intelligence that Missionary Jones, in the employ of that body, has been expelled from the Loyalty Islands by a force sent specially to the islands from New Caledonia. He has arrived at Sydney, N. S. W., and has formally protested to the government against his expulsion.

The Pope has given audience to the Duke of Norfolk. The Duke expressed the congratulations of Queen Victoria on the papal jubilee, and her thanks for the mission of Mgr. Scalla on the occasion of her own jubilee.

A correspondent of a Vienna paper published in Vienna asserts that it has received a cipher-dispatch stating that another attempt to assassinate the Czar and that the Czar was wounded. It also says that a revolutionary movement has broken out in St. Petersburg.

Lord Salisbury, in a speech at Derby, on the 16th instant, declared that the state of the Irish people was due to diplomatic efforts that there is no ground whatever for the war terror that has seized the Bourse and the papers of Europe.

In an interview with a reporter, on the fifteenth instant, Dr. Mackenzie said that the complete recovery of the German Crown Prince was not impossible.

Dr. Isaac Hall, of the Mississippi Conference, is dead. Dr. H. McLeod's Strengthening Cordial and Blood Purifier will make you healthy, strong and vigorous.

Another Extraordinary Offer.

After this date we will include in our club arrangement the New York Weekly World, the price of which, including all postage, will be three dollars. This amount will entitle the subscriber to one copy of the "World's History of the United States," post paid.

This history is on a new plan. It is the record of the events of our history in the order in which they happened. There are no moralizings, no opinions put forth, no criticisms offered in regard to anything. It is not a political record merely, but one of all sorts of facts that have contributed to make our history. Discoveries, inventions, financial and literary matters, are all noted. One merit of the work is, that it can not grow old. The date of an event, when once ascertained, is fixed for all time. The book has twenty-four very good illustrations. We regard it as a valuable book for every student.

Old and new subscribers are entitled to the premium. Subscribers who have already paid will receive the History and the Weekly World one year by sending one dollar. Cash to accompany all orders.

HUGH JAMIESON, JR.,
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A Wonderful Food and Medicine,

Known and used by Physicians all over the world. Scott's Emulsion not only gives flesh and strength by virtue of its own nutritious properties, but creates an appetite for food that builds up the wasted body. "I have been using Scott's Emulsion for several years, and am pleased with its action. My patients say it is pleasant and palatable, and all grow stronger and gain flesh from the use of it. I use it in all cases of Wasting Diseases, and it is specially useful for children when nutrient medication is needed, as in Marasmus."—T. W. PIERCE, M. D., Knoxville, Ala.

To Our Agents.

For some time past we have been offering special inducements to our subscribers: but the month of December will be "red-letter month" for our agents of the Louisiana Conference. To every one of our agents, "itinerant preachers only," sending us three brand-new subscribers, all at one time and cash in full, we will send to their nearest express office, "not prepaid," "a brown 16-inch Gladstone Satchel," genuine "grain leather," nickel trimming, worth in your town $3 50 to $4—just the thing for Conference.

This offer is for *agents*, as *above stated*, and during December only for Louisiana agents.

Turning Night into Day.

Why is the sun like people of fashion? It turns night into day—the time people catch cold, which, if not attended to in time, will induce consumption. Take in time Taylor's Cherokee Remedy of Sweet Gum and Mullein.

HOW TO MAKE MONEY.—Plant Le Conte & Keiffer's pear trees; diversify your industry. One party last season got over $700 net from less than two acres. Every planter should lose no time in setting an orchard; the extra labor will not be felt to keep one to ten acres in condition. Le Conte & Keiffer's are blight proof. Correspondence solicited. One, two and three-year-old trees for sale.

W. R. STUART,
Ocean Springs.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost, *i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher,
112 Camp street.

Holiday Excursions.

Excursion Tickets will be sold to and from all points on the Queen and Crescent System from December 22 to January 2; good until January 5, 1888.

The council of the Baptist Union have decided to try to induce Mr. Spurgeon to rejoin the Union.

Several Distinguished Soldiers

of the Civil War, including Gen. Horace Porter, Gen. Alfred Pleasonton, Col. J. S. Mosby, and Col. T. W. Higginson, will contribute a series of articles to the *Youth's Companion* during the coming year, on "Boys in the Army." The articles will be full of incidents, and designed to illustrate the valor and the peculiarities of young soldiers.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for $2 75, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or $3 for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for post-office orders or registered letters.

HUGH JAMIESON, JR.,
Publisher.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Carrollton circuit	Dec. 24, 25
Grenada circuit	31, Jan. 1
Oxford	8, 9
Abbeville	10
Coffeeville	14, 15
Charleston	18
Chapel Hill	21, 22
Athola	28, 29
Hillsboro	31
Bonner	Feb. 2
Tocopola	4, 5
Water Valley circuit	7

District stewards' meeting at Grenada, January 4, 1887.

J. C. EVANS, P. C.

GREENVILLE DIST.—FIRST ROUND.

Cherry Hill	Jan. 1
Indianola	8
Bolivar	15
Friar's Point	22
Fairview	29
Folsomia	Feb. 5
Jonestown	12
Austin	19
Australia	26
Concordia	Mar. 4
Greenville	11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

J. W. McNEILL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Verona and Tupelo, at Verona	Dec. 24, 25
Saltillo, at Allen's Chapel	31, Jan. 1
Richmond, at Evergreen	7, 8
Pontotoc, at Pontotoc	14, 15
Sparta, at Friendship	21, 22
Houston and Wesley, at Houston	28, 29
Buena Vista, at Buena Vista	Feb. 4
Ebenezer, at Pleasant Grove	4, 5
Okolona circuit, at Blackwell's Chapel	11, 12
Pigsley, at Palmer's Chapel	18, 19
Tremont, at Asbury	25
Fulton and Smithville, at Smithville	25, 26
Athens, at Sardis	29

AMOS KENDALL, P. E.

SARDIS DIST.—FIRST ROUND.

Hernando and Coldwater	Dec. 24, 25
Batesville and Wesley	31, Jan. 1
Courtland circuit	7, 8
Panola circuit	14, 15
Pleasant Grove circuit	21, 22
Arkabutla circuit	28, 29
Mt. Vernon circuit	Feb. 4, 5
Chulahoma circuit	11, 12
Cockrum circuit	18, 19
Louisburg circuit	25, 26
Horn Lake	Mar. 3, 4

S. M. THAMES, P. E.

WINONA DISTRICT—FIRST ROUND.

Richland circuit, at Pickens	Dec. 24, 25
Durant and Lexington, at Durant	31, Jan. 1
West circuit, at West	7, 8
Black Hawk, at Aroma	14, 15
Winona circuit, at New Hope	21, 22
Winona station	22, 23
Newtonville, at Smyrna	26
McCool, at Weir's	28, 29
Newport, at Harmonia	Feb. 1
Carrollton and Greenwood—Carroll'n	4, 5
Siloo, at Pleasant Ridge	11, 12
Vaiden, at Columbiana	18, 19
Ebenezer, at Hebron	24
Belzoni, at Belzoni	25, 26
Ethel, at Ethel	Mar. 3, 4
Zilpha, at Friendship	10, 11

District stewards will meet at Durant, Friday, December 30, 1887.

E. P. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville circuit, at Steel's Mills	Dec. 22
Sturges circuit, at Sturges	31, Jan. 1
Starkville	5
Columbus circuit, at New Hope	7, 8
Columbus station	9
Shuqualak, at Bigbyville	14, 15
Crawford circuit, at Crawford	16
Salem circuit, at Macedonia	21, 22
Brooksville circuit, at Brooksville	23
Louisville circuit, at Louisville	28, 29
Platsburg circuit, at Mt. Hebron	31
Chester circuit, at Chester	Feb. 1, 5
Walthall circuit, at Walthall	11, 12
LaGrange circuit, at Lewis Chapel	18, 19
Tompkins circuit, at Cedar Bluff	25, 26

W. L. L. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs ct., at Pleasant Grove	Dec. 24, 25
Holly Springs	Jan. 1, 2
Early Grove, at Early Grove	7, 8
Emory, at Hebron	14, 15
Coffeeville, at Bethlehem	21, 22
Byhalia and Victoria, at Byhalia	28, 29
Olive Branch, at Center Hill	Feb. 4
Snow Creek circuit, at Harmony	11, 12
Ashland, at Union Hill	18, 19
Marshall, at Mt. Pleasant	25, 26
Pine Mountain, at Asbury	Mar. 3, 4
Myrtle, at Union Hill	10, 11
Hickory Flat, at Bethel	17, 18

JNO. BARCROFT, P. E.

CORINTH DIST.—FIRST ROUND.

Marietta, at New Prospect	31, Jan. 1
Corinth station	7, 8
Corinth circuit, at Usines' Chapel	9
Iuka circuit, at New Salem	12
Harmony circuit, at Snowdow	13
Iuka station	14, 15
New Albany circuit, at Locust Grove	21, 22
Tountown circuit, at Tountown	28, 29
Kossuth circuit, at Bethel	Feb. 4, 5
Blackland circuit, at Eureka	11, 12
Jonesboro circuit, at Pleasant Hill	18, 19
Ripley circuit, at New Hope	24
Ripley and New Albany, at Ripley	25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar. 3, 4

The district stewards will please meet me in Corinth on the day previous to the 4th Q. C.

R. N. ROBERTS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Natchitoches	Dec. 24, 25
Sarah Ford	Jan. 1

E. E. WELLS, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Morgan St. City	11 A. M. Dec. 25
Louisiana Avenue	7 P. M. " 25

JOHN P. NEWMAN, P. E.

HOMER DIST.—FOURTH ROUND.

Indian Village	Dec. 24, 25
Downsville	25
Minden, at Minden	31, Jan. 1

ROBERT RANKIN, P. E.

The haberdashers, Terry & Muck, of Carondelet street, are distributing their Christmas greeting. It is a fit representation of their neat quarters, and a handsome souvenir. Call and see.

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REBUILT, 1888.

Anyone who knows and loves her; anyone who has served at her altars, or found Christ precious within her sanctuaries; anyone who has ever attended or worked in her Sunday-school as scholar, teacher or officer; any stranger without her gates; any friend, whoever and wherever dispersed, having a mind to assist in the rebuilding of Felicity Street Church, has now an opportunity. All are invited to help. "Who gives quickly gives twice."

The church approaches rapidly to completion, and will soon call her children and well-wishers once more to offer, under the shadow of her walls, the morning and evening sacrifice of prayer and praise. Contributions, however small, in aid will be promptly acknowledged by the treasurer and gratefully appreciated by the people. Send them to the preacher in charge, Rev. S. H. Werlein, care of Philip Werlein, 135 Canal street, New Orleans.

Don't hawk, and blow, and spit, but use Dr. Sage's Catarrh Remedy.

A plan for the reduction of the expenses of collecting the customs revenue will be put into effect January 1. The reduction will amount to $115,835 a year.

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1887-8.

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The faculty has been strengthened by the accession of Rev. M. S. Watts, A. M. (Virginia, who will have the chair of English. The College and Preparatory classes will be taught by Miss Mary Watts, A. B. (Virginia, who will have charge of Vocal Music, and Miss Bettie Watts, graduate of the Conservatory of Music, Cincinnati, who will have charge of Instrumental Music. Both these ladies are experienced teachers, and will add much to the efficiency of the faculty.

Thorough and practical instruction is secured for the Primary, Academic and College grades.

Special care is taken of the health, comfort and morals of the pupils.

Board and tuition for the session of nine months, including fuel and lights, only $150, or $75 per session of five months, or $15 per month. Payments to be made in advance.

Deduction of $10 per month for children of ministers of the Gospel.

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F. M. GRACE, PRESIDENT.

Christian Advocate.

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(*For the New Orleans Christian Advocate.*)

DECEMBER TO JUNE.

BY T. A. S. A.

O dance, I'm cold—so cold!
The key in Nature's fold
Across my breast is tightly pressed,
And in my face
The wind is spitting sleet and snow,
Leaving a trace
Of care that was not there, I know,
A year ago.

But come, sweet June, and sit
Beside the fire, and quit
The dismal scene That gloams between
The lowering skies,
Where sun and shadow's changeful sheen
Delightful plays
Its pranks upon the sky of green
Of what has been.

Come sit beside the grate
And inspiration wait
From Inward glow And outward snow
And dismal note
Of Winter howling at the door
Until his throat
Bursts, and he consigned to the poor
Is heard once more

Lift up thy dainty head,
For rose and lily dead
Shed not a tear—There's summer here
Within One's heart.
The clusters hang upon the vine,
And angels start
And chant, while stars and hoar-frost shine,
A peace divine.

Come closer yet, I pray—
Upon my bosom lay
The fronds and flowers of those sweet hours
Which smiled Upon
Like scarf of gold across the skies;
And in the dew,
The starry shimmer of thy eyes,
Set love's rapture.

Sing over now the lay
We sang to parting day—
On which the soul With angels stole
Into the skies;
And in the blessed land of dreams
Heard melodies
Whose air the amorous wooing seems
Of tuneful streams.

Draw closer yet, my dame!
Make up the fire! How soon
Again I shiver As if the river
Of death were near!
O June, in vain I seek to woo!
The dying year
Calls out, "Make ready for the new!"
Sweet June, adieu!

DECEMBER 23, 1887.

The Closing Year.

BY JOSEPH B. COTTRELL, D. D.

How many have adhered to the covenant vows made at the opening of the year that will now soon be numbered with the years beyond the flood? How many feel stronger in the faith—more confirmed in the hope—of the gospel because of the knowledge gained through study, experience and practice? Is love more intense and more comprehensive? Have we sailed by landmarks, hugging the shore, or have the celestial pointers drawn us along the way where there are no paths, but where reflections of the sparkling lights have beautified the billows, discovering to us the depths beneath which answer to those above?

The old landmarks! That is an expression we often hear from persons who affect fidelity to what they would claim as principles established of old, but which, in fact, are merely worn-out forms of ever-new old truth, which has its rejuvenescence in coming into new measures—manifesting itself as if a new discovery or a new creation. The illustration of this given by Christ, when he spoke of old and new bottles, has become hackneyed, but it is as apt as any that can be conceived. In all ranges of human study and adventure there have been, along the track of the march of years and centuries, radical changes, varying phenomenal expressions of the one force and the one life whereof ensue the combinations, differentiations, permutations and classifications in nature, in government, in forms of civilization and in methods of industry. The love of what is new, yea, the absolute demand therefor, which arises from the very constitution of our being, is liable to perversion. A prurience at once frivolous and impertinent and mischievous, is the counterfeit of the impulse from inspiration of truth which exemplifies its creative energy by surprises continually through unfoldings from out the inexhaustible springs of matter and mind. It is a benevolent provision in the economy of this human development, in time, that death releases or exempts from the rider shocks of change such as have been formed in their tastes and habits by usage and custom that wax old, and are displaced by others. The mystic fingers of the unseen hand of the death angel change the countenance and pass the pilgrim off into rest ere the wider, stiffer swirls of the tide of time change directions and remold the forms of life. New men meet the issues that older men shrink back from and protest against in honest adherence to "the old landmarks." Yet are there exceptions. It is given to some to know no decadence of life. "The keepers of the house may tremble, and those that look out of the windows may be darked," yet are there representatives among the septuagenarians and octogenarians that have brought along in their souls the warblings of the spring-time, and in their countenance the gleam of morning radiance which mingles sweetly with the lights of boyhood and girlhood in illumination of our homes and sanctuaries. These have voyaged rather by the sky-marks than the "old landmarks." Through heaven-inspired, God-given instinct or intuition, they apprehended that it is "the worlds and not the winds that touch the tidal springs"—have dared the deep, gathering into their being the dignity and grandeur of the sea, and bringing from the other shore the dewy freshness of their morning baptisms. It was early in the history of our race that "the necessity of being guided on the seas obliged man to choose in the heavens fixed able signs by which he could direct his course, and this is the historical origin of the constellations." In respect of the moral, it was quite as imperative that there should be celestial guide-marks; and commandments, proverbs, maxims, precepts, like astronomic archipelagoes, have sufficed to point the ways of spiritual life. Yea, and promises, like central suns, have held, by intense attraction, their regnant rule amid these clusters of utterance in the realms of wisdom-revealing oracles.

North Georgia Letter.

BY REV. J. F. SCRUGGS.

Indian names are often heard in North Georgia. Many mountains, streams and towns are designated by them. In sound they strangely contrast with our native tongue. But the red man who once inhabited these mountains, hills and vales, and who once chased the deer through the primeval forests, and whose proclivities for war led him, in savage barbarity, to stain his tomahawk in the blood of the pale faces who were constantly encroaching upon his hunting-grounds and liberty, has left no monument of his citizenship except these names. More than fifty years ago he signed the treaty between the United States and himself, and amid the weepings of his people started west for his new home. I have been near the spot, if not at the exact place, where the treaty was signed which transferred these broken regions to the rule of a greater people than themselves. On Fort Mountain, in the Coheeta range, is an old fort which stands connected with the Indian's history, though the oldest inhabitant among them can give no information concerning its antiquity.

The signs of war are yet visible through this part of the State. About three miles from Dalton, where the Confederates camped and cleared away the timber, a beautiful forest of young growth has sprung up. On one occasion I walked out into it, and, finding a few feet of a chestnut log, with the marks of Confederate axes on it, I sat down to rest and to meditate. Here upon that log I sat without any fear of being disturbed with the approach of a stealthy foe. At that time the sound of war was in all the land, and along the lines the country was alive with the gray and the blue. Men were hurrying to and fro under the urgent orders of their commanders; scouts were scouring the whole country, and, as a necessity, business of all kinds was suspended; but how different now! Peace reigns in all our borders. The earthworks here and there seen, those thrown up by brave Confederates, still remind us of what they endured for the lost cause.

In these mountainous regions churches of different denominations are often erected in the same neighborhood, thereby hindering the growth of each other. Whilst they are generally on friendly terms, and the controversies of former years have been laid aside, yet, as there is only so much element on which they can work, when divided among Baptists, Methodists and Presbyterians, very few fall to the share of each. An undue emulation is not unfrequently gotten up in their zeal to gain the majority. Proselyting is often resorted to in order to succeed; and, in view of these, the cause of God is hindered. During this Conference year the Dalton circuit has lost eight or ten members from its rolls, who have gone to other denominations. Whilst other branches of the church have not dealt squarely and fairly by us, I can say that our people have not attempted to proselyte the members of other communions into our fold. Whilst we meet with many hindrances from these sources, we meet with many among ourselves. Our own houses are often built too near each other, and, in consequence of it, great injury follows.

"There are no songs comparable to the songs of Zion," says Milton. Songs such as are found in our hymn book, no doubt, are meant. All through this country the hymn book has a limited place in the public service. Prayer and Praise has been substituted for it. In revival meetings it is nearly, if not quite, ignored. And the singing will not compare, in most instances, with the good old hymns of other years. When I came on Dalton circuit I ignored Prayer and Praise in the commencement of my ministry. I do not think we have any authority to set aside our hymn book in public worship any more than we have to ignore the Discipline in the government of the church. The songs are generally too sensational, and do not, with their theology, tend to implant the truth of the Scriptures in those who sing as deeply as the hymns of Mr. Wesley and Mr. Watts. What we need is a hymn book which combines the good of the old with the good of the more recent publications. This will meet the demand of all classes. Our revived hymn book will meet that demand; so, after this, there need be no complaint upon the part of anyone.

The year is just closing with better financial results than usual. The yield of corn, wheat and cotton has been larger than for two or three years past. Many who were in debt have been able, in a large degree, to extricate themselves from liabilities which were pressing heavily upon them. There is a greater degree of encouragement to the planter and merchant, and they will enter upon the duties of the coming year with renewed energies and cheering hopes. It is God who gives the remunerative harvest, and it is he who preserves our being, and grants a reasonable degree of health and strength. The year has been crowned with manifold blessings, for which we should feel the deepest gratitude, and bestow upon him our richest affections.

In Memoriam.

REV. J. N. WILLIAMS.

BY REV. C. McDONALD.

Rev. James Nelson Williams was born in Charlottesville, Va., August 10, 1814. His father died before his birth, and his mother soon afterwards; so that he was thrown upon the world as a real orphan. He was cared for by an uncle of his, who had him learn the printing business. He came to Mississippi first in 1839; then to Texas for a short time, where he engaged in some of her wars under Gen. Sam Houston. He returned to Mississippi in 1840. For the last forty years he has lived in Scott county, where, for a great many years, he served in some of the civil offices of the county before he became a preacher. He was converted, when a mere boy, under the bush where he was wont to pray in secret. It was clear and satisfactory. He told it to his friends, and they believed it. But after this he was wavering for many years. Sometimes he was in the church, and sometimes out. Strong drink was his besetting sin, and it came near being his ruin.

In 1857 he joined the Methodist Protestant Church, and from that time to the close of his life he was firm and consistent. He demonstrated in his life, for the last thirty years, that a man can overcome even a besetting sin. His sobriety was undoubted by his many friends. He was licensed to exhort in 1861, to preach in 1865; was ordained deacon in 1867, and elder in 1869. He came into the Methodist Episcopal Church, South, in 1870, by the union of the Mississippi Conference, of the Methodist Protestant Church, with this Conference, at Crystal Springs. Since that time he has been on the supernumerary or superannuated list; yet doing more or less good in a somewhat limited sphere. He did mission work near his home, and for two or three years he was colporteur for the Southwestern Bible Society. In this Bible work he canvassed the counties of Scott, Smith, and Rankin. This was an important part of his service for the church.

He was married to Miss Mary A. Wackter, in Leake county, Miss., in 1840. They reared four sons and two daughters, all of whom are grown and trying to follow the godly admonitions and example of their father.

Bro. Williams was of small stature and frail constitution, but with a smiling, friendly face, and a warm, generous heart. He was well calculated to win the affection of those with whom he associated. As a preacher, he was spiritual, and often stirring the deepest emotions in his hearers. He suffered for many years with chronic bronchitis, which gradually increased until it brought him to his death. He was conscious of the approaching end, spoke of it in familiar terms, and made arrangements for it. He died in peace, September 6, 1887, at his home, surrounded by his family group. On the day following, after a funeral discourse by the writer, from Daniel xii, 3, we interred his mortal remains in the graveyard on Brassell Hill, in the southern part of Scott county, Miss., to await the resurrection of the just at the last day.

PRLASKI, Mississippi.

Letter from Japan.

MR. EDITOR: We are anxiously waiting the arrival of the missionary brother the two Mississippi Conferences and the Louisiana Conference have promised to send. Please send the money to the Board, and let the brother be sent to us as soon as possible, for the Hiroshima circuit. We want more men; men who will come to make this a life-work; men thoroughly consecrated to God. We are having calls from several places, and we are so full of work where we are, we can not go to them. Day before yesterday a man came from Nwajima, begging us to go and preach to them, and explain to them The Word of God. He says there are fifteen of them meeting to read the Bible every night. They have rented a house, where they meet, and are anxious to have some one come and teach them.

On yesterday, the Sabbath, he was present at our four services, and at the close of one of the services he told about their earnest desire to understand the Word of God, and asked us to pray for the fifteen who were earnestly reading the Bible. Is not this a Macedonian cry from Japan? Who will come to the help of these multitudes stretching out their hands to Christian people for aid?

A great revival is going on in Tokio and Yokohama, and hundreds are pressing into the kingdom of God. We, too, are praying for a like blessing. Great numbers are coming to us asking that we explain to them the Word of God. Our hearts go out in thankfulness to God that so many are his blessings. Pray for us, and may God grant a shower of blessings! Ever your brother in Christ,

J. W. LAMBUTH.

KOBE, Nov. 28, 1887.

"The Lord Hath Need of Him."

From the subjoined letter the reader can judge how urgent is the call for helpers in Japan. An appeal was made a short time since in the NEW ORLEANS ADVOCATE for money with which to send out and support for one year a man in that mission. The editor, Dr. Carter, informs us that the money is in hand, and we are waiting for the man, equipped for the work, to say, "Here am I; send me." Miss Gaines, in Hiroshima, is waiting with anxious heart for another lady missionary to join her in that field, "white unto the harvest." Read Dr. Lambuth's letter. It may be "the Lord hath need of" *you*.

REV. I. G. JOHN, D. D.—*My Dear Doctor:* I have not written for some weeks, as my time has been so occupied. We have more than we can do, and more doors are being opened to us every day, which we can not fill with the few men we have. A telegram was sent to you to-day for four men: two married. Can we and have them at once? We need them, and could occupy places very advantageous to us and our work if we had them. There are no less than *eleven* places open and wanting teachers at once. Three or four of these we could occupy at once, which could be made the centers of Christian work. I am for the present in Kobe, while Dr. W. R. Lambuth is in Hiroshima. I have just opened a Bible class in the city of Hiogo, which is connected with Kobe. There are fifty or sixty thousand people in the native city, and but one small church. I had about ten in the class, and five of these desire to become Christians. They promised to get a house if I would come and preach to them once on Sabbath, and meet them twice in Bible class during the week. I trust this will be the beginning of a great work there, which has been hitherto considered a difficult place to introduce any Christian work. At our prayer meeting to-day three young men gave in their names as probationers. The good work still goes on, and we feel greatly encouraged. The Lord is opening the doors more rapidly than we can fill them. Pray for us, and let all the church hold us up in earnest prayer to God.

J. W. LAMBUTH.

P. S.—I have a note from Bro. Mosely, also one from Bro. Waters. They are both greatly encouraged in their work. J. W. L.

YAMA No. 2, Kobe, Nov. 17, 1887.

We would be glad to hear from anyone who may feel moved to answer either of these calls.

I. G. JOHN.

Notice to Louisiana Preachers.

The following reduction will be granted, by the railroads named below, to the members and delegates of the Louisiana Annual Conference, to convene in Shreveport, on January 4, 1888:

Vicksburg, Shreveport and Pacific road, full fare going, and one-fifth returning, on presentation of a certificate from secretary of Conference.

Shreveport and Houston road, four cents per mile, round trip.

Texas and Pacific road will sell round trip tickets, according to distance, from each office.

JOHN H. SCRUGGS.

SHREVEPORT, LA., Dec. 19, 1887.

Important.

MR. EDITOR: A member of the Woman's Missionary Society has been accepted for mission work at Laredo, Texas. Doubtless the readers of the ADVOCATE would like to contribute their mites toward defraying the expenses of her outfit and journey. Give them an opportunity during this season of gladness.

Fraternally,

T. L. MELLEN.

DECEMBER 26, 1887.

(All whose hearts incline them to contribute to this laudable purpose can send their contributions to the ADVOCATE, and they will be properly attended to.—ED.)

Notice.

Those persons who subscribed missionary money at the anniversary of our missionary meeting, at Winona, to be paid by January 1, 1888, will send the money to me, at Brooksville, Miss., by postoffice money order, or in registered letter.

J. W. LUTER,
Tr. Miss. Bd. N. Miss. Conf.

BROOKSVILLE, Miss., Dec. 22, 1887.

The Christian at Work says:

The most carefully compiled and best general statistical work is Daniel's "Lehrbuch der Geographie." Of this the sixty-fourth edition has recently appeared, which contains some interesting statements and figures. According to these the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek or Oriental Orthodox Church 83,000,000; the Protestant Church, 123,000,000. Besides these there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, the Sunites, Shiites, and Wappabites, while there are about 70 smaller Muhammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahminism is the most widely spread, and embraces about 158,000,000 adherents, and its younger off-shoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over one thousand millions of souls who are not Christian! What a lesson for missionary zeal and work!

The Spirit convinces us of the *fact* of sin, that we have done so and so; of the *fault* of sin, that we have done ill in doing so; of the *folly* of sin, that we have acted against right reason and our true interest; of the *filth* of sin, that by it we are become odious to God; of the *fountain* of sin, the corrupt nature; and, lastly, of the *fruit* of sin, that the end thereof is death.—Matthew Henry.

Christian Advocate.

THURSDAY, DECEMBER 29, 1887.

THE RIVER TIME.

BY BENJAMIN F. TAYLOR.

Oh! a wonderful stream is the River Time,
As it runs through the realm of tears,
With a faith in the good and a hope sublime
And a trust that never fears;
As it bends in the sun and the shade of the years
As it bleeds in the heart of years!

How the waters are dimpled to greet the snow,
And the sunbeams like birds linger on,
And the years in the sheaf how they come and go
On the river's breast with its ebb and flow,
As it glides in the shade and sheen!

There's a magical isle up the river Time,
Where the softest of airs are playing,
There's a cloudless sky and a tropical clime,
And a song as sweet as a vesper chime,
And the flowers we lost in Cocytus bowers are straying.

And the name of the Isle is the "Long Ago,"
And we buy our treasures there;
There are flowers of beauty and bosoms of snow,
There are heaps of dust—oh! we loved them so—
There are trinkets and tresses of hair.

There are fragments of songs that nobody sings,
There are parts of an infant's prayer,
There's a lute unswept and a harp without strings,
There are broken vows and pieces of rings,
And the garments our loved used to wear.

There are hands that are waved when the fair ships shine
By the mirage is lifted in air,
And we sometimes hear through the turbulent roar,
Sweet voices we heard in the days gone before,
When the wind down the river was fair.

Oh! remembered for aye be that blessed Isle,
All the day of our life until night;
And when evening glows with its beautiful smile,
And our eyes are closing in slumbers awhile,
May the greenest spot of soul be in sight.

An Imperative Demand.

BY REV. A. J. BILLINGSLEY.

One of the urgent demands for the people of the State of Louisiana to-day is a live, wide-awake, aggressive temperance organ, that will fairly represent this great issue before the people; arouse and consolidate its friends into an unbroken phalanx in the presence of a common enemy. There are some phases of the question that can not be presented and discussed to a very great and exhaustive extent in any or all of the religious papers now published in the State; and if this were possible, the people would only be reached in part, as very few, if any, read all these religious papers; hence the need of a special temperance organ for the entire people. I am led to this reflection by one out of many considerations. It is this:

The unparalleled political divisions and antagonisms of several distinct parties now in the State present a rather mix-up state of affairs, and is undoubtedly, to a greater or less extent, one of whisky, no whisky, some whisky, or all whisky; at any rate, the whisky power is a prominent factor in the settlement of the present political disturbances in our State, and, in some parishes, controls, rides over and tramples down the will and the best interests of the intelligent taxpayers and solid men of the land. The proof of this statement would fill up the ADVOCATE entire from top to bottom, from front to back; and so none is adduced, presuming also that none is demanded by any reader of the ADVOCATE now residing in the State.

The organization of the German League, in New Orleans, is to me an alarming indication, and the absolute demonstration of a living, determined foe at our very doorsteps; and when I see political parties in their nominating conventions putting on their tickets *saloon-keepers*, men who support, befriend and are actively engaged in the whisky traffic, then I am still more alarmed. A prominent saloon-keeper of this town has announced himself, through the local press, as a candidate for the Legislature. The same is true of the parish of Caddo; and the parish of Ouachita, last Saturday (December 10), actually nominated a saloon-keeper, of long years' standing, for the Legislature; and, of course, in the absence of an opposing ticket, he will represent the parish in the next Legislature. A prominent physician of that parish told me, the other day, and he is politician enough to know whereof he affirms, that this thing was being done wherever at all practicable in other parts of the State. And the same statement was made by a visiting Baptist minister of Southern Louisiana.

Now, what do these parties and politicians mean? Do they expect to put grog-shop keepers on their tickets for parochial, district or State offices, and then call upon the Christian voters in the various denominations of this State to vote for such men? Do they expect the hundreds of Christian ministers in Louisiana, and the thousands of stewards, elders, deacons and official members, and the good men generally of these churches scattered throughout the State, to transform bar-keepers into political monarchs and bar-rooms into Legislative halls by their suffrages at the ballot-box? Do they suppose that these sworn soldiers of the cross are going to desert their cause and their colors, and by their own hands bear aloft this devil in solution—*whisky*—and seat him in the high places of the State, and give him legal sway over the intelligent, moral manhood of our State? Fill up our General Assembly with saloon-keepers, and where will your Sunday Law go to? Elect a whisky-vender to the gubernatorial chair, and who will your tax-assessors and police jurymen be composed of? Put into political power grog-shop owners and the keepers of gambling hells, and what will be their attitude toward that unprecedented scandal and blur now sitting like a hideous nightmare on the snowy breast of the Pelican State—the Louisiana State Lottery? Will bar-keepers enhance the social, political and moral well-being of the people of Louisiana? Or are we so bankrupt in *men* that we can't get others sufficiently qualified to represent us in the public offices of trust?

I think it is about time for us to wake up. The encroachments of this whisky devil are rapid and unmistaken. We can not afford to give him support either in or out of political parties; and if political bosses think that they can wheel the Christian voters of this State into line and make them vote for Judge Brewer at the ballot-box, through the magic charm contained in the name of any mere party, they are sadly mistaken. Democrat or no Democrat, I never will vote for a saloon-keeper. Friend or no friend, I never will support a whisky-seller for political preferences. But, says some Christian Democrat or Republican, what must I do? *Do?* Why, *scratch* your ticket or *burn it up*, rather than commit such an offense against God and man as to vote for liquor men for any office. If all Christian voters in our State should do this, it would be such a rebuke to the parties committing the offense, that they would never have the face to put whisky men on their tickets again; but if we vote for such men once, they will come before us again for our suffrages. I, speaking, I know, for many, ask the Methodists of Louisiana, wherever saloon-keepers are put on the ticket by nominating conventions in any of the parishes, What are you going to do about this matter? Are you going to vote for such men? Can you afford to do it? Will you not stultify every feeling and principle of Christian integrity by so doing? Would you be willing to carry a whisky ticket with you to the bar of God? Would you be able to "say your prayers" for twelve months after such a moral crime?

Mr. Editor, would it be out of place, after all the parishes have held their conventions, to have reported in this paper the number of saloon-keepers before the people of the entire State for some office of trust? If not, as there is no special temperance organ in the State, let them be duly reported, and let us see squarely the drift of things in our midst.

RASTROP, Louisiana.

Conference Minutes.

MR. EDITOR: Perhaps many of your readers, glancing at the above caption, will pass this by, regarding it as a dry subject; nevertheless, I am disposed to write something on it.

And, first, where Annual Conference minutes are properly gotten up, I know of no source equal to them from which information may be obtained respecting all the work of our church. They contain, in the most condensed form, a vast amount of information, just such as our people need. They, therefore, ought to be placed in the hands of every Methodist family, year by year.

But, next, how is this to be done? I have been watching pretty closely of late, and I find my own Conference is not alone in its troubles over the publication of the minutes. I hear a very familiar complaint from several of the Conferences; perhaps all of them have the same difficulties. Ever since the organization of the North Mississippi Conference, without, I think, the exception of a single year, it has been a perplexing question with us—How shall we publish our minutes, and where? And who shall pay for them? We have had first one plan and then another, not one of which has proved satisfactory. And in all cases the number of copies printed has been altogether too small. One thousand copies to thirty-six thousand members is simply ridiculous.

Is there no remedy? How would this plan do? Let every pastor be required during the last quarter of the Conference year to canvass his work for subscribers for the minutes, at ten cents per copy, taking the name of each subscriber with his postoffice address. This list and the money so collected let him take to the Annual Conference, handing the money to the secretary of the Conference, or whoever shall edit the minutes; and, in case he is appointed to another work, the list of subscribers to his successor. By this plan, if all the preachers in the Conference would take hold of it, I am sure we could raise an amount sufficient to print several thousand copies, and place them in the hands of all our people. It ought to be done in such a systematic way that the secretary would know just how many copies to send to each pastor, and each pastor know exactly who is entitled to a copy.

As we at present manage it, we get six or eight copies for each pastoral charge, and these the pastor gives to such as read the Advocates, and thus very little is accomplished. Perhaps there are thousands of our people who do not even know that we have such a thing as Conference minutes. But if the matter was explained to them, they would readily pay the nominal amount of ten cents for a copy. The advantage of this plan is seen again in that every man who paid his money would get a copy, which can not be said of any other.

It has occurred to me also that all the Annual Conferences might have some concert of action in the matter by purchasing a press, and employing printers and proof-readers for that express purpose; but I am not sufficiently informed as to the cost of such things to know whether it would be practicable or not. The suggestion is given for what it is worth, and it may not be worth anything at all.

T. CAMERON.

DECEMBER 12, 1887.

Who Will Go?

One year ago to-day Dora Rankin heard the summons, "Come up higher," and entered into rest. The work she had planned, and was eager to begin, has opened to her sister, in a manner unexpected, marvelous, and without seeking.

You have read in the December Woman's Missionary Advocate the letters of Miss Rankin, telling of the urgent invitation she had received from literary and business men in Kading to come and teach their grown-up sons. Scarcely daring to refuse the earnest solicitations, she went day after day in her own boat (given by the Juvenile Society, of Augusta, Ga.), teaching from 1:30 to 5 P. M., and returning to Nantziang in the evening, often reaching her home after eight o'clock.

Recent advices from Miss Rankin tell that, fearing the effects of the mental and physical strain in attempting work at such a disadvantage, she had decided to remove to Kading. With a faith like unto that of Abraham, when he arose at the command of God and went he knew not whither, this brave woman has turned her face away from the beautiful Louise home, rich to her with tender memories, and to-day, within the immense walled city of Kading, the *only foreigner*, she sits alone in a *rented Chinese house*, borne down with the burden of work too great for her strength, and calls to her sisters of the home church to "come up to us quickly, and save us and help us."

Who is the woman, knowing these facts and who *can go*, will turn a deaf ear to this almost piteous cry of Miss Lochie Rankin? This opening is the most wonderful that has ever been unfolded to us in China. Truly it is of the omnipotent power of God that the hitherto seclusive, conservative, idolatrous city of Kading, wherein no foreigner has ever dwelt, should throw open her gates and invite a *Christian woman* to come and train the sons of her literary men, even providing a place for the teacher and paying money to be taught.

We lift our hearts in praise and thanksgiving that this frail woman—our beloved pioneer missionary—had the heroic courage, the unwavering faith, and devotion to the cause, to enter in and possess the city in the name of the Lord of hosts.

Women of Christ, shall we dwell in "ceiled houses," amid culture and refinement, and surrounded by loved and loving companionship, while this precious sister lives, solitary in a comfortless native house, wherein lurks the germ of disease, or it may be death to the foreigner?

She asks nothing for herself, but for the work says: "Send a woman of some experience, who is brave and strong, and willing to conform in a measure to Chinese custom in dress, that the native taste will not be offended." When such an one offers, the Woman's Board will send her at once.

With the annual reports from China comes the urgent plea for more helpers. The re-enforcements that were sent last autumn are not sufficient to man the work, and others must follow soon; else plans must fail.

In Brazil Miss Bruce is anxiously waiting to welcome the promised experienced teacher, to open the Rio College on a fitting basis. God grant the week of prayer and self-denial recommended last June by the Woman's Board of Missions, and now soon to begin, will result in offerings of *self* and *gifts* that will meet the present need.

We evoke thee, Holy Spirit of God, to come down on the church at the call of thy people! and thou, Lord Jehovah, to hear the united prayers of thy servants, and "open the windows of heaven and pour out a blessing that there shall not be room to receive it."

MRS. D. H. M'GAVOCK,
Corresponding Secretary W. B. M.

NASHVILLE, TENN., Dec. 10, 1887.

Stewards and Preachers.

MR. EDITOR: I see this statement in the ADVOCATE, of December 8: "Make the Boards (of Stewards) pay what they promise(!), and then a great many preachers moving around will not leave 'unpaid debts.'" What do the stewards promise? Do the preachers think the stewards promise to pay their debts for them *themselves?* (what preacher could find a steward that would accept so much responsibility, unless they could feel satisfied that the members would back them up?) or do they merely decide what salary they think the preacher *ought* to have, and assess the members accordingly?

The preachers ought to do their full duty, and the stewards and members ought also to do theirs. But if the members will *not* pay their assessments, how can the stewards "make" them do so? And would it not be as unconstitutional and unjust, as it would be unprecedented and strange, to undertake to "make the Boards (of Stewards) pay" the assessments for the membership! Or would it be compliant with the Golden Rule ("Do unto others as you would be done unto") for the preachers to even *desire* to impose such a hardship upon the stewards? The preachers ought to do their very best in trying to do all the good and as little harm as possible; and the stewards ought to do the same, and endeavor faithfully to induce the members to pay up their assessments cheerfully and promptly. And then the Lord will be sure to take care of us all, and bless us with all needed good. These duties and obligations are mutual. But, alas! there are some members, and some stewards, and some preachers, who do not do their duty. But "let him that be without sin cast the first stone;" and let us "fall not out by the way, for we all be brethren." Instead of crimination and recrimination, will it not be much better to call for short, pointed and practical essays on the support of the ministry, and have a committee appointed to examine them and decide which is the best, have that published, and charge every preacher to read it once or oftener to his congregations every year?—for I feel persuaded that much dereliction of duty is owing to lack of due consideration and proper understanding of the matter. I think the people can be *convinced* that it is their duty to promote the religion of the Bible; but they have not thought of and investigated that question as they ought. And they need as much to be *instructed* on that point as about the way and plan of salvation generally; for the Bible declares "the way is so plain, a way-faring man, though a fool, need not err therein." And yet how many "lines upon lines, and precepts upon precepts," seem required to induce the people to walk in the ways of righteousness that they may be saved. I think it can be proven by the Bible that it is the duty of the people to support the ministry in "going into all the world and preaching the gospel to every creature;" and, furthermore, that the means thus contributed is absolutely a good, safe and *paying* investment. "And, lo! I am with you always;" "and never will leave you nor forsake you," declares the Savior to every preacher who goes forth and discharges his whole duty *faithfully*.

Now, let the preachers examine themselves also (while scrutinizing the stewards), and see if they be not as short in some things else as in their salaries. Come, brethren, let us "tote fair."

D. W. FOSTER.

PLAISANCE, Louisiana.

Letter from Japan.

MR. EDITOR: I see by the last ADVOCATE that you have about money enough to support a missionary and his wife for one year. Why not have him approved by the Board and sent to us at once? We need help so much in men. We are almost overwhelmed with work; so much so that I have had no time to write letters to the papers or to anyone. When can we have the men? We have Bro. Waters and Bro. Mosely and Miss Gaines, and yet the work seems to accumulate as the men come. I am at present in Kobe, holding the work here, while Dr. W. R. Lambuth and his family are at Hiroshima. When can we have a man for Hiroshima circuit to help me there? Can not the missionary brother be recommended to the Board of Missions and be sent to us before the close of this year? The good work still goes on, and new channels of usefulness are being opened up to us. Calls are coming to us now from two other important places, and yet we can not go to them unless we neglect the work we have in hand. The governor of one province, near us, wants a man and wife to teach. He offers $100 a month and house, and says they can teach as much Christianity as they like. Another call from government school, where they offer a house and $120 a month, and yet we have no one to occupy it. Where are all the Christian young men who came from our colleges? Are they not willing to give themselves to this work? It is a great work, and one in which they can honor God and be the means of the salvation of thousands in this land. We appeal to all Christian young men in our church who have felt the power of the grace of God in their hearts and know the preciousness of the Word of God. Come and help us! Come to this land where so many thousands are waiting for some one to tell them how to be saved! They are ready to receive the gospel when it is presented to them. The present rising generation have no religion at all, and are ready to accept any religion brought to them. May God help you! is my earnest prayer. Ever your brother in Christ,

J. W. LAMBUTH.

KOBE, Nov. 18, 1887.

P. S.—I have just returned from a new Bible class in the native city of Hiogo, two miles from us. Had ten in my class; and five of the number who have read some in the Bible want to be Christians. The leader says he will try and get a house in which I can preach to them on Sabbath. I trust this is the beginning of great work in the native city, where there are fifty or sixty thousand people who do not know the Lord.

J. W. L.

Poverty Better Than Riches. A Danger.

MR. EDITOR: During a very interesting discourse, I heard, some time ago, the preacher make use of this remark: that he had often felt or, rather, desired he was in such circumstances that the church would have no concern as to his support; that his situation would place him independent of assistance. Since then my mind has been somewhat concerned as to that remark; so much so that it has led me to ask of you space in your columns for my reflections. No doubt, his feelings upon that point are in accord with many other ministers, especially if the case is such that the membership is heavily taxed to meet his support. He is not to be condemned for his feelings in the matter. But the question does arise, Would it be best for him to be in such circumstances? Would it make him the more useful, and would it make the case better for the church? I do not propose to say that all wealthy ministers are of less use to the church than those in dependent circumstances, but I do say the exceptions, as to usefulness, are on the side of the former. There are few men satisfied to be poor, and yet it does seem poverty is necessary to a higher development of some qualifications essential in a good pastor. To be true sympathizers, men must be in somewhat like circumstances. A wealthy pastor could not have the same feelings with the poor as that of a poor minister. His heart may be right in most things, but his circumstances would place him above that of the poor; hence the inevitable would be a difference of feelings, a want of true sympathy. I do not want it to be understood that I am an advocate of keeping preachers in a condition of squalid poverty, but, on the contrary, of freeing them from all anxiety as to their support, a good home, and that well supplied; but don't let the church be released from this responsibility. There is a mutual benefit to preacher and people by a need of his wants being supplied and the church supplying those wants. The pastor, no doubt, labors harder for the church when he is dependent on it for his support, and there is a corresponding feeling of obligation on the part of the church when faithful labor is given; hence when the obligations are met, there is a source of joy to both—the one of having done good and careful work; the other of having met the obligations for that faithful labor. The Master was poor; had not where to lay his head. Is it not one of the causes of our success, as a church, the poverty of the ministry? The gospel was sent to the poor; and the support has largely come from that class. Then let us not bewail our poverty, but rejoice that it has been a cause of greater consecration, more faithfulness in the church. Give us our pastor as he is that we may have the joy of supplying his temporal wants; that he may come to us all clothed in humility and true sympathy. Then we rejoice together, feeling there is more joy in giving than in receiving.

J. W. M'NEIL.

The Reasons.

MR. EDITOR: In a recent issue of the ADVOCATE, in an article under the caption of, "That Thousand Dollars, and How Was It Gotten?" the question was asked, "What then moved the people to respond to Dr. Lambuth's call through the ADVOCATE?"

Perhaps many forces were brought to bear upon this call. In the first place, this was a new method in raising missionary money, and people, as a mass, like changes that raise them out of the old groove, giving them a little variety. Variety is said to be the spice of life.

In the second place, this call was for a specified purpose, and designating the very place where this missionary should labor. This, of itself, would cause the people to respond more freely and promptly than they would have done otherwise. Each donor must feel that they have an abiding interest in this missionary, whoever he may be, and will watch his movements with much concern, regarding him as their own missionary.

Again, Dr. Lambuth's call was one of great emergency—one that moved the hearts of the people to heed the cry for help that came as a mournful dirge from that far-off heathen land.

The editor's card was another force brought to bear upon this call. The enrollment of names, with the amount of each one's donation, from week to week, was a grand scheme. It had its influence on the reading public, stimulating them to contribute their mite to aid in raising a thousand dollars for a specified purpose. From week to week, and during the busy hum of life, one moment could be spared to watch the progress of the Lambuth call. Each week the amount grew larger and larger, and finally the call was answered financially; but who is the man?

Perhaps the greatest force of all was the reading of Mrs. Kelly's letter, that came as a sad wail, and as heart speaking to heart, touching the tenderest cord, and causing the eye to grow dim, and enlisting the deepest sympathy. Her appeal was simply irresistible.

With all these forces, and God at the helm, the response came slowly, but surely.

MRS. J. H. BRUNNER.

ENTERPRISE, Mississippi.

In the New Work.

I have just made a move of two hundred miles by rail. I belong to a moving brigade. I moved because I was sent by Bishop Keener, the chief pastor, who has charge of the North Mississippi Conference this year. I believe in the itinerancy and in itinerating with all my heart and soul. It is best for both preachers and people. It keeps both from stagnation and death, or from dry rot, which is just as bad. I have tramped around, up and down, one side of my own Conference for twenty-five years, until it was high time for me to move out into new parts. I knew every hog trail in the country, and I had grazed the grass exceedingly short in all those parts. My peculiar ways—idiosyncrasies, I believe you call them—were well known to all, both old and young. My pet sayings, catch-words and peculiar phrases were only too well known. Most men—common men—have these things. They come to be a heavy load in the course of time, a clog on most men's wheels. I have secretly wished for a long while some good Bishop would move me out into a new corner, and allow me to take a fresh start. I've got my wish at last. I am here in a new place, among new people and in new surroundings, and I begin to feel the impulse and inspiration of newness in my own bones. This is said to be a delightful charge. I believe it. The only drawback is the lack of room in the parsonage for my numerous family. Committees are at work now to add new rooms, which will be done soon. When this is done we will be comfortably stored away, with room to entertain an editor, or any other preacher who may pass this way.

The church in Senatobia is a gem; not large, but well-proportioned and elegantly and tastefully furnished. My predecessors here have done good work, and they have left the odor of a good name behind them. This speaks well for them and for the charge. It makes me proud and devoutly thankful to know that my brethren are so honored and loved here where they served so long. I am always uneasy when I go to a charge and hear unkind things of the preachers who have gone before me. I, straightway, know that the preachers were wrong, or the people were wrong, or both. In either case it makes the way up-grade for me. I am thankful to God that I am wholly free from the sin, or weakness, of ministerial jealousy. It never ruffles my feathers to hear my brethren praised as pastors or as preachers. I can't do pastoral work and I can't preach as other men have done; but I can do my own work in my own way, and God will own and bless that to the good of his church. I am perfectly content to be myself and to do my own work in my own way. I covet—oh! yes, I covet earnestly—the best gifts, but not the gifts of other men. There is enough of the best gifts for me and for every other man. If other men had less of these best gifts, that would not give me any more. I have no desire to be like anybody but Christ, and I do not want anybody to be like me, only as I am like my Lord. I have quit—long ago quit, if I ever began—patterning after other men. Somehow or other, I have an intense longing to retain my identity, my individuality and my own essential personality both in this world and in the world to come. I don't want to be lost in a common, conglomerate mass and aggregation of humanity. When I get to heaven, I want to be there personally. I will have as much need for that which is peculiar to me, personally, in heaven as I have had on earth.

What an endless variety and charm our distinct personalities, sanctified and saved, will give to the society of our final home! Men are not moulded like bullets: thirty to the pound, all the same size and shape, and exactly alike when the necks are trimmed off. I am partially an Irishman by natural generation, and I am—thanks be unto God!—a Christian by spiritual regeneration—I may say, wholly a Christian by spiritual regeneration and sanctification. I am yet, however; and I am what I am by the grace of God in Christ Jesus, our Lord. Grace was intended to purify, not unmake, men. It leaves them what they are, only that they are for God instead of being for self and sin. I say these things with a personal pronoun, because I find some good souls grently troubled because they can not be like other people, and because some other people are all too ready to say, "Be like me." In either case this is a delusion and a snare. It is not of God. The unity of the Spirit is in the Spirit himself, and not in the men who enjoy his divine presence in their hearts. The unity that unifies is not in being alike, but in being guided by the Holy Ghost.

Well, my brother, my appointments are made for me by the Bishops; but I take them all as from God, and this gives me the most pleasant contentment wherever I go. I believe I have always been wholly free from any desire for any particular place or work, though I have always dreaded district work, and I am thankful to be free from it. The pastorate is far more preferable. If I were hunting for an easy job, I would not select the presiding eldership. However, whatever falls out to me in the allotment of work, I take from the hand of him who called me to it, and I go at it cheerfully in the name of my Lord. Pray for me this year, that I may fill this charge as acceptably and as profitably as my brethren who have gone before me.

Yours, BALLINGER.

Senatobia, Mississippi.

Roman Catholic Charities.

The Roman Catholic Church charities are among the most brazen of frauds. For clear, cold-cut robbery, for wading into the treasury, commend us to a Roman Catholic charity. An orphan asylum, a Magdalen asylum, a home for abandoned children, old men, old women, anything under the charge of priests, or nuns, or Ladies of the Sacred Heart, or Sisters of Charity or Mercy, or any one of the sanctified humbugs of the Church of Rome, any of the orders of friars, Dominicans, Lazarites—we do not care by what name they are called, whether male or female, they are all pretty much the same and are all very nearly akin to mendicants, and pretty nearly all leeches and beggars upon the community, and pretty closely allied to robbers of the public funds. From New York to San Francisco, from the St. Lawrence to the Gulf of Mexico, this thing has been going on since the first priest soiled the continent with his feet. There is no church in America that expends so little in charity and so much in building edifices as the Church of Rome, no Christian association that closes its heart more brutally and coldly to the appeal of the unfortunate, nor extends its open palm so persistently and unblushingly for alms which never get beyond church use. There is not in San Francisco a Roman Catholic Church charity of any kind. There is no place where a poor Roman Catholic, in sickness or distress, can find relief, except it is saddled upon the State Treasury. Every Roman Catholic orphan asylum, every lying-in and foundling asylum, or hospital, or Magdalen asylum, or old men's or old women's home is a source of profit to the institution that runs it. We charge, without fear of contradiction, that every Roman Catholic institution in the State of California that pretends to be a charity is a money-making institution, and shows clean net profits instead of a deficit in its executive management. In 1887, the State of New York paid $577,417 to eighteen Roman Catholic institutions, nominally for the support of the poor: in 1878, it paid $615,419; in 1879, $550,371; in 1880, $662,458; in 1881, $555,223; in 1882, $681,519; in 1883, $696,838; in 1884, $837,462; in 1885, $838,719; in 1886, $1,055,615. The total disbursements in twelve years amounted to $8,052,528 48, fully the one-half of which is clear profit to the church. In the city of New York, the Roman Catholic Protectory receives from the State $110 for the support of each child, while the average cost of each child did not exceed $50. The reported number of children in its care was two thousand. Here was a cold robbery in one institution of over $100,000. New York is robbed of $1,000,000 annually in the name of Roman Catholic charities. This money is used to propagate the papal religion and build papal edifices. More than twelve times as much money is abstracted from the public treasury by the Roman Catholic institutions as by Protestant and Jewish combined, while Protestant and Jewish institutions maintain more dependent children than all the Roman Catholic institutions together. The Jewish people have less paupers and criminals thrown upon the public than any other sect; more than any other they look out for their own. In the United States of America, Roman Catholic paupers, mendicants, criminals, insane and diseased are out of all proportion to the Protestant element. Roman Catholics do not take care of their own poor, and do not concern themselves about them except for the purpose of making money out of their care. In a word, the Papal Church begs alms of a Protestant and irreligious community to support its poor, and then steals enough of it to build churches, asylums, parochial school-houses, and other edifices required for church use. Look about in California: A cathedral being erected in San Francisco, another in Sacramento, and churches in every town and country village; the Jesuits have erected a splendid church and school edifice in San Francisco; the Franciscan and Dominican friars, a good-for-nothing set of idle monks, are housed in splendid buildings; colleges and school edifices on a most expensive scale; nunneries and monkeries growing up in every direction and every side, exhibiting an expenditure that would not be possible if they did not get money out of the State and municipal treasuries, and did not direct the money, stream, from assisting the poor, into a dishonest direction. In a word, they throw their criminals and pampers, their orphans and dependents upon the public for maintenance, while they grasp all the money in reach to build. This is the policy of the Roman Catholic Church. The Roman Catholic, as a rule, never contributes to a Protestant charity; the Protestant, as a rule, never inquires the religious character of the institution to which he gives his money in charity. Lord county, Illinois, has twenty-four insane persons, costing the State six thousand dollars per annum for maintenance, and among them is not a single American-born citizen. The Church of Rome is the richest religious establishment in the world; the order of Jesuits is the richest order in the world; the Roman Catholic Church and its orders have more valuable property in San Francisco than any other institution—and yet there is not a place where a poor, destitute, sick papist, one disabled by infirmity, helpless from age or infancy, can find refuge, food, clothes or medicine. Well and most properly does Dr. McGlynn style it a "machine," and most truthfully does he charge that all this charity business is a pretense "to make employment for and give comfortable homes to the rapidly increasing host of monks and nuns who make so-called education and so-called charity their regular business," for which a very common experience shows that they have but little qualification beyond their stamp and garb." That there are Roman Catholics who are broad-minded, great-hearted and generous, we will not deny, but it is not the policy of the "machine" to permit them to indulge their generous emotions outside the pale of the Papal Church or in any other direction than in upholding and enriching the Church of Rome.—San Francisco Argonaut.

"That Miss Jones is a nice-looking girl, isn't she?"

"Yes, and she'd be the belle of the town if it was n't for one thing."

"What's that?"

"She has catarrh so bad it is unpleasant to be near her. She has tried a dozen things and nothing helps her. I am sorry, for I like her, but that doesn't make it any less disagreeable for one to be around her."

Now if she had used Dr. Sage's Catarrh Remedy, there would have been nothing of the kind said, for it will cure catarrh every time.

If you would not have affliction visit you twice, listen attentively and at once to what it teaches.—Burgh.

MISCELLANEOUS.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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Arr. Chattanooga	8:00 a. m.	6:00 p. m.
Arr. Junction City	2:50 p. m.	9:23 a. m.
Arr. Lexington	4:35 p. m.	5:13 a. m.
Arr. Cincinnati	6:40 p. m.	7:10 a. m.

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Lve. Lexington	10:15 a. m.	11:50 p. m.
Lve. Junction City	11:25 a. m.	1:20 a. m.
Lve. Chattanooga	6:00 p. m.	9:15 a. m.
Lve. Birmingham	11:10 p. m.	4:00 p. m.
Lve. Tuscaloosa	12:15 a. m.	6:30 p. m.
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No. 5	10:30 am	No. 6 7:45 pm

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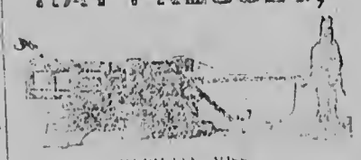

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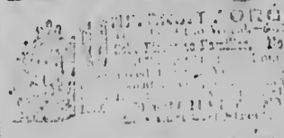

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Christian Advocate.

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C. D. CARTER, D. D., Editor.

CORRESPONDING EDITORS
REV. T. A. S. ADAMS, D. D. REV. J. T. HAWTHORN.
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THURSDAY, DECEMBER 29, 1887.

Briefs.

The report of the Treasurer of the Mission Board, in the Missionary Reporter, for December, shows a reduction of $32,662 in the loan account of the Board.

The money reported at the Mississippi Conference for foreign and domestic missions, not including what was raised by the Woman's Board, was about $3,200 in excess of last year. The spirit of the gospel is touching the springs, and they begin to bubble over.

The saloon-keepers in Philadelphia have trouble in obtaining bondsmen to enable them to take out license. The late law puts the license at $500, and the surety must give a $2,000 bond for the payment of all fines, penalties or damages that may be levied upon the dealer for any violations of the law, and besides that he must live in the ward where the saloon is located. This makes it troublesome to take out a license. According to the signs of the times, the saloon is just now floating out upon "a sea of troubles," and a storm of retribution is *brewing*, which will dash the piratical craft upon the rocks of punitive judgment.

An exchange sums up the results of the Conference at Washington City, of the American Evangelical Alliance, thus:

The principal theme was "Co-operation in evangelical work in America by all churches." The churchless masses, our heterogeneous elements of population, socialism, anarchy, outrage upon the Sabbath, and other national dangers, were most eloquently set forth. The close, prayerful, brotherly consultations brought the Alliance members very close to each other, and the very spectacle of the meeting, even aside from what was said, will make a deep public impression.

The decision of the Supreme Court of the nation, in the Kansas liquor cases, is all that the most extreme prohibitionist can desire. An exchange says:

It is at once an answer to the political machines, whether newspapers or politicians or men, who insist that prohibition can have no authority, and a full reply to the uninstructed foreigner who regards every attack on drink-shops as an invasion of personal liberty.

It is in order now for people who inveigh against prohibitory statutes to ask themselves if there is not a good deal of straight-out rebellion against the fundamental principles of law in all such talk as they have indulged in? When the Supreme Court decides that, under its police authority, a State may prohibit the making of liquor on *private premises* for *private use*—the friends of "personal liberty" had better quit the country. The court evidently regards the liquor business in the light of a plague.

The dispatches on Tuesday morning brought the sad news of the death of Rev. Dr. A. R. Winfield, editor of the Arkansas Methodist. He died at his home, in Little Rock, after an illness of only two days. Ten days ago we parted with him at the Mississippi Conference, when he was in the best health. Truly, "in the midst of life we are in death." Dr. Winfield was a man well known throughout the church, and his death will produce genuine sorrow in thousands of hearts.

The Old and the New.

The year is swinging on its hinges, and soon the old will be shut out forever, and the new opened for our entrance. In looking back through the past twelve months, we can see abundant reason to sing:

"What troubles have we seen,
What conflicts have we past."

In the review of the past year, and in the knowledge of our present state, we can continue the song:

"But out of all the Lord
Hath brought us by his love."

In that review innumbered blessings, received from the God of all grace, pass before the door of memory; and, as we count them, we again catch up the strain:

"Seasons and months and weeks and days
Demand successive songs of praise."

Yea, we stand, as it were, between the old year going and the new year coming—monuments of God's providence and Christ's grace and the Spirit's intercessions—and exclaim, with the pious Addison:

"When all thy mercies, oh, my God!
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise!"

A retrospect of the past should produce only gratitude. Why mourn over failures and shortcomings? The past can not be changed. A look into the future should inspire only hope. Why distress ourselves about defeats and disasters yet in the future? Let us imitate Paul, who, after having passed safely through many sore trials, "thanked God and took courage." Let these two words be our motto for the coming year: "Thankfulness and courage." Let us look back and thank God; look forward and take courage. A good text for a new-year meditation is supplied us by the Apostle Peter: "Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

May peace abide with all our readers during the coming year!

The Honest Unbeliever.—The Resurrection.

BY BISHOP J. C. KEENER, D. D.

"It seems to me that such a person as Christ should not die. Why should he die if he lived before he came into the world? If he is the Son of God, and created everything, and was present at the making of the world, certainly death ought to have no power over him. But he did die. If that be so, it is of all deaths the fullest of death. I can imagine no greater despair than that of his friends at his death. It was as if the light of day had gone out at noon. If *he* could not live, who can hope to overcome death? Infinite life in the tomb!

"If afterward he came up from the grave, still the fact remains that he died. As death comes from sin, it would seem that to die put on him the stamp of a sinner. No event afterward could change this: that he took a sinner's portion. I can not doubt his death, because he died at the hands of the Roman government. That could not be a pretended death. For he was publicly executed. An illustrious man, such as he was, would not be published by his friends to have been crucified had it not been so. That is certainly a fact: that he was crucified. Besides, it has not been so very long ago. It was after Cæsar and Cicero, and only fifteen years before the destruction of Pompeii. Compared with the burial of Agamemnon, it is a recent thing; whose tomb has been of late opened, and the gold mask found on his face. The story, too, of his trial is as full of detail as a modern trial; and, in fact, brought out clearer. So that much I do fully believe: that Christ was crucified. But now comes the wonder: The Mighty God suffers it! The Son dies! The perfect One dies as any other man! All along here is to me an unsolved mystery.

"It is not as difficult to believe that such an one should come up out of the grave as that he should go into it. If he was the Eternal Son, one might expect that death could not hold him. His own power of life would bring him up; but what power could put him into death?

"Then, if he lives, should we not know it; see it? Would not all men and things give evidence of it? The proof that he came out of the grave is that he lives. Witnessing to the fact of the resurrection is well, but the main witness is that he lives; if he be alive. So it seems to me:

"If I could be convinced that he lives, that would end the entire problem—I mean certainly assured of the fact. Somehow, the historic statement, however credible or closely knit, does not enter into me as something actually known. If I could myself be introduced to him, then I should know that he lives. But I fear that, short of this, doubt will forever lodge in my mind, dissolving the theory of a resurrection. As this is the base and pillar of the whole of Christianity, I do not know that too much evidence of its truth could be demanded. I should like both the historic evidence, and also the confirmation of it personally: *the without and the within testimony*—the one agreeing with and confirmatory of the other. Then, no matter how strange his death, I shall receive it; in fact, I shall be prepared to accept all the Scriptures that cluster about his form, whether in death or life.

"You see, something out of the ordinary course is necessary to convince me—some supernatural testimony brought directly to my own mind, as strong as my own personal consciousness. Yet I am no believer in special visions and personal illumination. What I want is something direct, new, and yet not exceptional; because if I have a vision, what shall I say to some other man who professes, maybe, to have a different vision?

"Here is a squarely stated fact: that Jesus rose from the dead, and that he now lives. Here it is in the book. Now say that, so far as such a fact can be proved by being in a book of truth, it is proved. But the further proof needed is some *vital* evidence. It must come to me from him. Life with life must consent to so vast and momentous a truth."

* * * * * * *

Well, do you rest here? will this alone satisfy? and will it satisfy? *Will you accept Christ upon your own terms?* If you will, it is precisely the evidence which Christianity proffers: that by personal experience every man, great or small, shall "know the Lord." This, indeed, is the covenant secured to us by Christ. That a man shall have written in his mind and on his soul the love of his Savior. "If any man will do his will," says Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." The confirmatory witness of the Spirit attests the written Word, as the stamp of a seal answers to its die. He witnesses with our spirit that we are the sons of God. "Because ye are sons"—declared to be—"God sends the Spirit of his Son into your hearts, crying, Abba, Father." Feeling the love of the Son—the life of the Son—we lisp the sacred speech of sons. "No man calleth Jesus, Lord, but by the Holy Ghost." It is not expected that you shall accept fully and forever so great a truth without supernatural, incontrovertible evidence; without this *vital consent between you and the Lord*, and between your mind and the breathing of the Spirit. Here is no room for fanatical profession of spiritual revelation, because the check is in the Word: "To the law, and to the testimony." "Search the Scriptures, for they are they which testify of me."

"*But how can all this come to me?*"

If you are in earnest, you will obey the law of repentance; you will admit that you have sinned: you will confess that your conscience has troubled you, and does now trouble you; you will seek help; you will approach God by prayer: you will thus far do his will, try to "believe on the Lord Jesus Christ;" you will cry out, "Lord, I believe, help mine unbelief." If you do this, you will now "hear the voice of the Son of God; and they that hear shall live," for "the time now is"—without waiting for the resurrection at the last day; you shall have the evidence of it in your own heart; you shall be raised from the death of sin into the life of righteousness; you shall be "translated from the power of darkness into the kingdom of his dear Son." In fact, the Lord offers you stronger proof, and more of it, than your unbelieving soul asks for. Do not let Satan longer deceive you, but accept Christ on your own terms.

The serious obstacle with you is, that you wish for all the evidence at the first step, in a process which supplies it at the last. Can you not be satisfied if at the last you come to the full assurance of the truth? Will you not yield yourself to the guidance of One who promises you all that you desire? It may be that the very steps which precede the firm conviction of the sublime truth are essential to the securing it. The heart requires a gradual or, rather, a graded presentation of immortal truth. The steps which go before fit the spirit for a full introduction to the Savior. They are as the angels who came to announce his coming. They prepared the shepherds for the vision of the Babe. Do not think that you require any greater certainty of assurance than you will receive. The Lord will see to it that you are satisfied. The resurrection of your own spirit will prepare you to believe in his resurrection. The same power which raised Christ from the dead is to dwell in you. The miracle which raised him is the abiding power which, in its continuous action, has created the church of the New Testament. His life will quicken your life. He who is "the First-Born from the dead" will raise you into his own vital power over death, and you will realize that Christ is in you—the hope of glory. You will be conscious of Christ. The Spirit will have created you a new personality.

Before this all lesser difficulties give way. This is the truth about which the Holy Spirit flashed in the first declaration of the gospel by St. Peter: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." This is "*the exceeding greatness of his power to us-ward who believe*," of which St. Paul speaks: "According to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places." Do not let the threadbare argument against the resurrection of the body from its divided particles after death disturb you; for even our scars are now kept intact in their identity amid the sloughings off of seven entire bodies during the lifetime of everyone seventy years old.

Cyril, Archbishop of Jerusalem, A. D. 350 (in Lect. IV. 19), speaks with point in the same direction: "Be tender, I beseech thee, of this body; and know that thou shalt arise from the dead, to be judged with this body. But if any thought of unbelief steal upon thee, as though the thing were impossible, consider from thine own ease the things which appear not. For tell me, think where thou wert thyself an hundred or more years ago? From what an element, from what a very small and mean substance hast thou come to so great stature, and to such dignity of comeliness. Can not he who brought into being that which was not raise up again that which has been and has decayed?"

The One glorious body, now in heaven, is the type of the human body. It ascended. The place where it lay alone remains. That which the Holy Ghost enabled Job to perceive and record 1,520 years *before* Christ, we may surely realize, by the Spirit, 1,850 years after Christ. And there could scarcely be a more powerful statement of the resurrection. They are words to be "graven with an iron pen and lead in the rock forever"!—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." The life of his Redeemer was to Job's consciousness a greater security than the embalming processes of Egypt, that his body would live again. It is interesting to place these immortal words of the Patriarch, as they come down to us through the ages in unabated strength, alongside of that procession, weird, solemn, real, which, of late, bore the mortal remains of Thotmes III. and of Rameses the Great, amid wailing multitudes, from the Plain of Thebes to Cairo; after an undisturbed rest of thirty-four hundred years. But dead—oh, how dead!—was this dust of kings.

"Inside the coffin and surrounding the body of Thotmes were found wreaths of flowers, larkspurs, acacias and lotuses. They looked as if but recently dried, and even their colors could be discerned. He it was who overran Palestine 200 years before the birth of Moses. When the remains were unrolled, the spectacle was of brief duration. There was only time to take a hasty photograph, and the features crumbled to pieces, and vanished like an apparition." (Palmore.)

Alabama Conference Appointments.

MOBILE DISTRICT.—*A. J. Lamar, P. E.* Franklin Street, J. S. Rencher; St. Francis Street, M. S. Andrews; St. Paul's, L. H. S. Chappelle; Ellington and Grand Bay, J. B. H. Jeffcoat; Whistler, J. B. K. Spain; Pleasant Valley and Creola, George K. Williams; Citronelle, C. A. Rush; Isney circuit, J. W. McCann; Isney and St. Stephens, O. S. Perry; Bigbee River mission, supplied by J. A. Pelham; Washington and Vernon mission, A. J. Coleman; Suggsville, T. Y. Abernethy; Grove Hill, W. A. McCann; Baldwin mission, to be supplied.

EUFAULA DISTRICT.—*J. M. Mason, P. E.* Eufaula, R. B. Crawford; Glennville and Malone's, J. W. Boyd; Villula circuit, C. B. Pilley; Beulah circuit, J. L. Skipper; Enon and Midway, B. C. Glenn—W. A. McCarty, supernumerary; Perote circuit, J. W. Solomon; Clayton, J. L. Mathison; Mt. Andrew mission, to be supplied; Louisville circuit, J. M. Donnelly; Ozark circuit, A. Dowling; Echo circuit, J. K. Powell; Columbia circuit, J. M. Greene; Abbeville and Clopton, F. Betts; Lawrenceville mission, T. D. Albright; Eufaula circuit, A. L. Sellers.

MARIANNA DISTRICT.—*J. W. Glenn, P. E.* Marianna, J. B. Cumming; Greenwood, W. D. Owen; Calhoun mission, J. L. Gran; Headland circuit and mission, F. L. Adams; Campbellton circuit, D. C. Standley; Holmes Valley mission, T. H. Windham; Chipola mission, supplied (by J. F. Daily); Geneva circuit, G. W. Mathison; Elba circuit, J. F. De Bardelehen; Freeport mission, J. D. Kersh; Cottonwood mission, D. D. Reeves.

GREENSBORO DISTRICT.—*T. F. Mangum, P. E.* Greensboro, W. P. Dickinson; Cedarville and mission, Thomas H. Hudgins; Havana circuit, P. M. Guthrie; Newberne circuit, J. M. Brown; Forkland circuit and mission, J. M. Patton; Demopolis and Jefferson, S. G. Boyd; Greene circuit, George F. Ellis; Livingston and Eutaw, J. M. Boland; Gainesville circuit, H. M. Gillis; Belmont circuit, B. D. Guyle; Cuba circuit, R. H. Lewis; Gaston circuit, W. P. H. Connerly; Butler and Mt. Sterling, W. I. Powers; Choctaw circuit and mission, G. W. Ferrer; Southern University—A. S. Andrews, president; F. M. Peterson, J. A. Moor, professors; J. O. Andrew, agent.

SELMA DISTRICT.—*J. O. Keener, P. E.* Selma, J. W. Rush; East Selma mission, O. C. McGehee; Summerfield mission, A. H. Mitchell; Cahaba River mission, Daniel J. Hartzog; Marion station, J. P. Hamilton; Marion circuit, E. M. Turner; Uniontown, J. B. Anderson; Dayton and Spring Hill, J. C. Johnson; Orrville circuit, J. W. Menefee; Rembert Hills circuit, G. W. Jones; Clifton circuit, W. Bancroft; Lower Peach Tree, D. J. Wright; Choctaw Corner circuit, C. M. Martin.

PRATTVILLE DISTRICT.—*H. Urquhart, P. E.* Prattville, E. L. Loveless; Deatsville circuit, A. J. Briggs, Jr.; Autaugaville circuit, C. D. Jordan; Central mission, J. M. Scott; Clanton and Verbena, A. J. Briggs, Sr.; Wetumpka station, W. G. Isaacs; Randolph circuit, J. W. Shores; Plantersville circuit, J. O. Noble; Lowndesboro and Union, J. P. Sanders; Pleasant Hill circuit, E. G. Price; Camden and Oak Lawn, H. D. Hill; Pine Apple circuit, L. F. Bilbro; Black's Bend circuit, W. F. Arnold; River Ridge mission, to be supplied; Bell's Landing circuit, L. P. Lathram; Jemison mission, D. L. Lindsey.

MONTGOMERY DISTRICT.—*J. S. Frazer, P. E.* Montgomery, H. D. Moore; Dexter Avenue mission, J. P. Roberts; Tuskegee, W. P. Hurt; Tuskegee circuit, A. M. Jones—L. F. Dowdell, supernumerary; Warrior Stand circuit, C. S. Perry; Seale circuit, E. E. Cowan; Brownville station, C. R. Lanoar; Girard station, D. C. Crook; Crawford circuit, A. J. Cousins; Salem circuit, G. F. Fisher; Opelika, J. Bancroft; Auburn, W. A. Rice; Loachapoka circuit, J. R. Peavy—J. H. Lockhart, supernumerary; Harmony circuit, R. Smilie; Tallassee, L. C. Calhoun; Tallapoosa mission, supplied (by J. A. Smith); Pleasant Grove, W. K. Norton.

UNION SPRINGS DISTRICT.—*O. R. Blue, P. E.* Union Springs, E. W. Solomon; Mt. Hilliard, H. T. Johnson; Troy, W. S. Wade; Brundige circuit, J. S. Williams; New Providence mission, T. H. Jones; Briar Hill circuit, J. B. Nelson; Pine Level circuit, Neil Gillis; Mt. Meigs circuit, C. R. Williamson; Rocky Mount circuit, A. Hood; Fort Depost, W. H. Wild; Greenville, G. M. Roper; Greenville circuit, N. W. Beverly—W. H. Morris, supernumerary; Rutledge circuit, John W. Hanner; Oakey Streak, R. F. Dennis; Andalusia mission, W. J. Price.

PENSACOLA DISTRICT.—*W. M. Motley, P. E.* Pensacola, W. M. Cox; Pensacola circuit and mission, to be supplied; Milton, J. H. Jones; Powelton circuit, B. L. Selman; Brewton and Pollard, A. C. Hundley; Douglasville circuit, J. M. Shoffner; Stockton circuit, S. W. Roberts; Evergreen circuit, J. A. Peterson; Monroeville circuit, George Fontaine; Belleville mission, D. W. Barnes; Georgiana circuit, A. B. Brown; Gravilla mission, to be supplied; Bay Minette circuit, W. T. Rencher; Monterey circuit, A. H. Moor; Sepulga circuit, A. A. Easley.

Transferred.—J. W. Strider, to North Carolina Conference; N. P. D. Samford, to North Alabama, appointed to Birmingham; C. L. Chilton, to Southwest Missouri Conference; S. H. Nettles, to East Texas Conference.

The following amendment to the Constitution is before Congress: "Congress shall have power to legislate on the subject of marriage and divorce by general laws applicable alike to all States and Territories, and neither bigamy nor polygamy shall exist or be permitted within the United States or any place subject to their jurisdiction."

In Waldeck, Germany, the law prohibits the granting of a marriage license to a person addicted to the liquor habit.

The League of Freedom and Justice.

In giving an account of the club meeting of the Sixth Ward of this league, the Times-Democrat has this in regard to an address of the president of the club:

Dr. Gabert delivered a very interesting address, advocating sanitary reforms and revindication of the Sunday Law, allowing the pure air to enter the closed-up houses which are breeding sickness and poisonous gases by being closed up, even for one day only.

How wonderful! We are at loss which to admire most in the above—the ignorance it displays, or the sublime impudence. Since the days of Moses no really scientific mind has ever questioned that Sabbath-keeping was the best sanitary regulation ever proposed. And, then, let us ask, What houses are closed up on Sunday? No dwellings where people live are closed. Where do those "poisonous gases" come from? The saloon. The fact that the saloon creates "poisonous gases" is the very reason for closing it up, not only on Sunday, but for all time. Truly, the Times-Democrat may well characterize such talk as "very interesting."

Mr. Keppler, the president of the club of the First Ward, has also been enlightening his comrades with some "very interesting" remarks. For instance: The Times-Democrat represents him as saying that the Sunday Law was "ruinous to the society of men, and detrimental to the church and to religion." But what about the society of woman and children? We have yet to see the first man, or "society of men," which has been ruined by the Sunday Law.

The patronizing attitude of this league towards the church and religion is enough to take a man's breath! A law of God—as old as the world, and made for all times and for all circumstances, the corner-stone of morality, the foundation upon which all stable, civil government must rest—"detrimental to the church and religion"! Verily, when ignorance goes forth to air itself, what sights we do see!

The real trouble is to be found by reading the above words backwards. It is neither the public health nor the church nor religion to which the Sunday Law has been "detrimental," but it is the saloon—that originator of "poisonous gases." That is the whole trouble. This league wants free whisky, free beer on Sunday, and yet it is trying to hide its ultimate purpose by crying out that the church and the public health are endangered. The public health is in good hands, and so is the church; and neither needs any suggestions from this league. If the people of this city and State sit still and see this German League undermine and destroy our Sunday Law, then we have entirely underrated their "grace and grit."

Mississippi Conference Apportionments.

MISSIONS.

	Foreign.	Domestic.
Jackson district	$1,200	$410
Vicksburg "	1,230	310
Meridian "	1,224	320
Brookhaven "	1,150	300
Woodville "	1,070	250
Brandon "	960	240
Seashore "	930	200

CHURCH EXTENSION.

Jackson district	$100
Vicksburg "	100
Meridian "	300
Brookhaven "	330
Woodville "	300
Seashore "	300
Brandon "	200

BISHOPS' FUND.

Jackson district	$95
Vicksburg "	105
Meridian "	158
Brookhaven "	138
Woodville "	121
Seashore "	114
Brandon "	105

WIDOWS' AND ORPHANS' FUND.

Jackson district	$600
Vicksburg "	600
Meridian "	550
Brookhaven "	550
Woodville "	410
Seashore "	415
Brandon "	375

Personals.

A good brother in North Mississippi sends the editor Christmas greeting after this style: "Happy Christmas to you and yours! As I sit down to my Christmas turkey I'll think of the 'poor editors,' and wonder if they have any." That is the most wonderful wonder which wonderful wonderers wonder while wondering in this wonderful world of wonders. "Poor editors," indeed! Turkeys, indeed! They are out of fashion—both!

Brother, can you read the letters from Japan and Mrs. McGavock's letter, in this number, without seeing how God has answered the prayer of the church in opening heathen doors for the gospel? Now, down upon your knees and cry to God to baptize the church with a spirit of liberality which will quickly enable her forces to enter these open doors.

The postoffice address of Rev. John A Ellis, presiding elder of the Woodville district, for the present is Amite City, La.

It pains us exceedingly to write that our young brother, Rev. C. E. McLean, is quite ill at the home of his brother, in East Feliciana parish. He has been sick now for more than a year, and we can only commend him to the loving Father to do with him as seemeth best.

Brother preacher, don't forget Dr. Adam Clark's exhortation—"Kill yourself with work, and then pray yourself alive again." The life that comes in that way is worth having.

We are pained to chronicle the death of Rev. A. J. Briggs, of the Alabama Conference. He died, suddenly, a few days ago, soon after his arrival home from the Conference session.

The wife of Dr. S. A. Steel, of Louisville, died a short time since. A noble woman full of faith and good works has entered upon the rewards and enjoyments of the great future.

Sir William Gladstone finishes his seventy-ninth year to-day. And everybody knows what a vigorous man he is, both in body and mind.

Francis Murphy, the apostle of temperance, is working at present among the workmen of the iron mills and glass factories of Pittsburgh, Pa.

The drouth in the Western country interfered very much with the religious meetings of the Baptists and Campbellites. There was not water enough to baptize the saints!

It is said the Pope will receive about $24,000, in presenting gifts presented during his jubilee celebration! He ought to take care of some of his poor Lazaruses!

Rev. J. W. DePass has retired from the editorship of the Florida Christian Advocate. Rev. Dr. Josey, his Anderson succeeds him.

There is to be a watch-night service at Carondelet Street Church next Saturday night. Bro. Carradine proposes to begin the service at 9 o'clock. All are invited to this solemn service to watch the old year out and the new year in.

DISEASE lies in wait for the weak. A feeble constitution or an enfeebled condition is malaria, atmosphere and sudden changes of temperature, and the least tobacco assails the weakest victims. Dr. J. H. McLean's strengthening Cordial and Blood Purifier will give tone and vitality and strength to every one entire body.

Books and Periodicals.

BOOKS.

GUNETHICS; OR, THE ETHICAL STATUS OF WOMAN. By Rev. W. F. Bovard, A. M., D. D., President Uniontown Wesleyan College. Author of "The Scriptural Status of Woman." Price, seventy-five cents. Funk & Wagnalls.

This little book is an attempt to sketch the status of woman in the field of human civilization and redemption, and thereby disclose the ethical status of the sex. He argues from Scripture that the woman has all the rights and immunities bestowed upon her that belongs to the male, both in the Church and the State. The work may be read with interest and profit even by those less advanced in this line of belief.

LOHENGRIN: A TRAGEDY IN VERSE. By Algernon Charles Swinburne. Worthington Company, 747 Broadway, New York.

This poem is highly commended by the press.

THE VANDERHEYDE MANOR HOUSE. By Miss M. Cooper Pelee, $1 25. Worthington Company.

The best book the distinguished author has written. Among the hundreds of novels issued during the year, the Vanderheyde Manor House stands out in bold relief. It is a good story, told in beautiful language. It rapidly takes the reader from the beginning, and holds his attention to its dramatic close.

FREE JOE, AND OTHER GEORGIAN SKETCHES. By Joel Chandler Harris. Including Free Joe, and The Rest of the World, Little Compton, Aunt Fountain's Prayer, Trouble on Lost Mountain, and Azalia. One volume, 12mo, $1. Charles Scribner's Sons, New York.

The naturalness of Mr. Harris's style need hardly commend his books. This is a charming book of stories.

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Among the manifold attractions of the Magazine for 1888 there will appear important articles, superbly illustrated, on the Great West; articles on American and Foreign Industry; descriptive papers, richly illustrated, on Norway, Switzerland, Algiers, and the West Indies, will be contributed by BJORNSTJERNE BJORNSON, W. D. HOWELLS, F. A. BRIDGMAN, and LALCADIO HEARN. In addition to these there will be papers on Scotland, illustrated by JOSEPH PENNELL; "A Gypsy Fair in Surrey," by ANNIE GUTHRIE, illustrated by F. BARNARD; "A Rouble in Kent," by Dr. BENJAMIN E. MARTIN, illustrated; "London as a Literary Centre," by R. R. BOWKER, illustrated by portraits; "Socialism in London," by M. ROSNEY, illustrated by F. BARNARD; "St. Andrews," by ANDREW LANG, illustrated; important papers by THEODORE THILO, on characteristic phases of Parisian Life and Art, fully illustrated; a brilliant paper by M. COQUELIN, on "French Dramatic Writers and How to Act Them," illustrated, etc.; new novels by WILLIAM BLACK and W. D. HOWELLS; novelettes, complete in a single number, by HENRY JAMES, LALCADIO HEARN, and AMELIE RIVES; short stories by Miss WOOLSON; and illustrated papers of especial artistic and literary interest.

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In Art, the publishers of the WEEKLY maintain a continuous advance in the quality and interest of its illustrations. Whenever the pressure on the space of the main sheet demands it, Supplements will be given for the adequate delineation of important events, and from time to time Supplements will be devoted to specially selected fine-art productions, to striking features of American enterprise, or to foreign topics of world-wide interest. As a family journal, HARPER'S WEEKLY will be edited with the same strict regard which has been paid in the past to the qualities that make it a safe and welcome visitor to every home.

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PERIODICALS.

—The River, for January, is full of good reading for "every day and Sunday too." It is a reprint of an English monthly and is worth double its price to anybody. Cassell & Co., 739 Broadway, New York. Price $1 50.

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—Christian Thought has The Religion of Humanity, by Lyman Abbott; A Study of Friendship, by S. G. Van Slyke, D. D.; Introduction to the Study of Comparative Religion, by Frank P. Ellinwood, D. D.; Views and Reviews. Wilbur B. Ketcham, publisher, 71 Bible House, New York.

Moosfield Female College—1888.

One hundred dollars, paid in advance, will entitle new pupils to board, tuition and music for the term beginning Monday, January 2, 1888, and ending Wednesday, June 13. Seventy-five dollars will pay board and tuition in the literary department, without music. Let those who have been attending home schools during the fall term avail themselves of this offer.

F. M. GRACE, Pres.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

HUGH JAMIESON, JR.,
Publisher.

A joker tells of a capitalist so timid that he will not let well enough alone without good security.

P. WERLEIN.—Take notice of the new advertisement of Mr. Philip Werlein, in this issue of the ADVOCATE, and see the extra inducements offered for music and musical instruments, of which there is an immense stock to select from. The wares of the best manufactures in the world can be found on sale at this mammoth establishment, at prices onheard of and terms which bring within the reach of everyone, making an endeavor the possibility to secure a first-class instrument. Testimonials from the first people in the South ready for exhibit, showing forth the liberality and fair dealing of the great piano house of P. Werlein, 105 Canal St., New Orleans, La.

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ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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A Handsome Family Bible, bound in Morocco, Gilt-edge, 2,000 illustrations, Family Record, etc. This Bible retails for $10 and $12. I have 50 of them on hand, and will close them out at $5 each. Some Bibles in America, Morocco or Arabesque for $1.

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For the reception of Permanent and Transient Boarders.

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Good Board, Comfortable Rooms, Moderate Rates.

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We would call the attention of the readers of this paper to our carefully selected New Designs Shotted Velvets, Silks, Ribbons and Millinery Novelties generally. Prices will suit customers. *Most careful* attention given to *orders*. We solicit your patronage.

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Cheapest House in New Orleans.

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Write for prices. Samples sent to country free.

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(Opposite Cotton Exchange.)

ESTABLISHED IN 1857.

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Insures Fire, River and Marine Risks.

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Incorporated as a Mutual Company in 1849.
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See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

MISCELLANEOUS.

PHILIP WERLEIN'S
GREAT PIANO HOUSE
135 CANAL ST., New Orleans, La.

MASON & HAMLIN, MATHUSHEK, WEBER, and other Celebrated Pianos.

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Special Discounts to Schools and Churches. Greatest Bargains to Be Obtained at this Popular Piano House.

Catalogues mailed on application.

D. H. Holmes.

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A choice assortment of SURAHS, FAILLE FRANCAISES, RHADAMES, DUCHESSE and MOIRES in all the leading new Colors, including the Phosphorescent Tints. DOUBLE SURAHS with Novelty Stripes to match, making a very Superb Costume.

Just received direct from PARIS the very Latest Novelty in PLUSHES, LOOP BOURETTES in Fifteen Different Shades.

In the LACE DEPARTMENT will be found TULLES in Brussels, Malines, Illusion and Filets. GAUZES in Lunies, Medora, and Fancy Effects. CREPONS, Plain and Satin Stripes. LACES—Fedora, Point-d'-Espirit and Tunisian. Pearl and Beaded Netts and Laces to match, in White, Cream and all the Delicate Tints, making the most elegant display we ever offered.

156 Canal St.

Standard Guano and Chemical Man'f'g Co.,

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—MANUF'RS OF—
HIGH GRADE
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PURE
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Write for Agricultural Hand-Book.

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STYLISH CLOTHING!

We have received NEW WINTER STOCK comprising:

Business Suits, $10 up. Black Dress Suits, $15 to $25. Overcoats, $8, $10 to $30. Boys' Suits, 4 to 11 years, $3 up. Youths' Suits, $6 up. Celebrated Star Shirt, $1 to $1 50. Undershirts, 50c, $1, $1 25 and $1 50. Canton Flannel Drawers, 50c, 75c and $1. Fine Scarfs, Half Hose; Linen Handkerchiefs, $2 a dozen—up. D. B. Frock Worsted Suits for clergymen, and discount of ten per cent. allowed to them. Call and see and send orders to

20 and 22 Camp Street. *Under City Hotel.*

The Southern Insurance Company
OF NEW ORLEANS.

Cash Capital.....$300,000 00
Assets, 1st of January, 1887.....429,600 30

Fire, River and Marine Insurance at fair and equitable rates. Losses promptly adjusted and paid. Ample security offered to assured both by the resources and conservative policy of the company

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Always the Cheapest!

Never before have we placed before the public a line of goods of such superior merit as our present assortment. Never before have we or any other house named such Low Prices for such fine goods as we are now offering.

CARPET ROOMS.

It is our constant aim to sell the same goods for less money, or better goods for the same money, than our competitors.

ROCK-BOTTOM PRICES.

Domestic Body Brussels Carpets, 40c; regular price, 55c. Wool Brussels Carpets from 50c to 85c Genuine Body Brussels, $1; regular price, $1 15. Cherry, Ebony, Walnut and Oak Curtain Poles from 25c up. Fine Shades, Gold Dado and Spring Roller, from 50c up. Yard-wide Ingrain Carpets from 18c up. Large Size Linoleum Floor Mats, 45c. Large Size Fell Druggets, $1 50. Smyrna Rugs, 22x33 inches, $1; worth $1 75. Smyrna Rugs, 30x60 inches, $3; worth $4 25. Best Quality Skin Rugs, 36x72, at $5 each. SPECIAL—50 Pieces, choice styles, Wool Brussels Carpets offered at 58½c; worth from 65 to 75c.

N. B.—For the benefit of our patrons our store will be opened until 8 P. M., Saturdays.

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PRICES LOWER THAN EVER.

Stone China Dinner Sets, 135 pieces.....$10 | American Porcelain Dinner Sets, 156 pieces..$12 00
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Handsomely Japanned Toilet Sets, consisting of Water Carrier, Slop Jar and Foot Tub, at $1 25 a set. Glass Water Sets, all colors, consisting of Glass Tray, Pitcher, Two Goblets and Slop Bowl, at $1 a set. Goblets and Tumblers, all colors, from 75 cents to $2 per dozen. Engraved Goblets (Crystal) from 60 cents to $2 50 per dozen.

LIGHTNING MALARIA ERADICATOR FREE AND LIVER REGULATOR.
Our Sole Family Doctor.
A Complete Family Medicine.
Perfect Substitute for Calomel.
A Safe and Reliable Remedy in all cases!
The Greatest Remedy of the age for Bilious Diseases.

A PURELY VEGETABLE compound and the most effective preparation known for removing bile from the system and restoring the normal action of the liver and the kidneys. It has a rapid alterative and sedative effect upon the system. It improves it and restores it to a healthy vigor. It increases the appetite and aids in the digestion and assimilation of the food. It can be given with PERFECT SAFETY to children or adults of any age in all cases where there is a deranged condition of the system. It has been used with most wonderful effect in Colds, Bilious Colic, Malaria Fevers, Bilious Fever, Cholera, Diarrhœa, Rheumatism, General Debility, Loss of Appetite, Headache, &c.

ASK YOUR DRUGGIST FOR IT.

For FREE TRIAL PACKAGE send 50 cts. in stamps. For full package send 50 cts. to TELEGRAPH MEDICINE CO., LAKE CHARLES, LA.

Our Young People.

THE TURN OF THE YEAR.

BY ROSE TERRY COOKE.

The days are brief, and dark and cold:
The barren fields are brown and sere:
The world is chill, the world is old,
And speeds the flying year.

The birds and flowers are gone away,
Or sleep in Mother Earth's warm breast.
But I amid the storms must stay,
And toil and never rest.

Hush, heart unquiet and dismayed!
Soon shall the sun in strength return:
Why dost thou mourn, of life afraid?
Soon the black year will turn.

The darkest day precludes the light.
However man the depth bewails:
After the longest, loneliest night
The morning never fails.

What if thy year be near its end;
If failing heart and flesh be faint;
What if thy lovers, kin and friend,
Be deaf to thy complaint:

Even as turns the faithful year
In the slow days of storm and gloom,
And spring begins her journey here
To tempt the earth to bloom,

So shall thy Sun unveil his face
And all these mists in radiance burn.
Wait but his hours; take heart of grace;
Thy year begins to turn!

Happy New Year.

Dear Little Folks: I encourage you to persevere with the 1, 2, 3 puzzle. I will send a New Year's card to the first boy or girl, under fourteen years of age, who correctly solves the problem. Really it is not so very difficult, and I would give a hint how it is done, only I want you to think it out alone. I am pleased to observe the remarkable tenacity with which you cling to the Bible questions. No other book is so well worth studying. But, merely to vary your letters a little, instead of any more questions for awhile, suppose you write short sketches of Bible people and places. Use simple words and make your sentences short as possible.

To illustrate: Once upon a time, I knew a little girl who dreaded compositions and did not write hers until Friday evening. One Friday, when she was clear run out of ideas about spring and birds and flowers, she got up a little history of Ruth, which was something like this: "Ruth lived in a country called Moab. A famine in another land made a man, his wife and two sons move to Moab. One son married Ruth; the other, a girl named Orpah. Old man died. Sons ditto. Old lady languished to return to her native land. Ruth went with her. They tramped. They were very poor. Ruth gleaned in a rich man's field. Man was Boaz. She gleaned. She married Boaz." How many of you can compose a story as good as that. Try it.

Merry Christmas and happy New Year to you all.

COUSIN CAMILLE.

MR. EDITOR: As I have not written to your paper in so long, I thought I would write again. I like to read the little cousins' letters very much. I wish more of the little cousins would write to the dear old ADVOCATE. I think it would help them to improve in their writing. We had a camp meeting at Union Church. There were nine accessions to the church. I will answer some of the little cousins' questions: Marvin Hodges, "Almost thou persuadest me to be a Christian" is found in Acts xxvi, 28. John Lindsey, the shortest verse in the Bible, is found in John xi, 35. Catie Jones, the Bible contains 2,586,489 letters, 773,692 words, 31,173 verses, 66 books, 1,186 chapters. I will close by asking the little cousins some questions: Where in the Bible is "Rhoda" found? What woman killed the general? Where in the Bible is "new moons" found? With many good wishes to the dear old ADVOCATE, I remain, as ever,

Your friend,

RHODA C. BUSH.

MEADVILLE, Mississippi.

MR. EDITOR: I am now off at school in Port Gibson, Miss., and am very much pleased with it. Our lady principal takes your interesting paper, and all of the girls, myself included, enjoy reading it very much. I see, in the last paper, that Edith M. Chichester wishes to know in what Psalm the words, "Cast thy burdens upon the Lord and he will sustain thee," are found. I beg leave to answer, that she will find them in Psalms lv, 22. I will now close by asking in what chapter and verse of Acts do we find the words, "To the unknown God." I am,

Your friend,

WILNA M. CHICHESTER.

PORT GIBSON, Mississippi.

MR. EDITOR: As I have never written to your valuable paper, allow me to speak a few words to the little people. We had a very interesting Sunday-school awhile this year, but we are not doing so well at this time. My papa, five sisters and one little brother, besides myself, went from our house. I think that was doing pretty well for one family. I enjoyed it so much that I did not want to miss a single time. Bro. Cotton, who is our pastor, visits us once a month. We all love Bro. Cotton very much. We love him to visit our homes. I will answer John Lindsey's question: The shortest verse in the Bible can be found in John xi, 35. Now, I will ask the little folks a question: Where can the middle verse in the Bible be found? I hope to see my letter in print. For fear it will find the waste-basket, I will bid the little people good-bye.

Your little friend,

TOMMIE L. HOLT.

BENTON, Mississippi.

MR. EDITOR: As this is my first attempt to write to your valuable paper, I hope it will not be wasted. My papa takes your valuable paper, and I so much like to read the children's columns. I take a very valuable little paper: namely, The Youth's Companion. Our pastor, H. L. Scarborough, says he would be so glad if more of the little cousins would take it. I will close by asking a question: Where and how many times is the word "grasshopper" found in the Bible? I remain,

Yours truly,

GERTRUDE FELDER.

PORT VINCENT, Louisiana.

FULL OF THE BIBLE.—A boy went to Sunday-school regularly, and had many Bible verses in his mind. He was a temperance boy. So a wicked man in a pleasant manner invited him to drink with him.

"I thank you, sir, but I never drink liquor," the boy answered.

"It will not hurt you."

"Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise."

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and will make you feel pleasantly."

"At the last it biteth like a serpent and stingeth like an adder." And the boy added, "I think it wiser not to play with adders."

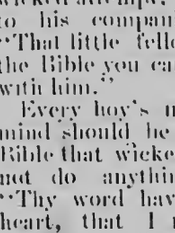
"My fine little fellow, I like you. You are no child; you are fit to be the companion of a gentleman. It will give me great pleasure if you will drink wine with me."

"If sinners entice thee, consent thou not."

This was a stunning blow to the tempter. He gave up his wicked attempt, and went back to his companions and said, "That little fellow is so full of the Bible you can't do anything with him."

Every boy's mind and girl's mind should be so full of the Bible that wicked tempters can not do anything with them. "Thy word have I hid in my heart, that I might not sin against thee."—Standard.

AN "AWFUL" STORY.—There was once an *awful* little girl who had an *awful* way of saying "*awful*" to everything. She lived in an *awful* house in an *awful* street, in an *awful* village, which was an *awful* distance from every other *awful* place. She went to an *awful* school, where she had an *awful* teacher, who gave her *awful* lessons out of *awful* books. * * * So this *awful* girl was all the time in an *awful* state, and if she don't get over saying "*awful*," I am afraid she will come to an *awful* end.—Methodist.



BABY'S
SKIN & SCALP
CLEANSED
PURIFIED
AND BEAUTIFIED
BY
CUTICURA.

ITCHING, CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, instantly relieve and when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from all poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved and beautified by CUTICURA MEDICATED SOAP.

Household.

CARE OF THE HANDS.—There are not nearly so many secrets in hand treatment as people imagine. A little ammonia or borax in the water you wash your hands with, and the water just lukewarm, will keep the skin clean and soft. A little oatmeal mixed with the water will whiten the hands. Many people use glycerine on their hands when they go to bed, wearing gloves to keep the bedding clean; but glycerine does not agree with everyone. It makes some skins harsh and red. These people should rub their hands with dry oatmeal, and wear gloves in bed. The best preparation for the hands at night is white of egg with a grain of alum dissolved in it. Quacks have a fancy name for it; but all can make it and spread it over their hands, and the job is done. They also make the Roman toilet paste. It is merely white of egg, barley flower and honey. They say it was used by the Romans in olden times. Any way, it is a first-rate thing; but it is a sticky sort of stuff to use, and does not do the work any better than oatmeal. The roughest and hardest hands can be made soft and white in a month's time by doctoring them a little at bedtime, and all the tools you need are a nail-brush, a bottle of ammonia, a box of powdered borax, and a little fine white sand to rub the stains off, or a cut of lemon will do even better, for the acid of the lemon will clean anything.—Scientific American.

TRAINING CHILDREN.—The time is past when it is considered fashionable for a young lady to be unskilled in domestic duties, and the declaration on her part of entire ignorance no longer surrounds her with angelic glamour. While each child is being taught little lessons in housekeeping by its mother, it is being taught those higher lessons in life, lessons which will be ever useful to him. The girl should not only learn industry and thriftiness, but the nutritive and chemical value of principles of cooking. She should learn the relation of acids and alkalies, the laws of fermentation, the effect of putting meat into hot or cold water, the time and ease of digestion of the articles prepared for the table, and, most of all, the laws of health and the prevention of disease. The boy will find in his little duties about the home how many discouragements a mother often meets with, and how with his helping hand he can lighten her labors, and at the same time learn how much pluck, cheerfulness, self-reliance and infinite patience a woman must possess to be a successful housekeeper.

MONEY VALUE OF A WIFE.—Let a man become a widower, and he soon learns what the financial worth of a wife was to him. When he is compelled to hire the food cooked, the garments made or mended, the washing and ironing done, he finds that about one-half of his income is required to meet these outgoes. Who saved this expense before? Let the cold fingers and the silent lips in the graveyard bear testimony. The family purse should be as accessible to a faithful wife as to the husband. What man would consent to become a partner in a company in which his brother partner should alone have control of the company's funds? There is no one thing more degrading and depressing to a hard-working wife, than to feel that she must beg like a tramp for every cent she spends beyond her food, which as truly belongs to her as though she earned it as a domestic or shop-girl.—New England Farmer.

A Babe In The House

is the source of much sunshine and joy, brightening many a dark cloud and lightening many a heavy load—ton joys command while only in a healthy body. The Creator with great wisdom has distributed over the earth vegetable remedies for every ill of human kind. This marvelous Laboratory reveals its secrets to man only by long and searching labor. Few men have attained greater success than Dr. R. V. Pierce; nor devised for suffering humanity a greater production than his "Golden Medical Discovery," the unfailing remedy for consumption in its earlier stages, as well as for chronic nasal catarrh, scrofula, tumors and all blood disorders.

"In spiritual things two are more than twice one. Two pulling together at a load can accomplish a hundred times as much as two pulling in different directions.—Rev. W. S. Danley.

MISCELLANEOUS.

Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of **Ayer's Hair Vigor** is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to *the same shade of brown* it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. *I look ten years younger.*"

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedlow, of Burlington, Vt., Mrs. J. J. Barton, of Bangor, Me., and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of Ayer's Sarsaparilla or of Ayer's Pills, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

Musical Nuggets.

The Musical Visitor.

An exceedingly valuable monthly for the use of music leaders and organists. Price, 11 ½ per year. Special rates to clubs. Sample copy, 10cts.

The Monks of Bangor.

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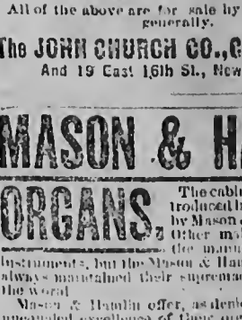

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Marriages.

WILLIAMSON—POWELL.—At the residence of Mr. T. A. Millar, December 7, 1887, by Rev. W. F. Henderson, Mr. Nixon Williamson, Jr., of DeSoto parish, to Mrs. Maggie Powell, of Caddo parish, La.

GOZA—WOOTEN.—At the residence of the bride's father, Copiah county, Miss., November 30, 1887, by Rev. D. F. Bubre, Mr. B. F. Goza and Miss Helen J. Wooten, both of Copiah county, Miss.

HOLLIDAY—WADE.—At the residence of the bride's father, September 14, 1887, by Rev. D. F. Guice, Mr. T. A. Holliday and Miss Minnie E. Wade, both of Copiah county, Miss.

HOLT—FOSTER.—At the residence of the bride's father, December 20, 1887, by Rev. J. N. Tucker, Mr. M. J. Holt to Miss Mary E. Foster, both of Slidell, La.

HOWER—WARD.—At the residence of the bride's mother, December 20, 1887, by Rev. J. N. Tucker, Mr. C. A. Hower to Miss Lou M. Ward, both of Slidell, La.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

WESLEY—Died, November 21, 1887, of membranous croup, PEARL AMBER, lovely and beloved little daughter of J. Wesley and Fannie I. Johnson, of Hinds county, Miss. Little Pearl was their youngest daughter, aged seven years, eight months and sixteen days; but, notwithstanding her little life was cut so short, she leaves in the hearts of all who knew her, a record that very few persons, who live even to years of maturity, ever leave. Her mission on earth seemed to be one of love and goodness, not seeming to know what it was to be otherwise. Loving and affectionate to her friends and relatives, kind and polite to strangers, she won the love and admiration of all she met. Truly none knew Pearl but to love her. Even the dumb creatures that lived around her loved her devotedly. And if the outside world so loved and admired this dear and interesting little girl, need I say that she was idolized by her parents, sisters and brothers, whom she, in return, loved as only such as Pearl could love?

Though the pet and idol of the household, indulged to everything that heart could wish, from her babyhood; though beautiful in person, as she was good and lovely in character, Pearl had no vanity or worldliness in her pure little heart. Not one unpleasant thought can be connected with the memory of that bright little being, whose presence, even in our darkest hours, would disperse the shadows and fill our hearts with sunshine. At school she was one of the few who form the silver lining on the clouds that darken a teacher's life. Advanced far beyond those of her age, she inspired the other children with a desire to learn also; while her sweet, amiable disposition made her there, as elsewhere, a general favorite. Even now the broken-hearted parents have the little letters she used to write, to remind them of all they have lost. How dark and dreary is the home she has left. The sun does not shine as brightly, nor do the birds sing as sweetly, as when their darling Pearl was with them. Oh! how many weary months will pass e'er they can realize that she can never return! How often will they listen for her little footsteps, and look to see her coming in the door, only to be overwhelmed with grief to think that can never be again.

Only the day before she died she took her music lesson as usual, and appeared so lively and well that no one could have associated the idea of death with her. But even then the angels were hovering around her, and suddenly, without a moment's warning, they bore her away on their "snowy wings" to her heavenly home, where "everlasting spring abides, and never-ending flowers."

Oh! Pearl, can you not from your distant home send some ray of comfort to your grieving loved ones? Could'st thou not hear them imploring thee to come back and speak to them once more? Beautiful in death as in life, sweet Pearl, and pure as thy name, thou remindest us of a frozen lily with those little hands so meekly folded in sweet resignation to the will of thy heavenly Father.

May the thought, that though their darling can not come to them, that when their "day's work is done," they can meet her in heaven, where, "infinite day obscures the night, and pleasures banish pain!" May the memory of those dear little ones guard them from all evil, and finally guide them safely through the "dark valley," to their eternal home "beyond the sunset!" K. M. J.

GRACE—The committee appointed to draft resolutions in memory of our beloved sister, MRS. F. M. GRACE, submit the following:

Whereas, Our heavenly Father has seen fit to remove from our Woman's Missionary Society, our much loved friend and sister and our only life-member; therefore, be it

Resolved, That though the ways of Providence are mysterious, and we can not understand why our sister has been removed from a sphere of usefulness in our society, and from the tender, loving care of a devoted husband; yet in the shadow of this great mystery, we can trust God, knowing that "he doeth all things well." Thanking him, too, that he has permitted us to be associated with one so patient and cheerful, even in hours of pain and affliction, so submissive to the divine will in all things.

Resolved, That we emulate her sweet Christian example of giving liberally to the Lord of what he has given us, for "he loveth a cheerful giver."

Resolved, That our society extend their heartfelt sympathy to the bereaved family, praying "that the oil of joy for mourning and the garment of praise for the spirit of heaviness" enable them to say, that the "Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Resolved, That a copy of these resolutions be entered upon the Minutes of the Woman's Missionary Society, and a copy furnished the NEW ORLEANS CHRISTIAN ADVOCATE, for publication.

MRS. S. G. M. BANNERMAN.

CONERLEY—Died in Sabine parish, La., November 13, 1887, BRO. C. F. CONERLY, after an illness of thirteen days. Bro. Cullen was born in Marion county, Miss., December 27, 1812. His parents were John R. and Elizabeth Conerly—old pioneer Methodists. They moved to this State when Cullen was quite young; but he, being brought up under religious training, the result was that almost as soon as he arrived at the years of accountability he attached himself to the church (Methodist), in which faith he remained till the Lord saw fit to remove him to the church triumphant. During the late war Bro. Cullen was among the first to volunteer, and, having to undergo the hardships of a soldier's life, he became a victim of lung disease, which proved fatal in the end. Bro. Cullen was a thorough-going, energetic man. He was married, in 1870, to Miss Mary Knouce. In 1877 he was elected a member of the police jury. In 1879 he was elected sheriff of the parish of Vernon, which office he continued to fill in regular succession till death. It was while in the city of Texarkana, on official business, that he was taken sick, with pneumonia, and died away from home, but not away from friends. In his last hours he was rational and left testimony that he was going to rest. He leaves a wife and five children, with many friends and connections, to mourn their loss. A BROTHER.

CORDILL—ROSA KATE SNYDER, daughter of Daniel Snyder and Rosanna Gass, was born in Waterproof, La., March 5, 1853; married Stephen H. Cordill, April 9, 1875, and died at his home in Franklin parish, La., October 20, 1887. She joined the Methodist Episcopal Church, South, at Magnolia, in 1877, under the ministry of Rev. A. M. Walles, and remained in its communion till death. She had a strongly marked character, possessed many attractions of person and manner and a clear, cultured and practical mind. She was a true, unselfish friend, an obedient daughter, a loving sister, a tender, gentle mother, and loved her husband with the fondness of a wife's deep devotion. Her single steady aim seemed to be to make others happy. The troubled and sorrowing found ready sympathy and help from her. She was the mother of five children, and with all her powers strove to make them happy. But while her hands were busy, and her heart full of love for them and her husband, the destroyer suddenly came. She was seized with congestion, and in ten hours she was dead. Her disease was so violent, and death so sudden, that she left no dying testimony; but we trust her peace was made with God, and her freed spirit has entered into rest, for the pen of inspiration has written, "Blessed are the dead who die in the Lord." J. D. HARPER.

BLUDWORTH—JOHN DEVAN BLUDWORTH, son of T. W. and Charlottie Bludworth, was born in Barbour county, Ala., June 1, 1852, and departed this life, at his father's house, near Lockhart, Lauderdale county, Miss., November 7, 1887, aged thirty-five years, five months and six days. He joined the Methodist Episcopal Church, South, in the year 1873. He lived a very consistent Christian from the time he professed faith in Christ and joined the church, until he departed this life. During his long-protracted sickness he often expressed himself as being ready to die. The writer visited him during his sickness, and prayed with him, and he said that his trust was in Jesus, and that he was resigned to the will of God. So he crossed the river of Jordan so happy in the Lord. His last words were: "It will soon be over." Look up, father, mother, brothers and sisters; he is at the beautiful gate, watching and waiting for you. J. H. HOLLAND.

WRIGHT—MRS. M. C. WRIGHT (*nee* Crandfield) was born in Copiah county, Miss., April 18, 1836; was married to E. Wright in April, 1859, and died August 22, 1887. Sister Wright joined the Baptist Church at Antioch in 1856, and lived a conscientious and faithful member for two or more years; when she joined the Methodist Church at Pleasant Valley and remained a faithful and devoted member of same up to death. She was the mother of seven children. Two of them had passed to heaven before the good Lord called for the dear mother. Mrs. Wright was a devoted wife, a kind and devoted mother, and no doubt is with her two children and parents singing praises to a blessed Savior in heaven.

THE BEREAVED.

Shallenberger's Pills claim to be an *Antidote for Malaria*. The proof of this is in the fact that cases treated unsuccessfully with quinine or any other remedy—cases which have resisted all other treatment—yield at once to a dose or two of the Antidote. It destroys the *cause* of disease, and health follows immediately. Sold by Druggists.

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USE KELLER'S CARBOLIC SOAP
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Scientific.

The Boomerang.

Several German observers have been studying the boomerang for the discovery of the secret of its curious course of flight. Dr. H. Landois, of Munster, from intercourse with a group of native Australians who were exhibited there, has found that there are larger and smaller boomerangs. The larger ones are slender crescents, about six'y centimetres long, five and a half centimetres wide, and one centimetre thick; plane on the lower side, convex on the upper side, pointed at either end, and sharpened toward the edges. The lower end is cross-grooved, to aid in holding it. The careful manner in which the savages manipulated the weapon, trying its shape, testing its qualities, and scraping it down, is significant of the importance they attach to its having exactly the right curvature. The wood of which the instrument is made is an extraordinarily heavy Australian iron-wood; and the only tools used in making it are sharp stones and pieces of glass. The smaller boomerangs are held at an angle of 45 degrees, but are in other respects conformed to the larger ones. An exhibition of boomerang-throwing revealed a degree of strength in the natives which was in astonishing contrast with the thinness of their forms. They took the weapon in their right hand, with the flat side downward and the concave side forward, and with a run and a shout, threw it by a short jerk about one hundred yards up into the air. It flew away in a straight line, then turned to the left, and returned in a curved line back to the thrower, whirling around constantly and whizzing unpleasantly. The curve which the weapon describes in its return is not a screw-line or a spiral, but is more like a figure 8. The savages seemed able to control their instrument, even when wind interfered to complicate its course. Once the projectile went astray, and, coming in contact with a gentleman's hat, cut it off as cleanly as a razor would have done. Herr Hermann Froehel, of Weimar, who seems to be a manufacturer of toy-boomerangs, as he speaks of having made eleven thousand specimens of the article, believes he has discovered the mystery of its shape. It is not a crescent or even curvature, but must have a kind of nick or sharper curvature in the middle, with the two arms of unequal length, in the proportion of about four to five. The arms should not be of the same thickness, but the longer one should be pared down so as exactly to balance the shorter one. The correctness of these principles may be verified by adding a very little to the weight of either arm, or by slightly shortening the longer one. The instrument will then no longer answer its peculiar purpose any better than if it were only a common stick. The peculiarity of the motion of the boomerang is due to the difference in the length of the arms, by the operation of which a divergence from the circular is imparted to its curve of rotation. The remarkable feature of the whole matter is that such savages as the Australians should have been able to discover the peculiar properties of this form and apply them. The fact shows what extraordinary powers of observation the people of nature possess. The attempts to give a philosophical explanation of the trajectory of the boomerang variously compare it with the caroming of a billiard ball, the sailing of a piece of paper or card-board in the air, and the flight of birds.—Popular Science Monthly.

Rheumatism originates in lactic acid in the blood, which, settling in the joints, causes the pains and aches of the disease. Hood's Sarsaparilla cures rheumatism by neutralizing the acidity of the blood, and giving it richness and vitality. Try Hood's Sarsaparilla.

Say what we will of the obscurities of Revelation and the mysteries of Providence, truly spiritual and believing men and women go on reading both deeper and deeper, clearer and clearer, all their lives, till at last—no longer through a glass darkly, the veil taken away—they see as they are seen, know as they are known, stand face to face with the Savior they have so long and so trustingly followed, and have "open vision for the written Word."—F. D. Huntington.

The quality of the blood depends much upon good or bad digestion and assimilations to make the blood rich in the red strength-giving constituents, use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It will nourish the properties of the blood from which the elements of vitality are drawn.

WOMAN'S NEW INDUSTRY.—The type-writer is creating a revolution in methods of correspondence, and filling the country with active, competent young ladies who are establishing a distinct profession, and bringing into our business offices, lawyers' offices, editorial sanctums, etc., an element of decency, purity and method, which is working a perceptible change. The field is widening daily; not from crowding out of their place young men who have been in the habit of claiming a pre-emption for clerical work of all descriptions, but in creating absolutely new positions. The revolution, if it may be called so, has come from the discovery to business men of an ability of which they were unaware, until the great convenience and excellent work of the type-writer forced them to it. The art of dictation is almost a new art, but it is spreading rapidly, and business men are beginning to understand that much of their lives has been wasted in the mere mechanical drudgery of letter-writing, and that through employing a competent amanuensis they are now enabled to get off their correspondence with the least possible friction and the smallest amount of time. Whereas, five years ago the type-writer was simply a mechanical curiosity, to-day its monotonous click can be heard in almost every well-regulated business establishment in the country.

A Very Common Complaint.

How often do we drag on, day after day, with nought especially to complain of but general debility and perhaps some weakness of the lungs? We feel conscious of the latter because we take cold so easily, and any rough work may get seems to stick so closely to us, and we feel an occasional soreness in the chest. The former does not apply to any specific ailment, for we can not localize our trouble so as to give it a definite name; yet we feel such a general good-for-nothingness, that we call it by the generic name of "general debility." If we are feminine, we feel that this term embraces our misery, and there are so many like ourself we are easily understood. But what would we not give to find relief? A patient living in Boston Highlands, Mass., in a letter of November 6, 1885, says:

"After having used the Compound Oxygen since last March, it is only just to you to send some word to attest its value. I hardly know what I should have done without it. *I commenced taking it for general debility*, caused by female weakness; and also for *my lungs, which are not very strong*. Last winter I was very susceptible to colds, which almost invariably settled upon my lungs, and although under a physician's care at the time, and swallowing a great deal of medicine, I made such slow progress that I decided upon taking the Compound Oxygen. It has been *of untold value*, my *lungs are stronger*, I do not take cold as easily, and all signs of a cough which I had on commencing it very soon disappeared. I feel stronger in every way."

Write to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., and they will mail you, free, an interesting treatise on Compound Oxygen—its mode of action and results.

The Bible tells us of the streams that it may allure us to the fountain: it tells of the past acts of God's faithful love that we may be led to set our hope on God, and to feel assured that he who hath helped will help, and that he who hath loved will love to the end.—Thomas Erskine.

An Extraordinary Phenomenon.

No other term than the above would apply to the woman who could see her youthful beauty fading away without a pang of regret. Many a woman becomes prematurely old and haggard because of functional derangement. What a pity that all such do not know that Dr. Pierce's Favorite Prescription will restore their organs to a normal state, and make them youthful and beautiful once more! For the ills to which the daughters of Eve are peculiarly liable the "Prescription" is a sovereign remedy. It is the only medicine sold by druggists under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be returned. See guarantee on bottle-wrapper.

Though true repentance be never late, yet late repentance is seldom true.—Brooks.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

The great uses of study to a woman are to enable her to regulate her own mind.—Hannah More.

If the stomach performs its functions actively and regularly, the food of which it is the receptacle, is transformed into blood of a nourishing quality, which furnishes vigor and warmth to the whole body. The best remedy to give tone to the stomach is Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

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Weekly Market Review.

(For Week Ending December 27, 1887.)

COTTON.

Low ordinary	6	@— —
Ordinary	8⅛	— —
Good ordinary	9⅛	— —
Low middling	9 9-16	— —
Middling	9⅞	— —
Good middling	10⅛	— —
Middling fair	10⅝	— —
Fair	11⅜	— —
Galveston middling	9⅞	— —
Mobile middling	9⅜	— —
St. Louis middling	9 13-16	— —

SUGAR.

OPEN KETTLE:		
Prime	4⅜	4 7-16
Fully fair	— —	4¼
Strictly Prime	4⅜	4 7-16
Choice	— —	4½
CENTRIFUGAL:		
Seconds	4⅛	5
Pr. yellow	5 7-16	5⅛
Gray White	5⅛	5⅝
Off whites	5⅞	6
Stan. Gran	6⅛	— —

MOLASSES.

OPEN KETTLE:		
Good Prime	28	29
Strictly Prime	32	33
Choice	35	36
CENTRIFUGAL:		
Syrup	20	26

RICE.

Head	5⅜	5½
Prime	5⅛	5¼
Good	4⅞	5
Fair	4⅝	4¾
Ordinary	4⅜	4½
Common	4	4¼
No. 2	2½	2⅝
Rough	3 00	4 50

FLOUR.

Choice	3 50	3 65
Fancy	3 90	4 00
Extra Fancy	4 27½	4 40
Minnesota bakers	4 60	— —
Minnesota patents	5 15	5 25
Extra fancy	4 50	4 60
Winter wheat patents	5 00	5 10

CORN PRODUCTS.

Corn meal	2 85	2 90
Cream meal	3 75	3 80
Grits	3 85	3 90
Hominy	3 85	3 90

GRAIN, ETC.

CORN:		
White	— —	63
Yellow	— —	62
Mixed No. 2	61	62
OATS:		
Western	— —	42
Texas rust-proof	45	46
BRAN:		
₱ cwt	1 05	1 10
HAY:		
Prime	18 00	19 00
Choice	19½	20½

PROVISIONS.

PORK:		
Mess (Standard)	15¼	15½
Prime Mess	13 50	14 00
Rumps	13 25	13 50
BACON:		
Fancy breakfast	11¼	12
Shoulders	— —	7½
Sides, short rib	9⅛	9¼
Sides, long clear	9	— —
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	— —	6¼
Sides, short rib	— —	8⅛
Sides, long clear	8	8⅛

GROCERIES.

COFFEE:		
Prime	20¼	20½
Fair	19¼	19½
Common	18	18¼
BUTTER:		
Western Creamery	34	35
Western Dairy	20	21
Common	13	15
LARD:		
Refined	7⅜	7¾
TEAS:		
Choice	40	80
Fair	24	35
OILS:		
Coal, cases	12¼	— —
Coal, bbls	9¾	— —
Cotton seed	32	— —
Lard	— —	65

VEGETABLES.

CABBAGES:		
Western, per head	13	15
Chicago, per 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
Louisiana	— —	— —
Western	3 00	3 50
KROUT:		
Western, ₱ bbl	9 00	12 50
ONIONS:		
Louisiana	— —	— —
Western	2 50	3 00

BALING STUFFS.

BAGGING:		
1¾ lb, per yd	7	— —
2 lb	7⅛	7¾
BALING TWINE:		
₱ lb	— —	10
TIES:		
₱ bundle	1 05	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, South'n	2 50	2 75
Young	1 25	1 75
Turkeys, Southern	9 00	11 00
EGGS:		
Western	21	23
Southern	25	— —
WOOL:		
Lake, per lb	20	23
Louisiana	18	19
Burry	10	12
COUNTRY HIDES:		
Green salted, ₱ lb	4½	— —
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₱ ton	11 00	— —
Meal	17 00	— —
Pure ground bone	29 00	— —
Muriatic acid, ₱ lb	2½	— —
Sulphuric acid	2	— —
Bone black	— —	— —

CISTERNS.—A. RIGGS & BRO., 347 Delord street, near Dryades. Send for price list.

NEWS OF THE WEEK.

DOMESTIC.

In all the Western country the weather is exceedingly severe; snow-storms and blizzards being frequent.

In the Senate a sharp debate between Senator Call, of Florida, and Senator Edmunds, of Vermont, on the Mormon question was closed by Mr. Call withdrawing his resolution to print in the Congressional Record the memorial of the Constitutional Convention of Utah.

At Rochester several flour mills have been destroyed by the explosion of gas. The buildings were wrecked and several lives lost.

The Republicans in the Senate have criticised severely the President's message, and were answered as warmly by the Democrats.

The news from the West is that the people are suffering from the cold weather. Many are badly housed and without a supply of fuel, and a number of deaths by freezing have been reported.

In the Senate the bill for removing the Ship Island quarantine has been reported favorably. A joint resolution proposing a constitutional amendment on the subject of marriage and divorce, and prohibiting bigamy and polygamy, was discussed in the Senate.

Congressman Moffat, from Michigan, has died, and both Houses adjourned as a mark of respect.

S. S. Carlisle has been confirmed as our Minister to Bolivia.

Maj. J. M. Wright, of Louisville, has been appointed marshall of the United States Supreme Court.

The political troubles in the Indian Territory have been settled, and the Downing candidate for chief has been declared elected.

The trial trip of the new cruiser "Chicago" was made recently, and everything worked satisfactorily. She attained a speed of sixteen knots an hour.

The First National Bank of Shreveport has been designated as the Depository of the United States moneys.

Hon. Daniel Manning, ex-Secretary of the Treasury Department, died at the residence of his son, in Albany, N. Y., December 24.

The strike of employees of the Reading Railway will affect at least 60,000 persons, and they are confident of ultimate success.

The Knights of Labor are circulating petitions calling upon Congress to take steps for the establishment of a government telegraph.

Chicago has struck natural gas. At last accounts the stream had been flowing for forty-eight hours with increasing force.

FOREIGN.

The Duke of Edinburgh has expressed the opinion that war in Europe is almost unavoidable and likely to break out at no distant day.

President Carnot has been censured for saying that he would do what he could to maintain amicable relations between France and Germany.

Numerous Cossack regiments are being massed in Russian Poland.

Lord Churchill's visit to Russia, it is believed, will influence England's policy.

It is stated in advices from Zanzibar that Stanley reached Wadelai in the early part of September.

The West Indies have been swept by a storm in which seventy vessels were wrecked and many lives lost. Nearly 300 huts and houses were destroyed by a huge wave.

A German paper declares that a conspiracy exists whose purpose is to bring about a resignation of the Crown Prince in favor of his son.

In London Gen. Miller has been arrested as an accomplice in a dynamite conspiracy.

King Milan of Servia says the present movement is fraught with danger to Europe; but in a conflict between Germanic and Slav ideas, Servia should remain a neutral spectator.

The customary long furloughs given annually, on January 13, to Russian officers longest in the service will not be given next month.

Secretary Balfour has been summoned to Ireland to attend the Portumna assizes in January, when the appeal of Sir William Plunt will be heard.

Military movements are increasing in Europe. Austrian reserves have been ordered to hold themselves in readiness to join their regiments, and officers and men of the Prussian army on the Russian frontier have had their furloughs curtailed. The Austrian ambassador to Russia sends word to his government that the movements of Russian troops are simply in accordance with a scheme in operation since the Turkish war to place a perfect cordon from the Baltic to the Black Sea.

In France, the decoration scandal in connection with M. Wilson has been revived, and his arrest is expected. It is said that France will evacuate the New Hebrides Islands in January.

King Kalakua of Hawaii, having vetoed two bills passed by the Hawaiian Legislature, has brought himself into trouble again, the Legislature insisting that during the last troubles he pledged himself not to interfere with it.

The German diplomats expect a war in the early spring. The Czar's peaceful intentions have been overborne by the Pan-Slavists. The tone of the St. Petersburg papers is warlike, and things seem to be moving in the direction of a fray between Austria and Russia, and possibly Germany.

Mr Gladstone is on a visit to the Continent.

The Guatemala revolution has been suppressed by the utter rout and defeat of the revolutionists.

Dr Mackenzie says the Crown Prince is improving.

The British Mission to Abyssinia to induce the King to sue for peace is a failure.

WANTED.—Agents for the marvelous work, "Fifty Years in the Church of Rome." Address I. Q. REYNOLDS, 153 Julia street, New Orleans.

Felicity Street Church.

BUILT, 1850. BURNED, 1887. REBUILT, 1888.

Anyone who knows and loves her; anyone who has served at her altars, or found Christ precious within her sanctuaries; anyone who has ever attended or worked in her Sunday-school as scholar, teacher or officer; any stranger without her gates; any friend, whoever and wherever dispersed, having a mind to assist in the rebuilding of Felicity Street Church, has now an opportunity. All are invited to help. "Who gives quickly gives twice."

The church approaches rapidly to completion, and will soon call her children and well-wishers once more to offer, under the shadow of her walls, the morning and evening sacrifice of prayer and praise. Contributions, however small, in aid will be promptly acknowledged by the treasurer and gratefully appreciated by the people. Send them to the preacher in charge, Rev. S. H. Werlein, care of Philip Werlein, 135 Canal street, New Orleans.

The Origin of the Le Conte Pear.

The two Le Conte pear trees first brought to Georgia, were introduced by Major John Le Conte, from whom it takes its name. It was in the year 1828, and these two trees stand to-day vigorous and healthy, and are abundant bearers. It is not known from where these trees sprang, but it is conceded they are a hybrid between the sand pear and some other variety (perhaps the Bartlett). It is very certain they can not be traced beyond the two original trees, and it is from them that has sprung the valuable orchard around Thomasville, Ga. The Le Conte is positively blight-proof. It is a rapid grower and an abundant bearer, and grows at ten years old to the height of thirty feet, with spread of branches about the same, and with a trunk the diameter of which is about fifteen inches. A tree of this age and size, on good ground, usually bears from ten to twenty-five bushels. The fruit ripens in July and August, the season being about six weeks in which to market it. The fruit is large and handsome and is a good shipper, and has brought very satisfactory prices in the market up to date. The writer affirms that 300 Le Contes produced fruit this season that netted $1,500. The writer himself shipped and sold, from less than two acres of sandy ground this year, over $700 worth of pears net, after paying the transportation companies $2 80 freight. Think of this, farmers—300 trees netting more than an ordinary cotton and corn farm! Think of it, railroad men—two acres of fruit paying you more money for transportation than 160 acres planted in cotton! Farmers should diversify their crops if they would succeed. The all-cotton and corn and the all-sugar and rice system has kept them poor. Fruit can be grown almost on our houses and on our farms with very little expense if the proper kind of trees are set. I am aware that thousands of dollars have been spent for worthless nursery stock and our people have met with little success, but it is because they buy trees not suited to our climate. If they will plant the Le Conte and Kieffer pear and plant the Japan varieties of fruit trees and give them proper attention, the South can grow fruit enough to supply the world. Col. W. R. Stuart, of Ocean Springs, Miss., is sole agent for these valuable trees in the States of Louisiana and Mississippi, and will take pleasure in giving further information.

To Our Agents.

For some time past we have been offering special inducements to our subscribers; but the month of December will be "red-letter month" for our agents of the Louisiana Conference. To every one of our agents, "itinerant preachers only," sending us three brand-new subscribers, all at one time and cash in full, we will send to their nearest express office, "not prepaid," "a brown 15-inch Gladstone Satchel," genuine "grain-leather," nickel trimming, worth in your town $3 50 to $4—just the thing for Conference.

This offer is for *agents*, as *above stated*, and during December only for Louisiana agents.

MASON & HAMLIN ORGANS ABROAD.

Progress in Pianos.

[From the London Lady's World.]

Messrs. Mason & Hamlin bid fair to become as famous for their improved pianos as they have long been for their world-renowned organs. The peculiar feature of the Mason & Hamlin piano is that the strings are directly secured to the iron frame by metal fastenings, instead of being wound around iron pins set in wood as in other pianos. The results of this important improvement are claimed to be remarkable refinement and musical purity of tone, much decreased liability to get out of tune, and increased durability. A circular containing testimonials from three hundred purchasers, musicians, dealers and tuners will be sent, free, to anyone addressing the manufacturers, Messrs. Mason & Hamlin, Union Square, New York City.

How to Make Money.—Plant Le Conte & Keiffer's pear trees; diversify your industry. One party last season got over $700 net from less than two acres. Every planter should lose no time in setting an orchard; the extra labor will not be felt to keep one to ten acres in condition. Le Conte & Keiffer's are blight proof. Correspondence solicited. One, two and three-year-old trees for sale.

W. R. STUART,
Ocean Springs.

The Pope declines to curb the patriotism of the Irish priests, and the Duke of Norfolk's mission to Rome is a failure.

The Wealth of a Home

Is dependent upon the happiness therein. If sickness is there, what a shadow falls. Parents, you should never neglect a slight cough or cold, but give in time Taylor's Cherokee Remedy of Sweet Gum and Mullein.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Jan.	1, 2
Washington		7, 8
Natchez—Jefferson Street		14, 15
Natchez—Wesley Chapel		14, 15
Hermanville		21, 22
Pisgah		28, 29
Utica	Feb.	4, 5
Rodney		11, 12
Fayette		18, 19
Mayersville		25, 26
Anguilla	Mar.	4, 5
Rolling Fork		5, 6
Beechland		11, 12
Providence		18, 19
Roxie		20, 21
Vicksburg		25, 26
South Vicksburg		26, 27
South Warren, at Asbury	Apr.	1, 2

The district stewards will meet at Port Gibson, on Tuesday, January 24, at eleven o'clock A. M.

W. L. C. HINSICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Covington, at Covington	31, Jan.	1
West Pearl, at West Pearl		4, 5
Pearlington, at Pearlington		7, 8
Bay St. Louis, at Bay St. Louis		10, 11
Seashore, at Biloxi		14, 15
Wahhington, at Coleville		17, 18
Ocean Springs, at Ocean Springs		21, 22
Moss Point, at Moss Point		28, 29
Augusta, at Garraway's	Feb.	4, 5
Vancleave, at Pine Grove		8
Ampherst, at Ward's Chapel		11, 12
Poplarville, at Purvis		18, 19
Hattiesburg		25, 26
Bethel, at Eminence	Mar.	3 4
Mt. Carmel, at Santee		10, 11
Columbia, at Columbia		17, 18

District stewards will please meet me at Hattiesburg, February 25.

T. S. WEST, P. E.

WOODVILLE DIST.—FIRST ROUND.

East Feliciana, at Oak Grove	31, Jan.	1
Clinton		1, 2
Wilson, at Wilson		4, 5
Jackson		7, 8
Amite City, at Amite City		14, 15
Springfield, at Ponchatoula		21, 22
St. Helena, at Nebo		28, 29
East Baton Rouge, at Bethel	Feb.	4, 5
Pipkin Chapel, at Pipkin		11, 12
Woodville		18, 19
Percy's Creek		25, 26
Bayou Sara, at Bayou Sara	Mar.	3, 4
Centerville, at Centerville		10, 11
North Wilkinson, at Mt. Carmel		17, 18
Amite, at Gloster		18, 19
Livingston, at Port Vincent		24, 25
New River		24, 25

JOHN A. ELLIS, P. E.

JACKSON DIST.—FIRST ROUND.

Canton station, at Canton	31, Jan.	1
Madison circuit, at Madison		7, 8
Sharon circuit, at Mt. Pleasant		14 15
Benton circuit, at Midway		21, 22
Yazoo City station, at Yazoo City		28, 29
Auding circuit, at Bee Lake	Feb.	4, 5
Mt. Olivet circuit, at Fletcher		11, 12
Yazoo circuit, at Mt. Carmel		18, 19
Flora circuit, at Shoat		25, 26
Silver Creek circuit, at Lake City	Mar.	3, 4
West Jackson, at West Jackson		10, 11
Jackson station, at Jackson		10, 11
Edwards, at Edwards		17, 18
Raymond, at Bolton		24, 25
Camden, at Soule Chapel	31, Apr.	1

The district stewards will meet in the Sunday-school room of the Methodist Church, at Jackson, on Friday, March 9, 1888, at 11 o'clock A. M.

D. A. LITTLE, P. E.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Wetumpka	31, Jan.	1
Deniseville ct., at Pine Level—(Thu.)		5
Central mission, at Pine Level (Thu.)		5
Lowndesboro and Union, at Lowndesboro		7, 8
Randolph circuit, at Randolph—(Fri.)		13
Plantersville circuit, at Plantersville		14, 15
Jemison mission, at Pierce Ch.—(Thu.)		19
Chatom and Verbena, at Verbena		21, 22
Bell's Landing circuit, at Bell's Landing		28, 29
River Ridge mission, at Bell's Landing		28, 29
Black Head ct., at Peyes Ch.—(Thu.)	Feb.	2
Camden and Oak Lawn, at Camden		4, 5
Pineapple circuit, at Pineapple		11, 12
Pleasant Hill circuit, at Pleasant Hill		18, 19
Prattville		25, 26
Autaugaville circuit, at Autaugaville	Mar.	3, 4

The district stewards will meet in Selma, at my house, Tuesday, January 10.

H. UNQUHART, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Grenada circuit	31, Jan.	1
Oxford		8, 9
Abbeville		10
Coffeeville		14, 15
Charleston		18
Chapel Hill		21, 22
Atlanta		28, 29
Pittsboro		31
Hamer	Feb.	2
Pocopolis		4, 5
Water Valley circuit		7

District stewards' meeting at Grenada, January 4, 1887.

J. P. EVANS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Cherry Hill	Jan.	1
Indianola		8
Bolivar		15
Friar's Point		22
Fairview		29
Panola	Feb.	5
Jonestown		12
Austin		19
Australia		26
Concordia	Mar.	4
Greenville		11

District stewards' meeting at Greenville, March 10, 1888, at twelve M. My address is Greenville.

J. W. HONNOLL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Saltillo, at Allen's Chapel	31, Jan.	1
Richmond, at Evergreen		7, 8
Pontotoc, at Pontotoc		14, 15
Sparta, at Friendship		21, 22
Houston and Wesley, at Houston		28, 29
Buena Vista, at Buena Vista	Feb.	1
Ebenezer, at Pleasant Grove		4, 5
Okalona circuit, at Blackwell's Chapel		11, 12
Prairie, at Price's Chapel		18, 19
Tremont, at Asbury		23
Fulton and Smithville, at Smithville		25, 26
Athens, at Sardis		29

AMOS KENDALL, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth station		7, 8
Corinth circuit, at Gallues' Chapel		9
Iuka circuit, at New Salem		12
Harmony circuit, at Snowdown		13
Iuka station		14, 15
New Albany circuit, at Locust Grove		21, 22
Guntown circuit, at Guntown		28, 29
Wesuth circuit, at Bethel	Feb.	4 5
Blackland circuit, at Carolina		11, 12
Jonesboro circuit, at Ebenezer		18, 19
Ripley circuit, at New Hope		22
Ripley and New Albany, at Ripley		25, 26
Pleasant Ridge circuit, at Mt. Nebo	Mar.	3, 4

The district stewards will please meet me in Corinth, on Tuesday, January 10, at ten o'clock.

J. B. STONE, P. E.

WINONA DISTRICT—FIRST ROUND.

Durant and Lexington, at Durant	31, Jan.	1
West circuit, at West		7, 8
Black Hawk, at Acona		14, 15
Winona circuit, at New Hope		21, 22
Winona station		22, 23
Newtonville, at Smyrna		25
McCool, at Weir's		28, 29
Newport, at Harmonia	Feb.	1
Carroll ton and Greenwood—Carroll'n		4, 5
Sidon, at Pleasant Ridge		11, 12
Valden, at Columbiana		18, 19
Ebenezer, at Hebron		23
Belzoni, at Belzoni		25, 26
Ethel, at Ethel	Mar.	3, 4
Zilpha, at Friendship		10, 11

District stewards will meet at Durant, Friday, December 30, 1887.

B. F. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Sturges circuit, at Sturges	31, Jan.	1
Starkville		5
Columbus circuit, at New Hope		7, 8
Columbus station		9
Shuqualak, at Hildreth		14, 15
Crawford circuit, at Crawford		16
Salem circuit, at Macedonia		21, 22
Brooksville circuit, at Brooksville		28
Lopisville circuit, at Lauderville		28, 29
Platsburg circuit, at Mt. Hebron		31
Chester circuit at Chester	Feb.	4, 5
Walthall circuit, at Walthall		11, 12
LaGrange circuit, at Lee's Chapel		18, 19
Tamplico circuit, at Cedar Bluff		25, 26

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs	Jan.	1, 2
Early Grove at Early Grove		7, 8
Emory, at Hebron		14, 15
Coppersville, at Bethlehem		21, 22
Byhalia and Victoria, at Byhalia		28, 29
Olive Branch at Center Hill	Feb.	4, 5
Snow Creek circuit, at Harmony		11, 12
Ashland, at Hubco Hill		18, 19
Marshall, at Mt. Pleasant		25, 26
Pine Mountain, at Asbury	Mar.	3, 4
Myrtle, at Pulton Hill		10, 11
Hickory Flat, at Bethel		17, 18

JNO. HARCROFT, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville and Wesley	31, Jan.	1
Courtland circuit		7, 8
Panola circuit		14, 15
Pleasant Grove circuit		21, 22
Arkabutla circuit		28, 29
Mt. Vernon circuit	Feb.	4, 5
Chulahoma circuit		11, 12
Cockrum circuit		18, 19
Louisburg circuit		25, 26
Horn Lake	Mar.	3, 4

S. M. THOMAS, P. E.

The surveyors of the Nicaragua Canal Construction Company have gone to work on the Nicaragua Canal.

"Fifteen Objections to Church Entertainments."

The contents of this pamphlet is a sermon preached in Carondelet Street Church by Rev. Beverly Carradine, and was published by request. The price is put at about cost—*i. e.*, ten cents per copy, $1 per dozen, $7 per hundred.

HUGH JAMIESON, JR., Publisher.
112 Camp street.

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WILBOR'S COMPOUND OF
PURE COD LIVER OIL
AND PHOSPHATES OF
LIME, SODA, IRON.

Cures Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.

Invalids need no longer dread to take that great specific for Consumption, Asthma, and threatening Coughs—Cod-Liver Oil and Lime. As prepared by Dr. Wilbor it is robbed of the nauseating taste, and also embodies a preparation of the Phosphate of Lime, giving nature the very article required to aid the healing qualities of the oil, and to re-create where disease has destroyed. It also forms a remarkable tonic, and will cause weak and debilitated persons to become strong and robust. It should be kept in every family for instant use on the first appearance of Coughs or Irritation of the Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

EDUCATIONAL.

Mansfield Female College.

1887-8.

THE FALL TERM will open Wednesday, September 16, 1887.

The Faculty has been strengthened by the accession of Rev. M. S. Watts, of Virginia, who will have the discipline of the College, and Prof. D. F. Huddle, also of Virginia, who will manage the boarding department. Both these gentlemen are experienced in school work, and they, with their families, will add much to the social advantages of the pupils.

Other highly qualified teachers have been secured for the Literary, Music and Art Departments.

Annual rate for board and tuition from one hundred and sixty-five to one hundred and eighty-five dollars, according to class. Music, instrumental or vocal, and art lessons, five dollars per month of four weeks, extra.

Instruction in French, ten dollars per year. Use of piano for practice, ten dollars. Total expense for the year for board, tuition, and single course in music or art, paid in advance, two hundred dollars.

A deposit of five dollars for each term must be made for purchase of books and stationery.

Pupils must furnish their own bed-clothing and pillows, towels and toilet articles.

The College is the property of the Louisiana Conference, of the Methodist Episcopal Church, South, and the daughters of members of this body receive free tuition in the Literary and Music Departments.

Owing to the steadily increasing patronage during the past four years, the Board of Managers have made arrangements for increasing the capacity and comfort of the buildings, and beautifying the grounds.

Mansfield is on the line of the Texas and Pacific R. R., 288 miles from New Orleans, and forty miles from Shreveport.

F. M. GRACE, PRESIDENT.

MISCELLANEOUS.

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PURE
DR. PRICE'S
CREAM
BAKING
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MOST PERFECT MADE

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OF NEW BOOKS.

A Birthday Book of Musicians and Composers. ($1.25) Quite unique for a gift, and containing the name, date of birth and numerous quotations in prose and verse, all about 700 prominent musical characters. Spaces in the book for every day in the year give an opportunity to record the birthdays of friends, &c.

CHILDREN'S MUSICAL FIRST BOOK. (50 cts.) Is a very taking little gem with pictures and good songs.

Please examine Ditson & Co.'s Perfect Musical Education. Two constitute a Library, and are individually and collectively attractive.

KINKEL'S COPY BOOK. A Manual of Instruments of regular plainly stated, graded Exercises and directions for writing. Price 75 cents.

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Jubilee and Plantation Songs (30 cts.) All popular books at very low prices. Sent postpaid for retail price.

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Send for Plan of selling the Choice Fruits by the month.

Inquire about Hymn Books, Devotional Books, Library Books, or any Religious Books.

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PRESBYTERIAN FRIENDS,
BAPTIST FRIENDS,
EPISCOPAL FRIENDS
they can get all their Books here at Publishers' prices; and don't forget it yourself!

See my column advertisement for the months of November 17, 24, December 1 and 8.

E. S. UPTON, New Orleans.

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Dr. J. S. COMBS, Owensville, Ohio, says: "I have given Scott's Emulsion of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any agent. All were hereditary cases of Lung disease and advanced to that stage when cough, pain in the chest, frequent breathing, frequent pulse and emaciation. All these cases have gained in weight from 16 to 28 lbs., and are not using any medicine."

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